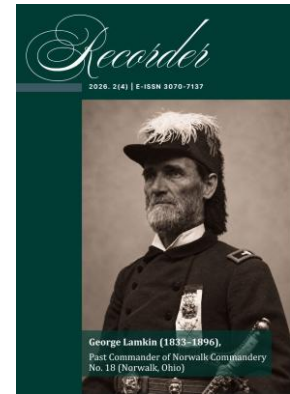




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ORIGINAL RESEARCH

Masonic Publications of the Colonial Period in the Collection of the Museum of the History of the American Knights Templar

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Abstract

This article examines Masonic publications from the colonial period (1769–1772) held in the collection of the Museum of the History of the American Knights Templar. Particular attention is paid to the historical and bibliographical description of two rare editions: James Anderson's *The Constitutions of the Free-Masons* and Wellins Calcott's *A Candid Disquisition*. The methodology draws on the principles of historicism, objectivity, and systematic analysis, together with historical-genetic, historical-bibliographical, and museum-studies methods. The findings indicate that Anderson's edition primarily reflects the regulatory and organizational traditions of English Freemasonry, including the activities of the Grand Lodge, the preparation of constitutions, and the regulation of the fraternity's internal affairs. Calcott's work represents the moral and educational strand of Masonic literature and contains information about Boston lodges, samples of internal documentation, Masonic addresses, a two-act oratorio, and a collection of nineteen songs. Particular attention is given to the Boston edition of 1772 as evidence of the dissemination of English Masonic print culture in the North American colonies on the eve of the American Revolution. The article also examines handwritten annotations, ownership inscriptions, and presentation inscriptions relevant to the history of the individual copies. It concludes that the books are multifaceted historical sources reflecting organizational, moral, and cultural aspects of eighteenth-century Masonic life. Studying them together illuminates the relationship between English and North American Masonic traditions, while their present-day museum display contributes to the preservation and interpretation of the material heritage of the colonial era.

Keywords: Freemasonry, colonial America, James Anderson, Wellins Calcott, Masonic literature, eighteenth century, Boston, history of printing, museum collections, American Knights Templar.

1. Introduction

The history of Freemasonry in colonial North America is of considerable interest for the study of the emergence of fraternal organizations, the dissemination of European intellectual traditions, and the formation of social institutions in the British colonies. Masonic literature played an important role in this process, communicating the fraternity's fundamental principles, organizational rules, moral values, and philosophical ideas. Books published in the eighteenth century are valuable historical sources that make it possible to trace the development of Masonic thought on the eve of the American Revolution.

Surviving copies of early Masonic publications held in modern museum collections are particularly significant. They make it possible to study the history of Freemasonry not only through the activities of individual lodges and prominent members of the fraternity, but also through the material heritage of the period, which reflects publishing practices and the circulation of Masonic knowledge.

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The Museum of the History of the American Knights Templar (Houston, USA) displays two editions dating from the colonial period: the fourth edition of James Anderson's *Constitutions* (1769) and a work by Wellins Calcott published in 1772. Both books predate the United States Declaration of Independence and are of interest for the study of eighteenth-century Masonic literature.

The aim of this study is to provide a historical and bibliographical account of these editions, determine their place in the development of Masonic book culture during the colonial era, and examine aspects of their present-day museum display. The study also seeks to establish the historical and cultural value of these printed works as evidence of the dissemination of Masonic ideas throughout the eighteenth-century Anglo-American world.

2. Materials and Methods

The materials examined in this study comprise two rare eighteenth-century Masonic editions displayed at the Museum of the History of the American Knights Templar (Houston, USA). The first is the fourth edition of James Anderson's *The Constitutions of the Antient and Honourable Fraternity of Free and Accepted Masons* (Anderson, 1769). The second is Wellins Calcott's *A Candid Disquisition of the Principles and Practices of the Most Antient and Honourable Society of Free and Accepted Masons* (Calcott, 1772). Both are considered monuments of colonial-era Masonic book culture possessing historical and cultural value.

The methodological foundation of the study consists of the principles of historicism, objectivity, and systematic analysis, which make it possible to examine these editions in the context of the development of Freemasonry in the British North American colonies during the second half of the eighteenth century.

The historical-genetic method was used to determine the place of these editions in the development of Masonic literature and the dissemination of the fraternity's organizational and moral-philosophical principles. The historical-comparative method was employed to compare the historical significance of the two works published on the eve of the American Revolution.

The historical-bibliographical method made it possible to characterize the editions in terms of authorship, date and place of publication, publishing features, and their relationship to the eighteenth-century Masonic literary tradition. A museum-studies approach was employed to examine the books' placement in the exhibition, their role in presenting the history of American Freemasonry, and their historical and cultural significance as museum objects.

Visual analysis was also applied, based on an examination of the physical appearance of the exhibited copies and their photographic documentation. This made it possible to study the books not only as written historical sources but also as material artifacts of the period preserved in a contemporary museum collection.

3. Discussion

The historiography of eighteenth-century Freemasonry includes a substantial body of scholarship devoted to the origins of the fraternity, the formation of its organizational structure, the dissemination of Masonic ideas, and the place of lodges in European and North American social life. Among these scholars was David Stevenson, who published *The Origins of Freemasonry: Scotland's Century, 1590–1710* in 1988 (Stevenson, 1988). In this work, Stevenson examined the origins of modern Freemasonry, focusing on the activities of Masonic lodges and the development of their organizational traditions. His study places eighteenth-century English Masonic literature within a broader historical context. Of particular importance is the distinction between the documented history of Masonic organizations and the historical-legendary accounts of their origins reflected in early Masonic writings.

Another important strand of historiography examines Freemasonry in the context of the European Enlightenment. In *Living the Enlightenment: Freemasonry and Politics in Eighteenth-Century Europe* (Jacob, 1991), Margaret Jacob considers Masonic lodges as a form of social interaction within which ideas of morality, equality, fraternity, and self-government developed. From this perspective, constitutions and other Masonic printed works are significant as evidence of the formal articulation of these social ideals.

