



BROCK
UNIVERSITY
LIBRARY

Presented by:

Mr. Charles A. Jago
from the library of
A.H. Trapnell

Temple Lodge No.296

St. Catharines

September 1980

$$1495735 = 6, 17435$$

$$46315-7$$

$$1495133$$

$$\begin{array}{r} 738 \\ 29 \\ \hline 1642 \\ 1476 \\ \hline 21402 \end{array}$$

$$\begin{array}{r} 17493 \\ 1-17464 \\ \hline 29 D \end{array}$$

$$\begin{array}{l} D \\ 10 \end{array} \left\{ \begin{array}{l} 2 \\ 5000 \end{array} \right\}$$

$$21 \overline{) 29000} \quad 1333$$

$$\begin{array}{r} 21 \\ 55 \\ 47 \\ 76 \\ 63 \end{array}$$

$$46315$$

$$256470$$

$$\begin{array}{r} 17463 \\ 17319 \end{array}$$

$$16000$$

$$\begin{array}{r} D \\ 17 \end{array} \left\{ \begin{array}{l} 12500 \\ 119 \end{array} \right\} \begin{array}{l} 705 \\ 705 \end{array}$$

$$\begin{array}{r} 100 \\ 185 \end{array}$$

$$\begin{array}{r} 43500 \\ 1300 \end{array}$$

$$540904$$

$$\begin{array}{r} 40907 \\ 40592 \end{array}$$

$$\begin{array}{r} 17 \\ 76 \end{array}$$

$$\begin{array}{r} 102 \\ 119 \end{array}$$

$$1242$$

$$40904$$

$$40592$$

$$1495738 = 6.17483-$$

1495-7

$$\begin{array}{r} 29 \overline{) 21000} \\ \underline{203} \\ 70 \\ 58 \\ \underline{110} \\ 116 \end{array} \quad \underline{1724}$$

000 1495-7

MASONRY AND ANTI-MASONRY.

A HISTORY OF MASONRY,

17483
17464
29 D

AS IT HAS EXISTED

17485
17464
21 L

IN PENNSYLVANIA SINCE 1792.

IN WHICH

THE TRUE PRINCIPLES OF THE INSTITUTION ARE FULLY
DEVELOPED,

AND ALL

MISREPRESENTATIONS CORRECTED.

CONTAINING

THE PROTESTS, SPEECHES, REPORTS, ETC.,

PRESENTED BEFORE THE

Inquisitorial Committee, at Harrisburg, Pa.

BY ALFRED CREIGH,

P. M. LODGE 164; P. H. P. CHAPTER 150; P. T. I. G. M. COUNCIL No. 1; P. G. C. JACQUES
DE MOLAY ENCAMPMENT OF K. T. & M. No. 2.

PHILADELPHIA:
LIPPINCOTT, GRAMBO & CO.,
20 NORTH FOURTH STREET.

1854.

233763

Entered, according to the Act of Congress, in the year 1854, by

S. CREIGH,

In the Clerk's Office of the District Court of the United States, in and for the Eastern
District of Pennsylvania.

E. B. MEARS, STEREOTYPER.

T. K. & P. G. COLLINS, PRINTERS.

TO

BAYSE NEWCOMB, ESQ.,

M. W. PAST GRAND MASTER OF MASONS OF THE STATE OF PENNSYLVANIA,

This Work

IS MOST RESPECTFULLY DEDICATED,

AS A TOKEN OF GRATITUDE FOR HIS SERVICES IN PROMOTING

THE SCIENCE OF FREEMASONRY,

AND IN EXPOUNDING THE LANDMARKS, PRINCIPLES, AND PRACTICES

OF THE ORDER,

BY HIS FRIEND AND BROTHER,

ALFRED CREIGH.

ELLENDALE VILLA,
Washington, Pa.

Digitized by the Internet Archive
in 2012 with funding from
Brock University - University of Toronto Libraries

A. P. Friseman

RECOMMENDATION.

Masonic Temple,
Washington, Pa., A. D. 1854: A. L. 5854. }

To the Masonic Fraternity:

BRETHREN, COMPANIONS, AND SIR KNIGHTS,

The undersigned, the Deputy District Grand Master of the counties of Washington, Fayette, and Greene, and the Past and present officers of the Lodges, Chapter, Council, and Encampment, of the various orders of freemasonry in this place, have examined the manuscript of Alfred Creigh, P. G. C., entitled

“MASONRY AND ANTI-MASONRY,”

and cordially recommend it to the perusal of every freemason, as containing not only the masonic history of this county since 1792, but the entire proceedings of the anti-masonic inquisition, whose labours commenced and terminated in the gubernatorial term of Governor Ritner.

The free and accepted mason, the honest and good citizen who desires the perpetuity of the free institutions of our country, and the politician who would avoid the Scyllas and Charybdes of faction and inquisitorial power, will find instructions in this work, calculated to impress upon their minds the value of pure republican principles, and of those lessons of truth and moral excellence, taught and enforced in the Holy Bible (the true mason's rule and guide of faith), as well as the avoidance of that spirit of political persecution which, under the guise of pure patriotism, would subserve the selfish interests of partisans and demagogues, in the subversion of the sacred rights, the social immunities, and the imprescriptible privileges of the free citizens of the only free republic.

We take pleasure in cordially recommending this work to the notice of the craft generally, as an important addition to the masonic literature of our country.

Very truly and respectfully your brethren,

J. B. MUSSER, D. D. G. M. for the counties of Washington, Fayette, and Greene, and W. M. 237, P. H. P. Chapter 150, M. E. G. C. Encampment 2.

WILLIAM WOLF, P. M. 164, H. P. Chapter 150.

WILLIAM SMITH, P. M. 164.

H. H. FRISBIE, P. M. 164, King Chapter 150.

WILLIAM BOARDMAN, W. M. 164, P. H. P. Chapter 150, T. I. G. M. Council 1.

WILLIAM M'KAHAN, S. W. 164.

JOHN D. M'KAHAN, J. W. 164.

JOSEPH WERICH, P. S. W. 164.

JAMES M. BYERS, P. J. W. 164.

WILLIAM CHATLAND, P. J. W. 164, D. I. G. M. Council 1.

JAMES S. BUSHFIELD, P. J. W. 164.

HARRISON SHIRLS, P. J. W. 164.

JEHU JACKMAN, P. S. W. 164.

GEORGE MORRISON, P. M. 209.

RICHARD RICHARDSON, S. W. 237.

JACOB HILL, J. W. 237.

WILTIAM HART, P. S. W. 237.

JAMES W. KUNTZ, P. J. W. 237.

ADAM SILVEY, P. J. W. 237.

JAMES T. DAGG, P. M. 237.

JAMES B. RUPLE, P. M. 237.

GEORGE PASSMORE, G. of Encampment No. 2.

JOHN R. GRIFFITH, C. G. " "

WILLIAM NICHOLLS, Sec'y 164, Chapter 150, Encampment No. 2.

PETER KENNEDY, P. S. W. 164.

PREFACE.

IN sending forth to the public, and more especially the masonic fraternity, a volume of this description (novel and unique in its character), it would be well to observe that it was originally prepared for the author's private use. But, upon the urgent solicitation of many masonic friends, I have consented to its publication, and have thereby placed another offering upon the altar of the masonic literature of our country, which I trust will be acceptable to the brethren of the "mystic tie," as well as to the public generally.

Although partaking, in some degree, of a *local* character, yet it is essentially *general*—containing the proceedings of the legislature of Pennsylvania, from the presentation of the first petition to investigate "the evils of freemasonry," until its final abandonment. Every motion and resolution, every report and protest, is given at length, in the order in which the proceedings occurred; hence, every event is successively developed, year by year, from 1792 to 1854. The history of Lodges 54, 164, 170, 209, 237, of Chapter 150, of the Council No. 1 of Royal and Select Masters, and of Jacques de Molay Encampment, No. 2, of Knights Templars, contain much valuable information suitable for the masonic fraternity. And if some brother will prepare a similar volume, of the masonic history of the county in which he resides, these collections will form a library of masonic literature, worthy the masonry of the Keystone State.

The many brethren and friends, who assisted me in procuring so

much valuable information, have my sincere thanks, and the reader can depend upon them, as being strictly and literally correct.

To the Free and Accepted Masons, and to the citizens of our free republic, who desire to perpetuate our free institutions, and protect them from the ruthless and wanton attack of misguided and designing men, this book (with its many imperfections) is now committed; fully convinced that these imperfections will be overlooked by the reader, in the contemplation of the subjects presented for his consideration.

ALFRED CREIGH.

Ellensdale Villa,
Washington, Pa., 5854.

GENERAL INDEX.

A.

	PAGE
Appeal to the Public, by Lodge 164	80
Address to the Public, by "Contumacious" Witnesses . . .	175
Anti-Masonry, Mr. Patterson's Report on	94
Anti-Masonic Writers, a list of	131

B.

Brownsville Lodge recommended for a Charter	19
Brown, Rev. Dr. M. H., his Sermon at the Organization of Lodge 164	34
Baird, T. H., Esq., his Address in 1820	43
Baird, T. H., Esq., his Masonic Address in 1824	60

C.

Celebration of St. John's Day, Report of a Committee of Lodge 164 on its propriety	57
Circular	58
Committee to inquire into the Evils of Freemasonry, their Report	91
Cromwell, his Minority Report	89
Christy, Robert, his Protest against the Action of the Committee	141
Chandler, Joseph R., Do. Do. Do.	133
Ceremonies at laying the Corner-stone of Washington's Monu- ment	212
Creigh, Alfred, his Address upon receiving a Medal . . .	232
Chapter 150, its History	256
Council of Royal and Select Masters, No. 1, its History . .	270

D.

	PAGE
Dallas, George M., Esq., his Protest	138

E.

Encampment, Jacques De Molay, No. 2, its History . . .	280
State Grand of Pennsylvania, its Constitution	317

F.

French, B. B., P. G. M., his Address	208
Freeman, T. B., Esq., his Protest	147

G.

Gow, John L., Esq., his Address	229
---	-----

I.

Introductory Remarks	13
--------------------------------	----

J.

Jackson, P. M. George, his Address on St. John's Day . .	291
Obituary Notice of	289
Jennings, Rev. Obadiah, D. D., Do.	290

K.

Knighthood, Orders of Christian, their History . . .	280
--	-----

L.

Lodge 54, its History	16
164, "	33, 220
170, "	245
209, "	245
237, "	248
Lafayette, Proceedings of 164 in regard to	73

M.

Moore, C. W., on the Masonic Character of Washington .	214
--	-----

N.

	PAGE
Neilson, John, his Letter to the Investigating Committee .	127

O.

Oaths, Hon. I. Leet's Report in the Senate on Unlawful .	117
--	-----

P.

Proceedings of Presbyterian Synod of Pittsburgh in reference to Masonry	294
Preamble and Resolutions of Lodge 164, in reply thereto .	53
Patterson, Mr., his Report upon Anti-Masonry	94
Pentland, Judge, his Protest	141
his Address to the Citizens of Allegheny county	302
Petition to ascertain how far Gen. Washington's Address and other Writings is sustained by Governor Ritner . . .	183
Preamble to By-Laws of Chapter 150	260
Proceedings of the House of Representatives after the refusal of the Witnesses to be sworn	154
Perkins, Samuel H., his Protest	136

Q.

Questions to be propounded by the Committee to Freemasons	129
---	-----

R.

Ritner, Gov., Inaugural Address in reference to Secret Societies	122
his Vindication of General Washington	187
Report on the Address of Gov. Ritner	185
Resolutions to present P. M. Alfred Creigh a Medal . . .	228
Reed, P. M., Alexander, Obituary Notice of	289
Randall, Josiah, his Protest	137
Royal Arch Masonry	256

S.

Synod of Seceders of Scotland, its Views on Masonry .	293
Synod of Pittsburgh, its Views on Masonry	294

	PAGE
Stevens, Thaddeus, his Charges against Masonry, in a Letter to General Harrison	79
Report upon Masonry	91
Charges against Masonry	107
Report on the Delinquent Witnesses and Resolutions	167
St. Clair, Bro. Gen. Arthur, Subscription to his Monument by Lodge 164	83
Sprole, Rev. W. T., his Protest	144
Schneider, Charles, Esq., his Protest	135
Stewart, Samuel M., Esq., "	134
Shunk, Francis R., Esq., "	149
his Letter	297

W.

Washington, his Death, the Resolutions of Lodge 54	26
Washington's Masonic Letters	215
Wolf, Governor, his Letter to the Committee	124

HISTORY OF MASONRY

IN

PENNSYLVANIA.

THE sun of Liberty had shed her resplendent beams upon the infant colony of William Penn for four consecutive years, before the people of the state of Pennsylvania began the mighty work of reorganizing their political government. It was here that the principles of freedom and the declaration of the rights of man were first promulgated to the American people. It was here that the offering was laid upon the altar of liberty—an offering which cannot perish, and consequently must have an eternal duration. And it was here, in the Keystone State, that the Grand Architect of the Universe first smiled upon the united efforts of three millions of his chosen people, assembling in fraternal bonds in this consecrated spot, and by their representatives pledging to each other “their lives, their fortunes, and their sacred honour.” And in a magnificent and splendid manner did they redeem their pledge; a pledge voluntarily given to rescue themselves and their posterity from the vassalage of a corrupt and foreign government. It was redeemed and ratified by the best and the purest blood of the most disinterested patriots that ever graced the earth. Their united action, their untiring energy, and their unwearied zeal in the dissemination of the principles of freedom, despoiled England of the brightest

gem that adorned her crown; and she was forced to acknowledge the land of Columbus, with her thirteen colonies, as "Free and Independent States."

It was then, and immediately after her emancipation, that the people began the great and mighty work of organizing their colonies into states—and their states, into the great Federal Government, whose citizens are bound together by one common interest—and whose great aim is, to spread the principles of pure liberty through every land, and the isles of every ocean. These principles are being felt everywhere, and man feeling the dignity of his nature, shakes off the shackles of slavery whereby he has been deprived of his freedom, and enters the temple of liberty, and places upon the altar another offering, and thereby consecrates himself to the rights of man—to the diffusion of the purest principles of liberty—and the amelioration of the condition of the human family.

In the reorganization of the states, it was found necessary and expedient, that they themselves should be divided into counties, for the purpose of securing "the greatest good to the greatest number." Hence it was, in the dawn of the fifth year of Pennsylvania's existence, the representatives of her people deemed it necessary to erect a new county west of the Allegheny mountains, and in their wisdom, named it, after that man "who was first in peace, first in war, and first in the affections of his countrymen." It was both right and proper, that their first-born should be christened by the name of Washington. Gratitude for past services, which renders his name as deathless as immortality itself, demanded this token, and his acceptance of the tribute, sanctioned by his whole character, consecrated the offering. The magic of the name of Washington, and the beautiful and sublime associations connected therewith, will for ever silence any jar or discord which might arise among us—and be the means of binding us together as brethren of the same family, governed by the same interests, and destined for the same moral, social, and political happiness.

Time carries us forward through a period of eleven years since the erection of Washington county, and but sixteen years after the Magna Charta of our rights had been adopted. During this early period of our country's history, men of energy and enterprise, endowed with perseverance and zeal, relinquished the homes of their fathers and settled in this county. Then, there were no turnpikes, no canals, and no railroads to whirl them from place to place in a day, perchance a few short hours. At that period the only mode of conveyance was the dull, slow, tedious,

and monotonous pace of the packhorse, encumbered with all the paraphernalia of household and farming utensils, which necessarily prolonged the journey to that of weeks instead of days. Notwithstanding, however, the arduous labour, the innumerable difficulties, and severe trials, which were the constant attendants of the journey, yet men of courage and noble daring, hearing of the richness of the soil and the salubriousness of the climate—and calculating what its future destiny must be, took their all, and removed to this county. Here and there, scattered over its extensive territory, they form settlement after settlement, and build village after village. Here the inhabitants greet the “new comers” with a hearty welcome, and extend to them the right hand of friendship. Here, in their respective callings, the merchant, the mechanic, the farmer, and the professional man were all industriously engaged in promoting the general welfare and each other’s happiness, by industry, assiduity, and honesty. And here plain dealing and sincerity were taught and practised, and nought prevailed but unity of feeling, unity of thought, and unity of action, inasmuch as every citizen felt that the future prosperity of the new county depended upon the honour, the deportment, the exertions, and the industry of her citizens.

It was under this union, cemented together by the purest affections of the heart, that the citizens of Washington county felt the necessity of having a central location for the county town, on account of the common interest. Many places were spoken of, but the commissioners, after mature deliberation, determined that the site of the town should be on the banks of a small, beautiful, and meandering stream, where the celebrated and renowned Indian chief, Catfish, had pitched his tent, and claimed the valley as his own—and where in due course of time his body was deposited in the peaceful slumbers of the grave upon its bank, while his spirit was basking in the fruition of elysian happiness in the presence of the Great Spirit.

It was on this favoured ground that a town was laid out—here lots are sold—here buildings spring up as if by magic,—and here every class of men are industriously engaged in promoting the growth of the town of Washington—honoured with the name of Washington, because ’twas honoured with his presence. It was then that every citizen vied with each other in adopting measures for the prosperity and happiness of the county, well knowing and believing that prosperity based upon individual happiness would secure both peace and perpetuity to the town as well as the county. Hence churches were established, in order that the light of the glory of the Lord might burn brightly upon

her altars, diffusing its rays into the hearts of men, so that all might understand the divine teachings; hence schools were founded, to inculcate in the youthful mind those elementary principles which would give them a taste for knowledge; hence colleges were endowed, that the mind could partake of and realize the advantages to be derived from those higher studies, and become perfectly conversant with all, so as to prepare those who partake of them, with the qualifications necessary to elevate and perpetuate the interests of our common country; hence benevolent societies were established, not only to ameliorate the condition of man, but to relieve his multifarious wants, and qualify him for higher and more exalted duties. And in the midst of this perfect union of hearts—of the great, the wise, and the good, the sun of Masonry arose, and shed its benign rays upon the good people of the town of Washington—

“A ray of Love’s own light—a drop in mercy’s sea;
A creature, marvellous and fearful—
Begotten by the fiat of Omnipotence:”

An institution, as Bro. Scott observes, “founded on the truths contained in the Holy Scriptures; its principles constitute a moral science, which surpasses every other in the world. It is a compact system of rites, ceremonies, emblems, and types, which are designed to teach and elucidate the rules of moral action, and those great truths which remind us of immortality, and lead to the solemn contemplation of the mysteries of eternity.” Hence it was, that to establish these doctrines and principles in this place, that the Right Worshipful Deputy District-Grand Master Matthew Richie, by virtue of a warrant or charter bearing date June 25, A. D. 1792, A. L. 5792, from the R. W. Grand Lodge of Pennsylvania, called to his assistance his Masonic Brethren—and on the 5th December, A. D. 1792, A. L. 5792, proceeded to consecrate and constitute Lodge No. 54, according to ancient ceremonies.

Solemn were the exercises on that occasion. The consecration prayer was rehearsed, humbly invoking the Great Architect of the Universe to bless the labours of Lodge No. 54 in all coming time. It was then consecrated by sprinkling the elements of consecration, viz., Corn, Wine, and Oil, that the Lodge might be “blessed with the corn of nourishment, the wine of refreshment, and the oil of joy.” It was dedicated to the memory of the HOLY STS. JOHN, to impress upon every brother the necessity of revering their characters and imitating their virtues. The Worshipful Master was then installed, and the Holy Bible, the

Square and the Compasses, the Rule, the Line, and the Book of Constitutions, together with the By-Laws and Charter, were all committed to his care by the R. W. Grand Lodge, in full confidence of his skill, care, and capacity to govern the same. The other officers were then installed into their respective offices, to aid the Master in the discharge of the arduous duties and responsibilities devolving upon him.

Lodge 54 being thus solemnly set apart for deeds of Virtue and Universal Benevolence, and the officers and brethren having put their trust in the Great Master Builder of Heaven and Earth, felt that their faith was founded upon the principles contained in the First Great Light of Masonry. Thus feeling, they looked down the vista of time, and with prophetic eye beheld the widows who would be comforted—the suffering orphans who would be protected, and the worthy distressed brethren who would be relieved through the instrumentality of our time-honoured institution. And nobly did our Masonic Fathers sustain their principles and fulfil the requirements of their obligations—for in the words of P. G. Master Chandler, they would mingle tears with tears and sighs with sighs, and by watchful care, personal devotion, and generous gifts, heal by kindness the broken heart, and lift the cup of consolation to the lips of the afflicted, and wrap about their good deeds the veil of mystery, of kindness, and of Brotherly Love, which show man most like God.

Such were the principles, such the feelings of the brethren who organized, and of those who afterwards became members—men of high moral courage, of unbending integrity, of unyielding morality—many of them holding high and distinguished offices, both in church and state, as well as in the general government, and who by their lives and their acts testified that they were “brethren of the mystic tie”—and at the same time acknowledged that there was a pleasure, nay, a heart-felt satisfaction in doing good. To rescue their names, and place them in their proper standing as Masons, is the great object of the present work—a work which will contain the date of every brother’s admission, entering, crafting, and raising; together with the list of officers annually elected and installed, as well as the names of those who have been advanced to the honorary degree of Mark Masters*—“witnessed the dedication of the Temple—wrought in the ruins of the first Temple, and from its sacred *Royal Arch*

* To receive the degree of M. E. M., it requires a Mason to have both the Mark and Past Master’s degree—hence all Most E. Masters have presided in the Oriental Chair of King Solomon.

brought to light incalculable treasures and advantages to the craft;" as well as the names of those illustrious companions "who have studied into the way and manner of their concealment, and have been engaged in the hazardous enterprise of traversing an enemy's dominions, and there convincing a foreign prince that *truth* is great and will prevail"—while it shall be our pleasure also to enrol upon our Masonic catalogue those Sir Knights who have been admitted to a participation of those labours, which are to effect the erection of a Temple more glorious than the first: "even that beauteous Temple of *holiness* and *innocence*, whose pillars are *Charity*, *Mercy*, and *Justice*, the foundation of which is in the breast of every one who has tasted that the Lord is gracious, to whom coming as unto a living *stone*, disallowed indeed of men, but chosen of God and precious, even that hope which is an anchor to the soul, both sure and steadfast, that demonstrates the existence of the soul, and animates us with the certainty of a glorious immortality."

It appears from our records, that, on the 5th day of December, A. D. 1792, A. L. 5792, the following brethren were installed into their respective offices according to ancient ceremonies, to serve until St. John's day, 5793.

Bro. James Chambers, W. M.

" Absalom Baird, S. W.

" Cyrus Beckwith, J. W.

" Alexander Roney, Treas.

" James Whiteside, Sec'y.

" John Farchar, Tyler;

these brethren being the six original petitioners to the Grand Lodge of Pennsylvania for the charter of Lodge 54. According to our plan, we shall proceed with the list of members.

March 5. William Stewart, John Watt, James Chambers, Jr., and Jonathan Morris, were severally entered as Apprentices, and William Stewart was passed to the degree of a Fellow Craft.

March 6. William Stewart was raised to the sublime degree of a Master Mason, previous to his departure to join the army, and therefore received his certificate.

April 16. Jonathan Morris, John Watt, and James Chambers, Jr., were severally passed to the degree of a Fellow Craft.

May 21. William Sherrard was received as a member, by producing a Master Mason's certificate, and Charles Call was entered as an Apprentice.

June 18. William Arbutton, Robert Irwin, and Adam Johnson, were received as members, by their severally producing

Master Masons' certificates, and Jonathan Morris, John Watt, and James Chambers, Jr., were severally raised to the sublime degree of a Master Mason.

August 20. Daniel Moody was entered as an Apprentice.

September 17. Chads Chalfant, Benjamin White, John Bowles, Michael Sowers, and John Christmas were severally entered as Apprentices, and Charles Call, Daniel Moody, Chads Chalfant, Benjamin White, John Bowles, Michael Sowers, and John Christmas, were severally passed to the degree of a Fellow Craft.

September 18. Chads Chalfant, Benjamin White, John Bowles, Michael Sowers, John Christmas, Charles Call, and Daniel Moody were severally raised to the sublime degree of a Master Mason.

Brothers Chalfant, White, Bowles, Sowers, and Christmas, were appointed a committee to take the constitutional measures for obtaining a warrant for a Lodge from the R. W. Grand Lodge, to be located in Brownsville, Fayette county. The committee reported favourably to the proposed Lodge on the 19th Nov. 5793, and Bros. Chalfant, White, Bowles, Sowers, and Christmas, were recommended to the Grand Lodge as its officers. This Lodge was numbered 60; and is still in existence, having a large and commodious hall, and the brethren are indefatigable in their labours to preserve the unity of the craft, and to disseminate masonic light and information.

October 15. John Hoge and David Crawford were entered as Apprentices, and were likewise severally passed to the degree of a Fellow Craft.

November 13. John Hoge and David Crawford were severally raised to the sublime degree of a Master Mason.

December 17. The Brethren of the Lodge elected the following officers for the ensuing masonic year, viz.:

Bro. Absalom Baird, W. M.

“ John Hoge, S. W.

“ William Arbutton, J. W.

“ Jonathan Morris, Sec.

“ Daniel Moody, Treas.;

who were respectively installed into office on the 27th December, 5793, being St. John the Evangelist's day, according to ancient ceremonies.

Thus the records show that during the first year of our masonic existence,

Thirteen Candidates were entered as Apprentices;

Thirteen Apprentices were crafted;

Thirteen Craftsmen were raised to be Master Masons; and Four Masters were received by certificate.

[A. D. 1794: A. L. 5794.]

January 21. Jonathan Watkins and Thomas B. Craighead were severally entered as Apprentices, and Jonathan Watkins was passed to the degree of a Fellow Craft.

February 18. Jonathan Watkins was raised to the sublime degree of a Master Mason.

April 15. Joseph Snowden was entered as an Apprentice.

June 23. John Wilkes Hilliard and John Robins were severally entered as Apprentices.

July 28. John Wilkes Hilliard and Joseph Snowden were severally passed to the degree of a Fellow Craft.

August 13. An appropriation was made to Bro. John Smith, a member of Plymouth Lodge, No. 3, England, who was made prisoner by the Indians, August 26, 1790, and now on his return from captivity.

August 25. John Fisher was entered as an Apprentice, John Robins was passed to the degree of a Fellow Craft, and Joseph Snowden was raised to the sublime degree of a Master Mason.

September 24. John Robins was raised to the sublime degree of a Master Mason.

October 27. Andrew M'Clure was received as a member, having produced a Master Mason's certificate, and John M'Gill was entered as an Apprentice.

November 24. John Fisher was passed to the degree of a Fellow Craft, and John Wilkes Hilliard and John Fisher were severally raised to the sublime degree of a Master Mason.

December 22. The brethren of the lodge elected the following officers for the ensuing masonic year, viz.:

Bro. Absalom Baird, W. M.

" John Hoge, S. W.

" William Arbutton, J. W.

" Cyrus Beckwith, Sec.

" Daniel Moody, Treas.

December 27. Philip Milchsack was entered as an Apprentice, and this being St. John the Evangelist's day, the officers elected on the 22d ult., were respectively installed into office, according to ancient ceremonies.

Thus the records show that during the second year of our masonic existence,

Eight candidates were entered as Apprentices;

Five Apprentices were Crafted;

Five Craftsmen were raised to be Master Masons; and
One Master Mason was received by certificate.

[A. D. 1795 : A. L. 5795.]

January 26. John M'Gill and Philip Milchsack were severally passed to the degree of a Fellow Craft.

January 27. John M'Gill was raised to the sublime degree of a Master Mason.

February 23. William Meetkirke, David Acheson, and John Langley, were severally entered as Apprentices.

March 5. Philip Milchsack was raised to the sublime degree of a Master Mason.

March 12. William Meetkirke and John Langley were severally passed to the degree of a Fellow Craft.

March 20. David Acheson was passed to the degree of a Fellow Craft.

April 13. John Langley, David Acheson, and William Meetkirke were severally raised to the sublime degree of a Master Mason.

Brother Acheson, while living, often recurred, in the presence of the author, to the periods he sat in lodge with Bro. Gen. Geo. Washington, in Philadelphia.

July 27. John Boreman was entered as an Apprentice, and Thomas G. Johnston, John Colerick, and William Jones were received as members, they severally having produced Master Masons' certificates.

August 24. John Boreman was passed to the degree of a Fellow Craft, and Thomas Sedgwick was entered as an Apprentice.

September 28. Thomas Sedgwick was passed to the degree of a Fellow Craft, and John Boreman was raised to the sublime degree of a Master Mason.

September 30. Thomas Sedgwick was raised to the sublime degree of a Master Mason.

October 26. John Morrow was received as a Master Mason, hailing from Lodge 557, Ireland, and Nathaniel Redd was entered as an Apprentice.

November 23. The brethren of the Lodge elected the following officers for the ensuing Masonic year, viz. :

Bro. Absalom Baird, W. M.

“ John Hoge, S. W.

“ Andrew M'Clure, J. W.

“ Daniel Moody, Treas.

“ William Meetkirke, Sec'y.;

who were installed into their respective offices on Dec. 27, 5795, being St. John the Evāngelist's day, according to ancient ceremonies.

December 28. David Hoge, George Henry Keppelle, and Joseph Pentecost were severally entered as apprentices.

Thus the records show that during the third year of our Masonic existence,

Nine candidates were entered as Apprentices ;

Seven Apprentices were crafted ;

Seven Craftsmen were raised to be Master Masons, and

Four Master Masons were received by certificate.

[A. D. 1796 : A. L. 5796.]

January 22. David Hoge, George Henry Keppelle, and Joseph Pentecost, were severally passed to the degree of a Fellow Craft, and at the same meeting were also raised to the sublime degree of a Master Mason.

January 25. Nathaniel Redd was passed to the degree of a Fellow Craft.

February 22. Nathaniel Redd was raised to the sublime degree of a Master Mason ; and David Cooke and Samuel Clarke were severally entered as Apprentices.

April 25. David Shively and William H. Beaumont were severally entered as Apprentices, and Samuel Clarke was passed to the degree of a Fellow Craft.

May 23. William H. Beaumont was passed to the degree of a Fellow Craft.

June 27. David Shively was passed to the degree of a Fellow Craft.

June 28. Samuel Clarke and William H. Beaumont were severally raised to the sublime degree of a Master Mason.

July 25. Parker Campbell, John Wilson, and Jacob Sheaffer were severally entered as Apprentices.

August 22. William Irwin was entered as an Apprentice, and David Cooke, Parker Campbell, John Wilson, and Jacob Sheaffer were severally passed to the degree of a Fellow Craft.

September 26. John Clarke and Robert Clarke were severally entered as Apprentices.

September 27. David Cooke, John Wilson, and Jacob Sheaffer were severally raised to the sublime degree of a Master Mason, and William Irwin was passed to the degree of a Fellow Craft.

October 24. Thomas Fletcher was received as a member, he having produced a Master Mason's certificate. Parker Campbell

and William Irwin were severally raised to the sublime degree of a Master Mason. John Clarke was passed to the degree of a Fellow Craft, and Isaac Jenkinson was entered as an Apprentice.

November 7. John Clarke was raised to the sublime degree of a Master Mason, and Isaac Jenkinson was passed to the degree of a Fellow Craft.

November 28. Isaac Jenkinson was raised to the sublime degree of a Master Mason, and Robert Clarke was passed to the degree of a Fellow Craft.

December 26. Archibald Hood, hailing from Lodge 448, Ireland, was received as a member, he having produced a Master Mason's certificate, and Robert Clarke was raised to the sublime degree of a Master Mason. The Brethren of the Lodge elected the following officers for the ensuing Masonic year, viz:—

Bro. Absalom Baird, W. M.

“ David Hoge, S. W.

“ George Henry Keppelle, J. W.

“ Samuel Clarke, Treas.

“ William Meetkirke, Sec'y.

December 27. The officers were installed into their respective offices, according to ancient ceremonies, this being St. John the Evangelist's day.

Thus the records show that during the fourth year of our Masonic existence,

Eleven candidates were entered as Apprentices,

Fifteen Apprentices were crafted,

Fourteen Craftsmen were raised to be Master Masons, and

Two received by certificate.

[A. D. 1797 : A. L. 5797.]

January 23. Nathaniel Dillhorn was entered as an Apprentice.

February 27. Alexander Reed was entered as an Apprentice, and Nathaniel Dillhorn was passed to the degree of a Fellow Craft.

February 28. Nathaniel Dillhorn was raised to the sublime degree of a Master Mason.

March 27. Alexander Reed was passed to the degree of a Fellow Craft, and James Tate was entered as an Apprentice.

April 24. Alexander Reed was raised to the sublime degree of a Master Mason,* and James Tate was passed to the degree of a Fellow Craft.

* See Appendix, Note 1.

May 22. James Tate was raised to the sublime degree of a Master Mason, and Anthony Horseman was entered as an Apprentice.

June 26. Anthony Horseman was passed to the degree of a Fellow Craft.

July 11. Anthony Horseman was raised to the sublime degree of a Master Mason.

July 24. James Clarke and John Agnew were severally entered as Apprentices.

August 28. James Clarke and John Agnew were severally passed to the degree of a Fellow Craft.

September 25. James Clarke and John Agnew were severally raised to the sublime degree of a Master Mason, and Michael Castner was entered as an Apprentice.

November 11. Andrew Caldwell was entered as an Apprentice.

November 27. Michael Castner was passed to the degree of a Fellow Craft.

December 25. Michael Castner was raised to the sublime degree of a Master Mason.

The Brethren of the Lodge elected the following officers for the ensuing masonic year, viz. :

Bro. John Hoge, W. M.

“ William Meetkirke, S. W.

“ David Cooke, J. W.

“ Samuel Clarke, Treas.

“ Thomas Fletcher, Sec’y.

Thus the records show that during the fifth year of our masonic existence,

Eight Candidates were entered as Apprentices ;

Seven Apprentices were crafted ; and

Seven Craftsmen were raised as Master Masons.

[A. D. 1798 : A. L. 5798.]

February 26. James Piper was received as a member, having produced a Master Mason's certificate.

March 26. Valentine Kinder was entered as an Apprentice.

April 23. Valentine Kinder was passed to the degree of a Fellow Craft, and John Ritchie was entered as an Apprentice.

May 28. Valentine Kinder was raised to the sublime degree of a Master Mason, John Ritchie was passed to the degree of a Fellow Craft ; and John Heaton, Zephaniah Beall, and Hugh Boyle were severally entered as Apprentices.

June 26. John Heaton, Zephaniah Beall, and Hugh Boyle were severally passed to the degree of a Fellow Craft.

July 23. Zephaniah Beall and Hugh Boyle were severally raised to the sublime degree of a Master Mason, and John W. Seely was entered as an Apprentice.

August 27. John Heaton was raised to the sublime degree of a Master Mason.

August 28. John Daly was entered as an Apprentice.

December 24. The brethren of the Lodge elected the following officers for the ensuing masonic year, viz :

Bro. George Henry Keppelle, W. M.

“ David Cooke, S. W.

“ David Hoge, J. W.

“ Samuel Clarke, Treas.

“ Thomas Fletcher, Sec’y.

December 27. The officers elected Dec. 24, were installed into their respective offices according to ancient ceremonies.

Thus the records show that during the sixth year of our masonic existence,

Seven candidates were entered as Apprentices ;

Five Apprentices were crafted ;

Four Craftsmen were raised to be Master Masons ; and

One Master Mason was received by certificate.

[A. D. 1799 : A. L. 5799.]

January 28. John Ritchie was raised to the sublime degree of a Master Mason.

March 25. John Daly was passed to the degree of a Fellow Craft, and Thomas Galbraith was entered as an Apprentice.

April 22. John W. Seely and Thomas Galbraith were severally passed to the degree of a Fellow Craft, and John Daly was raised to the sublime degree of a Master Mason.

April 23. John W. Seely and Thomas Galbraith were severally raised to the sublime degree of a Master Mason.

August 26. John Simonson and James Dougherty were severally entered as Apprentices.

October 28. John Simonson and James Dougherty were severally passed to the degree of a Fellow Craft.

November 29. John Simonson and James Dougherty were severally raised to the sublime degree of a Master Mason, and John Welsh was entered as an Apprentice. The Brethren of the Lodge elected the following officers for the ensuing masonic year, viz. :

Bro. David Cooke, W. M.
 “ Thomas Fletcher, S. W.
 “ Jacob Sheaffer, J. W.
 “ Samuel Clarke, Treas.
 “ William Meetkirke, Sec.

December 27. The officers elect were installed this day according to ancient ceremonies.

Thus the records show that during the seventh year of our masonic existence,

Four candidates were entered as Apprentices;
 Five Apprentices were crafted; and
 Six craftsmen were raised to be Master Masons.

[A. D. 1800 : A. L. 5800.]

January 6. The Lodge unanimously passed the following resolutions :

1. Resolved, That the agreement of the members of Lodge No. 54, entered into (upon the hearing of the death of our worthy brother Gen. George Washington) at their annual feast on last St. John's day, relative to wearing a scarf on the left arm, be entered on the minutes of this Lodge, and published in Bro. Colerick's newspaper; and that the W. M. appoint a brother to draw up said agreement for publishing.

Whereupon Bro. David Hodge was appointed.

2. Resolved, That each member of this Lodge wear a black rose on their aprons for one year from last St. John's day.

February 24. John Welsh was passed to the degree of a Fellow Craft.

July 21. Thomas Mason was entered as an Apprentice.

August 25. David Morris was entered as an Apprentice.

November 24. John Welsh was raised to the sublime degree of a Master Mason.

December 22. The brethren of the Lodge elected the following officers for the ensuing masonic year, viz. :

Bro. Samuel Clarke, W. M.
 “ Jacob Sheaffer, S. W.
 “ John Wilson, J. W.
 “ Alexander Read, Treas.
 “ David Acheson, Sec'y.

December 27. The officers elect were installed into their respective offices this day according to ancient ceremonies.

Thus the records show that during the eighth year of our masonic existence,

Two candidates were entered as Apprentices;

One Apprentice was crafted; and
One Craftsman was raised to be a Master Mason.

[A. D. 1801: A. L. 5801.]

May 1. Thomas Mason was passed to the degree of a Fellow Craft.

May 29. Thomas Mason was raised to the sublime degree of a Master Mason.

June 22. The brethren of the Lodge this evening resolved to suspend their labours for a season, owing to the heavy expenses they had incurred in erecting a suitable building, as well as the many charities they had bestowed; at the same time every brother considered himself as solemnly pledged to *resume labour* in the Lodge whenever directed by the R. W. Grand Lodge.

Thus the records show that in the ninth year of our masonic existence,

One Apprentice was crafted, and
One Craftsman was raised to be a Master Mason.

[A. D. 1805: A. L. 5805.]

January 28. The R. W. Grand Master Israel Israel assembled the craftsmen for the purpose of authorizing the brethren of Lodge 54 to resume labour, hoping that they would persevere in the building of a goodly temple in all things, well-ordered and sure, and with pleasure he informed his masonic brethren that he would communicate to the Grand Lodge the happy prospects of reunion, and the future triumphs of masonry. To accomplish so desirable an end, and by the unanimous consent of the Lodge, he installed, according to ancient ceremonies, the following brethren, to serve in their respective offices until next St. John's day, December 27, 5805:

Bro. David Cooke, W. M.

" Jacob Sheaffer, S. W.

" Joseph Pentecost, J. W.

" Alexander Reed, Treas.

" Thomas G. Johnson, Sec'y.

Bro. David Morris was passed to the degree of a Fellow Craft.

March 25. Jonathan Reddick was entered as an Apprentice.

April 25. Jonathan Reddick was passed to the degree of a Fellow Craft, and Joseph Dunlap and Joseph Ashbrook were severally entered as Apprentices.

May 27. Jonathan Reddick was raised to the sublime degree of a Master Mason, Joseph Dunlap and James Ashbrook were severally passed to the degree of a Fellow Craft, and David

Reddick, William Cooke, Thomas Hutchinson, Abraham Lattimer, John Israel, and John Mullen, having severally produced Master Masons' certificates, were received as members.

May 31. James Ashbrook was raised to the sublime degree of a Master Mason, and George Jackson was entered as an Apprentice.

June 24. Joseph Dunlap was raised to the sublime degree of a Master Mason.

P. M. Samuel Israel appointed Proxy in the Grand Lodge for Lodge 54.

July 22. Hugh Workman, Henry Postlethwait, and John Porter were severally entered as Apprentices, and George Jackson was passed to the degree of a Fellow Craft.

August 5. George Jackson was raised to the sublime degree of a Master Mason,* and Hugh Workman and John Porter were severally passed to the degree of a Fellow Craft.

September 23. James Dunlap and John M'Munn were severally entered as Apprentices.

October 24. Joseph Swearingen was entered as an Apprentice. James Dunlap and John M'Munn were severally passed to the degree of a Fellow Craft.

Past Master Absalom Baird died this day, and was buried with masonic honours.

November 25. James Dunlap was raised to the sublime degree of a Master Mason, and Joseph Swearingen was passed to the degree of a Fellow Craft.

December 22. Joseph Swearingen was raised to the sublime degree of a Master Mason.

The Brethren of the Lodge elected the following officers for the ensuing masonic year, viz.:

Bro. David Cooke, W. M.

“ Jacob Sheaffer, S. W.

“ Joseph Pentecost, J. W.

“ Alexander Reed, Treas.

“ James Ashbrook, Sec'y.

December 27. St. John's day. The officers elect were installed into their respective offices according to ancient ceremonies.

Thus the records show that in the thirteenth year of our masonic existence,

Ten candidates were entered as Apprentices;

Ten Apprentices were crafted;

Six Craftsmen raised as Master Masons; and

Six Master Masons admitted as members.

* See Appendix, No. 2.

[A. D. 1806 : A. L. 5806.]

January 27. John M'Munn was raised to the sublime degree of a Master Mason, and Robert Thompson was entered as an Apprentice.

February 24. Obadiah Jennings was entered as an Apprentice, and Henry Postlethwait and Robert Thompson were severally passed to the degree of a Fellow Craft.

April 28. Robert Thompson was raised to the sublime degree of a Master Mason, and John M'Cluney was entered as an Apprentice.

May 9. John M'Cluney and Obadiah Jennings were severally passed to the degree of a Fellow Craft; and Obadiah Jennings was raised to the sublime degree of a Master Mason.*

June 10. John H. Pies was entered as an Apprentice.

June 23. John M'Cluney was raised to the sublime degree of a Master Mason, and James Taylor was entered as an Apprentice.

June 24. The Lodge met at the new Masonic Hall. As soon as the brethren were organized, the Secretary informed Bro. Cooke, W. M., that it was the desire of the fraternity to dedicate the Hall to Masonry, Virtue, and Universal Benevolence. After which Bro. Sherrard, the architect, delivered the implements intrusted to him by the W. M. at the laying of the corner stone. The Hall was then dedicated in ancient and ample form. At High Twelve the Brethren moved in procession to the Court House, where a masonic sermon was delivered by Rev. Bro. Joseph Dodridge; a sermon which, unfortunately for the craft, was never published; but it is said was worthy of the high literary attainments of the author, as containing wholesome and salutary truths, in accordance with the First Great Light of Masonry. After the sermon, the brethren adjourned to celebrate the day at Bro. David Morris's.

July 28. Henry Postlethwaite was raised to the sublime degree of Master Mason; and James Taylor was passed to the degree of a Fellow Craft.

August 25. James Taylor was raised to the sublime degree of a Master Mason; and James Larrimore and George Bentley were entered as Apprentices.

September 22. George Bentley was passed to the degree of a Fellow Craft.

November 24. James Larrimore was passed to the degree of a Fellow Craft.

December 22. The Brethren of the Lodge elected the following officers for the ensuing masonic year.

Bro. John Wilson, W. M.
 “ William Cooke, S. W.
 “ David Morris, J. W.
 “ Alexander Reed, Treas.
 “ James Ashbrook, Sec’y.

December 27. St. John’s Day. The officers elect were installed into their respective offices according to ancient ceremonies. Thus the records show that during the fourteenth year of our masonic existence,

Seven candidates were entered as Apprentices;

Seven Apprentices were crafted; and

Six Craftsmen were raised as Master Masons.

[A. D. 1807 : A. L. 5807.]

January 26. James Larrimore was raised to the sublime degree of a Master Mason.

February 3. George Bentley was raised to the sublime degree of a Master Mason.

October 26. Thomas M’Keefer, James Carothers and John Canon were severally entered as Apprentices.

November 23. Thomas M’Keefer, James Carothers and John Canon were severally passed to the degree of a Fellow Craft.

The Brethren of the Lodge elected the following officers for the ensuing masonic year :

Bro. John Wilson, W. M.
 “ William Cooke, S. W.
 “ John M’Cluney, J. W.
 “ Alexander Reed, Treas.
 “ James Ashbrook, Sec’y.

December 27. St. John’s Day. The officers elect were installed into their respective offices according to ancient ceremonies.

Thus the records show that during the fifteenth year of our masonic existence,

Three candidates were entered as Apprentices;

Three Apprentices were crafted; and

Two Craftsmen were raised as Master Masons.

[A. D. 1808 : A. L. 5808.]

January 25. Thomas M’Keefer and John Canon were severally raised to the sublime degree of a Master Mason.

December 26. The Brethren of the Lodge elected the following officers for the ensuing masonic year, and were installed this evening according to ancient ceremonies :

Bro. Alexander Reed, W. M.

“ John Wilson, S. W.

“ James Ashbrook, J. W.

“ Jacob Sheaffer, Treas.

“ John M'Cluney, Sec'y.

Thus the records show that during the sixteenth year of our masonic existence,

Two Craftsmen were raised as Master Masons.

[A. D. 1809 : A. L. 5809.]

January 23. David Sights was entered as an Apprentice.

February 29. David Sights was passed to the degree of a Fellow Craft, and Henry Stevenson was entered as an Apprentice.

March 27. David Sights was raised to the sublime degree of a Master Mason, and Henry Stevenson was passed to the degree of a Fellow Craft.

April 24. Henry Stevenson was raised to the sublime degree of a Master Mason.

May 22. James Alexander was entered as an Apprentice.

June 26. James Alexander was passed to the degree of a Fellow Craft, and John Rankin was entered as an Apprentice.

July 24. James Alexander was raised to the sublime degree of a Master Mason, and John Rankin was passed to the degree of a Fellow Craft.

September 25. John Rankin was raised to the sublime degree of a Master Mason.

December 25. The Brethren of the Lodge elected the following officers for the ensuing masonic year :

Bro. Alexander Reed, W. M.

“ John Wilson, S. W.

“ James Ashbrook, J. W.

“ Jacob Sheaffer, Treas.

“ John M'Cluney, Sec'y.

December 27. St. John's day. The officers elect were installed into their respective offices according to ancient ceremonies. Thus the records show that in the seventeenth year of our masonic existence,

Four candidates were entered as Apprentices;

Four Apprentices were crafted; and

Four Craftsmen were raised as Master Masons.

[A. D. 1810 : A. L. 5810.]

January 22. Thomas H. Baird was entered as an Apprentice.

February 25 Thomas H. Baird was passed to the degree of a Fellow Craft.

March 26. Thomas H. Baird was raised to the sublime degree of a Master Mason.

December 24. The Brethren of the Lodge elected the following officers for the ensuing masonic year, viz. :

Bro. Alexander Reed, W. M.

“ John Wilson, S. W.

“ Hugh Workman, J. W.

“ David Morris, Treas.

“ Thomas H. Baird, Sec.

December 27. St. John's day. The officers elect were installed into their respective offices agreeably to ancient ceremonies.

Thus the records show that in the eighteenth year of our masonic existence,

One candidate was entered as an Apprentice ;

One Apprentice was crafted ; and

One Craftsman was raised to be a Master Mason.

[A. D. 1811 : A. L. 5811.—A. D. 1818 : A. L. 5818.]

It is a source of deep regret to the masonic fraternity that the minutes of the two next subsequent years were lost. A prominent member of the craft, however, assures me that the fraternity were never so happily united ; and that the only emulation which existed amongst them was, who could best work, and who could best agree. While carrying out these principles, and being peaceably engaged *at work* in the lodge room, the representatives of the people of the United States declared war against Great Britain ; and masons, as their teachings have ever been, true to their country, their altars, their firesides, and their obligations, bid adieu for a season to their homes and the masonic temple, and fought nobly in defence of the liberties we now enjoy. They were triumphant. The star spangled banner floated on high, respected and known of all men and of every nation ; and the masonic craft again repaired to the temple, to practise its principles, and learn its ritual.

In this place, where the brethren for so many years had drawn their designs upon the Trestle Board, and had the inward satisfaction of knowing that their deeds of charity and disinterested benevolence had secured blessings from the Supreme Architect of the universe, they felt unwilling that an institution, dedicated to virtue and universal benevolence, and whose principles were those of the purest morality, founded upon the First Great Light

of Masonry, should remain closed; they unanimously resolved that they would be engaged in so great and good a cause as that of rebuilding their Temple. To accomplish so desirable an undertaking, a meeting was held, and, after a full, free, and fraternal exchange of opinions, it was deemed most advisable to apply for a new charter; consequently, a petition was drawn up in the usual form, and forwarded to the R. W. Grand Lodge of Pennsylvania, signed by the following Master Masons:

Bro. George Jackson,
“ Robert Estep,
“ Daniel Thompson,
“ James Dunlap,
“ James H. Baker,
“ John White,
“ George D. Ryne,
“ John Wilson,
“ John M’Cluney,
“ John Wolfe,
“ Thomas H. Baird,
“ David Acheson,
“ David Sights,
“ James Ashbrook,
“ Joseph Henderson, and
“ Richard W. Harding.

The R. W. Grand Lodge, taking into consideration the zeal the masonic fraternity of Washington had always manifested in promoting the principles of the craft, and individually acquainted with the petitioners, as men of the highest respectability, and of unimpeachable moral and masonic character, granted a warrant for a lodge to be located in the town of Washington, to be called Washington Lodge, No. 164; said charter bearing date March 1, A. D. 1819: A. L. 5819; and signed by

Bro. BAYSE NEWCOMB, Grand Master.

“ JOSEPH BARNES, Deputy Grand Master.
“ THOMAS ELLIOTT, Grand Senior Warden.
“ JOSIAH RANDALL, Grand Junior Warden.
“ GEORGE A. BAKER, Grand Secretary.
“ JOSEPH LEWIS, Grand Treasurer.

[A. D. 1820: A. L. 5820.]

January 21. P. M. John H. Walker, by virtue of the authority vested in him by the R. W. Grand Lodge of Pennsylvania, called to his assistance the Brethren of the Craft, for the purpose of constituting and consecrating Washington Lodge, 164, and

installing its officers, which was accordingly done according to the *Ahiman Rezon*, and our ancient ceremonies.

The following Brethren were installed into their respective offices to serve until St. John the Evangelist's Day.

Bro. George Jackson, W. M.

“ Robert Estep, S. W.

“ Daniel Thompson, J. W.

“ James Dunlap, Treas.

“ James H. Baker, Sec.

These officers were publicly installed in the Presbyterian Church. The service was commenced by the Rev. Matthew Brown, assisted by the Rev. Thomas Hoge, by prayer and praise to the Great Architect of the Universe. An excellent Sermon was then delivered by the Rev. Matthew Brown, founded on 1 John, iii. 10.

“In this the children of God are manifest, and the children of the Devil—whosoever doeth not righteousness is not of God, neither he that loveth not his brother.”

The sacred Scriptures divide mankind into two grand classes, directly opposite in character and destined to a very different fate. These are variously denominated, the righteous and the wicked, the godly and ungodly, the heirs of wrath and the heirs of glory. In our text they are called the children of God and the children of the Devil. This division extends to all mankind, and by a classification the most simple reduces the innumerable diversities of the human race into two orders.

It enters this house and arranges this assembly—it finds no individual in a state of neutrality, but ranked in one or other of these classes.

It is a division, too, the most serious and eventful; it overlooks everything adventitious, and considers only character. It passes by the distinctions of speech, complexion, rank, and regards only the soul and eternity. It views even the diversities which arise from the endowments of nature and the gifts of Providence as nothing compared with those which spring from faith and infidelity, holiness and sin. Of how great importance is it to each of us, to ascertain our true character and state, before the final separation, when the state of all shall be fixed, beyond the possibility of change!

Let us consider,

1. The characters here described, and why so called.

2. The criterion here given by which they may be manifest.

“He that doeth not righteousness is not of God, neither he that loveth not his brother.”

It is common in scriptures to call persons distinguished by any quality or acquisition, the children of those from whom it is derived, or by whom it was pre-eminently possessed. Thus we read in the Book of Genesis, iv. 20, "that Jabal was the father of such as dwell in tents, and of such as have cattle," and that Jubal was the "father of such as handle the harp and organ." Thus also, they who have the faith and do the works of Abraham are called "the children of Abraham."

Now God is the author of all goodness, and Christians are said to be "born of him—to be partakers of the divine nature—and to be followers of him as dear children." They are his children, not only as the creatures of his power, for in this sense "we are all his offspring," but the language here is expressive of a special relation and character. They are his by adoption. Though naturally rebels against his law and government, they are restored to his favour; their crimes are consigned to oblivion through the death and suffering of Christ. Their minds are naturally and totally depraved, and, in the strong language of scripture, at "enmity to God." The perverted, debased, and depraved tendencies of the heart which lead to depart from God, and seek happiness in sin, are changed. They are brought back to God, the original fountain of happiness.

Now they admire his excellencies, imitate his perfections, and delight to obey his commandments. Is he a God of Truth? They walk in the truth. Is he holy? they are holy. Is he merciful? they are merciful—and thus they are "the children of their Father in heaven, for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust."

On the contrary evil men are called the "children of the Devil." This language is not to be considered as merely symbolical. The existence of separate spirits of a nature superior to man has obtained belief in every age. The doctrine is supported by the analogy of nature, in which, so far as our observation extends, we everywhere find a regular gradation of existence. It is supported by what we see of evil actually existing in the world. But the relation of God to man, places it beyond a doubt.

This assures us of the existence of innumerable angels of different orders, of the apostacy of a part and of their subtilty and malignant influence on our world. The apostacy of the world is ascribed to their seduction, and they are represented as acting under the direction of a Prince or Chieftain, emphatically denominated Satan or the Devil.

Wicked men are called the children of the Devil, as they

morally proceed from him. They resemble him in character, they partake of his depravity. He rules in the heart of all the children of disobedience. Are they enemies of God? so are they "enemies in their minds by wicked works." Does he delight in sin? so do they. Is he proud, deceitful, malicious? so are they. Hence says the Apostle, he that committeth sin, is of the Devil, for the Devil sinneth from the beginning. Hence says our Lord to the Jews, who were endeavouring to deceive and destroy him, "Ye are of your father the Devil, and the works of your father ye will do." He was a murderer from the beginning, and abode not in the truth; when he speaketh a lie, he speaketh of his own, for he is a liar and the father of ill!

Such are the characters which divide the human family. How important the distinction, and how solemn the result of these relations! How great the honour and happiness of the sons of God! God is their portion, heaven is their home. Their Heavenly Father loves and protects them. Angels are ministering spirits to them, and He is preparing them for that state of purity, holiness, and love, which shall constitute their felicity in the perfect enjoyment of heaven.

On the contrary, what infamy attaches to the sinner, who has for his father, the Devil, a rebel and a traitor, who forfeited his inheritance, and is bound in "chains of darkness"—a murderer—the most accursed being in the universe. And what is most disgraceful, the sinner is so by choice, and he is not ashamed of the relation. Every time he sins, he calls him father. Every time he swears, lies, slanders, takes revenge, observe, says he, my pedigree, and behold the example I copy! This servitude is not only degrading, but unprofitable and tormenting. I forbear to enlarge on the miseries of the wicked from their perplexities, their fears, their tormenting passions, their vain pursuits, and their guilty consciences. "There is no peace," says my God, "to the wicked." "They are like the troubled sea when it cannot rest, whose waters cast up mire and dirt,"—Is. lvii. 20. I forbear to describe the horrors which await them in the dying hour, or at the judgment bar, when the sentence shall be pronounced, "Depart, accursed, into everlasting fire, prepared for the Devil and his angels."

It is surely of great importance to inquire to which of these classes we do belong. It may be known. The apostle says they are manifest, now manifest. It is true a period is approaching when this discovery shall be more complete—when those now united shall be separated for ever—when every man's work shall be made manifest, for the day shall declare it, when God will

bring to light the hidden things of darkness, and make manifest the counsels of the heart. Then shall we clearly discern between the righteous and the wicked. But even *now* they are to be discovered. They are manifest to God. His eyes are in every place. He knoweth them that are his, nor is there any creature that is not manifest in his sight. They are also manifest to others. "The tree is known by its fruit." The workers of iniquity are generally so strongly marked that it is manifest to whom they belong. And as to the righteous, notwithstanding all that may be said, and with truth, of the disguise of hypocrites, who are often more successful in deceiving themselves, than others, still there are many whose light so shines that they are manifestly the epistles of Jesus Christ, seen and read of all men.

They are also manifest to *themselves*. It is true the heart may be blinded and deceived, conscience may be seared, all feeling and sensibility may be destroyed, but generally the wicked may and must know when they are living in neglect of known duty, and in habitual practices of gross sins, offensive to a Holy God.

Good men also may know their relation to God. It is required of them, "Know ye not your own selves?" They may know it by the most convincing of all evidence, consciousness. Their characters are distinctly drawn and marked for this purpose, and it is a privilege, as it has been the attainment of thousands to say, "We know that we are of God, we know in whom we have believed, we know that we have passed from death to life, because we love the brethren."

This leads to consider the criterion given in the text, "He that loveth not righteousness is not of God, neither he that loveth not his brother."

It is not to be supposed that these are the only works. There are many others, some of a more experimental nature and very important, but all will be vain and delusive, if unacquainted with this righteousness and this love.

Observe here the sacred union between religion and true morality, between principle and practice, love of God and love of man. It is taken for granted that he who is united to God by faith and love, born of the Spirit and partaker of the Divine nature, will be a doer of righteousness, and will love his brother. "He that loveth not his brother abideth in death." "He that committeth sin is of the devil." We are here to remark that these expressions "committeth sin" and "doeth righteousness," relate not merely to single acts, but express a character—a pre-

vailing course of action. In this sense "he that is born of God, doth not commit sin." It is not his character, his habitual and deliberate conduct. He is not a committer of sin. So, he that is not a doer of righteousness is not of God; both expressive of habitual character and deliberate action. It is expressed negatively, and not without design. It is not sufficient to abstain from evil. We must do good. Omissions decide the character, when there is no positive vice. The unprofitable servant is called a wicked one, and condemned—not because he abused his talent, but hid it in a napkin! Every tree that bringeth not forth good fruit must be hewn down. It is not sufficient that we abstain from injuring a brother, we must love him and do him good. Here then is the plain and unequivocal test. Are we doing (or doers of) righteousness? Are we possessed of that principle of true obedience, supreme love to God? Do we make his law the sole rule, and his glory, the supreme end of our conduct? Do we esteem all his commandments concerning all things to be right, and do we hate every false way? Do we delight to honour and to worship the God whom we profess to adore—the Great "Architect" of the Universe—our Maker? Do we honour the Son even as the Father? Are we doing righteousness, not reluctantly but with pleasure—not occasionally, but constantly—not partially, but without reserve?

Let it be remembered that righteousness has respect to the Divine law and the principle of love. If this be wanting, actions, however specious and however useful, cannot be considered acts of obedience to God. A conduct may be regulated by the maxims of the world, by a respect to the opinion of others, by the instinctive principle of natural affection, compassion, sympathy; or by generosity, ambition, refined taste; or by selfishness regulated and controlled by other principles, without a single element of piety or love to God. And many a decent and amiable and useful character may be thus formed, while the heart remains in a state of "enmity to God."

Now, if love to God and a regard to his authority are not the commanding principle, the action cannot be considered righteous, but an act of disobedience.

We will now consider the last particular mentioned in the text—"He that loveth not his brother." But a question arises, who is my brother? Is it only one of my family and kindred—one of the same town, vicinity, sect, or association? These no doubt are included. They are included in the more general denomination brethren of the human family, and particular relations may lay a foundation for particular duties, obligations,

and attachments. We are directed to "provide for our own, and especially them of our own household." The special attachments of kindred and of friendship are sanctioned by our blessed Lord himself. Christianity was never designed to weaken, but to sanction and strengthen, the instincts of nature. The relations of social life and associations formed on the principles of virtue and for benevolent purposes may justify peculiar attachments—affording more frequent opportunity of mutual good offices to those more immediately within the sphere of our exertions—awaken mutual gratitude and other affections of the heart, and many excellent virtues which could not otherwise be called into action.

But we find the Love or Charity which the Gospel requires transcends these narrow limits, and requires us to love as a brother any one of the common family of man. "Nay," says Christ, "love your enemies, that you may be the children of your Father in Heaven." This principle is clearly enforced and illustrated in the beautiful parable of the good Samaritan, touched with compassion for the miseries of a Jew, who fell among thieves. Though taught by education and habit, and the false prejudices of his religion, to consider him an enemy, he now commiserates his case; and, while the Priest and the Levite of his own nation passed by on the other side, the Samaritan went to him and bound up his wounds, and set him on his own beast, and brought him to an inn, and took care of him. To the question of our Saviour "which of these three was neighbour to him that fell among the thieves?" every conscience will respond in the language of the Jewish lawyer, who, willing to justify himself, asked, Who is my neighbour? "He that had mercy on him."

This principle is still more forcibly exemplified by Christ himself, who went about doing to all good—who died for his enemies, and with his expiring breath prays, "Father, forgive them, they know not what they do!"

This love, which is due to all men, is usually called a love of benevolence. It considers man as a fellow-creature—a brother of the same family—the workmanship of God—originally formed in his image, and, however degraded by sin, still capable of being restored by the grace of God to his original dignity and happiness. It by no means supposes that we should view with approbation anything contrary to the standard of perfection! I love with a love of complacency wicked men; and wicked conduct would be evidence of a depraved heart. This love of benevolence is consistent with the most determined condemnation and approbation of bad principles and bad conduct. But, regarding man as a creature capable of happiness or misery, he

that is of God will seek his welfare, compassionate him in distress, use means for his information, and endeavour to promote his best interests.

We are commanded to love and do good to all men, especially those of the household of faith. This intimates that we owe a peculiar affection to Christians—to the children of God as such. These are in many parts of Scripture, and especially in this epistle, called the brethren; and this peculiar affection is spoken of as the test of sonship. “We know that we have passed from death to life, because we love the brethren.” These we are to love in common with others, not with a love of benevolence—but they are to be the objects of special love—the love of complacency. We are to delight in their character, temper, and conduct. They are to be loved for their holiness, their conformity to God, and devotion to his glory. If we love God, if we love him for his glorious perfections, we will delight in all holy objects, in his law, and in the communicated holiness of temper and practice, which we see in his people. This is in fact, not a different principle from the love of God, but the same principle directed to different objects. This is the true criterion. If we are Christians indeed, we shall delight in that image of God and Christ which his people possesses, and also as the sanctified members of the body of Christ. Our hours of communication with them will be sweet in beholding and praising the glory of a common Lord, in calling upon him in worship, and in anticipating an eternity to be spent together in love and praise.

How is this love to be expressed, and what is its extent? It will not only avoid whatever is injurious, but will consult their real and best interest. Love worketh no ill to his neighbour. This precept, if universally obeyed, would preclude all kinds of fraud, injustice or oppression, slander, and every other word or action in the least injurious to any human being. Yea, all hard thoughts, wishes, suspicions, discontents, envy, controversies, or selfishness.

On the contrary, love seeks the benefit of its object and rejoices in his happiness. If then we love a brother or neighbour, we shall desire to promote his good in every respect, by all suitable means in our power. We will seek his good earnestly and sincerely, give up inferior interests and endure inferior sufferings when we can thus preserve him from heavier distresses and procure for him superior blessings, so far as this can be done consistently with other duties, which God has clearly commanded. We should love what is amiable, respect what is honourable, praise what is commendable, excuse what is excusable, bear with

and forgive what is faulty, put the best construction on what is doubtful in his conduct, commiserate and relieve his distresses, exactly as we would that others should do to us in similar circumstances.

We have said that if we have true love to our brother, it will regard his best and highest interests, while it will conduce to supply the wants of the body, clothe the naked, feed the hungry, and visit them in sickness. It will regard above all their immortal souls. Degradation indeed must be that charity which considers only the animal part of our nature, which is content with the exercise of instincts common to us with the brutes.

I shall conclude with the apostle's description of love or charity. "Charity suffereth long and is kind, charity envieth not, charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoices not in iniquity, but rejoices in the truth, beareth all things, endureth all things, hopeth all things." 1 Cor. xiii.

Inferences.

1. We may infer the inseparable connexion between true religion and true morality. Whatever pretensions to piety, and whatever actual attentions to forms and outward duties, all will be in vain without corresponding righteousness in life. "Faith without works is dead." "If any man seem to be religious and bridleth not his tongue, that man's religion is vain"—on the contrary, we may infer the impossibility of true and genuine morality, and such works as will be acceptable to God without religion. If the heart be destitute of love of God, if it be disaffected to him, who is the source and pattern of perfection, the most specious actions must be defective, radically wrong, sinful—in the language of Augustin, "*Splendida peccata*," splendid sins.

If the fountain be corrupt, the streams must be corrupt also. Partial or selfish attachments there may be. We may love those who love us as the Pharisees of old, and have their reward. There may be the sympathies and instincts of nature which we have in common with the inferior animals. There may be decorum and decency of conduct founded on the principle of a taste for order, decency, and a well directed self-interest. But if we are not of God, not united to him so as to derive from him other principles, all such attainments will be found radically defective when tested by him, who will "lay judgment to the line and righteousness to the plummet." Is. 28, 17.

2. How thankful should we be to the God of Grace for the gospel, which so amply provides for man, naturally an enemy to God, to himself, and to his fellow men, provides for his deliverance from guilt and condemnation, and for his restoration to love and favour, which through the blood of atonement opens up a way of reconciliation and for the communication of that grace, which is necessary to impart the principle of love and assimilate the soul to God.

3. We may infer the misapprehensions of many with regard to the nature of that charity, which the Gospel inculcates. With some it is supposed to mean nothing more than the giving of alms, or relieving the wants of the necessitous. This is at least but one expression of the principle, and the apostle assures us that there may be the strongest outward expression by acts of liberality and suffering for others, and yet the principle of true love be wanting. "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." 1 Cor. xiii. 3.

Again: with others charity means liberality of sentiment, or a sceptical indifference with regard to religious truths or doctrines. But surely the God of truth, who has given us a revelation and commanded us to search the scriptures, to buy the truth and sell it not, warns us "against damnable heresies, never designed to teach the innocence of error," or to inculcate a principle which would level all distinctions between right and wrong, truth and falsehood, light and darkness, Christ and Belial; or encourage the delusive hope that piety and impiety, the worship of God and the worship of the devil, will be equally acceptable to the Most High, and have the same reward.

Equally absurd is the pretence that charity requires us to entertain a favourable opinion of the state and character of men, whatever may be their conduct, and however chargeable with gross profanity and wickedness. This is absurd and impossible. We must judge according to evidence. Our favourable opinion of men will not alter their true condition, and it may be the very best expression of true charity to warn our fellow men of their sin and danger, before it be for ever too late.

In conclusion, let us all be persuaded to examine well the foundation of our hopes, what our true state of character is, and to which of the two classes described we belong. Let us look up to the great Source of Light and Love, to impart that wisdom and grace which is necessary for the discharge of duty in our various relations; and may God incline all of us to live and act habitually in reference to that awful tribunal from which there

is no appeal, where with an assembled universe we shall all appear, where there shall be a final separation between the righteous and the wicked, and where each of us shall be ranged with one or other of these two classes, and either receive the welcome plaudit, "Well done, good and faithful servant, enter thou into the joy of thy Lord," or the dreadful and unalterable sentence, "Depart, accursed, into everlasting fire, prepared for the Devil and his angels."

After this sermon, the Hon. Bro. Thomas H. Baird delivered the following appropriate address:—

BRETHREN,

The occasion, and the presence of this large assembly, afford an interesting opportunity for asserting the dignity and respectability of our institutions, and to repel the obloquy and reproach which ignorance and prejudice are disposed to cast upon them. Misguided popular opinion has confounded our fraternity with the Illuminees of Germany and the Jacobins of France; and has ascribed with fertile ingenuity views and practices which are totally repugnant to our professions and abhorrent to our feelings. To remove this unfavourable impression from the public mind, it would be only necessary to advert to the antiquity of our venerable order, and to review in historical detail the progress of our *art* in different ages of the world, under the auspices of the *great* and the *good*, who have engaged in the *work*. This would be a pleasing *task*, had I time or capacity to perform it: I can now only detain you with a few hints upon a subject which one more *bright* or *expert* could abundantly dilate upon, if circumstances permitted.

The *great principles* of masonry exist in the essential attributes of the glorious *Architect* of the Universe; and are illustriously displayed in the *work* of creation, by which *order* was brought out of confusion, and *symmetry*, *regularity*, and *beauty* stamped upon the chaos of nature.—The divine *Master* said, "Let there be *light*,—and there *was light*." He appointed the "firmament"—and "*it was so*." He separated the waters from the dry land—and "*saw that it was good*:"—He commanded the earth to bring forth grass, and the tree yielding fruit: He formed the glorious luminaries of heaven: He *spoke* into existence the animate world: He *made* man in His own image and implanted in his soul a delight of *harmony*, *proportion*, *brotherly love*, morality and religion: and after erecting this stupendous *fabric* of physical and moral *being*, He rested from His *work*. Thus taught by omniscient skill, Adam became an operative Ma-

son in paradise, building for himself and the happy partner of his bliss, bowers of repose in the ever-blooming garden of Eden. The sublime *art* was transmitted by him to chosen men of his posterity, by whom it was practised and propagated with great success. We find soon after the fall that *a city was built*, and several persons are recorded as skilful *workmen*. Under their instructions the Craft increased in knowledge and extended over the earth. Magnificent structures arose, the evidences of their skill and the monuments of their industry. Passing over the intermediate time, we find perpetuated in Exodus xxxv. the name of that great *Master Mason Bezaleel*, who was filled with the spirit of God, "in wisdom, in understanding, and in knowledge, and in all manner of workmanship; and to devise curious works, to work in gold and in silver and in brass, and in the cutting of stones to set them, and in carving in wood to make any manner of cunning work." This skilful builder, with Aholiab and the "wise-hearted men" in whom the Lord put wisdom and understanding, "*wrought*" in the service of the sanctuary, which was constructed after the pattern shown to Moses in the Mount. But it was at the building of Solomon's temple that the excellency of masonry was exhibited in all its sublimity and beauty. In the erection of this stupendous and magnificent edifice, no less than thirty-six hundred *Master Masons*, eighty thousand *Fellow Crafts*, and seventy thousand *Labourers*, were employed. The Grand Master Hiram, who was endued with *understanding*, and *skilful to work* in gold, silver, brass, iron, stone, and timber, directed the undertaking.

From this era we can trace distinctly the existence of masonry down to the fall of the Roman empire, when it was in some degree obscured in the darkness and barbarity of the period that followed. It is not my intention to detain you by even mentioning the *names* of illustrious masons that during this time adorned the world with towers and temples, pyramids and palaces, the remains of which even now testify the builders' glory, and are monuments of taste and grandeur. When learning and civilization awoke from the night of ignorance and rude stupidity, masonry also arose with the first dawn and spread its influence rapidly over Europe and Asia. In England, particularly, it was established very early after the revival of letters. It is alleged, indeed, that previous to this it had been encouraged by Caesar and other Roman generals who governed in Britain, and that the fraternity were employed in the erection of many magnificent structures; but of their lodges we have no existing record, and of their progress and success the accounts transmitted to us are

very imperfect. Carausius, who assumed the imperial purple, with the title of Augustus, A. D. 286, in Britain, and who first claimed maritime power for that nation, it is said granted a charter to his steward Albanus (who afterwards suffered martyrdom for the Christian faith), to assemble a lodge of masons, of which he was Master. Of the fate of this establishment we know but little: it is certain, however, that when the Romans withdrew from Britain, masonry declined, and was afterwards wholly neglected. After the introduction of Christianity, it revived with the other arts, and lodges were formed. When St. Austin arrived in England, in the year 557, he became *Master* of the fraternity, and carried on many great buildings. In 600, they founded the old cathedral of Canterbury; St. Paul's in London was erected in 602, and St. Peter's, Westminster, in 605. In the year 640, lodges were formed under the direction of Bennet, abbot of Wirral, who was appointed by Kenrid, king of Mercia, to be Grand Master of the masons. The art progressed also under the patronage of St. Swithin, who was employed by king Ethelwolf, in repairing some churches, and from that time it gradually improved till the year 872, when Alfred the Great became its friend and protector. Under his successor, Edward, the care of the fraternity was intrusted to Ethred and Ethelwald, the brother-in-law and brother of the king, and lodges continued to be held.

The first re-establishment of masonry however in England from which records have been transmitted, was in the year 926, during the reign of Athelstan, when the ancient lodge of masons at York which still exists, was founded under the patronage of Edwin the king's brother, who obtained a charter for it and became himself Grand Master. Under the jurisdiction of this lodge the fraternity increased, and kings, princes, and other eminent men were initiated into the mysteries and paid due obedience to its rules. After the death of Edwin and Athelstan the masons were dispersed, and remained in an unsettled state till the reign of Edgar in 960, when they were collected by St. Dunstan and employed in *work*; but for want of permanent support their lodges again declined. Masonry remained in this low state about fifty years, when it revived in 1041 under Edward the Confessor. Leofrick, Earl of Coventry, was made Grand Master, and under his direction Westminster Abbey was rebuilt. Under William the Conqueror, Gundulph, Bishop of Rochester, and Roger de Montgomery, Earl of Shrewsbury, became masters and began the tower of London in 1066. They likewise rebuilt London bridge, and in 1067 first constructed the palace and the

celebrated Westminster Hall. During the reigns of Henry I. and Stephen, the lodges assembled and carried on many important works, under the direction of the Marquis of Pembroke. In the year 1155, the lodges were employed in building the temple for the knights, under the superintendence of the Grand Master of that order, who patronized the fraternity until John succeeded Richard I. in the throne of England, and Peter de Colechurch was appointed, under whose auspices masonry continued to flourish. When Edward I. succeeded to the crown in 1272, Walter Gifford, Archbishop of York, Gilbert de Clare, Earl of Gloucester, and Ralph, Lord of Mount Hermer, had the superintendence of the masons and finished Westminster Abbey. In 1307 Walter Stapleton, Bishop of Exeter, was appointed Grand Master, and under him the fraternity were employed, during the reign of Edward II., in building several colleges in Oxford and Cambridge. Under Edward III. and Richard II. lodges were numerous, and their meetings were protected by the civil magistrates. They progressed in their *work*, and many superb monuments remain of their skill and industry. After Henry IV. came to the throne, Thomas Fitzallan, Earl of Surrey, was appointed Grand Master, and founded Battle Abbey and Fotheringay: Guild Hall was also built during this reign. On the accession of Henry V., the fraternity were under the charge of Henry Chicheley, Archbishop of Canterbury, during whose administration lodges were frequently held, and their affairs prospered. In 1425, however, in the reign of Henry VI., Parliament passed an act against their meetings, but it was never enforced. In 1442, the king himself was initiated into the art of masonry, and his example was followed by many of the nobility. His majesty presided over the lodges in person, nominating William Wanefleet, Bishop of Winchester, Grand Master, who built several colleges and religious houses, as did also the king and his queen. At this time also, masonry was encouraged by James I. of Scotland, who attended the lodges and gave them every protection and support. The civil wars between the houses of York and Lancaster interrupted the progress of the art, and brought it into some degree of neglect; it was however revived in 1471, under Robert Beauchamp, bishop of Sarum, who was appointed Grand Master by Edward IV. It declined again during the reigns of Edward V. and Richard III., but recovered its reputation in 1485, on the accession of Henry VII. The knights of St. John at Rhodes (now Malta) assembled their Grand Lodge in 1500, and having chosen Henry their protector, extended their patronage to the masons. On the 24th

June, 1502, a lodge was formed at the palace, in which the king acted as Grand Master, and John Islip, Abbot of Westminster, and Sir Reginald Bray as wardens. The fraternity proceeded in great state to the east end of Westminster Abbey, when the first stone of Henry VII.'s Chapel, a beautiful piece of Gothic architecture, was laid with the usual ceremony. On the accession of Henry VIII., Cardinal Wolsey was made Grand Master. He built Hampton Court, Whitehall palace, and many other noble structures, and was succeeded by Thomas Cromwell, Earl of Essex, who erected St. James' Palace, Christ's Hospital and Greenwich Castle. After his death in 1540, John Touchet, Lord Audly, became Grand Master, and built Magdalen College, and many other edifices. In 1547, the Duke of Somerset had the direction of the masons, and employed their labour and skill in the erection of his magnificent house. After him John Poynt, Bishop of Winchester, presided over the lodges till 1553, when the king died. After this a considerable period elapsed without any known patron of eminent rank. Lodges however continued to be held in different parts of England, and the Grand Lodge assembled at York, where the fraternity were numerous and respectable. In the reign of Elizabeth, Sir Thomas Sackville accepted the office of Grand Master. During his administration, the queen, from some source, imbibed a jealousy of the secret organization of masons, and sent an armed force to break up the annual meeting at York. The Grand Master received the officers, and so well satisfied them of the honourable nature of the institution, and that it was entirely consistent with divine and politic laws, that they applied and were admitted members, and then returned to her majesty with such a report as removed every suspicion from her mind. After Sir Thomas Sackville, several men of high rank held the office of Grand Master in succession, until the celebrated architect, Inigo Jones, was appointed by James I. He continued to preside till 1618, when he was succeeded by the Earl of Pembroke, who was followed by Henry Danvers, Earl of Danby, Thomas Howard, Earl of Arundel, and Francis Russel, Earl of Bedford, after whom Inigo Jones was re-elected and remained in office until his death in 1646. The mysteries of the order were now held in such high estimation, that the most eminent men for learning and talents, were anxious to be initiated; and the prosperity of the brotherhood was placed on a permanent foundation. Charles II., who was initiated during his exile, upon his accession to the throne took the society under his protection. In 1663 Henry Jenyn, Earl of St. Albans, was elected Grand Master: he was

followed in succession by Earl Rivers, by George Villiers, Duke of Buckingham, by Henry Bennet, Earl of Arlington, and in 1685, by the celebrated Sir Christopher Wren. It was during his presidency determined, that the privileges of the order should be no longer confined to *operative masons*, but that persons of all professions should participate in them, if approved and regularly initiated. From this time masons have diffused their principles and influence as far as civilization has extended:

“Their actions still by virtue blest,
And to their precepts ever true,
Th’ admiring world soon made request
To learn, and their bright paths pursue.”

At an early period a knowledge of the art was transmitted to this country, and many of our distinguished citizens enrolled themselves with the fraternity. Among others, the illustrious father of liberty, Gen. Washington, was a mason, and a most skilful and intelligent *workman*. Its progress in Pennsylvania has been rapid and great. We see from the number of the warrant under which our brethren here are installed, that no less than 164 warrants have been granted by the Grand Lodge of Philadelphia.

From this brief review, although it may seem dry and uninteresting, we think candour must admit that our order, as it is the *most ancient*, so it is also the most *honourable* of human institutions, if the rank and merit of its members and the utility of its labours are considered. If antiquity is venerable, we can say in the language of Dr. Preston that “ever since *symmetry* began and *harmony* displayed her charms, our order has had a being.” If *works* entitle to approbation, let the stupendous monuments of masonic industry and skill be contemplated; let the temples and churches for the worship of the Most High; let the colleges for the promotion of literature; let the structures dedicated to benevolence; let the edifices constructed to gratify national taste, all demand praise to the *builders*. If *virtue* and *talents* are held in estimation, let the names of the noble and great who have thrown aside the trappings of adventitious dignity for the *rule* and the *square*, be called for, to sustain our claim to respectability. In looking back through the long vista of ages, so far as history, tradition, or other evidence will guide our inquiries, do we not find the most celebrated sages, heroes, and patriots numbered with the craft? If we open the sacred volume of divine inspiration, will we not discover a recognition of masonry in a great number of passages, so strong and indubitable as to

convince us that the writers had a knowledge of the art? I cannot detain you by a reference to the many texts which support this suggestion; there is one however so clear that I must ask you to examine it. In 28th chapter of Isaiah, 16th verse, are these remarkable words: "Therefore thus saith the Lord God, Behold I lay in Zion for a *foundation*, a *stone*, a *tried stone*, a precious *corner stone*, a sure *foundation*: he that believeth shall not make haste. Judgment also I will lay to the *line*, and righteousness to the *plummet*," &c. Here it is obvious that emblems are taken from masonry to illustrate and enforce religious and moral truths.

But masonry is not only venerable for its antiquity; *honourable* from the virtue, merit, and talents of the brethren in every age of the world; and praiseworthy for the utility of their labours. It possesses besides in its nature every principle that dignifies or adorns humanity, and every quality that sweetens and embellishes life. Is it right that rational creatures should believe in and worship the supreme intelligence, the author of being and of blessedness? Masonry then recognises him as the *glorious architect* of the universe; it acknowledges that "*we are his workmanship*," and that all the faculties of our minds and the powers of our bodies should be employed to speak his praises and show forth his glory. Is it the duty of every citizen to respect and maintain the political institutions of his country, to obey the laws and reverence the civil authority? This masonry inculcates most emphatically; it teaches us that we are *free*; it also instructs that true liberty does not consist in a total relaxation from all restraint, but in the just assertion of our own rights and a scrupulous regard for those of others. It disavows faction and turbulence, and seeks to advance the general prosperity with a hearty contempt for all noisy demagogues who assume the *clothing* of patriotism to conceal and aid their mercenary views. Should the private virtues be encouraged and strengthened? Masonry does so. "*To do justice and love mercy*" are the peculiar characteristics of the brethren. We adopt the morality of the gospel; and the beautiful *charge* of our great spiritual *Master*, "*Do unto others as ye would that others should do unto you*," is impressed upon the heart of every true mason. The walls of a lodge shut out evil passions: "*malice, guile, hypocrisy, envies, and evil speaking*" enter not there, whilst those affections that soften the heart to benevolence, are received and cherished.

These are some of the fundamental principles of our order; and are briefly summed up by that inspired Master St. Paul, in his *charge* to the *Philippians*, in these words: "Finally, brethren,

whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any virtue, and if there be any praise, think on these things."

In correspondence with these principles should be the personal qualities of all who would aspire to the honour of the fraternity. They must possess *religion*, *virtue*, and *knowledge*. These are the pillars that must support the *fabric* of their labours; if they *daub with untempered mortar*, or employ the *heterogeneous materials* of *pride*, *selfishness*, *envy*, or *malice*, the building will tumble to its *base*. Every mason must then acknowledge and worship the Great Supreme; he must *build* by faith upon the Rock of eternal truth, "for other foundation can no man lay than that is laid, which is Jesus Christ." "In whom all the *building* fitly framed together groweth unto an holy *temple* in the Lord." On this subject you have been already ably addressed, and I cannot presume to add anything. I have merely mentioned it as an essential requisite to the masonic character.

The second head, *virtue*, may embrace all the duties of a mason to his *brethren*, to society at large, and in his private life. And here again I may adopt the language of that great Master St. Peter, "*Honour all men, LOVE the brotherhood.*" This beautifully and forcibly expresses a mason's obligation. His heart is "*open as day for melting charity*"; his philanthropy includes in its widely extended circle the whole human family; his hand is ever ready to relieve the distressed; but there is something peculiarly warm in the intercourse between the brethren, a "*flow of soul*," which amalgamates their affections in kindred sympathy, and blends their feelings in unison. "Like an *arch* well cemented together," they stand, "supporting and supported:" defending each other against the attacks of malice, and advancing one another's interests. A mason will not envy the prosperity of a brother, nor will he take from him his *work*. He will not slander or backbite him, nor will he suffer any other in his presence to do so. That fiend of hell, the vile calumniator, who fattens upon murdered reputation, dares not pollute a lodge with his presence. There all is peace, friendship, harmony, and love.

In the discharge of his duties to society, the mason is diligent and faithful. He is a good citizen: he obeys the laws and respects the magistrates. Although he knows that all are *free*, yet he is aware that our heavenly *Master* has appointed us to different offices and stations in the *Great Lodge* of the world. He therefore renders "honour to whom honour" is due. In the political building there must be *stones* of different sizes and for different

parts, but all *equally* fill the places for which they are designed. The mason endeavours to occupy *his* rank in society with a zealous regard for the general good, and honest efforts to advance it.

As it respects his private relations, he regulates his conduct by the *square*, the *level*, and the *plumb*. He will be a good son, a good husband, a good parent, a good neighbour, and an honest man. He will avoid all excess injurious to his family and himself: he will abstain from those debilitating vices that disqualify him for performing *his work* with alacrity and vigour. The calls of benevolence find him ready to relieve the indigent, according to his means, for he recollects that our wise Master Solomon says, "*Whoso stoppeth his ears at the cry of the poor, he also shall cry himself but shall not be heard.*"

I proceed to notice, as the third requisite, that the mason should possess *knowledge*. Without this he cannot perform his labour with success or advantage, for "*through wisdom is an house BUILT, and by understanding it is established.*" As to the degree of attainment which a brother should possess, I shall say nothing; nor will I enlarge further on this point than merely to observe that it is the duty of every member of our fraternity to improve himself as much as his opportunities permit in every useful art or science to which his situation in life may direct his attention.

But I have detained you too long in my zeal to vindicate our order from unjust aspersion. I think however I have offered such considerations, though imperfect in manner, as must satisfy the unprejudiced inquirer after truth, that the great tendency of masonry is "*to raise the genius and to mend the heart.*" Candour compels me to admit, that many brethren fall short of the character I have given: I assert, however, that wherever they do so they are *unworthy*.

If the suggestions I have made should induce virtuous men from laudable motives to join themselves to the infant institution which is receiving its being this day, it will afford me pleasure: it will also afford me a similar gratification if it should deter the unhallowed approach of vice from polluting its honoured precincts.

BRETHREN,—I have only remaining to express my best wishes for your prosperity, which I shall do in the pathetic and tender language of our departed brother and bard:

"May freedom, harmony and love
Unite you in the grand design,
Beneath th' omniscient eye above,
The glorious architect divine.

“ That you may keep th’ *unerring line*,
Still rising by the *plummet’s law*,
Till *order bright* completely shine,
Shall be my prayer tho’ far awa. ”

After the services of the Sanctuary, the masonic brethren returned to the lodge room, and closed the day in harmony.

February 21. James Brown, George Baird, John Grayson, Nathan Pusey, and William L. Oliver, were severally entered as Apprentices.

March 6. James Brown, George Baird, John Grayson, Nathan Pusey, and William L. Oliver were severally passed to the degree of a Fellow Craft.

March 27. John Richardson and John Thompson were severally entered as Apprentices.

March 31. Joshua Foster was entered as an Apprentice, and Nathan Pusey was raised to the sublime degree of a Master Mason.

April 7. John Lacock was entered as an Apprentice, and George Baird and John Grayson were severally raised to the sublime degree of a Master Mason.

April 12. John Thompson was passed to the degree of a Fellow Craft, and James Brown and William L. Oliver were severally raised to the sublime degree of a Master Mason.

April 24. John Richardson, Joshua Foster, and John Lacock were severally passed to the degree of a Fellow Craft.

May 1. Cyrus Huston was entered as an Apprentice, and John Thompson was raised to the sublime degree of a Master Mason.

May 22. James Marshal was entered as an Apprentice.

May 26. Cyrus Huston was passed to the degree of a Fellow Craft.

June 17. Cyrus Huston was raised to the sublime degree of a Master Mason.

June 24. George M’Cook was entered as an Apprentice, after which the W. M. Jackson delivered an appropriate address.*

July 19. James Marshal was passed to the degree of a Fellow Craft, and was likewise raised to the sublime degree of a Master Mason.

July 24. George M’Cook was passed to the degree of a Fellow Craft, and John Richardson and John Lacock were severally raised to the sublime degree of a Master Mason.

August 21. Moses Lyle, Daniel M’Cook, and Jeremiah Emery were severally entered as Apprentices.

* See Appendix, No. 4.

September 8. George M'Cook was raised to the sublime degree of a Master Mason.

September 18. Charles B. Peterson was entered as an Apprentice, and Jeremiah Emery was passed to the degree of a Fellow Craft.

September 25. Daniel M'Cook and Moses Lyle were severally passed to the degree of a Fellow Craft.

October 16. John Keyhoe was entered an Apprentice, and Daniel M'Cook and Jeremiah Emery were severally raised to the sublime degree of a Master Mason.

November 15. John Keyhoe was passed to the degree of a Fellow Craft.

November 20. Moses Lyle was raised to the sublime degree of a Master Mason.

December 18. John Keyhoe was raised to the sublime degree of a Master Mason.

The brethren of the Lodge elected the following officers for the ensuing masonic year :

Bro. Thomas H. Baird, W. M.

“ David Acheson, S. W.

“ George M'Cook, J. W.

“ George Baird, Treas.

“ Richard W. Harding, Sec'y.

December 27. St. John's Day. The officers elect were installed into their respective offices according to ancient ceremonies.

Thus the records show that in the twenty-eighth year of our masonic existence,

Seventeen candidates were entered as Apprentices ;

Sixteen Apprentices were crafted ; and

Fifteen Craftsmen were raised to be Master Masons.

[A. D. 1821 : A. L. 5821.]

January 23. Charles B. Peterson was passed to the degree of a Fellow Craft.

It was at this time that the synod of Pittsburgh, having as a precedent the Associate Synod of Scotland in 1757,* directed their efforts to destroy our time-honoured institution. And so far did this Pittsburgh Synod proceed, that they appointed a committee† to inquire whether it was right for them to hold intercourse with persons who visited and belonged to masonic lodges. The same question was agitated at the ensuing General Assembly

* See Appendix No. 5.

† See Appendix No. 6.

of the Church; but the question was indefinitely postponed, on the ground that they did not possess sufficient information on the subject, and that many of their own pious and excellent members belonged to the fraternity.

The brethren of Lodge 164, feeling that their characters as men, as citizens, and as Christians, were involved and wantonly attacked; and that unholy and unrighteous influences were brought to bear upon the masonic institution, because its foundation stone is Virtue, and its cement Charity, unanimously passed the following preamble and resolutions:

Whereas, We have seen with indignation and surprise the report and resolutions of the reverend Presbyterian Synod of Pittsburgh, which excludes our fraternity from the rights and privileges of that church; and also charging us with degradation and ruin to the bodies and souls of men who become members of our lodges, which they presume to say have pernicious influences both on morals and religion; therefore, on motion,

Resolved, That as masons, we consider every man our enemy in private life who wantonly attacks our ancient and honourable institution; and we pledge ourselves in the most solemn manner to withdraw our support and aid from any person who professes himself unfriendly, or uses any direct or indirect means to injure the fraternity and our sacred order.

Resolved, That Thomas H. Baird, W. M., David Acheson, S. W., George M'Cook, J. W., and Bro. John Grayson and Bro. John M'Cluney be appointed a committee to reply to the resolutions as published by the Reverend Synod.

February 12. John Watt, hailing as an entered Apprentice from Warren Lodge, was received as a member, and was passed to the degree of a Fellow Craft.

February 19. John Watt was raised to the sublime degree of a Master Mason.

April 16. David Wells was entered as an Apprentice.

May 14. Solomon Tombaugh and John Crawford were severally entered as Apprentices.

June 11. William M'Dowell was entered as an Apprentice.

June 15. David Wells and William M'Dowell were severally passed to the degree of a Fellow Craft.

June 22. William M'Dowell was raised to the sublime degree of a Master Mason.

June 25. Solomon Tombaugh and John Crawford were severally passed to the degree of a Fellow Craft.

July 9. Peter N. Wylie and Thomas Gibbs Morgan were severally entered as Apprentices.

July 20. David Wells was raised to the sublime degree of a Master Mason.

August 6. Solomon Tombaugh and John Crawford were severally raised to the sublime degree of a Master Mason, and Andrew Gerow was entered as an Apprentice.

August 11. Thomas Gibbs Morgan and Andrew Gerou were severally passed to the degree of a Fellow Craft, and Andrew Gerow was raised to the sublime degree of a Master Mason.

August 20. Thomas Gibbs Morgan was raised to the sublime degree of a Master Mason.

September 11. Peter N. Wylie was passed to the degree of a Fellow Craft.

October 8. Benjamin Work was entered as an Apprentice.

November 5. Peter N. Wylie was raised to the sublime degree of a Master Mason, and Benjamin Work was passed to the degree of a Fellow Craft.

December 3. Benjamin Work was raised to the sublime degree of a Master Mason.

The Lodge proceeded to elect officers for the ensuing masonic year, whereupon the following brethren were elected:

Bro. George Baird, W. M.

“ John Grayson, S. W.

“ Thos. Gibbs Morgan, J. W.

“ John Wilson, Treas.

“ John Watt, Sec’y.

December 27. St. John's day. Samuel Potter, hailing from Lodge 427, Ireland, was received as a member, having produced a Master Mason's certificate. The officers elect were installed this day according to ancient ceremonies into their respective offices. Thus the records show that during the twenty-ninth year of our masonic existence,

Eight candidates were entered as Apprentices;

Ten Apprentices were crafted;

Nine Craftsmen were raised to the sublime degree of a Master Mason; and

Two Brethren were received as members.

[A. D. 1822 : A. L. 5822.]

April 29. Adam Silvey was entered as an Apprentice.

June 3. Adam Silvey was passed to the degree of a Fellow Craft.

June 24. Adam Silvey was raised to the sublime degree of a Master Mason.

July 1. Nathaniel Jenkins was entered as an Apprentice.

July 29. Nathaniel Jenkins was passed to the degree of a Fellow Craft.

September 23. Nathaniel Jenkins was raised to the sublime degree of a Master Mason.

December 23. The Lodge elected the following brethren as its officers for the ensuing masonic year.

Bro. George Baird, W. M.

“ John Grayson, S. W.

“ Daniel M’Cook, J. W.

“ Adam Silvey, Sec’y.

“ Daniel Acheson, Treas.

December 27. St. John’s day. The officers elect were installed into their respective offices, according to ancient ceremonies.

Thus the records show that during the thirtieth year of our masonic existence,

Two candidates were entered as Apprentices;

Two Apprentices were crafted; and

Two Craftsmen were raised as Master Masons.

[A. D. 1823 : A. L. 5823.]

May 19. Robert M. Callow was entered as an Apprentice.

June 16. Robert M. Callow was passed to the degree of a Fellow Craft.

June 23. Robert M. Callow was raised to the sublime degree of a Master Mason.

September 15. Silver Gilfillan and John R. Griffith were severally entered as Apprentices.

October 13. John Irons was entered as an Apprentice.

November 17. John Irons and Silver Gilfillan were severally passed to the degree of a Fellow Craft.

December 5. John R. Griffith was passed to the degree of a Fellow Craft.

December 15. John Marshall was entered as an Apprentice. The brethren of the Lodge elected the following officers for the ensuing masonic year:

Bro. George Baird, W. M.

“ John Grayson, S. W.

“ Cyrus Huston, J. W.

“ David Wells, Treas.

“ John Watts, Sec’y.

December 27. St. John’s day. John Irons and John R. Griffith were severally raised to the sublime degree of a Master Mason.

The officers elect were installed into their respective offices, according to ancient ceremonies.

Thus the records show that during the thirty-first year of our masonic existence,

Five candidates were entered as Apprentices;

Four Apprentices were crafted; and

Three Craftsmen were raised as Master Masons.

[A. D. 1824: A. L. 5824.]

January 12. We insert the following report as containing wholesome and salutary masonic principles:

The committee (Bro. Grayson, Wells and Wolfe) appointed December 15, 5823, to report upon the propriety and expediency of celebrating the approaching anniversary of St. John the Baptist with appropriate masonic honours, respectfully report, that they have given the subject that attention which they conceive it merits. In order that they could arrive at any satisfactory conclusions, it would perhaps have been advisable that the opinions of distant brethren, other than members of 164, should have been consulted; for, without foreign aid, we presume a procession could not be made as respectable and imposing, as to numbers, as the particular situation of this lodge, with respect to the immediate community in which it is located, would seem to require.

Our inquiries of this nature have been few, and, such as have been made, not entirely satisfactory. Your committee observe that an opinion prevails among the brethren of this lodge, that its increase depends very much on having a procession. In admitting this position in a limited sense, we would deprecate a too great prevalence of it, as departing from that genuine spirit which ought to characterize the masonic body. It is not from such extraneous circumstances as these that masonic institutions prosper. It is true that the outward show, the pomp and parade of procession, properly conducted, has an imposing appearance, and, to the good mason, is solemn and impressive; but we should be sorry to think that, when a candidate offers for admission into our ancient and honourable institution, he should say that he had been seduced by the imposing grandeur of a masonic procession; in fact, it ought to exclude him for ever from the high privileges of a mason. On the contrary, he ought to come with his heart and mind impressed with a favourable opinion of the institution; and be prepared to undertake a very solemn and important duty. He must be uninfluenced by unworthy motives when he seeks admission; otherwise he profanes the sacred prin-

ciples which every genuine mason should have enstamped in indelible characters on his heart.

It is with much satisfaction that your committee also observe, that the situation of Lodge 164 is now more prosperous than at any former period. Mutual good-will and confidence seem to prevail among the brethren; and a rapid increase of respectable members is a satisfactory proof of its standing in the community.

While we would exclude the extent of the importance which many would give a procession, we must also freely admit that, at the present period, perhaps it would have important advantages in removing the prejudices which ignorance and envy have been enabled to originate and keep alive against masonry. It would tend to make distant brethren of the masonic family better acquainted with each other, and, besides, in the opinion of your committee, with the assistance that might be expected from abroad, it would force a conviction on the minds of spectators of the present respectable standing of Lodge 164.

Your committee therefore conclude with the following resolution:

Resolved, That the approaching anniversary of St. John the Baptist (24th June, 1824) be celebrated by Lodge 164 with a public procession; and that a committee be appointed to correspond with other lodges, and to make the necessary arrangements.

Whereupon the following committee were appointed, who issued, in due time, the following circular:

WASHINGTON, PA., March 4, 1824.

At a stated meeting of Lodge No. 164, held in the town of Washington, it was unanimously agreed by the brethren, that the anniversary of St. John the Baptist (24th June next), be celebrated by a public procession. In pursuance thereof, the undersigned were appointed a committee to address our brethren upon the subject, to state some of the reasons which induced the adoption of such a resolution, and to ascertain from them what assistance we may expect on the occasion.

In these days, which are characterized by zeal for the propagation of the gospel and the dissemination of truth among the unenlightened nations of the earth, an opinion prevails among many who hold conspicuous stations in the societies expressly formed for these purposes, that masonry is inimical to their designs, and that the order recognises no principle in which the spiritual welfare of mankind is embraced, but rather rests satisfied with the inculcation of some of the moral virtues. The falsity of this opinion is known to every mason.

Hence it is, that in some worshipping assemblies, masons are excluded from the sacramental board, and are looked upon as entirely unworthy of membership in a Christian church, unless they renounce, what? the purest morality, the most extensive benevolence; nay, the New Testament. For if every mason does not perform all the requirements of "the law," neither does he imitate the conduct of the Priest or the Levite, but follows in the footsteps of the Samaritan, and becomes a "*neighbour* to him who fell among thieves." But those who are opposed to us will not see these things; for some are blinded by ignorance, and some by prejudice.

Some measures particularly hostile to the *Institution* have originated in this county, nay, in this town; and although their penal operation on the fraternity has been prevented by the good sense and charity of a majority of the members of the body in which they were introduced, they have yet had their effect. Some were weak enough to withdraw, and many have withheld their countenance and support in consequence. Our enemies are anticipating the most unfavourable results here; but we hope, that by a strict adherence to the ancient landmarks of the order, and a frequent recurrence to the fundamental principles of the institution, we will be enabled to establish masonry in this place upon a firmer basis, to convince the ignorant of their errors, and disappoint the bigot in his uncharitable expectations.

As we have never yet had a procession, it has been frequently urged by our enemies that we "love darkness rather than light," and they have insinuated that we neither possess numbers nor respectability sufficient to justify us in publicly celebrating any of the festivals of the order. These are calumnies that "pass us by like the idle winds, which we respect not;" but they, joined to the hackneyed charge of immorality in the masonic body, have a powerful effect upon the minds of a large portion of our citizens, and are calculated to perpetuate the illiberal and unfounded aspersions cast on the fraternity.

To free ourselves from such imputations, and to convince the world that we possess an individual and collective character, of which we are not ashamed, we call upon you to assist us in the attempt. We call upon you by the sacred bond of masonic union, to make vigorous exertions for the accomplishment of so desirable an end; to leave no stone unturned, that we may have such a procession as will remove the doubts of the incredulous, and silence the tongue of the slanderer.

We request that as speedily as possible we may be informed

of the probable number of the brethren that would attend from your lodge.

Yours, fraternally,

JOHN WILSON,
DAVID ACHESON,
JAMES DUNLAP,
GEORGE BAIRD,
JOHN WATT,

Committee of Correspondence and Arrangements.

February 9. James P. Kerr and Henry Moore were severally entered as Apprentices.

February 13. Henry Moore was passed to the degree of a Fellow Craft.

February 18. Henry Moore was raised to the sublime degree of a Master Mason.

March 8. John Marshal and James P. Kerr were severally passed to the degree of a Fellow Craft, and Silver Gilfillan was raised to the sublime degree of a Master Mason.

March 15. James P. Kerr was raised to the sublime degree of a Master Mason.

April 12. George Kuntz and Gustavus A. Kerr were severally entered as Apprentices.

May 10. James Templeton was entered as an Apprentice.

May 17. George Kuntz and Gustavus A. Kerr were severally passed to the degree of a Fellow Craft.

June 7. Freeman Brady was entered as an Apprentice, and James Templeton was passed to the degree of a Fellow Craft.

June 10. Gustavus A. Kerr was raised to the sublime degree of a Master Mason.

June 19. George Kuntz was raised to the sublime degree of a Master Mason.

June 24. St. John's Day. The R. W. D. D. G. Master Magnus M. Murray opened a lodge, there being convened about one hundred and twenty free and accepted masons, to celebrate the birth-day of St. John the Baptist. Divine service was performed in the Presbyterian church, by Rev. Bro. Obadiah Jennings, after which the following address was delivered by Brother Thomas H. Baird :

BRETHREN,

The main object, in forming associations, or fraternities, is to unite the members in closer bands of fellowship and mutual support; for men, as social creatures, must derive

their happiness from each other. It is the *duty* therefore of every one, to promote the welfare of those with whom he may be thus connected; and it is his *interest* also, for by being serviceable to them, he acquires a claim to their kind offices in return. Innumerable have been the institutions, which generous dispositions have designed, to warm the "conscious heart" of charity and to expand the "wide wish" of benevolence. None, however, has been so permanent in its existence or so diffusive in its operations and influence, as that to which we belong. It is devoted to *friendship* and *brotherly love*; and the peculiar subject of its attention, is the culture of those benevolent tendencies and principles which nature has bestowed upon our species. Where tender and sympathetic feelings occupy the heart, they inspire and prompt to kind and beneficent actions. To cultivate the social affections, therefore, is to promote true happiness. "Friendship's the wine of life:" it is the fountain of universal benevolence, and its operation may be traced from the limited sphere of private connexion, until it embraces in its generous concern the whole family of mankind. The love of domestic attachment and of personal intercourse, however, takes the lead in our affections; and that true *patriotism* which inspires with heroic ardour, and stimulates men to stake their lives in the cause of country, must rest upon this foundation. When such enlarged friendship animates the soldier to defend the liberties of his native land, it crowns him with unfading laurels, gives splendour to his achievements, and transmits his name, illustrious, to future ages. But this amiable sentiment, in the more limited degree, shines with equal lustre in the calmer scenes of private life. There we see it tranquil and moderate; glowing with an even flame; soothing and softening the hours of peace; increasing the zest for virtue; and employing the leisure of life in the cultivation of social and polished manners. On this plan our system is established; and the members of our fraternity pursue the dictates of nature, by an adherence in the first instance, to the interests and welfare of their immediate connexions and brethren; after which their benevolence is taught to dilate and include in its extended circle the whole human race.

The great principles of MASONRY have an eternal existence in the divine mind; and WISDOM, STRENGTH, and BEAUTY, are gloriously exhibited in all the *works* that God hath made. When the GRAND MASTER of the Universe determined to reduce the wild chaos of nature into *symmetry* and *order*, he announced the solemn fiat—"and it was so."—Immediately light was separated

from darkness, and the great luminaries of Heaven appeared. The Sun, "soul of surrounding worlds," by whose

"—— secret, strong, attractive force,
As with a chain indissoluble bound,
The system rolls entire ——,"

was placed in the higher region, to reign "the powerful king of day." The Moon, with milder lustre, was appointed to rule the night; and the vast expanse of "blue ethereal sky" was studded with myriads of stars, "all shining to their Maker's praise." The earth, the water, and the air, were assigned their proper stations, and animal inhabitants were adapted to each element. Beasts, insects, fowls, and fish, were produced; and grass, herbs, and fruit, abundantly provided for their subsistence. Beauty, order, and utility were manifest in the whole amazing *work*: the *design* indicating infinite *wisdom*, and the operation displaying the power of a divine hand.

When the terrestrial globe was thus fitted for the residence of intelligent beings, our first parents were created, resplendent in corporeal dignity and moral perfection:

"—— for in their looks divine,
The image of their glorious Maker shone,
Truth, wisdom, sanctitude severe and pure:
Severe, but in true filial freedom plac'd,
Whence true authority in man, though both
Not equal, as their sex not equal seem'd:
For contemplation he, and valour form'd,
For softness, she, and sweet attractive grace."

The physical structure of man exhibits the same attention to *harmony*, *proportion*, and *utility*, in a manner so strikingly conspicuous, as to impress our minds with reverence, admiration, and astonishment. We are indeed "fearfully and wonderfully made." It is impossible to examine for a moment, the curious fabric of the human frame, with all its complex combinations and contrivance, without being led to adore the supreme *Architect* who planned and executed the *work*. The organization of all the parts and their adaptation to the purposes of rational vitality, indicate at once the greatest benevolence and the most consummate skill. The *mechanical powers* are there found, by means of nerves, muscles, bones, and their articulations, giving motion to the body under the guidance of the will; and some of the most wonderful of nature's laws, in pneumatics, chemistry, and hydrostatics, are constantly employed in carrying on the process

of animal life, by the vital functions of respiration, digestion, circulation, absorption, and excretion. The organs of sense, by which the external world is displayed to the contemplation of mind, show amazing contrivance. They regulate the active powers, and communicate a knowledge of the properties, nature, and contiguity of objects. Reason acts upon the information they give, and is thus enabled to distinguish and choose the good from the bad. Seeing, hearing, feeling, smelling, and taste are all, then, faculties obviously designed to promote the happiness of man and to extend his knowledge. They place before him the works of nature in all their stupendous grandeur, and their minute regularity. In everything he discovers *figure*, *symmetry*, and *order*. If he looks to the heavens, he beholds immense *spheres* rolling in vast *circles* without contact or collision: If he examines the surface of the earth, he perceives all the component particles of bodies arranged, by the law of corpuscular attraction, in *lines* and *angles*, with perfect mathematical exactness. Irregularity does not exist in any of the primary dispositions of nature. The passage of the rays of light and of sound, is rectilinear, and wherever the vis inertiae of matter is overcome by an impinging force, its motion pursues the same law. We learn then, from all that God has made, that GEOMETRY, the basis of operative masonry, is the most important science, and is indeed the foundation of all others. Man has a taste for the pursuit of mathematical study implanted in his moral being, for without it he never would have been enabled to trace the *wisdom* and *beauty* displayed in the works of creation, and of course must have remained the less fit to adore the Almighty *Builder*. It was no doubt the first subject that occupied his reflection; and the application of its principles to his own preservation, comfort, and happiness, engaged the earliest efforts of his reason.

Of all the arts which rest upon geometrical science, *Architecture* is certainly the most dignified and important. Without it, the boasted "lords of the creation" would have continued to live in woods and caves and dens like brutes, or at best in some miserable hovels of mud or bark. Unsheltered from the inclemency of the elements and exposed to the assaults of other more powerful and ferocious animals, man must have remained in a deplorable state of physical impotency and suffering. Although the seeds of *art* were deep implanted in his mind, yet, in a wild state of nature, the "materials infinite" were "idle all," and "unexerted in the unconscious breast slept the lethargic powers:"

“—— The sad barbarian, roving, mixed
With beasts of prey ; or for his acorn meal,
Fought the fierce tusky boar ; a shivering wretch !
Aghast and comfortless, when the bleak north,
With winter charg’d, let the mix’d tempest fly,
Hail, rain, and snow, and bitter breathing frost ;
Then to the shelter of the hut he fled
And the wild season, sordid, pin’d away.”

The rugged savage never experienced the delight of social intercourse, and his days “rolled heavy, dark, and unenjoyed along.” Secluded in gloomy selfishness, he felt no sympathy for others, and he was only roused from the torpor of apathy, into which indolence had sunk his faculties, by the call of pressing necessity or the suggestion of some fierce desire. The tender connexions of domestic life had not awakened his heart to ecstasy :

“For HOME he had not; HOME is the resort
Of love, of joy, of peace and plenty, where,
Supporting and supported, polished friends
And dear relations mingle into bliss.”

Before the art of building, such was the state of man : a stranger to the sweets of love and friendship—ignorant of all the “soft civility of life,” he dozed away the waste of time. But when the spirit of industry had stimulated his faculties to exertion, and he discovered how to “raise his feeble force by the mechanic powers,” the forest sunk beneath his axe. He learned to

“Chip the wood and hew the stone,
Till by degrees, the *finished fabric* rose.”

Man soon experienced a decided and happy change in his physical, mental, and moral condition. Being thus provided with a comfortable habitation, which afforded him cover from the heat, and “shelter from the storm,” and where he could take the repose that nature required in ease and safety, his body became healthful and vigorous. His mind also, no longer limited in its operations to the daily solicitude about his personal security and precarious subsistence, became excursive and speculative. He now sought to converse with his rational fellow beings, and to enjoy the pleasures of social intercourse. His kind and generous affections were awakened, and he felt, from the attractive sympathies of love and friendship, that he had a heart. His faculties, no more inert and sluggish, were excited to activity ; and he

became diligent, enterprising, and inventive. The *arts* were cultivated, and innumerable contrivances of utility or enjoyment were produced by his skill and ingenuity. The necessities and conveniencies of life were obtained in abundance: and thus

“—— society grew numerous, high, polite
And happy. Nurse of art, the city rear’d
In beauteous pride, her tower-encircled head.”

Thus *Architecture*, by constructing for men convenient and safe dwellings, led to the cultivation of moral and social principles and affections; and also promoted that health of body and activity of mind which facilitated the exertions of industry and invention.

Individuals, by employing their labour and ingenuity in particular branches of workmanship, were able to multiply their productions beyond the supply of their own immediate wants, which introduced the exchange of commodities. Architecture then prepared the way for a general commerce and universal intercourse, which led to refinement, wealth, and grandeur. Canals were dug for interior navigation—ships for the transportation of the various kinds of merchandise required for ease or pleasure;—and in the progress of the luxury attendant upon riches, palaces, theatres, baths, porticoes, and splendid dwellings were erected. This art, however, has not only produced all the different *structures* necessary to the wants and safety of men, or calculated to add to their dignity and pleasure; but it has also introduced the endless variety of ornamental workmanship, and influenced the demand for every inferior production of mechanic or manufacturing industry. Through all the progress of the social state, then, from the verge of barbarism to the highest refinement, *Architecture* had led the way to the introduction and perfecting of all other arts:—It has therefore been more conducive to the happiness of man than any other; and in every civilized government has been protected and encouraged, as the history of our CRAFT sufficiently proves.

The *art of building* is then the most *useful*, as it respects the physical comfort and safety of man; the most *important*, as it influences his moral and intellectual improvement; and it was the *first* that engaged his powers and exercised his faculties.

The antediluvians had certainly a knowledge of *masonry*; for Josephus tells us that two columns, one of brick and the other of stone, were standing in his time, in the land of Siriad, which had been constructed by Enoch, a descendant of Seth. We need not however go back so far to establish for our order a greater antiquity than any other institution on earth. We cannot trace

exactly its first existence as a distinct society, but we have reason to believe from tradition as well as from the nature of its pursuit, that it must have been almost coeval with its earliest works. In Architecture an union of strength, and co-operation of design and labour are indispensable, which must have led to a very close connexion of those engaged. The first great building attempted by the fraternity after the flood, was the tower of Babel; and the confusion of tongues which took place there, gave rise it is said to the mode of communication by *signs*, which has since been continued. After this period the art of masonry was cultivated with great success by the Assyrians and Egyptians; as the walls of Babylon, the Pyramids, the great cities of Memphis and Thebes with her hundred gates, &c., abundantly prove. I will not trace the progress of architecture down to the building of *Solomon's Temple*, when the craft were organized into a regular fraternity, which has continued to this day.

But time will not allow me to pursue in detail the history of our society through all the periods of the world. If it was convenient to go into an extended examination, I could refer to monuments, stupendous for their grandeur and magnificence, which still remain to testify the dignity and importance of the *royal art*, and to manifest the utility of its labours: I might also show that men in all ages, the most eminent and distinguished for their talents, learning, and virtue, have thought it their highest honour to be numbered with the *craft*.

In the review of *masonry*, then, in its origin and advancement, I think it sufficiently obvious, that considered as a mere *operative art*, it is entitled, from the elevation of its science and the splendour of its works, to rank above every other. But commensurate, almost with its first grand efforts, it assumed the character of a *moral association*, having for its object *mutual support*, and instruction in those truths and principles that are essential to human happiness.

The intimate union and intercourse of those who were joined in the erection of great structures naturally led to the cultivation of benevolent affections. Linked together in mutual dependence, they were taught the necessity of reciprocal confidence. By a generous impulse they cherished peculiar sentiments of kindness, and felt an interest in the welfare of each other. The value of such affections were obvious and fully appreciated. To extirpate every base and malevolent principle, and to promote *love, concord, friendship*, and all the kind emotions, was an early and important concern to those who were united in a community of intercourse and -pursuit. Masons therefore instituted social

assemblies called *lodges*, and established regulations for their government, having for their object the instruction of the *craft* in *virtue*. To inculcate moral and religious truths more impressively, they borrowed, for the purpose of illustration, emblems or symbols from their *operative art*. This gave rise to what is called *speculative masonry*, which is the science we now cultivate. In this respect the practice of the masons corresponds with the usages of the ancient Egyptians, and was perhaps borrowed from them in the first instance. The *Magi* of that country concealed their polity and philosophy under hieroglyphical figures, and expressed their notions of government by signs and symbols, which they were not permitted to reveal. Pythagoras established his system on the same plan, and thus hid his precepts and dogmas from all but his "genuine disciples." *Speculative Masonry* is, however, wholly a *moral* and *religious* institution; and every character and emblem adopted in a lodge is calculated to communicate knowledge and to encourage the practice of virtue.

The mode of instruction thus employed has been always found efficacious. Moral truths have been most successfully and impressively inculcated, by illustrations drawn from natural objects or implements of art. The history and analysis of language proves this; for we find many of the terms in mental philosophy are taken from physical science. The ancients adopted the use of fables, allegories, parables, &c., as a favourite means of instruction; and we know that the inspired writers of the holy scriptures borrowed emblems and figures from *our art* to illustrate divine and moral truths. I could adduce numerous passages in proof of this assertion, if it was necessary. The masons derive useful information from the same method. Thus, the whole range of *social* duties are taught in a brief but forcible manner by observations on the different tools of the *operative art*. The various implements of the *trade* are considered as emblematical of our conduct in life, and lessons are drawn from them, for our guidance in virtue.

Pursuing this plan, we take the "TWENTY-FOUR INCH GAUGE," which the *operative* mason uses to measure his work, and we employ it to aid us in the proper division of our *time*, and in the orderly arrangement of the routine of our duties. It directs us also in the *straight* forward path of truth and honesty, and admonishes us not to go aside into the ways of vice or folly.

The "LINE" is the criterion of moral *rectitude*, and teaches us to avoid the tortuous course of dissimulation and falsehood in our conduct and conversation.

The TROWEL reminds us of the necessity of *cement* to render a *building* compact, durable, and firm: and that therefore the *fabric* of social happiness must depend for its permanence upon the suitable use of "CHARITY, *which is the bond of perfectness.*"

The CHISEL denotes the importance of education and discipline. The human soul obscured by ignorance is like the unpolished marble in the quarry, which presents no beauties to the view; but when drawn out, and its rough coat taken off by the instrument, its surface shines, and the brilliancy of its colours is displayed: so *education* discovers the latent virtues of the mind and the heart, and brings them into active exercise.

The PLUMB is the symbol of an honourable plan of life: it reminds us that we should walk *uprightly* in our several stations; observe the principles of justice towards others, and as it respects ourselves, carefully preserve the medium between criminal excess and rational pleasure.

The LEVEL is employed by the *artist* to preserve his *building* even and uniform. Its *moral* use in *speculative masonry* is to teach us the *equality* of our natural condition, and to remind us that we are all alike subject to vicissitudes and sorrows, and have the same hope; that though art and accident may vary our situations in life, yet we are originally from the same stock and are *equally* under the care of the Great Parent of our race. It teaches us also, that although difference of station among men may be necessary, in the lodge of the world, in order to preserve the regularity of the social state, yet we ought never to forget that we are still brethren, and that the time must come when all distinction but that between virtue and vice will cease, and Death, the *grand leveller*, bring us to the same state.

The SQUARE teaches us to regulate our actions and to make our conduct harmonize with the dictates of virtue. It inculcates that golden precept of our divine master, Immanuel: "*Whatsoever ye would that men should do to you, do ye even so to them.*"

The COMPASS is used to describe *circles*, and is adopted by masons as an emblem of *prudence*. It instructs us to put moral restraints upon our desires; to *circumscribe* our wants, our pleasures and expenses; to limit our views and pursuits within the sphere of action our stations prescribe; and also to confine our passions and prejudices within the bounds of justice.

The MALLET teaches us to correct all irregularities in our life and conversation; to *adjust* ourselves to the *level* of our situation

in the world; to adopt a quiet deportment; and to be contented with our lot.

There are many other *implements* which are used now as *symbols of moral duties*, and are calculated, from their nature and the interpretation given them, to inspire a love of *fidelity, truth, and justice*, and to promote *friendship and social intercourse*. I will not further enlarge upon them, and will only observe, that in every well regulated lodge, the *Holy Book of God* will be found, which the craft receive as the "*rule of their faith*."

By thus moralizing upon the *tools and materials* of the masonic art, and amplifying the instruction which they afford, every member of our fraternity is taught the duties which he owes to God, his neighbour, and himself. He learns to adore the *Infinite Being*, and to pay that reverence and devotion which is his due. He is required to study the *sacred code*, to consider it the unerring standard of truth, and to regulate his conduct by its precepts.

He is instructed also to discharge his *social and relative duties* in the manner most consonant to the soundest morality. I cannot in this place enlarge upon his *peculiar obligations* to the members of the craft, but I may observe that BROTHERLY LOVE, RELIEF, and TRUTH are distinguished themes on which impressive lessons are inculcated.

By the exercise of *fraternal affection* in its most enlarged sense, we regard *all mankind* as one *great family*—children of the same Parent, having the earth as a common home, and therefore bound to assist, protect, and support each other. But as *masons*, we are taught to feel a *particular affection* for our fellow *workmen*—an amalgamation of sentiment and interest, which enables us to present a firm and undivided front to all assailing foes. "*We stand like an arch well cemented*."

RELIEF is the next branch of this class of duties, and is most emphatically required. We owe *benevolence* to *all men*, and to aid the distressed is a duty of universal obligation. But *masons* are united by a closer tie of indissoluble affection; and to soothe each other's afflictions, to alleviate misfortune, to sympathize in misery, and pour the balm of peace upon the broken spirit, is the grand aim of the true *brother*.

TRUTH is a peculiar attribute of Deity, and it is required that those "who worship him, must worship him in spirit and in *truth*:" it is also the basis of all that is estimable in the human character, for we are enjoined that "every one should tell *truth* to his neighbour." To impress deeply and earnestly the observ-

ance of it, is therefore one of the first lessons in masonry. By its dictates we are taught to exhibit *sincerity, plain dealing, and candour* in all our conduct; and influenced by it, we discard from our lodges every species of *falsehood, cunning, and deceit*. "Envy and evil speakings," slander and backbiting, enter not there; but *heart and tongue* join in promoting each other's welfare, and sustaining each other's good name.

Towards *mankind at large*, the mason is required to observe with strictness the precepts of JUSTICE. This virtue is the *cement* of the *social fabric*, and regulates the boundaries of right in all the intercourse of men. Without it universal disorder must ensue; lawless power would become the arbiter of decision, and the *structure* of government must fall to its *base*. It is therefore the constant study of every good mason. The duty of *civilt obedience* is also clearly inculcated in our art. Every member of the fraternity is taught to conform to the established institutions of the country in which he lives; observing the laws which protect his person and his rights, and yielding due respect to those in authority.

In the relations of private life, the mason is instructed to cherish *friendship, fidelity*, and all the kind affections, and in his intercourse with the world, to exercise *courtesy, forbearance, and generosity*. These last are peculiarly important, not only as duties, but because the observance of them materially concerns his own happiness. But lastly, on this subject, the mason is enjoined to observe *temperance, industry, sobriety, and frugality* in his conduct. If time permitted, it would be proper to enlarge upon each of these, but as they are the subjects of instruction in another place, I content myself with merely enumerating them.

These, then, are the *moral materials* which *masonry* employs in erecting the *social edifice*. When properly *placed, adjusted, and cemented*, the *building* is made to stand sure and steadfast.

But the pursuits of our *art* are not limited to the cultivation of the *social virtues* merely, with a view to our happiness and welfare in our intercourse with the world. Masonry places before us the high and holy hopes of the Gospel, and teaches us to look towards that "house not made with hands, eternal in the heavens." To prepare us for it, however, we are also instructed to be diligent in the work of erecting a *spiritual building* in our own hearts, according to the regulations prescribed by the *Supreme Architect* in the book of life. We are required to clear away the rubbish of pride, jealousy, anger, hatred, malice, avarice, and selfishness; and to purify ourselves from all that is evil. The *foundation* on which we are to rest our *superstruc-*

ture is the "Lord of life and glory," even JESUS *the righteous*. Upon this solid basis, "the Rock of Ages," we are to raise "*Faith, Hope, and Charity*;" for "now abideth these three." These pillars of Christian *Architecture* must be fixed perpendicular and connected together by the cross beams or parallels of "*Good Works*," "*Experience*," and "*Diligence*." The first of these proceeds from *Faith*, for by "*works was faith made perfect*." It reaches to *Charity*, for we are enjoined that "all things be *done* with charity." The second parallel, "*experience*," unites Charity to Hope, and "*diligence*" completes the triangle by connecting Faith to Hope, thus rendering the structure secure and immovable, according to the assurance of our Master St. Peter, who says: "Wherefore the rather, brethren, give *diligence* to make your calling and election *sure*, for if ye do these things, ye shall never *fall*." We are next to construct the arch of "*Regeneration*," which extends from "*experience*," to "*good works*:" for we "*know* that every one that doeth *righteousness* is born of HIM." Upon this rest all the Christian duties, enclosed between two perpendiculars, "*Love and Peace*," which support another parallel, "*Joy*," from whence issue "*thanksgiving, praise, and glory to God*."

This emblematic mode of instruction indicates with great conciseness the Christian course, in a manner easily comprehended and so as to make a lasting impression. The beauty and brevity of it is obvious.

From this hasty and imperfect sketch, brethren, I think it must appear that masonry embraces within its legitimate objects and pursuits all knowledge, and gives to its professors a pre-eminence which no adventitious dignity can bestow. When its precepts are observed, it insures tranquillity in all the various disappointments of life, and remains to comfort and bless us in circumstances when no other relief is to be obtained. Let us then cherish its principles and cultivate its practices, notwithstanding the obloquy which ignorance and prejudice would cast upon them. It might be a matter of astonishment that an institution so venerable from its antiquity, so illustrious for its *works*, and so beneficent in its purposes, should be exposed to misrepresentation and calumny, had we not proof in another instance that nothing can protect *virtue* from the shafts of malevolent falsehood. The principal accusation urged by Tertullus against St. Paul was, that he was a "ringleader of the sect of the Nazarenes," who were, as the Jews said, "everywhere spoken against." Now, surely, in that case, the followers of our Lord and his apostles were not reviled because of their evil life, but from

ignorance or prejudice. So it is with masonry. We are charged with views we abhor and practices we detest. Principles are ascribed to us which are repugnant to everything we revere and love. Among other imputations equally extravagant and untrue, it is said we despise Christianity, although the very day we are now commemorating is observed as the anniversary of the birth of the witness and precursor of our Blessed Saviour, St. John the Baptist, whom we claim as having been a distinguished patron of our order.

Again, it is gravely urged against us, that we observe inviolable *secrecy*. We might reply that it is a *virtue* worthy of applause instead of reprehension. The wise man says, “a *talebearer* revealeth *secrets*; but he that is of a *faithful* spirit *concealeth* the matter.” The ancients dedicated temples to Taciturnity. But what are our secrets? I may disclose *some* of them. If a distressed brother seeks aid from the craft, relief is afforded in *secret*; because “*charity vaunteth not itself*.” If a member, from weakness or infirmity, go astray, he is admonished of his fault *in secret*; for “*charity is kind*.” If, unhappily, bad passions should introduce within our peaceful circle little jealousies or animosities, they are still kept *secret* from the world; for “*charity suffereth long—is not easily provoked—thinketh no evil*.”

Let us then, brethren, disregard the reproach or raillery of ignorance and prejudice: let us make our light so to shine before men that they shall *see* our *good works*: let us erect in our hearts *Faith, Hope, and Charity*, as the supporters of our spiritual fabric: let *Love, Relief, and Truth* form the rule of our conduct, and *Wisdom, Strength, and Beauty* be the ornaments of our lives.

After the services were concluded, the brethren returned to the lodge room, where they partook of a sumptuous repast prepared by Bro. John N. Dagg.

July 5. Samuel Garret was entered as an Apprentice.

August 2. Abraham Vanvoorhis and John Gray were severally entered as Apprentices.

August 9. Reuben Perry was entered as an Apprentice.

August 10. Freeman Brady and Samuel Garret were severally passed to the degree of a Fellow Craft.

September 6. Abraham Vanvoorhis was passed to the degree of a Fellow Craft.

September 9. Freeman Brady, James Templeton and Samuel

Garret were severally raised to the sublime degree of a Master Mason.

October 4. Charles Creacraft, William Porter, and Christian Weirick were severally entered as Apprentices.

November 1. William Sharp was entered as an Apprentice.

November 15. William Porter and Christian Weirick were severally passed to the degree of a Fellow Craft.

November 29. Charles Creacraft was passed to the degree of a Fellow Craft, and Reuben Perry and Abraham Vanvoorhis were severally raised to the sublime degree of a Master Mason.

The brethren of the Lodge elected the following officers for the ensuing masonic year:

Bro. George Baird, W. M.

“ John Grayson, S. W.

“ Robert M. Callow, J. W.

“ Freeman Brady, Treas.

“ John Watt, Sec'y.

December 23. John Marshall, John Gray, and Charles Creacraft were severally raised to the sublime degree of a Master Mason.

December 27. St. John's day. The officers elect were installed into their respective offices, according to ancient ceremonies.

Thus the records show that during the thirty-second year of our masonic existence,

Fourteen candidates were entered as Apprentices;

Twelve Apprentices were crafted; and

Thirteen Craftsmen were raised as Master Masons.

[A. D. 1825: A. L. 5825.]

January 3. William Sharp was passed to the degree of a Fellow Craft, and William Porter and Christian Weirick were severally raised to the sublime degree of a Master Mason.

February 28. William Sharp was raised to the sublime degree of a Master Mason.

April 25. Samuel Doak was entered as an Apprentice.

May 4. The brethren of Lodge 164 unanimously passed the following resolution:

Resolved, That a committee of five members be appointed to make arrangements for marching in masonic order in the procession for the reception of Brother La Fayette when he visits this place, and that the same committee be authorized to correspond with the neighbouring lodges and masons not attached to lodges, and invite their attendance and co-operation on the occa

sion. Whereupon the following brethren were appointed said committee: Thomas H. Baird, John Grayson, David Acheson, Freeman Brady, and James P. Kerr, who issued the following circular:

Washington, Pa., May 9, 1825.

SIR,—At an emergent meeting of Lodge No. 164, held at this place on the 4th inst., the following resolutions were unanimously passed, viz.:

“Resolved, That a committee of five be appointed to make arrangements for marching in masonic order, in the procession for the reception of General La Fayette on his visit to this place, and that the said committee be authorized to correspond with the neighbouring lodges and other masons not attached to lodges, and invite their attendance and co-operation on the occasion.

“Resolved, That the same committee be further directed, in their correspondence, to inform the brethren, that it is the intention of Lodge No. 164, to erect a Masonic Hall in this place the ensuing summer, and with this view propose having Brother La Fayette to lay the corner stone of the new edifice on his visit here, if practicable.”

In obedience to the direction of the Lodge, we therefore invite and urge you, with our other brethren in your vicinity, to attend and assist on the occasion. It is not certainly known, as to the precise day of his arrival, but presume it may be about the 23d of this month. You will no doubt, however, hear of his approach.

The brethren are particularly requested to appear in dark coloured clothing, and in full masonic apparel.

With fraternal regard, yours,

TH. H. BAIRD,	} Committee.
DAVID ACHESON,	
JAMES KERR,	
F. BRADY,	
JOHN GRAYSON,	

Upon the arrival of this distinguished brother (Lafayette), the free and accepted masons of Washington and the surrounding counties, all assembled to do homage to him who left his fatherland in the days of his youth, and united his fortune and perilled his life in behalf of Freedom and the rights of man. It was a becoming spectacle to witness the descendants of those sires, after the lapse of near half a century, to receive *as a brother*, he who was the friend, the companion, nay the *brother*

of Washington; and the brethren of Lodge 164 feel within their hearts the glow of patriotism and of Brotherly Love, as they read upon their own records the distinguished name of the illustrious La Fayette.

A masonic speech was delivered by Bro. T. H. Baird, and responded to by Bro. La Fayette, neither of which has been preserved; but both are spoken of as developing and disseminating in a pre-eminent degree the principles of the masonic institution.

May 19. John Morgan was entered as an Apprentice.

May 30. John Loudon Gow, hailing from Fredericksburg Lodge, No. 4, Virginia, as an entered Apprentice, was received as a member.

May 31. John Loudon Gow was passed to the degree of a Fellow Craft.

June 27. John Loudon Gow was raised to the sublime degree of a Master Mason.

July 5. William W. Irons was entered as an Apprentice.

August 22. Samuel Doak was passed to the degree of a Fellow Craft.

September 28. John Morgan and William W. Irons were severally passed to the degree of a Fellow Craft.

December 19. William W. Irons was raised to the sublime degree of a Master Mason.

The following brethren were elected officers of the lodge for the ensuing masonic year:

Bro. George Baird, W. M.

“ John Grayson, S. W.

“ John Wolf, J. W.

“ John L. Gow, Sec’y.

“ Freeman Brady, Treas.

December 27. St. John’s day. The officers elect were installed into their respective offices, according to ancient ceremonies.

Thus the records show that during the thirty-third year of our masonic existence,

Three candidates were entered as Apprentices;

Five Apprentices were crafted;

Five Craftsmen raised as Master Masons; and

One Apprentice received as a member.

[A. D. 1826: A. L. 5826.]

January 16. Samuel Doak was raised to the sublime degree of a Master Mason.

February 20. Ephraim L. Blaine was entered as an Apprentice.

March 20. James Caldwell was entered as an Apprentice.

March 28. Ephraim L. Blaine was passed to the degree of a Fellow Craft, and John Morgan was raised to the sublime degree of a Master Mason.

April 24. James Caldwell was passed to the degree of a Fellow Craft.

June 12. Thomas Cratty, John Harris, and Moses Hampton were severally entered as Apprentices.

June 28. R. W. Bro. David Nathans was received in his official character as Grand Lecturer of Pennsylvania. John Harris was passed to the degree of a Fellow Craft.

June 29. Ephraim L. Blaine was raised to the sublime degree of a Master Mason.

July 17. Richard Cummins and Henry M'Murray were severally entered as Apprentices.

August 14. James Farley and Chester Bidwell were severally entered as Apprentices.

September 11. Richard Cummins, Henry M'Murray, James Farley, and Chester Bidwell were severally passed to the degree of a Fellow Craft.

September 18. Thomas Cratty and John Harris were severally raised to the sublime degree of a Master Mason.

September 28. Moses Hampton was passed to the degree of a Fellow Craft.

October 9. Anson Bidwell was entered as an Apprentice, and James Caldwell and Chester Bidwell were severally raised to the sublime degree of a Master Mason.

October 10. Richard Cummins, Henry M'Murray, and James Farley were severally raised to the sublime degree of a Master Master.

October 21. This lodge recommended to the Grand Lodge the establishing of the "Hillsborough Union Lodge," which was subsequently organized April 1827, 5827.

November 13. Anson Bidwell was passed to the degree of a Fellow Craft.

December 11. James Marquis and Robert Quail were severally entered as Apprentices.

December 19. Anson Bidwell was raised to the sublime degree of a Master Mason.

The following brethren were elected officers of this lodge for the ensuing masonic year :

Bro. George Baird, W. M.

“ John Grayson, S. W.

“ Abraham Vanvoorhis, J. W.

“ William L. Oliver, Treas.

“ John L. Gow, Sec’y.

December 27. St. John’s day. The officers elect were installed into their respective offices, according to ancient ceremonies.

Thus the records show that during the thirty-fourth year of our masonic existence,

Twelve candidates were entered as Apprentices ;

Nine Apprentices were crafted ; and

Eleven Craftsmen were raised as Master Masons.

[A. D. 1827 : A. L. 5827.]

January 8. Archibald Cooney was entered as an Apprentice, and Robert Quail was passed to the degree of a Fellow Craft.

February 5. Robert Quail was raised to the sublime degree of a Master Mason.

February 12. Calvin Truesdale was entered as an Apprentice, and James Marquis was passed to the degree of a Fellow Craft.

March 12. Chauncey Rice was entered as an Apprentice, and James Marquis was raised to the sublime degree of a Master Mason.

March 26. Archibald Cooney was passed to the degree of a Fellow Craft.

April 9. William B. Pusey and Zebulon Sutton were severally entered as Apprentices, and Moses Hampton was raised to the sublime degree of a Master Mason.

April 16. Calvin Truesdale was passed to the degree of a Fellow Craft.

April 23. Chauncey Rice was passed to the degree of a Fellow Craft.

May 7. Samuel G. Callahan was entered as an Apprentice, and William B. Pusey was passed to the degree of a Fellow Craft.

May 21. Calvin Truesdale was raised to the sublime degree of a Master Mason.

June 4. Samuel G. Callahan was passed to the degree of a Fellow Craft, and Archibald Cooney, Chauncey Rice, and William B. Pusey were severally raised to the sublime degree of a Master Mason.

July 2. Zebulon Sutton was passed to the degree of a Fellow Craft.

July 19. Samuel G. Callahan was raised to the sublime degree of a Master Mason.

December 12. Zebulon Sutton was raised to the sublime degree of a Master Mason.

The lodge elected the following officers, to serve during the ensuing masonic year :

Bro. George Baird, W. M.

“ Abraham Vanvoorhis, S. W.

“ John Grayson, J. W.

“ John R. Griffith, Treas.

“ John L. Gow, Sec’y.

December 27. St. John’s day. The officers elect were installed into their respective offices, according to ancient ceremonies.

Thus the records show that in the thirty-fifth year of our masonic existence,

Six candidates were entered as Apprentices ;

Eight Apprentices were crafted ; and

Nine Craftsmen were raised as Master Masons.

[A. D. 1828 : A. L. 5828.]

May 26. David Hay was entered as an Apprentice.

July 30. Aaron Fenton was entered as an Apprentice.

September 8. R. W. Bro. David Nathans, Grand Lecturer of Pennsylvania, visited the lodge this evening in his official character.

Aaron Fenton was passed to the degree of a Fellow Craft, and was also raised to the sublime degree of a Master Mason.

December 15. The lodge elected the following officers for the ensuing masonic year :

Bro. George Baird, W. M.

“ John Grayson, S. W.

“ Freeman Brady, J. W.

“ John R. Griffith, Treas.

“ John L. Gow, Sec’y.

December 27. St. John’s day. The officers elect were regularly installed into office, according to ancient ceremonies.

Thus the records show that during the thirty-sixth year of our masonic existence,

Two candidates were entered as Apprentices ;

One Apprentice was crafted ; and

One Craftsman was raised to be a Master Mason.

[A. D. 1829: A. L. 5829.]

May 14. Thomas White was entered as an Apprentice.

August 10. Thomas White was passed to the degree of a Fellow Craft.

December 7. Thomas White was raised to the sublime degree of a Master Mason.

December 14. John Minniken was entered as an Apprentice.

The following brethren were elected officers for the ensuing masonic year :

Bro. George Baird, W. M.

“ Samuel Doak, S. W.

“ Cyrus Huston, J. W.

“ John R. Griffith, Treas.

“ John L. Gow, Sec’y.

December 27. St. John’s day. The officers elect were installed into their respective offices, according to ancient ceremonies.

Thus the records show that during the thirty-seventh year of our masonic existence,

Two candidates were entered as Apprentices ;

One Apprentice was crafted ; and

One Craftsman was raised to be a Master Mason.

[A. D. 1830: A. L. 5830.]

February 1. William A. Ward and Peter Kennedy were severally entered as Apprentices.

February 4. John Minniken was passed to the degree of a Fellow Craft.

March 8. John Minniken was raised to the sublime degree of a Master Mason.

March 25. The masonic institution having for a few years back been charged with many crimes and misdemeanours, Lodge 164 deemed it both prudent and right to issue “an appeal to the public,” to place the lodge and her membership in their true position. Among the many charges, Thaddeus Stevens, a representative from Adams county, in his place in the legislative hall, in the session of 1834-5, and in his letter to Gen. Harrison, dated Nov. 16, 1835, enumerates the following: “That the masonic institution is injurious to the rights, and dangerous to the liberties of the people; it involves great moral and political evils; strikes at the root of religion and equal rights; prevents the wholesome enactment and due administration of the laws; corrupts our legislative halls, executive officers, and courts of justice; and converts the sacred right of trial by jury into an engine of masonic fraud.” These were the floating charges made

against the institution since the alleged abduction of William Morgan, but not embodied as the great and leading principles of the anti-masonic party until formally announced in the legislature, and, at the request of Mr. Stevens, inserted on the journal of the house of representatives. To refute such doctrines as are set forth, was the great object of the "Appeal" issued by Lodge 164, and written by Bro. John L. Gow; and without expressing our opinion as to the merits or demerits of the points at issue, we feel free to confess that the "Appeal," its character, its tone, and its sentiment, are worthy of the head and heart of its author. But to the Appeal itself:

FELLOW CITIZENS,

In the present state of political excitement, when great and unexampled efforts are making to destroy the character and circumscribe the rights of freemasons, there needs, we trust, no apology for an obtrusion of ourselves upon the attention of the public. We are freemasons, and as such we address you, for the purpose of repelling the prominent charges made against the order and its principles; and we hope that if the merit of our cause and our claims as fellow citizens will not entitle us to a patient hearing, that the novelty of an appeal to the public will.

We have no intention of entering the arena of newspaper discussion. We shall not attempt a refutation of the "thousand and one" falsehoods and absurdities alleged against us. We shall not enter the lists against assertions and arguments which denounce Franklin and La Fayette, Warren, Green, ay, and Washington, the Father of his Country, with a host of other revolutionary worthies, as the leaders, associates, and abettors of a band of murderers and enemies of civil liberty. We have no hope of convincing or converting any who, on finding, as masons, that the institution could not be prostituted to political schemes and personal interests, have, in the hope of thirty pieces of silver, renounced masonry; nor of those who have taken counsel of their fears for the abandonment of their honour. We appeal not to those who are engaged in a crusade against us, as a mere political venture; nor to those whose interest it is for any other reason to assail us. But we address honest seekers after truth, and we address them in the words of soberness and truth.

It has been often asked "If the charges made so lavishly against the masonic institution are false, why do not the members publicly deny them?" To this we answer: Freemasonry is unobtrusive in its character; and as it presses its forms and principles upon no one, it has been disposed to rely upon the purity

of its principles, which never were kept secret; and upon its character, as developed in the conduct of its individual members, to meet and repel all the charges made against it; the weakness of a reliance upon the character of such men as we have already mentioned as a guarantee of the purity of its principles, we leave to be exposed by our enemies.

We have thought proper, however, for once, to depart from the usages of masonry, and as members of the institution, to make to you the following declarations, and under no less a pledge to you for the truth, the whole truth, and nothing but the truth of what we advance, than our character and standing in society as citizens and Christians; characters with many of us humble, but dear and inalienable to us all.

We are all masons, and some of us are as far advanced as the Royal Arch degree.

1. We declare to you, fellow citizens, that as far as we are acquainted with masonry, there is no obligation among masons inconsistent with their duties as citizens, incompatible with the requirements of Christianity, or in violation of any moral obligation; and of this every mason is informed before he is admitted to the order.

2. We declare that it is repugnant to the principles of the order, that a man can bind himself by an obligation, contravening his duties to God, to his country, to society, or to himself.

3. There is no obligation in masonry obliging or requiring a mason to vote for a brother mason, in preference to one not a mason.

4. We declare that freemasonry is not a *political institution*; that masons are laid under no political engagements whatever, except a general charge that they shall be peaceable subjects, conform to the laws of the country in which they reside, and not be concerned in plots or conspiracies against the government, and that the rules of masonry expressly exclude politics from the lodges.

5. We assert that there is no obligation among masons, binding them to unworthy objects or unworthy brethren.

6. We declare that we know of no masonic word, sign, or obligation which has been or can be used for the perversion of public justice, or in avoidance of the laws of our country; nor have we ever in any instance known justice perverted by one mason in favour of another.

7. We know of no impious, profane, or blasphemous oaths in the order.

8. We never knew of a power being possessed or claimed by a

lodge, or by individual masons, to inflict any penalty for a disclosure of the secrets of masonry or for a violation of its rules, otherwise than censure or expulsion from the order, and that disgrace which is the inevitable consequence of the violation of an honourable engagement among honourable men, whether in or out of the lodge.

9. We never heard of any persuasion used to any person to induce him to become a mason. On the contrary, any candidate is at liberty to retire from the lodge or withdraw as a member, at any time he pleases, either during the initiation or subsequently.

10. We never had, either as a lodge or individually, any knowledge or information upon the subject of what is called the "Morgan abduction," except that, in common with our fellow citizens, derived from the newspapers of the day. And we declare to you, that any infringement of the civil or religious rights, privileges, and liberties of any person, is in direct repugnance to, and violation of, the principles and requirements of the order.

On the subject of political combinations among masons, we appeal to you, fellow citizens, who know us personally, if we have not been divided on all questions of general politics and local matters. Our opinions and votes upon the last presidential election were no secret to our neighbours, and we appeal to them if our votes were not nearly equally divided, in that instance, in which a mason, and a distinguished mason, our present chief magistrate, Gen. Jackson, was a candidate in opposition to one avowedly not a mason.

We ask you whether, notwithstanding the alleged selfishness of the order, you have not found us according to our circumstances as generous supporters of liberal objects and institutions, and as charitable contributors for the relief of necessitous persons, not masons, as the generality of the individuals of the community.

We have now, fellow citizens, made to you OUR FIRST, OUR LAST APPEAL. If this solemn pledge avail us nothing, in allaying the persecutions against us, there is nothing that we can do which will. But we ask you to pause and reflect before you consummate this FIRST ATTACK upon the free institutions of our country—before even a small portion of the freemen of Pennsylvania are to be disfranchised, marked out as unworthy of honour or trust; and branded as very CAINS in society.

We ask you to pause and reflect, that if this proscription is persevered in, it must end in shutting out citizens from the privileges of freemen, and even from the church of the MOST HIGH; and this notwithstanding an unimpeachable integrity and

purity of morals, and in cases in which individual offences are not even alleged, and where the accused is denied that which is afforded to the vilest malefactor: A TRIAL BY THE JURY OF HIS COUNTRY.

This "Appeal" was signed by all the masonic fraternity belonging to Lodge 164, and distributed throughout Washington and the adjoining counties. But notwithstanding the declarations and solemn averments of these brethren, and of their high standing as citizens, and as Christians, (which of themselves were a sufficient guarantee to rational men)—there was a political spirit infused into the minds of the people, to hear and believe nothing, except to the detriment and injury of the craft. The great and only aim of these political leaders was to ride into office at the expense of broken faith, violated vows, and the most solemn engagements, by appealing to the ignorance, the envy, and the malice of a misguided and misinformed people; as subsequent events, and the present unparalleled prosperity of the order, now exhibit. And it is a fact worthy of remark, that any persecution which has for its avowed object personal aggrandizement, and the promotion and preferment of ourselves at the price of truth and perjury, never can, and never will, succeed and prosper.

April 5. The lodge subscribed ten dollars to assist the Greensburg Lodge in erecting a suitable monument to the memory of our distinguished brother, Gen. Arthur St. Clair.

May 31. William A. Ward was passed to the degree of a Fellow Craft.

December 3. The lodge elected the following officers for the ensuing masonic year:

Bro. George Baird, W. M.

" John Grayson, S. W.

" Freeman Brady, J. W.

" Samuel Doak, Treas.

" John L. Gow, Sec'y.

December 27. St. John's day. The officers elect were installed according to ancient ceremonies.

Thus the records show that during the thirty-eighth year of our masonic existence,

Two candidates were entered as Apprentices;

Two Apprentices were crafted; and

One Craftsman was raised as a Master Mason.

[A. D. 1831-32: A. L. 5831-32.]

The brethren of the Lodge continued to meet regularly

throughout the year 1831, and transacted their ordinary business.

St. John's day, December 27, 5831. No election having taken place at the time prescribed by the By-Laws, the old officers were required to continue in office according to the provisions of the Ahiman Rezon.

Throughout the entire year, 1832, the enemies of our time-honoured institution, evinced towards it the most malignant enmity, when it was thought advisable and prudent to suspend their labours for a season. Accordingly, on the 12th December, 1832, by unanimous consent, a resolution was passed granting to each brother in good standing a certificate to that effect. The officers were also instructed to give the usual notice to the Grand Lodge, so that at any time hereafter, the building of the temple might be again commenced, and our enemies be prevented from molesting the brethren in their work.

Lodge 164 was not the only lodge to suspend operations. Nearly all in Pennsylvania voluntarily suspended their work on account of the prevailing excitement concerning the abduction of William Morgan, which was said to have been committed in the state of New York in the fall of 1826; an abduction which, if true, was not only revolting to the friends of humanity, and for a season excited the prejudices of the religious and political world against the masonic institution. The pulpit, the press, the politician, and the demagogue, all were contaminated with the unholy and persecuting spirit; nay, the halls of legislation resounded with solemn charges, and in Pennsylvania, the Keystone of the Federal, as she was of the masonic arch, forgetting for a season her dignified station, forgetting that not one dishonourable action, from the purchase of the land by William Penn to the present period, had ever marred the fair escutcheon of her fame, and forgetting that the first great and mighty impulse ever given to liberty was consummated on the 4th July, 1776, in this very state; forgetting all these things, she tacitly consents that an attack shall be made upon the free institutions of the whole state; her representatives being actuated by no other principle than that which governed Queen Elizabeth when she established the Court of High Commission, which deprived men of their rights and liberties, not by a jury of his own selection from among his equals, but by three men of her own nomination. The prisoner was required to answer all questions, however prejudicial to his own defence; if he refused to swear he was imprisoned for contempt, if he took the oath, he was convicted on his own confession.

So it was in Pennsylvania during the whole of the anti-masonic excitement, as the proceedings of the legislature exhibit, from the commencement of the persecution in 1828, which we may truly term the first year of masonic darkness, to the final abandonment of that wicked project, when the people rose *en masse* and turned out of office every man connected with Joseph Ritner, thereby demonstrating that as a man he was unfit by nature and by education to occupy so distinguished a station as that of the gubernatorial chair of Pennsylvania, and as a party they would loan themselves for any purpose, however unholy, to promote their own aggrandizement, and that of their political coadjutors. But He who tempers the wind to the shorn lamb—who permitted the institution to be tried as it were by fire—and who brought its principles unscathed through the fires of persecution—has cast a blight and a mildew upon the anti-masonic party, while the masonic institution, freed of its impurities by the secession of a host of unworthy men (who by that very act became perjured men, became bankrupts in character, and now wander the earth despised by all honourable men), while masonry, true to herself, true to her principles, true to the Supreme Architect of the Universe, who has watched over her for upwards of fifty-eight centuries, has arisen purified and regenerated, destined to shed her light, her knowledge, and her glory upon all the earth.

But although this is her destination, it is our duty to revert back to the period of our state's history, and read the trials through which she passed: and consequently we find that in the year

[A. D. 1828: A. L. 5828.]

March 27. Mr. Driesbach presented three memorials from sundry citizens of this commonwealth, stating that the society of freemasons has become dangerous to the free institutions of this commonwealth, that men belonging to that order are by their obligations totally incompetent to act as jurors or arbitrators, in cases wherein a freemason and another citizen are the parties, and praying for relief.

Mr. Mitchel presented a memorial of like import with the foregoing.

And the said petitions and memorials were laid on the table.

The anti-masonic party, finding that in the halls of legislation they could effect but little as a party, resolved at their primary, their general, and their state meetings, to rouse the popular feelings against all secret societies, and by pursuing this course they would necessarily break down masonry. This was the theme of

the politician and the orator, and for this end newspapers are established in nearly every county in the state, and money is lavished with an unsparing hand to accomplish their object. By pursuing this course, the leaders of that party accomplished not only the ruin of the state, but their individual credit. It is true for a season the sunshine of peace and prosperity was upon them, for a season they were greeted by the smiles and the congratulations of a crowd of office seekers, and for a season they believed that their rejoicings would be permanent. Hence it was, that the prominent leaders of the anti-masonic party in their official character, and as representatives of the people, committed every act to wound the feelings of those who conscientiously believed that it was their duty to adhere to the principles of the masonic institution, these being sustained by the Bible. Appeals to the public were made by masons eminent for their learning, their talents, and their piety; but these appeals had no effect; instead of allaying the storm it only hastened it, and the church and the politician anxious that masonry should be banished from and destroyed in Pennsylvania, united themselves in a most unholy brotherhood; but notwithstanding the alliance, she has survived the most malignant attack ever aimed against her, and I hazard nothing in the prediction when I say, that the combined efforts of ungodly men—the pharisaical zeal of the religious enthusiast, and the sycophantic smile of the political demagogue, never can and never will harm the masonic institution. Her principles are pure, because founded on the Word of God; her practices are in accordance with the strictest laws of morality; her teachings are those of Temperance, Fortitude, Prudence, and Justice; and the duty of her members is to cultivate the virtues of Brotherly Love, Relief, and Truth. The men who were engaged in her destruction, aimed at the downfall of such principles, such teachings, and such duties as I have enumerated.

Is it reasonable to suppose that where men are associated together for the promotion of these laudable and praiseworthy objects, that our enemies could possibly succeed in the attempt? Is it reasonable to suppose that He who created men for the purpose of aiding and assisting each other in the prosecution of the various perplexing and harassing duties incumbent upon them in the different avocations of this life, would permit the overthrow of an institution which proclaims peace on earth and good-will to man, and which points every mason to that city whose maker and whose builder is God, and which requires him to square his actions and his life by the Holy Bible? It cannot be. Man is made for a higher and nobler destiny than that to which politi-

cians would consign him, and the eventful scenes through which the members of our time-honoured institution have passed, incontestably prove the fact. Here and there, throughout the land of Penn, were to be found faithful breasts in whom the secrets of masonry had been deposited. Those few kept alive the fire upon the altars of masonry; and although our sun was obscured by the passing clouds, has she not, and is she not shedding in a more refulgent manner her rays upon the people of the state, by clothing the naked, feeding the hungry, administering to the wants and necessities of the sick, and supporting and comforting the widow and the orphan? This is her aim—this her object.

But although professing such principles, it seems that the people were anxious to arrive at something more tangible—something more definite than the principles which the masons declared they taught and practised—and consequently in February, 1834, a war is commenced and waged with the most unscrupulous virulence and the most unmitigated insolence, as the records exhibit, and to the careful perusal of which I ask the attention of every reader.

During the warfare, men standing high in the affections of their countrymen, renowned for their patriotism and their religion, trembled, as they looked down the vista of time, for the perpetuity of our free institutions, and the ruthless, wanton, and malicious attack that was now commenced upon them. But subsequent events show that the firm and elevated stand which George Wolff, then Governor of Pennsylvania, took in rolling back the storm, and in checking the tide of popular commotion, has eternized his name—a name which, in the annals of masonry and of free institutions, will be deathless as immortality itself. In his course he was sustained by a host of giant minds, who have left upon record their own testimony, and to whom the masonic institution owes a debt of lasting gratitude; and as a token of that gratitude which is due to our benefactors, this work has been prepared, and the legislative proceedings and protests put in proper form, not only as a work of reference, but as one which will deeply interest the craft in a portion of the history of their order.

We now proceed with the legislative history in the order in which the facts transpired.

[A. D. 1834: A. L. 5834.]

February 10. A motion was made by Mr. Stevens, and read as follows, viz. *Resolved*, That a committee be appointed to inquire into the expediency of providing by law for making free-

masonry a good cause of peremptory challenge to jurors in all cases where one of the parties is a freemason and the other is not; and on the part of the Commonwealth in all prosecutions for crimes and misdemeanours where the defendant is a mason; and, also, when the judge and one of the parties are freemasons, to make the same provisions for the trial of causes as now exists where the judge and either of the parties are related to each other by blood or marriage; and to make the same provision relative to the summoning and return of jurors, where the sheriff and either of the parties are freemasons, as now exists where they are related to each other by blood or marriage; and that the said committee have power to send for persons and papers.