In addition, several recent studies have drawn upon materials from the Museum of the History of the American Knights Templar as their primary source base. For example, Alexander Cherkas published a study devoted to the biography of Frederick S. Rogers (1847–1908) (Cherkas, 2024). This study was based on materials from the museum's collection, including a sword and a portrait of F. S. Rogers. In 2025, Anastasiya Cherkasova examined the collections of the Museum of the History of the American Knights Templar as an independent historical source (Cherkasova, 2025).

The publications discussed in this brief review provide a foundation for the study of the books exhibited in the Museum. However, it is important to distinguish between research on the history of Freemasonry and the historical and bibliographical description of books. The former focuses primarily on the development of organizations, their ideology, and their social functions; the latter examines publication characteristics, textual composition, imprint information, and the material features of surviving copies.

A central element of the present study is the comparison of two editions published on opposite sides of the Atlantic. The London edition of Anderson's *Constitutions* (1769) reflects the regulatory and institutional tradition of English Freemasonry. The Boston reprint of Calcott (1772) demonstrates the reproduction of English Masonic literature in the North American colonies. Moreover, the information about local lodges

included in the Boston edition gives it additional value as a source for the history of Freemasonry in Massachusetts on the eve of the American Revolution.

The use of the surviving copies also deserves separate consideration. Handwritten inscriptions in the books by Anderson and Calcott constitute sources produced after the printed texts were published. They raise questions about subsequent reading, ownership, and practical use. At the same time, the incomplete and sometimes ambiguous nature of these inscriptions requires caution when identifying their authors, dating them, or associating them with particular Masonic organizations.

Thus, the present study supplements historiographical approaches focused primarily on the institutional and social history of Freemasonry by offering a historical-bibliographical and museum-studies analysis of two surviving copies. Examination of their printed contents, publishing features, and handwritten annotations demonstrates the importance of the Masonic book both as a means of disseminating the fraternity's ideas and as a material historical artifact preserving evidence of its subsequent use.

4. Results

4.1. The 1769 Edition of James Anderson's Constitutions: Bibliographical Characteristics and Historical Significance

One of the most significant monuments of eighteenth-century Masonic book culture displayed at the Museum of the History of the American Knights Templar (Houston, USA) is the fourth edition of James Anderson's *The Constitutions of the Antient and Honourable Fraternity of Free and Accepted Masons* (Anderson, 1769). The book was published in London in 1769 by G. Kearsly, whose premises were located on Ludgate Street. The title page gives the year 5769 of the Masonic era alongside the conventional date. It also bears the designation *A New Edition*, indicating the republication and revision of an earlier work. The handwritten annotation *4th Edition*, preserved at the bottom of the title page of the museum copy, identifies it bibliographically as a fourth edition (Fig. 1).

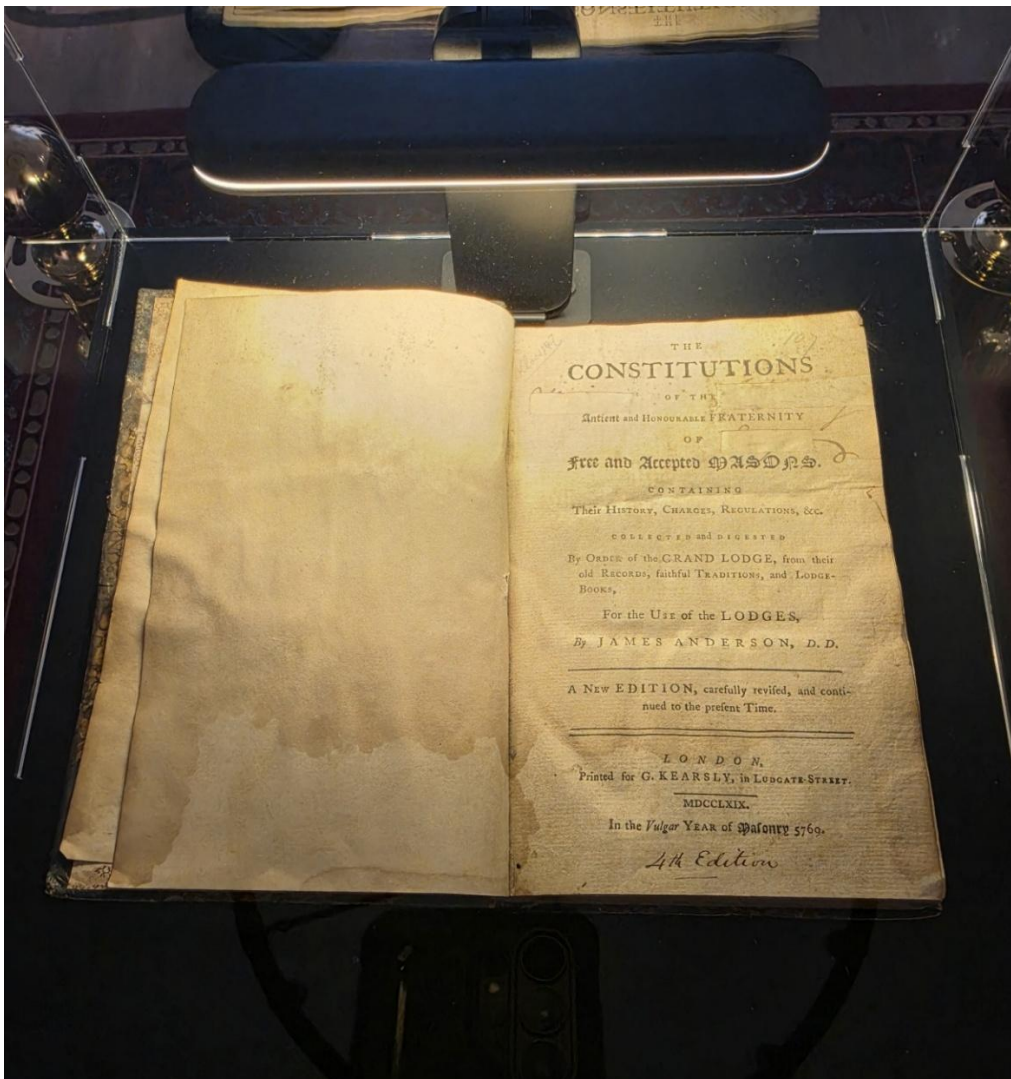


Fig. 1. James Anderson's *The Constitutions of the Antient and Honourable Fraternity of Free and Accepted Masons* in the exhibition area.