And, on motion, the said resolution was read the second time; and, on the question, Shall the same pass? the yeas and nays were required, and are as follows: yeas 31, nays 45; so the question was determined in the negative.

February 17. Mr. Stevens presented three memorials from citizens of this Commonwealth, for the appointment of a committee, with power to send for persons and papers, to inquire into the evils of masonry, and the extent and influence of its oaths and obligations upon the community, and make report, together with such remedy, if any be necessary, as in the wisdom of that committee may be thought expedient and wise.

Which was referred to Messrs. Stevens, Wallace, Ayres, Kerr of Butler, and Rankin.

Mr. Kerr of Butler, Mr. Rankin, Mr. M'Clay, and Mr. Walker presented petitions of like import, and the said memorials were referred to the committee appointed on the subject.

February 20. Mr. Rankin presented a petition from inhabitants of Mercer county, for an inquiry into the evils of masonry, of similar tenor with petitions presented on the 17th inst.

Which was referred to the committee appointed on the subject.

February 24. Mr. Stevens presented a petition from citizens of this Commonwealth, for an investigation of the evils of masonry, of similar tenor with petitions presented on the 17th inst.

When a motion was made by Mr. Stevens, That the said petition be referred to the committee appointed on the subject, and that the committee have power to send for persons and papers. And, on the question, Will the House agree to the motion? a division of the question was called for by Mr. Goodman. And, on the question, Will the House agree to refer the petition to

the committee appointed on the subject? a motion was made by Mr. Stevens,

To postpone the further consideration of the subject for the present, which was agreed to.

Mr. Patterson, of Armstrong, presented a petition from inhabitants of Cumberland and Perry counties, for the appointment of a committee, with power to send for persons and papers for the purpose of inquiring into the evils of anti-masonry, and the extent and influence of its unjust and wicked operations upon the community, and make report of the same; together with such remedy, if any be necessary, as in the wisdom of that committee may be thought expedient and wise, which was read; when a motion was made by Mr. Stevens, That the same be referred to a committee, with power to send for persons and papers. The motion being under consideration, a motion was made by Mr. Goodman to amend the same, by striking therefrom "with power to send for persons and papers:" when a motion was made by Mr. Stevens, to postpone the further consideration of the amendment, together with the motion for the present, which was agreed to.

Mr. Ayres presented three petitions from citizens of this commonwealth for an investigation of the evils of masonry, of similar tenor with petitions presented on the 17th inst. Mr. Sheaffer presented a petition of like import.

And the said petitions were referred to the committee appointed on the subject.

February 25. The House resumed the consideration of the resolution, viz.: That the committee appointed to investigate freemasonry have power to send for persons and papers.

When a motion was made by Mr. Dunlap, to amend the same by striking therefrom these words, "have power to send for persons and papers," and inserting in lieu thereof these words, "with power to take the testimony of such persons as may voluntarily testify before them;" and on the question, Will the House agree so to amend, the yeas and nays were required and are as follows: yeas 31, nays 50. So the question was determined in the negative.

And on the question, Will the House agree to the resolution? the yeas and nays were required and are as follows: yeas 24, nays 57. So the question was determined in the negative.

February 27. Mr. Patterson, of Armstrong, presented a petition from inhabitants of Lancaster county, for an investigation into the evils of anti-masonry, of a similar tenor with a petition presented on the 24th instant.

March 3. The Speaker laid before the House a petition from inhabitants of Cumberland county, for an inquiry into the evils of anti-masonry, of similar tenor with petitions presented on the 24th ult.

Mr. Goodman presented a petition of like import from inhabitants of Bedford county.

Mr. Kerr, of Butler, Mr. M'Clay and Mr. M'Keehan presented petitions praying for an investigation of the evils of free-masonry, of a similar tenor with petitions presented on the 17th ult., and the said petitions were referred to the committee appointed on the subject.

March 6. Mr. Kerr, of Allegheny, presented a petition from inhabitants of Dauphin county, for an investigation into the evils of anti-masonry, of similar tenor with petitions presented on the 24th of February last.

Mr. Highland, Mr. Clarke, and Mr. Mitchel presented petitions for an inquiry into the evils of masonry, of a similar tenor with petitions presented on the 17th February last, and the said petitions were referred to the committee appointed on the subject.

March 7. In the Senate. The Speaker laid before the Senate the memorial of a meeting of the citizens of Pittsburgh, opposed to secret societies, praying for the passage of a law to prohibit the administration of extrajudicial oaths and to correct other evils incident to freemasonry; which was laid on the table.

March 10. The Speaker laid before the House the proceedings of a meeting of the citizens of Pittsburgh, praying for an investigation of masonry, and for the passage of a law to prohibit the administration of extrajudicial oaths.

Mr. Stevens, Mr. Walker, Mr. Cocklen and Mr. Clark presented petitions of like import, and the said proceedings and petitions were referred to the committee appointed on the subject.

Mr. Kerr, of Butler, presented a petition from inhabitants of Butler county, for an inquiry into the evils of anti-masonry, of similar tenor with petitions presented on the 24th ult., when a motion was made by Mr. Stevens, that the said petition, together with the petitions of similar tenor presented and laid on the table, be referred to a committee with power to send for persons and papers. The motion being under consideration, a motion was made by Mr. Goodman, to amend the same by striking therefrom "with power to send for persons and papers." And on the question, Will the House agree so to amend? the yeas and nays

were required, and are as follows: yeas 54, nays 28. So the question was determined in the affirmative.

A motion was then made by Mr. Walker, to amend the motion by adding thereto the following words, viz.: "with power to take testimony of such witnesses as may voluntarily appear before them." And on the question, Will the House agree so to amend? the yeas and nays were required, and are as follows: yeas 33, nays 54. So the question was determined in the negative. And on the question, Will the House agree to the motion as amended? it was determined in the affirmative, and ordered that Messrs. Patterson, of Armstrong, Cromwell, Smith, of Chester, Holcomb and Johnson, be the committee.

March 13. Mr. Patterson, of Adams, Mr. Stevens, Mr. Hilands, Mr. Kerr, and Mr. Rankin, presented petitions for an inquiry into the evils of masonry, of similar tenor with petitions presented on the 17th ult., and the said petitions and proceedings were referred to the committee appointed on the subject.

February 17. Mr. M'Elwee and Mr. Barnhart presented petitions for an inquiry into the evils of anti-masonry, of similar tenor with petitions presented on the 24th ult.—which were referred to the committee appointed on the subject.

March 20. Mr. Stevens, from the committee appointed to investigate masonry, made a report No. 174, accompanied with a bill No. 446, entitled An act to prohibit the administration and reception of Masonic, Odd Fellows, and all other secret extrajudicial oaths, obligations, and promises in the nature of oaths, which bill was read and made the order of the day for Thursday the 27th inst.

Mr. Stevens's report read as follows:—

That numerous petitions, signed by a large number of highly respectable citizens of this Commonwealth, have been presented to the legislature, stating their belief that the masonic fraternity is associated for purposes inconsistent with the equal rights and privileges which are the birthright of every freeman; that they are bound together by secret obligations and oaths, illegal, immoral, and blasphemous, subversive of all public law, and hostile to the pure administration of justice. They ask for a legislative investigation into the truth of these charges; and if supported, a legislative remedy; and for the purpose of obtaining authentic proof, they ask for the appointment of a committee to send for persons and papers.

In pursuance of what was supposed to be the prayer of the petitioners, a committee was appointed and the petitions referred to them. The committee met and organized; and supposing it

to be their duty to proceed to investigate the charges made against the masonic institution, and thus referred to them, they gave a precept for a subpoena for witnesses, to the Clerk of the House, to be by him issued, and in the usual way, signed by the Speaker. The committee would not hesitate to their right to inquire into the truth of the charges, for the investigation of which they had been specially appointed. Nor did they suppose they had been commanded by the House to perform that duty, without being clothed with the power asked for by the petitioners, and indispensably necessary and incident to its faithful and intelligent discharge. The Clerk and Speaker of the House thought otherwise, and declined issuing the subpoena. The committee appealed to the House, to grant explicitly the questioned power. It was objected to, on the ground (among others) that it would subject refractory witnesses to punishment for contempt, if they refused to testify—a power which the House seemed disposed not to exercise towards masonic witnesses. To obviate this objection, the committee consented to modify the resolution, so as to give them power to take the testimony of such witnesses only as would appear and testify voluntarily before them. But the House, by a vote of every member except two, of all parties not politically opposed to masonry, refused the request. The committee were thus prohibited from ascertaining, by legal testimony, the true character of freemasonry, as practised in Pennsylvania. Nor could they fail to view that decision as a plain intimation by the House, of their unwillingness to have the secret designs, principles, and practices of that institution authentically established and made known to the people. Feeling themselves bound by that intimation, and treating it with the respect which is always due to the wish of this body, the committee feel themselves constrained not to make use of the proof within their power, taken in other states, to develop its alleged iniquities. Such proof might, and would be met with the allegation, that it “might be New York, but not Pennsylvania masonry.” To establish the identity of Pennsylvania and New York masonry, by a legislative committee vested with adequate powers, is left to a future time, and other hands. To suppose that this will not soon take place, would be a foul and unwarranted libel on the intelligence and firmness of the freemen of this Commonwealth.

To show the necessity of the power asked for, and to justify their failure to make a more extended report on the subject confided to them, the committee will briefly state the nature and quality of the testimony which they had intended to submit to

this House. That the evidence might be above suspicion, they had determined to call before them none but adhering masons, who could not be suspected of testifying out of hostility to the institution. To leave no doubt as to the character of the witnesses, it was proposed to examine the masonic members of this House and of the Cabinet. It was particularly desirable and intended, that the Governor of this Commonwealth should become a witness, and have a full opportunity of explaining under oath, the principles and practices of the order, of which he is so conspicuous a member. It was thought that the papers in his possession might throw much light on the question, how far masonry secures political and executive favour. Their inspection would have shown, whether it be true that applications for offices have been founded on masonic merit, and claimed as masonic rights; whether, in such applications, the "significant symbols" and mystic watchwords of masonry have been used; and in how many cases such applications have been successful in securing executive patronage. It might not have been unprofitable, also, to inquire how many convicted felons, who have been pardoned by the present Governor, were brethren of the "Mystic tie," or connected by blood or politics with members of that institution, and how few of these who could boast of no such connexion, have been successful in similar applications. The committee might possibly have deemed it necessary, in the faithful discharge of their duty, to have called before them some of the judges who are masons, to ascertain whether, in their official character, the "grand hailing sign" has ever been handed, sent, or thrown to them by either of the parties litigant; and if so, what had been the result of the trial. This would have been obviously proper, as one of the charges against masonry is, its partial and corrupt influence in courts of justice. Who the witnesses were to be, was distinctly announced to this house, by the chairman of the committee, on the discussion of his resolution. The house decided that no evidence should be taken; every member of the masonic institution present, voting in the negative. The committee have deemed this brief history of legislative proceedings necessary, to justify them for failing to make a report which is anxiously looked for by the people. The committee are aware that most of those who opposed the power to send for "persons and papers," did it on the avowed grounds that it was unnecessary, as the principles of masonry were fully disclosed and known. For themselves, the committee have no hesitancy in saying, that masonry is no longer a secret to any but those who wilfully make it so; and that its principles and practices are as dangerous and

atrocious, as its most violent opponents have ever declared. They take pleasure, however, in saying, that a great majority of its members reject its doctrines, habitually disregard its principles, and in honesty, honour, and patriotism, are inferior to none of their fellow citizens. It is the duty of government, while it looks with charity and forbearance on the past, to take care that in future, none of our respectable citizens should be entrapped into such degrading and painful thralldom. To effect that object, and to give those who profess to be morally opposed to masonry, an opportunity to record such opposition, the committee report a bill "to prohibit in future the administration of Masonic, Odd Fellows, and all other secret extrajudicial oaths, obligations, and promises in the nature of oaths."

On motion of Mr. Strohm, ordered, that two thousand copies in the English language, and one thousand copies in the German language of the said report be printed for distribution.

March 24. Mr. Stevens, Mr. Strohm, and Mr. Highlands presented petitions for an inquiry into the evils of masonry, of similar tenor with petitions presented on the 17th February last.

March 31. Mr. Highlands presented two petitions from inhabitants of Allegheny county, for an investigation of freemasonry, and for the passage of a law to prohibit the administration of extrajudicial oaths.

Mr. Patterson presented three petitions of like import from inhabitants of Lancaster county.

April 1. On leave given, Mr. Patterson, of Armstrong, from the committee to whom were referred petitions for an inquiry into the political motives and evils of anti-masonry, made a report, No. 196, accompanied with the following resolution, viz. :

Resolved, That the committee be discharged from the further consideration of the subject. And on motion the said resolution was read the second time; when a motion was made by Mr. Cromwell to postpone the further consideration of the same for the present, which was agreed to.

Mr. Patterson's report upon the subject of anti-masonry reads as follows :

That, after maturely deliberating upon the subject and prayers of the petitioners, and considering the limited powers granted to your committee, having neither the power to send for persons and papers, nor to receive such testimony as might be voluntarily tendered to them, your committee have concluded that the only course left them to pursue is to submit such facts and conclusions as have come within their knowledge, and as in their judgment they think true and correct.

Anti-masonry appears to your committee, in its most honest form, to be an opposition to the principles and practices of certain citizens who belong to a society called freemasons; the history of which, and the allegations both for and against them, are, in the opinion of your committee, too fanciful and unimportant to occupy the time of the legislature, or the money of the people, especially at the present crisis, when they can be devoted to so many more valuable and patriotic objects.

Difference of opinion, and even of principles, is the birthright of a republican, and may honestly exist among citizens of the same community; and the beauty and utility of republican governments, in preference to despotic and arbitrary states, consist principally in the extended liberty which it insures to its citizens of thought, word, and action. Our constitution and bill of rights wisely guaranties this freedom to the people of Pennsylvania in its most liberal extent. We are not prepared to recommend to the House any suppression or limitation whatever to this liberty so dearly bought and so highly prized.

The questions between masonry and anti-masonry are of a nature better fitted for discussion in the columns of the press, the halls of moral science, and the sacred desk or pulpit, than in the Capitol of legislation. Your committee think it equally dignified to inquire and legislate on the fantastic fashions of the bonnets and frocks of our "last and best gift" as on the vanities of masonry and anti-masonry. If we admire one for the sake of the being and beauty it envelops, we must tolerate the other for the sake of that liberty which allows it.

Anti-masonry wishes you to cast a public and legislative censure on masonry. This would be altogether inconsistent with our own recorded journals, which bear unequivocal testimony of the gratitude and applause bestowed in your House on many illustrious masonic characters, such as Washington, La Fayette, and Franklin. Your committee cannot consent to approve a faction which calumniates the memory of the founders of our republic, who have received the hearty, sincere, and unlimited approbation of the legislature and the people of Pennsylvania.

Masonry professes to have aided in the perilous hours of our revolution in maintaining the sacred cause of independence and of liberty; and that it has mitigated, by sea and land, the horrors of warfare, and spread the mantle of love and charity over the blood and carnage of battle. It professes to have given bread and life, food and protection to the prisoners of war; and in peace it professes to inculcate the virtues of charity and honesty. But your committee does not wish to be understood as

recommending masonry. We are not masons, and have no peculiar motive or inclination to support the institution, except those to which we are driven by that unjust principle of anti-masonry, which includes all in the general proscription who will not join in the chase, and assist in running down their prey.

Anti-masonry owes its origin to the same latitudes which produced the celebrated blue-lights and blue-laws, and golden bibles, and Mormon religion, and seems akin to the similar infatuation instituted against the fairer sex at Salem for witchcraft, who were tied by their legs and arms, and thrown into deep water, to swim if witches, and be burnt; if innocent, simply to drown. The ordeal and justice of anti-masonry seems equally equitable and wise. The annals of our country have condemned such past folly, and your committee cannot sanction the present.

Anti-masonry comes from the land of notions, and is quite unadapted to the climate, common sense, and sober feelings of Pennsylvania. It aspires to public honours, without the stamp of merit. It envies the possession of office, and influences that power and that respectability which it feels not to be its own. It is ignorantly culpable of sophism, which confounds causes and effects. Unable to appreciate that kind of merit which acquires character, office, and popularity, it ignorantly and absurdly ascribes to masonic influence or magic, that rank and those honours which the people have bestowed on simple merit. Your committee think that anti-masons thus libel our country, its government, and its constituted authorities. Anti-masonry endeavours to force us into the belief of slanders which would unhinge our government, and destroy the power and efficiency of all legal authority in the land. It alleges that a majority of our public officers, of all kinds, legislative, judicial, and executive, are virtually perjured men: that they are bound by masonic obligations, in certain cases, to violate their oaths of allegiance, their oaths of office, and their judicial oaths;—and that they do so by a masonic power, paramount to the constitution and laws of the land.

Anti-masonry absurdly denounces, as a mysterious institution, full of guilt and blood, a society of which your committee suppose ten or fifteen thousand of our most useful, intelligent, and eminent citizens, of all parties, are members, and to which, we understand, any and every citizen may be admitted, upon payment of certain dues, and compliance with certain rules. It ascribes to the masonic society as a crime, that political influence which merely results from the habits of association, friendship, and confidence, equally resulting from all good societies and fami-

lies, religious, moral, scientific, mercantile, and benevolent; thus proclaiming itself an enemy to the social ties which bind mankind together—the poisoner of the better feelings and charities of life, and the disseminator of that enmity and discord between man and man, which must destroy our Union and Republic. It denounces the masonic society as a criminal political society,—though the constitution and customs of our country authorize even political societies, such as the Tammany Society, the Washington Association, the Jackson Clubs,—coincidents of political liberty and free government, and which despotism has in vain endeavoured to suppress, even in Europe and Turkey. It would seem to be the same spirit of persecution which consigned thousands of Christians to the stake and the scaffold, to the flames and the prison, for their peculiarities and meetings, in the darkest ages of arbitrary ignorance. It would again oppress and annihilate all who do not concur in its own singular fanaticisms.

Under these, and such pretences, it invites and solicits the aid and assistance of the legislature of Pennsylvania, to a kind of hunt, crusade, or proscription of its own fellow citizens, against our relations, fathers, brothers, and companions, against our public officers and fellow Christians.

It invites the House and the people to a disfranchisement and oppression of thousands of citizens to whom the Constitution and the laws have guarantied equal rights. It hopes and professes to deprive them of the elective franchise, of the right of holding offices, of the right to be sworn as jurors or witnesses, or of sitting as judges. It would deprive them, in short, if not of life, of liberty, reputation, and property, and of the means of acquiring or defending them.

Nothing could cause the folly and madness which so characterizes anti-masonry but the fact that such a general proscription of their fellow citizens would give to the anti-masonic party the absolute monopoly of the offices, of the bench, and legislature of the Commonwealth, which your committee think they ardently covet.

It has been intimated that lodges of ambitious and enterprising anti-masons, seeking a settlement south of their nativity, have been formed, thus to invade, instruct, and govern that Pennsylvania which we are bound to protect and defend, in all the ancient, inherent, and chartered rights of the American people.

No facts have come to our knowledge, which imputes or establishes guilt on any mason in Pennsylvania. Certain books, romances, pamphlets, and almanacs have been sold and circulated with regard to masonic crimes in New York, where society

has been in a measure disorganized, and even the venerable deceased father of their prosperity, the late De Witt Clinton, did not escape the arrows of anti-masonic slander.

With regard to these books, charges, and allegations, we are bound to believe every man innocent till he is proved to be guilty, and neither your committee nor the House have any power or right to try or ascertain the truth by authentic or legal evidence. That right and duty belongs to New York, and we have no right to legislate or judge the culprits of our sister state. Our duty herein is expressly defined by the Constitution of the United States, which we have sworn to support or obey. Article IV., section 1. "Full faith and credit shall be given in each state to the public acts, records, and judicial proceedings of every other state." If therefore murders, abductions, perjuries, and conspiracies have been perpetrated in New York, redress must be sought to her own tribunals and legislature. There is no doubt but justice will be obtained there, or crime punished, if crime exists. The legislature of Pennsylvania is bound constitutionally to give to her judicial proceedings full faith and credit, and we are bound to believe her competent to the task of maintaining justice within her own dominion. And if crime should be committed by mason or anti-mason within Pennsylvania, your committee have full confidence in the integrity and ability of the judiciary department of this Commonwealth to hear, try, and determine, and punish, if guilty, according to law, either or both, if necessary, be they king, priest, knight, master, apprentice, anti-lecturer, or what not. Therefore your committee offer the following resolution :

Resolved, That your committee be discharged from the further consideration of the subject.

April 2. A motion was made by Mr. Bertels, that two thousand copies in the English language and one thousand copies in the German language of the report upon anti-masonry, read yesterday, be printed for distribution.

The motion being under consideration, a motion was made by Mr. Stevens to amend the same by adding thereto these words : "and that the printing be suspended until the 5th instant, and then, if a counter report be printed, it shall be printed in the same pamphlet."

The amendment being under consideration, a motion was made by Mr. McCleane to postpone the further consideration of the same, together with the motion, for the present. And on the question, Will the House agree to the amendment? the yeas and nays were required, and are as follows : yeas 60, nays 23. So

the question was determined in the affirmative, and the motion as amended was adopted.

April 5. Mr. Cromwell, from the minority of the committee appointed to investigate anti-masonry, made a report, No. 198, which was read and laid on the table. The report reads as follows :—

The undersigned minority of the committee appointed to investigate the evils of anti-masonry, submit the following reasons for non-concurring in the report of the majority of that committee.

In order to determine whether anti-masonry is an evil, it is necessary to ascertain its meaning and object. If its object be good and pursued by legal means, then it cannot be bad. If its object be bad, or prosecuted by unconstitutional or illegal means, then it is an evil, and should receive the condemnation of an enlightened public. Anti-masonry is defined to be *opposition to masonry*. The means by which it attempts to express and enforce that opposition is the ballot box.

Honestly and judiciously to determine the question submitted to the committee, it becomes necessary to inquire, whether masonry, the thing thus opposed, be good or evil. If it be good, then anti-masonry is evil; if bad, then anti-masonry, if legally conducted, is a public blessing.

Freemasonry is a secret association of men, extending its branches throughout every state in the Union, bound together by uniform laws, unknown to all but its initiated members, and never permitted to be publicly promulgated for the information and judgment of the people.

It has its own code of criminal laws unknown to and unauthorized by the laws of the land in which it exists. It has its secret tribunals, in whose hands are placed the life and character of its members. Its penal code has created crimes unknown to any public law, and inflicts penalties, cruel, barbarous, and unjust. It has its private executioners, bound by solemn oaths to execute the sentences of its bloody tribunals. It is a perfect, fully and powerfully organized "government within a government," possessing vast powers of mischief. The very favours which it confers upon its members are a general evil; they are partial and unmerited in their application, and monopolizing in their operation. Its avowed and hitherto successful object, is to exercise a controlling influence in all the operations and branches of government, at the polls, on the bench, in the executive chair, and in the legislative halls. One of their ablest and most cherished orators, the Rev. Mr. Brainard, in an address delivered

shortly before the murder of Morgan, said, "Masonry comprises men of rank, wealth, influence, and talents, in power and out of power, and these in almost every place where power is of importance; and it comprises among other classes of community, the lowest, in large numbers effective men, united together and capable of being directed by the efforts of others so as to have the force of concert through the civilized world;" among the people, on the bench, and in legislative halls. That it exercises this "force of concert" the supporters of masonry will testify. That it is felt on the bench and in the jury box, many an unjust verdict and judgment proclaims. That it operates in legislative halls, we need travel no farther than the records of Pennsylvania to demonstrate. Its effects in the executive chair appears in the army of masonic canal and other agents, who, like swarms of locusts, are spread along all your rivers and through all your valleys, destroying every green thing on the face of the earth.

The laws of the masonic empire require its subjects to assist each other against the laws of any other government, whether they be "right or wrong, even although guilty of murder and treason." If they violate any masonic requisitions, or reveal any masonic secrets, they bind themselves to have their "throat cut from ear to ear," to have their left breast torn open and the heart and vitals taken from thence, to have their body sawed in two in the midst, and their bowels burned to ashes in the centre, together with many other equally barbarous penalties.

The punishment of death for masonic infidelity is clearly shown by their own published books. In Cross's Masonic Chart, a work of standard authority with all masons, one of their songs contains the following verse:

"We are sealed in silence, and nothing can find
Its way to our distant and mystical cave;
And the watchman who guards not, our mandate shall bind
In the deeper concealment of death and the grave."

In the Ahiman Rezon, published by the Grand Lodge of Maryland, is the following:

"But if any man so mean,
Through avarice or gain,
Should debase himself in his high station,
That person so mean,
For such cursed gain,
Should be slain by the hand of a mason."

In Webb's Freemason's Monitor, sanctioned by the Royal Arch Chapter of the state of Rhode Island, is the following :

“Let none the Templar's name deny,
As Peter did the pass forsake ;
Your conduct still preserve from shame,
And keep your heads free from the stake.”

It thus plainly appears that the masonic kingdom has a system of laws, passed by her secret legislation, entirely independent of and hostile to the laws of the country within which this secret government is organized ; that she has her secret avengers of the violation of those laws ; that the secret dagger of masonic vengeance takes the place of the public executioner in legal governments. Doubtless many an unknown victim has been sacrificed by this bloody institution ; their death happening in private, and, its causes being unknown, was attributed to accident. The masonic execution of several of its members is now however fully established. Pritchard, who first disclosed the secrets of masonry in a book entitled Jachin and Boaz, was executed by masons, although never charged with any other crime. A mason by the name of Miller, who had divulged some of their secrets in Ireland, was decoyed into a lodge in Belfast, and there put to death by drawing a canvass cap over his head and around his throat until he was strangled, when he was thrown out into the dock, and when found was supposed to have been accidentally drowned. This is fully proved by J. S. Anderton, who is still living in Boston, and bears a respectable character. Shortly after the murder of Morgan, a mason in Boston, who had shown some symptoms of unmasonic conduct, suddenly died in the lodge room, when attending one of their meetings. His death was attributed by the brethren to apoplexy, but strong suspicion has always rested on the transaction.

One case, however, is so well authenticated, and of such recent date, that it is presumed no one will be hardy enough to deny its existence, or attribute it to any other cause than the execution of masonic principles. In 1826 Capt. William Morgan, of Batavia, New York, a royal arch mason, had written and was about to publish the three first degrees of masonry ; and it was understood intended revealing all the degrees which he had taken. He was kidnapped by a band of men, all of whom were masons, carried to a fort commanded by Col. King, a mason, and finally executed by order of the masonic tribunals of New York. The following account of his death is extracted from a deposition regularly taken under a commission. Eight masons

held a consultation upon the disposal of Morgan, while confined in the magazine, and agreed to draw lots to ascertain which three of them should put him to death. They put eight tickets into a hat, on three of them were marks, the other five were blank, and it was agreed that each one should draw, immediately leave the place, and not examine their tickets until they were far from each other. The five who drew the blanks were to return home different ways, that they might not know who drew the marks, and of course could not be witnesses against them. The three on whom the lots fell to put Morgan to death, were to repair to the fort at a certain hour, and execute their purpose, which was done by attaching heavy weights to him and throwing him into the river Niagara, some distance above the fort.

The same witness, when asked what cause was assigned for Morgan's abduction and murder, answered, "The cause assigned by the masons for the seizure and abduction of Morgan, was his having violated his masonic oaths, and revealed the secrets of masonry." It is believed that no other cause will now be alleged by any honest man. Such punishment for such offences is prescribed by the masonic oaths.

It was not the act of a few worthless fanatics. Nearly one hundred and fifty of the most respectable masons in New York were privy to it. The Grand Lodge and two subordinate lodges of New York, voted money to defend the murderers, amounting in all to more than fifteen hundred dollars. It has been discovered during the past winter, in a legislative investigation in the state of Rhode Island, that the Grand Lodge of that state voted money for the same object, which was paid to "Brother Wells," a mason in Canandaigua, New York. If the records of the Grand Lodge of Pennsylvania and every other neighbouring state could be examined, there could be but little doubt that the same result would appear.

The undersigned believes that he has sufficiently shown that masonry claims and exercises the right to punish its subjects with death, for the infraction of masonic laws alone. And yet we are told with a heartless and flippant levity, that it is as undignified to inquire and legislate on this subject of life and death, as it would be to legislate on the fantastic fashions of bonnets and frocks.

Upon what principle can masonry be justified? Is not its very secrecy, so scrupulously and severely guarded, strong evidence of iniquity? Honour, honesty, and patriotism never seek concealment. It is skulking shame and coward guilt that dreads the light. The lodge room affords many opportunities and

temptations for political intrigue and corruption. Masons are bound by the terms of their contract to give a positive preference to a masonic brother. It is often disregarded by masons, but is also often obeyed. When disregarded, it is done in violation of a masonic oath. When obeyed, in violation of civil duties. Why permit an institution to exist which involves its members in this painful dilemma?

Charity is one of the ostensible objects of masonry; but, like all its other assumed virtues, it is only used to cover up its deep and dark designs, while thousands of dollars are paid for refreshments, but cents are given for charity.

The undersigned confidently submits to the House, that masonry ought never to have existed and should now be overthrown.

It now becomes necessary to take a brief review of anti-masonry. The majority of the committee excuse themselves for the absence of all facts in their report against anti-masonry, on the ground of the limited powers granted to them to procure testimony. Lest it should be thought that anti-masons had some agency in such restriction, it may be necessary to give the legislative history of the fact.

When the petitions to investigate anti-masonry were presented to the House, the gentleman who presented them having failed to move their reference, Mr. Stevens, an anti-mason, moved that they be referred to a committee, and that the committee have power to send for persons and papers. The committee was appointed, but the power asked for was opposed by the masonic party. The yeas and nays were taken, every anti-mason voting in the affirmative, and every member of the majority of the committee who were present voting in the negative. Mr. Walker, another anti-mason, then moved to give the committee power to take the testimony of such witnesses as should voluntarily appear before them and testify. This also was refused by a similar party vote. If therefore the committee had no facts on which to found their report, it was the fault of the masonic party alone.

The anti-masons showed by their votes that they did not dread an investigation, but preferred a report founded on the evidence of honest men given under oath, to one resting on the naked assertions of a majority of the committee.

It has already been stated that anti-masonry is opposition to masonry effected through the ballot box.

The majority of the committee have assumed that anti-masonry is a struggle for power, with no other object than the enjoyment of office. It would seem to be proper, before such grave charges

were made against half a million of freemen, that some proof of the fact should be adduced either from their public acts, declarations, or published books of the party. The undersigned has ventured to assert nothing of masonry which he has not thus proved. But as the committee seem to have preferred assertion to evidence, the undersigned will supply their omission by showing the principles of anti-masonry, as set forth by their National Conventions.

The following resolutions passed by the National Anti-Masonic Convention, held at Philadelphia, September 11, 1830, contain an epitome of anti-masonic principles :

Resolved, That the organization and principles of the society of freemasons are inconsistent with the genius of our republican institutions.

Resolved, That it is the right and duty of the people to abate the evils of freemasonry in the same manner as under our free institutions other great moral and political evils are abated, by the exercise of the right of suffrage.

The National Anti-Masonic Convention, held at Baltimore, September, 1831, passed the following resolutions :

Resolved, That the existence of secret and affiliated societies is hostile to one of the principal defences of liberty, free discussion, and can subserve no purpose of utility in a free government.

Resolved, That the organization of the anti-masonic party is founded on the most satisfactory and undeniable evidence that the masonic institution is dangerous to the liberties and subversive of the laws of the country.

Resolved, That discussion, persuasion, and argument, in connexion with the exercise of the rights of suffrage, is a correct and speedy method of dispensing information upon the subject of freemasonry, and is the best method to insure the entire destruction of the institution.

Such are the principles and object of anti-masonry, as published to the world by two as respectable conventions as ever assembled for any purpose. Before any other motives are attributed to the party, common justice would seem to require some other proof than the mere assertion of political partisans.

The committee state that Washington, La Fayette, and Franklin were masons. True, many a great and good man has been entrapped into the lodge ; for its principles are never known to the candidate until he is initiated. When Washington joined it, his country was on the eve of a revolution, and masonry is an admirable engine for the overthrow of governments ; after the

revolution he retired from the lodge, and became in practice and in principle an anti-mason.

In his Farewell Address, he says, "That all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive of the fundamental principles of liberty, and of fatal tendency."

The respectability of some of the members of an institution can only be presumptive evidence of its merit, so long as its real principles are unknown. When they are disclosed, they must be judged of by their intrinsic worth, independent of the persons who have embraced them.

Hume, Voltaire, Jefferson, and Franklin were infidels. They were all great, amiable, and patriotic men. And yet infidelity is false and dangerous, notwithstanding the virtue and power of its supporters.

If the lust of office were the ruling motive of anti-masons, they would never have left the party to which they formerly belonged. Most of those who are now anti-masons were then in the majority. The strongest anti-masonic counties now in the state were formerly the strongest Jackson counties; Lancaster, Union, Somerset, and Huntingdon, which I feel proud to represent, are examples. In minority and anti-Jackson counties, our principles have made the least progress. The city of Philadelphia, Delaware, Bucks, and Franklin are instances.

The committee object to anti-masonry because, in their own dignified language, it comes from the "land of notions." It would seem to be the part of wisdom to inquire into the quality of an article rather than the place of its growth. If by the "land of notions" the committee mean New York and the Eastern States, they could also have found there the battle-grounds of Saratoga and Bennington. And upon a little inquiry they could have learned it was the birth-place of Hancock, of Adams, of Starke, Schuyler, Putnam, and Warren, and a host of other patriot heroes who sleep in honourable graves on the plains of Lexington and on Bunker Hill. There too might they have found the honoured cradle of that infant liberty, which now extends her protecting arm over the revilers of the land of her birth.

The committee assert that anti-masonry is proscriptive and persecuting. This, the undersigned begs leave to say, is a total error. It is not proscriptive, but a faithful exercise of the right of suffrage, to refuse to vote for those whose principles you believe to be dangerous to the community.

Nor do anti-masons seek to exclude men from office because they were once masons. It is only the continued adherents and supporters of masonry from whom they withhold their suffrages. If masons have ceased to attend the lodges, become convinced of the evils of the institution, and join either openly or tacitly with their fellow citizens to put it down, they receive the hearty welcome and support of anti-masons, with a total oblivion of the past. But those who continue the open advocates and political supporters of masonry, whether they have ever taken the masonic obligations or not, cannot receive an anti-masonic vote, until masonry be buried in the dust. Not long since all parties denied their political connexion with masonry. That time is now past. The committee have entered with zeal and liberty into its defence. It is now manifest that masonry is to be taken under the protection and made subservient to that party which is striving to sustain the waning fortunes of the "favourite son" of the "Empire State."

Henceforth there can be but two effective parties in this Commonwealth, the masonic and anti-masonic. The votaries of the order, who love masonry better than their country, will adhere to the former; all others, no matter by what name they are now known, will join the thickening ranks of anti-masonry, and aid in rescuing the country from the fangs of secret societies and the grasp of a tyrant.

Such is the brief outline of anti-masonry. It may for a while be misrepresented by faction, and misunderstood by the people; but it will finally triumph. It is a temple reared by a "blessed spirit," in which truth, and virtue, and patriotism worship; founded on the rock of eternal justice, the winds of folly may blow against it, and the storms of party descend upon it, and it will not fall.

THOS. T. CROMWELL.

On motion of Mr. Strohm, ordered, that two thousand copies in the English language, and one thousand copies in the German language, be printed for distribution.

April 5. The following resolution, read on yesterday, was read the second time, viz.:

Resolved, That the joint rule relative to the transmission of bills, from and after the 4th of April instant, be dispensed with, if the Senate concur, so far as relates to the bill No. 405 on the files of this House, entitled An act relative to the management of the Philadelphia and Columbia and Allegheny Portage Railroads.

When a motion was made by Mr. Stevens to amend the resolution by adding thereto the following words: "and to the bill No. 446, entitled an act to prohibit the administration and reception of masonic, odd fellows, and all other secret extrajudicial oaths, obligations, and promises in the nature of oaths."

And on the question, Will the House agree so to amend, the yeas and nays were required, and are as follows: yeas, 28; nays, 55. So the question was determined in the negative.

Thus terminated the session of the legislature in 1833-4, which was but the precursor of those eventful scenes which was to be enacted in the two following years; accordingly we find the war renewed upon the assembling of the legislature in 1834.

December 9. Mr. Stevens presented two memorials from inhabitants of Allegheny county, for an impartial investigation into the alleged evils of freemasonry, and for passage of a law prohibiting the administration of extrajudicial oaths as practised by masonic and other secret societies.

Mr. Ayres presented two memorials from citizens of this Commonwealth, for the appointment of a committee, with power to send for persons and papers, to inquire into the evils of masonry, and the extent and influence of its oaths and obligations upon the community, and make report, together with such remedy, if any be necessary, as in the wisdom of that committee may be thought expedient and wise.

And the said memorials were laid on the table.

December 10. Mr. Reigart presented a petition from inhabitants of Lancaster county, for the appointment of a committee to inquire into the character of masonry, the nature of its oaths and obligations, and their influence upon the community, with power to send for persons and papers.

Which was laid on the table.

A motion was made by Mr. Stevens, and read as follows, viz.:

Whereas, it is alleged and believed by a large and respectable portion of the citizens of this Commonwealth, that the masonic institution is injurious to the rights and dangerous to the liberties of the people;

That it imposes on its members oaths and obligations unauthorized by, and inconsistent with, the laws of the country;

That it binds its members to give a preference to each other in all things, over the rest of their fellow citizens;

To "apprise each other of all approaching danger," whether such danger arise from the legal prosecution of their own crimes and misdemeanors or otherwise;

To conceal the secrets and crimes of each other, not excepting even murder and treason ;

To espouse each other's cause, and, if possible, extricate them from all difficulties, "whether they be right or wrong ;"

To avenge even unto death the violation of any of the masonic oaths, and the revelation of any of their secrets ;

That the rights and ceremonies of the lodge are of a degrading, immoral, and impious character ;

That the candidates are stripped nearly naked, and led to the imposition of their awful oaths hoodwinked, and with a rope or cord around their necks, called a "cable tow ;"

That in the Royal Arch degree they affect to enact the sublime and sacred scene of God appearing to Moses in the burning bush of Mount Horeb ;

That in order to impress the conscience of the candidate, the "sealed obligation," which is a renewal of all his former unholy masonic oaths and obligations, they administer to him the sacrament out of a human skull, and compel him to invoke upon his soul, in addition to death on earth, eternal damnation in the world to come, as the penalty of violating any obligation which he may have heretofore taken, is then taking, or may hereafter take, in relation to any degree of masonry or order of knighthood ;

That it is anti-republican, and an insidious and dangerous enemy to our democratic form of government ;

That it creates and sustains secret orders of nobility ; in violation of the spirit of the constitution,

That it is a regularly organized kingdom within the limits of this republic, assuming and secretly exercising all the prerogatives and powers of an independent kingdom.

It has established a central and controlling government, extending its branches over all the civilized world, which they denominate the "Holy Empire ;" the seat of this government in America is what in masonic language is called the "Valley of New York." This branch of masonic power is called "The Supreme Grand Council of Most Puissant Sovereign Grand Inspectors-General of the 33d degree, at the Grand Orient of New York."

It sends ambassadors to, and receives them from all the masonic kingdoms of the earth.

It forms secret treaties and alliances offensive and defensive with those powers, and continues its correspondence and relations with them, although our own government may at the same

time be at open war with the governments in which such masonic kingdoms are located.

It secures an undue, because an unmerited advantage to members of the fraternity, over the uninitiated farmer, mechanic, and labourer, in all the ordinary business transactions of life.

It prefers a "corrupt brother" to honest citizens in appointments to office.

It prevents the wholesome enactment and due administration of laws.

It enters and corrupts our legislative halls, our executive officers, and our courts of justice.

The trial by jury, instead of being the palladium of our rights, it converts into an engine of favouritism and masonic fraud.

Its whole tendency is to cherish a hatred to democracy, and a love of aristocratic and regal forms and power.

The truth of all these things has been repeatedly proclaimed to the world under the signatures of thousands of honest men, by authentic documents procured from the lodges themselves, and by the testimony under oath of numerous adhering masons of good character, and it has never yet been contradicted by the sworn testimony of a single witness. Therefore

Resolved, That the committee on the judiciary system be instructed to bring in a bill, effectually to suppress and prohibit the administration and reception of Masonic, Odd Fellows, and all other secret extrajudicial oaths, obligations, and promises in the nature of oaths. Laid on the table.

A motion was made by Mr. Ayres, that the usual number of copies of the said preamble and resolution be printed for the use of the members.

And on the question, Will the House agree to the motion? the yeas and nays were required by Mr. Stevens and Mr. Reigart : yeas 38, nays 58.

So the question was determined in the negative.

December 11. Mr. Stevens presented a petition from inhabitants of Adams county, for an inquiry into the evils of masonry, which was laid on the table.

December 17. Mr. Reigart presented two petitions from inhabitants of Lancaster county, for an inquiry into the character of masonry, its oaths and obligations, and their influence on the community, with power to send for person and papers ; which were laid on the table.

[A. D. 1885: A. L. 5835.]

January 5. Mr. Miller, of Fayette, presented a petition from inhabitants of Greene county, for the appointment of a committee to inquire whether the oaths and obligations of the masonic society are consistent with the laws of this commonwealth, and the rights of its citizens.

January 6. Mr. Reigart presented a petition from inhabitants of Lancaster county, for an investigation of the evils of masonry.

A motion was made by Mr. Reigart, and read as follows, viz. : Resolved, That the committee on the judiciary system be instructed to inquire into the expediency of reporting a bill to repeal an act entitled, An act for the relief of the Grand Lodge of Pennsylvania, passed the 9th day of February, 1820.

And on motion, the said resolution was read the second time, considered, and adopted.

January 8. Mr. Ayres presented a petition from inhabitants of Dauphin county, for an investigation into the evils of masonry.

Mr. Patterson, of Lancaster, presented four petitions of like import, from inhabitants of Lancaster county.

January 9. Mr. Middleswarth presented a petition from inhabitants of Union county, for an inquiry into the evils of masonry.

January 12. Mr. Miller, of Fayette, presented a petition from inhabitants of Greene county, for an inquiry into the evils of masonry.

January 14. Mr. Middleswarth presented a petition from inhabitants of Union county, for an inquiry into the evils of masonry.

January 16. Mr. Krause presented a petition from inhabitants of Lebanon county, for an inquiry into the evils of masonry.

January 17. Mr. Taggart presented a petition from inhabitants of Lycoming county, for an inquiry into the evils of masonry.

January 19. Mr. M'Sherry presented three petitions from inhabitants of Adams county, praying for an inquiry into the evils of masonry.

Mr. Clarke presented a petition of like import, from inhabitants of Huntingdon county.

Mr. Jackson, of Lancaster, presented two petitions of like import, from inhabitants of Lancaster county.

Mr. Middleswarth presented a petition of like import, from inhabitants of Union county.

January 22. Mr. Clarke presented a petition from inhabitants of Huntingdon county, for an investigation of masonry.

Mr. Banks presented a petition of like import, from inhabitants of Indiana county.

Mr. Reigart presented a petition of like import, from inhabitants of Lancaster county.

Mr. Hipple presented a petition of like import.

Mr. Patterson, of Lancaster, presented a petition of like import.

Mr. Erb presented two petitions of like import.

Mr. Middleswarth presented a petition of like import, from inhabitants of Union county.

January 26. Mr. Burson presented a petition from inhabitants of Greene county, for an inquiry into the evils of masonry.

Mr. Banks presented a petition of like import, from inhabitants of Indiana county.

January 29. Mr. Cowden presented a petition from inhabitants of Dauphin county, for an inquiry into the evils of masonry.

Mr. Middleswarth presented a petition of like form, from inhabitants of Union county.

Mr. Lawrence presented two petitions of like import, from inhabitants of Washington county.

February 2. Mr. Stevens presented a petition from inhabitants of Adams county, for an inquiry into the evils of masonry.

Mr. Bayne presented five petitions, from Allegheny county.

Mr. Emmert, a petition from Cumberland county.

Mr. Cromwell, two petitions from Huntingdon county.

Mr. Clarke presented a petition of like import.

Mr. Reigert, a petition from Lancaster county.

Mr. Taggart, two petitions from Lycoming county.

February 5. Mr. Stevens presented two petitions from inhabitants of Adams county, for an investigation of the evils of masonry. Mr. Bayne, four from Allegheny county. Mr. Cromwell, one from Huntingdon county. Mr. Banks, one from Indiana county. Mr. Davis, Mr. Patterson, Mr. Erle, presented petitions from Lancaster county.

February 9. Mr. Stevens presented four petitions from inhabitants of Adams county, for an inquiry into the evils of masonry. Mr. Hutchinson, one from Chester county. Mr. Carson, one from Franklin county. Mr. Miller, two from Lehigh county.

February 13. Mr. Stevens, a petition from Armstrong county; Mr. Cromwell, one from Huntingdon county; Mr. Banks, one from Indiana county; Mr. Reigart, one from Lancaster county; Mr. Cox one from Somerset county.

February 16. Mr. Stevens, a petition from Mercer county; Mr. Cromwell, one from Huntingdon county; Mr. Cox, three from Somerset county.

February 19. M. M'Culloch, one from Franklin county, and Mr. Cox, one from Somerset.

February 23. Mr. Stevens presented petitions from Adams and Huntingdon counties; Mr. Hutchinson, one from York county; Mr. Ayres, one from Dauphin county; and Mr. Miller, two from Lehigh county.

February 24. On motion of Mr. Stevens,

The resolution read on the 10th December last, viz. :

Resolved, that the committee on the judiciary system be instructed to bring in a bill effectually to suppress and prohibit the administration and reception of Masonic, Odd Fellows, and all other secret extrajudicial oaths, obligations, and promises in the nature of oaths :

Was read the second time, and being under consideration,

A motion was made by Mr. Hopkins,

To amend the same by striking therefrom these words "Masonic, Odd Fellows, and all other secret," and inserting in lieu thereof "all." The amendment being under consideration, a motion was made by Mr. Stevens,

To postpone the further consideration of the same, together with the resolution, until Tuesday next, which was agreed to.

February 26. Mr. Emmert presented a petition from inhabitants of Cumberland county, for an inquiry into the evils of masonry.

A motion was made by Mr. Stevens, and read as follows, viz. : Resolved, That the clerk be directed to report to this House, the number of petitions for and against a law prohibiting extrajudicial oaths, and for and against an investigation into the evils of masonry.

And on motion, the said resolution was read the second time, when a motion was made by Mr. Stevens, To postpone the further consideration of the same, which was agreed to.

March 2. Mr. Stevens presented a petition from Adams county, for an inquiry into the evils of masonry. Mr. Cox one from Somerset county, and Mr. Miller one from Lehigh county.

March 3. The next order being the consideration of the resolution relative to the administration and reception of Masonic, Odd Fellows, and all other secret extrajudicial oaths, obligations, and promises, in the nature of oaths;

And on the question, Will the House proceed to the consideration of the said resolution? the yeas and nays were required

by Mr. M'Elwee and Mr. Stevens: yeas 36, nays 48. So the question was determined in the negative.

On leave given, a motion was made by Mr. Stevens,

That the petitions presented during the present session, and laid on the table, praying for an investigation of freemasonry, be referred to a select committee, with power to send for persons and papers.

When a motion was made by Mr. Hopkins,

To amend the same by striking therefrom all that follows the word "That," and inserting in lieu thereof these words, "A committee be appointed with instructions to bring in a bill effectually prohibiting the administration and reception of all extrajudicial oaths, and promises in the nature of oaths. The amendment being under consideration, a motion was made by Mr. Stevens,

To amend the same by inserting after the words "reception of," these words "masonic and."

The amendment to the amendment being under consideration, a motion was made by Mr. Miller, of Fayette,

To postpone the further consideration of the same, together with the motion, for the present, which was agreed to.

March 5. Mr. M'Sherry presented a petition from Adams county for an inquiry into the evils of masonry. Mr. Bayne, four from Allegheny county; Mr. Ayres, one from Dauphin county; and Mr. Taggart, two from Lycoming county.

March 9. Mr. Hutchinson two petitions from Chester county, and Mr. Walker one from Erie county.

A motion was made by Mr. Stevens, That the House resume the second reading of the resolution relative to the administration and reception of Masonic, Odd Fellows, and all other secret extrajudicial oaths, obligations, and promises in the nature of oaths.

And on the question, Will the House agree to the motion?

The yeas and nays were required by Mr. Stevens and Mr. Krause: yeas 35, nays 44. So the question was determined in the negative.

March 12. Mr. Douglas presented a petition from inhabitants of Armstrong county, for an inquiry into the evils of masonry.

March 14. A motion was made by Mr. Stevens,

That the House resume the consideration of the resolution postponed on the 24th ult., relative to the administration and reception of Masonic, Odd Fellows, and all other secret extrajudicial oaths, obligations, and promises in the nature of oaths.

And on the question, Will the House agree to the motion? the

yeas and nays were required by Mr. Stevens and Mr. Reigart: yeas, 68; nays, 17.

So the question was determined in the affirmative.

And the resolution being under consideration, and the amendment recurring, to strike therefrom these words, "masonic, odd fellows, and all other secret," and to insert in lieu thereof "all," When a motion was made by Mr. Stevens,

To amend the words proposed to be stricken out, by striking therefrom "and all other," and by inserting after secret "and all other."

And on the question, will the House agree to the amendment as amended, the yeas and nays were required by Mr. Stevens and Mr. Reigart: yeas 48, nays 37. So the question was determined in the affirmative.

And on the question, will the House agree to the resolution as amended, the yeas and nays were required by Mr. Hopkins and Mr. Reigart: yeas 85, nays 7. So the question was determined in the affirmative.

The preamble being under consideration, a motion was made by Mr. Hopkins, to amend the same by striking therefrom all that follows the word "whereas" in the first line, and inserting in lieu thereof the following words, viz.:

"It is believed that the administration and reception of secret extrajudicial oaths ought not to be tolerated in a republican government; therefore" which was agreed to. And the preamble as amended was agreed to.

March 18. Mr. Stevens gave notice that he would on tomorrow ask leave to bring in a bill entitled, "An act to suppress secret societies bound together by secret and unlawful oaths."

March 19. Mr. Walker presented a petition from inhabitants of Mercer county, for an inquiry into the evils of masonry.

Pursuant to notice, Mr. Stevens asked leave to bring in a bill entitled An act to suppress secret societies, bound together by secret and unlawful oaths, which was granted, and ordered, that Messrs. Stevens, Miller of Lehigh, and Cowden, be a committee to prepare and bring in a bill accordingly.

March 20. Mr. Stevens, from the committee for that purpose appointed, reported a bill, No. 388, entitled An act to suppress secret societies, bound together by secret and unlawful oaths, which bill was read and made the order of the day for Monday the 23d inst.

March 21. No. 399, An act concerning unlawful oaths, which bill was read and committed to the committee on the judiciary system.

March 26. Mr. Herrington presented a petition from inhabitants of Mercer county, for an inquiry into the evils of masonry, and Mr. Banks one from James Moorhead, of Indiana county.

April 6. Mr. Cox presented a petition from inhabitants of Somerset county, for an inquiry into the evils of masonry.

April 7. A motion was made by Mr. Hopkins, and read as follows, viz.: Resolved, That the committee on the judiciary system be instructed to report forthwith on the Senate bill No. 167, relative to unlawful oaths. And on motion, the said resolution was read a second time, considered, and disagreed to.

April 8. Mr. M'Culloch, from the committee on the judiciary system, to whom was committed the bill from the Senate, No. 339, entitled An act concerning unlawful oaths, reported the same with one amendment; which bill was made the order of the day for to-morrow.

Mr. Spackman, from the committee on the judiciary system, reported a bill, No. 487, entitled "An act to repeal the act passed the 9th day of February, 1820, entitled An act for the relief of the Grand Lodge of Pennsylvania. Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania, in General Assembly met, and it is hereby enacted by the authority of the same, That the Masonic Hall, situate in Chestnut street, in the city of Philadelphia, together with the lot of ground whereon the same is erected, be, and the same is hereby exempted from taxation for the term of twenty years, from and after the passage of this act. Approved. WILLIAM FINDLAY, Governor. Which bill was read and laid on the table.

The bill from the Senate, No. 167, entitled An act relative to municipal police, was read the second time, and the first section was considered and agreed to.

A motion was then made by Mr. Stevens, to amend the bill by inserting the following new section, viz:

Section 2. From and after the passage of this act, no Master, Grand High Priest, Knight Templar, Knight of the Holy Ghost, Grand Sire, Noble Grand, or other officer or member of a lodge, or other secret society, shall administer any oath, obligation, or promise in the nature of an oath not authorized by law, to any person whatsoever under pretence of any charter held from any domestic association, or from any foreign society, or order of nobility, nor under any other pretence whatsoever, nor shall any person accept or receive such oath, obligation, or promise in the nature of an oath, under the penalty in each case for the first offence, of twenty dollars, and for each succeeding offence, of one

hundred dollars, to be recovered on conviction thereof in the Courts of Quarter Sessions of the Peace. And each and every person present, aiding and assisting in the administration and reception of such oaths, obligations, or promises in the nature of oaths, shall be a competent witness, and compelled to testify against the accused, provided, that such witnesses shall never be prosecuted for the offence touching which he shall have given evidence in favour of the prosecution. And on the question, Will the House agree to the new section? a motion was made by Mr. Dewart, to postpone the further consideration of the section, together with the bill, for the present, which was agreed to.

April 9. Agreeably to the order of the day, the House resolved itself into a committee of the whole, Mr. Middleswarth in the chair, on the bill from the Senate, No. 399, entitled An act concerning unlawful oaths. And after some time the Speaker resumed the chair, and the chairman reported progress, and asked leave to sit again, when a motion was made by Mr. Herrington, that the committee have leave to sit again on Tuesday next. And on the question, Will the House agree to the motion? the yeas and nays were required by Mr. Stevens and Mr. Middleswarth: yeas 40, nays 36. So the question was determined in the affirmative.

While the foregoing acts were taking place in the House of Representatives in the session of the years 1834-35, the Senate was pursuing the same course towards the masonic institution, as their records show.

February 5. A motion was made by Mr. Leet and Mr. Penrose, and read as follows: Resolved, That the committee on the judiciary system be instructed to inquire into the expediency of bringing in a bill, at as early a day as possible, prohibiting any person from administering or assuming to administer to another, or from taking any oath, affirmation, or obligation in the nature of an oath, which is not required or authorized by law.

On motion of Mr. Leet and Mr. Petriken, said resolution was read the second time. The same being under consideration, a motion was made by Mr. Strohm and Mr. Smith, to amend the resolution by striking out the words "inquire into the expediency of bringing," and inserting in lieu thereof the word "bring."

On the question, Will the Senate agree so to amend? a motion was made by Mr. Klingensmith and Mr. Francis J. Harper, to postpone the question on the amendment, together with the resolution, for the present. On the question, Will the Senate agree to the motion? the yeas and nays were required, and are as follows: yeas 13, nays 17. So it was determined in the negative.

The question recurring, Will the Senate agree so to amend? the yeas and nays were required: yeas 9, nays 21. So it was determined in the negative.

A motion was then made by Mr. Reed and Mr. Mathews, to amend the resolution, by striking out all after the word Resolved, and inserting in lieu thereof as follows:

“That the judiciary committee be instructed to inquire whether any legislative provisions are required to prevent abuses in the administration of justice, by the taking of extrajudicial oaths of persons, subsequently to be used as witnesses in the courts.”

On the question, Will the Senate agree so to amend? a motion was made by Mr. Klingensmith and Mr. Cunningham, to postpone the question on the amendment, together with the resolution, for the present, which was not agreed to. The question recurring, Will the Senate agree so to amend? it was determined in the negative. The question recurring, Will the Senate agree to the resolution? the yeas and nays were required, and were as follows: yeas 16, nays 15. So it was determined in the affirmative.

March 4. Mr. Leet, from the committee on the judiciary system, reported Bill No. 167, entitled, An act concerning unlawful oaths, accompanied with the following report:

The committee on the judiciary system, acting under the direction of the resolution of the Senate of the 5th of February last, which required them to inquire into the expediency of reporting a bill, prohibiting any person from administering or assuming to administer to another, or from taking any oath, affirmation, or obligation in the nature of an oath, which was not required, nor authorized by law, report:

That they have given the subject-matter of the resolution careful consideration. An oath is usually defined “a religious assertion, or asseveration, wherein a person invokes the Almighty, renounces all claim to his mercy, or even calls for the divine vengeance upon him, if he speaks falsely.” It would seem to require no argument to demonstrate the propriety of an asseveration so solemn in its nature, being resorted to only in cases of indispensable necessity. For the great purposes of truth and justice, the attainment of which is a consideration paramount to all others, it is necessary, in order to the settlement of controversies among men, that oaths should be administered and taken. The law might, perhaps, by the infliction of adequate punishments for prevarication, supersede the necessity of men on trivial occasions making “the most awful appeal which the creature can make to his Creator.”

Such a legal provision would no doubt have the effect of rendering oaths more rare, and of causing them to be regarded as more sacred and binding. It would fail, however, in that which constitutes the greatest security, viz., an appeal to the Almighty; the conscience would not be equally bound as when that appeal was made, and distrust in human testimony, at least in some degree, would be the result. An oath, in a legal sense, is "a solemn action whereby God is called upon to witness the truth of an affirmation or declaration, given before one or more persons empowered to receive the same."

Life, liberty, property, and reputation, in almost countless instances, have been wrested from guiltless persons, in consequence of human testimony, given, too, under the sanction of an oath. So much are some the slaves of evil passions, of hatred, avarice, ambition, or interest of some kind, that even the well-grounded apprehension of punishment will not induce them to testify the truth. Against such cases of extreme moral depravity, it is of course impossible for human foresight or wisdom to guard by any kind of legislation.

It may with great propriety, however, be inquired whether it is within the scope of legislative power to make any provisions, the tendency of which would be to enhance the value, to augment the respect, which the great body of the community now attach to an oath. If such a thing be within the competency of the legislature (and that it is none can doubt), it would seem expedient and entirely proper that such measures as would be most likely to accomplish the object should be adopted. This is not a project altogether novel in this state. Governor Snyder, in his message to the legislature of the 5th Dec. 1816, holds the following strong language: "The frequency of oaths, and the levity with which they are commonly administered on occasions trifling and unnecessary, beget indifference and irreverence for the most awful appeal which the creature can make to the Creator. This has not only a most pernicious influence upon morals and the order of society generally, but it causes the commission of numerous injuries by perjury. This abomination in our land, it is feared, will increase while oaths are uselessly multiplied, and so long as the distinction between merely moral and constructively legal perjuries shield the perjured from prosecution and deserved punishment."

The resolution under which your committee act, it is thought, embodies a principle and suggests a means, which, if carried out into a law, would have in a great degree the desired effect. It cannot have escaped the observation of even those who are com-

paratively inattentive to the business of the world, that oaths in many cases are prostituted, and resorted to on the most unimportant occasions, when they are neither required nor authorized by law. The law has wisely provided for the administration of oaths or affirmations, in all cases where the experience and foresight of successive legislatures have deemed them proper. All oaths that have not the sanction of the law, must, to say the least of them, be considered unnecessary. The person who voluntarily takes an oath, in any case or proceeding not authorized, incurs no legal guilt for false swearing. However base the testimony,—however injurious to the reputations of respectable citizens, he cannot be punished for perjury. It is asserted, and by good authority, too, that in England the levity and frequency with which oaths have been taken, have tended, as much as anything else, to destroy that controlling and binding influence which ought to be exerted by them upon the minds and consciences of men. In this country, albeit we may boast of as much individual and public virtue as any other people, yet we can have no assurance that similar causes will not be followed by similar effects. An oath is now demanded by the law in numerous petty cases, wherein it might perhaps with propriety be dispensed with, thus rendering it a matter of such common and every-day occurrence as in a great degree to divest it of its proper and intended influence. Add to this the practice resorted to often, by desperate suitors, of procuring the voluntary affidavits of persons who are subsequently to be called as witnesses in court. These depositions, thus obtained by *ex parte* examination, are held *in terrorem* over the persons who gave them, and have a most powerful influence upon imbecile minds, in constraining them to conform in their testimony to what had been said before, notwithstanding, upon careful recollection, the witness might feel himself bound to testify differently. Again, the practice has become too common, and is much to be lamented, of persons prostituting their oaths in political controversies, thus treating them with great levity, more as things of mere form than substance. Upon the whole, it is believed that it would be proper to prohibit, under suitable penalties, the practices, that are almost daily being more and more confirmed, and are gradually becoming more common, of administering and taking oaths or affirmations, or obligations in the nature of oaths, that are neither authorized nor required by law.

The effect of such a law would be most salutary; would impress more deeply upon the public mind the importance and sanctity of oaths; would prevent them from being looked upon

by any as cheap; would contribute to the preservation of purity in the administration of justice; and would impart renewed strength and beauty to the exalted character of our judiciary, in which all are deeply interested, as the tribunal to which the citizen must appeal for redress of wrongs and recovery of his rights. All which is respectfully submitted, and accompanied with a bill.

Said bill was read the first time, and the report ordered to lie on the table.

March 16. The Speaker laid before the Senate a letter signed by Ner Middleswarth, President of the Democratic Anti-Masonic Convention, accompanied with certain proceedings of said convention, praying for an investigation into the evils of freemasonry, which were laid on the table.

March 19. Agreeably to order, the Senate resolved itself into committee of the whole, Mr. Baker in the chair, on bill No. 167, entitled An act concerning unlawful oaths. And after some time the committee rose, and the chairman reported the bill without amendment.

March 20. Bill No. 167, entitled An act concerning unlawful oaths, was read the second time. The first section being under consideration, a motion was made by Mr. Kelly and Mr. Newhard, to amend the same in the tenth line, by striking out the word "five" and inserting in lieu thereof "three;" also in the same line, by striking out the words "three hundred," and inserting in lieu thereof the word "fifteen."

On the question, Will the Senate agree to amend? a motion was made by Mr. Smith and Mr. James to amend the amendment, by striking out the word "three" and inserting in lieu thereof the word "six;" which was not agreed to. The question recurring, Will the Senate agree so to amend? a division of the question was called for by Mr. Smith, to end with the word "three." On the question, Will the Senate agree to the first division? it was determined in the affirmative. A motion was then made by Mr. Hopkins and Mr. Fullerton, to amend the amendment, by striking out the word "fifteen" and inserting in lieu thereof the word "fifty," which was agreed to. The second division as amended was then agreed to.

A motion was then made by Mr. Reed and Mr. Slenker, to amend the section in the fourth line, by inserting after the word "person," the words "except anti-masons or those who assume to be so." On the question, Will the Senate agree so to amend? a motion was made by Mr. Leet and Mr. Strohm, to amend the

amendment, by adding thereto the words "of the county of Susquehanna," which was not agreed to.

The question recurring, Will the Senate agree so to amend? it was determined in the negative.

A motion was then made by Mr. Strohm and Mr. James, to amend the section, by inserting in the ninth line, after the word "oath," as follows:

"Or if any person hereafter initiated or admitted into the society of the order of free and accepted masons, lodges, chapters, encampments, or other association or society, or passed or advanced therein from one degree or grade to another, or elected an officer thereof, shall be required to take, repeat, or subscribe any oath, or obligation in the nature of an oath, not authorized by law, the person or persons who shall administer, or shall aid and assist in administering, or shall voluntarily take, repeat, or subscribe any such oath, affirmation, or obligation in the nature of an oath."

On the question, Will the Senate agree so to amend? a motion was made by Mr. Fore and Mr. Hopkins, to amend the amendment, by inserting after the word "masons" the words "anti-masons or odd fellows." Which was not agreed to. The question recurring, Will the Senate agree so to amend? the yeas and nays were required, and are as follows: yeas 6, nays 25. So it was determined in the negative.

On the question, Will the Senate agree to the section as amended? the yeas and nays were required, and are as follows: yeas 18, nays 13. So it was determined in the affirmative.

The remaining sections and title were then agreed to, and on motion of Mr. Penrose and Mr. Leet

The rule which prohibits the reading of bills twice on the same day, was in this case dispensed with, and said bill was read the third time and passed.

Ordered, that the Clerk present the same to the House of Representatives for concurrence.

Thus terminated the transactions of the legislature of Pennsylvania in the year 1834-35; transactions which were only the precursors of the events of 1835-36—events which, if successful, would have destroyed the free institutions of our state. But the firmness and fortitude exhibited by Geo. Wolf and others, throughout those trying scenes, only exhibited the purity of their intentions, and established the masonic institution on a firmer basis; that basis, being the warmest affections of the heart, breathing Love to God and Love to man.

I shall now proceed with the legislative history of the session

of 1835-36; giving the proceedings of the House first, and follow it with those of the Senate.

December 2. Mr. Stevens gave notice that he would on tomorrow ask leave to bring in a bill, entitled "An act to suppress secret societies, bound together by secret and unlawful oaths."

December 3. Mr. Stevens presented eleven petitions from inhabitants of Adams county, for an investigation into the evils of freemasonry; and one of like import from inhabitants of Dauphin county.

Pursuant to notice given, Mr. Stevens asked leave to bring in a bill, entitled, "An act to suppress secret societies, bound together by secret and unlawful oaths," which was granted, and ordered that Messrs. Stevens, Cox, and Mayer be the committee to prepare and bring in the bill.

December 7. Mr. Stevens, from the committee appointed for that purpose, reported bill No. 4, entitled, An act to suppress secret societies, bound together by secret and unlawful oaths, which was read and made the order of the day for Monday, the 14th inst.

On motion of Mr. Cox, the petitions presented and laid on the table, relative to the investigation of masonry, were referred to a select committee of nine members.

December 9. A motion was made by Mr. Ewing and Mr. Cox, That the House reconsider the vote given on the 7th inst. on the resolution, relative to an inquiry into the evils of freemasonry. And on the question, Will the House agree to reconsider the said vote? it was determined in the affirmative. And the same being under consideration, a motion was made by Mr. Cox to postpone the consideration of the question for the present, which was agreed to.

December 12. The Speaker laid before the House a petition from inhabitants of Union county, praying for a legislative investigation of freemasonry, which was laid on the table.

December 15. The oath required by the Constitution of this Commonwealth was administered to Joseph Ritner, Governor elect, by the Speaker of the Senate, after which the Governor rose and addressed the members of both houses.

In his inaugural address he uses the following language: "The supremacy of the laws, and the equal rights of the people, whether threatened or assailed by individuals or by secret sworn associations, I shall, so far as may be compatible with the constitutional power of the executive, endeavour to maintain, as well in compliance with the known will of the people, as from obli-

gations of duty to the Commonwealth. In these endeavours I shall entertain no doubt of zealous co-operation by the enlightened and patriotic legislature of the state. The people have willed the destruction of all secret societies, and that will cannot be disregarded."

December 18. Mr. J. B. Smith presented a petition from inhabitants of the city and county of Philadelphia, praying for an investigation into the evils of freemasonry; which was laid on the table.

December 19. Mr. M'Sherry presented a petition from inhabitants of Adams county, praying for an investigation of the evils of freemasonry; which was laid on the table. Mr. Stevens, five of like import, from inhabitants of Allegheny and Adams counties; and, on motion of Mr. Stevens, said petitions, together with those laid on the table on the same subject, were referred to Messrs. Stevens, Cox, Huston of Fayette, Spackman, and Frew, with power to send for persons and papers.

Mr. Watts presented a petition from inhabitants of Allegheny county, praying for an investigation into the evils of freemasonry; Mr. Riegel, one of like import, from inhabitants of Bucks county; Mr. Krause, four of like import, from inhabitants of Dauphin county; and the said petitions were referred to the committee appointed for that purpose.

December 19. In the Senate, Mr. Darragh presented the memorial of citizens of Allegheny county, praying for an inquiry concerning the oaths, obligations, practices, and ceremonies of freemasonry, and for the passage of a law prohibiting the administration of all extrajudicial oaths; which was referred to Messrs. Darragh, Harper of Lebanon, James, Strohm, and Toland.

[A. D. 1836: A. L. 5836.]

January 4. Mr. Karns presented a petition from inhabitants of Allegheny county, for an investigation into the secrets of freemasonry; Mr. Emmert, one of like import, from inhabitants of Cumberland county; the Speaker, one of like import, from inhabitants of Union county; and the said petitions were referred to the committee appointed for that purpose.

January 5. Mr. Walker, of Allegheny, presented three petitions, praying for an investigation into the evils of freemasonry; Mr. Karns, one of like import; Mr. Hershe, one of like import, from inhabitants of Beaver county; Mr. Gebhart, one of like import, from inhabitants of Somerset county; and the said petitions were referred to the committee appointed on the subject.

January 8. Mr. Stahr presented a petition from inhabitants

of Lehigh county, praying for an investigation into the evils of freemasonry; which was referred to the committee appointed on the subject.

January 11. Mr. Montelius presented a petition of like import, from inhabitants of Union county, and Mr. Gebhart one of like import, from inhabitants of Somerset county; and the said petitions were referred to the committee appointed on the subject.

January 12. Mr. Stevens, from the committee to investigate the evils of freemasonry and other secret societies, made the following report, No. 53 :

January 12. That subpoenas were duly served on George Wolf, John Neilson, Charles Shaler, and others, to appear before the committee on Monday, the 11th inst. That several of said witnesses refused to appear; and that George Wolf and John Neilson sent letters to the committee, denying the authority of the House to compel their attendance before the committee, and refusing so to attend. The committee, therefore, recommend the passage of the following resolution :

Resolved, That attachments be issued to compel the attendance of George Wolf, John Neilson, and others, delinquent witnesses, before the committee.

And on motion, the said resolution was read the second time, when a motion was made by Mr. Spackman, to postpone the further consideration of the subject for the present. A motion was then made by Mr. Stevens, to amend the motion by striking therefrom "for the present," and insert these words, "until after the balloting for State Treasurer," which was agreed to.

LETTER OF GOV. WOLF.

GENTLEMEN,

In answer to the writ of subpoena directed to and requiring me to appear before the committee of the House of Representatives, "to whom were referred the petitions of divers inhabitants of Pennsylvania, praying an investigation into the evils of freemasonry," I must respectfully enter my solemn protest against a committee of the House, or the House itself, possessing any authority under the Constitution, to cause a citizen to appear and give evidence, before such a committee, touching such a question.

The Constitution is explicit, and declaratory of the personal security of the people, and is the precious repository of the privileges of the freemen of this Commonwealth, which never shall have a wound inflicted upon its sacred reservations, through my

person, without a solemn asseveration of its principles. What article of the Constitution clothes the House with power to institute such an investigation? What article of that venerated instrument forbids the people from associating together "in pursuit of their own happiness?" If the association is criminal, or in violation of any principle of the constitution or laws, the mode and manner of suppressing the unlawful combination must be in accordance with the constitution and laws. I have yet to learn, that an inquisition, at whose shrine the rights and liberties of the citizen are to be invaded, is authorized by the principles of our institutions; or that any power exists, by which a citizen can be coerced to give testimony before any tribunal, or for any object, other than the investigation of matters at issue, affecting the rights of persons or of things. When an investigation is instituted by the legislature, touching the official conduct of a public officer, the power of coercing the attendance of witnesses is unquestioned; or whenever the proceeding is in obedience to the Constitution; but beyond that instrument, which is the only safeguard of the rights of the people, they cannot go.

If it was or is unlawful for men to associate together as masons, let him who violates the law abide the penalty. Yet punishment should only be inflicted by the judgment of his peers, and the laws of the land. Among the indefeasible, inherent rights, secured to every citizen, are those of "acquiring and possessing reputation." When this great and important right is to be assailed, it behooves the man whose reputation is to be prostrated, to guard against any and every infringement of all the means of defence available to him by the constitution. Is it possible, in this country of equal rights, that, because a man, at one period of his life, was a member of the masonic order, he is to be placed beyond the pale of the laws, and prosecuted and persecuted as an outlaw? Establish the principle as to this peculiar society, and a precedent is formed, which may, in the course of time, reach every religious denomination or association. Violate the great principle, which declares, that "no human authority can, in any case whatever, control or interfere with the rights of conscience," as well as that which proclaims that "all men are born equally free and independent," and there is an end of liberty. It is at the threshold such assumptions of rights must be combated; and I must be excused for declining to lend myself a willing instrument to gratify an idle curiosity, or to minister to the prying inquisitiveness of a superstitious prejudice and ignorance on the one hand, or the designing artifices of reckless demagoguism on the other. In making this declaration, I disclaim all intention

of disrespect to the House, or its committee; the allusion is simply to the operating causes, to which we are indebted for the intended investigation.

The masonic institution existed prior to, and at the period of, the adoption of the Constitution. It embraced within the number of its members, many of the purest patriots, and wisest statesmen of the revolution; men, whose minds were deeply interested with the principles of civil liberty, and whose devotion to the rights of man had been sealed with their blood. Vigilant as these patriots were in guarding the rights of the citizens, we find no provision in our constitution or laws, prohibiting the existence of such associations. In every country where the people have rights, which are acknowledged by the government, the right of association has not been questioned: it is only among despots and slaves that it is forbidden. It was, therefore, lawful to form such societies, when I became a member; and to belong to the order is not yet in contravention to any law. If then, no law has been violated, why call upon an individual to give evidence touching a lawful association? If unlawful, why call upon him to criminate himself? And why compel him to violate a confidence reposed, under the penalty of imprisonment if he refuses to sacrifice his honour and his rights? The masonic institution, so far as my knowledge of it extends, inculcates obedience to the laws of the country, and the practice of every moral virtue, congenial to the precepts of the highest standard of moral excellence. In all its principles, it is entirely unconnected with the political conflicts of the day; so far as I am acquainted with its objects or its design, they are essentially charitable—and I am free to say, that it never can for one moment have the slightest influence in elections, or in judicial proceedings, unless prostituted from its original purity; and I have no reason to believe that the members of that society are less pure in morals, or less patriotic in sentiment and action, than any similar number of other American citizens. Entertaining the highest respect for the House of Representatives, and for the committee emanating from their authority, it is with reluctance I am constrained, by principles coeval with liberty itself, to question the power claimed, as in direct contravention of constitutional rights, and an infringement of principles on which rests the foundation of American liberty.

Disavowing, therefore, any and even the remotest intention of disrespect to the House of Representatives, or to the committee of its appointment, I feel myself bound by considerations of duty which I owe, not more to myself individually than to the freemen

of Pennsylvania generally, to resist by all lawful means, every encroachment, under what pretence soever the same may be made, upon the rights of conscience; every attempt, however specious, to abridge the privilege of the citizen, or to infringe in any the slightest degree upon the liberties and immunities of the people, as secured to them individually and collectively by the constitution. And to this end I respectfully but solemnly repeat my protest against, and utterly deny the right of the committee of the House of Representatives itself, or of any other human power, to interfere with my constitutional rights as a free citizen of the state of Pennsylvania; with my privileges as a free agent; or with the indulgence of my predilections to form such associations, not prohibited by law, nor violating any provision of the constitution, as I may from time to time think proper: or to interrogate me concerning the same: or to compel me to answer in anywise, in relation thereto.

I therefore respectfully decline appearing before the committee, as required by subpoena. I do this with the less reluctance, as there are numerous other members of the association, both in and out of the House of Representatives, whose knowledge on the subject of masonry is doubtless much more accurate and minute than my own (not having visited a lodge, or paid any attention to the subject, for the last fifteen or twenty years), and who possibly differ with me in opinion, in regard to the constitutional principles which I entertain.

Very respectfully,

GEORGE WOLF.

Jan. 11, 1836.

To the Committee of the House of Representatives, to whom were referred petitions of divers inhabitants of Pennsylvania, praying an investigation into the evils of freemasonry.

LETTER OF JOHN NEILSON.

Harrisburg, Jan. 11, 1836.

THADDEUS STEVENS, Esq., and others,
A Committee of the House of Representatives to investigate the evils arising out of freemasonry.

GENTLEMEN,

I have been summoned to appear before you to give testimony in the case in which you have been appointed a committee. I would beg leave to state that I have not for the last twenty-two years been a member of a lodge of freemasons, and during that time have been but seldom inside of a lodge, consequently can know but little about it; and having promised not to reveal

what was communicated to me in the lodge, when I was a member, I cannot now conscientiously take an obligation to disclose. I would however state, that I do not, nor never did consider any promises I may have made, paramount to the obligations I am under to my God and my country. I wish it to be distinctly understood, that it is not out of disrespect to the committee that I decline appearing before them, but for the above reason. I therefore pray your honourable committee to take my situation into consideration, and grant my discharge.

Yours respectfully,

JOHN NEILSON.

January 13. On leave given, a motion was made by Mr. Stevens—

That the House proceed to the consideration of the resolution attached to the report of the committee, to investigate the evils of freemasonry, postponed on yesterday, relative to issuing attachments against George Wolf, John Neilson, and other delinquent witnesses, to compel their attendance before the committee for the investigation of the evils of freemasonry. Which was agreed to.

The resolution being under consideration, a motion was made by Mr. Spackman, to postpone the further consideration of the subject, until after the balloting for State Treasurer—which was agreed to.

The House resumed the consideration of the resolution, relative to issuing attachments for George Wolf, John Neilson, and other delinquent witnesses—and on the question, Will the House agree to the resolution? the yeas and nays were required, and are as follows: yeas 59, nays 26. So the question was determined in the affirmative.

January 14. A motion was made by Mr. Stevens, that the letters of George Wolf (59) and John Neilson (60) be printed and put upon the second volume of the Journal of this House, which was agreed to. Mr. Mayer, from the committee of accounts, made the following report (62):

That they have settled the accounts of the following named persons, witnesses attending before the committee appointed to investigate the evils of freemasonry, and other secret societies, viz.:

Alex. B. Foster,	4 days attendance	1 50	6 00	
	400 m. circular	10	40 00	46 00
Joseph M'Clellan,	5 days attendance	1 50	7 50	
	400 m. circular	10	40 00	47 50
Jacob Mechlin,	8 days attendance	1 50		12 00

Resolved, That the Speaker draw his warrant on the State Treasurer, in favour of the above named persons, for the several sums set opposite their respective names.

On motion, the said resolution was read the second time, considered, and adopted.

January 15. A motion was made by Mr. Bullock and Mr. Conrad,

That the House reconsider the vote given on the 13th inst., on the resolution relative to issuing attachments against George Wolf, John Neilson, and others, delinquent witnesses, to compel their attendance before the committee appointed to investigate the evils of freemasonry, and other secret societies. And on the question, Will the House agree to reconsider the vote? the yeas and nays were required, and are as follows: yeas 29, nays 52. So the question was determined in the negative.

January 16. Mr. Mayer, from the committee of accounts, made report (77), that having adjusted the account of John P. Schuyler, a witness attending before the committee appointed to inquire into the evils of freemasonry, and other secret societies, viz.:

9 days attendance, at	\$1 50	\$13 50.
-----------------------	--------	----------

Accompanied with the following resolution:

Resolved, That the Speaker draw his warrant on the State Treasurer, in favour of the aforesaid witness, for the sum in full set opposite his name. And on motion, the said resolution was read the second time, considered, and adopted.

January 18. Mr. Hershe presented a petition from the inhabitants of Beaver county, praying for an investigation into the evils of freemasonry, which was referred to the committee appointed on that subject.

At a preparatory meeting the following standing interrogatories were adopted by the committee appointed to investigate the evils of freemasonry, to be answered by freemasons under oath:

1. Are you, or have you been a freemason? how many degrees have you taken? and by what lodge or chapter were you admitted?

2. Before or at the time of your taking each of those degrees, was an oath or obligation administered to you?

3. Can you repeat the several oaths or obligations administered to you, or any of them? if so, repeat the several oaths, beginning with the Entered Apprentices, and repeat them literally, if

possible, if not, substantially; listen to the oaths and obligations and penalties as read from this book (Allyn's Ritual), and point out any variation you shall find in them from the oaths you took. Is there a trading degree?

4. Did you ever know the affirmation administered in the lodge or chapter?

5. Are there any other oaths or obligations in masonry, than those contained in Allyn's Ritual and Bernard's Light on Masonry?

6. Is masonry essentially the same everywhere?

7. State the ceremony of initiation in the R. A. degree, and particularly whether any allusion is made to the Scripture scene of the Burning Bush. State fully how that scene is enacted in the lodge or chapter?

8. Are you a K. T.? if so, state fully the obligations and ordinances of that degree. In that degree, is wine administered to the candidate out of a human skull? State fully the whole scene. Listen to the account of it as read from this book (Allyn's Ritual), and point out wherein it varies from the genuine oath and ceremony.

From the record itself, it appears that even the work of Morgan, upon whose superstructure the anti-masonic edifice was erected, was treated as unworthy of notice by the very committee themselves, and those of Allyn and Bernard substituted, works, which are but a republication of old English works, which have been handed down from father to son, as an heir-loom, for one hundred and fifty years. Unwilling that the anti-masons should continually refer to Morgan, to Allyn, and Bernard, we add a list of all the writers against the masonic institution, with the date of their publication, but would more particularly refer them to the book entitled "Jachin and Boaz," published in Albany, N. Y., in 1797, from which the obligations and lectures of the illustrations of masonry by Morgan have been taken almost verbatim and literatim. Even this book, the compiler says, is but a republication of a book by the same name, published in England in 1750. With this evidence before me, and finding that every anti-masonic writer, nay, the committee themselves, have adopted and used the obligations which have been accredited to such men as Morgan, Bernard, and Allyn, we have thought it advisable, in lieu of these obligations and lectures, to give the very list of books from which they have been copied, by a few craven-hearted, reckless men, with a view of gaining the reputation of martyrs!!! It is true, they have by their own confession

gained a name, but it is not an honourable and worthy name, but that of infamy and perjury. With this explanation we proceed with our anti-masonic list.

1676. A Short Analysis of the Unchanged Rites and Ceremonies of Freemasons.

1685. The Paradoxical Discourses of Mr. Mercur Van Helmont, concerning the Macrocosm and Microcosm of the Great and Better World, and their Union.

1686. An Account of the Freemasons; by Dr. Plot.

1698. A Short Charge, O. D. A. A. M. F. M. R. O.

1709. The Secret History of Clubs, with their Origin.

1712. Observations and Inquiries Relating to the Brotherhood of Freemasons; by Simon Townsend.

1724. The Grand Mystery of the Gormagons.

1724. The Grand Mystery of Freemasons Discovered; wherein are the several Questions put to them at their Meetings and Installations, as also their Oaths, Healths, Signs, and Points to know each other by.

1725. Observations and Critical Remarks on the New Constitutions of Freemasonry.

1725. The Secret History of Freemasonry; being an Accidental Discovery of the Ceremonies made use of in the several Lodges upon the Admission of a Brother as a Free and Accepted Mason.

1726. The Freemason's Accusation and Defence; in Six Genuine Letters, between a gentleman in the country and his son, a student in the Temple, wherein the whole affair is fairly debated, and all arguments for and against the fraternity are curiously and impartially handled.

1726. The Post Boy; a Genuine Discovery of Freemasonry.

1728. The Flying Post.

1731. Masonry Dissected, in the Degrees of Entered Apprentice, Fellow Craft, and Master Mason; by Samuel Pritchard.

1736. The Freemason's Vademecum.

1737. The Mystery of Masonry.

1737. The Secrets of Masonry made known to all Men; by Samuel Pritchard.

1737. The Mysterious Reception of the Celebrated Society of Freemasons; containing a True Account of their Ceremonies.

1738. Masonry Further Dissected; by Samuel Pritchard.

1738. La Friponnerie Laique des Pretendus Esprits, &c.; translated into English by Richard Bentley.

1745. The Testament of a Freemason.

1747. *L'Adepte Maçon, ou le vrai Secret des Franes Maçons*; printed in London.

1750. *Jachin and Boaz*; an Authentic Key to the Door of Freemasonry.

1752. *La Maçon Demasqué, ou le vrai Secret des Franes Maçons*.

1752. *The Thinker upon Freemasonry*.

1754. *The Point of a Mason, formed out of his own Materials*.

1754. *The Mason's Creed*.

1754. *The Ghost of Masonry*.

1755. *Manifesto and Mason's Creed*.

1755. *Discovery of the Secrets of Masonry*.

1759. *The Secrets of Masonry Revealed*.

1760. *A Master-Key to Freemasonry*.

1763. *Allegorical Conversations Organized by Wisdom*.

1764. *An Institute of Red Masonry*.

1764. *Hiram*; or, *The Grand Master-Key to the Door of both Ancient and Modern Freemasonry*.

1765. *Shibboleth*; or, *Every Man a Freemason*.

1766. *Solomon in all his Glory*; or, *The Master Mason*.

1767. *The Three Distinct Knocks*.

1767. *The Secret Mysteries of the High Degrees of Masonry Unveiled*; or, *The True Rose Croix*.

1768. *Masonry the Way to Hell*. A Sermon wherein is clearly proved, both from Reason and Scripture, that all who profess the Mysteries are in a State of Damnation.

1769. *The Freemason Stripped Naked*; by Charles Warren.

1770. *Art Royal du Chevalier de Rose Croix*.

1778. *Les Jesuites Chassés de la Maçonnerie, et leur Poignard brisé par les Maçons*.

1792. *Freemasonry of the Ladies*; or, *The Grand Secret disclosed*.

1792. *The Veil Withdrawn*; or, *The Secret of the French Revolution Explained by the Help of Freemasonry*.

1799. *Abbe Barmell's Works*.

1799. *Proofs of a Conspiracy*; by Prof. Robinson.

1801. *Letter in "The Age of Reason" against Masonry*; by Thomas Paine.

1826. *Illustrations of Freemasonry*; by William Morgan.

1827. *Leroy Convention Proceedings, containing the Degrees of the Chapter and Encampment*.

1829. *Light on Masonry*; by David Barnard.

1829. *Allyn's Ritual*.

1831. Letters on Masonry and Anti-Masonry; by Col. W. Stone.

1832. Six Letters of John Quincy Adams to E. Livingston.

1835. Origin, History, and Purport of Freemasonry; by John Fellows.

1845. A Manual of the Degrees, in three parts; by Richard Carlisle.

With this digression, we direct our attention to

January 18. The investigating committee having come to order, the names in the subpoena were called.

Joseph R. Chandler was called to the desk, and he requested that the oath might be read to him. This was done; and he then asked that it might be reduced to writing. This also was done; and he then read a protest in the following words:

To the Committee appointed by the House of Representatives of the Legislature of Pennsylvania, on the petitions of sundry citizens, to inquire into the evils of freemasonry.

GENTLEMEN,

I protest against taking the oath which you now tender to me, upon the grounds that no committee of the House, nor the House of Representatives itself, possesses in my opinion the right to require of me to give answers to questions which may be propounded under that oath. If I have violated any law of Pennsylvania, I am obnoxious to its penalties, to be pronounced in a court of justice; but even then, I am not compelled to give testimony on my own trial.

I considered when I entered the masonic order, that I was "in the pursuit of happiness," by means recognised in the laws of many states, and certainly denied by the statutes of no commonwealth in the union. No principle of the order has come to my knowledge, by which my opinion of its usefulness to its members, or its consistency with the general welfare, has been changed. If the legislature of Pennsylvania has received information, charging freemasons with hostility to the general weal, it would seem to be in accordance with the spirit of our government to summon the accusers to sustain their charges, and give to the accused the option of making a defence, if indeed the question was not rather the business of the judiciary department.

If the legislature of this state has a right to-day to call me before its committee, and to demand from me answers on the subject of masonry; they will have the same right to-morrow to entertain a charge against some of the privacies of my domestic

relations, to compel me to give testimony in matters hitherto deemed beyond the reach of public investigation.

If the legislature will pass a constitutional law, prohibiting the existence of masonic institutions, I shall be the first to withdraw from all communion with the order, without reference to the weight of penalties, and shall feel bound to bear testimony in a court of justice, against any mason who might, within my knowledge, violate the statute.

But as a citizen of the state of Pennsylvania, whose privileges are set forth in the "Bill of Rights" in the constitution of the Commonwealth, I solemnly, but most respectfully protest against the right asserted by the legislature and its committee, of forcing testimony from me in the matter on which I have been summoned, and to the extent which that will allow.

In thus asserting my own rights as a man and a citizen, and protesting against a measure which I deem a violation of those rights, I trust the committee will find nothing in my language which wears even the appearance of disrespect; no such feeling is entertained. I have on a simple summons, which might have been most easily evaded, left my family and my business, both most urgently requiring my presence; and in an inclement season and with impaired health, come to the capitol of the state, to show my regard to the citation of the legislature. The coming involved only a risk of health, an increase of solicitude, a deprivation of comforts, and a considerable pecuniary sacrifice. But the assumption of the oath would be a violation of my conscience, in giving up a sacred right, received from the past to be handed down to a coming generation.

Jan. 18, 1836.

JOS. R. CHANDLER.

Samuel M. Stewart was next called, and refused to be sworn. Mr. Stevens told the witness that he noticed by the subpoena that he was directed to produce the books and papers of the lodge, and asked him if he had complied with that part of the subpoena? The witness replied that he had not, and that he was not Secretary of the Grand Lodge. He read the following protest, and withdrew :

PROTEST OF SAMUEL M. STEWART.

With entire respect to the committee, I believe myself, as a citizen of this Commonwealth, possessed of private and personal rights, secured expressly by the constitution, which are invaded and violated by the extraordinary proceeding which brings me here. I believe that I have an inherent and indefeasible right

to manage my own affairs, and pursue my own business, and form my own friendships, and keep my own counsel, without the control or interference of anybody, provided I conform to the laws of my country, and injure no one. I believe what I have innocently and legally done heretofore, cannot be made a crime on me now, or at any time. I believe that my rights of conscience cannot be infringed by any human authority. Finally, I believe that I am a freeman, in a free land; and, conscious of the integrity of my whole life, I will not demean myself as a criminal or slave, by submitting to what I conceive to be an unconstitutional, unwarranted, unnecessary, and flagrant course of oppression and wrong.

I respectfully, therefore, decline taking the oath now offered to be administered to me.

SAMUEL M. STEWART.

Harrisburg, Jan. 18, 1836.

Charles Schneider was then called, who read the following Protest:

To the Committee of the House of Representatives of the State of Pennsylvania, appointed to inquire into the evils of masonry.

I protest taking the oath tendered by the committee to answer *all* questions that shall be put to me, as I believe that questions will be asked which I cannot conscientiously answer; and as I believe the constitution does not prohibit any citizen from forming what relations he pleases, not inconsistent with the constitution. I deny the authority of this committee, or any power whatever, to call in question the rights of conscience. I have no hesitation in saying that I belong to the society of freemasons, and that I know of nothing in the institution that impairs the obligations of a mason to his country and its laws, and that the order, instead of having an *evil* tendency, has a powerful effect in promoting good order and government, and the prosperity and happiness of the community.

CHARLES SCHNEIDER.

Samuel H. Perkins was next called, and refused to take the oath. The chairman mentioned to the witness that he had been directed by subpœna to produce the books and papers of the lodge. Had he done so? He had not. Mr. Perkins requested a copy of the oath—which was handed him by the committee. He then read the following protest:

GENTLEMEN,

At great personal inconvenience I appear before you, in obedience to a subpoena from the House of Representatives. Respect to the same high authority would induce me to submit to any course of examination your wisdom might adopt, could I do so, without sacrificing in my person, those inalienable rights guarantied to every inhabitant of this Commonwealth, however humble.

In the language of the subpoena, I am called upon "to testify my knowledge touching the evils of freemasonry." I am a member of that society. I became such, "in the pursuit of happiness," in a manner sanctioned by the laws of the land, and sustained by public opinion. I found that pursuit expressly enumerated among certain indefeasible rights. During the sixteen years that I have belonged to that society, I have discovered no evils of freemasonry, but such as are incident to every merely humane institution: and none as great as have been repeatedly alleged against every sect into which Christianity is divided.

If I have violated any law, I ask to be tried by a jury of my country, and to be protected from popular prejudice and political excitement, by all those safeguards of liberty, which the constitution has thrown around every citizen, even the most guilty.

I have sworn to support the constitution and laws of this state. In that constitution, I find it "recognised and unalterably established, that all men have an *inherent* and *indefeasible* right of acquiring, possessing, and protecting property and reputation, and of pursuing their own happiness." With every disposition to gratify the committee, I feel that I should not be abiding by that oath, if I consented to take the one now tendered. Reason and conscience compel me to this conclusion against my inclination, and at the risk of much personal inconvenience, and great pecuniary loss. But if the declaration of rights embodied in our constitution will not protect me in the enjoyment of those enumerated in the first section, and declared to be inherent and indefeasible, I can see no security for those no less sacred ones contained in the third section. With every respect for this committee, and the honourable body from which they emanate, I must, therefore, respectfully, but plainly, decline taking upon myself the obligations imposed by the oath just tendered, and solemnly protest against the right assumed.

SAMUEL H. PERKINS.

To the Committee or the House of Representatives.
January 18, 1836.

William Stevens was next called, and wished to know what he was requested to swear. The chairman replied, "You are asked to swear to the truth." Witness asked a copy of the oath, and when asked why he wished it, he said, because it had been given to Mr. Perkins. The copy was denied, on the ground that the witness was perfectly familiar with the general form of oath in court, and this was similar and the same, except that it referred to the evils of freemasonry. The chairman inquired, Have you brought the books and papers of the Grand Lodge? Witness replied he had not, as there is a cart-load of them. The chairman then inquired if he was disposed to bring them, if the committee would furnish a conveyance. The witness replied No, and peremptorily declined, and then withdrew.

Josiah Randall was next called; declined being sworn, and read the following protest:

Harrisburg (Capitol), Jan. 18, 1836.

SIR,

The undersigned has, in obedience to a subpœna served on him, attended the honourable committee appointed by the House of Representatives, of which you are chairman. He declines any examination before the committee in relation to the subjects referred to them, and for this course he will briefly state his reasons.

He is a freemason; has been so for twenty years and upwards; and, in former times, has assisted in making other freemasons. In so being and doing, he has violated no law, human or divine. He knows of no infraction of the rights of conscience, or violation of the laws of the Commonwealth, committed by any lodge, grand or subordinate; or by any body of masons, or any individual acting as such.

During the time the undersigned has been a mason, he has never known a political vote given in committee, caucus, convention, at the polls, or elsewhere, that was governed by masonic considerations; or did he ever know any selection, or appointment to office, either popular, legislative, executive, or judicial, which he had any reason to believe was influenced by such considerations. He has also, during the same period, been closely and somewhat extensively connected with the administration of justice; he has been counsel in many cases, where one of the parties was a mason, and the other not a mason; sometimes he has been concerned for the mason, and sometimes against him; and he solemnly affirms that he never knew a judge, arbitrator, juror, or witness, selected, preferred, or avoided, because he was or

was not a mason; nor has he ever known a judicial decision made, which he had the slightest reason to suppose was governed or influenced by masonic feeling, fellowship, or connexion.

For the last ten years the undersigned has not been a contributing member of any subordinate lodge, and has ceased to take an active part in the concerns of the order; yet without intending to impugn the motives of others who may differ from him, he does most cheerfully give his attestation to the absolute and entire purity and innocence of the principles of the institution.

The undersigned feels satisfied that, in his masonic connexion, he has violated no public law, nor disregarded any public duty; if he had, he knows of no authority in the legislature, or any committee acting under it, to compel him, either to answer the charge, or to punish him if such a charge should be substantiated. He therefore refuses to undergo any compulsory examination before the committee upon the matters referred to them by the House of Representatives of the Commonwealth of Pennsylvania.

JOSIAH RANDALL.

To the Hon. Thaddeus Stevens, Chairman, &c.

George M. Dallas was next called, and answered from towards the door, "I am here."

Chairman.—George M. Dallas.

Witness.—I am near enough: I can hear very well where I am.

Chairman.—Mr. Dallas is requested to come before the committee.

Witness.—Is that call by resolution of the committee?

The Chairman put the question to the committee, Shall Mr. Dallas come before the committee? Agreed to.

Witness.—Is it by resolution?

Mr. Cox.—It is. When Mr. Dallas came forward.

Chairman.—Will you take the book?

Witness.—What is the form of the oath?

Chairman.—The form always administered to witnesses in courts of justice.

Witness.—I am not in court.

Chairman.—Will you take the oath?

Witness.—No; I will read a paper.

Chairman.—Mr. Dallas will do so in a respectful manner.

He then read the following protest:

GENTLEMEN OF THE COMMITTEE,

I am a citizen of Pennsylvania by birth and constant resi-

dence. Having imbibed in early youth, I still retain a strong sense of the free spirit of her institutions; and am unconscious of ever having, directly or indirectly, intentionally or inadvertently, committed an act or uttered a sentiment repugnant to her constitution, inconsistent with her laws, injurious to her morals, or derogatory to her character. My present purpose is to do that which, under existing circumstances, best harmonizes with my past life, and with an unabated devotion to her highest, purest, and most lasting interests.

I am a member of the society of freemasons. It is more than twenty years since I became so. At that period the example of the wisest and truest patriots, of Dr. Franklin, Gen. Washington, of Gen. Warren, of Gen. La Fayette, and of many near and dear friends, were naturally alluring. Public opinion designated the association as alike virtuous, useful, and harmless; and legislation, which never discountenanced the connexion, subsequently and expressly encouraged its continuance by signal marks of approval. In passing through the forms of admission, I voluntarily assumed obligations and duties in themselves perfectly compatible with the paramount obligations and duties of a citizen to his country, and tributary to the pursuits of enlarged philanthropy. If in the spheres of the institution beyond what is termed the Master's degree—spheres which I have not entered—or in other regions of its existence, there are, as I cannot believe, practices or ceremonies opposite in their tendencies, they are irreconcilable with its essential aims and true character. Certainly of any such I am entirely ignorant. It is however not my design or wish to eulogize or defend freemasonry—I am neither authorized or required to do so—my only object is distinctly to explain and justify my own personal attitude and actions in regard to this committee.

The ninth article of the Constitution of Pennsylvania, entitled a *Declaration of Rights*, sets forth, and unalterably establishes, "the general, great, and essential principles of liberty and free government." It was intended by this article to guaranty the citizen against the inroads of powers, exercised from whatever quarters, and under whatsoever pretext—and it is formally declared, "that everything in it is excepted out of the general powers of government, and shall for ever remain inviolate." It is above the reach of legislation. We have no "omnipotence of parliament." Neither this committee, nor the House of Representatives, nor the General Assembly, nor all the organized departments of the government united, can touch, in order to evade or violate, any one of its provisions. It is a sacred repository of

the practical and substantial rights and liberties of the people, enumerated and reserved—inherent and indefeasible. When these shall be supinely yielded up, the freedom of which we now justly boast, must become illusory and vapid.

As a private citizen of Pennsylvania, I claim, with especial reference to this article of her constitution, to possess and to enjoy rights and liberties which no earthly power can abridge or destroy—nor will I consent, when mindful of the gratitude I owe to the community at large, to be, in the slightest degree, accessory to the mischiefs which a surrender or waiver of those rights and liberties, on an occasion so ostensible as this, might produce. I will not consent that human authority shall, “in any case whatever, control or interfere with the rights of conscience.” I will not consent to discredit the declaration that “the free communication of thoughts and opinions is one of the inviolable rights of man.” I will not consent to consider as idle and nugatory the emphatic precaution, that “the people shall be secure in their persons, houses, papers, and possessions, from unreasonable searches and seizures.” I will not consent to the validity of any “*ex post facto* law.” In a word, I will not consent to hold my rights and liberties of private intercourse, private sentiment, and private business, subject to the domiciliary visitations, the changeable majority, or the ideal policy of any body of men whatever.

I understand this committee to be empowered by the House of Representatives to investigate what are called the evils of freemasonry, and for that purpose to send for persons and papers; and I am summoned by subpœna, tested by Thaddeus Stevens, Esq., its Chairman, from my home, family, and professional pursuits, to attend here, in order to communicate, as a witness under oath, what I may know in relation to the subject of inquiry.

The society of freemasons is, in this state, strictly of a private nature. It is not incorporated. Like other voluntary associations, it is neither formed nor forbidden by law. Without, therefore, pausing to illustrate and enforce the remark that it would be equally constitutional to investigate the evils of the Society of Friends, or other societies of religion, or societies of politicians, or societies of convivial gayety, or of any of the countless combinations of partnership by which men strive to realize calmness of conscience, the enjoyment of life and liberty, the acquisition and protection of property and reputation, and the pursuit of happiness, I respectfully affirm to this committee my absolute conviction, that the proceeding which attempts, under the

forms of legislation and through my own agency, to pry into, expose, condemn, and ridicule my personal doings and relations with this body of citizens, is as utterly inconsistent with the tenor and terms of the constitution as its expansion to similar cases would be fatal to freedom.

Superadded to the considerations at which I have thus glanced, it is impossible for me to be insensible to the just dictates of personal honour. Assuredly this sentiment should never restrain any one from denouncing what is criminal or dishonest, and were I acquainted with anything of that nature in the operation and tendencies of freemasonry, nothing could bind me to silence. But I was received by this association into its own confidence, upon my own application. I have been allowed a knowledge of the modes in which its members identify each other, and avoid deceptions upon their benevolence. At a time when neither law, nor public opinion, nor my own conscience, suggested a doubt of its correctness, I engaged myself to secrecy, and I cannot, without a sense of treachery and degradation which would embitter all my future life, prove false to my promise. Better, by far, endure the penalties of alleged contumacy, be they what they may.

I have thought it due to the committee and to myself to preface, by these explanatory remarks, my refusal to be sworn.

G. M. DALLAS.

Judge Ephraim Pentland was then called, refused to be sworn, and read a protest, signed by himself and Robert Christie, who likewise refused to testify. The protest was as follows :

To the Hon. Thaddeus Stevens, Chairman, and the rest of the members, appointed by the House of Representatives of Pennsylvania, "A Committee to inquire into the secrets and evils of freemasonry, with powers to send for persons and papers," now in session, at the Capitol, in Harrisburg.

The subscribers, citizens of the state of Pennsylvania, respectfully inform the committee that they are in attendance, in pursuance of writs of subpoena served on them, by the authority of the sergeant-at-arms of the House of Representatives of said state, commanding them to appear before you, at the committee room, in Harrisburg, "to testify their knowledge touching the matters aforesaid."

We have been informed, and we presume correctly, by those who have attended the proceedings of the committee, that all persons called as witnesses, are, in the first instance, required to be sworn in chief in the same manner as witnesses are usually

sworn in courts of justice, "to tell the truth, the whole truth, and nothing but the truth, respecting the matter of inquiry before the committee;" and under such solemn sanction the witnesses are called upon to state their personal knowledge of the different obligations or oaths administered by freemasons, and the various signs, words, grips, &c., used by the fraternity in and out of their lodges, chapters, and encampments.

We would most respectfully inform the committee that we are freemasons, and although we do not now, nor have we for a considerable time past, belonged to any lodge, yet, that we are not either seceding or renouncing masons, but freemasons entitled to the benefits of the order, and not at liberty, as we most conscientiously believe, to disclose, in any other way than according to the rules of the fraternity, any of its secret forms, usages, or proceedings.

At the same time we would beg leave to declare to the committee (and are ready to testify to the sincerity of our declarations) that we are under no obligations or engagements, as freemasons, that interfere in the slightest degree with our duties as citizens of the United States, or of Pennsylvania, with our fealty to the constitutions of both, our submission to the laws of the land, or the faithful discharge of our judicial duties under the latter.

It is long since we joined the masonic order, at a time when no excitement whatever existed in the public mind, either as to its good or evil effects; and in doing so, we only exercised (along with many of our most respectable citizens) a right certainly not forbidden by either the constitution or the laws of the country, nor in any way interfering with the civil, political, or religious rights of others.

"The evils of freemasonry," if evils there be, is a matter entirely of speculative opinion, believed to be greater or less, by different persons, in different situations of life, of different capacities of judgment, and with different opportunities of collecting, receiving, and judging of facts and of history. But that such evils, or secret evils, are constitutional subjects of legislative or judicial inquiry, in the present state of the law, so far as to compel those who have not renounced the order, to disclose and particularize forms, ceremonies, rites, oaths, and obligations, which they have heretofore, and not unlawfully, promised to keep secret, may, in our humble opinion (and with all due deference and respect to the committee and to the House from whence they derive their authority), be well doubted.

"The evils of freemasonry" may, in some cases, to be sure,

counterbalance the good. Like every other human institution, it is liable to abuse, and we should not feel disparaged in any degree, in our own reputations, nor at all relieved from the voluntary obligations we have lawfully entered into respecting the order, were we to admit, that it has been abused, although of any such abuse, as is cognisable by law, we most solemnly declare we have no personal knowledge whatever.

We, therefore, most respectfully beg leave to inform the committee, when we are publicly assured from high authority, "That the masonic institution is injurious to the rights and dangerous to the liberties of the people; that it involves great moral and political evils—strikes at the very foundation of religion and equal rights—prevents the wholesome enactment and due administration of the laws—corrupts our legislative halls, executive officers, and courts of justice—and converts the sacred trial by jury into an engine of masonic fraud," that so far as we have a knowledge of the masonic institution, or are individually or personally implicated, we explicitly, but respectfully deny their correctness—believing, as we most sincerely do, that all masonic oaths and obligations (so far as we understand them) are subordinate to the constitution and the laws; that the duties and obligations of freemasons, as citizens, are paramount; and that the masonic obligations do not, and cannot, by any rational mind, be construed as of binding authority, beyond the true intent and meaning of the constitution and the laws. It would be wicked and immoral to believe otherwise, in our opinions; but at the same time, we feel bound to deny the right of any tribunal (no matter how constituted) to compel us to disclose what we have lawfully received, and as lawfully promised to conceal—unless such disclosure be rendered necessary in the due course of civil or criminal jurisprudence.

It is with the highest respect for the committee, and also for the House of Representatives, that we feel bound in conscience, and in duty to ourselves, to take this course; and in refusing thus to be sworn, we earnestly wish it to be understood, that with us, it is a matter of conscience and of duty—and of nothing else that can, in the slightest degree, be construed into disrespect for the representative body of our native state, to many of which we are personally known, and with whom, in the course of a long life, we have formed personal friendships, which we have the strongest desire should continue through life. And we beg leave to assure the committee, that our course has not been without advice, and due reflection. It was not for us to say what course would be proper to pursue. We have voluntarily appeared before

the committee, acknowledging the legality of the summons, and our duty to obey the call. Had interrogatories been proposed or filed, our respect for the committee would have compelled us to answer, in all cases not interfering with our conscientious scruples, founded, as we have observed, upon a special promise (not unlawful when taken, nor yet unlawful) not to disclose what we are now called upon to disclose, under the solemn obligations of an oath. The executive, legislative, and judicial powers, under the constitution, are too plainly and distinctly marked and defined, and the sacred right of trial by jury, which is "to remain as heretofore" is too firmly secured by the constitution, to admit any doubt of our reserved rights on this subject. We therefore, solemnly but respectfully protest, against any attempt to compel us to be sworn, or to answer in the manner proposed; and deny that the constitution gives, either by its letter or its spirit, or by the long practice under it, any judicial power to the committee, or to the House itself, to compel us to answer under oath before them, touching the premises as described in the writ of subpœna served on us. All of which is most respectfully submitted to the committee by their fellow citizens,

E. PENTLAND.

R. CHRISTY.

January 19. The committee met, the Rev. W. T. Sprole was called and asked to hear the oath, which was repeated to him, when he declined taking the oath, and read the following protest:

To the Committee appointed by the Honourable the House of Representatives, convened in Harrisburg to inquire into the evils of freemasonry, I submit the following as reasons inducing me to refuse giving testimony on oath, concerning the order.

I do not feel at liberty to answer any interrogatory, where the supposed intention of the interrogator is rather to gratify personal antipathies, than to obtain information; unless convinced that such a course will result in the promotion of public order or private good. This committee, if there be any meaning in the resolution under which they act, have been thought to affirm, at least by implication, that the order is an evil. The reasonableness of this conclusion appears to be with themselves a subject of debate, else why urge disclosures that shall acquaint them with reasons to sustain the course now taken? Why collect witnesses

from abroad to deepen and confirm their admitted suspicions? I am, therefore, required to sustain a premature judgment by criminating myself. I am expected to bear witness against the evils of freemasonry, by declaring first what those evils are! If the committee knew that the craft is an evil, why seek additional testimony? If the fact of my sustaining a connexion with the lodge, be tortured to an overt act, the law comes in, and by its decisions I am prepared to abide.

If I am as yet without accusation which is based on proof, what else can the committee require, unless it be to witness the puerile conduct of one, who is prepared to criminate himself for the sole gratification of "the powers that be?"

"The Bill of Rights" secures to me as an individual, the privilege of pursuing the advice of my own conscience, where my conduct does not violate the laws of the land. I contend that as a citizen, as a man, and as a preacher of the Gospel, neither my public ministrations, nor my private intercourse, have furnished a warrant for the inquisitorial cognisance of any court, civil or ecclesiastical. While I continue a member of this community, I shall never hold myself free to assume any obligation that does not induce an infraction of civil, relative, or personal duties. If I am deprived of this liberty, so much of the Declaration of Independence as speaks of "unalienable rights" is to me an enigma; while these institutions, designed to preserve the same, must appear impotent and useless.

Yet the committee, without pointing to any act of my own in connexion with the order, that betrays an ignorance of my duty to God or man, would have me sign away my rights without promising an equivalent. My conduct is open, and I pray its investigation; but do not suppose that I can fall so far below myself, as to wink at an infringement of those rights, which are dear to me as a man and a Christian. If I am forcibly deprived of liberty of conscience, I submit; while in the midst of involuntary degradation, I shall ever cherish a noble indifference for the wrath and violence of my kindred dust.

I deem the whole matter of the present investigation as the result of misguided popular excitement, and as claiming a servile submission on my part, which, if rendered, would publish to the world, ignorance of my privileges, and establish a precedent, which, if carried out, would burst every ligament now binding us to others, and involve our fair republic in all the horrors of anarchy and misrule. In my humble judgment, to submit, unless compelled, would dishonour the law of the state, which,

as a good citizen, I am bound to support and protect; it would afford a specimen of tolerated correction, which might encourage restless spirits in future to seek a name and place, by creating popular excitement; it would be aiding the multiplication of firebrands, which, if not speedily extinguished, may consume our happiness as a nation, and reduce to smouldering, those bulwarks that now bid proud defiance to the ruthless aggressor.

Such is my belief, and respectfully do I now declare it to the committee. I have spoken conscientiously, and in the fear of God. If I am wrong, I desire to be convinced of my error.

In answer to the summons of the committee, I am here. I have not troubled myself to inquire after the extent of its powers, nor the probable consequences of its creation; one thing I know, that no man, nor any men, shall compel me to do violence to my conscience. I must also add, that your subpoena was wholly unexpected; it found me in the midst of my peaceful labours, acting as a minister of Christ. I have been dragged from the altar, constrained to relinquish the privacy of study, the fireside, and the domestic mercy seat, and, contrary to all my habits, thrown into the midst of an excitement as foreign to my wishes as to my spirit. How it is, that one without sustaining any relation to politics or party, who was never found at the ballot-box nor in any caucus, and who has invariably shunned even an expression of opinion concerning any political question, should be singled out in this summary manner, and made a gazing-stock for others, is hard to be discovered. Yet since I am here, I claim no sympathy from the committee. I ask no charitable exception to be taken in my case. Gentlemen, if you are willing to convert yourselves into a modern Juggernaut, roll on! But remember the words of Him who came down from Heaven to teach "He who offendeth one of these little ones, 'twere better that a mill-stone were hanged about his neck, and he cast into the depths of the sea."

WILLIAM T. SPROLE.

Samuel C. Bonham was called, but declined taking the oath, and offered to read a protest, which the committee refused to listen to; but it does not appear to have been filed.

Charles Stout, Jacob Emmet, Joseph S. Silver, Allen Ward, Col. Samuel Ringwalt, John M'Glaughlin, and Richard Richardson, being severally called, refused to testify, and handed in separate protests; but it appears that the committee did not file them. In whose possession they are, no one can tell.

PROTEST OF T. B. FREEMAN, ESQ.

To the Committee appointed by the Honourable House of Representatives to inquire into the evils of masonry.

The undersigned, having been summoned to appear before their committee as a witness in the inquiry now making into the alleged evils of masonry, anxious to manifest his profound respect for the honourable House of Representatives, and for the committee appointed by it, has not hesitated to attend at the seat of government in compliance with their summons; although his infirm health and the severity of the season would have justified him in availing himself of the certificate, now in his possession from his medical attendant, that such a journey at this season might be highly prejudicial to him. Occupying the relation in which he now stands to his brethren in that institution, he has deemed it however his duty even to hazard his health, rather than to place himself in a situation which might be construed into a contempt of the authority of the honourable House, or into a dereliction of the obligations which he owes to the brethren of the lodge.

But while he attends here, he respectfully declines being sworn as a witness in any inquiry where he himself conceives that the House has not the constitutional right of requiring his evidence.

The investigation which has been undertaken assumes as its basis, that the members of the Masonic Order are united under the obligations of certain oaths, which are alleged to be in violation of the rights of their fellow citizens, or in opposition to the public good. If it were true (as it is assumed) that masons are under obligations of secrecy, founded upon oaths which are not even asserted to have been illegal at the time when they were taken, which no laws, either divine or human, have ever prohibited in this country, can there be a power in this Commonwealth to compel the disclosure of those oaths, without a violation of that sacred freedom of conscience which is guarantied to all men by the constitution?

The undersigned has been for upwards of forty-eight years a member of the lodge. At the time when he became and was initiated into it, there was no prohibition of it—there was no law to prescribe the administration of any secret oaths; and if those oaths exist, as its opponents assert, surely it would be a violation of every principle of Christian, and moral, or constitutional law, to call upon the individuals who have taken them, to lay upon themselves the deep stain of perjury, and to compel

them by an act of unjustifiable oppression, to forfeit, in a moment of weakness, the high character, which, as citizens and as men, it has been their highest ambition through life to maintain unsullied. The institution, into the mysteries of which it is the object of this committee to inquire, is founded upon the principles of the purest morality, and of the most liberal and diffusive charity. Its objects have been to minister to the relief of the widows and of the orphans of the distressed and indigent, without distinction of faith, country, or situation. To relieve those whom the hand of Providence has afflicted, and to do this without display or ostentation, have been the great duties imposed by masonry upon its members. In its ranks are to be numbered many of the greatest men whose names adorn the history of this, perhaps of all modern nations; until recently it met with favour in all free countries, and was viewed with a jealous eye, or visited with the scourge of persecution only in those lands where civil and religious liberty were obnoxious, because they were deemed dangerous to the existence of oppressive governments. Lawless and usurping monarchs have frequently trembled at the power which they apprehended might be exercised by an institution whose sole object was to teach men to love their fellow men, and to assist them in their calamities. But, in this country, the land of freedom, of constitutional rights, of civil and religious liberty, it is scarcely to be apprehended that the arm of government will be extended to oppress any of its citizens merely because they are members of an institution which its laws have never prohibited.

The undersigned has had occasion, at other times, to express at large his views of the objects of the institution. To these publications he would most respectfully refer the committee, for opinions founded on a long, practical acquaintance with the objects, duties, and obligations of masonry. One who, like himself, in early life, at the call of the executive of this state, near forty years ago, took up arms in support of the violated laws of the country; who since has, during a long career, secured the respect and good-will of his fellow citizens; who has moved in harmony with all men, humbly discharging, to the best of his abilities, every duty which a citizen owes to his country; who has been honoured with many proofs of confidence in the community where his character is best known, will not, he trusts, be charged with entertaining opinions or supporting an institution which (if what his enemies say of it were true) could never have received the sanction of the eminent men who were connected with it. But without detaining the committee unnecessarily

long, the undersigned, impressed with the conviction that he cannot, without violation of his right of conscience, be called upon to disclose the secrets of the institution with which he is concerned, the House of Representatives has no constitutional right to require him to appear as a witness, respectfully declines being sworn.

T. B. FREEMAN.

Harrisburg, Jan. 18, 1836.

PROTEST OF FRANCIS R. SHUNK, ESQ.

To Thaddeus Stevens, Esq., Chairman.

The undersigned, a citizen of the state of Pennsylvania, has been served with a writ of subpœna by the sergeant-at-arms of the House of Representatives of the said state, requiring him, on the 11th January, 1836, to appear before a committee of said House, of which you are chairman, "to whom were referred (as stated in the writ) petitions of divers inhabitants of Pennsylvania, praying for an investigation into the evils of freemasonry," and to testify his knowledge touching the matters aforesaid.

The undersigned is a freeman of Pennsylvania; he is neither a seceding nor renouncing mason, but he is a freemason. He is under no engagement as a freemason that interferes in the remotest degree with his duty as a citizen, his fealty to the constitution, or submission to the laws of his country. In the exercise of one of the plainest rights secured by the constitution, he has joined the masonic institution; in doing this he has violated no law, but exercised his own rights without interfering with the rights of others.

The evils of freemasonry, which, by the writ served upon the undersigned, are the subject of investigation on trial before the committee, embrace, as promulgated by the anti-masons, almost every crime that can degrade human nature, and render man infamous.

In the summary of anti-masonic faith, announced by the chairman of the committee, and recorded on pages 45 and 46 of the first volume of the Journal of the House of Representatives of Pennsylvania of the session of 1834-5, and in his letter to Gen. Harrison, of the 16th of November last, are the following, among other high crimes and misdemeanors:

"It is said that the masonic institution is injurious to the rights, and dangerous to the liberties of the people; it involves great moral and political evils; strikes at the root of religion and equal rights; prevents the wholesome enactment and due

administration of laws; corrupts our legislative halls, executive officers, and courts of justice; and converts the trial by jury into an engine of masonic fraud."

The undersigned, so far as he has knowledge of the masonic institution, or is individually implicated, explicitly denies the truth of the criminal charges promulgated against the institution, and against freemasons; and he as explicitly denies the right of any tribunal (whatever name it may assume, or whatever terms it may use in the trial, not used in courts of judicature), other than the courts established by the constitution, or by the legislature under the provisions of the constitution, to try or investigate the charges which are said to be the evils of freemasonry, and the subject of investigation before the committee. The limits of executive, legislative, and judicial power are too distinctly marked, and the right of trial by jury is too firmly secured by the constitution to admit of a doubt in the mind of the undersigned upon this subject.

He has voluntarily appeared before the committee on the day designated in the writ of subpœna, and has regularly attended the sittings of the committee, and whilst he entertains due respect for every member personally, resting upon the constitution of his country, and in vindication of rights secured by that sacred instrument, he enters this protest against the jurisdiction of the committee, and respectfully but firmly denies that the juridical power is vested in the committee to compel him to answer under oath before them touching the premises.

FRANCIS R. SHUNK.*

January 20. On leave given, Mr. Stevens, from the committee to whom were referred the petitions of sundry citizens of this Commonwealth, praying for an investigation into the evils of freemasonry and other secret societies, made the following report (85), accompanied by the annexed resolution:

That George Wolf was brought before the committee, on attachment. Thomas C. Miller, Francis R. Shunk, George K. Harper, Joseph R. Chandler, T. B. Freeman, Josiah Randall, George M. Dallas, Charles Stout, Ephraim Pentland, Robert Christy, Rev. Wm. T. Sprole, Samuel C. Bonham, Jacob Emmet, Joseph S. Silver, Allen Ward, Col. Samuel Ringwalt, John M'Glaughlin, Thomas M'Grath, Robert Richardson, S. M. Stewart, Charles Schneider, S. H. Perkins, and William Stephens, appeared before them in obedience to subpœnas regularly issued and served on

* See Appendix, No. 7.

them; that the said persons were severally required by said committee to swear or affirm that the evidence which they should give to said committee, touching the subject-matter of the investigation, should be the truth, the whole truth, and nothing but the truth. That the said George Wolf, and each and every one of the persons above named, declined and refused to be sworn or affirmed, as witnesses before the committee. The officers of the Grand Lodge of Pennsylvania, T. B. Freeman, S. M. Stewart, Charles Schneider, S. H. Perkins, and Wm. Stephens, who had been served with a *duces tecum*, commanding them to produce the books, records, and documents of the Grand Lodge before the committee, failed to obey said command, and the Grand Secretary utterly refused to do so.

The refusal to be sworn was usually accompanied with a written defence of the course pursued by the party; and generally with a defence of the principles and practices of masonry. Such statements, however, were in no instances sworn to, and such of the witnesses as were called upon to swear to their statements, refused to do so. The conduct and language of the parties was generally decorous and respectful to the committee and to the House. The committee are pained, however, to be compelled to say, that to this there were two exceptions. The manner and unwritten language of George M. Dallas before and to the committee was indecorous and insolent. The matter and sentiments contained in the paper read by Rev. Wm. T. Sprole, was disorderly and insulting, both to the committee and to the House of Representatives; charging conduct, and imputing motives to both, which the dignity of neither could tolerate.* The committee therefore recommend to the House the passage of the following resolution:

Resolved, That the Sergeant-at-Arms of the House of Representatives be, and he is hereby directed, to take into custody all the above-named persons, and bring them to the bar of this House, to answer for a contempt committed against this House, in refusing to be sworn or affirmed, to testify before said committee, and that the Speaker issue his warrant accordingly.

On motion, the said resolution was read the second time, and being under consideration, a motion was made by Mr. Bidlack, to amend the same by striking therefrom all after the word "Resolved," and insert these words: "That the Sergeant-at-Arms be directed to summon the above-named witnesses, to appear at the bar of the House to-morrow, at 10 o'clock A. M., to answer for the contempt." And on the question, Will the

* These assertions are false, as the protests show, pp. 138, 144.

House agree so to amend? the yeas and nays were required, and are as follows: yeas 29, nays 65. So the question was determined in the negative. And on the question, Will the House agree to the resolution? a motion was made by Mr. T. S. Smith, that when the House adjourns, it will meet again at 3½ o'clock.

3½ o'clock P. M. The question again recurring on the resolution, a motion was made by Mr. M'Clure,

To amend the resolution, by striking therefrom all after the word "Resolved," and insert these words: "That the witnesses who have denied that judicial powers are rightfully vested in the committee appointed by the House to investigate the evils of freemasonry, and who have refused to submit to the authority claimed by the committee in the premises, are sustained by the constitution and laws of the state, and that the committee be directed forthwith to discharge them." And on the question, Will the House agree so to amend? the yeas and nays were required, and are as follows: yeas 36, nays 53. So the question was determined in the negative. And on the question, Will the House agree to the resolution? a motion was made by Mr. Bidlack to amend the same, by striking therefrom all after the word "Resolved," and insert these words: That the reasons given by the witnesses for refusing to be sworn be published for the use of the members; which was disagreed to. And on the question, Will the House agree to the resolution? the yeas and nays were required, and are as follows: yeas 47, nays 43. So the question was determined in the affirmative.

January 21. The Speaker informed the House that, in obedience to the direction of the House, he had issued his warrant to the Sergeant-at-Arms, commanding him to attach and take into his custody

George Wolf, Thomas C. Miller, Francis R. Shunk, Samuel Ringwalt, Joseph R. Chandler, T. B. Freeman, Josiah Randall, George M. Dallas, Charles Stout, Ephraim Pentland, Robert Christy, Rev. W. T. Sproule, Samuel C. Bonham, Jacob Emmet, Joseph S. Silver, Allen Ward, George Kenton Harper, John M'Glaughlin, Thomas M'Grath, Robert Richardson, Samuel M. Stewart, Samuel H. Perkins, Charles Schneider, William Stephens, Robert Goodloe Harper, and bring them to the bar of the House, to answer for a contempt committed by each against the House, in refusing to be sworn or affirmed, to testify before the committee appointed by this House, to investigate the evils of freemasonry and other secret societies.

The return of the Sergeant-at-Arms, stating that he had, in pursuance of the said warrant, taken George Wolf, and others

therein named, into his custody, and had them at the bar of the House, as commanded, was then read.

A motion was made by Mr. Stevens, and read as follows:—

Resolved, That the Speaker call George Wolf, and require him to be sworn or affirmed, “That the evidence which he shall give before the House, touching the evils of freemasonry, and other secret societies, shall be the truth, the whole truth, and nothing but the truth,” and that he shall pursue the same course with each of the other witnesses now attending at the bar of the House, on an attachment issued by order of the House.

And on motion, the said resolution was read the second time, and on the question, Will the House agree to the same? the yeas and nays were required, and are as follows: yeas 52, nays 40. So the question was determined in the affirmative, agreeably to the resolution.

The Speaker then called George Wolf, and put the question, “George Wolf, are you willing to be sworn or affirmed, that the evidence you shall give before the House, touching the evils of freemasonry and other secret societies, shall be the truth, the whole truth, and nothing but the truth?”

To which the respondent answered—

“I most respectfully decline, for the reasons stated in my letter to the committee appointed by the House, to investigate the evils of freemasonry and other secret societies.”

The remaining witnesses were severally called by the Speaker, and in like manner declined being sworn or affirmed, and for their reasons, referred to their statements filed with the committee.

A motion was made by Mr. Stevens, and read as follows, viz.:

That George Wolf and other witnesses be remanded to the custody of the Sergeant-at-Arms, until otherwise ordered by the House.

The resolution being under consideration, a motion was made by Mr. Bidlack, to amend the same, by striking out therefrom all after the word “Resolved,” and insert the following:

“That the committee report to the House the reasons referred to by the witnesses, and that the House proceed to the reconsideration of the same;” which was disagreed to; and on the question, Will the House agree to the motion? it was determined in the affirmative.

A motion was then made by Mr. Stevens, and read as follows:

Whereas, George Wolf, the officers of the Grand Lodge of Pennsylvania, and several other high masons, from different parts of the state, have been duly summoned before the committee appointed to investigate the evils of freemasonry and other secret

societies, and refused to testify their knowledge of the facts, touching the subject of inquiry; and repeated such refusal when brought to the bar of the House; And whereas, Such refusal is not only strong proof of the truth of the worst charges made against freemasonry, but is a high contempt against the authority of this House; and although the House entertain no doubt of the right and justice of imprisoning such contumacious witnesses in the common jail of the county, yet being desirous to show their moderation, while they vindicate the supremacy of the laws; therefore

Resolved, That the said witnesses, who were brought to the bar of the House on attachment, be committed to the custody of the Sergeant-at-Arms, until delivered by due course of law.

And on motion, the said resolution was read the second time, and being under consideration, a resolution was made by Mr. Spackman, to amend the same, by striking therefrom all after the word "Resolved," and insert the following:

"That the House forbear to punish the contempt committed against the House, by witnesses who have refused to testify before the House, and before the committee appointed to investigate the evils of freemasonry and other secret societies, and that the said witnesses be discharged from the custody of the Sergeant-at-Arms forthwith."

When a motion was made by Mr. Bullock,

To amend the amendment, by striking therefrom the words, "punish the contempt committed against the House by," and insert in lieu thereof the words, "to take any further proceedings against." And the amendment to the amendment being under consideration, a motion was made by Mr. M'Clure,

To postpone the further consideration of the amendment to the amendment, together with the resolution, for the present. And on the question, Will the House agree to the motion? the yeas and nays were required, and are as follows: yeas 60, nays 32. So the question was determined in the affirmative.

A motion was made by Mr. M'Clure, and read as follows, viz.:

Resolved, That the witnesses who have refused to be sworn, shall have the privilege of appearing before this House, and shall be heard by themselves or counsel in their defence.

On motion the said resolution was read the second time, and being under consideration: a motion was made by Mr. Reed, to amend the same, by adding to the end thereof these words, And that the committee of inquiry be directed to report to this House the answer of the witnesses, who have refused to be sworn; which was agreed to. And on the question, Will the House agree to

the resolution as amended? the yeas and nays were required, and are as follows: yeas 92. So the question was determined in the affirmative.

House adjourned until 3½ o'clock P. M., when

A motion was made by Mr. Cox,

That the House resume the consideration of the amendment to the amendment, to the resolution offered this morning, relative to committing to the custody of the Serjeant-at-Arms, until delivered by due course of law, the witnesses who were then at the bar of the House.

And the question recurring on the amendment to the amendment, it was determined in the negative.

A motion was made by Mr. M'Clure, to amend the same, by striking therefrom all after the word "Resolved," and insert the following:

That in the opinion of this House, the witnesses now before it have refused to be examined from a conscientious sense of duty, and not from any disrespect or contempt to this House: and therefore, that they be forthwith discharged.

And on the question, Will the House agree to the amendment to the amendment? the yeas and nays were required, as follows: yeas 42, nays 44. So the question was determined in the negative. The amendment recurring, a motion was made by Mr. Reed, to amend the same, by striking therefrom all after the word Resolved, and insert the following, viz.:

That it is the undoubted right of this House to institute an inquiry into the necessity of legislation on any subject, in which the interests of the people are involved; and that this House has a constitutional right to summon witnesses, to give testimony in relation to the same. That the witnesses regularly summoned before this House, to testify in relation to the merits of an inquiry, legally instituted into the alleged evils of freemasonry, having refused to be sworn, are guilty of a contempt of this House: and that the Speaker be directed to reprimand them at the bar.

On the question, Will the House agree to the motion? a division of the question was called for by Mr. Bidlack, to end with the first resolution. On the question, Will the House agree to the first resolution? the yeas and nays were required, and are as follows: yeas 67, nays 21. So the question was determined in the affirmative. When a motion was made by Mr. Bidlack,

That the remaining division of the question, together with the remaining resolutions with the amendment and resolution, be postponed for the present, and that the committee appointed to investigate the evils of freemasonry, report to the House the

documents delivered by the witnesses to the committee, containing the reasons for their refusal to be sworn or affirmed to testify. Which was agreed to.

On leave given Mr. Frew, from the committee appointed to investigate the evils of freemasonry, made a report to the House of the documents delivered to said committee by said witnesses.

A motion was then made by Mr. Stevens, that the Sergeant-at-Arms be required to bring the said witnesses to the bar of the House, and that the Speaker inform them that they are at liberty to make defence in answer to the charge of contempt, either by themselves or counsel. Which was agreed to. The Speaker then informed the House,

That the Sergeant-at-Arms had made return, that in pursuance of the requisitions of the House, he had brought the witnesses to the bar of the House, as commanded. Whereupon, the Speaker informed said witnesses, that by order of the House, they were at liberty to make defence, in answer to the charge of contempt, either by themselves or counsel;

When George M. Dallas gave the reasons of himself and the other witnesses, for declining to be heard in person, or by counsel, and respectfully referred the House to the reasons filed with the committee for their refusal to be sworn or affirmed to testify.*

Mr. Conrad then moved, that the House proceed to the consideration of the second resolution of the amendment to the amendment, which was agreed to. And on the question, Will the House agree to the same? a motion was made by Mr. Watts, that the further consideration of the same, with the original resolution, be postponed for the present. Which was agreed to.

A motion was then made by Mr. Watts,

That the recusant witnesses at the bar be remanded into the custody of the Sergeant-at-Arms, there to remain, until the further order of the House; which was agreed to.

A motion was then made by Mr. Walker, of Erie, That the House resume the consideration of the resolution and the amendment, which was agreed to. And on the question, Will the House agree to the second resolution? the yeas and nays were required, and are as follows: yeas 40, nays 50. So the question was determined in the negative. And on the question, Will the House agree to the amendment as amended? a motion was made by Mr. Spackman further to amend the same, by adding the following, to wit:

Resolved, That the House forbear inflicting any punishment for the contempt committed against the House by the witnesses

* See Protest of G. M. Dallas, page 138.

who have refused to be sworn or affirmed to give evidence before the House and its committee, touching the evils of freemasonry and other secret societies.

January 22. The Speaker laid before the House a communication signed William T. Sprole, one of the witnesses charged with a contempt of the House, for his refusal to be sworn, requesting the permission of the House for returning to his family, in consequence of ill health, which was read and laid on the table.

A motion was made by Mr. Pennypacker, That the request of William T. Sprole be granted by the House, which was agreed to.

Mr. Krause, of Lebanon, from the committee on accounts, made a report (No. 89), That they had examined and settled the account of James M'Henry, a witness before the committee to investigate the evils of freemasonry, as follows :

4 days attendance,	1 50	6 00	
200 miles circular,	10	20 00	\$26 00

Therefore, Resolved, That the Speaker draw his warrant on the State Treasurer, in favour of James M'Henry, for twenty-six dollars, the amount of the above account. And on motion, the said resolution was read the second time, and adopted.

The House resumed the consideration of the resolution postponed on yesterday, relative to committing the witnesses, before the bar of the House, into the custody of the Sergeant-at-Arms, until otherwise ordered by due course of law.

The amendment to the amendment recurring, and on the question, Will the House agree to the same? the yeas and nays were required, and are as follows : yeas 21, nays 71. So the question was determined in the negative.

A motion was made by Mr. Spackman, to amend the amendment, by adding to the end thereof these words : That the witnesses who have refused to be sworn or affirmed, to give evidence before the House or its committee, touching the evils of freemasonry, and other secret societies, be discharged from the custody of the Sergeant-at-Arms forthwith.

When a motion was made by Mr. Stevens, To postpone the further consideration of the resolution, together with the amendment, and the amendment to the amendment, for the present. The yeas and nays were required, and are as follows : yeas 55, nays 37. So the question was determined in the affirmative.

A motion was made by Mr. Stevens to postpone the further

consideration of the resolution, together with the amendment as amended, for the present. Which was agreed to.

The House adjourned to meet at 3½ o'clock, P. M.

When, on motion of Mr. M'Clure, the House resumed the consideration of the resolution postponed in the morning. The question recurring on the amendment as amended, the yeas and nays were required, and are as follows: yeas 48, nays 45. So the question was determined in the affirmative. And on the question, Will the House agree to the resolution as amended? the yeas and nays were required, and are as follows: yeas 50, nays 43. So the question was determined in the affirmative.

The preamble was read, and on the question, Will the House agree to the preamble? a division of the question was called for, and on the question, Will the House agree to the first division ending with the word "House" before the words "and whereas"? the yeas and nays were required, and are as follows: yeas 70, nays 23. So the question was determined in the affirmative. And on the question, Will the House agree to the second division? the yeas and nays were required, and are as follows: yeas 44, nays 49. So the question was determined in the negative.

January 28. Mr. Krause, from the committee of accounts, made a report (96), that they have examined the account of Edwin A. Atlee, a witness subpoenaed by the committee to investigate the evils of freemasonry, viz.:

4 days attendance,	1 50 6 00
200 miles circular,	10 20 00 \$26 00

Therefore, Resolved, That the Speaker draw his warrant on the State Treasurer, in favour of Edwin A. Atlee, for twenty-six dollars, the amount of the foregoing bill. And on motion, the said resolution was read the second time, and adopted.

January 29. The House resolved itself into a committee of the whole, Mr. Pennypacker in the chair, on Bill No. 4, entitled An act to suppress secret societies bound together by secret and unlawful oaths. And after some time the Speaker resumed the chair, and the chairman reported the bill with amendments.

February 1. Mr. Rhinehart presented a petition from inhabitants of the borough of Liverpool, in Perry county, praying for the investigation into the evils of freemasonry. Mr. Hall, one of like import, from inhabitants of Venango county. Mr. Gebhart, one of like import, from inhabitants of Somerset county; and the said petitions were referred to the committee appointed on the subject.

Mr. Weyant, from the committee of accounts, made a report (103), that they had examined the accounts of the following named persons, attending as witnesses before the committee appointed to investigate the evils of freemasonry :

Geo. K. Harper,	13 days attendance	1 50	19 50	
	100 miles circular	10	10 00	\$29 50
Charles Stout,	6 days attendance	1 50	9 00	
	200 miles circular	10	20 00	29 00
Ephram Pentland,	11 days attendance	1 50	16 50	
	420 miles circular	10	42 00	58 50
Robert Christy,	11 days attendance	1 50	16 50	
	420 miles circular	10	42 00	58 50
W. T. Sprole,	6 days attendance	1 50	9 00	
	200 miles circular	10	20 00	29 00
S. C. Bonham	6 days attendance	1 50	9 00	
	54 miles circular	10	5 40	14 40
J. S. Silver,	6 days attendance	1 50	9 00	
	200 miles circular	10	20 00	29 00
J. Emmet,	6 days attendance	1 50	9 00	
	54 miles circular	10	5 40	14 40
S. Ringwalt,	6 days attendance	1 50	9 00	
	100 miles circular	10	10 00	19 00
J. M'Glaughlin	6 days attendance	1 50	9 00	
	36 miles circular	10	3 60	12 60
R. Richardson	6 days attendance	1 50	9 00	
	48 miles circular	10	4 80	13 80
C. Schneider,	6 days attendance	1 50	9 00	
	200 miles circular	10	20 00	29 00

Therefore, Resolved, That the Speaker draw his warrant on the State Treasurer in favour of the above-named persons, for the sums annexed to their respective names. And on motion, the said resolution was read the second time, when a motion was made by Mr. Walker, of Erie, to postpone the further consideration of the same until to-morrow, which was agreed to.

Mr. Krause, from the committee of accounts, made a report (104)

That they have examined and settled the accounts of the following-named persons, attending as witnesses before the committee appointed to investigate the evils of freemasonry, viz. :

Gardiner Furness,	3 days attendance	1 50	4 50	
	112 miles circular	10	11 20	\$15 70

D. M'Glaughlin,	6 days attendance	1 50	9 00	
	220 miles circular	10	22 00	\$31 00
D. M'Murtrie,	13 days attendance	1 50	19 50	
	200 miles circular	10	20 00	39 50
John Steele,	5 days attendance	1 50	7 50	
	90 miles circular	10	9 00	16 50
D. R. Sturgeon,	12 days attendance	1 50	18 00	18 00
J. G. Potts,	6 days attendance	1 50	9 00	
	200 miles circular	10	20 00	29 00
William Marks,	14 days attendance	1 50	21 00	
	434 miles circular	10	43 40	64 40
N. W. Sample,	5 days attendance	1 50	7 50	
	90 miles circular	10	9 00	16 50
Henry Keefer,	5 days attendance	1 50	7 50	
	72 miles circular	10	7 20	14 70
Adam Diller,	5 days attendance	1 50	7 50	
	72 miles circular	10	7 20	14 70
John Mathiot,	5 days attendance	1 50	7 50	
	72 miles circular	10	7 20	14 70

Therefore, Resolved, That the Speaker draw his warrant in favour of the above-named persons, for the sums set opposite to their respective names;

And on motion, the said resolution was read the second time, when a motion was made by Mr. Thompson, to postpone the further consideration of the same until to-morrow, which was agreed to.

Bill No. 4, entitled An act to suppress secret societies, bound together by secret and unlawful oaths, was read a second time.

The 1st section being under consideration, a motion was made by Mr. Spackman, to postpone the further consideration of the section; together with the bill, until Monday, the 8th inst., which was agreed to.

February 4. Mr. Patterson presented a petition from inhabitants of Venango county, praying for an investigation into the evils of freemasonry. Mr. Miller, one of like import, from inhabitants of Lehigh county. The said petitions were referred to the committee appointed on the subject.

February 8. Mr. Watson presented a petition from inhabitants of Bucks county, praying for an investigation of the evils of freemasonry, which was referred to the committee appointed on the subject.

Bill No. 4, entitled An act to suppress secret societies, bound together by secret and unlawful oaths, was read the second time.

The 1st section being under consideration, a motion was made by Mr. Reed, to postpone the further consideration of the section, together with the bill, until to-morrow; when a motion was made by Mr. T. S. Smith, to amend the motion, by striking therefrom "to-morrow," and insert in lieu thereof "this day week," which was disagreed to; and the motion to postpone until to-morrow was agreed to.

February 9. The House resumed the second reading of the bill No. 4, entitled, An act to suppress secret societies, bound together by secret and unlawful oaths. The question recurring, Will the House agree to the first section? the yeas and nays were required, and are as follows: yeas 57, nays 27. So the question was determined in the affirmative.

The second section being under consideration, a motion was made by Mr. Reed, to amend the section by striking therefrom all after the word "society" in the 19th line, to the word "and" in the 22d line, which was disagreed to. And on the question, Will the House agree to the section? the yeas and nays were required, and are as follows: yeas 42, nays 19. So the question was determined in the affirmative.

The third section being under consideration, a motion was made by Mr. Stevens, to amend the section by inserting the word "adhering" before the word "mason," wherever it occurs in the section, and make the word "a" read "an" before "adhering." When a motion was made by Mr. Parker,

To amend the amendment by inserting after the word "adhering," and before the word "mason," the words "or lodge going," which was disagreed to. And the amendment was agreed to.

A motion was made by Mr. Hill,

Further to amend the section, by inserting after the word "masonry," wherever it occurs in the section, the word "anti-masonry," and the word "anti-mason" after the word "mason." And on the question, Will the House agree so to amend? the yeas and nays were required, and are as follows: yeas 16, nays 55. So the question was determined in the negative.

When a motion was made by Mr. Watts, further to amend the section, by adding to the end thereof the following, viz. :—

The mode of conducting the trial of such cause of challenge, shall be as at common law; and upon said trial, masons and odd fellows may, at the instance of the party challenging, be examined as witnesses, and shall not be exempt from such examination.

A motion was then made by Mr. Reed, to postpone the

further consideration of the amendment with the section, together with the bill, for the present; which was agreed to.

February 11. Mr. Krause, from the committee on accounts, to whom was referred the account of James A. Shedd, a witness before the committee to investigate the evils of freemasonry, made a report (123), that they had examined the account of James A. Shedd, viz.:

11 days attendance	1 50	16 50	
860 miles circular		86 00	
Serving subpoenas in N. Y. on masons		1 50	\$104 00

Therefore, Resolved, That the Speaker draw his warrant in favour of James A. Shedd for one hundred and four dollars, the amount of the foregoing bill. And on motion, the said resolution was read the second time; when a motion was made by Mr. Hall, to postpone the further consideration of the resolution for the present, which was agreed to.

February 12. On motion of Mr. J. Krause, the resolution of the committee on accounts, read on yesterday, relative to the account of James A. Shedd, a witness before the committee investigating the evils of freemasonry, was read the second time, when a motion was made by Mr. Hall to amend the same by striking therefrom "860 miles circular, \$86." And on the question, Will the House agree so to amend, the yeas and nays were required, and are as follows: yeas 9, nays 67. So the question was determined in the negative.

On motion of Mr. Krause, the resolution attached to the report of the committee on accounts, read on the 1st inst., relative to the daily pay and mileage of George K. Harper, and other recusant witnesses, before the committee investigating the evils of freemasonry, was read the second time, when a motion was made by Mr. J. Krause, that the resolution, together with the report, be referred to the committee on the judiciary system, which was agreed to.

On leave given, a motion was made by Mr. Bidlack, that the House reconsider the vote given this morning, on the resolution relative to the account of James A. Shedd, which was disagreed to.

On motion of Mr. J. Krause, the resolution attached to the report of the committee of accounts, read on the 1st inst., relative to the daily pay and mileage of Gardner Furness, and other witnesses, before the committee investigating the evils of freemasonry, was read the second time, when a motion was made by

Mr. Weyant, that the resolution, together with the report, be referred to the committee on the judiciary system; which was disagreed to. And the motion was agreed to.

February 13. The House resumed the reading of the bill No. 4, entitled An act to suppress secret societies, bound together by secret and unlawful oaths.

The question recurring on the amendment to the 3d section, by adding to the end thereof the following: The mode of conducting the trial of such challenge shall be as at common law, and upon such trial, masons and odd fellows, at the instance of the party challenging, be examined as witnesses, and shall not be exempt from such examination. It was determined in the negative.

A motion was then made by Mr. M'Sherry, to postpone the further consideration of the 3d section for the present, for the purpose of reconsidering the vote of the 1st section, for the purpose of amending the same; which was agreed to.

A motion was made by Mr. M'Sherry, to amend the said 1st section in the 4th line, by inserting the word "secret" before the word "fraternity," which was agreed to.

The 3d section being again under consideration, a motion was made by Mr. Thompson, that the House reconsider the vote given on the amendment to the same, this morning, which was agreed to. And the amendment was agreed to. And on the question, Will the House agree to the section as amended? the yeas and nays were required, and are as follows: yeas 37, nays 39. So the question was determined in the negative.

A motion was then made by Mr. Stevens, to amend the bill by adding thereto the following new section, to be called section 3d, viz.:

Whenever it shall appear, that any judge of any judicial district in the Commonwealth, is an adhering mason or odd fellow, and only one of the parties to a suit pending and untried in said court, is an adhering mason or odd fellow—the said judge, at the request of the party who is not an adhering mason or odd fellow, shall withdraw from the bench, during the trial of such cause; and in such cause, if the president judge is an adhering mason or odd fellow, then such suit shall be subject to the jurisdiction of a special court of common pleas, in the same manner as is provided for said courts, in an act entitled, "An act for the holding of special courts of common pleas," and shall be proceeded into trial, judgment, and execution, in the manner directed by said act, and that masonry or odd fellowship be a good cause of challenge for jurors.

The amendment being under consideration, a motion was made that the House adjourn, which was agreed to.

February 15. The House resumed the second reading and consideration of Bill No. 4, entitled An act to suppress secret societies, bound together by secret and unlawful oaths. The question recurring, Will the House agree to the new section? the same was withdrawn. A motion was then made that the House reconsider the vote given on Saturday, on the third section, which was agreed to.

When a motion was made by Mr. Cox, To postpone the further consideration of the subject for the present, which was agreed to.

February 19. The House resumed the second reading and consideration of Bill No. 4, entitled An act to suppress secret societies, bound together by secret and unlawful oaths. And the question recurring, Will the House agree to the third section? the yeas and nays were required, and are as follows: yeas 44, nays 43. So the question was determined in the affirmative.

The House resumed the second reading of Bill No. 4, entitled An act to suppress secret societies, bound together by secret and unlawful oaths. And on the question, Will the House agree to the title? a motion was made to postpone the further consideration of the title, together with the bill, for the present, which was agreed to.

February 24. Mr. Krause, from the committee of accounts, made a report (156), That they have examined and settled the following accounts, viz.:

Dr. Robert May,	3 days attendance	1 50	4 50	
	130 miles circular	10	13 00	\$17 50
James Page,	6 days attendance	1 50	9 00	
	200 miles circular	10	20 00	29 00
Gad Day,	3 days attendance	1 50	4 50	
	36 miles circular	10	3 60	8 10

Therefore, Resolved, That the speaker draw his warrant on the state treasurer, in favour of the above-named persons, for the sums set opposite their names respectively—and on motion, the said resolution was read the second time, considered and adopted.

February 25. Mr. Krause, from the committee on accounts, made a report (158) upon the account of H. L. Holbrook, a witness before the committee appointed to investigate the evils of freemasonry, viz.:

17 days attendance	1 50	25 50	
324 miles circular	10	32 40	\$57 90

Resolved, That the speaker draw his warrant in favour of the above-named person for the sum of \$57.90. And on motion, the said resolution was read the second time, considered, and adopted.

On motion of Mr. Stevens, the House resumed the second reading of the bill No. 4, entitled An act to suppress secret societies, bound together by secret and unlawful oaths. And the question on the new section recurring, the yeas and nays were required, and are as follows: yeas 38, nays 49. So the question was determined in the negative.

A motion was made by Mr. Reed, further to amend the bill, by adding the following new section:

Section 4. That from and after the passage of this law, the administration and taking of any oaths or invocations in the nature of oaths, except such as are expressly authorized by statute, or administered and taken in judicial proceedings, shall be deemed and taken to be in contravention of law; and every person administering or taking such oath, on conviction thereof, shall be adjudged to be guilty of a misdemeanor, punishable by a fine not exceeding \$50, and imprisonment of not more than three months: Provided, that nothing herein contained shall be construed to interfere with the right of either branch of the legislature to authorize the administering of oaths by committees, in the prosecution of legally authorized inquiries.

The section being under consideration, a motion was made by Mr. M'Giffin to postpone the further consideration of the section, together with the bill, for the present, and that the amendments be printed; which was disagreed to.

February 26. The House resumed the second reading of the bill No. 4, entitled An act to suppress secret societies, bound together by secret and unlawful oaths. The question recurring on the new section, the same was withdrawn. The title was considered and agreed to.

And on the question, Shall the bill be transcribed for the third reading, the yeas and nays were required, and are as follows: yeas 47, nays 42. So the question was determined in the affirmative.

February 27. Mr. Stevens, from the judiciary committee, to whom was referred the report of the committee on accounts, for the fees of George K. Harper, and others, witnesses who were before the legislature to give evidence, but refused, reports: that as said witnesses stood in contempt of the House, and of the law, the committee deem the loss of their pay but a mild punish-

ment for their offence, and that therefore they ought not to be paid. Laid on the table.

The bill No. 4, entitled An act to suppress secret societies, bound together by secret and unlawful oaths, was read the third time, when a motion was made by Mr. J. B. Smith, to postpone the further consideration of this bill until Monday next; and on the question, Will the House agree to postpone, the yeas and nays were required, and are as follows: yeas 36, nays 52. So the question was determined in the negative.

A motion was then made by Mr. M'Clure, to postpone the further consideration of the bill until Saturday the 5th of March. Which was disagreed to.

And on the question, Shall the bill pass? the yeas and nays were required, and are as follows: yeas 46, nays 41. So the question was determined in the affirmative.

March 11. Mr. Krause, from the committee on accounts, made a report (No. 190), That they have examined and settled the following account of John Stem, a witness before the committee appointed to investigate the evils of freemasonry:

6 days attendance	1	50	9	00
190 miles circular	10	19	00	\$28 00

Therefore, Resolved, That the Speaker draw his warrant on the State Treasurer in favour of John Stem, for the amount of the foregoing account. The said resolution was read the second time, considered, and adopted.

March 25. Mr. Krause, from the committee on accounts, made a report (No. 214), That they have examined and settled the following accounts of witnesses, before the committee to inquire into the evils of freemasonry, viz.:

Jacob Squire,	3 days attendance	1	50	4	50	
	36 miles circular	10	3	60	\$8	10
John A. Stehley,	12 days attendance	1	50		18	00
S. J. Burr, for services as Clerk to the committee appointed to inquire into the evils of freemasonry					60	00

Therefore, Resolved, That the Speaker draw his warrant on the State Treasurer, in favour of the above-named persons, for the sums set opposite their names respectively. And on motion, the said resolution was read the second time, considered, and adopted.

March 31. Mr. M'Donald, from the committee on accounts, made a report (No. 237), upon the following accounts of wit-

nesses, before the committee to inquire into the evils of freemasonry, viz. :

Wm. H. Doll, 11 days attendance	\$16 50
James Wright, 11 " "	16 50

Resolved, That the Speaker draw his warrant on the State Treasurer, in favour of the above-named persons, for the sums set opposite their respective names; and on motion, the said resolution was read the second time, considered, and adopted.

April 1. Mr. Mayer, from the committee of accounts, made report, that they had read and adopted the account of John Ash, Serjeant-at-Arms, for serving subpoenas on witnesses :

On T. M'Grath and Calvin Mason	\$1 00
50 miles circular	5 00
Samuel Elliott, Gad Day, and others, 7 services	3 50
109 miles circular	10 90
George Wolf and others, 11 services	5 50
36 miles circular	3 60
John M. Read and D. M'Glaughlin, service and mileage	21 00
James A. Shedd	50
J. P. Schuyler and others	1 00
D. R. Porter and others	1 50
Wm. Marks, Chas. Shaler, and others, 7 services	3 50
430 miles circular	43 00
Attachment on witnesses who refused to testify at the bar of the House	20 00
On Dr. Robert May	75
154 miles circular	15 40

Resolved, That the Speaker draw his warrant on the State Treasurer in favour of John Ash, Sergeant at arms, for one hundred and thirty-six dollars and fifteen cents, the amount of the foregoing account.

June 13. Mr. Stevens, from the committee to whom were referred the petitions of citizens of this Commonwealth, praying for an investigation into the evils of freemasonry, and other secret societies, Report,

That many considerations conspired to impress upon them the great importance of the inquiry with which they were charged. The number of petitions referred to them was very great, signed by a large number of the most honest, intelligent, and guiltless

of our citizens. They contain charges against the institution of freemasonry and other secret societies, of the most alarming character, which, if true, could not fail to render them dangerous to every free government, subversive of all equal rights, social order, morality, and religion. The obligation to prosecute a careful and thorough investigation into these charges, became the more imperative from the fact, that for many preceding sessions of the legislature, petitions of a similar character had been poured in from every quarter of the state, and had been treated with marked disrespect, and their requests totally disregarded by those who found private or political advantage in sustaining those secret and irresponsible, but powerful and controlling governments.

The committee entered upon the discharge of their duties, confident that the just expectations of the people, so long delayed, would now be realized, not doubting that they would be fully sustained in the use of all constitutional means, necessary for the attainment of their object. They supposed themselves justified in such belief, as a very large majority of the House of Representatives were professed friends of the principles which had effected so thorough a revolution in the political condition of this state. They were not at liberty to suppose, nor had they been, could they have believed that those principles were assumed for the mere purpose of political elevation, and not from a thorough and conscientious conviction of the imminent danger of secret societies, bound together by unlawful oaths. How far the charitable faith of the committee was justified by the subsequent action of the House, will be left to the people to determine, after having laid before them a faithful narrative of the facts connected with this investigation.

The committee issued subpoenas for about one hundred witnesses, embracing men of all ranks of society, and every grade of masonry within the Commonwealth. Among the number were all the present, and many of the past officers of the Grand Lodge, who were required to produce the books, papers, and records of the Grand Lodge over which they presided, that the testimony by which the institution was to be adjudged, might not be supposed to proceed from unskilful or perjured lips. Several District Deputy Past Grand Masters were summoned, among whom were George Wolf, George M. Dallas, and T. Hartley Crawford, Esqs. A few only of the witnesses yielded obedience to the law, and thereby evinced that they deemed their civil superior to their masonic obligations. But the testimony

procured is highly important, and satisfactorily establishes the following positions, to wit :

1. That the revelations of freemasonry, as made by Bernard, Morgan, Allyn, and other seceding masons, are genuine expositions of the forms, ceremonies, oaths, and obligations of masonry, as practised and administered in Pennsylvania, as well as the rest of the civilized world.

2. The initiatory and other ceremonies of the several degrees are proved to accord most literally with the description of them in Barnard's *Light on Masonry*, and Allyn's *Ritual*.

(The committee then describe the ceremonies from these works.)