The copy under study contains 396 numbered pages. Its contents make it possible to view the book not merely as a collection of regulatory documents but also as a comprehensive historical and organizational record of English Freemasonry in the second half of the eighteenth century. A substantial portion of the publication is devoted to the history of the fraternity, from biblical times to events of the eighteenth century. The earliest periods are presented in accordance with the historical-mythological tradition characteristic of Masonic literature of the time.

According to the table of contents, the first part of the work covers the history of Masonry from the Creation of the World to the revival of ancient architectural traditions in Italy. Subsequent sections examine the development of Masonry in Britain, beginning with the age of Julius Caesar and ending with events of the mid-eighteenth century. Particular attention is paid to the history of the fraternity in England, Scotland, and Ireland, as well as to the activities of grand masters.

Regulatory materials occupy an important place in the publication. Page 321 begins the section *The Old Charges of the Free and Accepted Masons*, containing traditional Masonic obligations relating to religion, relations with civil authorities, the organization of lodges, the activities of officers, and the conduct of members of the fraternity. Page 331 introduces the *General Regulations of the Grand Lodge*, while page 353 begins a section concerning the establishment of lodges and particular aspects of their activities. The concluding part of the book includes Masonic songs, lists of grand masters, and an appendix. Thus, the publication brings together historical narrative, organizational rules, and materials reflecting the ceremonial culture of eighteenth-century Freemasonry.

Of particular historical value is the information published in the book concerning the preparation of the new edition of the *Constitutions*. Page 315 records a decision of the Grand Lodge dated April 9, 1766, concerning the need to revise and supplement the existing *Book of Constitutions*. The proposal made by the Deputy Grand Master was approved unanimously. The revision process was to involve specially appointed members of the fraternity, followed by consideration of the materials by a committee consisting of grand officers and twenty-one lodge masters ([Anderson, 1769: 315](#)).

The next stage in the preparation of the edition is reflected in the records of a Grand Lodge meeting held on January 28, 1767. According to the published account, the proceedings of the committee appointed to revise the laws and regulations, together with the proposed changes and additions, were read and unanimously approved. At the same time, a decision was made to print 500 copies without delay under the direction of the Deputy Grand Master (Fig. 2). The costs of publication were to be met from the Grand Lodge's general fund, while distribution of the printed copies was entrusted to the Grand Secretary, who was subsequently to submit a financial account ([Anderson, 1769: 318–319](#)). This decision, however, documents the Grand Lodge's initial publishing intentions and does not in itself establish the actual print run of the 1769 edition.

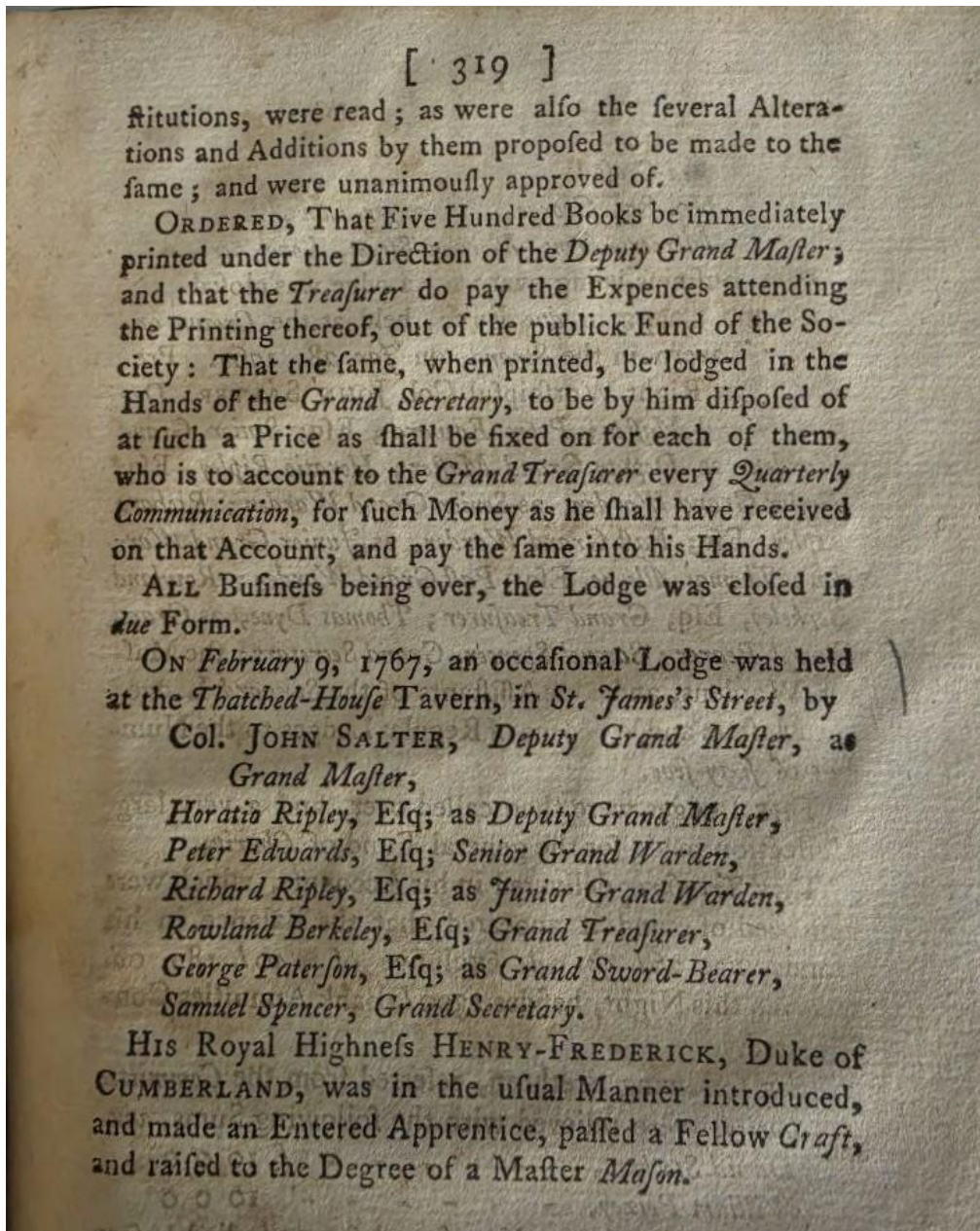


Fig. 2. Information concerning the proposed print run of the book (Anderson, 1769: 319).