Many of the ceremonies, which we have not space to notice, are of a most horrid and blasphemous character. Many of them, to the casual observer, appear to be merely childish, ridiculous, and foolish. But they are far from deserving that character. They are founded on the deepest knowledge of the human heart. For the safe execution of the ultimate dark objects of secret societies, it is indispensably necessary to secure perfect secrecy. Although the candidate is bound to this by the most appalling oaths and horrid penalties, yet the strongest guarantee is the personal degradation which he is made to endure. Pride and shame operate more powerfully than even conscience. A mason might disclose the villany of the order, and justify himself by pleading the unlawful and demoralizing character of the oaths. But he would, with much more difficulty, be persuaded to exhibit himself to the public, naked, hoodwinked, with a rope round his neck, cuffed, beat, and bruised, by his fellow-members.

It was proved that in Pennsylvania crime had been concealed under masonic obligations ;

That the abduction of Morgan was masonically communicated to the lodges of this state ;

That masonic appeals had been made to influence judicial tribunals ;

That frequent and effective applications had been made, through the medium of the lodges and otherwise, for aid and support for brother masons, who were candidates for office ;

That masons, belonging to a party known to be in the minority, had been elected to office by the aid of the masonic votes of the opposing party ;

That masonry had been used to affect legislative action as early as 1805. Whether it has had any influence upon either branch of the legislature, during its present or past session, may perhaps appear in the sequel.

The testimony disclosed the secret oaths, penalties, ceremonies, and objects of the Society of Odd Fellows; an institution little less dangerous to the community than freemasonry. As masonry has declined under the pressure of public opinion, this institution has flourished; and if the elder brother should be doomed to premature death, this seems designed to reign in its stead. It is feared that it may become even more dangerous than masonry itself. It is cheaper, and consequently accessible to a more numerous and less cultivated class of people. Masonry is the aristocratic, and oddfellowship the plebeian order of iniquity. Neither of them can boast of one virtue to atone for a thousand vices.

But although valuable testimony has been obtained by the committee, which clearly establishes the oaths, obligations, and ceremonies of these secret societies; yet much which was desirable, and which the committee had expected to receive, was withheld by the contumacious and rebellious conduct of the masonic institution; which arrayed itself in opposition to the constituted authorities of the Commonwealth, bid defiance to, and trampled upon, the laws, and finally proved itself sufficiently strong—the House of Representatives sufficiently weak, to escape with impunity.

George Wolf, late Governor of this Commonwealth, was among the number of those who obstinately refused obedience to the law. The committee were particularly anxious to procure his testimony. Having had the vast patronage of this great state at his disposal for six years, it was thought that his evidence would confirm or confute the opinion generally entertained among the opponents of secret societies, that official favours were wantonly bestowed on masonic favourites, without regard to merit. Many millions of public money had been expended during his administration, and rumour had charged its wasteful expenditure to the influence of masonic oaths. Some cases were known, and many others were reported, where successful applications for office had been made to him, founded avowedly on the masonic obligation to “prefer a brother” of the lodge. He was believed to have pardoned masonic convicts on the application of members of the lodge, while he refused to extend similar acts of grace to the uninitiated. All these things, he and the fraternity well knew, had been charged against him. Were he innocent, it was due to him to afford a fair opportunity to vindicate his character. If guilty, it was due to public justice to investigate and remove for ever the cause of the iniquity. His personal examination became the more necessary, as he had carefully removed from the public

archives all letters, applications, and petitions for office or pardon, upon which he had founded his official conduct.

The testimony of the late Attorney-General of this Commonwealth, G. M. Dallas, was desirable for similar reasons. It was important for the legislature to know how far the masonic obligations interfered with and perverted the fair administration of justice; how many culprits had escaped prosecution or conviction, through the agency of the secret "signs" of masonry. Instead of obeying the law, and vindicating the institution and his own official conduct from suspicion, he not only refused to testify in obedience to the commands of the House of Representatives, but treated the committee with great personal rudeness and insolence. The proud, rebellious, and kingly spirit, engendered by the principles and practices of the lodge, could not be more strikingly illustrated than they were in the unmannerly and imperious conduct of a gentleman usually so polished in his manners, and so republican in his professions. Its blasphemous and self-righteous tendency was apparent in the haughty bearing and irreverent conduct of William T. Sprole, an ordained minister of Christ, who invoked the vengeance of heaven upon the committee for daring thus to treat "one of His little ones."

The testimony of the officers, and the production of the records of the Grand Lodge, were of the last importance to vindicate the purity of the institution, if it be really pure, and conclusively to prove its guilt, if it be involved in iniquity. The committee were willing to rest the truth of all the allegations against it, upon its own records, kept by its own officers. They believe that they contained undeniable evidence of its deep depravity. That there was written the plain history of its participation in the foul murder of Morgan, in the sums of money voted by the Grand Lodge of Pennsylvania, to defend and screen his murderers, and aid the "western sufferers."

Masons of high standing from every quarter of the state, were subpœnaed, and required to be sworn "to tell the truth, the whole truth, and nothing but the truth" concerning the institution to which they belonged. They were distinctly informed that they would be required to give no evidence which would criminate themselves. The House of Representatives, by a large majority, ordered them to be attached for refusing to be sworn, yet they obstinately repeated such refusal in the face of the House. How fearful, criminal, or disgraceful must have been the facts which truth would have disclosed, when to conceal them they thus braved the authority of the law, incurred the risk of legal penalties, and covered themselves with the suspicion,

odium, and indignation of honest men ! They sought to protect themselves from testifying, under the allegation that they were not bound to criminate or disgrace themselves.

This plea was an admission that every act of masonry was criminal or disgraceful, else they might have given some evidence without self-crimination. They alleged that the constitution secured them from molestation in the "pursuit of happiness," and that any investigation into their masonic ties, or principles, or legislation in reference to them, was an infringement of their right. The felon is equally protected by the constitution in the "pursuit of happiness;" and might with equal propriety complain of the interference with his vocation, by the officers of justice, as impertinent, and an infringement of his rights because it abridged his "happiness."

But the committee have resolved and directed their chairman not to prepare an extended or elaborate report, but leave that to some future legislature which shall have a majority, determined to compel witnesses to testify by the infliction of every necessary and constitutional penalty.

As matter of legislative history, it is perhaps proper to state, that the House of Representatives determined that the witnesses were bound to testify, and ordered them to be attached. But when brought to the bar of the House, and after they had repeated the contempt of which they had been guilty before the committee, a majority of the House discharged them from custody, without punishment or censure. Truth requires us to state, that the vote assumed a party aspect—every Jackson Van Buren member voting uniformly to protect and screen the masons. Had they stood alone, a large majority would still have been found vindicating the supremacy of the laws. The other members were divided into political anti-masons and whigs. Every political anti-mason (except, perhaps, one or two, whose politics are of a doubtful character) voted for enforcing the law against the contumacious witnesses. With all their numerical and intellectual powers, they stood by the constitution. The whigs, with one honourable exception, voted with their natural and uniform opponents, the Jacksonmen, in defence of the lodge. This brief recital is necessary, that the people may judge how far they can confide in "moral" anti-masons; in those who boast that they are "neither masons nor anti-masons;" who are proud of their impartiality between right and wrong, of their neutrality between virtue and vice. That they may entertain no false hope of eradicating from their soil masonry, that curse of their coun-

try, until a majority of both branches of the legislature shall be composed of avowed political anti-masons.

The committee herewith report, and request the publication of the testimony.

Resolved, That the committee be discharged from the further consideration of the subject.

A motion was made by Mr. T. S. Smith, and read as follows :

Whereas, the report of the committee to investigate the evils of freemasonry, contains an unparliamentary and unjust reproach against the action of this House, an uncalled for impeachment of the motives of its members, and a classification of them into parties, attributing to some improper designs, and political views, in a vote given on a question decided by this House; therefore

Resolved, That the report be not received.

A motion was made by Mr. M'Giffin, to postpone the further consideration of the resolution for the present, which was agreed to.

On motion of Mr. M'Giffin, ordered, that the usual number of copies of the report and resolution be printed for the use of the members.

A motion was then made by Mr. Stevens, that 5000 copies of the testimony accompanying the report of the committee appointed to investigate the evils of freemasonry, be published in the English language, and 2000 in the German language.

A motion was made by Mr. Spackman, to amend the motion, by inserting after the word "testimony," the words "and the written reasons of the witnesses refusing to testify."

The question recurring on the amendment, a motion was made by Mr. T. S. Smith, to postpone the amendment, together with the resolution, until to-morrow.

And on the question, Will the House agree so to postpone? the yeas and nays were required, and are as follows: yeas 31, nays 35. So the question was determined in the negative.

And on the question, Will the House agree to the amendment? the yeas and nays were required, and are as follows: yeas 32, nays 42. So the question was determined in the negative.

A motion was made by Mr. Spackman,

To amend the motion, by adding to the end thereof the following: "and that the committee be directed to furnish the minutes of the proceedings of the committee to the House, in order to be printed with the testimony."

And on the question, Will the House agree so to amend? the yeas and nays were required, and are as follows: yeas 30, nays 42. So the question was determined in the negative.

A motion was made by Mr. J. B. Smith,

To amend the motion, by adding to the end thereof the following: "And that the Speaker of the House draw his warrant in favour of T. B. Freeman, Saml. M. Stewart, Chas. Schnider, Samuel H. Perkins, William Stephens, Josiah Randall, Samuel Badger, Geo. M. Dallas, Joseph R. Chandler, James Page, and Chas. Stout, Esquires, of Philadelphia, for the amount reported by the committee of accounts, for expenses incurred by the above-named gentlemen, in attending the seat of government on a requisition of the committee of the House."

And on the question, Will the House agree so to amend? the yeas and nays were required, and are as follows: yeas 28, nays 42. So the question was determined in the negative.

And on the question, Will the House agree to the motion? the yeas and nays were required, and are as follows: yeas 43, nays 30. So the question was determined in the affirmative.

June 15. A motion was made by Mr. Davies, and read as follows:

Resolved, That the Clerk of the House enclose and transmit, at the expense of the state, to each member of this House, his proportion of the copies of the school law, and of the testimony and report of the committee for the investigation of the evils of freemasonry.

On motion, the said resolution was read the second time.

A motion was made by Mr. T. S. Smith,

To amend the resolution, by striking therefrom "at the expense of the state," and add to the end thereof these words: "and the expense thereof to be paid from the contingent fund of this House."

Which was agreed to; and the resolution, as amended, was adopted.

On motion of Mr. Cox,

Ordered, That the report of the committee appointed to investigate the evils of freemasonry be recommitted to the said committee.

The following bills were also passed, and warrants drawn on the State Treasurer: (See Reports No. 275, 276, and 281.)

Theo. Fenn:

150 copies on masonry	\$6 00	
5000 copies of testimony of committee		
on masonry	80 00	
Add difference in 1200 and 5000 copies	36 63	\$122 63

Samuel Kling :

2000 copies of report on masonry	\$84 00	
Add difference between 400 and 5000 copies	110 25	\$194 25

David Barnes :

150 copies on masonry	37½	
Folding and stitching 7000 reports on masonry	87 50	87 87½

A calm consideration of charges made against the masonic institution, induced most of the contumacious witnesses, after they were legally discharged by the House, to meet together at different places and be sworn, and the following address was accordingly published; an address which entirely refutes the charge that these masons refused to testify under oath. But let the address speak for itself.

To the Public.

The subjoined statement is believed by the signers thereof, to be due to themselves and to the society of which they are members, and its publicity seems to be further called for by the assertion of some members of the House of Representatives, that the asseverations in favour of freemasonry, made by many of the witnesses recently before that body, were not and would not be sworn to.

The subscribers, citizens of the Commonwealth of Pennsylvania, were recently summoned before a committee appointed by the House of Representatives, and required to testify as witnesses on oath, in relation to what were called the evils of freemasonry. They believe it to be a duty to the cause of civil liberty, to the constitution, to the community, to their families, and to themselves, to resist a compulsory examination for that purpose, and they obeyed the dictates of their conscience by respectfully but firmly pursuing that course. Many of them have long ceased to participate in the meetings and deliberations of masonic societies, and retain in recollection very little more than their general objects, principles, and tendencies; but all of them are able to give to their fellow citizens, under the most solemn sanctions, and with the pledge of their characters as Christians and men, certain assurances which may be calculated to remove erroneous impressions and to dispel ungenerous suspicion. Appealing, therefore, to the Searcher of all Hearts for the truth of what they say, they declare,

First. They do not know, and do not believe, that freemasonry enjoins upon or sanctions in its members any conduct, incompatible with the strictest and purest citizenship, with the most absolute obedience to the laws of their country as paramount to all voluntary rules and regulations, and with the fairest administration of justice.

Second. That they do not know, and do not believe, that freemasonry is, or can be made an engine of political party, or religious sectarianism; having always observed and understood that its societies were indiscriminately composed of men hostile in political sentiment and action, and of every religious persuasion.

Third. That they do not know, and do not believe, that what are termed the secrets of freemasonry, can impair the personal independence, or injuriously affect the morals of its members.

Fourth, And that, while humbly sensible that wherever human beings associate or exist, there must be error, misjudgment, and folly in individuals; they do not know, and do not believe, that freemasonry as a society has for its foundation or cement any principle or motive, at variance with the cardinal ones of charity, friendship, virtue, knowledge, and industry.

This declaration was sworn to and subscribed in the usual manner before William Kline, Esq., a justice of the peace of Dauphin county, and John Binns, Esq., one of the aldermen of Philadelphia. It was signed by

George Wolf, of Harrisburg,		
Francis R. Shunk,	"	
John M'Glaughlin, of Lancaster county,		
N. W. Sample,	"	"
John Mathost,	"	"
Henry Keffer,	"	"
John Steele,	"	"
Robert Richardson,	"	"
Samuel Ringwalt,	"	"
Samuel C. Bonham, of York county,		
Thomas M'Grath,	"	"
Jacob Emmet,	"	"
George K. Harper, of Chambersburg,		
Robert Christy, of Pittsburgh,		
Ephraim Pentland,	"	
T. B. Freeman, of Philadelphia,		
Samuel H. Perkins,	"	

Joseph R. Chandler, of Philadelphia,	
Samuel M. Stewart,	"
Charles Schneider,	"
Wm. Stephens,	"
Charles Stout,	"
Josiah Randall,	"
Wm. T. Sprole,	"
George M. Dallas,	"
Allen Ward,	"
James Page,	"
Samuel Badger,	"
Robinson R. Moore,	"
John M. Reed,	"

The above deponents testified that they had been summoned and did appear before the committee of investigation, but were discharged without being compelled to give evidence, or had attended and refused to be sworn, or give evidence, and that they do severally solemnly swear and affirm to the truth of the foregoing statement.

The masons of Carlisle, too, who were alive to the interests of the craft, and believing that the people demanded some expression of sentiment from the members of the institution, issued the following address, which was sworn and subscribed to before Robert Snodgrass, Esq., on February 6, 1836 :

The undersigned, citizens of Carlisle, Pennsylvania, and members of the masonic institution, having seen the foregoing statement subscribed and sworn to by ex-Governor Wolf, and others, and believing that public feeling, at the present time, demands from its members some expression relative to the truth or falsity of the charges alleged against the institution, and believing also that any longer silence on the part of its members, might be construed into a belief that those charges are true, do hereby, on our solemn oaths and affirmations, declare that the foregoing statement by George Wolf and others, is strictly true. We, too, were subpoenaed before the said committee, and had we been called on to give testimony should have declined taking the oath, for reasons assigned in the foregoing statement.

(Signed),

JACOB SQUIER,
SAMUEL ELLIOTT.
GAD DAY.

Thus terminated the eventful proceedings of the House of

Representatives, during the session of 1835-36—a session which was only characterized by the impudent insolence and the overbearing ignorance of a political party, who grasped at and endeavoured to bring down to their limited conceptions an institution whose principles were as pure as the evangelical truths of the Holy Bible, and whose teachings were in accordance with the precepts of St. John the Baptist. That party made one great, one mighty effort to entirely destroy freemasonry, clothed as she is with the antiquity of fifty-eight centuries, but it was only the spasmodic effort of rabid politicians, destitute of every principle, and whose only object was the distribution of public offices and public honours,—although destitute of those great moral principles,—which it is as necessary for individuals as well as a party to possess, if they expect to be successful in governing the people. Their failure pre-eminently proves the position assumed. It is founded on reason and common sense, and the man or the party who endeavours to trample under foot and destroy any institution whose principles are the promotion of brotherly love and charity, thereby indirectly wages war against that Being who has placed man in this world to accomplish a particular destiny, and in the accomplishment of which he is not only to have the aid and assistance of his fellow-man, but when he wanders from the path of rectitude, he is required to throw over his faults and errors the broad mantle of charity. It is by the cultivation of these principles that masonry has sustained herself, amid the convulsions of empires and the establishing of republics; and so long as masons are true to each other, to their principles, and to the Supreme Architect of the Universe, just so long will they have His approving smiles, and their labours be crowned with pre-eminent success. The history of the past, the success of the present, and the increasing respectability of our time-honoured institution, more than sustain us in our remarks; and we cherish the fond hope that every masonic brother may cherish these virtues, and practise them in private as well as in public, so that “our enemies may be confounded and put to confusion.”

While the House of Representatives were busily engaged in receiving petitions and enacting laws for the suppression of all secret societies, the Senate was pursuing the same course, as their records show.

January 6. Mr. Darragh presented the memorial of citizens of Allegheny county, praying for an investigation into the oaths, obligations, ceremonies, and practices of freemasonry.

Which was referred to Messrs. Darragh, Harper, of Lebanon, James, Strohm, and Toland.

February 27. The Clerk of the House of Representatives being introduced, presented for concurrence a bill, entitled as follows :

231. An act to suppress secret societies, bound together by secret and unlawful oaths.

Said bill was read the first time.

March 1. On motion of Mr. Rodgers and Mr. F. J. Harper, Bill No. 231, from the House of Representatives, entitled An act to suppress secret societies, bound together by secret and unlawful oaths, was committed to the committee on the judiciary system.

March 11. On motion of Mr. Darragh and Mr. Strohm, The following resolution was twice read, considered, and adopted :

Resolved, That the committee on the judiciary system, to whom was committed bill No. 4, on the file of the House of Representatives, entitled An act to suppress secret societies, bound together by secret and unlawful oaths, be instructed to report the same to the Senate on to-morrow.

March 12. Mr. Penrose, from the committee on the judiciary system, to whom was committed bill No. 231, from the House of Representatives, entitled An act to suppress secret societies, bound together by secret and unlawful oaths, reported bill No. 289, with a similar title, and with amendments.

March 28. Bill No. 289, from the House of Representatives, entitled An act to suppress secret societies, bound together by secret and unlawful oaths, being an order of the day, on the question, Will the Senate proceed to the consideration of the same? the yeas and nays were required, and are as follows : yeas 14, nays 15. So the question was determined in the negative.

May 31. Agreeably to order, the Senate resolved itself into committee of the whole, Mr. Newhard in the chair, on bill No. 289, from the House of Representatives, entitled An act to suppress secret societies, bound together by secret and unlawful oaths.

After some time the committee rose, and the chairman reported the first section negatived.

On the question, Will the Senate agree to the report of the chairman of the committee of the whole? a motion was made by Mr. Penrose and Mr. James, to postpone the question on agreeing to the report until to-morrow.

On the question, Will the Senate agree to the motion? a motion was made by Mr. Kelly and Mr. M'Culloch to amend

the motion by striking out the words "until to-morrow," and inserting in lieu thereof the word "indefinitely."

On the question, Will the Senate agree so to amend? when a motion was made to adjourn, which was decided in the affirmative.

June 2. The Senate resumed the consideration of the report of the chairman of the committee of the whole, negating the first section of bill No. 289, from the House of Representatives, entitled An act to suppress secret societies, bound together by secret and unlawful oaths.

The question recurring, Will the Senate agree to the report of the chairman of the committee of the whole? a motion was made by Mr. Penrose and Mr. Irwin, to postpone the question, together with the bill, for the present.

On the question, Will the Senate agree to the motion? a motion was made by Mr. M'Culloch and Mr. Read, to amend the motion, by striking out the words "for the present," and inserting in lieu thereof the word "indefinitely."

On the question, Will the Senate agree so to amend? the yeas and nays were required, and are as follows: yeas 12, nays 19. So the question was determined in the negative.

A motion was then made by Mr. Smith and Mr. James,

To amend the motion by striking out the words "for the present," and inserting in lieu thereof the words "to-morrow," which was agreed to.

A motion was then made by Mr. James and Mr. Smith,

To amend the motion by striking out the words "for the present," and inserting in lieu thereof the words "until the day after to-morrow."

On the question, Will the Senate agree so to amend? the yeas and nays were required, and are as follows: yeas 18, nays 14. So it was determined in the affirmative.

On the question, Will the Senate agree to the motion as amended, the yeas and nays were required, and are as follows: yeas 21, nays 10. So it was determined in the affirmative.

June 4. The Senate resumed the consideration of the report of the chairman of the committee of the whole negating the first section of bill No. 289 from the House of Representatives, entitled An act to suppress secret societies, bound together by secret and unlawful oaths.

The question recurring, Will the Senate agree to the report of the chairman of the committee of the whole? on motion, the Senate adjourned.

June 6. The Senate resumed the second reading and con-

sideration of the report of the chairman of the committee of the whole, negating the first section of bill No. 289, from the House of Representatives.

The question recurring, Will the Senate agree to the report of the chairman of the committee of the whole? the yeas and nays were required, and are as follows: yeas 21, nays 12. So it was determined in the affirmative.

[A. D. 1837 : A. L. 5837.]

January 6. Mr. Work presented the petitions and documents of E. Pentland and R. Christy, of Allegheny county, for compensation for their attendance as witnesses before a committee of the House of Representatives, at the last session, which were referred to the committee of accounts, and ordered that the said committee examine and report upon the accounts of all the witnesses who have similar claims.

January 18. Mr. Parke, from the committee of accounts, made a report, No. 105, upon the accounts of Messrs. Harper, Stout, Pentland, Christy, Sprole, Bonham, Emmet, Silver, Ringwalt, M'Grath, Richardson, and Schneider, witnesses who attended before the committee at the last session, appointed to investigate the evils of freemasonry, accompanied with the following resolution :

Resolved, That the Speaker draw his warrant on the State Treasurer in favour of the above-named persons, for the several sums set opposite to their respective names.

And on motion, the said resolution was read the second time, when a motion was made by Mr. Mowrey, to amend the same, by striking therefrom all that follows the word "resolved," and inserting in lieu thereof these words, "that the committee be discharged from the further consideration of the subject." Which was disagreed to. And on the question, Will the House agree to the resolution? the yeas and nays were required, and are as follows: yeas 77, nays 18. So the question was determined in the affirmative.

January 20. The Speaker laid before the House a memorial from sundry citizens of Union county, complaining of certain inferences in relation to the masonic and other secret societies, drawn by the Governor in his annual message to the legislature, from the writings of Washington, and praying for the appointment of a committee to wait upon the Governor for the purpose of ascertaining and reporting how far Gen. Washington's Farewell Address and other writings sustained the inferences. Which was read; when a motion was made by Mr. Ford, That the said me-

morial be referred to a select committee, which was agreed to. Whereupon Messrs. Ford, Dimmock, of Pike, Stark, Garretson, and English were appointed said committee.

A motion was made by Mr. Spackman, That the said committee be discharged from the further consideration of the subject. The motion being under consideration, a motion was made by Mr. Reed, of Philadelphia, to postpone the further consideration of the same for the present, which was agreed to.

January 25. Mr. James, from the committee of accounts, made a report, No. 133, upon the accounts of Messrs. Chandler, Freeman, Stewart, and Perkins, witnesses attending at the last session before the committee appointed to investigate the evils of freemasonry, accompanied with the following resolution :

Resolved, That the Speaker draw his warrants on the State Treasurer, in favour of the above-named persons, for the sums set opposite to their respective names.

And on motion, the said resolution was read the second time, considered, and adopted.

February 3. Mr. James, from the committee of accounts, made a report, No. 151, upon the accounts of Messrs. Stephens and M'Grath, witnesses who appeared at the last session before the committee appointed to investigate the evils of freemasonry, accompanied with the following resolution, viz. :

Resolved, That the Speaker draw his warrants on the State Treasurer, in favour of the above-named witnesses, for the sums set opposite to their respective names.

And on motion, the said resolution was read the second time, considered, and adopted.

February 13. Mr. James, from the committee of accounts, made a report, No. 163, upon the accounts of Messrs. T. C. Miller and R. G. Harper, witnesses who attended before the committee appointed at the last session to investigate the evils of freemasonry, accompanied with the following resolution, viz. :

Resolved, That the Speaker draw his warrants on the State Treasurer, in favour of the above-named witnesses, for the sums set opposite to their respective names.

And on motion, the said resolution was read the second time, considered, and adopted.

February 23. Mr. Parke, from the committee of accounts, made a report, No. 184, upon the account of George M. Dallas (amounting to \$35), a witness before the committee of the last session of the legislature, appointed to examine into the evils of freemasonry, accompanied with the following resolution, viz. :

Resolved, That the Speaker draw his warrant on the State

Treasurer in favour of George M. Dallas for the amount of the above account.

And on motion, the said resolution was read the second time, considered, and adopted.

March 13. Mr. Ford, from the committee to whom was referred a memorial from citizens of Union county, complaining of certain inferences in relation to the masonic and other secret societies, drawn by the Governor in his annual message from the writings of Washington, made a report, No. 219, which was laid on the table.

Mr. Curtis called for the reading of the said report, when a motion was made by Mr. Hopkins, that the reading of the report be postponed until this afternoon, which was agreed to.

Agreeably to order, the report in relation to inferences drawn by the Governor in his late message, from the writings of Washington, was read, which was as follows :

To the Honourable the Senate and House of Representatives in General Assembly met, we, the undersigned, citizens of Pennsylvania, beg leave most respectfully to represent :—

That the Governor of Pennsylvania, in his annual message to both branches of the Legislature, hath been wont to say on the subject of freemasonry, it was a spirit of lawless combination, unknown to our open and equal institutions and opposed to the genius of republicanism, *against which the Father of his country sent forth his last and most solemn warning.* The Governor here has reference to General Washington's Farewell Address, when he is made to say, "*Beware of Secret Societies.*" The foregoing inference is slandering the ashes of the patriotic and for ever beloved dead—it is defamatory to the lips of that chaste and holy man, whose whole life, with a single eye, was devoted to his country's good. Well may we say, he was a compound of righteousness, fitted by God as the special organ of liberty, and patron of virtue, and his name now fills the whole space in the hearts of American gratitude, and bound are we by every tie of honour to preserve unsullied the name of that apostle of liberty. His Farewell Address to the American people, contains not a single word from which even an inference of the kind can be drawn, nor can from any of his political writings. In his letter to W. Jay, he speaks against the democratic societies then forming in our country, in behalf of the Revolutionists of France, in which Washington refused to take a part, until they had established their independence. He expressly says, "democratic

societies then forming, which have for their object the control of government." Who will now presume to say that freemasonry then was known by the name of democratic societies, and they were the object of Washington's last and solemn warning? It is well remembered by thousands yet alive in Pennsylvania, that liberty poles were raised in almost every village in our state, with the motto of liberty floating high in the air, under which was inscribed, "France aided us with money and her bravest men—we will stand by her—Jay's treaty with England shall not be ratified—Washington is in error—down with the excise and stamp acts." These are the societies to which Washington had reference, and of which he expressed his fears.

Whereas, General Washington's acts, to this day, are regarded as authority, both in religion and politics, and aught calculated to detract from the just merits of this great and good man, should not be permitted to remain in doubt, by friends to our republic; more especially so, as his opinions have always had a moral influence over our elections, consequently, should alone be founded in what he actually said, word for word. As the Governor has again brought this question before the legislature, and its importance can be by none doubted, we pray the legislature to appoint a committee to wait on His Excellency the Governor of Pennsylvania, and solicit from him the source of information from which he derived his authority, as quoted in his late message to this House, as to the Father of our Country's last and solemn warning against that "spirit of lawless combination unknown in our open and equal institutions, and opposed to the genius of republicanism," and report the same, with such references to General Washington's Farewell Address, and other writings, as may place his words or allusions to freemasonry beyond the reach of doubt or cavil; and your petitioners will, as in duty bound, pray.

C. M. STRAUB.

JOHN SNYDER.

H. C. EYER.

When a motion was made by Mr. Ford,

That the said memorial be referred to a select committee.

Which was agreed to.

Whereupon,

Messrs. Ford, Dimmick, of Pike, Stark, Garretson and English, were appointed the committee.

A motion was then made by Mr. Spackman,

That the said committee be discharged from the further consideration of the subject.

The motion being under consideration,

A motion was made by Mr. Reed, of Philadelphia,

To postpone the further consideration of the same for the present.

Which was agreed to.

Monday, March 13, 1837.

M. Ford, from the committee to whom was referred a memorial from citizens of Union county, complaining of certain inferences in relation to the masonic and other secret societies, drawn by the Governor in his annual message, from the writings of Washington, made a report, No. 219; which was laid on the table.

Mr. Curtis called for the reading of the said report;

When a motion was made by Mr. Hopkins,

That the reading of the report be postponed until this afternoon; which was agreed to.

Same day.

Agreeably to order,

The report in relation to inferences drawn by the Governor, in his late message, from the writings of General Washington, was read.

REPORT OF THE COMMITTEE.

The committee appointed on the part of the House of Representatives, in conformity with the prayer of sundry citizens of Pennsylvania, complaining of certain inferences in relation to the masonic and other secret societies, drawn by the Governor in his annual message to the legislature, from the writings of Washington, and praying for the appointment of a committee to wait upon his excellency, for the purpose of ascertaining and reporting how far General Washington's Farewell Address, and other writings, sustain the same inferences, report:

That on the day succeeding their appointment, they addressed a letter to his Excellency the Governor, a copy of which is herewith subjoined, marked A., to which the answer, marked B., which is also subjoined, was shortly after returned. In conformity with the intimation therein contained, "that he would embrace the earliest occasion of leisure from other duties, to place the subject before them in the light which its importance seemed to him to demand," the Governor, a few days since, transmitted to your committee the evidences of his authority in using the language complained of in his late message, in the

communication marked C., hereunto annexed; which, together with this report, is respectfully submitted to the consideration of the House, without further comment.

A.

Representative Chamber, }
Harrisburg, January 21, 1837. }

DEAR SIR:

Yesterday morning the Speaker presented a memorial to the House of Representatives, signed by a few citizens of Pennsylvania, praying for the appointment of a committee on the part of that body, "to wait on his Excellency the Governor of Pennsylvania, and solicit from him the source of information from which he derived his authority, as quoted in his late message to the House, as to the Father of his Country's last and solemn warning against 'that spirit of lawless combination unknown to our open and equal institutions, and opposed to the genius of republicanism,' and report the same, with such references to General Washington's Farewell Address, and other writings, as may place his words or allusions to freemasonry beyond the reach of doubt or cavil."

In compliance with the prayer of the petitioners, the undersigned were appointed a committee for the purpose expressed in the said memorial, and in the performance of the duty thus assigned them, they herewith submit to your Excellency the above extract from the same, as presented to the House. In it you will find embodied all that for which the memorialists most earnestly pray, and which we most respectfully submit to your Excellency's consideration, for such action as you may think proper to take upon the subject.

With the highest respect, we are, sir,
Your most obedient servants,

GEORGE FORD, Jr.
WILLIAM ENGLISH.
WILLIAM GARRETSON.
HENRY STARK.
O. S. DIMMICK.

His Excellency JOSEPH RITNER,
Governor of Pennsylvania.

B.

Executive Chamber,
Harrisburg, January 23, 1837. }

GENTLEMEN :

I this day received your letter of the 21st instant, informing me that you have been appointed a committee on behalf of the House of Representatives, to obtain from me the authority on which, in my annual message to the legislature, I asserted that General Washington had sent forth his last and most solemn warning against "that spirit of lawless combination unknown to our open and equal institutions, and opposed to the genius of republicanism," which has acquired such influence in our days.

It will afford me much pleasure to comply with the request of the House of Representatives, thus made, through their committee. I shall embrace the earliest occasion of leisure from other duties to place the subject before them in the light which its importance seems to me to demand.

I am, gentlemen,

Very respectfully,

Your fellow citizen,

JOS. RITNER.

Messrs. George Ford, Jr.
William English,
William Garretson,
Henry Stark,
O. S. Dimmick.

C.

Executive Chamber,
Harrisburg, March 8, 1837. }

GENTLEMEN :

The annual message to the legislature, of December 6th, 1836, declares :—

That the chief evil of the times is "that spirit of lawless combination unknown to our open and equal institutions, and opposed to the genius of republicanism, against which the Father of his Country sent forth his last and most solemn warning :"

That "what was comparatively restricted and harmless in his day, has since assumed the dangerous character of regularly organized, oath bound, secret working, wide spread, and powerful societies."

And that "of these, some bearing more and some less of the features just enumerated, the society of freemasonry is the fruitful mother."

These opinions and statements of the message, have occasioned your appointment as a committee by the House of Representatives, "to wait on the Governor of Pennsylvania, to solicit from him the source of information from which he derived his authority as quoted in his last message to the House, as to the Father of our Country's last and solemn warning against 'that spirit of lawless combination, unknown to our open and equal institutions, and opposed to the genius of republicanism,'—and report the same, with such references to General Washington's Farewell Address and other writings, as may place his words or allusions to freemasonry beyond the reach of doubt or cavil."

No occurrence of my life ever afforded me greater pleasure than that of being called upon officially, to vindicate the memory of Washington from the stigma of adherence to secret combinations.

His name is so deservedly dear, and his example so powerful among the people of this nation, that the wide trumpeted misfortune of his unthinking youth, in becoming a freemason, has tended more to fasten upon us the evils of that society than all the jealous spirit of equality—the aroused power of the press—or the cry from the ground of spilled blood, has hitherto been sufficient to overcome. Even the practical renunciation of the last thirty-one years of his life, and his latest and most solemn precepts on the subject of lawless combinations, have failed to atone for his early indiscretion, or to remove the danger; and with Franklin, La Fayette, and many others, he, the chosen one of freedom—the foe of kings and the leader of the armies of Independence, is claimed to have passed down to the grave, the obedient servant of a skulking monarchy, and the sworn thrall of principles at war with the open practices of his whole glorious life.

If it be true, as the lamented Colden (himself one of the initiated) declared, that *many a mason became a great man, but no great man ever became a mason*, how nearly does it concern the youth of our country, from among whom their own merits must elect her future great men, to pause and reflect before they commit their present standing and future reputation to the keeping of a society which, for its own cold-hearted and selfish purposes, could immolate even the fame of Washington at the shrine of its abominations. From the same flowers that bestow honey on the bee, and shed fragrance on the air, it is said the wasp extracts poison. Thus the name of Washington,

which has become the watchword of liberty and of national independence over the world, is degraded into the office of a masonic gull-trap at home.

Each votary of the order, when pressed by the weight of reason, so easily brought to bear against him by the weakest advocate of democratic equality, answers every objection, by repeating the name of "GRAND MASTER WASHINGTON."

Newspaper editors seem to have in stereotype, as a standing answer to all arguments, and a spell to charm down all charges against the craft, the names of *Washington*, *Franklin*, and *La Fayette*.

Masonic orators, from the declaimer of a bar-room meeting to the masonic occupant of the sacred desk, and the legislative seat, alike conclude their discourses with the names of *Washington*, and the other heroes and sages of the Revolution.

Not only do masons thus in general terms claim the authority of his name, but they even designate with particularity the masonic offices he held—the lodges over which he presided, and the continuance and degree of his devotion to the order; nay, some of them go so far as to show the very "attire which he often wore as a mason," and the *mallet* which he used as Master.

The Hon. Timothy Bigelow of Massachusetts, in an oration delivered at the funeral obsequies solemnized in honour of General Washington's memory, by the Grand Lodge of that state, on the 11th of February, 1800, made use of the following language:—"He (Washington) cultivated our art with *sedulous attention*, and never lost an opportunity of advancing the interests or promoting the honour of the craft."—"The information received from our brethren who had the happiness of being members of *the lodge over which he presided many years*, and of which *he died the Master*, furnish abundant proof of his *persevering zeal* for the prosperity of the institution. Constant and punctual in his attendance, scrupulous in his observance of the regulations of the lodge, and solicitous at all times to communicate light and instruction, he discharged the duties of the chair with uncommon dignity and intelligence in all the mysteries of our art. We see before us the *very attire which he often wore as a mason*."

The American edition of Preston's *Masonry*, asserts that "the society of freemasons, in America, continued to flourish under the auspices of General Washington, who continued his patronage to the lodges *until his death*."

Masonry has published a letter from him to King David's Lodge, of Newport, R. I., without date, but said to be written in August, 1790, in which he is made to say, "I shall always

be happy to advance the interests of the society, and to be considered by them as a deserving brother."

Four other letters purporting to be from him, have also been published by masons, all without dates; one to the Grand Lodge at Charlestown, two to the Grand Lodge of Massachusetts, and one to the Grand Lodge of Pennsylvania, all lauding the institution.

Andrew Jackson, late President of the United States, when invited in March, 1830, by a body of masons to join in a masonic pilgrimage to the tomb of the Father of his country, thus replied: "The memory of that *illustrious Grand Master*, [Washington,] cannot receive a more appropriate honour than that which religion and masonry pay it, when they send their votaries to his tomb, fresh from the performance of acts which THEY consecrate."

General Tallmadge, of New York, asserted in a letter published in the winter of 1831-2, "that Washington had often presided in Poughkeepsie Lodge."

Having thus stated both the general and particular claims of masonry upon the name and fame of Washington, I shall proceed to disprove them.

As to Washington's early masonry, the following incident will be sufficient:

In 1830, the Rev. Ezra Styles Ely, D. D., editor of a religious newspaper, called the *Philadelphian*, was charged, in some of the prints of the day, with being a mason. In an editorial article on the subject, contained in the number of that paper dated July 23, 1830, he relates the following important anecdote:

"In reply to all this, I would assert, that I never was a mason, and never expect to be.* Hitherto I have never advocated nor opposed masonry, unless it be in the relation of a conversation which passed between General Washington and Governor Jonathan Trumbull, the second, which the latter more than once repeated to my father. The latter, when aid-de-camp to the former, asked him if he would advise him to become a mason. General Washington replied, 'that masonry was a benevolent institution which might be employed for the *best or worst* of purposes; but that for the most part it was merely *child's play*, and he could *not give him any advice on the subject*.'"

On the question of his having been the Master or Grand Master of a lodge, the following proofs will not be disputed. The first document is an extract from the records of King David's Lodge, in Newport, R. I., the authenticity of which has been thus established:

* Dr. Ely is, and has been, Grand Chaplain to the Grand Lodge for several years.

An action of trover was brought by the officers of St. John's Lodge, the successor of King David's Lodge, to recover those records from Dr. Benjamin Case, who claimed to be Master of the Lodge, in the progress of which they were proved to be the original records, and Dr. Case was ordered to restore them to St. John's Lodge, or pay \$300 damages. The money was paid, and the records retained for the good of the country. This is the extract :

"Regular lodge night, held at the house of Mr. James Tew, Wednesday evening, the 7th February, 1781—5781."

"A motion was made, that as our worthy Brother, His Excellency General Washington, was daily expected among us, a committee should be appointed to prepare an address, on behalf of the lodge, to present to him. Voted that the Right Worshipful Master, together with Brother Seixas, Peleg Clark, John Handy and Robert Elliott, be a committee for that purpose, and that they present the same to this lodge, at their next meeting, for their approbation."

"At a lodge, held by request of the Right Worshipful Master, February 14, 1781—5781."

"The committee appointed to draft an address to our worthy Brother, His Excellency General Washington, report, *that on inquiry they find General Washington not to be a Grand Master of North America, as was supposed, nor even master of any particular lodge.* They are therefore of opinion, that this lodge would not choose to address him as a private brother, at the same time, think it would not be agreeable to our worthy brother to be addressed as *SUCH.*"

"Voted that the report of the committee be received, and that the address be entirely laid aside for the present."

The other document is a reply by Washington, to a letter he had received from the Rev. G. W. Snyder, of Fredericktown, Maryland, on the danger to be apprehended from the spread of Illuminism and Jacobinism in this country. The letter, in which was the following passage, "upon serious reflection, I was led to think that it might be within your power to prevent the horrid plan from corrupting the brethren of the English lodges *over which you preside,*" was accompanied with a copy of Robinson's proofs of a Conspiracy" for the General's use.

Mount Vernon, 25th September, 1798.

"The Rev. Mr. Snyder:

SIR,—Many apologies are due to you for my not acknowledging the receipt of your obliging favour of the 22d ult., and for

not thanking you, at an earlier period, for the book you had the goodness to send me.

"I have heard much of the nefarious and dangerous plan and doctrines of the Illuminati, but never saw the book until you were pleased to send it to me. The same causes which have prevented my acknowledging the receipt of your letter, have prevented my reading the book hitherto, namely, the multiplicity of matters which pressed upon me before, and the debilitated state in which I was left, after a severe fever had been removed, and which allows me to add little more now than thanks for your kind wishes and favourable sentiments, except *to correct an error you have run into, of my presiding over the English lodges in this country. The fact is, I preside over none, nor have I been in one more than once or twice within the last thirty years.* I believe, notwithstanding, that none of the lodges in this country are contaminated with the principles ascribed to the society of the Illuminati.

With respect, I am, Sir,
Your ob't humble servant,

GEO. WASHINGTON."

On the 17th of October, in the same year, Mr. Snyder wrote a second letter to Washington, and received a reply, dated October 24th, pretty much in the same terms.

The authenticity of the correspondence is thus proved :

"Boston, November 22, 1832.

"I hereby certify, that I have compared a letter from the Rev. G. W. Snyder to General Washington, dated August 22d, 1798, and two letters from General Washington to Mr. Snyder, dated September 25th, and October 24th, of the same year, as printed in the "Proceedings of the Third Anti-Masonic State Convention," with the recorded copies in General Washington's Letter Books, obtained by me at Mount Vernon, and I find them printed exactly as there recorded, except Mr. Snyder's letter, in which the word 'secret' is omitted in one place, and the words 'on this terrene spot' in another. General Washington's letters to Mr. Snyder are exactly printed throughout.

JARED SPARKS."

With respect to the letter said to have been written by him to King David's Lodge, in 1798, and to the four others, the Grand Lodges of Charleston, Massachusetts, and Pennsylvania, and which are relied on to establish his devotion to masonry till his death, it may be remarked :

1st. That three of them, viz.: that to King David's Lodge, and the two to the Grand Lodge of Massachusetts, are without date; a circumstance wholly unprecedented in the whole correspondence of the writer, who, above all other men, was noted for attention to method and form in his writings.

2d. That though General Washington caused to be carefully copied in books kept for that purpose, all his letters on every subject, no trace whatever of any of the five letters under consideration, nor any letters to any other lodge or masonic body whatever, are to be found among the records of his correspondence.

3d. That the originals of none of them have been seen out of the lodge in open day, though the officers of at least the Grand Lodge of Massachusetts, have been publicly called on to produce and submit them to the examination of Jared Sparks, Esq., who, from his connexion with the Washington correspondence, is supposed to be best qualified to ascertain their authenticity.

The following letter from Mr. Sparks to the chairman of the committee of citizens of Massachusetts, who had called on the Grand Lodge to submit the letters to his inspection, is decisive on the two last of these points.

"Boston, February 18, 1833.

"SIR,—I received this morning your letter of the 15th instant, in which you inquire :

"Whether I have yet seen or had in my possession any original letter or letters, in the handwriting of General Washington, addressed to any body of men denominating themselves freemasons.

"In reply, I can only state that I have *seen no letters from General Washington of the kind described in yours*, nor received any communication on the subject, either verbal or written.

"I am, Sir,

"Very respectfully,

"Your ob't. servant,

"JARED SPARKS."

If corroboration were required, it is furnished by the following letter from Chief Justice Marshall, in reply to one from citizens of Massachusetts, inquiring of him whether, as biographer of Washington, he knew of the existence of any authentic originals or copies of letters addressed by Washington to masonic bodies. The same persons also inquired whether the Chief Jus-

tice had declared the institution of masonry to be "a jewel of the utmost value" &c., &c.

"Richmond, October 18, 1833.

"SIR,—Your letter of the 11th, transmitting a resolution of the Anti-Masonic Convention of the state of Massachusetts, passed the 13th of last September, has just reached me. The flattering terms in which that resolution is expressed, claim and receive my grateful acknowledgments.

"The circumstances represented as attending the case of Morgan were heard with universal detestation, but produced no other excitement in this part of the United States than is created by crimes of uncommon atrocity. Their operation on masonry, whatever it might be, was silent, rather arresting its progress and directing attention from the society, than inducing any open, direct attack upon it. The agitations which convulse the North did not pass the Potomac. Consequently an individual so much withdrawn from the world as myself, entering so little into the party conflicts of the day, could feel no motive, certainly I felt no inclination, to volunteer in a distant conflict, in which the wounds that might be received would not be soothed by the consoling reflection that he suffered in the performance of a necessary duty. I never did utter the words ascribed to me, nor any other words importing the sentiment they convey. I never did say '*Freemasonry is a jewel of the utmost value, that the pure in heart and life can only appreciate it fully, and that in a free government it must, it will be sustained and protected.*' The fact mentioned in the resolution, that I have been in a lodge *but once*, so far as I can recollect, *for nearly forty years*, is evidence that I have no disposition to volunteer in this controversy as the zealous partisan which this language would indicate. In fact I have sought to abstain from it. Although I attach no importance to the opinions I may entertain respecting masonry, yet I ought not to refuse, on application, to disavow any expressions which may be ascribed to me that I never used. I have said that I always understood the oaths taken by a mason, as being subordinate to his obligations as a citizen to the laws, but have never affirmed that there was any positive good or ill in the institution itself.

"The resolution also inquires 'whether, as the friend and biographer of Washington, I have in my possession or recollection any knowledge of any acts of General Washington, or any documents written by him to masonic bodies, approving of masonry?'

"The papers of General Washington were returned, many years past, to my lamented friend, his nephew, and are now, I believe, in the possession of Mr. Sparks. *I do not recollect ever to have heard him utter a syllable on the subject.* Such a document, however, not being of a character to make any impression at the time, may have passed my memory.

"With great respect,

"I am, Sir,

"Your ob't. servant,

"To John Bailey, Esq."

"J. MARSHALL.

These are the proofs of Washington's views in relation to masonry, which can be judicially established, if the House of Representatives raise a committee authorized and disposed to make the investigation, if the committee be vested with power to send for persons and papers, and if they be sustained by the House in the exercise of the legitimate authorities requisite to a legislative investigation. The conclusion to which these proofs lead are :

1. That in 1768 General Washington had ceased regular attendance at the lodge.* This is proved by his letter to Mr. Snyder.

2. That so far back as about the year 1780, he had become convinced at least of the inutility of freemasonry, and called it "child's play." This is established by his reply to Governor Trumbull.

3. That on the 25th of September, 1798 (one year and four months before his death), his opinions on the subject of freemasonry remained unchanged from what they were thirty years before, when he was only thirty-six years old. This is established by his letter to Mr. Snyder.

4. That up to February, 1781, as appears by the records of King David's Lodge, and up to the 25th September, 1798, as appears by his letter to Mr. Snyder, he had not been "Grand Master of North America, nor even Master of any particular lodge."

5. That in 1781, as appears by the same record of King David's Lodge, it was not agreeable to him to be addressed *even as a private mason.*

6. That all the letters said to be written by Washington to lodges are spurious. This is rendered nearly certain : *First*, by the non-production of the originals : *Second*, by the absence of copies among the records of his letters : *Third*, by their want of

* Dec. 28, 1778, Washington appeared in a masonic procession in Philadelphia, supported by the G. M. and his deputy.

dates: *Fourth*, by the fact that his intimate friend and biographer, Chief Justice Marshall (himself a mason in his youth), says in his letter just given, that *he never heard Washington utter a syllable on the subject*—a matter nearly impossible, if Washington had for years been engaged in writing laudatory letters to the Grand Lodges of South Carolina, Pennsylvania, and Massachusetts.

But placing all these proofs out of view, and trying the claims of masonry upon him, merely by his general conduct and character, can it be imagined that the *republican* Washington, while engaged in the perilous contest of seven years, to establish in America a republican government, and secure the equal rights of the people against the nobility and monarchy of Great Britain, could favour a body of sworn devotees of aristocracy, whose leaders assumed to themselves and promulged their right to the titles of "EXCELLENT GRAND KING—MOST EXCELLENT GENERAL GRAND HIGH PRIEST—KNIGHT OF REDEMPTION—KNIGHT OF CHRIST—KNIGHT OF THE MOTHER OF CHRIST—KNIGHT OF THE HOLY GHOST—KING OF HEAVEN—*Most powerful Sovereign Grand Commander and Sovereign Grand Imperator General* of the thirty-third degree!" and the like profane, pompous, and ridiculous titles, at the mention of which the imperial titles assumed by Napoleon and Iturbide sink into insignificance?

Can it be imagined that the *virtuous* Washington could cherish a society whose members, in some of its degrees, take oaths to keep each other's secrets, "*murder and treason not excepted*;" and bind themselves, by horrid imprecations, to extricate each other from difficulties, "whether they be *right or wrong*?"

Can it be imagined that the *patriotic* Washington could countenance a combination, whose book of constitutions lays down the maxim, that although a brother (one of the band) be a *rebel* against the State, yet "if convicted of *no other crime*, this *cannot expel* him from the Lodge, and his relation to it remains *indefeasible*?"

Can it be imagined that the *religious* Washington could foster an order of men who, at their midnight initiation of members of the *arch* Royal Degree, personate the Great Jehovah in the awful scene of the Burning Bush; and who, in another degree, mock the most sacred rite of Christianity, by drinking wine from a human skull?

Would the belief that the *republican*, *virtuous*, *patriotic* and *religious* Washington could cultivate or cherish such a society,

be less sacrilegious to his memory, than it would be shocking to the world to inflict at this time on his sacred remains, some of the penalties of masonry, on those who renounce the order—to tear his revered body from Mount Vernon, “to become a prey to wild beasts of the field, and vultures of the air, or bury it in the rough sands of the sea, a cable-tow’s length from the shore, at low water mark, where the tide ebbs and flows twice in twenty-four hours”—or lock it up for seven days in an American fortress, under the American flag, and then plunge it at midnight into the torrent of the Niagara?

When Washington was a boy and a young man, he acted as youths usually do; fond of novelty and induced by curiosity. But to suppose that in his maturer years, his feelings or his judgment were tickled and caught by the baby clothes of masonry, its childish mummeries and harlequin exhibitions, would be anything else than a manifestation of respect and reverence for his character and memory.

He became a mason when young, and was ignorant of the nature and tendency of the order, till after he had taken the oath to secrecy and fidelity for ever. At a later period of life, when engaged in the arduous struggle for American liberty, experience, reflection, and observation, manifested to him the full character of masonry. But if he had then rashly and publicly renounced and denounced a society with whom defamation is a system, and vengeance is a sworn duty, his reputation, and perhaps his life, would have been the forfeit. That single event might have caused the thirteen American provinces to remain bound for years at the footstool of the monarch of Britain.

Having thus shown from masonic records; from his own writings; from the recollections of his contemporaries; from the knowledge of his biographers; and from his whole life and character, the nature of his feelings towards freemasonry, and also the probable reason why he did not, at an early day, *denounce* the society, as well as withdraw from it, the question may fairly be asked: Did he take no means to guard his country from the evils of such combinations? He did. He who never shrank from danger when its encounter could serve his fellow citizens, took the most effectual means, and embraced the most solemn occasion, to place his testimony against them on lasting record. In his Farewell Address of September, 1796, we find these warnings, which cannot be mistaken.

“All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular de-

liberations and actions of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency. They serve to organize faction; to give it an artificial and extraordinary force; to put in the place of the delegated will of the nation, the will of the party, often a small but artful and enterprising minority of the community; and, according to the alternate triumphs of different parties, to make the public administration the mirror of the ill-concerted and incongruous projects of faction rather than the organ of consistent and wholesome plans, digested by common councils, and modified by mutual interests."

"However combinations or associations of the above description may now and then answer popular ends, they are likely in the course of time and things to become potent engines, by which cunning, ambitious, and unprincipled men, will be enabled to subvert the power of the people, and to usurp for themselves the reins of government; destroying afterwards the very engines which have lifted them to unjust dominion."

It will be perceived that Washington here makes no express mention of freemasonry. It would have been undignified in him to have alluded by name to any particular society; especially to one whose bloated existence was even then marked with its own destruction, although it could count back to a bar-room birth in an obscure tavern of London, in the year 1717, and whose only chance of immortality would be such a mention by him, as loathsome insects are sometimes found preserved in the purest amber. No. His last testament to his country, which will endure as long as liberty shall be cherished among men, was not to be marked with the ephemeral name of a society which forms only one of the temporary excrescences of the time. Neither his address to America was to be thus disgraced, nor masonry thus honoured. In that address his object was to deal with general and immutable truths, and the fundamental principles of our government. His remarks on the subject of combinations and associations, are therefore applicable to every description of them, past, present, and to come, whether they be sworn or unsworn, foreign or domestic, secret or open.

Upon a deliberate consideration of all the facts and circumstances which have been detailed and referred to, I believe that no impartial and unprejudiced mind will doubt but that freemasonry, with all other combinations calculated to "control, counteract, or awe the regular deliberations of the constituted authorities," was denounced, and was intended to be denounced

by Washington in his Farewell Address to the people of the United States.

Masonry, with the hope of sheltering itself from exposure, and averting the certain destruction that awaits it from the righteous sentence of the American people, points unceasingly to the name of the illustrious men who may once have belonged to the order, and for ten years has been ringing the change on the names of Washington, Franklin, and La Fayette. The views of Washington can be judged by his actions and language just exhibited. Franklin and La Fayette have left behind them scarcely less clear and unequivocal evidence of their disapprobation of masonry.

When a number of masons and others, soon after the revolutionary war, endeavoured to establish an order of nobility in this country, under the name of the Cincinnati, with the specious guise of preserving the memory of the deeds of heroism to which that glorious time gave birth, the project was crushed almost in its origin, and the whole scheme rendered supremely ridiculous, in the eyes of American people, by the wit, the ridicule, and the argument of Franklin and Jefferson—those apostles of liberty and democracy. And when Franklin was consulted by a relation on the propriety of his becoming a mason, the sage replied with his characteristic humour and candour, “one fool in a family is enough.” To which may be added the remarkable fact, that in all his writings, particularly in his memoirs of his own life, not a single mention is made of his connexion with the craft. Every one who has read his life, must remember with what exactness every occurrence of his varied history is related. Why then is it that no notice is taken of his masonic membership? The reply is prompt. He did not wish posterity to be informed of the fact. Had he deemed it an honour, or the society even harmless in its effects, the case would have been different.*

When the justly popular La Fayette was in this country in 1824 and '5, masonry, gratified at the circumstance of his having become a mason in his youth, dragged him, in every town he visited, to halls and garrets wherever a lodge could be assembled.

* In Watson's *Annals of Philadelphia*, page 614 of the octavo edition of 1830, is found the description of an outrage attended with loss of life, committed under the name of masonry, in which it was attempted to implicate Franklin. He, of course, successfully repelled the charge, but it would be useful to investigate the matter fully, to ascertain whether his dislike of the order may not then have commenced or have been confirmed.

Yet the contempt in which he held masonry, and the disgust he felt at the desire of its devotees to show off their robes and jewelry at the expense of his comfort and convenience, were not concealed. They are depicted in the following passage from that very candid, elaborate, and able work, "Letters on Masonry and Anti-Masonry, addressed to John Q. Adams, by William L. Stone, of New York," himself an adhering mason.

"This reminds me of a remark made by General La Fayette, at the time the masons were pulling the good old General about in this city, striving among each other for the honour of giving him some of the higher degrees. 'To-morrow,' he said, '*I am to visit the schools; I am to dine with the Mayor; and in the evening, I suppose, I am to be made VERY WISE by the freemasons.*' I never shall forget the arch look with which he uttered the irony."

If masons be thus free in the use of the names of Franklin and La Fayette, although these distinguished men in reality held masonry in derision, it is not surprising that they should use the name of Washington in the same manner, and with equal injustice, to uphold the tottering fabric of the society.

The proneness of masons to appropriate to their association the character and names of great men, is strikingly exemplified in the fact that some of them have not hesitated publicly to charge the illustrious founders of democracy, Jefferson and Madison, with having been masons. Moses Richardson, the Grand Treasurer of the Grand Encampment of Massachusetts and Rhode Island, at the investigation of masonry held in Rhode Island, in December, 1831, and January, 1832, testified, *that all the Presidents of the United States except two (the two Adams's) were masons.* And the Reverend Bernard Whitney, the orator at the dedication of what is called a masonic temple, at Boston, in June, 1832, made the same assertion on his individual authority.

The whole of Jefferson's life, devoted to the cause of liberty and the equal rights of man, and his zealous and powerful exposure in all his writings of all aristocratic combinations and associations, are quite sufficient to free his name and character from the imputation of being a mason. He thus writes on privileged societies, in a letter dated April 16, 1784, to General Washington, who had requested his opinion on the subject:

"The objections of those who are opposed to the institution (Cincinnati) shall be briefly sketched. You will readily fill them up. They urge that they are against the confederation—against the letter of some of our constitutions—against the spirit of all

of them: that the foundation on which all of these are built, is the natural equality of man, the denial of every pre-eminence but that annexed to legal office, and particularly the denial of a pre-eminence by birth. That however, in their present dispositions, citizens might decline accepting honorary instalments into the order, a time may come when a change of dispositions would render these flattering, when a well-directed distribution of them might draw into the order all the men of talents, of office, and of wealth, and in this case, would probably procure an engraftment into the government; that in this they will probably be supported by their foreign members, and the wishes and influence of foreign courts; that experience has shown that the hereditary branches of modern governments are the patrons of privilege and prerogative, and not of the natural rights of the people, whose oppressors they generally are; that besides these evils, which are remote, others may take place more immediately; that a distinction is kept up between the civil and military, which it is for the happiness of both to obliterate; *that when the members assemble they will be proposing to do something, and what that something may be, will depend on actual circumstances; that, being an organized body, under habits of subordination, the first obstruction to enterprise will be already surmounted; that the moderation and virtue of a single character have probably prevented this revolution from being closed as most others have been, by a subversion of that liberty it was intended to establish; that he is not immortal, and his successor, or some of his successors, may be led by false calculations into a less certain road of glory.*"

As to Madison, he fortunately lived long enough to learn the enormities of masonry, and its aptitude at enrolling among its worshippers the names of eminent men who were all their lives entire strangers to its *principles*, its *rites*, and its *fruits*.

He thus replied to a friend who informed him of some of the doings of the fraternity, and who inquired whether he was or ever had been a mason:

"Montpelier, January 24, 1832.

"DEAR SIR,

"I received long ago your interesting favour of the 31st October, with the pamphlet referred to, and I owe an apology for not sooner acknowledging it. I hope it will be a satisfactory one, that the state of my health, crippled by a severe rheumatism, restricted my attention to what seemed to have immediate claims upon it; and in that light I did not view the subject of your

communication; ignorant as *I was* of the true character of masonry, and little informed as I was of the grounds on which its extermination was contended for; and incapable as I was and am in my situation of investigating the controversy.

"I never was a mason, and no one, perhaps, could be more a stranger to the principles, rites, and fruits of the institution. I had never regarded it as dangerous or noxious; nor, on the other hand, as deriving importance from anything publicly known of it. From the number and character of those who now support the charges against masonry, I cannot doubt that it is at least susceptible of abuses, outweighing any advantages promised by its patrons. With this apologetic explanation, I tender you, sir, my respectful and cordial salutations.

JAMES MADISON."

If masons could thus, in defiance of truth and justice, force to the aid of sinking masonry the popular democratic names of Jefferson and Madison, who never belonged to the order, need we wonder that they should use the reputation of Washington with equal injustice, for the same purpose, merely because he had in his youth been a mason?

When a man of distinguished merit dies, if at any time he had been a mason, although he may have abandoned the lodge the greater part of his life, masons immediately seize his name to add to the list of great men that belonged to the society, and ever after use it to allure new dupes to the fraternity.

The late Chief Justice Marshall, William Wirt, and Cadwalader D. Colden (the friend and biographer of Fulton), had all been masons in their youth. If they had died before the masonic murder of Morgan aroused the attention of the people to the tendency and the acts of masonry, they would have been enrolled by masons among the great men of the order, and the public ear would have been deafened with the chime of Marshall, Wirt, and Colden, as it was with the changes rung on the names of Washington, Franklin, and La Fayette.

But, fortunately for truth and liberty, they survived that crisis in the progress of our free institutions. Yet attempts to appropriate some of them *masonically* have not been wanting. In August, 1833, an eastern paper stated that Judge Marshall said "that freemasonry was a jewel of the utmost value; that the pure in heart and life could only appreciate it fully; and that in a free government it must, it will be sustained and protected." This publication was made in Massachusetts, upwards of five hundred miles from Richmond, where the judge resided, and he was at that time about seventy-eight years of age. If he had

never heard the assertion, or if hearing of it he had deemed it too absurd to merit notice, then at his death (which in the course of nature could not be remote) the publication would have been assumed as true by every lodge, chapter, and encampment throughout the United States. They would have alleged triumphantly that the story was published in the lifetime of the chief justice, and that he never denied its correctness.

But, happily, as is seen from his letter of October 18, 1833, before referred to, the publication was seen by him, and most explicitly denied; and the important facts added, that he had not been in a lodge but *once for forty years*, and that he never "affirmed that there was any positive good or ill in the institution itself."

In September, 1831, the illustrious and pious Wirt published to the world that he had not been in a lodge for more than thirty years, and that he considered masonry "at war with the fundamental principles of the social compact, *treason against society*, and a wicked conspiracy against the laws of God and men, *which ought to be put down.*"

In May, 1829, Colden addressed to a meeting in New York, a long, most valuable, and interesting letter on the subject of masonry, in which he says, "It is true that I have been a mason a great number of years, and that I held very high masonic offices and honours. It is equally true, that I have for a long time ceased to have any connexion with the institution, because I have believed, and do now believe, it is productive of much more *evil* than *good*. It is also true that I have on no fit occasion hesitated to express this sentiment. I have long entertained my present opinion, that a man who would eschew all evil should not be a freemason—*Indeed I have never known a great mason who was not a great fool.*"

Since the publication of these letters, the sentiments of masonry towards Marshall, Wirt, and Colden, appear to have been not a little changed. No aproned or mitred processions accompanied their bodies to the grave; no mallets, crowns, compasses, and acacia were displayed at their funerals; no masonic orations commemorated the fact that they had ever belonged to the order. Their mortal remains were consigned to the earth with the dignified simplicity of plain republicans.

No one can doubt that, if Washington had lived within the last few years, his public relation to masonry would not have been different from that of Marshall, Colden, and Wirt.

And even before 1799, the period of his decease, if masonry had ventured to hold him up before the American people as a supporter of their order, they would have been spurned with

indignation. For even so far back as 1780, he called masonry "child's play," as has been already shown; he subsequently announced to the committee of right worshipfuls of King David's Lodge, that *it was not agreeable to him to be addressed as a mason*. And in 1798, he was prompt and most decisive in correcting the erroneous supposition of the Reverend Mr. Snyder, that he presided over the lodges of this country: and added, that he presided over no lodge, and had not been in one more than once or twice for thirty years. It was not till after death had silenced the lips of Washington, that masons dared to trumpet him to the world as a devotee of masonry, and to exhibit the masonic attire, and mallets, and cable tows, which they pretended he had had in frequent use, and held in awful veneration.

I have thus complied with the request of the House, more at length than was at first intended, but not more fully than the exceeding great importance of the subject seemed to demand. I cannot, however, dismiss it, without calling on the legislature to adopt the proper measures for removing the abomination of freemasonry from the land.

Putting aside all other objections, the desecration and invalidation of oaths, which it inevitably produces, should cause a moral and religious people to banish it for ever. In the words of Washington, to be found in another part of the Farewell Address, "*Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in the courts of justice.*"

To this may be added the opinion of our own Snyder, contained in his annual message of December 5, 1816. "The frequency of oaths, and the levity with which they are commonly administered, on occasions trifling and unnecessary, beget indifference and irreverence for the most awful appeal which the creature can make to his Creator. This has not only a most pernicious influence upon the morals and the order of society generally, but it causes the commission of numerous injuries by perjury. *This abomination in our land*, it is feared, will increase while oaths are uselessly multiplied, and so long as the distinction between merely moral and constructively legal perjuries, shield the perjured against prosecution and deserved punishment."

If such were the opinions of Washington and Snyder on the irreverent and unnecessary administration of oaths, at the time when the masonic penalties attached to them were either unknown to the people, or believed not to be intended for actual execution, what would they not now say, when the judicial proceedings of the country bear ample record, both of the correct revelation of

the oaths, and of their literal construction in practice, and of the actual infliction of the penalty for violation? Disregard of the obligation to "always hail, ever conceal, and never reveal" any of the mysteries of freemasonry, produced the murderous infliction of the proper masonic penalty, viz., the destruction of life (most probably in literal accordance with the oath), and the committal of the body to a watery grave. This inhuman outrage in its turn brought into action the oath of a higher degree, which binds masons to assist each other "whether they be right or wrong," under dread, no doubt, of the more fearful penalty annexed. And this again accomplished that concealment of "murder" by witnesses, and that perpetration of "treason" to law and justice by peace officers, jurors, and judges, which seem to be the very perfection of masonry in the Arch Royal Degree, the conception of whose enormous penalty is disgraceful and horrible to humanity. Nothing but the absolute fear of the infliction of such penalties, could for a moment reduce an honest mind even to silent acquiescence in the binding force of such unlawful and immoral oaths. These things are not mere surmise.

Whatever may be the proceedings of the legislature now or hereafter, on the subject of extrajudicial oaths and secret societies, I hope, with the blessings of Providence on my exertions, to be able when resigning my charge, to join in the honest boast of the democratic Findlay, in his last executive message of December, 7, 1820, to the legislature.

"My public life," said he, "has no doubt been clouded by many errors of the judgment, but in reviewing the numerous intrinsic difficulties which pertain to the exercise of an extensive patronage, and especially when an inordinate avidity for power and emolument was so prevalent, I shall always regard it as a source of high satisfaction, that every attempt on the part of ambitious individuals, or SECRET ASSOCIATIONS, to exercise an unconstitutional control over the executive authority of the Commonwealth, has been successfully resisted during the period those functions have been intrusted to my care."

I am, gentlemen,

Very respectfully,

Your fellow citizen,

JOS. RITNER.

To Messrs. Ford,	} Committee.
English,	
Garretson,	
Stark,	
Dimmick,	

After the reading of the report, a motion was made by Mr. Watts,

That 5000 copies in the English language, and 3000 copies in the German language, of the said report, be printed for distribution.

The motion being under consideration,

A motion was made by Mr. Garretson,

To amend the same, by striking therefrom "5000," and inserting in lieu thereof "3000," and by striking therefrom "3000," and inserting in lieu thereof "2000."

When a motion was made by Mr. Darsie,

To amend the amendment, by striking therefrom "3000 copies in the English language, and 2000 copies in the German language," and inserting in lieu thereof "the usual number of copies."

And on the question, Will the House agree so to amend the amendment? The yeas and nays were required by Mr. Watts and Mr. M'Ilvaine of Philadelphia, and are as follows:

Yeas—Messrs. Alricks, Beatty of Crawford, Boyer, Brawley, Cooley, Coplan, Crawford, Curtis, Darsie, Dimock of Susquehanna, English, Erdman, Espy, Gilmore, Harman, Hasson, Hill, Hinkson, Hopkins, Hughes, James, Johnson, Leech, Lewellen, Longaker, M'Clelland, M'Curdy, Rambo, Reed of Bedford, Reed of Philadelphia, Reynolds of Luzerne, Reynolds of Westmoreland, Rheiner, Shearer, Sheetz, Shortz, Stark, Sturgeon, Taylor of Lycoming, Thompson, Woodburn, Yearick, Yost, Dewart, Speaker—45.

Nays—Messrs. Beale, Beaty of Mercer, Brooks, Carnahan, Chamberlain, Collins, Cunningham, Diller, Duncan, Etter, Fegely, Ferguson, Flanagan, Fling, Ford, Frederick, Fries, Garretson, Gorgas, Hammer, Harshe, Jackson of Berks, A. Kauffmann, A. I. Kauffman, Lehman, M'Ilvain of Chester, M'Ilvaine of the city, Miller, Morton, Mowry, Oliver, Park, Parker, Picking, Richardson, Sebring, Smith, Snyder of Philadelphia, Spackman, Stevenson, Taylor of Indiana, Trego, Tyson, Watts, Weidman—44.

So the question was decided in the affirmative.

And the amendment as amended was agreed to.

And on the question, Will the House agree to the motion as amended? The yeas and nays were required by Mr. Reed of Philadelphia, and Mr. Rheiner, and are as follows: yeas 62, nays 18.

So the question was decided in the affirmative.

Thus ended the grand finale of the anti-masonic tragedy: a

tragedy in which were involved civil liberty, the constitution, the rights of the people, and the free institutions, not only of our state, but of our country. Its final event was a miserable catastrophe, mournful, calamitous, sorrowful. It was mournful, because the principal actors in the drama became troubled and uneasy, inasmuch as the inward monitor "conscience" told them in the whispers of the long night, that their efforts to destroy the rights and liberties of the people were about to prove abortive; and that consequently all the odium and all the hatred of every citizen jealous of those very rights would be visited upon them; and subsequent events have illustrated this position. Where are the men who sought the downfall of the masonic institution? Prior to this period they were looked upon as honourable men, and as honourable men they were promoted to places of honour and of profit. For their many good acts, the people were willing to award them their meed of praise; but that praise is now turned into censure. No man, no politician, will do them reverence. Honour, virtue, reputation, are all lost—have all been sacrificed upon the altar of political anti-masonry; and it is a mournful reflection, that while the good deeds of these actors are forgotten, their names are encircled with infamy, perfidy, and treachery.

Many reasons may be adduced why the mass of the people have arrived at this conclusion, and among the number I need but quote the most prominent. I refer to the diabolical and wicked attempt which was made by Governor Ritner and his friends to establish several points, and among the number that George Washington had ceased regular attendance at the lodge in 1768, and that all the letters written by Washington to lodges are spurious. The heart that could conceive such sentiments, and the hand that could write them, is in the possession of a heart and a hand who could profanely enter the tomb of our Saviour, take from his sacred body the winding-sheet, and sell it for a penny a yard, or barter the liberties of our country for a less price than Judas did when he sold his Lord and Master. We are rejoiced, however, that we have it in our power to expose the "Vindication of General Washington," as given by Governor Ritner, and published throughout the length and breadth of our land. This "Vindication" we have given entire, so that every man can read the malice that shows itself in almost every line. To refute every sentence I refer to that able address which was delivered by M. W. Benjamin B. French, Esq., G. M. of the G. L. of the District of Columbia, on the laying of the corner-stone of the Washington Monument, July 4, 1848, and the appro-

private remarks made thereon by Brother C. W. Moore, in his *Freemasons' Monthly Magazine*. The address reads as follows:

MY RESPECTED BRETHREN OF THE MASONIC FRATERNITY AND
FELLOW CITIZENS:

Why have we assembled here to-day? What means this immense crowd around us? For what, beneath a July sun, on the anniversary of the birthday of a nation, has this vast multitude come up, as came Israel of old, to the dedication of the temple of the Lord?

We are here assembled to perform a duty, which, were it possible, twenty millions of people would, without a whisper of dissent, assemble here to-day to witness, for it would be but the homage due to the memory of one whose name shall live in every American bosom, as long as our great and glorious union shall exist.

We are about to lay the foundation-stone of a national monument, here in the city that bears his name, at the seat of the general government, which his exertions established, to be consecrated to the memory of George Washington.

"The world, the whole civilized world," says a most worthy and eloquent writer, in an address on the masonic character of Washington, "bows with admiration to that name as the exponent of all that is great in patriotism and lovely in public example. The farthest nations of the earth take up praise when that name is syllabled in their ear, as if his virtue were their inheritance. The broadest empires of Europe, while they shut out the light of republican truths, acknowledge the lustre which our country's father has thrown around the name of man. And the little republic of San Marino, situated above the clouds that play about the mid-height of Mount Urbino,—a republic too poor to have jewels, too small to boast of a treasury,—she cherishes, among the valuables of her public possessions, the name and simple portrait of Washington."

It is peculiarly appropriate that the solemn and interesting ceremony of laying this corner-stone should be performed by us, my masonic brethren, for he whose name is to make it a great national landmark for all future time was a freemason. The soldier, the statesman, the great and good man, upon all proper occasions, clothed himself in the regalia of our order, took his place among the craft, and avowed to the world his affection and regard for our ancient institution.

We have all about us, my brethren, the evidences that Washington was a mason, and of his devotion to the craft. The lodge

from Fredericksburg, Virginia, is present, and its members bear with them the ancient and interesting records of their proceedings, wherein is recorded the entering, passing, and raising of "Mr. George Washington," and upon which may be seen the handwriting of the Father of his country. This *apron* and this *sash*, which I now have the honour to wear, were Washington's, and were worn by him while President of the United States, at the laying of the corner-stone of the Capitol, at which ceremony he used this *gavel*, which I shall use in the ceremony of laying this corner-stone. The *chair* upon the stand opposite, which has been occupied by the gifted orator who has just addressed you in words of eloquence, which shall be as immortal as the fame of him whom he has so nobly eulogized, is the property of Alexandria Washington Lodge, No. 22. It was purchased for that lodge by Washington, and occupied by him during the time in which he presided over its deliberations. These sacred and invaluable relics are owned, the *gavel* by Potomac Lodge, in Georgetown, the other articles by Alexandria Washington Lodge.

We come here, then, to-day, on this sabbath of our national existence, not only in the presence of this immense concourse of human beings, but in the presence of the Almighty, whose blessing we have invoked, to commence, in behalf of a great nation, the performance of a duty which that nation owes to the memory of Washington.

The superstructure which is to rise above the corner-stone, will bear such emblems as shall be calculated to remind the millions who may look upon it hereafter, not only of the Father of his country, but of the country of which he was the father.

A circular colonnade is to form the main feature of the structure, from which, pointing to heaven, will spring a plain obelisk, five hundred feet in height. Near the apex of the obelisk is to be placed, in alto relievo, a single star. Like that star of old which gathered the wise men at Bethlehem, in Judea, may this be the guiding point to gather together the wise men of this land, should danger ever threaten the existence of our beloved and cherished Union!

I feel, my fellow citizens, while standing here, on this consecrated spot, set apart, as it has been, by the Congress of the United States for a sacred purpose, as if I were almost inspired by the spirit of prophecy, when I say that this Union shall be perpetual; for here, in this vast crowd, among all these banners that are floating and waving about me, nothing is seen but the emblems of union. The glittering arms that flash back the sunlight are for protection and defence. Men of all parties and all

Christian creeds, here stand side by side, shoulder to shoulder, a single brotherhood, ready to defend this Union in one united mass, should ever that defence be necessary. Who, then, can doubt its perpetual integrity? Who shall dare to predict that our constitution, fraught with so many blessings to mankind, will ever be broken in fragments and scattered abroad? If there be a single speck upon our political horizon, if the faintest shadow of portending danger is to be seen, there are, in the North, in the South, in the East, and in the West, patriots, statesmen, great, and gifted, and good men, the descendants of the fathers of this republic, who will stand by, and defend, and preserve this citadel of liberty, whole, entire, perfect, as it now is, to be the glory of after ages, as it is of this.

First, in the name of the Most High, and next, in that great human name, to manifest respect to which we have met here to-day—in the name of George Washington—let us, all here assembled, as the voice of one man, pledge ourselves anew to maintain the constitution which Washington so powerfully aided in establishing; and let us also implore upon our common country, perpetuity, happiness, and peace.

It is very common, upon the erection of monuments to the dead, to say that they are erected to commemorate the persons whose name they bear, and in most instances this is said with truth. But the erection of a marble monument for no other purpose than to perpetuate the name of Washington, would be a vain and useless task. He has a monument that can never die, where his name shall never be forgotten; it *was* indelibly engraven upon the hearts of five millions of people, now it *is* upon the hearts of twenty millions; hereafter it shall be upon the hearts of hundreds of millions.

We shall all be gathered to our fathers, as the generations which have preceded us have been gathered to theirs. They taught us to pronounce and venerate the name of the father of his country. It was a holy lesson—and I say it with the utmost reverence, and with a profound conviction of the immensity which should ever separate the name of Him whom the heaven of heavens cannot contain, from the purest and best of mortals—but still I say it was a holy lesson, and second only to that one, so much more holy, which teaches us to say, “Our Father, who art in heaven.” We shall teach it to our children, and they shall teach it to theirs; and upon that glorious monument of human hearts it shall be borne onwards until Time shall be no more. We crect not, then, this monument of marble to enable us, or those who may succeed us, to remember Washington, but

we erect it as a mark of our affection, our veneration for the memory of the great and good man whose name it bears; and it shall hereafter be viewed by an admiring world as the evidence to all future time that this republic is not ungrateful. We commence here a great, a patriotic, a glorious work; and when it shall have been completed, who that shall visit this city but will come to this spot, and while contemplating the monument of a nation's affection, but will feel his bosom warm and his heart expand with the holy fire of patriotism! His thoughts will not recur to him alone whose name it shall bear, but also to that galaxy of great names, who not only pledged everything, but resigned everything, that we might stand here this day in the proud position which we occupy before the world.

Is there, then, a single individual among the millions who hail this as their common country, who, possessing the ability, will refuse the proffered honour of being permitted to contribute his mite to so noble, so patriotic an enterprise? I trust not one.

The fraternity of freemasons can recur with proud satisfaction to our revolutionary struggle, when they remember that every general officer of the American armies, save one, was a freemason, at least the pen of history has so made up the record, and he, whose eyes never beheld

—“That hieroglyphic bright,
Which none but Craftsmen ever saw,”

died a traitor to his country!

This grand and imposing assemblage is, at this moment, graced and honoured with the presence of the Royal Arch apron, owned and worn by Gen. Joseph Warren, who fell at the battle of Bunker Hill, the first heroic martyr of high rank, who poured out his blood in the cause of American liberty.

Gen. Warren was Grand Master of Freemasons in America. The apron to which I have alluded is now in the possession of a worthy brother of the craft, who has journeyed from Boston to this city to join in these ceremonies, and has brought with him that sacred relic of the past, that the name of Warren, immortalized by his patriotism, his valour, and his early but glorious death, might be associated here in the never to be forgotten ceremonies of this day, with the name of Washington! Wreath them together in your memories, my brethren, in an unfading chaplet, and wear them in your hearts!

Our most worthy brother, from whose eloquent address on the masonic character of Washington I have before quoted, after alluding to his retirement and death, pours out as it were from

his soul the following tribute to his memory, which will not be out of place here :

“He has gone indeed, but the brilliant track of his pathway shall know no darkness. The zodiac through which he took his course shall be bright in the lustre of his greatness, and star after star may go out in every constellation of the political heavens, but where he went the brightness shall be eternal, and the upturned faces of admiring mortals shall catch a reflection of that lustre from the very power of appreciating its purity.

No more Washingtons shall come in our time. Mount Vernon shall not give back its sacred deposit to bless a nation, and that human form has not yet been shaped to receive the ethereal fire to make it another Washington. But his virtues are stamped on the heart of mankind. He who is great in the battle-field looks upward to the generalship of Washington. He who grows wise in counsel feels that he is imitating a Washington. He who can resign power against the wishes of a people has in his eye the bright example of a Washington. The husbandman toiling in his field is proud in the thought that Washington too was a farmer. The mason, in the midst of his labours, remembers with pride that Washington was a mason; and the man struck down by misfortune warms his heart and strengthens his resolution in the recollection that Washington too was a man.

True virtue and true valour never go unrewarded by a virtuous and patriotic people.

This republic is proud of her jewels. She forgets not her statesmen and her heroes, but delights to honour them while living, and to commemorate them when dead.

Were the scroll which contains the record of all the great and good men of the republic, now to be unrolled before us, at its head, surrounded by a halo of undying glory, would stand in living light, pre-eminent above all, the name of George Washington.

“He burst the fetters of the land,
He taught us to be free,
He raised the dignity of man
And bade a nation be.”

I shall now proceed to place upon this stone the ancient masonic elements of consecration, the corn, wine, and oil.

This may appear to many an unmeaning ceremony; if such be the case, I can only say to those who thus view it, that to them hundreds of other ceremonies and emblems must appear equally so. The water which is sprinkled upon the face of the infant; the solemn rite by which age comes visibly before the

world, and announces its faith in the redeeming power of a saviour; the flag which floats at the head of the military column; the plume that dances amid the charge of warring hosts; the christening of the ship as she glides for the first time into her destined element, without which no sailor could be found to trust himself upon her deck; these are all ceremonies and emblems, but they are such as are solemnly recognised by the world. "The tabernacle in the wilderness and all its holy vessels were, by God's express command, anointed with oil; Aaron and his two sons were set apart for the priesthood with the same ceremony, and the prophets and kings of Israel were consecrated to the same offices by the same rite."

To the reflecting mind all these ceremonies have a deep and abiding meaning.

In placing upon this stone this corn, I invoke the blessing of plenty to the nation, whose monument this is to be. May bread, that great staff of our physical existence, never be wanting to feed the hungry!

In pouring upon it the wine, permit me to express a hope that the wine of joy may ever be found in our broad land, and that happiness may be a dweller in every hamlet from the Rio Bravo to the Bay of Fundy, from the Pacific to the Atlantic Oceans.

In pouring upon it the oil, I invoke for all who may be in affliction the healing oil of consolation.

This corner-stone is now ready to receive the superstructure which is to rise above it. May no accident attend its erection, and may the cap-stone that announces its completion, be laid under circumstances as happy and as favourable as this foundation has now been placed!

G. Master French, in presenting the working tools to the architect, remarked, I now present to you, my brother, the square, level, and plumb, which are the working tools you are to use in the erection of this monument. You, as a freemason, know to what they morally allude; the *plumb* admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the *square* of virtue, and remembering that we are travelling upon the *level* of time to that "undiscovered country from whose bourne no traveller returns." Never forgetting this sublime moral lesson, you are here to use them practically in your profession.

Look well to the erection of this national monument. See that every stone is well *squared*, and that it is placed in its position both *level* and *plumb*, that the noble offering of a nation, to

commemorate greatness, patriotism, and virtue, may stand until the end of time.

Bro. Moore, of Boston, says -

"Thus closed the ceremonies and festivities of the day. The Grand Lodge of the District of Columbia appeared in full numbers, with its zealous and intelligent G. M., B. B. French, Esq., at its head, wearing the masonic regalia which was once worn and owned by the illustrious brother, the first stone of a national monument to whose memory he was then about to lay. The dress was a present from General La Fayette, and was the work of the hands of Madame La Fayette. When the General was last in the United States, he recognised it as that which he had "sent as a present to his dear Brother Washington." On that occasion he spoke of the circumstance, and of the dress, as having been made by the hands of his beloved wife, with deep feeling. The good old General, holding the several articles in his hand, spoke of the early associations connected with them, until his feelings were wrought up to a state of excitement that rendered the scene oppressive to the witnesses. He was subsequently induced by the brethren of Alexandria to wear the dress in a public procession in that city. It is the property of Alexandria Lodge, and will ever be regarded by the members of that body as a sacred inheritance, to be transmitted to their successors, from generation to generation, so long as there shall a shred of it remain.

The Grand Master also carried in his hand, and used in the ceremonies of the day, the marble mallet, or Masters' gavel, that was used by General Washington at the laying of the cornerstone of the national capitol, which was laid in masonic form.

There was also present in the Grand Lodge the old "Ledger," or book of records, of Fredericksburg Lodge, No. 4, Virginia. This lodge was originally organized at Fredericksburg, under a dispensation from the Grand Lodge of Massachusetts. It is one of the oldest lodges in that ancient commonwealth (Virginia), and bears upon its records the autographs of some of the ablest and most distinguished sons of the "Old Dominion." Among them we observed those of Brigadier Generals Hugh Mercer, George Weeden, and William Woodford; of Colonel John Jarnigan, and Major Gustavus Brown Wallace, all distinguished officers in the revolutionary war. General Edward Stevens, Governor Spotswood, Colonel M'Williams, and the late Chief Justice Marshall, were also members of this lodge. But, above all, it bears the name and autograph, and has the high honour of having initiated Mr. George Washington into the rites of

freemasonry. In proof of this we present the following extracts, copied by ourself, from the ancient "Ledger," as it is called, or record book of the lodge :

"November 4, 5752. Received of Mr. George Washington, for his entrance, £2:3."

"March 3, 5753. George Washington passed Fellow Craft."

"August 4, 5753. George Washington raised Master Mason."

This definitely settles the question, not only as to the place where Washington was initiated, but as to the lodge in which he received all the masonic degrees he is supposed to have ever taken.

It has been said that Washington, if a mason at all, which some of our enemies have gone so far as to question, was indifferent in his masonic relations, and that in his Farewell Address he warned his countrymen against the secret influence of the institution. The allegation is not entitled to any particular consideration, but the following extracts from his masonic correspondence, while they furnish an unanswerable refutation of the assertion, will be interesting to our readers. They are taken from a collection of Washington's masonic correspondence made and published by Bro. C. W. Moore, of Boston, a copy of which was deposited in the corner stone of the monument at Washington.

The two following letters were copied from the originals, now in the possession of the Lodge at Alexandria, Va.

Mount Vernon, 28th Dec., 1783.

GENTLEMEN,

With a pleasing sensibility I received your favour of the 26th, and beg to offer you my sincere thanks for the favourable sentiments whith it abounds.

I shall always feel pleasure when it may be in my power to render any service to Lodge No. 39, and in every act of brotherly kindness to the members of it; being with great truth,

Your affectionate brother and obt. servt,

GEO. WASHINGTON.

Robt. Adam, Esq. Master, Wardens, and Treasurer of Lodge No. 39.

Mount Vernon, June 19, 1784.

DEAR SIR,

With pleasure I received the invitation of the master and members of Lodge No. 39, to dine with them on the approaching anniversary of St. John the Baptist. If nothing unforeseen at present interferes, I will have the honour of doing it. For the

polite and flattering terms in which you have expressed their wishes, you will please accept my thanks.

With esteem and regard, I am dear sir, your most obt
servt.,

GEO. WASHINGTON.

Wm. Herbert, Esq.

The following is from Gen. Washington's answer to an address from King David's Lodge, Newport, R. I., dated Aug. 17, 1790.

Being persuaded that a just application of the principles on which the masonic fraternity is founded, must be promotive of private virtue and public prosperity, I shall always be happy to advance the interest of the society, and to be considered by them as a deserving brother. My best wishes gentlemen, are offered for your individual happiness.

GEO. WASHINGTON.

In answer to an address from the Grand Lodge of South Carolina, dated May 2, 1791, he writes as follows :

GENTLEMEN,

I am much obliged by the respect which you are so good as to declare for my public and private character. I recognise with pleasure, my relation to the brethren of your society; and I accept with gratitude, your congratulations on my arrival in South Carolina.

Your sentiments on the establishment and exercise of our equal government, are worthy of an association whose principles lead to purity of morals and are beneficial of action.

The fabric of our freedom is placed on the enduring basis of public virtue, and will, I fondly hope, long continue to protect the prosperity of the architects who raised it.

I shall be happy on every occasion to evince my regard for the fraternity. For your prosperity individually I offer my best wishes.

GEO. WASHINGTON.

The following is his answer to an address from the Grand Lodge of Massachusetts, dated December 27, 1792.

GENTLEMEN,

Flattering as it may be to the human mind, and truly honourable as it is, to receive from our fellow citizens testimonials of approbation for exertions to promote the public welfare, it is not less pleasing to know that the milder virtues of the heart

are highly respected by a society, whose liberal principles are founded on the immutable laws of truth and justice.

To enlarge the sphere of social happiness is worthy the benevolent design of the masonic institution, and it is most fervently to be wished, that the conduct of every member of the fraternity, as well as those publications that discover the principles which actuate them, may tend to convince mankind that the grand object of masonry is to promote the happiness of the human race.

While I beg your acceptance of my thanks, for the "Book of Constitutions," which you have sent me, and the honour you have done me in the dedication, permit me to assure you, that I feel all those emotions of gratitude which your affectionate address and cordial wishes are calculated to inspire. And I sincerely pray, that the Great Architect of the Universe may bless you here, and receive you hereafter, in his immortal Temple.

GEO. WASHINGTON.

The following is from his answer to an address from the Grand Lodge of Massachusetts, dated March 21, 1797; and but two years and nine months prior to his death.

No pleasure, except that which results from a consciousness of having, to the utmost of my abilities, discharged the trusts, which have been reposed in me by my country, can equal the satisfaction I feel from the unequivocal proofs I continually receive of its approbation of my public conduct; and beg you to be assured that the evidence thereof, which is exhibited by the Grand Lodge of Massachusetts, is not among the least pleasing or grateful to my feelings.

In that retirement, which declining years induced me to seek, and which repose, to a mind long employed in public concerns, rendered necessary—my wishes, that bounteous Providence will continue to bless and preserve our country in peace, and in the prosperity it has enjoyed, will be warm and sincere; and my attachment to the society of which we are members, will dispose me always to contribute my best endeavours to promote the honour and interest of the craft.

For the prayer you offer in my behalf, I beseech you to accept the thanks of a grateful heart; with assurances of fraternal regard, and my best wishes for the honour, happiness, and prosperity of all the members of the Grand Lodge of Massachusetts.

GEO. WASHINGTON.

The following letter is an answer to an address of the Grand Lodge of Pennsylvania. The original letter, as also the apron worn by Washington on the occasion of his appearing in the Grand Lodge of Pennsylvania, as a visiter, are framed, and hang in the Hall of the Grand Lodge :

GENTLEMEN AND BRETHREN,

I received your kind congratulations with the purest sensations of fraternal affection, and from a heart deeply impressed with your generous wishes for my present and future happiness, I beg you to accept my thanks. At the same time, I request you will be assured of my best wishes and earnest prayers for your happiness while you remain in this terrestrial mansion, and that we may meet hereafter as brethren in the Eternal Temple of the Supreme Architect of the Universe.

GEO. WASHINGTON.

We now close with adding a letter, dated Nov. 8, 1798, but one year prior to the death of General Washington, and in reply to one from the Grand Lodge of Maryland, on his acceptance of the command of the armies of the United States during the difficulties with France, in 1798. It is preserved among the papers of the Grand Lodge of Maryland, and was never published until Aug. 19, 1848. This letter alone will, we trust, effectually and for ever silence the slander that was circulated by Governor Ritner, in attempting to place General Washington in his proper position as an enemy of masonry. The letter is worthy the perusal of every man, every citizen, and more especially every mason.

To the R. W. Grand Lodge of Freemasons for the State of Maryland.

BRETHREN AND BROTHERS,

Your obliging and affectionate letter, together with a copy of the Constitutions of Masonry, has been put into my hands by your Grand Master, for which I pray you to accept my best thanks. So far as I am acquainted with the principles and doctrines of freemasonry, I conceive them to be founded on benevolence, and to be exercised only for the good of mankind; I cannot, therefore, upon this ground, withdraw my approbation from it.

While I offer my grateful acknowledgments for your congratulations on my late appointment, and for the favourable sentiments you are pleased to express of my conduct, permit me

to observe that, at this important and critical moment, when high and repeated indignities have been offered to the government of our country, and when the property of our citizens is plundered without a prospect of redress, I conceive it to be the *indispensable* duty of every American, let his station and circumstances in life be what they may, to come forward in support of the government of his choice, and to give all the aid in his power towards maintaining that independence which we have so dearly purchased; and, under this impression, I did not hesitate to lay aside all personal considerations, and accept my appointment.

I pray you to be assured that I receive with gratitude your kind wishes for my health and happiness, and reciprocate them with sincerity.

I am, gentlemen and brothers,

Very respectfully, your most ob't. servant,

GEO. WASHINGTON.

Nov. 8, 1798.

Bro. Moore says: "These letters are a rich legacy to the masonic fraternity. They embody the opinions of Washington on the character and principles of freemasonry. They demonstrate, beyond controversy, his attachment to the institution, the high estimation in which he held its principles, his conviction of its ability to promote 'private virtue and public prosperity.' And they place beyond all doubt his 'disposition always to contribute his best endeavours to promote the honour and interest of the craft,' a disposition which he continued to manifest, and on all proper occasions to avow, to the latest period of his life. He was a true, consistent, and faithful mason, and his memory and his virtues will live enshrined in the hearts of his masonic brethren so long as there shall live a freemason with a heart capable of appreciating the ennobling virtues of love and gratitude."

Gov. Ritner has asserted that Gen. Washington "never was Master of any particular lodge." To prove the entire falsity of so absurd a position, and to make "assurance doubly sure," I add a copy of the original charter of Lodge No. 22; it is dated April 28th, 1788, and reads as follows:

I, Edmund Randolph, Governor of the State, and Grand Master of the Grand Lodge of Virginia, do hereby constitute and appoint our illustrious and well-beloved Brother George Washington, late General and Commander-in-Chief of the forces of the United States of America, and our worthy brothers John

M'Crea, William Hunter, Jr., and John Allison, Esq., together with all such other brethren as may be admitted to associate with them, to be a just, true, and regular Lodge of Freemasons by the name, title, and designation of the Alexandria Lodge, No. 22, &c., &c., &c. * * * *

Attest,

WM. WADDILL, G. Sec'y.

By the general usages of masonry, Washington's name being first in the charter, settles the question beyond even the shadow of a shade of doubt, that Washington was the first, or Charter Master; hence it was that in his official capacity as Master, and in laying the corner stone of the capitol, he was styled by writers of that day as the Grand Master of masons. We regard, therefore, all these questions settled by the clearest and strongest proofs, that the document published by the anti-masonic party, was filled with untruths, and the basest falsehoods.

He who brought into existence this very government, and established it upon republican principles, as the "home of the oppressed and an asylum for all nations." He, who by his power protected our illustrious Brother, General Washington, through the eventful vicissitudes and fortunes of war, and He, who in his word teaches that they who put their trust in him will never be moved, has signally and triumphantly defeated the sinister views and objects of the anti-masonic party. Their history is a dark blot upon the fair escutcheon of our country's glory; and hereafter, as we repeat its history to our children, and our children's children, it will be the history of ten years of moral darkness, when truth, honour, justice, and love were temporarily consigned to the tomb of forgetfulness, and ambition, envy, hatred, malice, and detraction reigned pre-eminent; as the period when the free institutions of our country were to be sacrificed and sold to the best political demagogue, and as the period, when virtue, liberty, and independence were to be offered up on our country's altar as a sacrifice to appease the wrath of the High Priests of anti-masonry, priests commissioned by Satan, with power for a time to deceive, so that their condemnation by an injured and insulted people, might meet with the most signal and merited rebuke, and they and their principles consigned

———"To the vile dust from whence they sprung,
Unwept, unhonoured, and unsung."

The masonic brethren residing in the borough of Washington, unwilling that the doors of their masonic temple should remain closed, unwilling that their deeds of charity and benevolence

should be confined to them as individuals, resolved that a meeting should be called to take into consideration the propriety and expediency of taking the necessary steps for the resuscitation of Lodge 164. That meeting was held, and it was unanimously resolved to petition the Grand Lodge to permit them to resume labour as a lodge, which was readily granted by the R. W. Grand Lodge.

Since the resuscitation of Lodge 164, her course has been onward. And amid the difficulties attendant upon the organization of the lodge, and the predictions of failure which were made by our enemies, her prosperity, her growth, and the devotion of her members to improve themselves in masonry, has far exceeded the most sanguine anticipations of her devoted friends. She stands, and deservedly too, the pride of Washington county. She is emphatically the nucleus from which have sprung Hiram Lodge, 170, Hillsborough Lodge, 209, Chandler Lodge, 237, Chapter 150, Council No. 1, and Jaques de Molay Encampment, No. 2, whose separate history we purpose giving to our readers.

[A. D. 1845 : A. L. 5845.]

March 24. The R. W. Grand Master William Barger issued a dispensation to D. D. G. M. Christian P. Gummert, authorizing him to call to his assistance a sufficient number of Master Masons to re-open and reconstitute Washington Lodge, 164, under its old warrant, and to instal the following brethren as its officers for the present masonic year, viz. :

Bro. George Baird, W. M.

“ John Grayson, S. W.

“ Freeman Brady, J. W.

“ John R. Griffith, Treas.

“ John L. Gow, Sec’y.

April 14. The officers elect were installed into their respective offices, according to ancient ceremonies. The following named brethren composed the petitioners for the reorganization of Lodge 164 :

Bro. Geo. Baird, of Lodge 164.

“ John Grayson, “

“ Freeman Brady, “

“ John R. Griffith, “

“ John L. Gow, “

“ George Kuntz, “

“ Thomas White, “

“ Samuel Porter, “

“ Adam Silvey, “

- Bro. Ephraim Blaine, of Lodge 164.
“ David Acheson, “
“ Jehu Jackman, of Lodge 60.
“ Alfred Galt, “ 153.
“ Alfred Creigh, “ 153.
“ Peter Kennedy, of Steubenville Lodge.
“ John Best, of Ireland.
“ George Morrison, of Lodge 209.

May 19. William Wolf and William Smith were severally entered as Apprentices.

Bro. John L. Gow resigned his office of secretary, after fulfilling its duties since December 19, 1825, and Bro. A. Silvey was elected, who had been the predecessor of Bro. Gow.

June 16. William Gaston, N. B. Griffith, Lewis H. Sweitzer, and William W. Sharp were severally entered as Apprentices.

June 20. William Wolf and William Smith were severally passed to the degree of a Fellow Craft.

July 14. N. B. Griffith and Lewis H. Sweitzer were severally passed to the degree of a Fellow Craft.

July 18. Thomas Logan was entered as an Apprentice, and William Wolf was raised to the sublime degree of a Master Mason.

July 25. William Smith was raised to the sublime degree of a Master Mason.

August 11. Robert W. Miller was entered as an Apprentice, and William Gaston was passed to the degree of a Fellow Craft.

Bro. Baird, W. M., Bro. Grayson, S. W., and Bro. Brady, J. W., resigned their respective offices, and the lodge proceeded to elect “three Master Masons who had served in no former office,” according to the Ahiman Rezon, to fill the several offices: which resulted in the election of

Bro. Alfred Creigh, as W. M.

“ Jehu Jackman, as S. W.

“ William Smith, as J. W.;

who were regularly installed, according to ancient ceremonies.

August 18. Lewis H. Sweitzer was raised to the sublime degree of a Master Mason.

August 25. N. B. Griffith was raised to the sublime degree of a Master Mason.

September 15. Robert W. Miller was passed to the degree of a Fellow Craft, and William Gaston was raised to the sublime degree of a Master Mason.

October 13. Thomas Logan was passed to the degree of a Fellow Craft.

November 10. Jonathan D. Leet was entered as an Apprentice, and Thomas Logan raised to the sublime degree of a Master Mason.

R. W. G. M. William Barger was appointed Proxy in the Grand Lodge, for Lodge 164.

December 8. William Scott was entered as an Apprentice.

The lodge proceeded to the election of officers for the ensuing masonic year, and the following brethren were unanimously elected, viz.:

Bro. Alfred Creigh, W. M.

“ Jehu Jackman, S. W.

“ William Smith, J. W.

“ John R. Griffith, Treas.

“ Alfred Galt, Sec’y.

December 27. William B. Cundle was entered as an Apprentice.

The officers elect were regularly installed into their respective offices, this being St. John’s day.

Thus the records show that during the fifty-third year of our masonic existence,

Ten candidates were entered as Apprentices ;

Seven Apprentices were crafted ;

Seven Craftsmen were raised as Master Masons ; and

Seventeen Master Workmen were admitted at the beginning of the work in the Temple.

[A. D. 1846 : A. L. 5846.]

January 5. Thomas H. Lowrey was entered as an Apprentice.

February 9. Joseph Lawson, hailing from Lodge 60, was admitted as a Master Mason. Jonathan D. Leet, William B. Cundle, and Thomas H. Lowrey, were severally passed to the degree of a Fellow Craft.

February 16. Robert Scott was entered as an Apprentice.

March 9. John M’Farland was entered as an Apprentice, and William B. Cundle and Robert W. Miller were severally raised to the sublime degree of a Master Mason.

March 16. William Boardman was entered as an Apprentice.

April 6. Jacob Qualk, Jehu P. Smith, and William Bailey were severally entered as Apprentices.

April 20. John M’Farland and William Boardman were severally passed to the degree of a Fellow Craft.

May 4. Oliver C. Joslen was entered as an Apprentice ; and William Scott, William Bailey, and William W. Sharp were severally passed to the degree of a Fellow Craft.

May 8. Jonathan D. Leet and Thomas H. Lowrey were severally raised to the sublime degree of a Master Mason.

May 18. Jacob Qualk was passed as a Fellow Craft; and John M'Farland and William Boardman were severally raised to the sublime degree of a Master Mason.

May 25. William L. Robb was entered as an Apprentice; and Jehu P. Smith was passed to the degree of a Fellow Craft.

June 1. William Bailey and William Scott were raised to the sublime degree of a Master Mason, and William B. Wakeman and Philip Sliffe were severally entered as Apprentices.

June 15. George T. Deroe was entered as an Apprentice, and Oliver C. Joslen was passed to the degree of a Fellow Craft.

June 19. William W. Sharp was raised to the sublime degree of a Master Mason.

June 22. Jehu P. Smith and Jacob Qualk were severally raised to the sublime degree of a Master Mason.

July 6. Lewis Shutterly and Martin H. Sharp were severally entered as Apprentices.

July 13. William B. Wakeman and Robert Scott were severally passed to the degree of a Fellow Craft.

August 3. Lockart Stewart was entered as an Apprentice.

August 17. James F. Troy was entered as an Apprentice, and William B. Wakeman was raised to the sublime degree of a Master Mason.

August 24. James Moore was entered as an Apprentice, and Lewis Shutterly and Martin H. Sharp were severally passed to the degree of a Fellow Craft.

August 26. Robert Scott was raised to the sublime degree of a Master Mason.

September 7. John Bulling was entered as an Apprentice, and Philip Sliffe was passed to the degree of a Fellow Craft.

September 21. Martin H. Sharp was raised to the sublime degree of a Master Mason.

October 5. John Bulling was passed to the degree of a Fellow Craft.

October 19. Philip Sliffe was raised to the sublime degree of a Master Mason.

November 2. John Bulling was raised to the sublime degree of a Master Mason.

November 16. James A. Wishart was entered as an Apprentice.

November 17. John T. Port was entered as an Apprentice.

December 21. John T. Port was passed to the degree of a Fellow Craft.

The brethren of the lodge proceeded to elect officers for the ensuing masonic year, which resulted in the election of

Bro. Alfred Creigh, W. M.

“ William Smith, S. W.

“ William Wolf, J. W.

“ John R. Griffith, Treas.

“ William W. Sharp, Sec’y.

December 27. St. John’s day. The officers elect were installed into their respective offices, according to ancient ceremonies.

Thus the records show that during the fifty-fourth year of our masonic existence,

Twenty candidates were entered as Apprentices,

Eighteen Apprentices were crafted ;

Sixteen craftsmen were raised as Master Masons ; and

One Master Workman admitted as a member.

[A. D. 1847 : A. L. 5847.]

January 17. James Moore and James F. Troy were severally passed as Fellow Crafts.

January 23. John T. Port was raised to the sublime degree of a Master Mason.

The Lodge was visited this evening by that distinguished Mason, Bro. Samuel Reed, Grand Lecturer of the State of Ohio.

February 15. James T. Dagg was entered as an Apprentice, and James Moore was raised to the sublime degree of a Master Mason.

February 16. James A. Wishart was passed to the degree of a Fellow Craft.

March 1. James M. Byers was entered as an Apprentice.

March 15. William Duval was entered as an Apprentice, and James T. Dagg was passed to the degree of a Fellow Craft.

April 5. James M. Byers was passed to the degree of a Fellow Craft.

April 19. William Duval was passed to the degree of a Fellow Craft, and James T. Dagg was raised to the sublime degree of a Master Mason.

May 3. James M. Byers was raised to the sublime degree of a Master Mason.

May 17. William Duval was raised to the sublime degree of a Master Mason.

June 7. James A. Wishart was raised to the sublime degree of a Master Mason.

June 18. Harris Smith was entered, passed, and raised by

dispensation, and Thomas Wilson was entered and passed to the degree of a Fellow Craft, by dispensation.

June 19. Thomas Wilson was raised to the sublime degree of a Master Mason, by dispensation.

June 24. This being the anniversary of our Patron, St. John the Baptist, upwards of two hundred and fifty brethren, Companions and Sir Knights, assembled in Washington, to join with Lodge 164 and Chapter 153, in doing honour to the memory of that great exemplar of freemasonry. Rev. George S. Holmes delivered an eloquent and appropriate address.*

July 12. Oliver C. Joslen was raised to the sublime degree of a Master Mason.

August 2. Jacob G. Reahard and Andrew Hopkins were severally entered as Apprentices.

August 16. William B. Lauk was entered as an Apprentice.

August 26. Lewis Shutterly was raised to the sublime degree of a Master Mason.

September 6. Andrew Hopkins was passed to the degree of a Fellow Craft.

October 4. John S. Shuggert and A. D. Harley were severally entered as Apprentices.

November 1. A. D. Harley was passed to the degree of a Fellow Craft.

November 8. Lockart Stewart and Jacob G. Reahard were severally passed to the degree of a Fellow Craft; and Hiram Jackman was entered as an Apprentice.

November 30. John S. Shuggert was passed to the degree of a Fellow Craft.

December 6. A. D. Harley and Lockart Stewart were severally raised to the sublime degree of a Master Mason.

The lodge proceeded to elect officers for the ensuing masonic year, which resulted in the election of

Bro. Alfred Creigh, W. M.

“ William Wolf, S. W.

“ Peter Kennedy, J. W.

“ Alfred Galt, Treas.

“ James M. Byers, Sec’y.

December 27. This being St. John’s day, the officers were regularly installed into their respective offices, according to our ancient ceremonies.

* This address was to be published by vote of the lodge, but unfortunately was destroyed by fire with other papers and sermons of the author

Thus the records show that during the fifty-fifth year of our masonic existence,

Eleven candidates were entered as Apprentices ;

Thirteen Apprentices were crafted ; and

Twelve Craftsmen were raised as Master Masons.

[A. D. 1848 : A. L. 5848.]

January 3. Jacob G. Reahard was raised to the sublime degree of a Master Mason.

February 21. David Campbell was entered as an Apprentice, Hiram Jackman was passed to the degree of a Fellow Craft, and John S. Shuggert was raised to the sublime degree of a Master Mason.

March 6. William Howe was entered as an Apprentice.

March 26. William Irwin was entered as an Apprentice.

May 19. Isaac Byers was entered as an Apprentice, and Hiram Jackman was raised to the sublime degree of a Master Mason.

May 22. John W. Mitchel was entered as an Apprentice.

May 26. David Hay was passed to the degree of a Fellow Craft. It is worthy of remark that Bro. Hay was entered in this lodge on the 26th day of May, 1828, and served an apprenticeship of precisely twenty years.

June 5. William Irwin was passed to the degree of a Fellow Craft.

June 19. John W. Mitchel was passed to the degree of a Fellow Craft, and James F. Troy was raised to the sublime degree of a Master Mason.

July 17. Peter Wolf was entered as an Apprentice.

August 12. William Hart was entered as an Apprentice.

August 17. James S. Bushfield and Isaiah Hill were severally entered as Apprentices, and William L. Robb was passed to the degree of a Fellow Craft.

August 26. Peter Wolf was passed to the degree of a Fellow Craft.

August 28. Jacob Morgan was entered as an Apprentice.

September 14. John W. Mitchel was raised to the sublime degree of a Master Mason.

September 9. William Hart was passed to the degree of a Fellow Craft.

September 18. James S. Bushfield and Isaiah Hill were severally passed to the degree of a Fellow Craft, and Peter Wolf was raised to the sublime degree of a Master Mason.

October 3. Andrew Hopkins was raised to the sublime degree

of a Master Mason, and Hezekiah H. Frisbie was entered as an Apprentice.

October 11. William Hart was raised to the sublime degree of a Master Mason.

October 16. William Dickey was entered as an Apprentice, and James S. Bushfield was raised to the sublime degree of a Master Mason.

October 20. Isaiah Hill was raised to the sublime degree of a Master Mason.

November 6. John Witherow, Henry Crabb, Samuel Mancke, and John M'Kee were severally entered as Apprentices, and Hezekiah H. Frisbie was passed to the degree of a Fellow Craft.

November 7. James B. Ruple was entered as an Apprentice.

November 11. William Chatland was entered as an Apprentice.

November 21. William G. Huggins was entered as an Apprentice, and Isaac Byers was passed to the degree of a Fellow Craft.

December 11. James B. Ruple and William Chatland were severally passed to the degree of a Fellow Craft.

December 15. Hezekiah H. Frisbie was raised to the sublime degree of a Master Mason.

December 18. The lodge proceeded to elect officers for the ensuing masonic year, which resulted in the selection of

Bro. William Wolf, W. M.

“ William Smith, S. W.

“ James M. Byers, J. W.

“ Jonathan D. Leet, Treas.

“ N. B. Griffith, Sec'y.

December 25. James W. Kuntz was entered, passed, and raised, by dispensation, prior to his departure for California.

December 27. This being St. John's day, the officers elect were installed into their respective offices, according to ancient ceremonies, by Past Master Alfred Creigh.

The following resolutions were unanimously passed :

Resolved, That Washington Lodge, 164, present to Past Master Alfred Creigh, a suitable medal, commemorative of his services as former Worshipful Master.

Resolved, That a committee of three be appointed to procure said medal, with a suitable inscription and devices.

Resolved, That the foregoing committee are hereby instructed to procure some suitable person to present the same, on behalf of this lodge, to Past Master Creigh ; and that all the masons in

Washington and the adjoining counties be especially invited to attend.

Whereupon Brothers William Boardman, James M. Byers, and Alfred Galt were appointed said committee.

Thus our records show, that during the fifty-sixth year of our masonic existence,

Twenty candidates were entered as Apprentices ;

Fourteen Apprentices were crafted ; and

Twelve Craftsmen were raised as Master Masons.

[A. D. 1849 : A. L. 5849.]

January 1. Joseph B. Musser, hailing from Perseverance Lodge, No. 21, Harrisburg, was admitted as a Master Mason ; Robert F. Taylor and Westley Woodruff were severally entered as Apprentices ; and Henry Crabb and John Witherow were severally passed to the degree of a Fellow Craft.

January 5. James B. Ruple was raised to the sublime degree of a Master Mason.

January 9. William Howe and William Chatland were severally raised to the sublime degree of a Master Mason.

January 10. William G. Huggins was passed to the degree of a Fellow Craft.

January 15. William M'Kahan, William J. Wilson, and James Warrick were severally entered as Apprentices.

January 29. Robert F. Taylor was passed to the degree of a Fellow Craft.

February 5. Thomas R. Wilson, Joseph W. Cowen, Harrison Shirls, and James King were severally entered as Apprentices.

February 14. A. M. Rutledge was entered as an Apprentice.

February 19. William M'Kahan and William J. Wilson were severally passed to the degree of a Fellow Craft ; and William G. Huggins was raised to the sublime degree of a Master Mason.

February 20. In pursuance of notice given, the masonic brethren of Washington and the adjoining counties, their wives, daughters, and sisters, assembled in the Masonic Hall, to witness the presentation of a medal to Past Master Creigh, by Washington Lodge, 164. After Past Master William Wolf had taken the chair as W. M., and called the audience to order, the following address was delivered by P. M. John L. Gow :

BROTHER PAST MASTER CREIGH :

The brethren of Washington Lodge, No. 164, of free and accepted ancient York masons, have done me the honour to

appoint me their organ on this occasion, to tender to you a testimonial of their esteem as brothers and officers of this lodge.

It is no new thing that a body or class of men should yield their applause to one of their brothers or fellows; but it has been too much the case in all ages, hitherto, that mankind are prone to pass by the really most worthy and deserving, and to bestow their approbation, even to adulation, upon those whose claims were founded alone upon principles of the purest selfishness. Swords are presented to warriors as tokens of respect; and other remembrances, oftentimes, to those who have devoted their energies of body and mind, and those energies of the highest order, to the destruction of their fellow men: to those whose fame is written in the blood of the slain, and whose eulogy might be more properly recorded in the tears of the widow and the orphan. In our eagerness to applaud the victor and the hero, we forget the miseries of the battle-field and the distress of our fellow men. Statesmen and diplomatists, too, claim the applause of their cotemporaries and of posterity, for traits and qualities of apparent patriotic devotion and diplomatic skill, which, tested by the standards of individual honesty and personal excellence, would be regarded as little better than duplicity, fraud, and chicanery.

It is a part of, and a noble trait in, the character of the masonic institution, that she regards herself as devoted to noble principles, and bestows her applause upon those of her sons who best advance the principles of her order:—“*Brotherly love, relief, and truth.*”

These are principles worthy of mankind—in their nature and practice calculated to bless and adorn society—to make men better and happier. Masonry pretends not to usurp the place or the functions of our holy religion, but yet acts in accordance with its principles; and no one, who understands and yields obedience to the principles of the society, can be either an atheist or a profligate. When to those traits of character, which the world calls noble, are added those of philanthropy, kindness, brotherly love, and charity, then the individual is really ennobled, and presents a character worthy of admiration.

To the masonic order have belonged many of the best and greatest men the world has ever seen; and even now she numbers among her sons a large portion of our worthiest living statesmen and heroes. The Father of his country was a freemason. First in war, he was still first in peace, and in those peaceful institutions designed to increase the happiness and welfare of our kind. The great object of his life was to benefit his country. No selfish

ambition prompted him either as a soldier or a statesman. When from the toils and dangers and responsibilities of the camp, and from the highest civil office in the world, he voluntarily retired to the shades of private life, it was his pleasure still to aid in the promotion of the interests of the order. Sometimes an acting officer, and always a member of the lodge, he received the honours of the institution, and reflected them back in his own bright character and example.

I might speak to you, sir, and to the brethren around us, upon the antiquity of the order, and enumerate many names that, among ancients and moderns, have graced the lodge; but time will not permit.

Lodge No. 164 recognises with gratitude the zeal which you have exhibited in her welfare and enlargement—*your punctuality, diligence, and correctness of work.*

It is but a few years since our community was convulsed with a clamour—a hue and cry against the institution. Very many excellent citizens, misled by the excitement of the occasion, honestly became the persecutors of the lodge, and mere artful and designing politicians seized the occasion to ride upon a wave of popular feeling into offices and honours they might otherwise never have reached.

Our lodge, with others, was compelled to bow to the storm, and yield, for a time, to the furor of excited feeling among her opponents. But time has softened down the asperities of that day. Better thoughts and more rational feelings have come over the public mind. Many enemies have, by our forbearance, been converted into friends. The order is revived, and our lodge again restored to usefulness and prosperity.

This medal, sir, which I am authorized to present you, speaks for itself. “Presented by the Officers and Brethren of Washington Lodge, No. 164, of Free and Accepted Ancient York Masons of Pennsylvania, on St. John’s day, December 27th, A. D. 1848, A. L. 5848, to Past Master Alfred Creigh, as a token of their high estimation of his untiring zeal and energy displayed in resuscitating and raising this lodge to a state of unparalleled prosperity.” In presenting you with this, I would further remark that the reverse presents a delineation of the working tools of the three degrees, the emblems of the order: and no one knows better than yourself their signification and use. May you wear this medal, sir, with increasing credit to yourself and the order.

Address of P. M. A. Creigh.

WORSHIPFUL MASTER, OFFICERS AND BROTHERS,

I accept and receive with heartfelt thanks, and with the profoundest feelings of gratitude for *your* kindness this medal, which Lodge 164 has seen fit to present to me through Brother Gow, "as a token of their high estimation of my untiring zeal and energy displayed in resuscitating and raising this lodge to a state of unparalleled prosperity."

To have been in any manner instrumental in advancing the interests and prosperity of our time-honoured institution, has ever been my earnest desire, since I have had the honour of being connected with the masonic family, and the circumstances of this evening will not only be the means of stimulating me yet more in our cause, which has but in view love to God and the happiness of man—but it will make an impression upon my mind that time itself cannot and shall not efface.

In adverting to the history of masonry, I need scarcely remind you that our institution deals in hieroglyphics and symbols, all of which convey to the intelligent mason some moral and spiritual meaning, by which he is required to act, in promoting the general good of society, in cultivating the social virtues, in propagating the knowledge of our art, and in conforming cheerfully to the laws of the country in which he resides. This is masonry—and these and other important lessons are taught by particular emblems, which the officers of a lodge wear upon their persons as badges of their respective offices. Masons also adorn their medals with appropriate emblems and inscriptions, commemorative of the event upon which it was presented.

It will be fit and proper, on the present occasion, that I should explain the emblems you have had engraved upon this medal, because they will recall to each of us the recollection of that eventful period in our masonic lives when we were duly and truly prepared, by being *entered*, *passed*, and *raised* to the sublime degree of a Master Mason.

You have placed the *All-seeing eye* on the vertex of this medal, which is indicative of the watchful care of the Supreme Architect of the Universe over the events and vicissitudes in the life of man. It teaches us that we are indebted to Him for all those blessings which he is continually bestowing upon us, and by which we are daily surrounded. Hence, as masons, we are required to place a firm and steadfast belief upon Him who thus careth for us, and without which no man can enter into the masonic institution.

In the centre of the medal, and immediately under the care and supervision of the *All-seeing eye*, you have placed the ALTAR, erected to God, and upon it the BIBLE, the SQUARE, and the COMPASSES, surrounded by the three burning tapers. As Masons, we are taught to receive the BIBLE as the first great light of masonry, and to honour it as the gift of God to man. It is laid before a candidate for our solemn mysteries, so that he may not say he erred through ignorance; nor is it ever closed in any lodge, but remains open to the inspection of every eye. We receive it, therefore, as the Book of the Law of Masonry, as being perfect in all its parts, because it is a book of morals, such as human wisdom never framed, for the perfection of human happiness. We abide by its precepts, admire its beauties, and revere its mysteries. Let the world (if it were possible) take from our institution the BIBLE, and the *wisdom* which contrived, the *strength* which supports, and the *beauty* which adorns every masonic temple, and which is written upon the heart of every mason, would be buried in the tomb of oblivion. "Not another *Apprentice* would enter into the portals of our mystic edifice, and Craftsmen would wander in sullen darkness, *unrecognised*, and in awful desolation, through its middle chamber." Believe me, my brethren, it is the very bond of our fraternal union, the bond that doth bind us sincerest; "to our brethren of the ancient house of Israel it is the pillar of cloud by day, and the pillar of fire by night, to guide their journeyings over the Jordan of time to the Canaan of a blissful immortality. To those who are followers of the lowly Nazarene, it is the *star* of Bethlehem, directing their course over the turbid ocean of mortality to that undiscovered country from whose bourne no traveller returns—that haven of peaceful rest, whose maker and whose builder is God."

The SQUARE instructs us in our duties not only as neighbours and citizens, but more particularly as masons, enjoining us at all times, and under every circumstance, to practise the golden rule of "doing unto others as we would that they should do unto us." A distinguished mason, however, in writing upon this emblem (the very appropriate badge of a Worshipful Master), defines the Square to be an emblem of those two inestimable gifts, the *Law of Moses* and the *Gospel of Christ*, meeting in the *angle*, at the point of brotherly love, and teaching us to square all our actions thereby.

The COMPASSES instruct us to regulate and govern our passions, so that, in the excellent language of the Ahiman Rezon, we may rise to eminence by merit, live respected, and die regret-

ted. They are also emblematical of HUMAN REASON, for, by placing one foot of the compasses on the angle of the square, at the point of brotherly love, while with the other every mason can describe the boundary line of masonic and Christian duty.

These emblems, thus explained, are called the *furniture* of a lodge, and without which no lodge can exist. You have deemed proper to have placed around this *furniture* the working tools of the ENTERED APPRENTICE, FELLOW CRAFT, and MASTER MASON'S degrees, and the Past Master's emblem of his office, together with the devices of a charter, by which he is empowered to hold his office and convene his lodge, and the By-laws and Constitution, a due observance of which he is required to enforce upon his brethren.

As APPRENTICES, you were taught to divide your time into three equal parts, requiring of you to devote one part to the service of God and a distressed brother, another part for pursuing your usual avocations in life, while the third part remained for refreshment and sleep. Hence the use of the 24 INCH RULE among masons. By the use of the GAVEL you were required to destroy those vices and superfluities of life whereby your minds could be the more easily prepared to be made, as living stones, for that spiritual building, that house not made with hands, eternal in the heavens.

As FELLOW CRAFTS, by the union of the PLUMB, SQUARE, and LEVEL, you were taught to regard them as emblematical of that conduct which you should pursue in society, bearing in mind to be punctual in all your engagements, upright in all your dealings—squaring your actions with the Bible—faithful to your God and your neighbour, curbing every passion that degrades the man or debases the intellect, and viewing the whole family of man as on a *level*—for the time will come when death, the grand leveller, will rob us of our distinctions, and reduce us to a level with the dust.

As MASTER MASONS, the TROWEL reminds each of you to spread the cement of brotherly love and affection, so that the component parts of the masonic edifice can be united by those affections of the heart and mind which will secure permanency and perpetuity to the masonic building. It also encourages a laudable ambition of who can best work, and who can best agree. Hence no confusion can possibly exist where the heart is right, and under the culture of true masonic teachings. Upon this medal the emblem of a *star with five points* must necessarily attract your attention. Brethren, bear in mind that it is your especial duty to sustain and support your brother, when his cala-

mities call for your aid, and when his situation requires your services. That *star* is also emblematical of the virtues of *Brotherly Love, Relief* and *Truth*, combined with *Temperance* and *Charity*—that charity which “claims for its objects MERIT and VIRTUE, in distress, among which are to be classed persons who are incapable of extricating themselves from misfortunes which have overtaken them in old age—industrious men, from inevitable accidents and acts of Providence, rushed into ruin—widows left survivors of their husbands, by whose labours they subsisted, and orphans, in tender years, left to depend upon the cold charities of an unfeeling world,”—

“These are thy works, sweet charity,
Revealed to us from Heaven.”

Time would fail me to speak of all the masonic emblems; suffice it to say, however, that we have not *one emblem*, in any of the degrees of freemasonry, which does not require our entire membership to conform to the strictest standard of morality; and if they fail to let them be “the rule and guide of their conduct in life,” their characters cannot and will not stand the test of the Grand Overseer’s Square.

Your speaker, Worshipful Master, has referred to the resuscitation of the lodge, and the inscription upon the medal, as commemorative of that event. I need scarcely inform you that this lodge was instituted in 1819, and continued in successful operation, disseminating those principles which promote the happiness of man, elevating the standard of morals, giving tone to society, and doing much good by dispensing charities to the needy and the afflicted. In May, 1832, the lodge suspended operations, because the spirit of anti-masonry was rife in the land, and a most wicked and unholy crusade was waged against this moral institution, based as it is upon the principles of the Bible, by men of all creeds and all parties. The most unhallowed attempts were made to alienate the respect, esteem, and affections of every man from the members of the masonic fraternity, both in their social and business intercourse. It was then that to be a *mason* was a term of obloquy and reproach. It was then that politicians banded together to destroy our time-honoured institution; because the ancient constitutions of masonry, in every age of the world, required her membership not to bring political or religious disputes within the lodge, for these things have thrown the seeds of discord among the nearest relatives and most intimate friends, and hence, as masons, we have been enjoined never to speak of them. But these politicians, finding we were the

only institution that extended itself from the east to the west, and from the north to the south of the habitable globe, determined to make this the pretext to ride into office, and called from the vasty deep, spirits of all colours, of all shades, and of all complexions, to accomplish their nefarious purpose.

The church, too, travelling beyond the record which God has given them to guide man *safe o'er the tempestuous sea of life* into the haven of eternal rest, adopting the principles of the notorious infidel, Tom Paine, who was the first anti-mason in America, who wrote against the masonic institution, because masonry was based upon the Bible; forgetting her high and holy principles, as taught in the Book of Life; forgetting that they are required "not to be conformed to the things of this world," and forgetting that the Redeemer of mankind instituted the holy eucharist, or last supper, not by assembling ALL who believed in his name, but AT EVEN HE SAT DOWN WITH HIS TWELVE DISCIPLES, in private, the whole world shut out from that meeting, and there established the new covenant by which man was to be reconciled to his God. The church, casting aside the example thus set by God manifest in the flesh, for the last eighteen hundred years, has neglected her duty, succumbed to the world, and truckled to the politician; and the unholy persecution of the church against the masonic institution, will for ever remain as a dark spot upon her history. Could you expect it to be otherwise, when they would warmly solicit our masonic brethren to renounce their principles, abjure their obligations, and come out from the unholy thing; and although PERJURY would be stamped upon their forehead, and their souls corrupted and polluted; although their bodies should be covered with the *leprosy* of their treason, yet they would receive them with open arms; as if that God who requires purity of heart, of life, and of thought, would smile upon a church who would receive such vile recreants

—— ——— "Into the sacramental host
Of God's elect."

Thus it was for twelve long years that church and politics became united, and darkness, infinitely worse than that of an Egyptian darkness, covered the land. It was then that our enemies believed that their triumph was fairly, fully, and for ever effective; and in this season of joy firmly believed that masonry would never again rear her standard in our midst. The music of triumph had lulled them into forgetfulness on account of their supposed victory. Unexpectedly to them, a meeting of the ma-

sonic brethren of Washington is convened by Brother Alfred Galt and myself, who had petitioned Waynesburg Lodge, 153, to be received into her mysteries; and after having been regularly *entered, passed, and raised* to the sublime degree of Master Masons, we received our diplomas for the purpose of resuscitating this lodge. At that meeting it was unanimously resolved to petition the Grand Lodge of Pennsylvania to resume our labours, which was granted, upon the recommendation of Waynesburg Lodge, 153. Our first meeting was composed of our fathers in masonry, of three score years and ten, to give counsel and advice; active, energetic business men were there to carry into execution the counsels and advice of their fathers. A deep solemnity pervades that assembly; and that solemnity is increased at the sound of the *Gavel*, when every officer, from that of Worshipful Master to Tyler, assumes their respective seats. During all this crusade against masonry, death had not robbed the masonic temple of one of its jewels; and each brother believed in his heart that the *All-seeing* eye, which had watched over the lodge during its suspension, had given us this as a *TOKEN* of the bright prospects which were to succeed our efforts. With these impressions we commenced the rebuilding of the temple, and resolved to adhere to its principles through evil as well as good report.

In resuscitating the lodge, we had no human being to defend our cause but our brethren. We encountered the hostility of every rank and condition in life. Ruin was prophesied as the inevitable consequence of its revival, as a rash and inconsiderate step. The shafts of malice and ridicule, with the keenness of sarcasm, were hurled against us, and the press, also, poured out its bitter invectives. But this night, as the representative of my masonic brethren of Washington county, I am proud to say, that the power of the *church* has been exerted against us in vain; that the cunning of the *politician* has been most signally defeated; that all prophecies have failed; that the shafts of malice and ignorance have fallen at our feet harmless, and that the invectives of the press never disturbed our peace or impeded our progress, but that masonry is flourishing beyond our most sanguine expectations, having in this place a *LODGE*, a *CHAPTER*, and a *COUNCIL*. Surely, my brethren, such a signal interposition of Divine Providence, on our behalf, should teach us to be grateful for the blessings and mercies which have been extended to this lodge.

BRETHREN OF THE SQUARE: Time admonishes me that I must close this address. Will you permit one who has presided over your lodge for upwards of three years, and since its resusci-

tation, and for whose labours among you this exquisite piece of workmanship has been presented and accepted this night, to give you his counsel and advice.

The masonic institution of which you are members has been established in WISDOM; is supported in STRENGTH, and adorned by BEAUTY. To perfect this institution, therefore, is both your right and your duty, and it can only be accomplished by a thorough and perfect acquaintance, not only with the working tools of the different degrees, but a full and complete knowledge of the *work, ceremonies, and lectures*. These, and these alone, will enable you to become *bright, active, and efficient masons*. Don't be contented with the mere name of a freemason; take one step more and become perfect in this sublime science; a science which has and ever shall attract the admiration of man; a science whose every principle is based upon the BIBLE, and the aim of which is to do good unto all. By application and well directed persevering industry you will necessarily acquire a perfect knowledge of masonry, for

“In the lexicon of masons, which fate reserves
For a bright manhood, there is no such word as FAIL,”

because you have all been taught the salutary lessons that by *time, patience, and perseverance*, you can surmount every obstacle and overcome every difficulty.

To perpetuate your lodge, and to insure for it that standing which she has now assumed in the masonic family, it will require you to guard well the portals of the Temple, so that no unhallowed foot may intrude or *enter* the consecrated threshold. Examine the merits and pretensions of all candidates for our mysteries with a scrutinizing eye, and admit no man who does not possess excellent moral habits; a scrupulous regard for right, prudent management in his business, and above all a high regard for the first great light of masonry. Be cautious therefore to whom you extend your hand as a *token* of your masonic friendship—remembering that from your inattention or neglect the very worst consequences may result to the fraternity. Be it your highest aim therefore to select the best materials for your masonic edifice. Be vigilant. Be patient, and success will follow.

My earnest prayer to the Supreme Architect of the Universe is that as citizens, as neighbours, and more especially as “brethren of the mystic tie,” *you may ever meet in Unity, work in Love, and part in Harmony. May Faith prompt the duties, Hope animate the labourers, and Charity diffuse*

the blessings of this lodge; and may Wisdom and Virtue distinguish the fraternity, and masonry become glorious in all the earth.

February 26. James Warrick was passed to the degree of a Fellow Craft, and Robert F. Taylor was raised to the sublime degree of a Master Mason.

March 19. A. M. Rutledge was passed to the degree of a Fellow Craft, and John Witherow and Henry Crabb were severally raised to the sublime degree of a Master Mason.

March 20. William M'Kahan and William J. Wilson were severally raised to the sublime degree of a Master Mason.

March 26. Harrison Shirls was passed to the degree of a Fellow Craft.

March 27. James Warrick was raised to the sublime degree of a Master Mason.

April 6. Joseph Cowen and James King were severally passed to the degree of a Fellow Craft.

April 16. William Nicholls was entered as an Apprentice.

May 7. Westley Woodruff was passed to the degree of a Fellow Craft, and Harrison Shirls was raised to the sublime degree of a Master Mason.

May 8. James King was raised to the sublime degree of a Master Mason.

May 21. William Nicholls was passed to the degree of a Fellow Craft, and William L. Robb was raised to the sublime degree of a Master Mason.

June 4. Joseph Werich was entered as an Apprentice, and William Irwin was raised to the sublime degree of a Master Mason.

June 8. Azariah Crow was entered as an Apprentice, and Samuel Mancke was passed to the degree of a Fellow Craft.

June 18. William Dickey was passed to the degree of a Fellow Craft.

July 16. Joseph Werich was passed to the degree of a Fellow Craft.

July 30. Joseph Cowen was raised to the sublime degree of a Master Mason.

August 20. Joseph Werich was raised to the sublime degree of a Master Mason.

September 17. N. W. White was entered as an Apprentice.

October 1. William Dickey was raised to the sublime degree of a Master Mason.

October 17. Samuel Mancke was raised to the sublime degree of a Master Mason.

October 29. A. M. Rutledge was raised to the sublime degree of a Master Mason.

December 17. The lodge proceeded to elect officers for the ensuing masonic year, which resulted in the selection of the following brethren :

Bro. William Smith, W. M.

“ Peter Kennedy, S. W.

“ William M’Kahan, J. W.

“ Harrison Shirls, Treas.

“ N. B. Griffith, Sec’y.

December 27. This being St. John’s day, the officers elect were installed into their respective offices, according to ancient ceremonies.

Thus the records show that during the fifty-seventh year of our masonic existence,

Fourteen candidates were entered as Apprentices;

Sixteen Apprentices were crafted;

Eighteen Craftsmen were raised as Master Masons; and

One Master Workman was admitted as a member.

[A. D. 1850 : A. L. 5850.]

January 14. Westley Woodruff was raised to the sublime degree of a Master Mason.

February 15. Thomas R. Wilson was passed to the degree of a Fellow Craft.

February 18. Jacob Morgan was passed to the degree of a Fellow Craft.

February 22. Jacob Morgan was raised to the sublime degree of a Master Mason, by dispensation.

March 18. John Long was entered as an Apprentice, and William Nicholls was raised to the sublime degree of a Master Mason.

April 10. Jesse Reeves was entered as an Apprentice.

May 20. B. W. Johnson was entered as an Apprentice, and Azariah Crow and John Long were severally passed to the degree of a Fellow Craft.

July 15. Samuel Henderson was entered as an Apprentice.

August 26. J. F. Dorsey was entered as an Apprentice.

August 27. Jesse Reeves and B. W. Johnson were severally passed to the degree of a Fellow Craft, and John Long was raised to the sublime degree of a Master Mason.

September 7. Samuel Henderson was passed to the degree of a Fellow Craft.

December 2. Theodore A. Bossler was entered as an Apprentice.

December 10. Samuel Henderson was raised to the sublime degree of a Master Mason.

December 17. The lodge proceeded to elect officers for the ensuing masonic year, which resulted in the election of the following brethren :

Bro. Alfred Creigh, W. M.

“ William Boardman, S. W.

“ William Chatland, J. W.

“ James S. Bushfield, Treas.

“ N. B. Griffith, Sec’y.

Thus our records show that during the fifty-eighth year of our masonic existence,

Six candidates were entered as Apprentices ;

Seven Apprentices were crafted ; and

Five Craftsmen were raised as Master Masons.

[A. D. 1851 : A. L. 5851.]

January 6. Shesbazzar Bentley, Jr., was entered as an Apprentice, and Theodore A. Bossler was passed to the degree of a Fellow Craft.

February 3. Theodore A. Bossler was raised to the sublime degree of a Master Mason.

February 17. John D. M’Kahan was entered as an Apprentice, Shesbazzar Bentley, Jr., was passed to the degree of a Fellow Craft, and Jesse Reeves and B. W. Johnson were severally raised to the sublime degree of a Master Mason.

April 7. Shesbazzar Bentley, Jr., was raised to the sublime degree of a Master Mason.

June 16. Daniel Snyder was entered as an Apprentice.

June 24. Thomas R. Wilson was raised to the sublime degree of a Master Mason.

August 4. James Ross Scott was entered as an Apprentice, and Daniel Snyder was passed to the degree of a Fellow Craft.

September 1. Daniel Snyder was raised to the sublime degree of a Master Mason, John Vanvorhis and William N. West were severally entered as Apprentices.

August 26. William H. Stoey was entered as an Apprentice.

September 2. James Ross Scott was passed to the degree of a Fellow Craft.

October 6. William N. West was passed to the degree of a Fel-

low Craft, and James Ross Scott was raised to the sublime degree of a Master Mason.

November 3. Peter B. M'Mahon was entered as an Apprentice.

November 17. John D. Hall and C. F. Collins were severally entered as Apprentices, and Wm. N. West was raised to the sublime degree of a Master Mason, and John Vanvorhes was passed to the degree of a Fellow Craft.

December 1. Peter B. M'Mahon was passed to the degree of a Fellow Craft.

December 15. The lodge proceeded to the election of officers, which resulted in the election of

Bro. William Smith, W. M.

" Joseph Werich, S. W.

" H. Hopkins Frisbie, J. W.

" J. S. Bushfield, Treas.

" Harrison Shirls, Sec'y.

December 27. St. John's day. Officers elect installed according to ancient ceremonies.

Thus the records show that during the fifty-ninth year of our masonic existence,

Seven candidates were entered as Apprentices ;

Five Apprentices were crafted ; and

Six Craftsmen were raised to the sublime degree of a Master Mason.

[A. D. 1852. A. L. 5852.]

May 17. Robert Colvin was entered as an Apprentice.

June 21. John H. Thompson was entered as an Apprentice, and William H. Stoeys was passed to the degree of a Fellow Craft.

July 5. James Smith and George A. Nicholls were severally entered as Apprentices.

July 19. John H. Thompson was passed to the degree of a Fellow Craft.

August 2. James Smith was passed to the degree of a Fellow Craft.

September 16. James Smith was raised to the sublime degree of a Master Mason.

November 15. William Simecox was entered as an Apprentice.

November 27. Andrew Cox was entered as an Apprentice.

December 6. John H. Thompson was raised to the sublime degree of a Master Mason.

December 20. The lodge proceeded to elect officers; which resulted in the selection of

Bro. H. Hopkins Frisbie, W. M.

“ Wm. M’Kahan, S. W.

“ James S. Bushfield, J. W.

“ James Smith, Treas.

“ William Nicholls, Sec’y.

Who were severally installed into office on December 27, St. John’s day.

Thus the records show that during the sixtieth year of our masonic existence,

Six candidates were entered as Apprentices;

Three Apprentices were crafted; and

Two Craftsmen were raised to the sublime degree of a Master Mason.

[A. D. 1853. A. L. 5853.]

January 3. Andrew Cox was passed to the degree of a Fellow Craft.

February 21. William Simcox was passed to the degree of a Fellow Craft.

February 23. Joseph Cooke was entered as an Apprentice.

March 21. James E. Williams was entered as an Apprentice, and William Simcox was raised to the sublime degree of a Master Mason.

April 4. David Campbell was entered as an Apprentice.

May 16. David Campbell was passed to the degree of a Fellow Craft, and William H. Stoey was raised to the sublime degree of a Master Mason.

June 17. David Campbell was raised to the sublime degree of a Master Mason.

June 20. William Stillians and Jacob Goldsmith were severally entered as Apprentices.

June 27. William Donaway was entered as an Apprentice.

July 18. Jacob Goldsmith and William Stillians were severally passed to the degree of Fellow Craft.

August 1. William Jumps was entered as an Apprentice.

August 15. Jacob Goldsmith was raised to the sublime degree of a Master Mason.

September 19. William Stillians was raised to the sublime degree of a Master Mason.

November 14. Joseph Cooke was passed to the degree of a Fellow Craft.

December 19. The lodge elected officers this evening—the election having resulted as follows, viz.:

Bro. William Boardman, W. M.

“ William M’Kahan, S. W.

“ Harrison Shirls, J. W.

“ James Smith, Treas.

“ William Wolf, Sec’y.

December 27. St. John’s day. The officers elect were severally installed into their respective offices.

Thus the records show that during the sixty-first year of our masonic existence :

Seven candidates were entered as Apprentices ;

Six Apprentices were crafted ; and

Five Craftsmen were raised to the sublime degree of a Master Mason.

[A. D. 1854: A. L. 5854.]

February 6. John D. M’Kahan was passed to the degree of a Fellow Craft, and Joseph Cooke to the sublime degree of a Master Mason.

February 20. James Dickey and Lucius W. Stockton were severally entered as Apprentices.

March 6. J. M. Terry, Casper Wyland, and John Whiting were severally entered as Apprentices.

March 7. John D. M’Kahan was raised to the sublime degree of a Master Mason.

March 20. William Donaway was passed to the degree of a Fellow Craft.

April 2. Lucius W. Stockton was passed to the degree of a Fellow Craft. J. D. M’Kahan elected J. W.

April 16. J. M. Terry, Caspar Wyland, and John Whiting were severally passed to the degree of a Fellow Craft.

May 15. James Dickey was passed to the degree of a Fellow Craft, and Caspar Wyland was raised to the sublime degree of a Master Mason.

May 16. J. M. Terry was raised to the sublime degree of a Master Mason.

[A. D. 1820 : A. L. 5820.]

HIRAM LODGE, No. 170,

WAS organized in Williamsport, or, as it is now called, Monongahela City, Washington county, Pa., in the year 1820. During the time of its existence, its membership were composed of persons of the most unexceptionable character. The entire community regarded the masonic fraternity as the business-leading men; unequalled in point of intelligence and virtue. I have made diligent search and inquiry with regard to their minutes; and in a letter from Dr. Brookes, dated Pittsburgh, Sept. 4, 1852, he writes me as follows:

"I have received your letter to-day, and have to state to you that a book, containing the minutes of Hiram Lodge, No. 170, fell into my hands. I thought them of no account; and not willing that they should be seen by any one, I destroyed them."

Thus perished the minutes, and probably the charter* of this lodge, whose entire history we are necessarily obliged to omit; although we deeply regret the occurrence.

[A. D. 1827 : A. L. 5827.]

HILLSBOROUGH UNION LODGE, No. 209.

P. M. GEORGE BAIRD having received a dispensation from the R. W. Grand Lodge of Pennsylvania, to constitute and consecrate Lodge No. 209, called to his assistance his masonic brethren in Washington county, Pa., on the 17th April, 1827, A. L. 5827; and after the usual ceremonies, and in accordance with the Ahiman Rezon, proceeded to instal the following charter officers:

Bro. John M. Davis, W. M.

" Stephen Hill, S. W.

" Mark Mitchel, J. W.

" Nathan Persey, Treas.

" David J. Evans, Sec'y.

The following brethren, in addition to the foregoing officers, were the petitioners for the lodge, viz.: Atkinson Hill, Nathaniel Jenkins, Eli Pyle, Hugh Keys, John Freeman, Reuben Perry, Thomas H. Fowler, James Howden, Shesbazzar Bentley, Sr.

* The charter was surrendered to the Grand Lodge in 1825.

June 8. William Thomas, William Hill, Andrew Howden, Jr., and Martin Ames were severally entered as Apprentices.

July 8. William Thomas, William Hill, and Andrew Howden, Jr., were severally passed to the degree of a Fellow Craft.

August 3. John Dalzel was entered as an Apprentice, and William Thomas was raised to the sublime degree of a Master Mason.

August 16. William Hill and Andrew Howden, Jr., were severally raised to the sublime degree of a Master Mason, and David Jenkins was entered as an Apprentice.

August 31. John Dalzel was passed to the degree of a Fellow Craft.

November 1. Ezekiel B. Houston was entered as an Apprentice.

November 30. David Jenkins and Ezekiel B. Houston were severally passed to the degree of a Fellow Craft. The brethren of the lodge proceeded to elect officers for the ensuing masonic year, which resulted in the election of

Bro. Hugh Keys, W. M.

“ S. Bentley, S. W.

“ T. H. Fowler, J. W.

“ J. M. Davis, Treas.

“ William Thomas, Sec’y.

December 27. St. John’s day. Bro. Geo. Morrison was admitted as a member by certificate from Lodge 60. John Dalzel, David Jenkins, and Ezekiel B. Houston were severally raised to the sublime degree of a Master Mason. The officers elected November 30 were installed into their respective offices, according to ancient ceremonies.

Thus the records show that during the first year of her masonic existence,

Seven candidates were entered as Apprentices ;

Six Apprentices were crafted ;

Six Fellow Crafts were raised as Master Masons ; and

One Master Mason was again admitted to assist in rebuilding the temple.

[A. D. 1828 : A. L. 5828.]

February 29. Joseph H. Devor was entered as an Apprentice.

April 25. Joseph H. Devor was passed to the degree of a Fellow Craft.

May 23. Joseph H. Devor was raised to the sublime degree of a Master Mason.

June 20. Thomas Wilson was entered as an Apprentice.

August 22. Thomas Wilson was passed to the degree of a Fellow Craft.

September 19. James Keyhoe and Parker C. Bell were entered as Apprentices.

October 17. Parker C. Bell was passed to a Fellow Craft, James Keyhoe was passed to the degree of a Fellow Craft, and Thomas Wilson was raised to the sublime degree of a Master Mason.

November 14. Parker C. Bell and James Keyhoe were severally raised to the sublime degree of a Master Mason.

December 19. The brethren of the lodge proceeded to elect officers for the ensuing masonic year, which resulted in the selection of

Bro. George Morrison, W. M.

“ John M. Davis, S. W.

“ Reuben Perry, J. W.

“ Stephen Hill, Treas.

“ William Thomas, Sec'y.

December 27. This being St. John's day, the officers elect were installed according to ancient ceremonies into their respective offices, and received the congratulations of the brethren.

Thus the records show that during the second year of her masonic existence,

Four candidates were entered as Apprentices;

Four were crafted; and

Four were raised as Master Masons.

[A. D. 1829: A. L. 5829.]

January 16. Thomas Howden and Alexander Mackey were severally entered as Apprentices.

February 13. Thomas Howden and Alexander Mackey were severally passed as Fellow Crafts.

March 13. Thomas Hill was entered as an Apprentice, and Thomas Howden was raised to the sublime degree of a Master Mason.

April 17. Thomas Hill was passed to the degree of a Fellow Craft.

May 15. Thomas Hill and Alexander Mackey were severally raised to the sublime degree of a Master Mason.

September 11. John Myers was entered as an Apprentice.

December 4. The lodge proceeded to elect officers, which resulted in the selection of the following brethren:

Bro. George Morrison, W. M.

“ Atkinson Hill, S. W.

Bro. Andrew Howden, Jr., J. W.

“ Stephen Hill, Treas.

“ Joseph H. Devor, Sec’y.

December 19. John Myers was passed to the degree of a Fellow Craft.

December 27. This being St. John’s day, the lodge proceeded to the installation of the officers elect, according to ancient ceremonies, and the rules and regulations of the Grand Lodge; after which the officers received the salutations of the brethren.

Thus the records show that during the third year of her masonic existence,

Four candidates were entered as Apprentices;

Four Apprentices were crafted; and

Two Craftsmen were raised as Master Masons.

Hillsborough Lodge, 209, held a meeting, Jan. 1, 1830, and it was then unanimously resolved, that for the purpose of appeasing the public indignation which seemed to be rankling with the most malignant and political feeling towards the institution, to suspend their operations; which was accordingly done. And it is worthy of remark that the brethren who composed this lodge, although located in a small village of not more than two hundred inhabitants, yet the individual and collective character which the brethren possessed, caused it to be respected, and the influence of its example and their own influence is still felt. And upon examination of the minutes of the Grand Lodge, we find that the warrant was not vacated until March 16, 5837.

[A. D. 1849 : A. L. 5849.]

CHANDLER LODGE, 237.

THE prosperity and rapid increase of membership in Lodge 164, gave rise to Lodge 237; and, since its organization, both lodges have met in the same hall, and seem to be governed by the same spirit; unity of feeling, unity of thought, and unity of action, characterize the brethren of both lodges; and one great heart animates the masonic fraternity of Washington, as they assemble around a common altar. It is right that it should be so; that the principles of the 133d Psalm should have its due influence upon the brethren; and, above all, that the pure

principles of masonry should be felt and acknowledged; so that peace and prosperity reign within our walls, and "the enemies of our order put to shame" by our union and happiness.

Application having been regularly made by James T. Dagg, James B. Ruple, William Hart, Adam Silvey, Isaiah Hill, James M'Claskey, Mark Mitchel, and William Conrad, to the R. W. Grand Lodge of Pennsylvania, a charter was granted to the petitioners, bearing date March 5, A. D. 1849, A. L. 5849, to Chandler Lodge, 237. The charter was signed by Peter Fritz, R. W. G. M.; William Whitney, R. W. D. G. M.; A. Bournonville, R. W. G. S. W.; James Hutchinson, R. W. G. J. W.; John Thompson, G. Treas.; and W. H. Adams, G. Sec'y.

A dispensation having been issued to C. P. Gummert, D. D. G. M., he called to his assistance the Past Masters and masonic brethren, and on the 17th April, 1849, 5849, solemnly constituted this lodge, and installed its officers according to ancient forms and ceremonies. The following brethren were constitutionally installed, viz.:

Bro. James T. Dagg, W. M.

" James B. Ruple, S. W.

" George B. M'Elroy, J. W.

" Isaiah Hill, Treas.

" Adam Silvey, Sec'y.

June 11. Marcus Black and James Rush were severally entered as Apprentices.

July 23. J. D. Seaton was entered as an Apprentice.

July 30. Marcus Black was passed to the degree of a Fellow Craft.

August 13. William Fitzwilliams was entered as an Apprentice.

November 20. Marcus Black was raised to the sublime degree of a Master Mason.

December 10. John Burton and Stephen Hill were severally entered as Apprentices.

December 24. The lodge proceeded to elect officers, which resulted in the election of

Bro. James T. Dagg, W. M.

" William Hart, S. W.

" G. B. M'Elroy, J. W.

" J. B. Ruple, Treas.

" Adam Silvey, Sec'y.

December 27. The officers elect were installed into their respective offices, according to ancient ceremonies.

Thus the records show that during the first year of the lodge's masonic existence,

Seven were entered as Apprentices ;

One passed to the degree of a Fellow Craft ;

One raised to be a Master Mason ; and

Eight Master Masons were received (being the original petitioners) to assist in the building of a new temple.

[A. D. 1850 : A. L. 5850.]

January 14. John M'Allister was entered as an Apprentice.

February 25. Samuel C. King and John Perry Morgan were severally entered as Apprentices ; and John M'Allister was passed to the degree of a Fellow Craft.

April 18. John Dickson was entered as an Apprentice.

May 21. John Perry Morgan and John Dickson were severally passed to the degree of a Fellow Craft.

June 10. Thomas H. Matthews was entered as an Apprentice.

July 8. Thomas H. Matthews, was passed to the degree of a Fellow Craft ; and John M'Allister and John Dickson were severally raised to the sublime degree of a Master Mason.

August 26. John Jackson was entered as an Apprentice ; and Thomas H. Matthews and John Perry Morgan were severally raised to the sublime degree of a Master Mason.

October 14. James M. Robb and James Conn, Jr., were severally entered as Apprentices.

November 11. James M. Robb was passed to the degree of a Fellow Craft.

November 25. John Carson and John S. Markle were severally entered as Apprentices.

December 9. Joseph Lithgow was received as a Master Mason by producing the necessary certificate. Robert F. Cooper was entered as an Apprentice. John Burton was passed to the degree of a Fellow Craft ; and James M. Robb was raised to the sublime degree of a Master Mason.

December 23. John S. Markle was passed to the degree of a Fellow Craft.

The lodge proceeded to elect officers, which resulted in the election of

Bro. James B. Ruple, W. M.

“ William Hart, S. W.

“ Marcus Black, J. W.

“ James T. Dagg, Treas.

“ Adam Silvey, Sec'y.

December 27. St. John's day. The officers elect were in-

stalled into their respective offices, according to ancient ceremonies.

Thus the records show that during the second year of her masonic existence,

Eleven candidates were entered as Apprentices;

Seven Apprentices were crafted;

Five Craftsmen were raised; and

One Master Mason was received as a Workman.

[A. D. 1851 : A. L. 5851.]

January 13. Noah Witherow was entered as an Apprentice; and John Carson passed to the degree of a Fellow Craft.

January 27. S. B. Bentley was entered as an Apprentice; and John S. Markle was raised to the sublime degree of a Master Mason.

February 24. Joseph Laughlin was entered as an Apprentice; Noah Witherow passed to the degree of a Fellow Craft; and John Carson raised to the degree of a Master Mason.

March 10. Joseph B. Musser was received as a Master Mason; and Obadiah Watson, J. Newkirk, and R. Galloway were severally entered as Apprentices.

March 24. Robert F. Cooper was passed to the degree of a Fellow Craft.

April 14. Obadiah Watson, Joseph Laughlin, and Robert Galloway were severally passed to the degree of a Fellow Craft.

April 22. S. B. Bentley was passed to the degree of a Fellow Craft.

May 20. Robert Galloway raised to the sublime degree of a Master Mason.

May 26. James W. Kuntz was received as a Master Mason. Samuel Ackleson and Joseph N. Porter were severally entered as Apprentices.

June 19. J. Newkirk was passed to the degree of a Fellow Craft.

June 20. S. B. Bentley was raised to the sublime degree of a Master Mason.

June 23. J. Newkirk, S. B. Bentley, and R. F. Cooper were severally raised to the sublime degree of a Master Mason.

August 11. Samuel Ackleson was passed to the degree of a Fellow Craft.

September 24. Obadiah Watson was raised to the sublime degree of a Master Mason.

October 27. Samuel Ackleson raised to the sublime degree of a Master Mason.

November 24. Gideon Hawkins and Andrew M'Glaughlin were severally entered as Apprentices.

December 22. Gideon Hawkins was passed to the degree of a Fellow Craft.

The lodge proceeded to elect officers for the ensuing masonic year, which resulted as follows:

- Bro. James T. Dagg, W. M.
- “ Jos. B. Musser, S. W.
- “ James W. Kuntz, J. W.
- “ William Hart, Treas.
- “ Robert F. Cooper, Sec'y.

Thus the records show that during the third year of her masonic existence,

Ten candidates were entered as Apprentices;

Ten Apprentices were crafted;

Nine Craftsman were raised; and

Two Workmen received as Masters.

[A. D. 1852: A. L. 5852.]

January 12. George Passmore received as a Master Mason, having produced a certificate.

June 28. John Dickey was entered as an Apprentice.

July 26. Alexander M. Miller was entered as an Apprentice, and Gideon Hawkins was raised to the sublime degree of a Master Mason.

August 29. Marcus Bohm was entered as an Apprentice.

April 26. F. K. Eberhart was entered as an Apprentice.

February 24. Joseph Laughlin was entered as an Apprentice.

April 14. Joseph Laughlin was passed to the degree of a Fellow Craft.

July 26. Joseph Laughlin was raised to the sublime degree of a Master Mason.

September 27. Marcus Bohm was passed to the degree of a Fellow Craft.

October 11. Job Pyle, Joshua Shipley, Richard Richardson, and Thomas Martindale were severally entered as Apprentices.

October 25. John Dickey was passed to the degree of a Fellow Craft, and John J. Allison was entered as an Apprentice.

November 15. E. S. Fowler and Daniel Zollars were severally entered as Apprentices; and Richard Richardson, Thomas Martindale, and Alexander M. Miller were severally passed to the degree of a Fellow Craft.

November 22. Marcus Bohm was raised to the sublime degree of a Master Mason.

December 7. Samuel Thompson was entered as an Apprentice.

December 15. Alexander M. Miller was raised to the sublime degree of a Master Mason.

The lodge proceeded to elect officers, which resulted in the election of

Bro. Joseph B. Musser, W. M.

“ James W. Kuntz, S. W.

“ Adam Silvey, J. W.

“ Marcus Bohm, Treas.

“ Geo. Passmore, Sec’y.

Who were installed, according to ancient ceremonies.

The records show that during the fourth year of her existence as a lodge,

Thirteen candidates were entered as Apprentices ;

Six Apprentices were crafted ;

Four Craftsmen were raised ; and

One Master Workman admitted.