The materials contained in the book therefore make it possible to document individual stages in the preparation of the new edition of the Constitutions, including the decision to revise the text, approval of the amendments, and arrangements for printing. These details are of independent interest for the study of eighteenth-century English Masonic publishing activity.

The publication also gains historical significance from its information about the Grand Lodge's everyday activities. Page 317, for example, records a decision to allocate £100 to assist victims of a fire in Barbados. The same page contains information on financial transactions and organizational measures concerning lodges that had not attended quarterly meetings. Page 319 reports the initiation of Henry Frederick, Duke of Cumberland, into the three degrees of Craft Masonry on February 9, 1767 (Anderson, 1769: 317, 319). These materials demonstrate the value of the work as a source for the administrative, charitable, and social history of English Freemasonry.

The characteristics of the museum copy itself also merit attention. One of its preliminary leaves bears a handwritten note referring to pages 315 and 317–318 and to the dates April 9, 1766, and January 28, 1767 (Fig. 3). Comparison of this note with the relevant passages indicates that it concerns the preparation and approval of the new edition of the Constitutions. The author and date of the annotation have not yet been established. Nevertheless, its presence indicates that the book was subsequently consulted and is of interest for reconstructing the history of this particular copy.

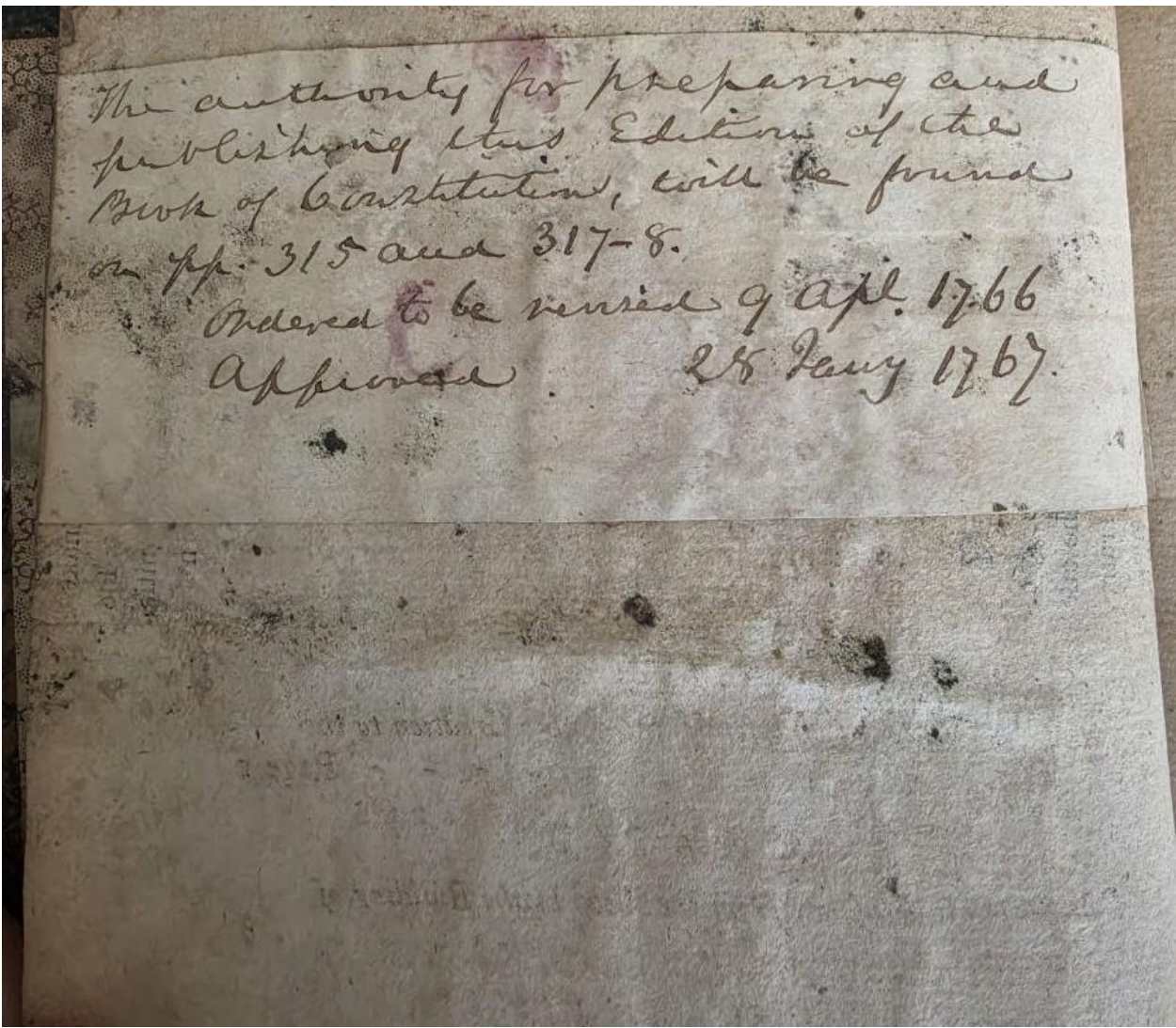


Fig. 3. Handwritten note referring to pages 315 and 317–318 and to the dates April 9, 1766, and January 28, 1767.

The 1769 edition currently occupies a central place in the exhibition of the Museum of the History of the American Knights Templar. On July 19, 2026, it was the subject of a separate museum publication, Exhibition No. 039 (Fig. 4). The book's particular significance derives not only from its date in the period preceding the American Revolution but also from the opportunity it offers to examine the organizational, regulatory, and intellectual traditions of British Freemasonry, within whose cultural environment the Masonic lodges of the North American colonies developed.

The museum copy of James Anderson's 1769 *Constitutions* is thus a valuable monument of eighteenth-century Masonic book culture. Its contents, documentary evidence concerning the preparation of the edition, and surviving handwritten annotations make it both a historical source and an independent object of historical-bibliographical and museum-studies investigation.