[A. D. 1853 : A. L. 5853.]

January 4. John J. Allison was passed to the degree of a Fellow Craft.

January 10. Samuel Bell was entered as an Apprentice, and E. S. Fowler passed to the degree of a Fellow Craft.

February 14. Andrew M’Glaughlin was passed to the degree of a Fellow Craft.

February 28. Daniel Zollars was passed to the degree of a Fellow Craft, and E. S. Fowler and Samuel Thompson were severally raised to the sublime degree of a Master Mason.

March 28. Samuel Bell was passed to the degree of a Fellow Craft, and Thomas Martindale and Daniel Zollars were severally raised to the sublime degree of a Master Mason, and William L. Jones was entered as an Apprentice.

April 25. Samuel Hartzel was entered as an Apprentice.

May 9. Richard Richardson was raised to the sublime degree of a Master Mason.

May 23. Samuel Hartzel was passed to the degree of a Fellow Craft.

June 18. Andrew M’Glaughlin was raised to the sublime degree of a Master Mason.

June 13. George W. Miller was entered as an Apprentice.

June 20. Jacob Hill was entered as an Apprentice, and Andrew Howden was entered, passed, and raised by dispensation.

June 23. Samuel Hartzel was raised to the sublime degree of a Master Mason.

July 7. Samuel Bell was raised to the sublime degree of a Master Mason.

July 15. George W. Miller was passed to the degree of a Fellow Craft.

July 19. George W. Miller was raised, by dispensation, to the sublime degree of a Master Mason.

July 25. Jacob Hill was passed to the degree of a Fellow Craft.

August 22. John R. Newkirk was entered as an Apprentice, and Jacob Hill was raised to the sublime degree of a Master Mason.

August 27. O. B. M'Fadden was entered, passed, and raised by dispensation.

September 12. Jackson Thompson was entered as an Apprentice.

October 10. Isaac Register was entered as an Apprentice, and Jackson Thompson passed to the degree of a Fellow Craft.

November 14. Isaac Register was passed to the degree of a Fellow Craft, and John R. Newkirk raised to the sublime degree of a Master Mason.

November 21. A. B. Duval was entered as an Apprentice.

December 12. Isaac Register was raised to the sublime degree of a Master Mason.

December 26. Officers elected and installed according to ancient usage, for the ensuing masonic year, viz. :

Bro. J. B. Musser, W. M.

“ Richard Richardson, S. W.

“ Jacob Hill, J. W.

“ Marcus Bohm, Treas.

“ Geo. W. Miller, Sec'y.

Thus the records show that during the fifth year of her existence as a lodge,

Eleven candidates were entered as Apprentices;

Twelve Apprentices were crafted; and

Fourteen Craftsmen were raised to the sublime degree of a Master Mason.

[A. D. 1854 : A. L. 5854.]

January 9. Thomas Sheaffer was initiated as an Apprentice.

February 13. Alfred Vanhorn was entered as an Apprentice, and Thomas Sheaffer passed to the degree of a Fellow Craft.

February 27. J. W. Shidler was entered as an Apprentice.

March 13. Alfred Vanhorn was passed to the degree of a Fellow Craft, and D. W. Braden was entered as an Apprentice.

March 27. J. W. Shidler was passed to the degree of a Fellow Craft.

April 10. D. W. Braden was passed to the degree of a Fellow Craft, and J. W. Shidler was raised to the sublime degree of a Master Mason.

May 7. Edward Creighton was entered as an Apprentice.

May 10. Chandler Lodge, 237, was moved to Beallsville, Washington county, upon the applications of its members and consent of the R. W. Grand Lodge. This day was celebrated by a public procession and an address, and the building dedicated to the purposes of masonry.

Stephen Morton, John Morton, and Jackson Buffington were severally entered as Apprentices.

Job Pyle and Joshua Shipley were severally passed to the degree of a Fellow Craft.

ROYAL ARCH MASONRY.

FROM the Ahiman Rezon, as published by the Grand Lodge of Pennsylvania, we present our readers "with an outline of the History of the *Royal Arch Degree*."

This degree is considered by the best informed masons to be a part of the Master's degree, but it has long been separated from it, having a distinct, and in many places an independent government for its recipients. In Great Britain and Ireland, Royal Arch Masons convene under the warrant issued by the Grand Lodge, and such was lately the case in Pennsylvania. In Europe Arch Masonry affords little matter for history, distinct from that of general masonry. The first Royal Arch Chapter of America, of which we possess a particular account, is that held in Pennsylvania, anterior to the year 1758. This Chapter, working under the warrant of No. 3, was recognised by, and had communion with a military chapter, working under a warrant, 351, granted by the Grand Lodge of England, and its proceedings were subsequently approved by that honourable body, as appears from a communication from its Deputy Grand Master Dermott. Upon like principles other chapters were established in Pennsylvania. In November, 1795, an irregular attempt was made, at the instance of one Molan, to introduce innovations in the Arch degree, and to form an independent Grand Royal Arch Chapter under the warrants of No. 19, 52, and 67, held in the city of Philadelphia, and a lodge constituted by authority of the Grand Lodge of Maryland, and another holding under the Grand Lodge of Georgia. Chapter No. 3 instituted an inquiry into these proceedings, which they declared, after investigation, to be contrary to the established uniformity of the craft. The Grand Lodge, upon complaint made, unhesitatingly suspended the warrants of Lodges Nos. 19, 52, and 67, and having received the report of the committee raised for that purpose, resolved that Molan ought not to be received as a mason by the lodges or brethren under its jurisdiction. The offending lodges, by the mild and firm course of the Grand Lodge, were convinced of their errors, and were received into favour, having their warrants restored to them.

Throughout this controversy the Grand Lodge acknowledged the right of all regular warranted lodges, so far as they have ability and number, to make masons in the higher degrees; but lest differences might exist, or innovations be attempted in such

higher degrees, which, for want of some proper place of appeal, might create schism among the brethren, they resolved that a Grand Royal Arch Chapter should be opened, under the immediate sanction of the Grand Lodge of Pennsylvania, and that all past and present officers of the Grand Lodge having duly obtained the degree of Royal Arch, and all past and existing officers of Chapters of Royal Arch Masons, duly and regularly convened, under the sanction of a warrant from the Grand Lodge of Pennsylvania, be considered as members of the Grand Royal Arch Chapter, and that all members of the regular chapters shall be admitted to their meetings, but without the right to vote or speak therein, unless requested.

Thus was the first Grand Chapter of Royal Arch Masons established in America. Mr. Webb has mistakenly asserted that no such Grand Chapter existed anterior to 1797. In 1798 rules and regulations were adopted by the Grand Lodge, for the government of the Grand Chapter, by which, among other things, it was determined, that no chapter should be held within the Commonwealth of Pennsylvania and masonic jurisdiction thereunto belonging, but under the authority and sanction of a regular subsisting warrant, granted by the Grand Lodge, according to the old constitutions, and by the consent of such lodge, signified to the Grand Chapter. That no regular chapter can be held without the presence of six regularly registered Royal Arch Masons. That no brother can take the degree unless he have taken the three first degrees, and have filled the office of Worshipful Master; or passed the chair, by dispensation. That the expenses of the Grand Chapter should be borne by the Grand Lodge.

In October, 1797, a convention of committees from several chapters, in the northern states, assembled at Mason's Hall, in Boston, authorized to meet any or every chapter of Royal Arch Masons within the states of New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont, and New York, or with any committee or committees, duly appointed and authorized by any or all of said chapters, and to deliberate on the propriety and expediency of forming and establishing a Grand Chapter of Royal Arch Masons, for the government and regulation of the several chapters within the said states." This convention, of which Thomas Smith Webb was chairman, addressed a circular letter to the chapters within the six states above mentioned. In this letter it was assumed, in opposition to the opinion and precedent given by the Grand Lodge of Pennsylvania, "That no Grand Lodge of Master Masons can claim or exercise authority

over any convention or chapter of Royal Arch Masons." Still, however, relying upon the proceedings of the Grand Lodge of Pennsylvania, as a justificatory example, the convention expressed its opinion that it was "highly expedient for the regular government of all chapters within the said states, that there should be therein a Grand Chapter of Royal Arch Masons;" and they invited the several chapters within those limits to send delegates to a meeting to be held in the city of Hartford, on the fourth Wednesday of January ensuing, with authority to form and open a Grand Chapter of Royal Arch Masons, and to establish a constitution for the government of the existing and future chapters. At this meeting a General Grand Chapter was established over the foregoing states, and a constitution adopted for the government of the Royal Arch Chapters and lodges of Mark Masters, Past Masters, and Most Excellent Masters therein; and under this general constitution Grand Royal Arch Chapters were established in those states respectively. The General Grand Chapter was authorized to meet septennially, but its power was not extended further than the six northern states. At the instance, however, of the Grand Chapter of Rhode Island, and of some others, the officers of the General Grand Chapter assumed the right of instituting chapters in states, other than those comprehended in its union, and granted warrants for one at Beaufort, in South Carolina, and one at Savannah in Georgia. But this power not having been given by the constitution, and there being several other supposed defects in that instrument, at the septennial meeting, held at Middletown, Connecticut, in January, 1806, it was new modelled.

The first section of this constitution provides that the General Grand Chapter of Royal Arch Masons for the United States of America, shall consist of a General Grand High Priest, General Grand King, General Grand Scribe, Secretary, Treasurer, Chaplain, and Marshal, and of the several Grand and Deputy Grand High Priests, Kings, and Scribes for the time being of the several Grand Chapters, and of the Past General Grand High Priests, Kings, and Scribes of the General Grand Chapter.

The General Grand Chapter thus constituted, meets septennially for the choice of officers and other business, dating from the second Thursday in September 1805, at such place as may from time to time be appointed, and upon the order of the General Grand High Priest, King, and Scribe, or any two of them, and also upon the requisition of a majority of the Grand Chapters appertaining to it. The General Grand High Priest, King, and Scribe have power to institute new royal arch chapters and lodges

of the subordinate degrees in any state, in which there is not a Grand Chapter regularly established. But no new chapter was to be instituted in any state wherein a chapter or chapters was holden, under the authority of this constitution, without a recommendation of the chapter nearest the residence of the petitioners.

The State Grand Chapters were composed of a Grand High Priest, D. G. High Priest, Grand King, Grand Scribe, Grand Secretary, and Grand Treasurer, Grand Chaplain and Grand Treasurer elected annually by ballot, and of the High Priests, Kings, and Scribes for the time being of the several chapters over which they shall respectively preside, and of the Past Grand and Deputy Grand High Priests, Kings, and Scribes of the said Grand Chapters.

The Grand Chapters are to have the sole government and superintendence of the several Royal Arch Chapters, and Lodges of Most Excellent Past and Mark Masons, within their respective jurisdictions, to assign their limits and settle controversies that may happen between them; and under their respective seals and the sign manual of their respective Grand or Deputy Grand High Priests, Kings, and Scribes, or their proxies, attested by their respective secretaries, to constitute new chapters of Royal Arch Masons and Lodges of Most Excellent Past and Mark Master Masons, within their respective jurisdictions. In the recess of the respective Grand Chapters, the Grand and Deputy Grand High Priests have power respectively to grant letters of dispensation for holding chapters, &c., which remain in force until the subsequent stated meeting of the Grand Chapter.

The Grand Lodge of Pennsylvania condemned this organization of Royal Arch Masonry, contending for the old constitution, by which the Arch was considered as properly under the jurisdiction of the Grand Lodge, and denying the expediency and masonic legality of a separate supreme jurisdiction. But Royal Arch Masonry continuing to spread, the government of this degree was inefficient, and many efforts to modify it were made. For many years these efforts were fruitless. But at length the constitution of the Grand Holy Royal Arch Chapter of Pennsylvania was adopted on the 16th July, 1824, and made independent of the Grand Lodge. It has now the power to elect its own officers, to make by-laws, rules, and regulations for its government, to regulate, superintend, or control the by-laws, rules, and regulations of subordinate chapters, mark masters, and most excellent masters' lodges under their jurisdiction—to grant warrants for holding Holy Royal Chapters, mark masters, and most excellent

masters' lodges, and the same to suspend, revoke, and restore at pleasure, and to exercise jurisdiction over the same.

[A. D. 1821 : A. L. 5821.]

In searching the records of the chapter, we find the following record from which we infer, that a chapter was organized in Washington, Pa., but did not continue to work, at least there are no minutes to prove the fact, but presume it was under the warrant of Lodge 164.

October 8. A chapter of royal arch masons was congregated this evening, when the following Mark Masons—George Jackson, John Wilson, James Spencer, Samuel Keenan, and Samuel Potter were received and acknowledged as Most Excellent Masters.

In 1828, however, Chapter 150 was organized, officers installed holding a charter from Grand Holy R. A. Chapter of Pa. The companions laboured to build up the temple—but the anti-masonic spirit becoming so prevalent they were required to suspend operations until 1846, when it resumed labour, and has been an efficient co-worker in the great principles of our institution, as will be seen from a perusal of the records.

[A. D. 1828. A. L. 5828.]

February 4. Washington Royal Arch Chapter met in pursuance of instructions received from the G. H. R. A. Chapter.

Comp. David Acheson was installed as H. P.

“ Chester Bidwell “ K.

“ John M. Davis “ S.

John Best, John Adams, James Alexander, and James M'Itree, were advanced to the honourable degree of Mark Master Masons.

February 11. The following preamble to the By-Laws is given entire, as it is worthy of the heart that conceived and the man who drafted it, as containing sentiments which should pervade the breast of every mason :

We, the officers, companions, and brethren, of the ancient and honourable society of Royal Arch Masons, contemplate with feelings of gratitude and pleasure, the prospect that now opens to our view in the organization of an institution founded on a basis immovable as a rock—and of sufficient consequence to excite our most active powers. The field is extensive beyond conception, and its superstructure far transcends the comprehension of the most intelligent of the sons of men. Moreover, in it is comprehended the most sublime and august system of morality and virtue, which, next to the Christian system, can possibly engross the attention of mortals.

Having been found worthy of such distinguished honour to be

thus exalted in the degrees of ancient masonry, and being desirous to extend the benign influence of this august and transcendent order, do agree to establish a Royal Arch Chapter, voluntarily binding ourselves to observe the rules and regulations. May brotherly love, the foundation and cap-stone—the cement and glory of this ancient institution—subsist among us till time shall be no more. May our beginning prove a sweet recollection to each of us. May each meeting together improve our hopes and enlarge our virtues—and may our virtues shine together with brighter light, and may the blessing of the everlasting God be upon us.

Bro. George Baird was received and acknowledged as a Most Excellent Master.

Bro. John Wilson and Bro. George Baird were exalted to the sublime degree of a Royal Arch Mason.

May 30. Bro. George Morrison and Bro. Chauncey Rice were advanced to the honourable degree of Mark Master.

May 31. Bro. Hugh Keys, Bro. Chauncey Rice, and Bro. George Morrison were received as M. E. Masters.

May 31. M. E. Masters Hugh Keys, George Morrison, and Chauncey Rice were exalted to the sublime degree of a Royal Arch Mason.

The chapter suspended operations—to resume labour whenever directed by the Grand Chapter. Accordingly we find that the brethren wishing further advancement in masonry, in 1846 petitioned for permission to resume labour as a chapter, which was granted, as the records show.

[A. D. 1846 : A. L. 5846.]

March 10. In pursuance of a dispensation from William Barger, M. E. G. High Priest of the M. E. G. H. R. A. Chapter of the State of Pennsylvania, Washington Chapter, 150, assembled this day, when the following dispensation was read :

We, William Barger, M. E. G. H. Priest of the M. E. G. H. R. A. Chapter of the State of Pennsylvania,

To our worthy and well beloved companion, David Acheson, Greeting :

Reposing the greatest confidence in your zeal, fervour, and constancy in the craft, we do hereby authorize and empower you to call to your assistance a sufficient number of known and approved Royal Arch Masons in Washington, Pa., to reopen and reconstitute Chapter 150, to be held there, and to proceed

to the installation of our worthy companions George Baird, John Best, John L. Gow, and others, the officers of Washington Chapter, 150, there to be re-established and reconstituted, to be called and known by the name of

Washington Chapter, No. 150,

According to the most ancient and honourable custom of the royal craft in all ages and amongst all nations in the known world, and not contrarywise, and make report to us underneath of your proceedings in the premises.

Given under our hand and seal, at the city of Philadelphia, this 23d day of January, A. D. 1846, A. L. 5846.

WM. BARGER, G. H. P.

WM. H. ADAMS, G. Sec'y.

Companions Morgan Nelson, M. E. H. P. of Wheeling Chapter, No. 19, Va., and John Goshorn and James W. Clemens, were present on this important and interesting occasion, when M. E. H. P. Nelson proceeded, according to ancient usages, to instal the following companions into their respective offices, viz. :

Comp. George Baird, M. E. H. P.

“ David Acheson, K.

“ John Best, S.

Brothers Alfred Creigh, Alfred Galt, William Wolf, and Jehu Jackman were admitted and received the honorary degree of Mark Master.

March 11. William Smith was admitted and received as a Mark Master.

Brother Adam Silvey admitted a member, being a Mark Master Mason.

Brothers Alfred Creigh, Alfred Galt, William Wolf, Jehu Jackman, and Adam Silvey were received and acknowledged as Most Excellent Masters.

M. E. Masters Alfred Creigh, Alfred Galt, William Wolf, Jehu Jackman, and Adam Silvey were exalted to the sublime degree of a Royal Arch Mason.

April 1. Bro. George Passmore was admitted and received the honorary degree of Mark Master Mason.

April 6. Bros. William Smith and George Passmore were received and acknowledged as Most Excellent Masters. M. E. Masters William Smith and George Passmore were exalted to the sublime degree of a Royal Arch Mason.

May 5. Bro. William Searight, a Mark Master Mason, was admitted as a member

Bros. John Irons and Westley Frost were received as Mark Master Masons.

M. M. William Searight, John Irons, and Westley Frost were received and acknowledged as Most Excellent Masters.

May 6. M. E. M. William Searight, John Irons, and Westley Frost were exalted to the sublime degree of a Royal Arch Mason.

Comp. John Higginbotham was received as a companion and member, bearing testimonials from Wheeling Chapter.

May 27. Bro. William Gaston was advanced to the honorary degree of a Mark Master Mason.

May 29. M. M. William Gaston was received and acknowledged as a Most Excellent Master.

M. E. M. William Gaston was exalted to the sublime degree of a Royal Arch Mason.

June 2. Bros. William Allison and William L. Lafferty were severally advanced to the degree of Mark Master; M. M. William Allison and William L. Lafferty were acknowledged and received as Most Excellent Masters.

June 3. M. E. M. William Allison and William L. Lafferty were exalted to the sublime degree of a Royal Arch Mason.

August 4. Bro. William Bailey was advanced to the honorary degree of a Mark Master Mason.

August 7. Bro. N. B. Griffith was advanced to the honorary degree of a Mark Master Mason.

September 1. Bro. John R. Griffith was advanced to the honorary degree of a Mark Master Mason.

M. M. N. B. Griffith and John R. Griffith were received and acknowledged as Most Excellent Masters.

October 16. Bro. William T. Swain was advanced to the honorary degree of a Mark Master Mason.

M. M. William T. Swain was received and acknowledged as a Most Excellent Master.

November 3. M. E. M. N. B. Griffith was exalted to the sublime degree of a Royal Arch Mason.

November 7. M. E. M. John R. Griffith and William T. Swain were exalted to the sublime degree of a Royal Arch Mason.

November 15. Brothers H. M. Smith, James Hoon, James Stevens, and Daniel Zimmerman were advanced to the honorary degree of Mark Master Mason.

M. M. H. M. Smith, James Hoon, James Stevens, and David Zimmerman was received and acknowledged as Most Excellent Masters.

M. E. M. H. M. Smith, James Hoon, James Stevens, and

Daniel Zimmerman, were exalted to the sublime degree of a Royal Arch Mason.

Certificates were granted to these companions, residing in the city of Pittsburgh, for the purpose of opening Zerubbabel Chapter.

Dec. 1. The chapter proceeded to elect officers for the ensuing masonic year, which resulted in the election of

Comp. John Best, as H. P.

“ Alfred Creigh, K.

“ William Smith, S.

‘ Alfred Galt, Sec’y.

‘ John R. Griffith, Treas.

Brothers R. K. Campbell, J. W. Rhinehart, E. Adams, Jr., and William M’Clelland, were advanced to the honorary degree of Mark Masters.

M. M. R. K. Campbell, J. W. Rhinehart, E. Adams, Jr., and William M’Clelland, were received and acknowledged as Most Excellent Masters.

M. E. M. R. K. Campbell, J. W. Rhinehart, E. Adams, Jr., and William M’Clelland, were exalted to the sublime degree of a Royal Arch Mason.

Dec. 27. This being St. John’s day, the following companions were installed into their respective offices:

Comp. John Best, as H. P.

“ Alfred Creigh, K.

“ William Smith, S.

“ Alfred Galt, Sec’y.

“ John R. Griffith, Treas.

Dec. 30. Brothers Israel L. Craft and Reuben F. Mickle were advanced to the honorary degree of Mark Master.

M. M. Israel L. Craft and Reuben F. Mickle were acknowledged and received as Most Excellent Masters.

M. E. M. Israel L. Craft and Reuben F. Mickle were exalted to the sublime degree of a Royal Arch Mason.

[A. D. 1847: A. L. 5847.]

February 1. Bro. William Boardman was advanced to the honorary degree of Mark Master Mason.

M. M. William Boardman was received and acknowledged as a most Excellent Master.

M. E. M. William M’Clellan and William Boardman were exalted to the sublime degree of a Royal Arch Mason.

February 24. Bro. James Mathews, a Mark Master, was received and acknowledged as a Most Excellent Master.

March 4. Brother William W. Sharp was advanced to the honorary degree of Mark Master.

June 23. Brother Thomas Hazen, John Snowden, P. Uriah Hook, and Thomas Duncan were advanced to the honorary degree of Mark Master.

M. M. Thomas Hazen, John Snowden, P. Uriah Hook, and Thomas Duncan were received and acknowledged as Most Excellent Masters.

M. E. M. Thomas Hazen, John Snowden, and Thomas Duncan were exalted to the sublime degree of a Royal Arch Mason.

June 25. M. E. M. P. Uriah Hook was exalted to the sublime degree of a Royal Arch Mason.

September 7. Brother James M. Byers was advanced to the honorary degree of Mark Master.

M. M. William W. Sharp and James M. Byers were received and acknowledged as Most Excellent Masters.

M. E. M. William W. Sharp and James M. Byers were exalted to the sublime degree of a Royal Arch Masons.

December 7. The chapter proceeded to elect officers for the ensuing masonic year, which resulted in the election of

Comp. Alfred Creigh, H. P.

“ William Smith, K.

“ Alfred Galt, S.

“ John R. Griffith, Treas.

“ Adam Silvey, Sec’y.

Who were severally installed into their respective offices on St. John's day, December 27, 1849.

[A. D. 1848 : A. L. 5848.]

January 4. Brother A. J. Bowman was advanced to the honorary degree of Mark Master.

M. M. A. J. Bowman was received and acknowledged as a Most Excellent Master.

M. E. M. A. J. Bowman was exalted to the sublime degree of a Royal Arch Mason.

June 13. Brother Andrew Hopkins was advanced to the honorary degree of Mark Master.

M. M. Andrew Hopkins was received and acknowledged as a Most Excellent Master.

June 16. M. E. M. Andrew Hopkins was exalted to the sublime degree of a Royal Arch Mason.

September 5. Brothers James T. Dagg and P. T. Laishley were advanced to the honorary degree of Mark Mason.

M. M. James T. Dagg and Peter T. Laishley were received and acknowledged as Most Excellent Masters.

M. E. M. James T. Dagg and Peter S. Laishley were exalted to the sublime degree of a Royal Arch Mason.

November 7. Brothers George B. M'Elroy and Thomas Wilson were advanced to the honorary degree of a Mark Master.

M. M. George B. M'Elroy and Thomas Wilson were received and acknowledged as Most Excellent Masters.

M. E. M. George B. M'Elroy and Thomas Wilson were exalted to the sublime degree of a Royal Arch Mason.

December 5. Brothers William Hart, Isaiah Hill, and Peter Kennedy were advanced to the honorary degree of Mark Master Mason.

M. M. William Hart, Isaiah Hill, and Peter Kennedy were received and acknowledged as Most Excellent Masters.

M. E. M. William Hart, Isaiah Hill, and Peter Kennedy were exalted to the sublime degree of a Royal Arch Mason.

The chapter proceeded to elect officers for the ensuing masonic year, which resulted in the election of

Comp. Alfred Creigh, H. P.

" William Wolf, K.

" William Boardman, S.

" William Hart, Sec'y.

" John R. Griffith, Treas.

December 12. Brother John Gregg was advanced to the honorary degree of Mark Master.

M. M. John Gregg was received and acknowledged as a Most Excellent Master.

M. E. M. John Gregg was exalted to the sublime degree of a Royal Arch Mason.

December 27. This being St. John's day, the following officers were installed, according to ancient ceremonies :

Comp. Alfred Creigh, H. P.

" William Wolf, K.

" William Boardman, S.

" William Hart, Sec'y.

" John R. Griffith, Treas.

[A. D. 1849 : A. L. 5849.]

May 29. M. E. M. Thomas Wilson was exalted to the sublime degree of a Royal Arch Mason.

September 4. Comp. Joseph B. Musser was admitted as a member hailing from Perseverance Chapter.

December 4. The chapter proceeded to elect officers for the ensuing masonic year, which resulted in the election of

Comp. William Wolf, H. P.

“ J. B. Musser, K.

“ J. T. Dagg, S.

“ William Hart, Sec'y.

“ J. R. Griffith, Treas.,

who were installed into their respective offices on St. John's day, according to ancient ceremonies.

[A. D. 1850 : A. L. 5850.]

March 8. Bro. W. L. Robb was advanced to the honorary degree of Mark Master.

May 7. M. M. William L. Robb was received and acknowledged as a Most Excellent Master.

M. E. M. James Mathews and William L. Robb were exalted to the sublime degree of a Royal Arch Mason.

October 1. William Nicholls and Philip Sliffe were advanced to the honorary degree of Mark Master.

M. M. William Nicholls and Philip Sliffe were received and acknowledged as Most E. Masters.

M. E. M. William Nichols and Philip Sliffe were exalted to the sublime degree of Royal Arch Mason.

December 3. The chapter proceeded to elect officers for the ensuing masonic year; which resulted in the election of

Comp. William Boardman, H. P.

“ James T. Dagg, K.

“ Adam Silvey, S.

“ N. B. Griffith, Sec'y.

“ Wm. Chatland, Treas.,

who were regularly installed into office on St. John's day.

[A. D. 1851 : A. L. 5851.]

February 4. James S. Bushfield was advanced to the honorary degree of Mark Master.

June 24. David Wishart and Thomas Mathews were advanced to the honorary degree of Mark Master Mason.

M. M. David Wishart was received and acknowledged as a Most Excellent Master.

M. E. M. David Wishart was exalted to the sublime degree of a Royal Arch Mason.

October 7. M. M. James S. Bushfield was received and acknowledged as a Most Excellent Master.

M. E. M. James S. Bushfield was exalted to the sublime degree of a Royal Arch Mason.

December 3. The chapter proceeded to elect officers for the ensuing masonic year, which resulted as follows :

Comp. J. B. Musser, H. P.

“ Geo. Passmore, K.

“ Jas. S. Bushfield, S.

“ Jas. T. Dagg, Treas.

“ Wm. Nichols, Sec’y.,

who were installed into their respective offices on St. John’s day.

[A. D. 1852 : A. L. 5852.]

February 25. Bro. S. Bentley was advanced to the honorary degree of Mark Master.

March 22. Bro. S. Bentley was received and acknowledged as a Most Excellent Master, and exalted to the degree of a Royal Arch Mason.

May 4. Bro. Joseph Werich and Bro. George C. Stouch were severally advanced to the honorary degree of Mark Master.

August 24. Bro. John W. Mitchel and J. Newkirk were severally advanced to the honorary degree of Mark Master.

October 5. James Smith and H. Hopkins Frisbie were severally advanced to the honorary degree of Mark Master.

October 13. Robert Galloway was advanced to the honorary degree of Mark Master.

December 3. An election for officers was held this evening, which resulted in the election of

Comp. J. B. Musser, H. P.

“ George Passmore, K.

“ William Hart, S.

“ William Wolf, Treas.

“ William Nicholls, Sec’y.

December 27. The officers elect were severally installed into their respective offices, according to ancient ceremonies.

[A. D. 1853 : A. L. 5853.]

February 1. Joseph Werich and H. Hopkins Frisbie were severally received and acknowledged as Most Excellent Masters, and exalted to the sublime degree of a Royal Arch Mason.

June 10. H. Z. Ludington was advanced to the honorary degree of Mark Master, received and acknowledged as a Most Excellent Master, and exalted to the sublime degree of a Royal Arch Mason.

August 12. George C. Stouch was received and acknowledged as a Most Excellent Master.

September 13. John Clark was advanced to the honorary

degree of Mark Master, received and acknowledged as a Most Excellent Master, and exalted to the sublime degree of a Royal Arch Mason.

December 6. The following officers were elected for the ensuing masonic year:

Comp. William Wolf, H. P.

“ H. H. Frisbie, K.

“ William Boardman, S.

“ William Chatland, Treas.

“ James Smith, Sec’y.

December 27. Officers installed according to ancient ceremonies.

[A. D. 1854: A. L. 5854.]

January 27. William M’Kahan, David Campbell, John H. Thompson, and William Stillians were advanced to the honorary degree of Mark Master.

William M’Kahan, David Campbell, and John H. Thompson were received and acknowledged as most Excellent Masters.

William M’Kahan and David Campbell were exalted to the sublime degree of a Royal Arch Mason.

January 30. Jacob Goldsmith and Marcus Bohm were advanced to the honorary degree of Mark Master, and William Stillians and Jacob Goldsmith were received and acknowledged as Most Excellent Masters.

February 1. Marcus M’Neal was advanced to the honorary degree of Mark Master—received and acknowledged as a Most Excellent Master—after which Marcus M’Neal, William Stillians and Jacob Goldsmith were exalted to the sublime degree of a Royal Arch Mason.

February 10. Joseph Werich and John H. Thompson were exalted to the sublime degree of a Royal Arch Mason.

February 17. George C. Soauch was exalted to the sublime degree of a Royal Arch Mason.

March 2. H. W. Stoey was received and acknowledged as a Most Excellent Master, and exalted to the sublime degree of a Royal Arch Mason.

March 16. Harrison Shirks was advanced to the honorary degree of Mark Master—received and acknowledged as a Most Excellent Master, and exalted to the sublime degree of a Royal Arch Mason.

April 4. William H. Stoey was advanced to the honorary degree of Mark Master—received and acknowledged as a Most Excellent Master, and exalted to the sublime degree of a Royal Arch Mason.

COUNCILS OF ROYAL AND SELECT MASTERS.

IN the language of the Trestle Board the degrees of Royal and Select Masters are intimately connected with the Royal Arch Degree, of which they are in some measure explanatory. Hence it was that many Companion Royal Arch Masons of Washington, Pa., satisfied that the Royal Arch degree was unsatisfactory and imperfect without "accounting for the concealment and preservation of many essentials of the craft, that were discovered and brought to light at the building of the second Temple"—resolved to avail themselves of the privilege of advancing in masonry, and received the R. and S. degrees, in which they discovered that the explanation afforded by them renders the degrees of the chapter more connected, more interesting, and more beautiful.

Moore, in his *Freemason's Magazine*, published in Boston, says, with regard to these degrees, that they are "not now conferred as honorary degrees. They have been legitimized and are recognised by the General Grand Chapter and all other bodies claiming jurisdiction over them, as regular and constitutional masonic degrees, and they can be lawfully conferred in no other manner than as other regular masonic degrees are conferred."

The Grand Council of the State of Pennsylvania was therefore organized in the city of Pittsburgh, for the purpose of imparting that legal and masonic information which was necessary to enable Royal Arch Masons in this state to obtain a knowledge of the same in a constitutional manner. Hence a legally constituted council of R. and S. Masters was organized in Washington, Pa., according to ancient forms and ceremonies, whereby it became the duty of every Illustrious Companion to become acquainted "with the secret traditions of the order—illustrate the moral principles—cherish the worthy, and hold in due veneration our Land Marks."

Before, however, giving the immediate history of Washington Council, we will give the history of the degrees of ROYAL AND SELECT MASTERS, as prepared by Comp. J. M. Hatch, of New York.

These degrees are unquestionably detached, honorary, or side degrees of the ancient and accepted Rite, or what is called Ineffable Masonry. The regular degrees of that order, are *thirty* in

number, and the *three* of the blue lodge counted, as is always done, makes the last, which is merely an official degree; *i. e.*, Sov. Gr. Insp. General. This is conferred in the Supreme Grand Council, of which there are *two* in the United States—one at Charleston, S. C., and one at New York city. And the United States are divided into Supreme Jurisdictions, the Northern and Southern, by a line due east and west, in the latitude, as I understand it, of Washington city. Their subordinate lodges are: 1st, Lodges of Perfection; 2d, Grand Council of Princes of Jerusalem; 3d, Sovereign Chapters of Rose Cross; 4th, Sovereign Grand Consistories of Princes of the Royal Secret.

In the *Lodges* are conferred eleven regular degrees, and often formerly several detached degrees, among them the degrees of Royal and Select Masters, Master Mark Mason, or Mark Master, Grand Patriarch, Most Excellent Master, and Super-Excellent Master. In the *Councils* are conferred two degrees, and some of the detached degrees. In the *Chapters*, two; in the *Consistories*, twelve; and in the *Supreme Council*, one, the 33d. All these degrees were unknown in this country prior to 1766. They were introduced in that year by Henry A. Francker, a German, who came to this country from France, by way of St. Domingo, as Dep. Insp. Gen. of the 33d degree, appointed by Bro. Stephen Morin, of Illustrious Memory, who was in 1761 constituted at Paris Sov. Gr. Insp. Gen. by a Grand Consistory, or Grand Council of the 33d degree, held by order of his Highness Frederic III. king of Prussia, who was at that time M. P. Sov. Gr. Commander of the 33d degree, at Berlin, where the Sup. Grand East. of the Ineffable degrees was then held.

Morin was constituted and Francker appointed with the direct object of emigrating the Ineffable degrees to the new world. Francker came to Albany, N. Y., and resided there some time—on his way he remained awhile at the city of St. Domingo, uncertain probably in relation to completing his voyage. While there he conferred the degrees, with the appointment of Dep. Insp. Gen. on Moses Michael Hayes, afterwards Grand Master of the Grand Lodge of Massachusetts, who under Francker's auspices carried them to Rhode Island and Massachusetts. Francker came to Albany about 1766, and Bro. Hayes introduced them into Rhode Island and Massachusetts about the same period. Several organized bodies for conferring the Ineffable degrees were soon after formed at the north, and the Supreme Council at New York, established within a few years. Moses M. Hayes succeeded to the *powers* of Francker. Isaac De Costa, an Italian, received the degrees, and was appointed Dep. Insp.

Gen., and went to Charleston, S. C., in 1782, and soon after established a Lodge of Perfection there. De Costa died, and Bro. Hayes appointed Bro. Joseph Myers his successor. He, with others, established in 1788 a Grand Council of P. of J. in Charleston, and Myers deposited in the archives of the Council certified copies of the degrees from Berlin, Prussia, including those of Royal and Select Masters. A Grand Consistory was afterwards formed in Charleston, and in 1801, a Supreme Grand Council. There has been no regular order in conferring the detached degrees. They have never been cultivated or conferred in the Northern jurisdiction; not to much extent, at least. That Grand Body does not now, so far as I can learn, and has not for a great length of time, paid any attention to them, or exercised, or sought to retain any control over them. I am not informed whether they have ever been conferred with its sanction, and certainly if they have it would seem to have been only as *side* degrees. There is a body styled Columbian Council, No. 1, of Royal Master Masons, in the city of New York, which confers the degrees of R. and S. Masters and Super-Excellent Masters, which was formed in 1810, under Thomas Lownds, and received its warrant from another body which was formed in 1807, in the city of New York, under Thomas Lownds, as a working Council, by voluntary organization, as would appear.

In the southern jurisdiction the R. and S. degrees were conferred for some time, both in the councils of P. of J., and in or connected with the Lodges of Perfection; and also were very widely diffused by being informally conferred on R. A. Masons, and probably occasionally on P. M. Masons, by the Dep. Insp. Genls. of the 33d at Charleston, as a lure to them to take the regular ineffable degrees, and establish lodges and councils. Sometimes only one of them was conferred. And there is reason to believe that the R. M. was conferred on those who were M. M. only. It is ranked, in a list of degrees published in 1821, between Master Mason and Secret Master, the last being the first of the ineffable degrees, called regular; and in the same list, the Select Master is enumerated with other detached degrees of the eleven given in the Lodge of P. After a time, Councils of R. and S. Masters were formed in South Carolina, Georgia, and Mississippi, and perhaps still later in Alabama and Louisiana. In Georgia, Alabama, and Mississippi, they are still in activity, having been revived within the last five or six years. In South Carolina they are now only given by the Dep. Insp. Gen. The G. G. C. at Charleston, or its subordinates, have not for a long time granted any warrants of R. and S. Masters. I even doubt whether

they ever had any authority given them so to do. I suppose it was done for convenience in conferring the degrees, and without any direct authority from Europe, beyond the authority over the degrees given by the Dep. Insp. Gen. Myers, when forming the Council at Charleston in 1788. I do not suppose a council of R. and S. Masters was ever known in Europe. Though when a body of R. M. M. is convened within a Council of P. of J., or Lodge of P., it is generally called a council, though sometimes a convention.

The New York Grand Council, after working three years, commenced granting warrants, and assumed the power of a Grand Council for the state. It has now only two subordinates, the one called Columbian Council, No. 1, in N. Y., formed in 1810; and one called Houston Council, No. 10, at Houston, Texas, formed in 1847. It claims some connexion with the ineffable degrees; as having been formed in 1807 by the Supreme Grand Council of the 33d degree of "Most Puissant Masters."

The Grand Council of the 33d, at New York, does not seem to recognise them at all; they hold no warrant for it, or from any other source; they hold no intercourse with the Councils of R. and S. Masters, or Grand Councils of other states, and are not recognised by them in return. I do not think they originally conferred anything more than the R. M. degree, and added the S. M. about 1822. The first mention of that degree in an official statement above referred to, is in January, 1823, in a petition from Hudson, for the establishment of a council at that place. And, as I presume the Super-Excellent is not mentioned until recently, that it has been recently added. It is probably the same that is given in the R. A. Chapters in Ireland, as a regular degree, between the M. E. and Royal Arch. It is unknown in the English and Canadian Chapters, and has probably been imported from Ireland to New York within the last ten years. The R. and S. degrees are also conferred informally in many states. It is usually done in Chapter-rooms, but not in the Chapter. This practice is bad, producing bad results. It conveys a confused and improper idea of the degrees. In many cases one is conferred, and not the other. And in some instances the S. M. is conferred before the R. M. This, I believe, is the case in the Chapters of North Carolina.

There are four states in which the Chapters have assumed and now exercise jurisdiction over the degrees. Maryland, in 1817, authorized her Chapters to confer the select degree, and in 1824 made it a constitutional degree, between the M. E. and R. A., and is still retained. North Carolina, which places them before

the R. A. Virginia received them in 1840, by surrender from the Grand and Subordinate Councils of that state, and made both of them constitutional degrees between the Past and Most Excellent. Florida assumed them in 1847, and made them constitutional, as in Virginia, but has decided to abandon them to the jurisdiction of the Supreme Council at Charleston. And there being no Grand Council of R. and S. Masters in Maine, the Grand Chapter of that state, in May, 1848, assumed their jurisdiction under the resolutions of the G. G. Chapter, in 1839 and 1844, and confers them after the R. A., as recommended by the G. G. Chapter, in 1847.

The jurisdiction is claimed for the Supreme Grand Council of the 33d at Charleston, in the following states, viz.: South Carolina, Florida, Georgia, Mississippi, and Louisiana. The Grand Council of Alabama, which had them from that source, under warrants from the Grand Council at Charleston, decided, in 1849, to surrender them, with the consent of its subordinates, to the Grand Chapter of that state, which consented to receive them.

There is no Grand Council in either of the following states, viz.: Maine, New Hampshire, Vermont, New Jersey, Delaware, Maryland, Virginia, North Carolina, Florida, Tennessee, Texas, Arkansas, Missouri, Indiana, Iowa, Wisconsin, Illinois, Michigan, —nineteen of the thirty-one states.

I am not certain that there is any council, either Grand or subordinate, in either Rhode Island or Massachusetts, although there has been formerly subordinate councils in both states. In Massachusetts, under voluntary formation and warrants from the New York Council, which that council now says are extinct—and in Rhode Island, probably under the organization of the Insp. Gen. of the 33d. The Grand Chapters of Rhode Island and Connecticut have both expressed themselves unfavourable to assuming the jurisdiction of these degrees, and likewise those of South Carolina and Florida. And those of Vermont, Ohio, Kentucky, Georgia, and Mississippi are understood to entertain the same views.

There are Grand Councils in Georgia, Alabama, Mississippi, Kentucky, Ohio, Connecticut, and Pennsylvania.

The General Grand Chapter, at its triennial session, held in Lexington, Ky., Sept. 13, 1853, passed the following resolution: Resolved, That this G. G. Chapter and the governing bodies of Royal Arch Masonry affiliated with and holding jurisdiction under it, have no rightful jurisdiction or control over the degrees of Royal and Select Master.

The above we have extracted from Moore's Masonic Review, published in Cincinnati, Vol. 5, p. 193. In the same volume, p. 294, Comp. Hatch discusses "the validity of the claims of councils and chapters;" and, at page 321, he argues the questions, "Into whose hands shall the jurisdiction of these degrees fall?" and "Have the chapters acquired any right?" To these we would refer the reader, as containing much valuable information; but our object is in procuring a correct history of these degrees.

The records show that, on the 16th November, 1847, a special communication of the Grand Council of Royal and Select Masters of the State of Pennsylvania, was held at Washington, Washington county, Pennsylvania, the following Illustrious Companions being present, viz. :—

M. E. Comp. A. M'Cammon, G. P.
 " " " W. W. Wilson, D. G. P.
 " " " S. M'Kinley, G. C. of W.
 " " " Jas. Stephens, G. C. of G.,

which being opened in solemn and ancient form, the Grand Council proceeded to confer the degrees of Royal and Select Master upon the following companions, viz. :—

Comp. Alfred Creigh,
 " William Wolf,
 " Will. W. Sharp,
 " James M. Byers,
 " William Boardman,
 " John R. Griffith,

who were severally exalted to the summit of Ancient Craft Masonry in solemn form.

The following dispensation was then read :

Whereas a number of Royal and Select Masters, residing in the borough of Washington, Commonwealth of Pennsylvania, to wit, Alfred Creigh, William Wolf, William W. Sharp, James M. Byers, William Boardman, and John R. Griffith, desirous of inculcating and extending the pure, holy, and genuine principles of the illustrious degrees above named, have prayed for letters of dispensation, authorizing them to meet as a legally constituted Council of Royal and Select Masters, and promising a ready and cheerful obedience to the constitution, edicts, rules, and regulations of the Grand Council of the Commonwealth of Pennsylvania, and they being properly recommended to us :

Know ye,

That I, Alexander M'Cammon, Most Excellent Grand Puisant of the Grand Council of Pennsylvania, by virtue of the authority in me vested, do establish, constitute, and ordain the

above-named Illustrious Companions a legally constituted Council of Royal and Select Masters, to be held in the borough of Washington in the state of Pennsylvania, to be known as

Washington Council, No. 1.

And I do hereby appoint Illustrious Companion Alfred Creigh first Thrice Illustrious Grand Master, Ill. Comp. William W. Sharp first Deputy Grand Master, Ill. Comp. William Wolf first Principal Conductor of the Work, and I do further grant and extend to the said Council all the rights, privileges, and benefits appertaining to a legally constituted Council acting and being under a dispensation, to be used, exercised, and continued until the next quarterly meeting of the Grand Council, to be held in the city of Pittsburgh on the first Monday in December next; and I do further enjoin upon said Washington Council and every member thereof, cheerful and ready acquiescence in all the proceedings of the Grand Council, and strict conformity to the illustrious principles of the order.

In testimony whereof, I have hereunto set my hand and caused my private seal to be attached hereto at the city of Pittsburgh, November 16, 1847.

ALEX. M'CAMMON, [Seal.] M. E. G. P.

Agreeably to ancient ceremonies the following officers were installed into their respective offices, and invested with the Jewel, the appropriate badge of their office, to serve until a charter would be granted, viz.:

Ill. Comp.	Alfred Creigh,	T. I. G. M.
"	"	W. W. Sharp, D. G. M.
"	"	William Wolf, P. C. of W.
"	"	James M. Byers, C. G.
"	"	John R. Griffith, Treas.
"	"	William Boardman, Rec'r.

November 19. Comp. David Acheson and Comp. Samuel Potter were severally exalted to the summit of Ancient Craft Masonry.

November 23. Comp. John Best was exalted to the summit of Ancient Craft Masonry.

December 4. The council proceeded to elect officers for the ensuing masonic year, which resulted in the election of

Ill. Comp.	Alfred Creigh,	T. I. G. M.
"	"	W. W. Sharp, D. G. M.
"	"	William Wolf, P. C. W.
"	"	James M. Byers, C. G.
"	"	J. R. Griffith, Treas.
"	"	William Boardman, Recorder.

Who were regularly installed into office December 14; the charter having been granted by the Grand Council.

December 10. Comp. William T. Swain was exalted to the summit of Ancient Craft Masonry.

Thus the records show that during the first year of our masonic existence,

Ten Companions, Royal Arch Masons, were exalted to the summit of Ancient Craft Masonry.

[A. D. 1848 : A. L. 5848.]

June 6. Comp. Jehu Jackman was exalted to the summit of Ancient Craft Masonry.

June 17. Comp. Andrew Hopkins was exalted to the summit of Ancient Craft Masonry.

December 5. Comp. James T. Dagg and Comp. Geo. B. M'Elroy were severally exalted to the summit of Ancient Craft Masonry.

The council proceeded to elect officers for the ensuing masonic year, which resulted as follows, viz. :

Ill. Comp. Alfred Creigh, T. I. G. M.

“ “ Andrew Hopkins, D. G. M.

“ “ William Wolf, P. C. W.

“ “ James M. Byers, C. G.

“ “ John Best, Treasurer,

“ “ William Boardman, Recorder ;

who were regularly installed into their respective offices on December 26, 1848.

Thus the records show that during the second year of our masonic existence,

Four Companions, Royal Arch Masons, were exalted to the summit of Ancient Craft Masonry.

[A. D. 1849 : A. L. 5849.]

February 23. Comp. Isaiah Hill and Comp. William Hart were severally exalted to the summit of Ancient Craft Masonry.

March 14. Comp. William Allison was exalted to the summit of Ancient Craft Masonry.

June 23. Comp. N. B. Griffith and Comp. William Chatland were severally exalted to the summit of Ancient Craft Masonry.

December 11. The council proceeded to elect officers for the ensuing masonic year, which resulted in the selection of

Ill. Comp. Andrew Hopkins, T. I. G. M

“ “ William Wolf, D. G. M.

“ “ William Hart, P. C. of W.

Ill. Comp. J. M. Byers, C. G.

“ “ James T. Dagg, Treas.

“ “ Isaiah Hill, Recorder ;

who were severally installed into their respective offices December 27, 1849.

Thus the records show that during the third year of our masonic existence,

Five Companions were exalted to the summit of Ancient Craft Masonry.

[A. D. 1850 : A. L. 5850.]

February 16. Comp. Peter Kennedy was exalted to the summit of Ancient Craft Masonry.

December 27. The council proceeded to elect officers for the ensuing masonic year, which resulted as follows, viz. :

Ill. Comp. William Wolf, T. I. G. M.

“ “ James T. Dagg, D. G. M.

“ “ James M. Byers, P. C. of W.

“ “ William Hart, C. G.

“ “ William Chatland, Treas.

“ “ William Boardman, Recorder ;

who were severally installed into their respective offices this evening.

Thus our records show that during the fourth year of our masonic existence,

One Companion was exalted to the summit of Ancient Craft Masonry.

The Illustrious Companions, feeling a greater interest in the prosperity of the craft, and desirous of disseminating and diffusing correct masonic light and information, engaged in the great project of establishing an Encampment of Knight Templars—so that every branch and order of masonry could be legally and constitutionally conferred in Washington, Pa. This accounts for the Illustrious Companions conferring the degrees upon but few Royal Arch Masons. It will be remembered, however, that according to the regulations of the General Grand Encampment of the United States, the degrees of knighthood can be conferred upon Royal Arch Masons without having previously received the degrees of Royal and Select Master. Why it should be so we cannot divine. If it is true (and monotorial writers assert the fact which is generally conceded) that Royal Arch Masonry is not complete without these degrees—would it not be proper and right for the Grand Encampment of the U. S. to require Royal Arch Masons to be in possession of the secrets, ritual and

traditionary knowledge of the degrees of Royal and Select Master before they would receive the degrees of knighthood? A resolution adopted by this body would at once settle this vexed question, and place these degrees in their proper position.

Notwithstanding the devotion of the Sir Knights to the duties incumbent upon them as Templars, we find the council meeting regularly for business, and upon examination of the records, discover that a knowledge of those degrees is still imparted legally and constitutionally in this council whose history we are writing.

The council by a vote one year ago suspended their labours until the Encampment would be fully organized, and the Ill. Companions were required to assemble on the summons of the T. I. G. M. Accordingly on the 27th day of June, 1853, T. I. Wolf assembled the Companions to resume labour—they met in the Masonic Temple, and proceeded to the transaction of business.

[A. D. 1853 : A. L. 5853.]

J. B. Musser and George Passmore were exalted to the summit of Ancient Craft Masonry.

James Smith and William Nicholls were severally exalted to the summit of Ancient Craft Masonry.

December 27. The council proceeded to elect officers for the ensuing masonic year, which resulted as follows, viz. :

Ill. Comp. Wm. Boardman, T. I. G. M.

“ “ Wm. Chatland, D. G. M.

“ “ Wm. Wolf, P. C. of W.

“ “ James Smith, Treas.

“ “ J. B. Musser, Recorder;

who were severally installed into office, according to ancient forms and ceremonies.

[A. D. 1854 : A. L. 5854.]

January 28. William M'Kahan and David Campbell were severally exalted to the summit of Ancient Craft Masonry.

February 20. George C. Stouch was exalted to the summit of Ancient Craft Masonry.

KNIGHTS OF THE RED CROSS, KNIGHTS TEMPLARS, AND KNIGHTS OF MALTA.

THE triennial meeting of the General Grand Encampment of the United States, under whose authority and sanction the foregoing degrees are conferred, assembled in the city of Lexington on Sept. 13, 1853. From their records it appears that the following states are under the jurisdiction of the General Grand Encampment of Knights Templars for the United States of America.

GRAND ENCAMPMENTS.

- | | | |
|-------------------|-------------------|--------------|
| 1. Maine. | 4. Rhode Island. | 7. Virginia. |
| 2. Vermont. | 5. Connecticut. | 8. Kentucky. |
| 3. Massachusetts. | 6. New York. | 9. Ohio. |
| | 10. Pennsylvania. | |

SUBORDINATE ENCAMPMENTS IN THE FOLLOWING STATES.

- | | |
|---------------------------|-----------------|
| 11. New Hampshire. | 20. Tennessee. |
| 12. District of Columbia. | 21. Michigan. |
| 13. Maryland. | 22. Illinois. |
| 14. North Carolina. | 23. Indiana. |
| 15. South Carolina. | 24. Missouri. |
| 16. Georgia. | 25. Wisconsin. |
| 17. Alabama. | 26. Texas. |
| 18. Mississippi. | 27. Florida. |
| 19. Louisiana. | 28. California; |

evidently showing that the General Grand Encampment of the United States, by their constitution, have *alone* power and authority to institute new councils of Knights of the Red Cross, and encampments of Knights Templars and of Malta in any state or territory wherein there is not a Grand Encampment regularly established.

It is right that there should be a controlling power, in whom is vested the authority not only to settle landmarks but determine a correct and uniform system of the work and lectures throughout the United States, in the Encampment degrees; and I might add that a general grand lodge would exert precisely the same beneficial effects upon the symbolic degrees of masonry as the General Grand Encampment does over the degrees of Christian

Knighthood, if every Grand Lodge would yield some of her powers for the general good. The time is rapidly approaching, when the great body of masons will rise *en masse*, and demand the formation of a General Grand Lodge. The signs of the times indicate a settled determination on the part of the working brethren, that every Grand Lodge sacrifice those envious feelings which sometimes prevail among the members, and aid and assist in the necessary reformation of not only producing a complete and entire uniformity in the work and in the lectures, but especially in the establishment of a General Grand Lodge, with limited constitutional powers. But as it is not our intention to discuss so important a question to the craft at large in this work, we shall proceed to give a list of the grand officers of the Grand Encampment, believing that it is in place in this history :

- M. E. Wm. B. Hubbard, of Columbus, O., G. G. M.
- “ Wm. Tracy Gould, of Augusta, Geo., D. G. G. M.
- “ Chas. W. Moore, of Boston, Mass., G. G. G.
- “ Ezra S. Barnum, of Utica, N. Y., G. G. C. G.
- “ Rev. Paul Dean, of Mass., G. G. Prelate.
- “ Morgan Nelson, of Wheeling, Va., G. G. S. W.
- “ David S. Goodloe, of Lexington, Ky., G. G. J. W.
- “ Benj. B. French, of Washington, D. C., G. G. Rec.
- “ Edward A. Raymond, of Boston, Mass., G. G. Treas.
- “ Wm. Field, of Providence, R. I., G. G. S. B.
- “ David Clark, G. G. Sec. B.
- “ Albert G. Mackey, of Charleston, S. C., G. G. W.

Who were respectively installed into their respective offices on September 16, 1853, to continue in office until September, 1856.

But to return to local matters. It appears that in Washington county, in the incredible space of four years and six months, the craft, by the blessing of the Supreme Architect of the Universe, was permitted to organize two lodges, one chapter, one council, and one encampment, whose separate history we have endeavoured to present, and to preserve, as an evidence of what time, patience, and perseverance can accomplish, in the hands of devoted and faithful masons. Well may the enemies of our order, who predicted our failure and our downfall, shrink back from this manifest expression of public opinion, and of the public confidence which is now reposed in our ancient institution.

The encampment was named Jacques De Molay Encampment, in commemoration of his defence of the principles and mysteries of our institution, when arraigned before King Philip the Fair, and who, rather than prove recreant to his oath, to virtue, and to

truth, sealed those very principles with his blood, on the 11th day of March, 1314. History informs us that "Jacques De Molay, as Grand Master, and his followers, courageously ascended the scaffold, their countenances serene and composed, not even a sigh escaping from any of them. Yet, notwithstanding the torments and the insults they received, they displayed an admirable firmness and constancy, calling upon the name of God, blessing him, and taking him for witness of their innocence."

May I not add, that, between the persecutions of the knights templars of 1314, and the freemasons in Pennsylvania in 1836, there is a strange coincidence, a wonderful parallel? The templars were burned on the pyre for the manner in which they received new members; while the freemasons were condemned by religious fanatics, misguided bigots, and political partisans, for conferring the degrees of masonry upon good men and true, by what they termed an "extrajudicial oath." The templars were pardoned and reconciled to the church if they made confession; while the freemason who would renounce the institution as a wicked and unholy thing, should be at once received into the "sacramental host of God's elect;" as if perjury added to infamy would constitute purity in the sight of God. The templars who would not confess the mysteries of the order were burned on the pyre; so the freemason, who would not renounce, was excluded from the church, the jury-box, the halls of legislation, and all places of honour and of profit; nay, the friendships of life, and the heart-warming sympathies, which God has implanted in man for the best of purposes, were all sacrificed, ruthlessly and wantonly, upon the anti-masonic altar by its devotees; an altar reared amid broken vows and violated oaths; and, as an evidence of the fact, the entire party long since has gone down

"Doubly dying, to the vile dust from whence it sprung,
Unwept, unhonoured, and unsung."

What reflecting mind but can perceive, upon reading the historic page, the similarity of views entertained by the persecutors of our time-honoured institution, at periods of five hundred years apart? In both periods of time every legal form was violated; false testimony produced; lying confessions made; life, liberty, fortune, and conscience thrown aside; absurd and impertinent questions asked, and horrid slanders circulated. But it is so when persecution rages, and the church requires for her members a narrower bridge than our Saviour walked while on earth.

It is a matter of congratulation however to the craft, that these persecutions have passed away; and that in Pennsylvania

masonry is in the ascendant. She has a Grand Lodge, a Grand Chapter, a Grand Council, and a State Grand Encampment, subordinate to the General Grand Encampment of the United States, and one under dispensation.* This State Grand Encampment has been solemnly constituted; and Pennsylvania has resumed her station in the masonic as she is in the federal arch.†

We now proceed with the history of Jacques de Molay Encampment, and in A. D. 1849, A. L. 5849, the following dispensation was issued by Sir W. B. Hubbard, G. G. Master:

To all whom it may concern,

Greeting:

Whereas a petition of sundry Knights Templars in the town and vicinity of Washington, praying that a dispensation may be granted them, to open and hold an Encampment of Knights Templars and Councils of the appendant orders, at the town of Washington in the county of Washington and state aforesaid, has been presented to me for consideration; and whereas, it appears to me that the prayer of the petitioners ought to be granted,

Now know ye, That I, W. B. Hubbard, G. G. M. of the G. G. E. of U. S., by virtue of the power in me vested, do grant this my dispensation, to Sir Knights

Alfred Creigh,
Rev. George B. M'Elroy,
Isaiah Hill,
Rev. Wesley Kenney,
William L. Lafferty,
C. P. Gummert,
Rev. Samuel Babcock,
Thomas Hazen, and
James M. Stokely,

the petitioners aforesaid, and to their associates and successors, and empower them to open and hold an Encampment of Knights Templars and Councils of the appendant orders, to be called and distinguished by the name of

Jacques De Molay Encampment, No. 2;

and in each of the several orders to confer the respective degrees thereof, upon such person or persons possessing the requisite qualifications as they may think proper.

And I do by these presents appoint

* In Waynesburg, Greene county, Pa.

† See Appendix, No. 9.

Sir Alfred Creigh, Grand Commander ;

“ George B. M’Elroy, Generalissimo ;

“ Isaiah Hill, Captain General ;

With continuance to them of the said powers and privileges until the second Tuesday of September, A. D. 1850, and no longer ; provided, nevertheless, that the said officers and members of said Encampment pay due respect to our said General Grand Encampment, and to the constitution and edicts thereof, and in no way remove the ancient landmarks of our order, otherwise this dispensation and all things therein contained to be void and of no effect.

Given under my hand and seal, at the city of Columbus, Ohio, this 12th day of September, A. D. 1849.

W. B. HUBBARD. [SEAL.]

In pursuance of the foregoing dispensation, the Sir Knights assembled this evening (Nov. 1, 1849), and was organized in due form by Sir A. M’Cammon, M. E. G. C., of Pittsburgh Encampment, No. 1, who was deputed for that purpose by G. G. M. Hubbard. After reading his authority, and the Sir Knights consenting, he proceeded to instal the following officers, according to ancient ceremonies, viz. :

Sir Alfred Creigh, M. E. G. C.

“ George B. M’Elroy, G.

“ Isaiah Hill, C. G. ;

who received the salutations of the Sir Knights. The remaining officers were installed into their respective offices in the usual manner, with the presentation of the appropriate jewel, and explanatory charge.

November 1. Sir John Best and Sir Samuel Potter received the degree of Knight of the Red Cross, they having previously received the degrees of Knight Templar and Knight of Malta in Ireland.

Comp. Peter Kennedy was dubbed a Knight of the Red Cross.

November 8. Companions William Wolf, William M’Clelland, and James M. Byers were severally dubbed Knights of the Red Cross.

November 22. Sir William Wolf, Peter Kennedy, and William M’Clelland were severally dubbed and created Knights Templars and Knights of Malta.

December 7. The encampment proceeded to elect officers for the ensuing masonic year, which resulted in the unanimous election of

Sir Alfred Creigh, as G. C.
" William Wolf, G.
" Isaiah Hill, C. G.
" George B. M'Elroy, Prelate,
" Peter Kennedy, S. W.
" William M'Clelland, J. W.
" John Best, Treasurer,
" C. P. Gummert, Recorder,
" Samuel Potter, Sentinel;

who were severally installed into their respective offices, and received the salutations of the Sir Knights.

[A. D. 1850: A. L. 5850.]

March 1. Sir James M. Byers was created and dubbed a Knight Templar and Knight of Malta.

March 15. Comp. Israel L. Craft was dubbed a Knight of the Red Cross.

March 16. Sir Israel L. Craft was created and dubbed a Knight Templar and Knight of Malta.

April 19. Comp. Andrew Hopkins was dubbed a Knight of the Red Cross.

April 20. Sir Andrew Hopkins was created and dubbed a Knight Templar and Knight of Malta.

April 22. Comp. George Passmore was dubbed a Knight of the Red Cross.

April 23. Sir George Passmore was created and dubbed a Knight Templar and Knight of Malta.

April 26. Comp. William Smith was dubbed a Knight of the Red Cross.

April 27. Sir William Smith was created and dubbed a Knight Templar and Knight of Malta.

June 7. Comp. William Gaston was dubbed a Knight of the Red Cross, and was likewise created and dubbed a Knight Templar and Knight of Malta.

October 28. Charter granted by the General Grand Encampment of the U. S., signed by Sir W. B. Hubbard, G. G. M., Sir Wm. H. Ellis, D. G. G. M., Sir Charles W. Moore, G. G. G., and Sir B. B. French, G. G. Rec.

[A. D. 1851: A. L. 5851.]

January 3. The charter was received, and the Sir Knights of Jacques De Molay Encampment proceeded to elect officers for the present masonic year, which resulted in the election of

Sir Alfred Creigh, M. E. G. C.

“ William Wolf, G.

“ J. M. Byers, C. G.

“ Andrew Hopkins, Treas.

“ Peter Kennedy, Recorder ;

who were installed into their respective offices according to ancient ceremonies, and received the salutations of the Sir Knights.

January 17. Comp. James T. Dagg and Comp. Joseph B. Musser were dubbed Knights of the Red Cross, and were likewise created and dubbed Knights Templars and Knights of Malta.

January 18. Comp. William Nicholls was dubbed a Knight of the Red Cross.

April 4. Comp. J. W. Lynch was dubbed a Knight of the Red Cross.

April 5. Sir J. W. Lynch was created and dubbed a Knight Templar and Knight of Malta.

May 13. Sir William Nicholls was created and dubbed a Knight Templar and Knight of Malta.

May 23. Comp. Elijah Adams, Jr., was dubbed a Knight of the Red Cross, and was likewise created and dubbed a Knight Templar and Knight of Malta.

June 23. Comp. William L. Robb was dubbed a Knight of the Red Cross, and was likewise created and dubbed a Knight Templar and Knight of Malta.

June 28. Rev. Comp. Peter T. Laishley was dubbed a Knight of the Red Cross, and was likewise created a Knight Templar and Knight of Malta.

October 3. Comp. James Mathews was dubbed a Knight of the Red Cross.

October 4. Sir James Mathews was created and dubbed a Knight Templar and Knight of Malta.

October 15. Comp. J. A. J. Buchanan, Anderson B. Cross, and Reuben D. Mickle were severally dubbed Knights of the Red Cross, and Sir J. A. J. Buchanan was created and dubbed a Knight Templar and Knight of Malta.

October 16. Sir Anderson B. Cross and Sir Reuben D. Mickle were severally created and dubbed a Knight Templar and Knight of Malta.

December 27. The encampment proceeded to elect officers, which resulted in the election of

Sir Alfred Creigh, M. E. G. C.

“ William Wolf, G.

Sir J. B. Musser, C. G.

“ J. T. Dagg, Treas.

“ William Nicholls, Recorder ;

who were regularly installed into their respective offices, according to ancient forms and ceremonies.

[A. D. 1852 : A. L. 5852.]

January 2. James S. Bushfield was dubbed a Knight of the Red Cross, and was likewise created and dubbed a Knight Templar and Knight of Malta.

June 1. John Gregg was dubbed a Knight of the Red Cross, and also created and dubbed a Knight Templar and Knight of Malta.

December 27. The encampment proceeded to elect officers for the ensuing masonic year, which resulted in the election of

Sir Joseph B. Musser, M. E. G. C.

“ George Passmore, G.

“ James S. Bushfield, C. G.

“ William Wolf, Treas.

“ William Nicholls, Sec’y ;

who were constitutionally installed into their respective offices, according to ancient ceremonies.

[A. D. 1853 : A. L. 5853.]

February 4. H. Hopkins Frisbie was dubbed a Knight of the Red Cross, and also created and dubbed a Knight Templar and Knight of Malta.

February 5. James Smith was dubbed a Knight of the Red Cross, and also created and dubbed a Knight Templar and Knight of Malta.

February 24. James Piper was dubbed a Knight of the Red Cross, and also created and dubbed a Knight Templar and Knight of Malta.

March 5. William Boardman was dubbed a Knight of the Red Cross, and also created and dubbed a Knight Templar and Knight of Malta.

March 15. Philip Sliffe was dubbed a Knight of the Red Cross, and also created and dubbed a Knight Templar and Knight of Malta.

June 14. H. Z. Ludington was dubbed a Knight of the Red Cross, and also created and dubbed a Knight Templar and Knight of Malta.

June 15. John Bierer, Andrew Patrick, and J. M'Millan

were severally dubbed Knights of the Red Cross, and also created Knights Templars and Knights of Malta.

July 20. R. W. Charles E. Blumenthal, Grand Lecturer of G. Lodge of Pennsylvania, was dubbed a Knight of the Red Cross, and also created a Knight Templar and Knight of Malta.

July 21. Comp. W. T. H. Pauley was dubbed a Knight of the Red Cross, and created a Knight Templar and Knight of Malta.

September 16. R. T. Simington, John Clarke, and D. D. Hughes were severally created Knights of the Red Cross.

September 17. R. T. Simington, John Clarke, and D. D. Hughes were created and dubbed Knight Templars and Knights of Malta.

September 19. John R. Griffith was created a Knight of the Red Cross, and also created and dubbed a Knight Templar and Knight of Malta.

December 2. David Wishart was created a Knight of the Red Cross, and also created a Knight Templar and Knight of Malta.

The Sir Knights proceeded to elect officers, which resulted in the selection of

Sir J. B. Musser, M. E. G. C.

“ George Passmore, G.

“ John R. Griffith, C. G.

“ H. H. Frisbie, Treas.

“ William Nicholls, Sec’y.

[A. D. 1854 : A. L. 5854.]

February 4. William Chatland was created a Knight of the Red Cross, and also created and dubbed a Knight Templar and Knight of Malta.

February 17. George C. Stouch was created a Knight of the Red Cross, and also created a Knight Templar and Knight of Malta.

March 3. William M’Kahan was created a Knight of the Red Cross, and also created and dubbed a Knight Templar and Knight of Malta.

APPENDIX.

No. 1.

PAST MASTER ALEXANDER REED died Sept. 9, A. D. 1842, A. L. 5842. From the Washington Reporter we learn some of the following facts: That he was born in Ireland in 1776, and was the son of a dissenting clergyman. He came to this country in 1796, and settled in Washington. In February, 1797, he entered the masonic institution, and in the months of March and April received his two subsequent degrees of Fellow Craft and Master Mason. In December, 1800, he was elected Treasurer of Lodge 54, and continued to fill that office with credit to himself and with honour to the fraternity until December, 1808, when he was unanimously elected *from the floor* (an honour which is but seldom conferred), as the Worshipful Master of Lodge 54; and continued to serve until December, 1810.

He was distinguished for his integrity, his benevolence, and all the virtues that constitute the moral and masonic character of man, and adorn the husband, the father, the friend, and the Brother. His conduct and conversation at all times evinced that the obligations and precepts of the First Great Light of Masonry, had controlled and guided him in his virtuous character and exemplary conduct. Few persons have lived more honoured, and few have been more lamented when they died.

In public duties, and in the ways of that charity to the poor and afflicted which conceals from the right hand what the left doeth, the life of this good man—this devoted mason, adorned the religion of the Redeemer; and on his tomb Christianity has erected her banner of triumph over death and the grave; and Masonry weeps over her loss, and as she records the virtues of the deceased, treasures the glowing ashes in the urn, and points aloft to immortality.

No. 2.

PAST MASTER GEORGE JACKSON died December 31, 1823, A. L. 5823, and was buried Jan. 1, 5824, in Beallsville, Washington county, with masonic honours.

Past Master Jackson connected himself with the masonic institution in May, 1805, and received his two subsequent masonic degrees in July

and August following. He continued an active and energetic member of Lodge 54 (wherein he was made), until that lodge ceased to labour. The spirit he had imbibed in the lodge meetings he kept alive within his breast, and, although there was no lodge in Washington to which he and his masonic brethren could have access, yet, at all times, he inculcated the necessity of practising and cultivating the masonic virtues.

In 1819 we find him actively engaged in petitioning for a charter for Lodge 164; and for his zeal and energy and masonic abilities, he was nominated as the first Worshipful Master—and his name is inserted in the charter as such. It will not be considered out of place if we add, that since the establishment of that lodge—a period of thirty-two years—she has had but seven Past Masters, to preside over her deliberations, viz., Past Masters George Jackson, Thomas H. Baird, George Baird, Alfred Creigh, William Wolf, William Smith, H. Hopkins Frisbie, William Boardman.

The rules which governed Past Master Jackson (and it would be well for all past masters to learn from his successful course) were to enforce upon the craft a strict obedience to the by-laws—a devoted attention to lodge meetings—respect and veneration for the constitutions of our ancient and honourable fraternity—as well as the necessity of subduing the passions—cultivating fraternal affection—laying aside all malice and envy—and especially in teaching the craft the mysteries, customs, traditions, and ceremonies of the royal art. By pursuing this course, the brethren saw the nature and design of our institution, and he was cheered with the reflection in the evening of his life, that the talents wherewith God had intrusted him, had been cultivated in the promotion and dissemination of the principles taught in the Holy Bible.

The memory of Past Master Jackson is held in veneration for his masonic worth, by the masons of Washington county.

No. 3.

REV. OBADIAH JENNINGS, D. D.—We learn from the Rev. Dr. Elliott, President of the Western Theological Seminary, in his *Life of the Rev. E. M'Curdy*, that Bro. "Obadiah Jennings was born near Baskenridge, New Jersey, December 13, 1778. He was educated at Cannonsburg Academy, studied law with John Simonson, Esq., of Washington, Pa., and was admitted to the bar in the fall of 1800." He was admitted as an Apprentice in February, 1806, and, having been passed to the degree of a Fellow Craft, was raised as a Master Mason in May following.

Dr. Elliott adds: "He settled in Steubenville, O., where he practised law with reputation until 1811, when he removed to Washington. Shortly after this, he was elected a ruling elder in the church of that place, and having turned his attention to theological studies, was licensed to preach the gospel, by the Presbytery of Ohio, in the fall of 1816. In the spring of 1817 he removed to Steubenville, having accepted a call from the church in that place. After labouring there for six years, he accepted a call from the church at Washington, and returned to that place in the spring of 1823. Five years afterwards he accepted an invitation to become the pastor of the church in Nashville, Tenn., and removed thither in April, 1828. He died at Nashville, January 12, 1832.

“Dr. Jennings was the moderator of the Assembly of 1822. A short time before his death, the College of New Jersey conferred on him the degree of D. D. He was a man of deservedly high reputation. At the bar, he stood among the first in his profession. In the pulpit, he was a clear, judicious, and instructive preacher. On the floors of our ecclesiastical courts, he had few superiors. Above all, he was a meek and humble Christian.”

While the Christian minister has recorded the life of a Christian brother, and when the church wages war against the very principles which that Christian, that masonic brother, had received within the walls of a lodge, and which he was engaged in diffusing and disseminating to all around him, we rejoice that it is in our power, as a mason, to present one man, at least, who, in the opinion of that church, was a Christian and, I add, a mason; and whose whole life testified that the truths of the Holy Bible were the rule and guide of his faith and practice. Steadfastly and adheringly did he advocate the purity and the principles of the masonic institution. And through his unbounded influence, the General Assembly of the Presbyterian Church, when the question of masonry was presented to them, immediately postponed its consideration for two reasons: first, Because some of their own excellent divines and members were masons; and, secondly, That they had not sufficient information upon the subject. His life, his manners, his doctrines, and his teachings were such as he received when, for the first time, he beheld the first great light of masonry; and in proclaiming the everlasting truths of God's holy word, he was but erecting to his memory a monument, around which both the Christian and the mason might meet, in love's purest embrace, and exclaim, “Behold my brother!”

To that monument we proudly point the sceptic, the bigot, and the religious man, who look with a jealous eye upon masonry, and claim Obadiah Jennings as our brother, as a mason pre-eminently great, unawed by political conflicts, and preserving, until life terminated, within his breast, those mysteries and secrets which were intrusted to him by his brother masons. May his pure spirit watch over our institution, and may his virtues incite us to noble deeds of benevolence and charity!

No. 4.

The following Address was delivered by Past Master George Jackson, to the brethren of Lodge 164, June 24, 1820:

WORTHY BRETHREN,

This being St. John's day, we have met here to celebrate the same; though small in number, let us be large in the spirit of masonry on this occasion. And since I have the honour to sit in this chair, I take the liberty of returning you my sincere thanks for the honour you all do me by your strict attention and obedience to all my commands. I assure you I am determined, to the utmost of my power, to execute the trust which is reposed in me with freedom, fervency, and zeal, as far as in my power lies. And that I may be enabled so to do, let us unanimously

concur in cultivating peace, harmony, and perfect friendship, striving who shall excel in brotherly love; then, I doubt not, but with the assistance of all the brethren of this lodge, I will be enabled to conduct the business of the same, and discharge my duties to your satisfaction.

I assure you, brethren, since this lodge was consecrated, that I have seen such reverence and homage paid to me, that at times it deterred me from doing my full duty, though I hope, at our next election, we will be able to select one that will be more fit to fill the chair than I am. And to accomplish these desirable ends, let me, in the first place, entreat your strict attention to our by-laws, your strict attendance at lodge hours, always keeping in view the grand regulations, constitutions, and orders of our ancient and honourable society. Let due regard be paid to your officers in their respective stations (though not that I demand it now but for your benefit hereafter), whose duty it is to regulate the proceedings of the lodge, and to carry the laws into execution. And may the only contention among us be, a laudable emulation in cultivating the royal art, and endeavouring to excel each other in whatever is good and great. The moral and social duties of life we should make a principal subject of contemplation, for thereby we shall be enabled to subdue our passions, and cultivate fraternal affection, the glory and cement of this institution; laying aside all malice, guile, and hypocrisies, envies, and all evil speaking, manifesting our love one to another; for love is of God, for he that loveth God loveth his brother also, and he that saith he is in the light and hateth his brother, is in darkness. Therefore let us suffer nothing to be heard within the sacred walls of this lodge but the sound of truth, peace, and concord, with a cheerful harmony of social and innocent mirth, and be ye like minded, having the same love, being of one accord, and of one mind. Let nothing be done through strife, or vain-glory, but in lowliness of mind, let each esteem another better than themselves, and never give cause for it to be said, that we who are solemnly connected by the strictest laws of amity, should ever omit the practice of forbearance, and allow our passions to control us. One grand end proposed by our meeting here, is to subdue our passions. Let us not, therefore, sit down contented with the name only of a mason, but walk worthy of that glorious profession, and in constant conformity to its duties, as becomes brethren of our ancient and honourable institution. We must devote ourselves to the study and discharge of the following duties, which are more or less within the reach of every capacity, viz.: A knowledge of the mysterious problems, the customs and ceremonies of the royal art, together with the origin, nature, and design of the institution, its signs and tokens, whereby masons are universally known to and can converse with each other, though born and bred in different countries, and speaking different languages. A freemason must likewise be a good man, one who loves, fears, and knows his Heavenly Master. He ought to honour the government wherein he lives, and be subordinate to his superiors, and ever ready to promote the deserving brother in all his lawful employments and concerns.

These, my brethren, are the qualifications of a good mason—wherefore they merit our particular attention—and as it is our duty, we should make it our pleasure to practise them. By so doing we should let our light shine before men, and prove ourselves worthy members of that institution, which ennobles all who conform to its most glorious precepts. And further let me advise you, to be very circumspect and well guarded

against the base attempts of *pretenders*—always setting a watch before your eyes and a guard upon your lips with respect to some, who may call themselves masons, but are none—and even some that are masons, and who are a dishonour to themselves, and enemies to all order, decency, and decorum—speaking and acting as rebels to the constitutions of masonry. Let me entreat you to have no connexion with them—but according to the advice of St. Paul to the Thessalonians, “withdraw yourself from every brother that walketh disorderly,” leaving such to the natural consequence of their own bad conduct. On the other hand, let us live in strict amity and fraternal love with all just and upright brethren, that we may say with the Royal Psalmist, “Behold how good and how pleasant it is for brethren to dwell together in unity.” Let God’s Holy Word be the rule and guide of our faith, and justice, charity, and love, —and mercy be our practice, that we may reasonably hope to attain the celestial password, and gain admittance into the Lodge of our Supreme Grand Master, where pleasures flow forevermore. This is the fervent prayer of one who glories in the name of a faithful mason, and has the honour to be Master of this Worshipful Lodge.

No. 5.

ASSOCIATE SYNOD OF SCOTLAND.

THE Presbyterian Synod of Pittsburgh was the first religious denomination that endeavoured to exert an influence against the masonic institution in Pennsylvania, being actuated by the same feelings which pervaded the breast of Clement the 12th, Pope of Rome in 1738, who issued an edict, declaring that “oaths of secrecy in matters already condemned, are thereby rendered void, and lose their obligation.”

A celebrated masonic writer, Dr. Mackey, upon this subject says, “this persecution of the freemasons, on account of their having an obligatory promise of secrecy among their ceremonies, has not been confined to the Papal See. We shall find it existing in a sect, which we should suppose of all others the least likely to follow in the footsteps of a Roman Pontiff. In 1757, the Associate Synod of Seceders of Scotland, adopted an act, concerning what they called the ‘mason oath,’ in which it is declared, that all persons who shall refuse to make such revelations as the Kirk sessions may inquire, and to promise to abstain from all future connexion with the order, “shall be reputed under scandal and incapable of admission to sealing ordinances,” or as Pope Clement expressed it, be “*ipso facto excommunicated*.”

In the preamble to the act, the Associate Synod assign the reasons for their objections to this oath, and for their ecclesiastical censure of all who contract it. These reasons are “That there were very strong presumptions, that among masons, an oath of secrecy is administered to entrants into their society, even under a capital penalty, and before any of those things, which they swear to keep secret, be revealed to them; and that they pretend to take some of those secrets from the Bible, beside other things which are ground of scruple, in the manner of swearing the said oath.”

These have from that day to this constituted the sum and substance of the objections against the masonic institution.

No. 6.

PRESBYTERIAN SYNOD OF PITTSBURGH.

THE committee appointed by the Synod, to consider the inquiry respecting freemasonry, report:

That having deliberated on the same, they are of opinion that this subject imperiously demands the attention of this Synod, and of the Church at large. We are aware that in discharging our duty, and in the expression of the sentiments relative to masonic societies, unpleasant sensations may be excited in the minds of many who are alive to everything affecting in any way the sacredness of their order. We are also aware that the subject ought to be treated with due caution, so as not unnecessarily to provoke hostility, and with suitable respect to some valuable members of society who are partial to masonry, and are still connected with its institutions, as well as those who, upon the experience of the practical effects of masonry, have discontinued their attendance on their lodges.

Nevertheless it appears to us to be the duty of the Synod firmly to bear their testimony, and freely to express their sentiments on this subject; and also to warn and admonish the professors of religion, with whom they are especially connected, against becoming members of free-mason lodges; or, if members, against continuing to attend on their meetings.

Your committee do not design to trace the origin, nor to enter into a discussion of the merits of masonry. We do not mean to urge the objection against the very nature of this institution, from the fact of keeping secret from the world, that which is held to be so important to the objects of charity and benevolence—and also from the requisition of an oath of secrecy without knowing its nature or object—nor to dwell on the suspicious character of a society, which seeks concealment and darkness for its proceedings. Your committee confine their attention chiefly to the effects of these societies on religion and morals. In this view we think it an incumbent duty solemnly and affectionately to warn our members, and especially our youths.

We ask what good effects have these societies ever produced? What reformation have they ever effected? What youth have they ever reclaimed? What Christian has ever improved in piety by entering masonic lodges, and holding fellowship and communion with its members? Is such a fellowship at all consistent with communion with the people of God, and with the Father and his Son Jesus Christ? And what Christian eminent for piety has not abandoned his intercourse with them? How many mournful instances of degradation and ruin to the bodies and souls of men may be traced to a connexion and intercourse with such characters as too generally compose the lodges in our country? At how vast a risk does any one, and especially an unguarded youth, enter an association “embracing with equal affection the Pagan, the Turk, and the

Christian?" How humiliating and disgusting must it be to persons of intelligence and taste to mingle in the close intimacy of brotherhood with those whose society they would spurn on all ordinary occasions?

We think it not unimportant to notice how inconsistent with the holy charity and exclusive benevolence of the gospel is that peculiar attachment and preference of the brethren, which is the boast of their order; a preference not founded on intrinsic worth, but merely as the badges of masonry; not to mention the baleful influence which masonic partialities may be expected to produce in the distribution of justice, in elections, or appointments to office, and in the various transactions of society.

How vain also, if not presumptuous, the pretence of instituting a society, the benevolence of which shall exceed the charity enforced by the Son of God? The gospel of Christ explains and enforces with the highest possible motives the principles of charity. The gospel, and its rites and institutions, are means appointed of God for the reformation of the world. It needs not the light or the aids of masonry, by which it is unknown to us, that one instance of genuine reformation was ever effected.

We also consider masonry, in excluding from its rites, its confidence, and privileges, all females, as insulting to the dignity and hostile to the comfort of the most amiable of our species: woman was destined by our benevolent Creator to be the affectionate friend, the counsellor, and most intimate confidant of man. It is believed then, that a man of a generous and affectionate heart will hesitate before entering an institution which would forbid him to intrust to the wife of his bosom, secret communications imparted to the most worthless of his own sex; and which would alienate from her and her children their common property, without the privilege of their being permitted to know for what purpose or for what object.

We think it also not unworthy the consideration of our American youth, who justly revere the free political institutions of their country, what a dangerous medium secret societies have furnished to designing men for accomplishing purposes, ruinous to the interests of other governments, and how dangerous they may yet prove to our own.

Under the influence of the above and other reflections, your committee would not hesitate to say to all the members of our church, and especially to our youth, "Come out from among them, and be separate, have no communication with the unfruitful works of darkness, but rather reprove them;" and to recommend the Synod to adopt the following resolutions:

1. Resolved, That masonic lodges, especially as composed and conducted in our country, have had, and are calculated to have a pernicious influence on morals and religion, and that attendance on them is unsuitable to the profession of the holy religion of our Lord Jesus Christ: Therefore,

2. Resolved, That it is the duty of all ministers of the Gospel, elders, parents, and professing Christians, to use their influence to prevent those under their care from entering these associations, and induce those who have entered to discontinue their attendance.

3. Resolved, The Synod, deeply concerned for the general interest of society, civil and religious, particularly for some amiable men who now stand connected with the aforesaid society, recommend them to take with

earnestness the course of safety for themselves, and in the present crisis of the conflict of the Kingdom of God with the Kingdom of Darkness, to show themselves on the Lord's side, and to perform zealously the duties which their attitude in relation to the church of Christ and to those societies particularly recommend, so as not only to promote the cause of godliness generally, but also the eternal welfare of their brethren, with whom they may be connected, and upon whom they may exert a salutary influence.

In answer to this extraordinary document, it is but necessary to quote the words of Colonel Stone, in his letters on masonry. A man who, in the heat of political excitement, renounced the order for self-aggrandizement, but has left upon his own work testimony valuable to the craft, while it casts upon himself the infamy of broken vows and of violated faith. In his seventh letter to John Quincy Adams, he writes, "Is it then to be believed that men of acknowledged talents and worth in public stations, and of virtuous and frequently religious habits in the walks of private life, with the Holy Bible in their hands, which they are solemnly pledged to receive as the rule and guide of their faith and practice, and under the grave and positive charge from the officer administering the obligation, that it is to be taken in strict subordination to the civil laws, can understand that obligation, whatever may be the peculiarities of its phraseology, as requiring them to countenance vice and criminality, even by silence? Can it for a moment be supposed, that the hundreds of eminent men whose patriotism is unquestioned, and the exercise of whose talents and virtues have shed a lustre upon the church history of our country, and who, by their walk and conversation, have in their own lives illustrated the beauty of holiness—is it to be credited that the tens of thousands of those persons, ranking among the most intelligent and virtuous citizens of the most moral and enlightened people on earth—is it, I ask, possible that any portion of this community can, on calm reflection, believe that such men have oaths upon their consciences, binding them to eternal silence in regard to the guilt of any man, because he happens to be a freemason, no matter what be the grade of offence, whether it be the picking of a pocket or the shedding of blood? It does really seem to me impossible that such an opinion could, at any moment, have prevailed amongst reflecting and intelligent citizens."

Again, we quote additional testimony against the views of this Pittsburgh Synod. The Rev. Brother Grylls, Past Grand Chaplain of England, says: "To be masonic is to be truly religious in both its parts, first seeking and cherishing in our hearts the true fear of God, and then from this principle, bringing forth all the amiable fruits of righteousness, which are the praise and glory of God. To be truly masonic, in every sense of the word in which I can understand masonry, is to be truly religious both in motive and in action."

The Synod of Pittsburgh, composed of men of talents, says, that masonic lodges have had, and are calculated to have, a pernicious influence on morals and religion, and that attendance on them is unsuitable to the profession of the holy religion of our Lord Jesus Christ! What is the testimony of those ministers of the gospel who are eminent for piety and talents, and the mention of whose names alone are a sufficient defence of the institution?

The Rev. Dr. Dalcho says: "I highly venerate the masonic institu-

tion, under the fullest persuasion that where its principles are acknowledged, and its laws and precepts obeyed, it comes nearest to the Christian religion, in its moral effects and influence, of any institution with which I am acquainted."

The Rev. Mr. Inwood says, that "the institution of masonry, so far from giving birth or growth to the commission of anything inconsistent with the strictest part of our holy religion, whether respecting our duty to God or to man, has a direct tendency to enforce and encourage the performance of every one of its holy precepts;" and, in making this assertion, he claims to be believed as one who dared not speak falsely before the awful presence of Almighty God.

Rev. Mr. Anderson says: "In support of the fundamental principles, the leading duties, and the fruits of masonry, I have brought up the authority of God's Holy Word. I have done this with the intention to convince the opponents of masonry that they must either reject the Bible, or admit the purity of masonic principles."

No. 7.

LETTER OF F. R. SHUNK, Esq.—The following letter we commend to the attentive perusal and serious consideration of every lover of the constitution and the rights of man:

"It may well be asked, By what authority in our government can the Speaker of the House of Representatives appoint five criminal judges, and invest them with full power to try all the crimes which are charged against the masons? Such a power, expressed in the appropriate terms, would be regarded with abhorrence by every man who is at all acquainted with the government of Pennsylvania. The insidious terms used to cloak the high power claimed by the committee, mark its character. Instead of a criminal court—its appropriate name—it is called a committee; instead of a trial, the proceeding is called an investigation; and instead of charging the crimes against individuals, they are charged against freemasonry. How then can there be evils of freemasonry without the agency of man? When courts try the evils of treason, they try the traitor. When they try the evils of conspiracy, they try the conspirators. When the evils of heresy are tried, they try the heretic. And so, when the committee claim the power to try the evils of freemasonry, they necessarily must and will try the men who are said to have committed the crimes which constitute the evils. The attempts to deceive, by making the charges against freemasonry, are futile. Among the first proceedings of the committee, an attempt to bribe a legislator, twenty-seven years ago, was charged upon an honourable man, then a member of the House of Representatives, who is since deceased.

To constitute a judicial tribunal, it is not required that any name belonging to any of the courts of the Commonwealth should be assumed. It is the power exercised, not the name, which designates the form. Neither can the manner of commencing the proceedings change their character. Whether by petition, information, or indictment, the charges themselves, not their names, must determine their character. Neither can the names of the power exercised, or the name of the result of the trial, change their nature—whether the powers exercised be called an

investigation, an examination, or a trial, or whether the result be called an opinion, a report, a verdict, or a judgment.

Now the committee claim the power of investigating the evils of freemasonry, which consist of charges against the masonic institution, freemasonry, or freemasons, terms which in this proceeding are perfectly synonymous, presented to them by petition or otherwise. The power claimed extends to all the alleged evils of freemasonry, including, as appears by the anti-masonic accusations, a great variety of heinous crimes, and necessarily includes the right in the committee to try in its judicial character, without the intervention of a jury, any number of, or all the persons who are charged with any of the crimes or misdemeanours which are said to be the evils of freemasonry, if they are alleged to have been committed, directly or by implication, under masonic influence. The criminal act of the individual must be proved, in order to constitute the evil, and that it was committed under masonic influence, must be proved, to make it an evil of freemasonry. That this power involves a high judicial power cannot be made plainer by illustration. The object for which it is exercised, whether in case of conviction to inflict a penalty directly, or indirectly by the passage of laws, cannot change its character; it is still a high judicial power. If this position could be doubted, there is pregnant proof of its truth in the fact that the committee say that I am punishable for contempt in not submitting to their authority. Attachment for contempt is defined to be a 'power resulting from the principles of judicial establishments, and must be an inseparable attendant upon every judicial tribunal.'

By the constitution of Pennsylvania, the limits of executive, legislative, and judicial power are distinctly marked. The judicial power is vested in courts there enumerated; and in such other courts as the Legislature may from time to time establish.

By this distribution of the powers of government, the grant of judicial power to the courts is exclusive, in all cases not excepted by the constitution; and the exercise of the judicial powers vested in the courts, by any other department of the government, is usurpation of power as direct as legislation by the courts, or the exercise of the dispensing power by the executive, would be.

That there are powers of a judicial nature vested in each branch of the Legislature by the constitution, and may, perhaps, be vested by law, is not denied; but these powers cannot, without a palpable infraction of the plainest provisions of the constitution, be construed by the committee to include the high judicial powers claimed by them in the trial of the accusation against the masons.

The following are among the cases where the constitutional powers of the House of Representatives partake of a judicial character:

The Governor and all other civil officers under the Commonwealth, are liable to impeachment for any misdemeanour in office. The House of Representatives has the sole power of impeaching. The Judges of the Supreme Court, and of the several Courts of Common Pleas, may in certain cases be removed, upon the address of two-thirds of each branch of the Legislature, and justices of the peace on the address of both houses of the Legislature.

These powers necessarily involve the incidental and judicial power to compel the attendance and answers of witnesses, and to punish contempts. So also in the trial of contested elections, and in proceedings

to expel members, incidental judicial powers are necessarily granted. In civil corporations, too, although the right of visitation, as a general rule, is in the government through the medium of the courts, yet in some acts of incorporation passed by the legislature, the right of visitation for special purposes, by committees of the legislature, is reserved, as in the acts chartering banks, in 1814 and 1824. In these and other instances, this visitatorial power in committees of the legislature, is expressly reserved, which proves, that such reservation was, even in those cases, deemed necessary, in order to clothe the committees with the judicial power required for a full investigation. And yet the committee, in the present case, without law and in repugnance to the constitution, assumes high judicial powers over the rights of private individuals associated for private purposes.

In order to carry out the powers partaking of a judicial character, vested for particular and expressed purposes, in each branch of the legislature, the Act of the 19th of March, 1804, to regulate the administering of certain oaths was passed, empowering the Speaker of either house to administer oaths, or affirmations to witnesses or other persons whom it may be necessary to examine, and the chairman of every committee has like powers in examining before committees.

This right to administer oaths is confined to the cases, where power of a judicial character is vested in the houses by the constitution or laws, and cannot, by any sound rule, be construed to grant judicial powers beyond the limits prescribed by the constitution.

If a committee can constitute itself into a court with judicial power to try any or all of the high crimes and misdemeanours with which the freemasons are charged, then the right of trial by jury is no longer inviolate. Committees may be created to try, without the intervention of a jury, any real or supposed crimes, arising from *religious, moral, or political opinions or associations*, which the unlimited right of petitioning can present to a legislative assembly.

The first section of the Bill of Rights says, 'All men are born equally free and independent, and have certain inherent and indefeasible rights, among which are those of enjoying and defending life and liberty, of acquiring, possessing, and protecting property and reputation, and of pursuing their own happiness.'

By the sixth section, 'Trial by jury shall be as heretofore, and the right thereof remain inviolate.'

The ninth section says, 'In all criminal prosecutions the accused hath a right to be heard by himself and his counsel, to demand the nature and cause of the accusation against him, to meet the witnesses face to face, and to have compulsory process for obtaining witnesses in his favour, and in prosecutions by indictment or information, a speedy public trial by an impartial jury of the vicinage.'

The positive provisions of the charter of our liberties come in direct conflict with the powers claimed by the committee, which embrace the right to try or hear evidence of any crime which may be alleged to have been committed, at any time and in any place, under masonic influence directly or by implication, not only in the State of Pennsylvania, but in any part of the world, whether the person implicated be dead or alive, and have notice and be present or not. For the trial by an impartial jury of the vicinage, there is substituted, by the Speaker of the House of Representatives, a criminal court, consisting of five members,

a majority of whom will not say that they have not prejudged the matter; which holds its sessions and exercises its plenary powers in the State Capitol at Harrisburg.

Attempted bribery by a member of the legislature, seven-and-twenty years ago, is cognisable by this court, *as its records prove*. Although the person charged with the offence may be in his grave, still the evidence on the part of the prosecution is received, and spread upon the records of this criminal court. Those who are bound by the ties of nature and of duty to shield the memory of a venerable parent, receive the first notice of the charge of guilt against him in the record of his conviction in this *new* court.

Every witness who takes the oath required by the committee, must testify his knowledge, and give his version, of any crime supposed to have been committed by any individual under masonic influence, directly or by implication, and the party accused, without being present, without notice, or the form of a trial, or an appeal, or remedy, must submit to this direct encroachment upon the rights over which the broad mantle of the constitution has been spread by the fathers of the Republic.

There is no limit to the range of the power claimed by the committee; whatever it determines to be an evil of freemasonry, is within its high powers. There are no rules known by which it is or may be governed, and there is no security that it will be always governed by the same rules. It is, literally and emphatically, a law to itself. Where is the freeman, conscious of his rights, that can submit to such usurpation?

It will not be seriously said, that petitions signed by divers inhabitants, can confer upon a branch of the legislature, judicial or any other, powers denied to it by the constitution of the state. The right of petition is firmly secured; but the exercise of this right to petition in any way, or by any persons, cannot add to the constitutional powers of the legislature, or of either branch of the legislature. If a principle of this extraordinary character were embraced in the right to petition, it would amount to a virtual repeal of the constitution. The legislature, if divers inhabitants prayed for it, would be omnipotent, in defiance of the expressed will of the people in a written constitution.

Neither can the real or supposed necessity of passing laws upon any particular subject, confer upon either branch of the legislature judicial powers in relation to such subject. If this principle were true, then either branch of the legislature could at will convert itself at any time into a judicial tribunal, in direct violation of well-defined limitations of power contained in the constitution.

It will not be denied, that the crimes and misdemeanors which are said to be the evils of freemasonry, are either

1. Crimes and misdemeanors which are punishable at common law, or by statute; or
2. They consist of offences, contempts, and disorders, that lie not within the reach of the common statute law.

That committees of either branch of the legislature of Pennsylvania have concurrent powers with the courts, or separate, or any judicial powers to investigate the first class of cases, will, it is presumed, hardly be contended in this land of constitutional liberty. And yet the exercise of such a power would be more tolerable than the existence of a tribunal vested with the vague and indefinite judicial power, without

the intervention of a jury, to investigate or try all offences, contempts, and disorders that lay not within the reach of the common or statute law.

Can it be possible that such complicated despotism is concealed in the "powers necessary for a branch of the legislature of a free state?" or that there is an inherent power in a branch of the legislature of a free state commensurate with the powers claimed by this committee? Such powers cannot belong to a branch of the legislature of any free state; they are repugnant to and subversive of freedom.

In England, the Star Chamber and the Court of High Commission were abolished, to the great joy of the nation, when the principles of civil and religious liberty were beginning to exert a great influence upon the people of the kingdom, in the reign of Charles the First.

The Star Chamber was composed of divers lords, spiritual and temporal, being privy counsellors, and two judges of the courts of common law, *without the intervention of a jury*. Its jurisdiction extended to all sorts of offences, contempts, and disorders, that lay not within the reach of the common law.

Of the Court of High Commission, in cases ecclesiastical, erected and united to the regal power in the reign of Elizabeth, Mr. Hume, the historian, says, "any word or writing which tended towards heresy or schism, was punished by the High Commissioners, or any three of them—they alone were judges what expressions had that tendency. They proceeded not by information, but upon *rumour, suspicion, or according to their discretion*. They administered an oath by which the party cited before them was bound to answer any question which should be propounded to him—whoever refused this oath was punished by imprisonment."

From an impartial view of the whole subject, it is manifest: 1. That the powers claimed by the committee are high judicial powers. 2. That by the constitution, the grant of judicial power to the courts is exclusive, except in certain excepted cases, which have no relation to, and do not embrace the powers claimed by the committee. 3. That the powers claimed by the committee are subversive of civil and religious liberty, and are not authorized by the constitution and laws, but are in derogation of both.

With these views, would it not be a criminal dereliction of duty, to submit to the powers claimed by the committee? My engagements as a freemason are all in perfect submission to the constitution and laws of my country; and I am ready and willing to answer, under oath, any question pertinent to any issue before any court of competent jurisdiction before which I may be called, touching any matter connected with the society to which I belong.

My knowledge of the institution and acquaintance with the principles of freemasonry have satisfied me, that far from giving colour to the many crimes and misdemeanours imputed to the order, it is calculated by its principles and practice to raise the moral character of man, and to elevate the standard of all the virtues which adorn human nature.

I have regarded, with calmness and forbearance, the charges of crime and wickedness which for several years have been most liberally made against the masonic institution, and against myself as a freemason—"hoping nothing, and fearing nothing" from the excitement. But when a power is raised which I believe to be foreign to the constitution, and in direct repugnance to its letter and spirit—when a concentration of

judicial and legislative power in a branch of the legislature is attempted in direct hostility to our free institutions—when the sacred exceptions in the ninth article of the constitution, which, to guard against the high powers delegated, are declared “to be excepted out of the general powers of government,” are invaded—then I owe a duty to myself and to the memory of the race of ancestors from which I am sprung—men whose names appear not upon the rolls of fame, but whose honesty of purpose, and devotion to truth and their country, have impressed upon me precepts which shall not be violated.

Fraternally yours,

FRANCIS R. SHUNK.

No. 8.

ADDRESS OF EPHRAIM PENTLAND, ESQ.,*

To the Citizens of Allegheny County.

FELLOW CITIZENS,

In consequence of the gross misrepresentations which have circulated throughout the county of Allegheny, and the neighbouring counties, respecting the course pursued by me, at Harrisburg, before the committee appointed by the House of Representatives “to inquire into the evils and secrets of freemasonry,” of which Thaddeus Stevens, Esq., was chairman (the anti-masonic editors of newspapers publishing nothing but what is favourable to their side of the question); and wishing, if possible, to preserve the good opinion of the many personal friends it is my good fortune to have, who belong to the anti-masonic party, as well as to explain my conduct to my fellow citizens generally, I have thought it my duty to address you on the present occasion.

Most of you are aware, that among many others, I was summoned to attend at Harrisburg, as a witness “to testify before the committee my knowledge touching the secrets and evils of freemasonry,” that I did attend accordingly; that I appeared before the committee—that I refused to be sworn or give any evidence on the subject, and that, together with Robert Christy, Esq., of Pittsburgh, I filed a PROTEST, briefly stating our reasons for thus refusing to be sworn or to give “evidence, touching the matters aforesaid.”

A strange and mistaken notion, I am sorry to find, prevails among many of my fellow citizens, more particularly among those who belong to the anti-masonic party, that I *refused* to be sworn and testify before the committee appointed to investigate the secrets and evils of freemasonry, lest I might criminate myself, and, by disclosing the secret transactions of the lodge, impeach the conduct of those of the fraternity with whom I have heretofore associated; and this ridiculous and absurd idea is, I find, not only countenanced, but insisted upon, by those who know better, but who choose to put this construction upon my conduct; to subserve the interests of their party—not correctly to inform the minds of their fellow citizens, but to keep alive and quicken their *political zeal* in the good cause of anti-masonry.

* See *antea*, page 141.

Neither Mr. Christy or myself—nor, I do most conscientiously believe, did any of the other witnesses who appeared before the investigating committee, at Harrisburg, and pursued the same course we did—refuse to be sworn, or give evidence, because we might criminate ourselves, or any other person—nor because we claimed any particular right, as free-masons, to be exempted from answering any proper questions relating to the society, before any competent tribunal known to the constitution and laws of Pennsylvania; but because we all felt satisfied, in our minds, from a careful examination, that the powers claimed by the committee were *judicial powers*, which, by the express terms of the constitution, are vested in another branch of the government—and because we most sincerely believe, that a voluntary submission to what we deemed a direct usurpation of power by the committee, would be criminal on our part, as public officers, and degrading to our characters as free born citizens of the Commonwealth of Pennsylvania.

It is in order to establish the truth of these positions, and to endeavour, as far as possible, to correct the misrepresentations which have been so industriously circulated upon this subject, that I am induced to address you on the present occasion. I have been compelled, in fact, in justice to myself, to adopt this course; because the anti-masonic presses throughout the country take especial care to show to their readers *only one side of the question*, and because there is something extremely plausible in charging a witness, who refuses to be sworn, with knowing something, either about himself or others, which he is afraid to disclose. If all is right, and there is no harm in the institution, why, it is triumphantly asked by the leaders of the anti-masonic party, not be sworn at once and tell us all you know about it? The reasons why, I have already stated; and I shall proceed as briefly as possible, to prove to you, my fellow citizens, I think conclusively, that the course pursued by myself and the other “contumacious witnesses,” as we are politely styled, was the only true, correct, and constitutional course, and that we would not have been justifiable in pursuing any other. If the House of Representatives thought otherwise, why was it, let me ask, that, with a majority of at least thirty anti-masonic votes in the house, they did not undertake to punish us for the high contempt alleged to have been committed against their authority, in thus refusing to be sworn, or to testify upon a subject on which they had deliberately raised a committee, and clothed it with the power of sending for persons and papers.

In the first place, I beg leave to refer you to the Protest presented to the committee by Mr. Christy and myself, as containing part of the reasons only why I refused to be sworn or to testify. It has had but a very limited circulation, having been published, I believe, in no other paper than the “Statesman,” a paper which is not so much patronized as it deserves to be, and which, in consequence of its opposition to the cause of anti-masonry, has few patrons among the mass of that party. This Protest has been very freely commented on by the anti-masonic presses, in such a manner as to lead those who have not seen it to believe that it contains principles directly in opposition to the constitution and laws; leaving it to be inferred that, as a judicial officer of this commonwealth, sworn to support the constitution and maintain the supremacy of the laws, I had, by such Protest, declared my masonic obligations to be paramount and of a higher and more binding authority on my conscience than my official and constitutional obligations. Some

indeed have gone further than inference, and declared such to be the fact. Hence one of my strongest reasons for addressing you on the present occasion. This Protest, I may observe, was drawn up in great haste; for it was not until our arrival at Harrisburg, on the 12th of January, 1836, late at night, that we were apprised of the course pursued by the committee. Its brevity, and probably obscurity in some places, rendering it liable to misrepresentation, is among the reasons which have induced me to address you on the present occasion.

After reading this Protest, the first question to be asked is, by what authority in our government, under the constitution (the supreme law of the land), can the Speaker of the House of Representatives appoint five criminal judges, and invest them with full power and authority to try all the high crimes and misdemeanours which are charged against the freemasons? Let us pause for a moment, to see what the Chairman of this committee himself had previously publicly declared the real masonic character to be. In the summary of anti-masonic faith, officially announced by Mr. Stevens and recorded by the legislature, at his request, on the Journals of the session of 1834-5, vol. 1, pages 45 and 46 of the Journal of the House of Representatives, and fully repeated in his letter to General Harrison of the 16th November last, are enumerated the following, among many of the high crimes and misdemeanours of masonry. In these documents it is said, that the masonic institution is injurious to the rights and dangerous to the liberties of the people; it involves great moral and political evils; strikes at the root of religion and equal rights; prevents the wholesome enactment and due administration of the laws; corrupts our legislative halls, executive officers, and courts of justice; and converts the sacred right of trial by jury into an engine of masonic fraud. The author of these charges (Mr. Stevens), be it recollected, is the chairman of the investigating committee, or rather the president of the five criminal judges appointed by the House of Representatives to try all the high crimes and misdemeanours charged against the masonic fraternity. With such charges staring us in the face, and preparatory to a trial, was it *contumacious* in us first to look into the constitution itself, to see whether or not it gives to the Speaker of the House of Representatives (acting under the authority of the House) the right or power of appointing any such court or committee? As citizens of the same commonwealth we are all on equal footing, and unless the constitution has specially granted such high powers to the legislative department of the government, they are positively withheld, according to the provisions of the Bill of Rights, the powers reserved to the people being as much an operative part of the constitution as the declaratory powers granted.

It is not denied that there are some, by the terms of the constitution, powers of a judicial character vested in each branch of the legislature; and that such powers may, perhaps, therein be vested by law; but in my humble opinion (however dangerous and unpopular it may be to express such an opinion in so excited a community as ours), such judicial powers cannot, without a palpable infraction of the plainest provisions of the constitution, be construed, either by the investigating committee, or by the House itself, from which they must of course derive their whole authority, to include the high judicial powers claimed by them in the trial of the accusations against the freemasons.

By a careful examination of the constitution it will be found that the

following are among the cases where the constitutional powers of the House of Representatives partake of a judicial character. The governor, and all other officers under the Commonwealth, are liable to impeachment for any misdemeanour in office. The House of Representatives has the sole power of impeaching. The judges of the Supreme Court, and of the several courts of Common Pleas, may, in certain cases, be removed, upon the address of two-thirds of each branch of the legislature, and justices of the peace upon the address of both houses of the legislature.

These powers necessarily involve the incidental and judicial power to compel the attendance as well as the answers of witnesses, and of course in case of refusal to punish for contempt. But even here the common law rules with regard to the examination of witnesses, must be strictly pursued: the witnesses are not at Star Chamber mercy of the House. A majority of the House of Representatives, to be sure, might violate the constitutional rights of a witness (for I believe witnesses yet have, thank God, some constitutional rights left in Pennsylvania), but it would be no less a violation of the constitution, because a majority of the House chose to commit it. The contrary opinion appears to prevail with some folks, who, good-natured souls, appear to think that a majority of the Senate, or of the House of Representatives, like the King of England, "can do no wrong." But there are several instances on record, in which both branches of the legislature have done wrong, in violation of the constitution, both jointly and separately. The instances, to be sure, are of rare occurrence; but what has happened may happen again; and the only safeguard of the people is to resist all legislative encroachment on their rights at the very threshold, no matter whether exercised by a body or by a committee. Precedent soon grows into authority, and without resistance precedent may make what was unconstitutional at this session of the legislature, accepted law at the next.

Incidental judicial powers are necessarily granted to the legislature and their committees, in several other cases besides those of impeachment, and removal from office, of judicial officers, as for instance, in the trial of contested elections, and in proceedings to expel members. In all civil corporations too, although the right of visitation, as a general rule, is in the government, through the medium of the courts, yet in some acts of incorporation, passed by the legislature, the right of visitation, for special purposes, by committees of the legislature, is reserved; as in the Acts of Assembly, chartering certain banks, passed in 1814 and 1824. In these and other instances, this visitatorial power, in committees of the legislature, is one expressly reserved to them by the Acts of Assembly, passed by themselves (but not known to the constitution, and if attempted to be exercised in any other cases than those in which the power is so reserved, would be a gross violation of that instrument), which plainly proves that such reservation was even in these cases deemed absolutely necessary, in order to clothe the committees appointed by the House or the Senate, with the judicial power required for a full investigation. And yet with all these facts and indisputable principles of constitutional law staring them in the face, from their own statute book, the investigating committee "to inquire into the secrets and evils of freemasonry," without law, and in direct repugnance to the constitution, because the House has (as I candidly believe, without due reflection on so important a subject), clothed them "with power to send

for persons and papers," assumed high judicial powers over the rights and property of private individuals associated for private purposes, by issuing a subpoena duces tecum to the officers of the Grand Lodge of Pennsylvania, commanding them to produce the books, records, and documents of the Grand Lodge before them, for their especial examination, and seriously advocate the doctrine that T. B. Freeman, Samuel M. Stewart, Charles Schneider, Samuel H. Perkins, and William Stephens, officers of the Grand Lodge, should be adjudged guilty of a contempt, and be imprisoned at the pleasure of the House for refusing to obey their order. The truth is, that in such an inquiry, the committee had just as much lawful authority to send their subpoena duces tecum to any merchant in Philadelphia or in Pittsburgh, commanding him, upon the pain of imprisonment, to appear before them, and produce his day-book, journal and ledger, his bank book, or even his family bible, containing the record of the birth, christening, marriage, or death of his children and relatives. Yes, and so infatuated, too, was this committee, that they actually believed that such men as Governor Wolf, Chief Justice Gibson, Attorney-General Dallas, Judge Shaler, and Messrs. Randall, Perkins, Shunk, &c., all men whose lives have been industriously spent in studying the constitution and the laws, all men of mature age and great experience in the profession and practice of the law and the interpretation of the constitution, and of the most unblemished private character and reputation, were to be scared out of their senses and legal understandings, merely because the House of Representatives had raised a committee for the purpose of inquiring into the "secrets and evils of freemasonry," and had placed the celebrated Thaddeus Stevens, Esq., a clever and smart country lawyer, from Adams county, at its head, and given them "power to send for persons and papers."

The Constitution of Pennsylvania was adopted in 1790, and the judicial powers of the legislative branches under it, were not very well settled and defined until after some twelve or fifteen years' practice under it, when it was found that, in order to carry out the powers partaking of a judicial character, and vested for particular and implied purposes in each branch of the legislature, an Act of Assembly was absolutely necessary, and accordingly the Act of the 19th of March, 1804, was passed "to regulate the administering of certain oaths, and empowering the Speaker of either House to administer oaths or affirmations to witnesses, or other persons, whom it may be necessary to examine, and by which the chairman of every committee has like powers, in certain cases, in examinations before committees." This right to administer oaths is confined to the cases where power of a judicial character is vested in the houses by the constitution or the laws, and cannot, by any sound rule, be construed to grant judicial powers beyond the limits prescribed by the constitution.

The evils of freemasonry, together with its secrets, according to the allegations of the chairman of the committee, some of which I have heretofore referred to (and which are promulgated throughout the Union by the anti-masons), embrace almost every crime that can degrade the human character, and render man infamous. Is it then unreasonable for the accused, when arraigned before such a tribunal, on so serious and solemn an occasion, to inquire, as I before observed, by what authority in our government the Speaker of the House of Representatives

can appoint five criminal judges, and invest them with full power to try all these high crimes and misdemeanours? The power is claimed, however, and attempted to be exercised; and because we choose to resist its exercise, we are denounced as contumacious, and conspirators against the "supremacy of the laws." The power claimed, if expressed in appropriate terms, would, I have no doubt, be regarded with abhorrence by every man who is at all acquainted with the government of Pennsylvania, and the long practice under it, by which the principles of the constitution, in letter and spirit, have been conclusively settled. The artful and insidious terms used, to cloak the high powers claimed by the committee, mark indelibly its true character; and the manner in which it was attempted to exercise those powers in our case, "is confirmation strong as proofs of holy writ."

Instead of a criminal court, its appropriate and proper name, it is called a committee. Instead of a trial, the proceeding is called an investigation. Instead of charging the crimes against individuals, they are charged against freemasonry; but the open and avowed intent of rendering particular individuals, beyond their control, obnoxious to all those charges, or rather to afford the faithful of the camp an opportunity hereafter of boasting that, if something, or anything at all, is made out, the whole is proved—past, present, and to come.

May I not here be permitted to ask, How can there be evils of freemasonry, without the agency of men? When courts try the evils of treason, they try the traitor. When they try the evils of conspiracy, they try the conspirators. When they try the evils of heresy, they try the heretic; and so of all other high crimes and misdemeanours. And so when the committee claim the power to try the evils of freemasonry, they necessarily must and will try the men who are said to have committed the crimes which constitute the evils. The attempt to deceive the people, by making the charges against freemasonry in general terms, is futile, as one of the very first acts of the committee clearly shows. I allude distinctly to the examination and testimony of Jacob Mechling, Esq., of Butler, by whom it is attempted to be proved, that twenty-seven years ago, when he was a member of the legislature, an attempt was made by Christian Tarr, Esq., of Fayette county, then also a member, to bribe him to vote in a certain way, on a bill then before the House of Representatives, concerning the Grand Lodge of Pennsylvania. Now I have been on personal terms of intimacy and friendly intercourse with Mr. Mechling for a period of upwards of thirty years, and I was also well acquainted with Mr. Tarr for many years. He was, after being several years a member of the legislature, a member of Congress from the Fayette district, and has been deceased some ten or twelve years or more. He was a high-minded, honourable, intelligent man, and it is but justice to say that Mr. Mechling is a man of fair character and unblemished reputation. But that the circumstances of the alleged attempt on the part of Mr. Tarr to bribe him, in his official capacity, should have silently slept in Mr. Mechling's bosom for a period of twenty-seven years, is a strange affair indeed! No one who knows the parties can, for a single moment, doubt that there must be some mistake about it. We can have no further examination now, even for the purpose of explanation. The only witness by whom Mr. Mechling could be confronted, and could by possibility be contradicted, has passed beyond the reach of this formidable committee; and, to use an expression frequently put

forth by the anti-masons with regard to another individual, rendered by name more conspicuous by far than Christian Tarr, "dead men tell no tales." I am not going to investigate this case now. I only cite it in proof of my position, that the committee of investigation, under the shallow pretence of inquiring into the evils of freemasonry, is in fact a judicial tribunal, unknown to the constitution and the laws, for the trial of men accused of high crimes and misdemeanours.

Attempted bribery by a member of the legislature, almost thirty-five years ago, is cognisable by this court, as its own records prove. Although the person charged with this high offence has long since descended to the grave, with a spotless reputation, still the evidence on the part of the prosecution is received and spread upon the records of this criminal court; and those who are bound by the ties of nature and of duty to shield the memory of a beloved and venerated parent from slander and reproach, receive the first notice of the charge of guilt against him, in the record of his conviction in this new court. I forbear to comment farther on this case, and would, out of my respect for the parties concerned, and being intimate with all, have passed it by as I would a leprosy, had I not believed it necessary to the argument, and a proper understanding of the case.

I have termed this committee a court. To constitute a judicial tribunal, it is not necessary that any name belonging to any of the courts of this Commonwealth should be assumed. It is the powers exercised, and not the name, that designates the form. It may be called a committee, a commission, or a court. Neither can the manner of conducting the proceedings change the character. Whether by petition, information, or indictment, the charges themselves, and not their names, must determine their character. Neither can the name of the powers exercised be called an investigation, an examination, or a trial; or whether the result be called an opinion, a report, a verdict, or a judgment.

The committee of investigation claim the power of investigating the evils of freemasonry, which consists of charges made against the masonic institution, freemasonry, or freemasons (terms which in this proceeding are perfectly synonymous), presented to them by petition or otherwise. The power claimed extends to all "the alleged evils of freemasonry," including, as appears by the Journals of the House, by Mr. Stevens's letter to Gen. Harrison, and by the anti-masonic accusations generally, a great variety of heinous crimes; and necessarily includes the right of the committee to try in its judicial character, without the intervention of a jury, any number of or all the persons who are charged with any of the crimes or misdemeanours which are said to be the evils of freemasonry; if they are alleged to have been committed directly or by implication, under masonic influence, without notice to the concerned or impeached, and without regard to time, place, or circumstances.

Now in what aspect does this matter place itself before the mind of an impartial inquirer? The criminal act of the individual must be proved, in order to constitute the evil; and that it was committed under masonic influence must be proved, in order to make it an evil of freemasonry. That this power involves a high judicial power, cannot be made plainer by illustration. The object for which it is exercised, whether in case of conviction to inflict a penalty, directly or indirectly, by the passage of laws, cannot change its character, it is still a high judicial power. If this position can be doubted, there is pregnant proof of its positive

truth, in the fact that the committee say to all the witnesses called before them, "You are punishable for a contempt in not submitting to our authority." Attachment for contempt is defined and truly defined to be "a power resulting from the first principles of judicial establishments, and must be an inseparable attendant upon every judicial tribunal."

The limits of the executive, legislative, and judicial powers of the government are plainly and distinctly marked by the constitution. The judicial power is vested in the courts therein enumerated, and in such other courts as the legislature may from time to time establish. By this distribution of the powers of government, the grant of judicial powers to the courts is exclusive, in all cases not excepted by the constitution; and the exercise of the judicial power vested in the courts, by any other department of the government, is usurpation of power, as direct as legislative power by the courts, or the exercise of the dispensing power by the executive, would be. How far the legislature are possessed of judicial powers by the constitution and the laws, I have heretofore undertaken to show, and the whole practice under the constitution for a period now of five and forty years, has so conclusively settled the boundaries and landmarks of that instrument, that no man in his senses can entertain a doubt on the subject.

If a committee, raised by a single branch of the legislature, can constitute itself into a court, with judicial power to try any one or all of the high crimes and misdemeanours with which the freemasons are charged, then, as I sincerely conceive, the sacred "right of trial by jury" is no longer inviolate. Committees may be created to try, without the intervention of a jury, any real or supposed crimes arising from religious, moral, or political opinions or associations, which the unlimited right of petitioning can present to a legislative assembly. But what, pray, should we think either of the wisdom or legal knowledge of any legislative body which undertook, for instance, to raise a committee with powers to send for persons and papers to inquire into the evils and secrets of Mormonism or Shakerism?

The 1st section of the Bill of Rights says: "All men are born equally free and independent, and have certain inherent and indefeasible rights, among which are those of enjoying and defending life and liberty, of acquiring, possessing, and protecting property and reputation, and pursuing their own happiness." By the 6th section it is declared, "Trial by jury shall be as heretofore, and the right thereof remain inviolate." And the 9th section declares that "in all criminal prosecutions, the accused hath a right to be heard by himself and his counsel, to demand the nature and cause of the accusation against him, to meet the witnesses face to face, and to have compulsory process for obtaining witnesses in his favour, and in prosecutions by indictment or information, a speedy public trial, by an impartial jury of the vicinage; that he cannot be compelled to give evidence against himself, nor can he be deprived of his life, liberty, or property, unless by the judgment of his peers, or the law of the land."

The positive provisions of the constitution, therefore, comes in direct conflict with the power claimed by the committee of investigation, which embrace the right to try or hear evidence of any crime which may be alleged to have been committed, at any time and in any place, under masonic influence, or alleged masonic influence, directly or by implication, not only in

Pennsylvania, but in any part of the world, whether the person implicated be dead or alive, and have notice and be present or not. For the trial by a jury of the vicinage, there is substituted by the Speaker of the House of Representatives a criminal court, consisting of five members—a majority of whom will not on their own oaths, or their honours, undertake to say that they have not *prejudged the matter*—which holds its sessions at its own will and pleasure, at night or in day time, and exercises its plenary powers in the State Capitol at Harrisburg. I ask you, my fellow citizens, masons and anti-masons, to pause for a moment and reflect on what must inevitably be the resulting consequences of such proceedings, if quietly tolerated and acquiesced in?

Before this committee, thus constituted, every witness who takes the oath required of him by them, must testify his knowledge and give his version of any crime committed, or supposed to have been committed by any individual in Pennsylvania, or any other of the states or territories of the union, or in any other part of the globe, Europe, Asia, Africa, or America, under masonic, or supposed masonic influence, directly or impliedly—and the party accused, without being present, without notice, or the form of a trial, or an appeal, or remedy of any kind, must submit in silence to this direct encroachment upon those personal rights and privileges over which the broad mantle of the constitution has been spread by the fathers of this republic! There is no limit to the extent of the power claimed by this committee. Whatever it determines in its wisdom and scrutinizing sagacity, to be an evil of freemasonry, is within their high powers. There are no *rules*, either of evidence or practice, legislative or judicial, by which it is or may be governed—and there is no security that it will be governed by the same rules. It is literally and emphatically a law to itself. Where, let me ask, is the freeman, conscious of his rights, that can or will for a single moment submit to such monstrous usurpations?

It will not be denied, I presume, that the high crimes and misdemeanours which are said to be the evils of freemasonry are either, 1st. Crimes and misdemeanours which are punishable at common law or by statute: or, 2d. They consist of offences, contempts, and disorders that lie not within the reach of the common or statute law. That committees of either branch of the legislature have concurrent powers with the courts, or separate, or any judicial powers, to investigate the first class of cases, will, it is presumed, hardly be contended in this land of constitutional liberty. And yet the exercise of such a power would be much more tolerable than the existence of a tribunal vested with the vague and indefinite judicial power, without the intervention of a jury, to investigate or try all offences, contempts, and disorders that lay not within the reach of the common or statute law. Can it be possible that such complicated despotism is concealed in “the powers necessary for a branch of the legislature of a free state?”—or that there is an inherent power in a branch of the legislature of a free state, commensurate with the powers claimed by the committee? Such powers cannot, and never did, belong to a branch of the legislature of any free state—they are utterly repugnant to the first principles of civil liberty, and subversive of freedom and the sacred rights of man.

If it is to the second class of cases enumerated that the high powers claimed by the committee are intended to apply, the case is equally strong. It will certainly not be contended that the discovery of any

defect or omission in the existing laws confers judicial powers on the committee, much less can it be supposed, that offences, contempts, and disorders already committed can be reached or punished by laws to be passed hereafter. If evils exist, let the legislature apply the constitutional remedy. When any remedy by way of enactment is applied to reach a particular case, or class of cases, then the legislature themselves will have to undergo the ordeal of public opinion by an inquiry into their conduct, fully as searching, but a little more constitutional, than that claimed by the investigating committee. Those affected by their enactments will quickly ascertain whether the guardians of the supremacy of the laws have kept themselves within the pale of the constitution, well knowing that all their acts at variance with, or in violation of that instrument, are worthless and void. Party zeal and fanatical excitement may clothe laws in legal diction, and executive authority may promulgate them among the people; but the armed force of the nation, I trust, will be insufficient to enforce their observance, unless they are within the true spirit and meaning of that constitution which is our birthright, and our shield and buckler against lawless legislation, as well as lawless aggression.

But it may be argued that this committee was raised by the House of Representatives by petitions presented by a very large and respectable portion of the inhabitants of the State, praying for an inquiry into the evils of freemasonry. Now I trust it will not be seriously asserted that such petitions, of themselves, can by any possibility confer upon a branch of the legislature any judicial or other powers denied to it by the constitution of the Commonwealth. The right of the people to petition is firmly secured by the constitution; but the exercise of this right to petition, in any way, or by any persons, cannot add to the constitutional powers of the legislature, or of either branch of the legislature. If a principle of this extraordinary character were embraced in the right to petition, it would amount to a virtual repeal of the constitution itself. The legislature, if divers inhabitants prayed for it, would be omnipotent, in defiance of the expressed will of the whole people in a written constitution. Neither can the real or supposed necessity of passing laws upon any particular subject confer upon either branch of the legislature judicial powers in relation to such subject. If this principle were true, then either branch of the legislature would at will convert itself at any time into a judicial tribunal, in direct violation of the well-defined limitations of power contained in the constitution itself. I have no desire to condemn the right of the people to petition the legislature, nor yet the duty of the legislature, at all times, respectfully to attend to such petitions and petitioners; all I contend for is, that when any portion of the people is so infatuated as to petition for a foolish, wicked, or unconstitutional measure, the legislature are not bound to act on the matter, although they may, in courtesy, treat the petitioners with proper respect. Much has been spoken and written in and out of the legislature, of this much abused right of the people to petition, and to me it appears to be much misunderstood. Like all other rights secured to the people at large under the constitution, it has its limitations. By the 20th section of the Bill of Rights it is provided, "That the citizens shall have a right, in a peaceable manner, to assemble together for their common good, and to apply to those invested with the powers of government for redress of grievances, or other proper persons, by petition, ad-

dress, or remonstrance." So that this much lauded right of the people so far from being illimitable, must be confined to "proper purposes," but in order to get round this wholesome provision of the constitution, it is said by the anti-masons, that the members of both branches of the legislature united, or either branch by itself, acting as may be, on such petitions, are to be the sole judges of what are "proper purposes." Another argument indeed, that the majority of the legislature are all-powerful, and that the rights of the minority are at the mercy of the majority. If this were so, of what use, let me ask, is a written constitution at all? None whatever, because the very idea of a written constitution heretofore has been, to secure the rights of all, and to prevent the majority, at any time of public excitement, or from the "plea of necessity" or any other tyrannical plea, from invading the constitutional rights of the minority. And for this purpose it is expressly provided by the 8th section of the Bill of Rights, "That the people (the whole people I suppose, and not a majority of them) shall be secure in their persons, powers, papers, and possessions, from unreasonable searches and seizures; and that no warrant to search any place, or to seize any person or things, shall issue without describing them as nearly as may be, nor without probable cause, supported by oath or affirmation."

A petition from any portion of the people to abolish the right of trial by jury, would be laughed at as absurd and wicked. Yet it was to secure this right that the 6th section of the Bill of Rights was provided, and which says: "The trial by jury shall be as heretofore, and the right thereof remain inviolate." At the time of the formation of the constitution (Sept. 2, 1790), no one had any idea of abolishing the right of trial by jury, and it was argued that this provision showed an over-caution on the part of the framers of that instrument. But the convention was composed of wise men, well read in the history of their own country, from whence we derive our forms of jurisprudence, and in which most tyrannical and persecuting tribunals had existed, in defiance of public justice and of private rights; and they were determined to guard this right, and to set the seal of public disapprobation against even the possibility of violation. It has been well observed, in the course of argument, by one of the *contumacious*, that "in England the Star Chamber and Court of High Commission were established in the reign of Charles I. (much against the wishes of the crown), to the great joy of the nation, when the principles of civil and religious liberty were beginning to exert a general influence in the kingdom, under the resistance of Sidney, Hampden, Russel, &c. The Star Chamber, of which almost every school-boy has read, it appears, was composed of divers lords, spiritual and temporal, being privy counsellors of the king, and two judges of the Courts of Common Law, without the intervention of a jury, the powers claimed being somewhat analogous to those claimed by our famous investigating committee at Harrisburg. Its jurisdiction extended to all offences, contempts, and disorders that lay not within the reach of the common law! What the extraordinary powers of the Court of High Commission were is also fully detailed in the history of those times. It was principally confined to ecclesiastical cases, and it was erected and united to the legal power in the reign of Elizabeth. Of its high powers, all good anti-masons are as fully capable of judging as masons. Mr. Hume, the historian, says of it, "Any word or writing, which tended toward heresy

or schism, was punishable by this tribunal (or committee), or any three of them—they alone were the sole judges what particular expressions had that tendency, and they proceeded not only by information, but from rumour, suspicion, or according to their discretion. They administered an oath, by which the party cited before them was bound to answer any questions which should be propounded to him, and whoever refused this oath was punished by fine and imprisonment for contempt!"

A few words further with regard to, and illustrative of, the right of petition by the people, and the practical abuse of that right. It is said that several thousand persons petitioned the legislature to make this inquiry. Granted; and what does this fact prove? It certainly gives no constitutional power to the Speaker of the House of Representatives to appoint five criminal judges, as I have before observed. But with the facility with which names can be had to anything good or bad, I would instance a remarkable fact in the case of the School Law. This law was passed at the session of 1833-4, in compliance with the provisions of the 1st sect. of 7th art. of the constitution, which in imperative terms declares, that "the legislature shall, as soon as conveniently may be, provide by law for the establishment of schools throughout the state, in such manner that the poor may be taught gratis." No sooner was this Common School Law passed, than the disaffected to the principles of universal education, under the right of petitioning the legislature, exhibited themselves at the session of 1834-5, in a strange way, indeed. They did not, to be sure, petition for the appointment of a committee to inquire into the secrets and evils of education, but as they petitioned for a total repeal of the law, or a modification of it, a committee was appointed "relative to the signatures of the petitioners relating to the act establishing a general system of education;" and in place of authorizing the committee to send for persons and papers, the petitions, as signed, were referred to this committee, when, on the 17th March, 1835 (a very good day for a very good deed), reported that there were before the committee 558 petitions for a repeal of the law, signed by no less than 31,988 petitioners—for a modification of the law, 50 petitions, with 2084 signatures—against a repeal of the law, only 49 petitions, with 2575 names. Among those petitioners who deemed a general system of education unnecessary, there were 66 persons who attached their signatures, *by making their marks!* (The following is an extract from the Report of the Journal of the House of Representatives, vol. 2, p. 650-1, session 1834-5; Mr. William Kerr, of Allegheny county, chairman.) "That although the number who have petitioned for the repeal is deplorably large, yet it is but a small minority of the whole number of votes of the Commonwealth, to wit, about 32,000. Those who ask for a modification only, are 2084—those who have deemed it necessary to remonstrate against the repeal, 2575. The committee were pained to find among those who deem a general system of education unnecessary, and ask for its repeal, 66 who are unable to write their names, and who attach their signatures by making their marks; and according to the best conclusion to which the committee could arrive, more than ten out of every hundred of the petitioners' names appear to be written by other hands than their own. Whether this arose from inability to write their own names, the committee do not feel themselves called on to determine. The committee would further remark, that in most of the petitions not more than

five names out of every hundred are written in English, and the great mass of them so illegibly written as to afford the strongest evidence of the deplorable disregard so long paid by the legislature to the constitutional injunction to establish a general system of education."

This, my fellow citizens, is a hopeful commentary on the "right of petition by the people." May I not be permitted to ask, if of the many thousands who petitioned at the present session of the legislature for an inquiry into the secrets and evils of freemasonry, there were not many of the same character as those who, at the previous session, petitioned for the repeal of the law, establishing a general system of education. We are told there were many thousands. If these petitions had been as carefully analyzed, and the materials examined, I have little doubt but that they would have been found not much better, and perhaps not quite as good. They were got up when it was found certain that Mr. Ritner was elected governor, and that the way to office and distinction was through the portals of anti-masonry. Look at the language used in the debate on this subject. Mr. H. M. Watts, one of the representatives from Allegheny county, said: "Our fellow citizens have spoken in a language not to be misunderstood or disregarded of freemasonry as a political or moral evil, of incalculable magnitude, that creeps unseen into our legislative halls, tampers with jurors and judges, profanes the sacred temples of our holy religion, and penetrates into the privacy of our business and social relations, and contaminating all it touches!" And Mr. Kearns, another of the representatives from Allegheny county, responded by saying that fifty or seventy-five thousand people of Pennsylvania, who had petitioned for an investigation into the evils of all secret societies, had been called by Governor Wolf, "a banditti of political sycophants," &c. "Abduction, murder, and arson, are some of the peaceable fruits of this band of godlike, holy, patriotic brothers, whose charity consists in applying the knife to the throat, the dagger to the heart, or the axe to the skull of him who dare divulge, and that without the benefit of the Bible!" I presume that I will be believed by my fellow citizens of Allegheny county, when two of its members talk thus frantically! I do not accuse them of insincerity. No; they have got a wrong twist in their minds, and possibly may actually believe what they say on the subject of anti-masonry; but this is no reason that the impartial people of Pennsylvania should believe in such folly and absurdity. Suppose fifty or seventy-five thousand people have petitioned. The official returns show the number of taxable inhabitants to be upwards of 317,700; so that less than one-fourth have petitioned; and how many of these made their marks, or whose names were so illegibly written as not to be made out; or had employed others to write for them, we do not know, because the investigating committee have not informed us. And here let me observe, that Mr. Stevens, the chairman of the committee, himself labours under great excitement, and probably strong prejudice. It appears there was a trial at Gettysburg, Pa., between him and a person of the name of Lefever, for a libel, in which the masonic question was examined, or rather attempted, I suppose, to be examined. I have not seen the book, but I feel confident, from hearing of its contents, that personal feelings have biassed Mr. Stevens's mind considerably on this subject. A biassed, prejudiced, or partial man, is never a good judge of other persons' actions, when called upon. This accounts for the illiberality of our own representative in the legislature, as well

as the wrath of Mr. Stevens, who has been styled, by way of distinction, the, "sword of anti-masonry." Members of Assembly do not wear swords that I know of; if they do, it must be by some rule of the anti-masonic lodge.

The language used by Messrs. Watts and Kearns is confirmation of the charges of high crimes and misdemeanours against the masons, seconded by Messrs. Stevens, Cox, and Reed, no doubt can remain of it; and from a fair and impartial review of the whole subject, it is clearly manifest, 1. That the powers claimed by the committee are high judicial powers; 2. That by the constitution of Pennsylvania the grant of judicial powers to the courts is exclusive, except certain excepted cases, which have no relation to and do not embrace the powers claimed by the committee; 3. That the powers claimed by the committee are subversive of civil and religious liberty, and are not authorized by the constitution and the laws, but are in derogation of both. And with these views on the subject, most certainly sincere on my part, I ask any impartial man if it would not have been a gross dereliction of public duty, as well as an act of self-disrespect, to have submitted to the powers claimed by the committee of investigation?

The knowledge which Mr. Christy and myself have obtained of the institution of freemasonry, and the principles entertained by its adhering friends, have not altered our opinions on the subject, although we have long since withdrawn from any active participation in its influence or actions, public or private. We have already declared, that our engagements as freemasons are all in perfect submission to the constitution and laws of our country. We also declared to the committee our willingness to be sworn, and our freedom to answer, under oath, any question pertinent to any issue, before any court of competent jurisdiction, before which we might at any time be called, touching any matter connected with the fraternity to which we belong, or affecting any individual of our acquaintance now belonging, or who has ever belonged to the society; and as to the "evils of freemasonry," we had no objection to be examined generally.

A calm consideration of this question induced most of the *contumacious* witnesses, after they were legally discharged, to meet together, and be sworn, and which was accordingly published, and to which I ask the candid attention of my fellow citizens.*

These declarations were sworn to and subscribed in the usual manner before justices of the peace in the following terms: That they had been summoned and did appear before the committee of investigation, but were discharged without being compelled to give evidence, and that they do severally solemnly swear and affirm to the truth of the statement.

No attempt has been made to impeach the character of any of these witnesses; it is merely said by the anti-masonic presses, that such voluntary obligation is worth nothing, merely because it was not taken before the committee of investigation! Let the public read it, and form their own judgment respecting it. I shall be satisfied with public opinion, and its verdict in the case, one way or the other, because, so far as regards myself, I know the declaration to be true; and that I know nothing else, respecting the fraternity personally, that the public have a legal right to know, in the present state of the law.

* See antea, page 175.

If the legislature of Pennsylvania has a right, now, to call me as a witness before its committee, and to demand from me answers on oath, on the subject of freemasonry, they will have the same right at any other time to entertain a charge against some of the privacies of my own domestic relations, and to compel me, in violation of all legal rules, to give my testimony in matters hitherto deemed beyond the reach of public investigation, either by courts of justice or committees of the legislature; all such disclosures being unlawful upon compulsion, except when necessary in the due course of civil or criminal jurisprudence.

It will be time enough to consider of such contumacy as we have been guilty of, when the legislature undertakes to enact *constitutional* laws prohibiting the existence of masonic associations. I do not say that such constitutional laws may not be passed, although of their wisdom and utility I should doubt; but if it be the wisdom of the legislature to pass them, I know no good reason why I should not be among the first to obey the law, by publicly withdrawing from all communion with the order, without any reference to the weight or consequence of penalties or deprivations; and in such case, should feel bound, in a court of justice or before any other constitutional tribunal, to bear testimony against any mason who might, within my knowledge, violate such laws.

I have said thus much to endeavour to explain to you, fellow citizens, the course pursued by us at Harrisburg before the investigating committee, on the subject of the evils and secrets of freemasonry. In so doing, I do not wish to appear before you as the eulogist or defender of freemasonry. I do not wish to be one or the other. Indeed, it is well known to all who are acquainted with the rules of the fraternity, that I am neither authorized nor required, by my feelings or my friendships, or any obligations I have taken, to act the part of one or the other. Let the people judge; with their impartial judgment (with time to consider and the evidence before them) I shall be perfectly satisfied. That the present excitement will pass away when other political combinations are formed, I feel well convinced. But let it not be said, in our day, that the bright fame of Washington and Warren, of Franklin and Lafayette, of Mercer and Montgomery was ever tarnished by the faithless act of their descendants, in publicly violating the constitutional liberty of the land, merely to gratify the arbitrary and obnoxious designs of an organized combination, which chance and long-continued political strife alone have temporarily placed in the majority.

I am, with respect, your fellow citizen,

E. PENTLAND.

Pittsburgh, February 15, 1836.

No. 9.

CONSTITUTION AND PROCEEDINGS OF THE GRAND ENCAMPMENT OF THE STATE OF PENNSYLVANIA.

Adopted April 12th, 1854.

AGREEABLY to previous notice, a Convention composed of Knights Templars of the State of Pennsylvania, and representing Pittsburgh Encampment No. 1, held at Pittsburgh, Pa., De Molay Encampment No. 2, held at Washington, Pa., and St. Omer Encampment No. 3, held at Uniontown, Pa., all working under charters regularly granted by the General Grand Encampment of the United States of America, and subordinate thereto, assembled in Brownsville, Fayette county, for the purpose of organizing a Grand Encampment for the State of Pennsylvania.

The Convention was organized by calling Sir J. B. Musser, of De Molay Encampment No. 2, to the chair, and appointing Sir John Bierer, of St. Omer Encampment No. 3, Recorder.

On motion, a Committee was appointed to examine the credentials, and report such delegates as were duly appointed by the three Encampments here represented.

The Committee reported the following Sir Knights as legally entitled to seats in the Convention, as representatives of their respective Encampments, viz.:

Sir W. W. Wilson,	}	Representing Pittsburgh Encampment No. 1, Pittsburgh, Pa.
" Wm. Johnson,		
" J. H. Fishell,		
Sir J. B. Musser,	}	Representing De Molay Encampment No. 2, Washington, Pa.
" Geo. Passmore,		
" John Gregg,		
Sir John Bierer,	}	Representing St. Omer Encampment No. 3, Uniontown, Pa.
" A. Patrick,		
" Wm. Thorndell,		

It being found that Sir William Johnson, of Pittsburgh Encampment No. 1, was absent, on motion, Sir Alfred Creigh, Past Grand Commander of De Molay Encampment No. 2, was elected by the Convention to fill the vacancy.

The Convention being fully organized, the following Warrant, authorizing the formation of a State Grand Encampment, was read:

WARRANT FOR FORMING A STATE GRAND ENCAMPMENT IN PENNSYLVANIA.

*Office of the Grand Master of the General
Grand Encampment of the United States.*

Columbus, Ohio, February 18, 1854.

To all true and courteous Sir Knights: Know ye, That, whereas there are now established and existing three Commandaries in the State of Pennsylvania, holding their authority from, in, and working under our jurisdiction, to wit: Pittsburgh Encampment No. 1, De Molay Encamp-

ment No. 2, and St. Omer Encampment No. 3; and, whereas, on behalf of those several encampments, it has been duly certified unto me, that they are desirous to form, hold and maintain, a Grand Encampment, in and for the said State of Pennsylvania, subordinate to the General Grand Encampment of the United States of America: Therefore, I, W. B. Hubbard, General Grand Master of the aforesaid G. G. Encampment, being satisfied that the aforesaid request is reasonable and proper; by virtue of the high powers in me vested, and in accordance with the constitution and rules of our Order, Do, hereby, authorize and empower the aforesaid Encampments, Nos. 1, 2, and 3, in due order to meet at such time and place as they may agree upon, and form a State Grand Encampment, in and for the State of Pennsylvania, subordinate to our G. G. Encampment. The said State Grand Encampment, when so formed, making due return and report to me of all their official doings and proceedings in the premises; and making a like return to our illustrious G. G. Recorder. And for all of their doings in accordance with the rules and usages of our Order, in forming such State Grand Encampment, this shall be their WARRANT.

Given under my hand and private seal, at the City of Columbus, the day and year above written.

W. B. HUBBARD, [Seal.]

An Encampment of Knights Templars was then opened in due form.

Sir J. B. Musser,	Grand Commander.
" W. W. Wilson,	" Generalissimo.
" Geo. Passmore,	" Capt. General.
" Alfred Creigh,	" Senior Warden.
" A. Patrick,	" Junior "
" John Bierer,	" Recorder.
" John H. Fishell,	" Standard Bearer.
" John Gregg,	" Sword Bearer.
" W. L. Lafferty,	" Warder.

On motion, a Committee of three, consisting of Sir Knights W. W. Wilson, George Passmore, and William Thorndell, was appointed to draft and report a Constitution for the Grand Encampment of the State of Pennsylvania.

The following Constitution was reported and adopted, viz. :

CONSTITUTION OF THE GRAND ENCAMPMENT OF THE STATE OF PENNSYLVANIA,

Organized April 12th, 1854.

ARTICLE I. The Grand Encampment of Knights Templars, and the appendant orders for the State of Pennsylvania, subordinate to the General Grand Encampment for the United States of America, shall consist of a Grand Master, Deputy Grand Master, Grand Generalissimo, Grand Captain General, Grand Prelate, Grand Senior Warden, Grand Junior Warden, Grand Recorder, Grand Treasurer, Grand Standard Bearer, Grand Sword Bearer, Grand Warder, all Past Grand Masters, Deputy

Grand Masters, Grand Generalissimos, and Grand Captain Generals, of this State Grand Encampment. The Grand Commanders, Generalissimos, and Captain Generals, for the time being, of the Encampments over which they shall respectively preside, and all the Past Grand Commanders of such Encampments, so long as they shall continue in actual existence, and their said enumerated officers, or their proxies—which proxies shall be members of their own encampment, only—shall be the only members and voters of this State Grand Encampment.

ART. II. This State Grand Encampment shall meet annually to elect its officers, and transact business. The annual meetings shall be held in Pittsburgh, Pa., commencing on the evening of the second Tuesday in June. The elections shall be by ballot. The Grand Master, or in his absence the Deputy Grand Master, may call special meetings, and at such times and places, as the first four officers, or a majority of them, may direct. Every member of this Grand Encampment shall receive due notice of the time and place of such meetings.

ART. III. The Grand Master shall preside at all annual and special meetings, call special meetings when the interest of the order requires it, attend the meetings of the General Grand Encampment, either in person or by proxy, visit each subordinate encampment at least annually, examine into their proceedings, and inspect their work. He shall see that the Constitution and By-Laws of this Grand Encampment are properly observed. During the recess of the Grand Encampment, he may grant Special Warrants, under seal of this Grand Encampment, to a competent number of petitioners within this jurisdiction, empowering them to open and form a Council and Encampment for a certain specified time, not extending beyond the next annual meeting of this Grand Encampment. He shall report the same to the next meeting of the Grand Encampment, who may either continue or recall the same, or grant the petitioners a charter. No dispensation or charter shall be issued, except on the petition of nine Knights of the Order, and the recommendation of the chartered Encampment nearest to the place where the new Encampment is to be established. He shall, at each annual meeting, cause an exemplification of the work to be made in the presence of the Grand officers, and all other regular Sir Knights of the Order who may be in attendance. In case of the death or absence of the Grand Master, the Deputy Grand Master shall perform the duties of the Grand Master.

ART. IV. The Grand Recorder shall keep accurate records of all the proceedings of this body, shall keep a register of the officers and members of each subordinate Encampment, in good standing, as annually reported, and of all suspensions and expulsions that may be reported to him. He shall receive and pay over to the Treasurer all moneys and property of this Encampment, taking his receipt therefor, and keeping an account of the same. He shall, soon after the annual meeting, report to the Grand Recorders of other State Grand Encampments, a list of the Grand officers, and all such other matter as may be useful for the mutual information of the several Grand Encampments within these United States. He shall regularly transmit to the General Grand Recorder, prior to the triennial meeting, a list of the present officers of this Grand Encampment, and a copy of such By-Laws and Regulations as may be adopted from year to year. Also, a list of the present officers of each subordinate Encampment under this jurisdiction—the number

of initiations, suspensions, and expulsions, and the whole number in good and regular standing.

ART. V. The Treasurer shall receive and keep in charge all the money and property of this Encampment. He shall pay all orders drawn by order of this Grand Encampment, signed by the Recorder, and countersigned by the Grand Master. He shall, at each annual meeting, or at any special meeting, when requested by the three first officers, present an accurate report of the State of the Treasury.

ART. VI. This State G. E. shall have the sole government and superintendence of the several Councils of Knights of the Red Cross, Knights Templars, and Knights of Malta, within its jurisdiction, assign their limits and settle controversies between them, and shall have power, under the respective seals and signs manual of its principal Grand officers to constitute new councils and encampments within this jurisdiction.

ART. VII. The M. E. Grand Master shall have the power and authority, during the recess of the Grand Encampment, to grant Letters of Dispensation to a competent number of petitioners residing within this jurisdiction (possessing the constitutional qualifications), empowering them to open and form a Council and Encampment for a certain specified term of time, not extending beyond the next meeting of the Grand Encampment. Every subordinate Encampment working under dispensation from this State Grand Encampment, must, upon their application for a charter, present their Record Book, containing their Constitution, By-Laws, and proceedings.

ART. VIII. All constitutional petitions from a competent number of Sir Knights under this jurisdiction, desiring the establishment of a Council and Encampment, shall be accompanied by One Hundred Dollars, Ten Dollars of which shall be paid to the Grand Recorder for issuing the Warrant or Charter.

ART. IX. Every subordinate Encampment under this jurisdiction shall annually pay into the Treasury of this Grand Encampment the sum of two dollars for every initiation, and the further sum of one dollar annually for each member of said Subordinate Encampment—that this State Grand Encampment may be supported with propriety and respectability.

ART. X. Each subordinate Encampment shall, after the present year (which closes on the second Tuesday of June), hold its annual election for officers at their stated meeting in April of each year, and shall make their returns to the Grand Recorder, within sufficient time for him to present his report to the State Grand Encampment. Each Subordinate Encampment neglecting to pay their dues or present their returns, within six months after having been notified thereof by the Grand Recorder, shall be notified by the M. E. Grand Master, that their Dispensation or Warrant is suspended; provided, that such suspension shall only continue in force until said dues are paid.

ART. XI. The Rules and Regulations which have been adopted by the General Grand Encampment for governing their proceedings, shall be adopted by this State Grand Encampment.

ART. XII. Immediately after the adoption of this Constitution, an election of the officers named therein shall take place, who shall serve until their successors are duly elected and installed.

ART. XIII. This Constitution shall not be altered or amended, except

at an annual meeting, by a vote of two-thirds of the members present. Notice of said alterations or amendments must be made in writing, and presented at a regular meeting preceding the one at which the vote is to be passed.

On motion, the Encampment then proceeded to the election of officers, whereupon it was found that the following Sir Knights were duly elected, viz. :

Sir W. W. Wilson,	M. E. Grand Master,
“ J. B. Musser,	E. Deputy Grand Master,
“ John Bierer,	“ Grand Generalissimo,
“ And'w Patrick,	“ “ Captain General,
“ Rev. Noble Gillespie,	“ “ Prelate,
“ J. W. Hailman,	“ “ Senior Warden,
“ J. R. Griffith,	“ “ Junior “
“ Geo. Passmore,	“ “ Recorder,
“ Wm. Thorndell,	“ “ Treasurer,
“ Wm. Wolf,	“ “ Standard Bearer,
“ Thos. Davage,	“ “ Sword “
“ D. Zimmerman,	“ “ Warder.

The above elected officers were duly installed by M. E. Grand Master Sir W. W. Wilson.

Resolved, That the three Encampments here represented, and subordinate to this State Grand Encampment, shall take rank in the order they are here inserted and numbered, viz. :

Pittsburgh Encampment,	No. 1, Pittsburgh,
De Molay “	No. 2, Washington,
St. Omer “	No. 3, Uniontown.

And until the annual meeting in June next, they shall be, and are hereby permitted to transact business, and work under a special Warrant from this State Grand Encampment, which Warrant shall be issued by the M. E. Grand Master, Sir W. W. Wilson. And at the annual meeting, they shall respectively petition the State Grand Encampment to grant them a Charter.

On motion, Resolved, That the Grand Recorder be authorized to procure the necessary blank books for the records, &c., of this Grand Encampment.

On motion, Resolved, That the Grand Master be authorized to procure a seal, also the proper jewels and regalia, also a plate for printing blank Charters for Subordinate Encampments within this jurisdiction, also, such other blanks, &c., as may be necessary.

On motion, Resolved, That all bodies in this jurisdiction, claiming to belong to the orders of Knighthood, and who are not subordinate to this State Grand Encampment, or to the General Grand Encampment of the United States of America, are hereby declared irregular—agreeably to the decisions of the General Grand Encampment, at its triannual meeting held in Boston, September, 1850.

Resolved, That five hundred copies of the Constitution and proceedings of this body be printed for distribution.

On motion, Resolved, That this Grand Encampment be now closed, until the stated meeting on the second Tuesday of June next, unless sooner convened, agreeably to the provisions of the Constitution.

GEORGE PASSMORE, Recorder.

TO ALL
FREE AND ACCEPTED MASONS.

THE
MASONIC MIRROR AND KEYSTONE.

A WEEKLY MASONIC JOURNAL, DEVOTED TO THE DIFFUSION OF MASONIC
INTELLIGENCE, LITERATURE, THE FINE ARTS, ETC., ETC.

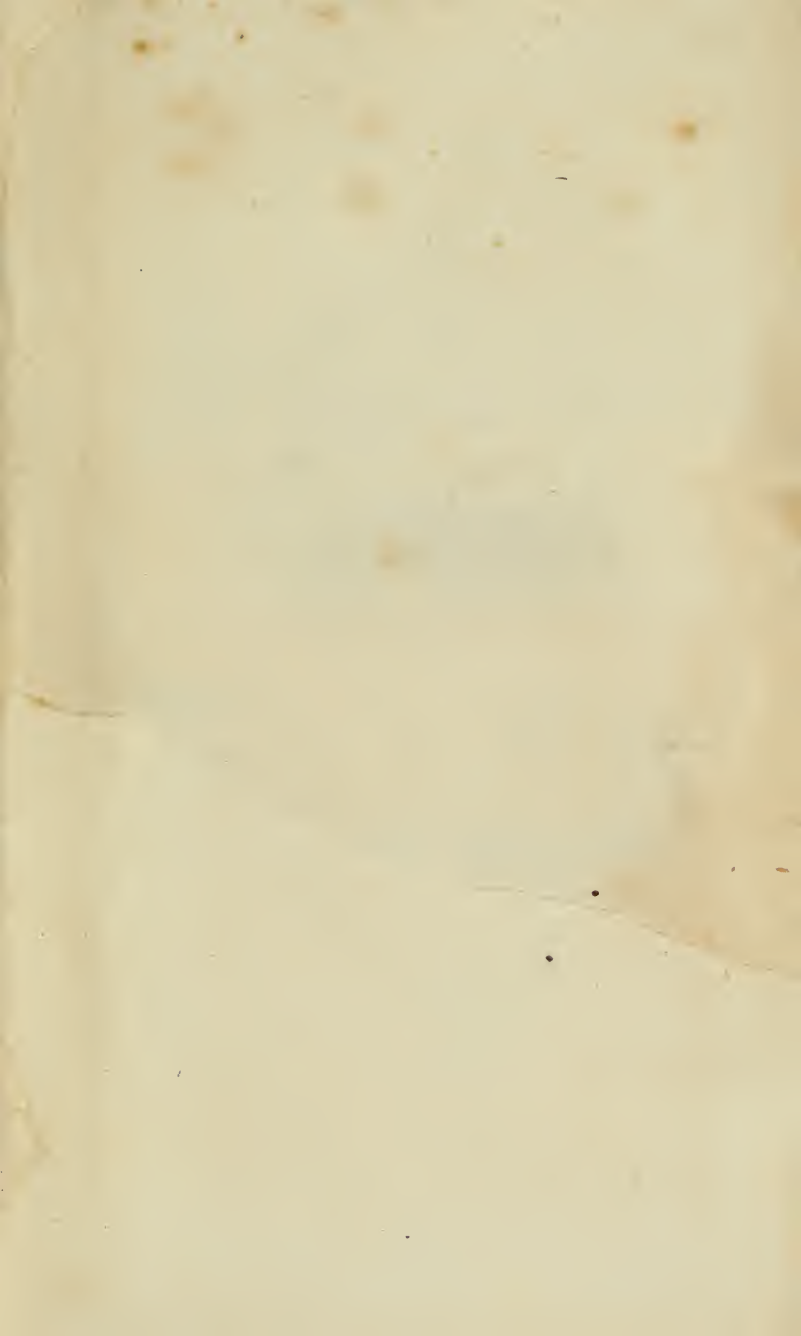
It contains eight imperial quarto pages, printed on fine white paper, in beautiful new bourgeois and nonpareil type.

The MASONIC MIRROR AND KEYSTONE is now permanently established. The highest encomiums have been passed upon this paper by the Press throughout the country.

The MASONIC MIRROR AND KEYSTONE is issued every Wednesday, from No. 83 Dock STREET, Philadelphia, at \$2.00 per annum, in advance, or in clubs of ten or more at the rate of \$1.50.

For all subscriptions for single subscribers or clubs, the cash must accompany the order.

LEON HYNEMAN,
Editor and Proprietor,
83 DOCK STREET, PHILADELPHIA.





SPCL HS 525 C9

C. 1



3 9157 00107548 3

Spcl

HS

525

C9

BROCK UNIVERSITY

ST. CATHARINES, ONTARIO



LIBRARY

FOR USE IN SPECIAL COLLECTIONS ONLY