Fig. 4. General view of the central section of the museum, where the London edition of James Anderson (1769) is displayed.

4.2. Wellins Calcott's *A Candid Disquisition* (Boston, 1772)

The second edition examined in this study, held in the collection of the Museum of the History of the American Knights Templar, is Wellins Calcott's *A Candid Disquisition of the Principles and Practices of the Most Antient and Honourable Society of Free and Accepted Masons* (Calcott, 1772). The museum copy is the Boston reprint of 1772 of a work first published in London in 1769 (Fig. 5).

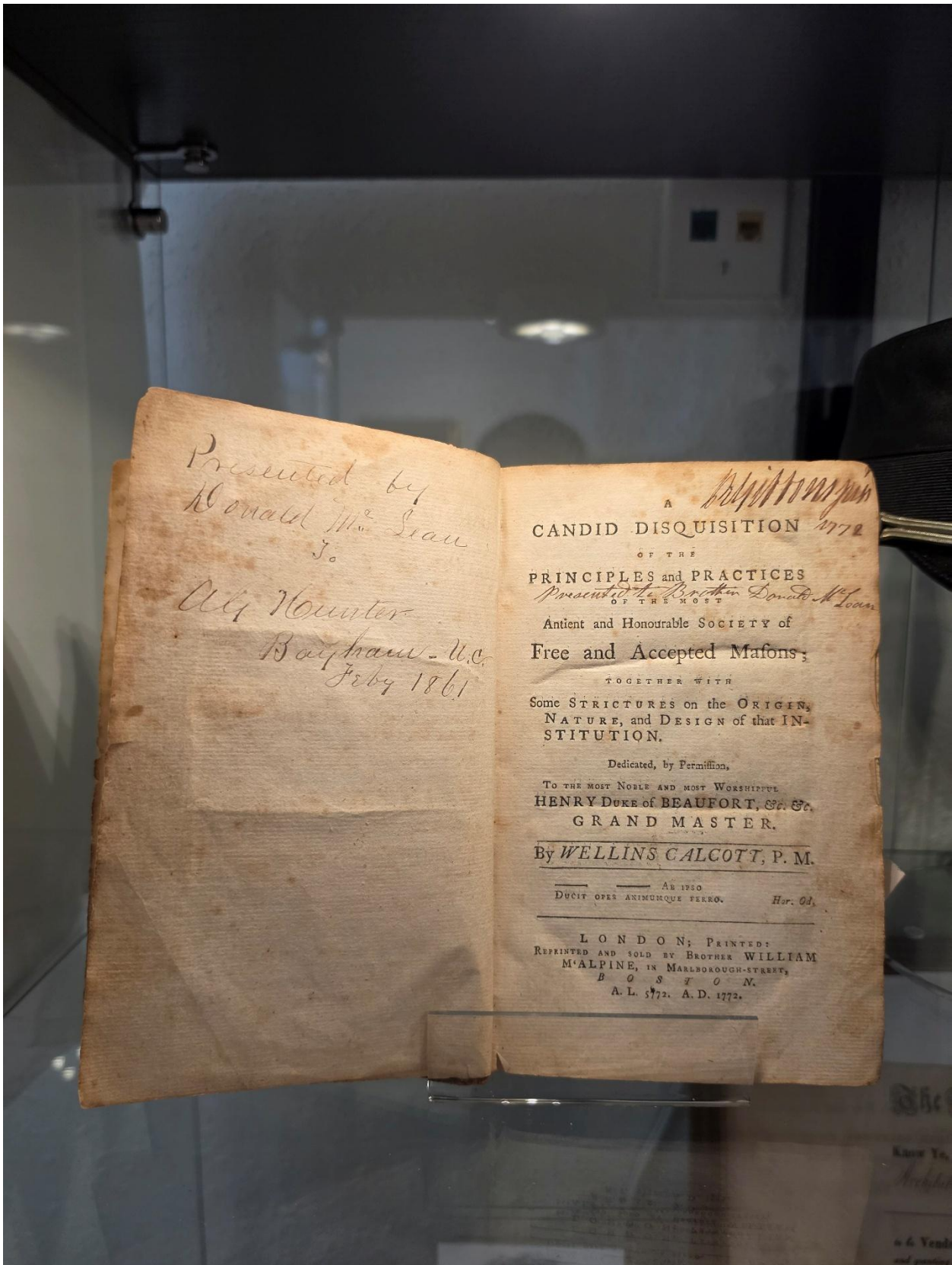


Fig. 5. Title page of the Boston edition of Wellins Calcott's work (1772). Copy in the collection of the Museum of the History of the American Knights Templar.

The title page states: "London; Printed: Reprinted and sold by Brother William M'Alpine, in Marlborough-Street, Boston. A.L. 5772. A.D. 1772". Thus, this was not a joint London–Boston publication but a reprint of an English work in the British colony of Massachusetts. William M'Alpine was the publisher and

bookseller, and his name and address on Marlborough-Street appear directly in the imprint. The designation A.L. 5772 alongside the conventional date reflects the Masonic system of chronology.

The publication date is particularly significant. The Boston edition appeared four years before the United States Declaration of Independence and constitutes a monument of British colonial American print culture. Its contents attest to the circulation in the North American colonies of Masonic literature originating in Britain and to the demand for works concerning the moral principles, organizational rules, and social purpose of Freemasonry.

The author, Wellins Calcott, is identified on the title page by the abbreviation P.M. (Past Master), indicating that he had previously served as Master of a Masonic lodge. The work is dedicated to Henry Somerset, Duke of Beaufort, who held the office of Grand Master of English Freemasons. The dedication emphasizes charity, fraternal solidarity, and moral improvement as essential elements of Masonic activity.

The main text of the museum copy comprises 256 numbered pages. Its pagination has been checked and is continuous, and the final page ends with the word "Finis". Before the main text are unnumbered preliminary leaves, including the title page and other introductory material, totaling sixteen pages. Some of these pages bear later handwritten inscriptions.

The work is not merely a discussion of the origins and principles of Freemasonry but also a collection of materials describing its organizational and social life. Calcott presents Freemasonry primarily as a moral association intended to cultivate virtue, strengthen mutual assistance, and foster fraternal relationships among people. In the introductory section, he proceeds from the conception of the human being as a social creature for whom communication, cooperation, and mutual obligations are essential. He subsequently addresses moral conduct, friendship, charity, and the public benefit of Masonic associations.

On page 16, the author explains the character of his work, including his use of statements and arguments by other writers to defend Freemasonry against accusations and prejudice (Calcott, 1772: 16). The book's claims concerning the great antiquity of the Masonic tradition should, however, be understood in the context of eighteenth-century historical conceptions rather than treated as independently verified evidence of the organization's origins.

The information on Boston's Masonic lodges included in the edition is particularly valuable from a source-critical perspective. The preliminary section contains lists of lodges, their meeting days and places, and individuals associated with the respective Masonic bodies (Fig. 6). Those mentioned include John Rowe and Joseph Warren. It should be recalled that Joseph Warren was made a Knight Templar in Boston on May 14, 1770 (Shevchenko, 2026: 321). The lists record meetings at the Bunch of Grapes tavern on King Street, the Royal Exchange, the British Coffee-House, Concert Hall, and other premises in the city.

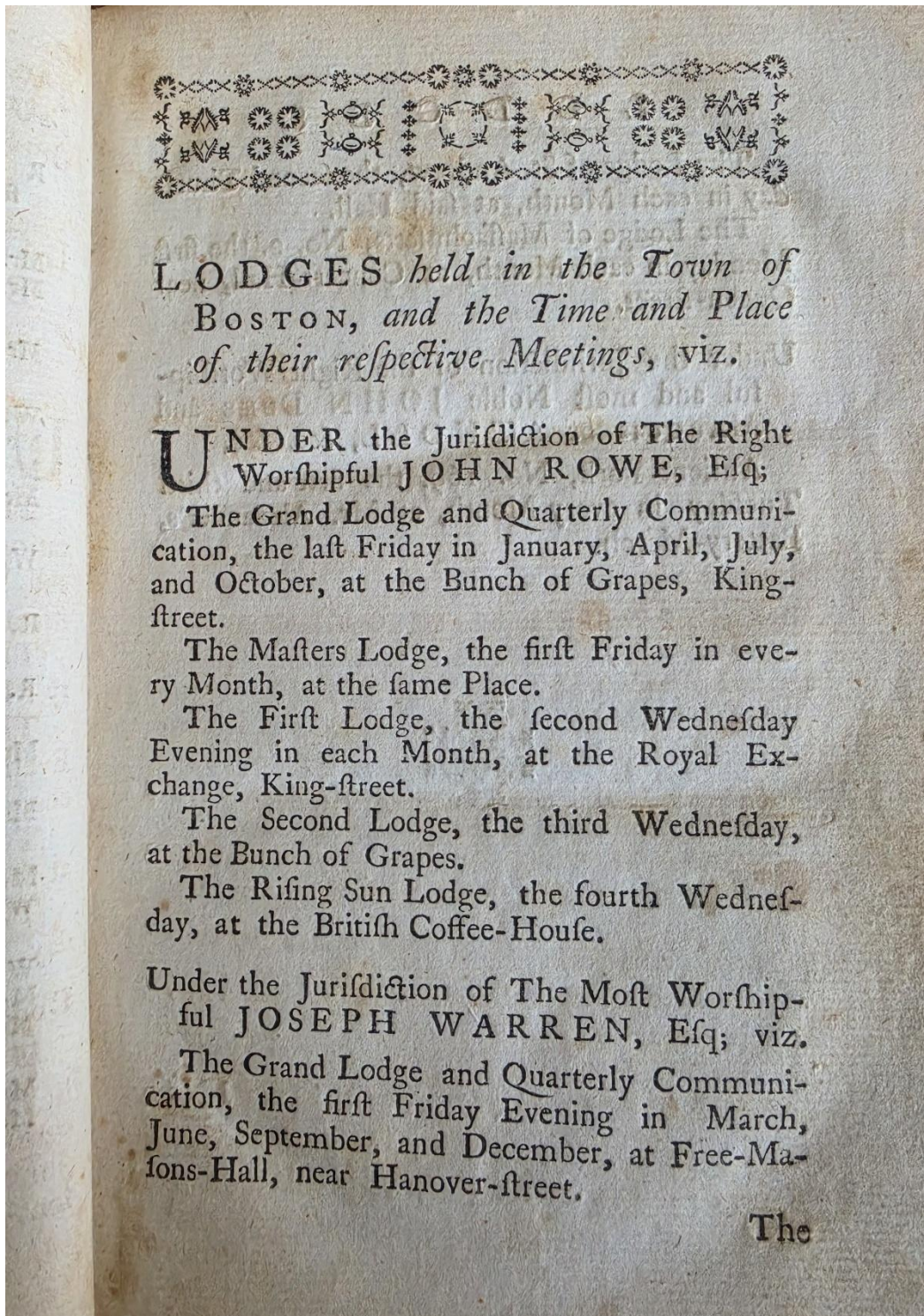


Fig. 6. One of the preliminary pages containing a list of lodges (Calcott, 1772).

Notably, the information is organized by different Masonic jurisdictions. Alongside lodges listed under John Rowe's name are bodies associated with Joseph Warren, as well as a lodge assigned to the jurisdiction of the Duke of Atholl. This arrangement reflects the complexity of the organizational structure of eighteenth-century Anglo-American Freemasonry and cautions against treating all the listed bodies as parts of a single administrative system.

The book specifically names St. Andrew's Lodge, Massachusetts Lodge No. 2, and Antient York Lodge No. 169. The inclusion of meeting days and specific urban locations makes these lists valuable sources for the historical geography of Masonic Boston. Nevertheless, they describe the state of Masonic organization at the time the relevant publishing materials were prepared and should not automatically be applied to later periods.

A separate group of materials concerns English Masonic leadership. Pages 94–97 contain a chronological list of grand masters and their deputies covering the years 1721–1767. Those named include members of the British aristocracy and individuals who held the office of Deputy Grand Master. The list concludes with Henry, Duke of Beaufort, who assumed the office of Grand Master in 1767 ([Calcott, 1772: 94–97](#)). This material reveals how the publishers represented the continuity of English Masonic leadership and also demonstrates the importance of aristocratic patronage to the organization.

Page 135 begins the section “The Duties of a Free-Mason in Several Charges”, containing instructions concerning a Mason’s duties. Its heading refers to addresses delivered in regular lodges operating under the constitution of the Grand Master of England. A biblical injunction to honor all people, love the brotherhood, fear God, and honor the king is presented as a moral guide. The combination of religious, moral, and monarchic rhetoric is characteristic of the conception of Masonic duty expressed in the book ([Calcott, 1772: 135](#)).

The following opening contains an address by Thomas Dunckerley, delivered on September 11, 1769, at a lodge assembled at the Castle Inn in Marlborough on the occasion of distributing charitable assistance to twenty-four people in need. The speaker is identified as Provincial Grand Master of the lodges in Hampshire and Master of the lodge concerned. The circumstances of the address are themselves of considerable interest, as they illustrate the practical dimension of Masonic charity and the participation of the local community in such activities ([Calcott, 1772: 137](#)).

The continuation of the address emphasizes that charity forms the foundation of the Masonic association. Pages 138–139 discuss mutual assistance, brotherly love, and notions of moral equality irrespective of origin and social standing. The speaker stresses the need to support brethren in distress and to promote friendly relations among members of society. Brotherly Love, Relief, and Truth are identified as fundamental moral principles ([Calcott, 1772: 138–139](#)).

Regulatory materials occupy a substantial place toward the end of the book. In particular, pages 202–208 contain a model set of lodge bylaws (Bye-Laws). Blank fields are provided for entering the lodge’s name, number, date of establishment, and meeting place. The subsequent provisions address the regularity of meetings, procedures for electing officers, and members’ financial obligations. They provide, among other things, for the possible election of the Master and Treasurer twice a year, in June and December, and prescribe the payment of membership dues ([Calcott, 1772: 202–208](#)). This section is of interest both as a model of eighteenth-century Masonic recordkeeping and because of the features of the museum copy. On page 202, some of the blank fields in the printed model bylaws have been filled in by hand. The handwriting and content suggest a later period, although the precise date and identification of the lodge named require further investigation. The presence of these entries suggests that the book may have been used not only for reading but also as a practical reference work. Nevertheless, these annotations alone do not establish that the copy belonged to a particular Masonic organization.

The concluding part of the publication, containing works of Masonic musical culture, is also of considerable interest. Pages 220–227 present the two-act oratorio “Solomon’s Temple”. According to its heading, the work was performed in the Philharmonic Room in Dublin for the benefit of sick and distressed Masons. The words are attributed to James Eyre Weekes and the music to Richard Broadwey, organist of St. Patrick’s Cathedral ([Calcott, 1772: 220–227](#)).

The oratorio is immediately followed by a section of Masonic songs on pages 228–255. It contains the lyrics of nineteen songs reflecting various aspects of Masonic culture, including fraternal unity, moral ideals, and the symbolic concepts of the Masonic community. The inclusion of such an extensive collection of songs indicates the importance of music in the social and ceremonial life of eighteenth-century Masonic lodges. The final portion of the book is therefore of independent interest for the history of Masonic music and forms of cultural interaction within the fraternity ([Calcott, 1772: 228–255](#)).

The handwritten inscriptions on the preliminary leaves and title page of the museum copy are of independent significance. They include ownership and presentation inscriptions, one of which contains a date referring to 1861. A preliminary reading suggests the words “Presented by Donald McLean to ... Bayham – U.C. Feby 1861” (Fig. 7). However, a definitive transcription and an assessment of the relationship between the inscriptions require further examination of the original handwriting. For the time being, these inscriptions should therefore be regarded as possible evidence concerning the history of the copy during the nineteenth century, rather than proof of an uninterrupted chain of ownership since its publication in 1772.

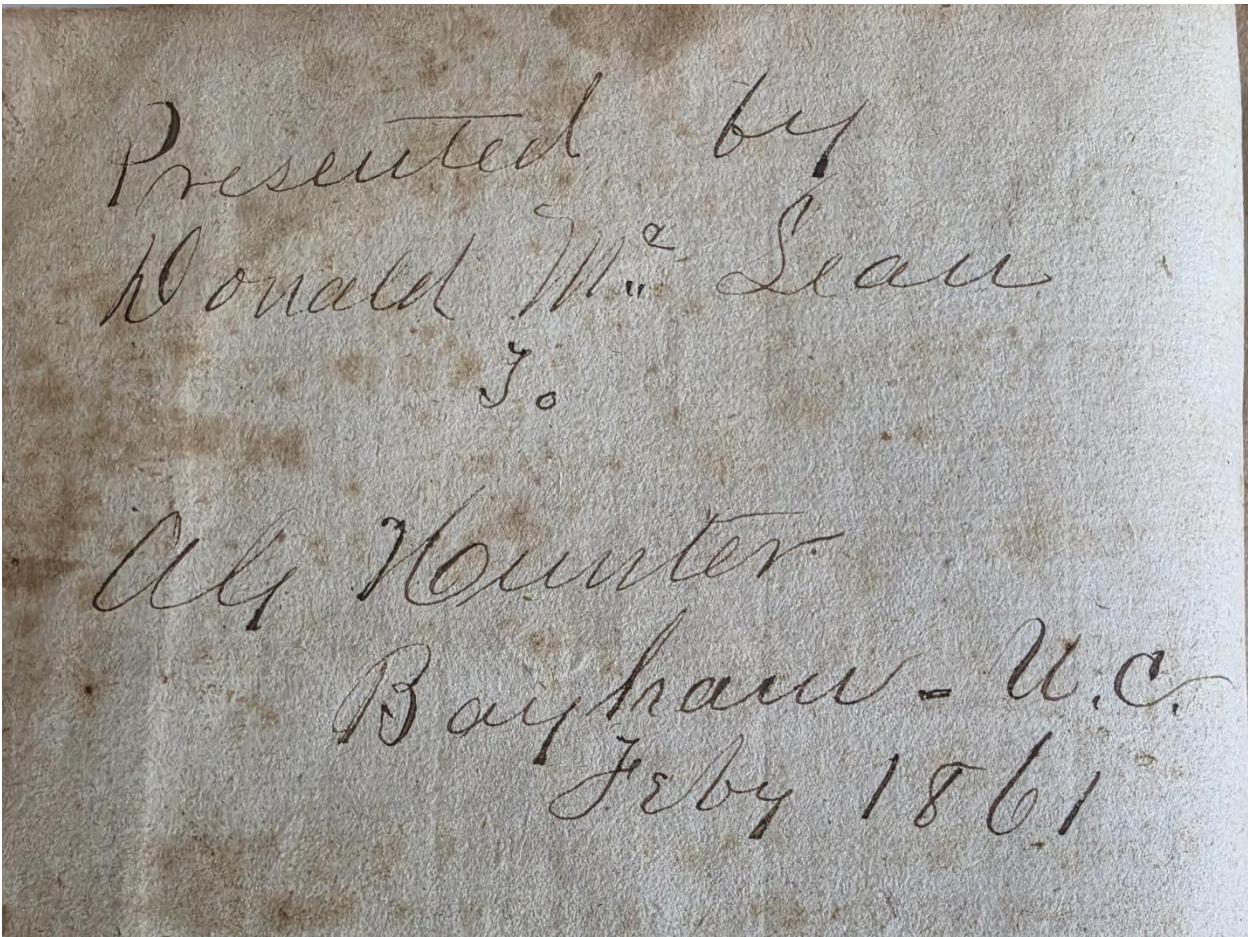


Fig. 7. Handwritten inscription on one of the preliminary leaves of the book (Calcott, 1772).

The Boston edition of Wellins Calcott's work is thus a multifaceted historical source combining a moral-philosophical treatise, information about Masonic organizations, texts of addresses, models of internal documentation, and works of Masonic artistic culture. It is particularly valuable for its published information about the lodges of colonial Boston, which makes it possible to investigate the organizational and spatial structure of local Freemasonry on the eve of the American Revolution. The later handwritten annotations preserved in the museum copy also open up possibilities for studying the circulation and use of Masonic literature in the nineteenth century.

4.3. Comparative Characteristics of Two Colonial-Era Masonic Editions

Although James Anderson's 1769 edition and Wellins Calcott's 1772 edition belong to the same Masonic literary tradition, they differ substantially in purpose, content, and place within the history of eighteenth-century book culture. Their comparison reveals two interconnected strands in the development of Masonic literature: the regulatory-organizational and the moral-educational.

Anderson's Constitutions are primarily a collection of historical and regulatory materials intended to establish the organizational principles of Masonic fraternities. Much of the volume concerns the activities of the Grand Lodge, regulations, Masonic obligations, and documents reflecting the preparation of the new edition. In this respect, the book serves as a source for the institutional history of English Freemasonry.

Calcott's work is somewhat different in character. Its core consists of reflections on the moral principles of Freemasonry, supplemented by addresses, instructions, models of internal documentation, and works of Masonic musical culture. The information about Boston lodges included in the preliminary section is particularly valuable. The edition thus combines moral-philosophical content with materials documenting the practical activities of Masonic associations.

Another fundamental difference between the books lies in the circumstances of their publication. Thus, Anderson's Constitutions was published in London in 1769, whereas Calcott's work was reprinted in Boston in 1772.

The differences are particularly evident in the supplementary materials. While Anderson's Constitutions includes documents that make it possible to trace certain stages in the activities of the Grand Lodge, Calcott's work contains a collection of Masonic songs alongside Masonic orations. This illustrates the diversity of

genres in Masonic literature during the second half of the eighteenth century and its use not only in the fraternity's administrative affairs but also in its social and cultural life.

Both museum copies preserve later handwritten annotations. In Anderson's book, these relate, among other things, to the circumstances surrounding the preparation of the 1769 edition. The Calcott copy contains ownership and presentation inscriptions, as well as handwritten entries in the printed model lodge bylaws. These features allow the surviving books to be regarded not merely as copies of particular editions but as individual historical objects with their own histories of use.

The joint study of the two books thus reveals different aspects of Masonic book culture on the eve of the American Revolution. Anderson's London edition primarily reflects the institutional and regulatory traditions of English Freemasonry, while the Boston reprint of Calcott testifies to the dissemination of Masonic ideas in colonial America and provides materials on the history of local lodges. Their presence in a single museum exhibition makes it possible to demonstrate the relationship between the European Masonic tradition and its North American development during the second half of the eighteenth century.

5. Conclusion

The examination of two eighteenth-century Masonic editions in the collection of the Museum of the History of the American Knights Templar (Houston, USA) leads to the following conclusions.

First, the examined copies of James Anderson's 1769 *Constitutions* and Wellins Calcott's 1772 work are valuable monuments of Masonic book culture dating from the period preceding the American Revolution. Despite their differences in content and purpose, both editions reflect the organizational, moral, and cultural traditions of Anglo-American Freemasonry in the second half of the eighteenth century.

Second, comparison of the places and dates of publication demonstrates the dissemination of English Masonic literary traditions in the North American colonies. Of particular significance is the Boston edition of Calcott (1772), an example of the reproduction of an English Masonic work through colonial printing. Its information on Boston lodges, their leaders, and their meeting places and times provides additional evidence concerning the organizational structure of local Freemasonry on the eve of the United States Declaration of Independence.

Third, analysis of the books' contents shows that Masonic literature of the period fulfilled not only regulatory and educational functions but also practical ones. Anderson's edition contains documents reflecting the preparation of the new text of the *Constitutions* and individual decisions of the Grand Lodge, while Calcott's work includes models of internal documentation, texts of Masonic addresses, a two-act oratorio, and a collection of nineteen songs. These materials attest to the diversity of organizational, charitable, and cultural activities undertaken by eighteenth-century Masonic associations.

Fourth, the distinctive features of the surviving museum copies possess independent historical and cultural value. The handwritten annotations identified in them, including ownership and presentation inscriptions and later additions to the printed model lodge bylaws, make it possible to view the books not only as monuments of eighteenth-century publishing but also as historical objects preserving evidence of their subsequent use. Further study of these inscriptions may help clarify the provenance of the individual copies.

The joint display of the two editions at the Museum of the History of the American Knights Templar thus makes it possible to present the relationship between English and North American Masonic traditions in the period preceding the establishment of the United States. The study confirms the importance of historical-bibliographical and museum-studies research on early Masonic literature for reconstructing the intellectual, organizational, and cultural life of eighteenth-century fraternal associations.

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