

➤: Ars :➤

Quatuor Coronatorum

BEING THE TRANSACTIONS OF THE
QUATUOR CORONATI LODGE NO. 2076, LONDON.



EDITED FOR THE COMMITTEE BY W. H. RYLANDS, F.S.A., P.A.G.D.C.,
and W. J. SONGHURST, P.A.G.D.C.

VOLUME XXII. PART I.

CONTENTS.

	PAGE.		PAGE.
Proceedings, 8th January	1	Proceedings, 5th March	35
Audit Committee	2	The Fendeurs	37
Exhibits	5, 36	The Lodge of Falkirk, and the Portraits of some of its Masters	56
The Prince Edwin Legend	6	Review	58
Notes concerning the Masons' Guild and the Marquis of Granby Lodge of Freemasons in the City of Durham	19	Notes and Queries	59
		Obituary	63

W. J. PARRETT, LTD. PRINTERS, MARGATE.
1909.

THE QUATUOR CORONATI LODGE No. 2076, LONDON,

was warranted on the 28th November, 1884, in order

- 1.—To provide a centre and bond of union for Masonic Students.
- 2.—To attract intelligent Masons to its meetings, in order to imbue them with a love for Masonic research.
- 3.—To submit the discoveries or conclusions of students to the judgment and criticism of their fellows by means of papers read in Lodge.
- 4.—To submit these communications and the discussions arising thereon to the general body of the Craft by publishing, at proper intervals, the *Transactions* of the Lodge in their entirety.
- 5.—To tabulate concisely, in the printed *Transactions* of the Lodge, the progress of the Craft throughout the World.
- 6.—To make the English-speaking Craft acquainted with the progress of Masonic study abroad, by translations (in whole or part) of foreign works.
- 7.—To reprint scarce and valuable works on Freemasonry, and to publish Manuscripts, &c.
- 8.—To form a Masonic Library and Museum.
- 9.—To acquire permanent London premises, and open a reading-room for the members.

The membership is limited to forty, in order to prevent the Lodge becoming unwieldy.

No members are admitted without a high literary, artistic, or scientific qualification.

The annual subscription is one guinea, and the fees for initiation and joining are twenty guineas and five guineas respectively.

The funds are wholly devoted to Lodge and literary purposes, and no portion is spent in refreshment. The members usually dine together after the meetings, but at their own individual cost. Visitors, who are cordially welcome, enjoy the option of partaking—on the same terms—of a meal at the common table.

The stated meetings are the first Friday in January, March, May, and October, St. John's Day (in Harvest), and the 8th November, (Feast of the Quatuor Coronati).

At every meeting an original paper is read which is followed by a discussion.

The *Transactions* of the Lodge, *Ars Quatuor Coronatorum*, are published towards the end of April, July, and December in each year. They contain a summary of the business of the Lodge, the full text of the papers read in Lodge together with the discussions, many essays communicated by the brethren but for which no time can be found at the meetings, biographies, historical notes, reviews of Masonic publications, notes and queries, obituary, and other matter. They are profusely illustrated and handsomely printed.

The Antiquarian Reprints of the Lodge, *Quatuor Coronatorum Antigrapha*, appear at undefined intervals, and consist of facsimiles of documents of Masonic interest with commentaries or introductions by brothers well informed on the subjects treated of.

The St. John's Card is a symbolic plate, conveying a greeting to the members, and is issued on or about the 27th December of each year. It forms the frontispiece to a list of the members of the Lodge and of the Correspondence Circle, with their Masonic rank and addresses, and is of uniform size with the *Transactions* with which it is usually bound up as an appendix.

The Library has now been arranged in the new offices at No. 52, Great Queen Street, Lincoln's Inn Fields, London, where Members of both Circles may consult the books on application to the Secretary.

To the Lodge is attached an outer or

CORRESPONDENCE CIRCLE.

This was inaugurated in January, 1887, and now numbers about 3500 members, comprising many of the most distinguished brethren of the Craft, such as Masonic Students and Writers, Grand Masters, Grand Secretaries, and more than 300 Grand Lodges, Supreme Councils, Private Lodges, Libraries and other corporate bodies.

The members of our Correspondence Circle are placed on the following footing:—

1.—The summonses convoking the meetings are posted to them regularly. They are entitled to attend all the meetings of the Lodge whenever convenient to themselves, but, unlike the members of the Inner Circle, their attendance is not even morally obligatory. When present they are entitled to take part in the discussions on the papers read before the Lodge, and to introduce their personal friends. They are not visitors at our Lodge meetings, but rather associates of the Lodge.

2.—The printed *Transactions* of the Lodge are posted to them as issued.

3.—The St. John's Card is sent to them annually.

4.—They are, equally with the full members, entitled to subscribe for the other publications of the Lodge, such as those mentioned under No. 7 above.

5.—Papers from Correspondence Members are gratefully accepted, and as far as possible, recorded in the *Transactions*.

6.—They are accorded free admittance to our Library and Reading Rooms.

A Candidate for Membership in the Correspondence Circle is subject to no qualification, literary, artistic, or scientific. His election takes place at the Lodge-meeting following the receipt of his application.

Brethren elected to the Correspondence Circle pay a joining fee of twenty-one shillings which includes the subscription to the following 30th November.

The annual subscription is only half-a-guinea (10s. 6d.), and is renewable each December for the year next following. Brethren joining us late in the year will suffer no disadvantage, as they will receive all the *Transactions* previously issued in the same year.

It will thus be seen that for only half the annual subscription, the members of the Correspondence Circle enjoy all the advantages of the full members, except the right of voting in lodge matters and holding office.

Members of both Circles are requested to favour the Secretary with communications to be read in Lodge and subsequently printed. Members of foreign jurisdictions will, we trust, keep us posted from time to time in the current Masonic history of their districts. Foreign members can render still further assistance by furnishing us at intervals with the names of new Masonic Works published abroad, together with any printed reviews of such publications.

Members should also bear in mind that every additional member increases our power of doing good by publishing matter of interest to them. Those therefore, who have already experienced the advantage of association with us, are urged to advocate our cause to their personal friends, and to induce them to join us. Were each member annually to send us one new member, we should soon be in a position to offer them many more advantages than we already provide. Those who can help us in no other way, can do so in this.

Every Mason in good standing throughout the Universe, and all Lodges, Chapters, and Libraries or other corporate bodies are eligible as Members of the Correspondence Circle.

LIFE MEMBERSHIP.—By the payment in one sum of Twelve years Subscription in advance, i.e., six guineas, individual Brethren may qualify as *Life Members* of the Correspondence Circle. Corporate Bodies may qualify as *Life Members* by a similar payment of Twenty-five years Subscription. Expulsion from the Craft will naturally entail a forfeiture of Membership in the Correspondence Circle, and the Lodge also reserves to itself the full power of excluding any Correspondence Member whom it may deem to be Masonically (or otherwise) unworthy of continued membership.



From a Photograph by John Burton & Son, Leicester

Mr. T. Thorne W. M.

» Ars «
Quatuor Coronatorum

BEING THE TRANSACTIONS OF THE
QUATUOR CORONATI LODGE NO. 2076, LONDON.



*EDITED FOR THE COMMITTEE BY W. H. RYLANDS, F.S.A., P.A.G.D.C.,
and W. J. SONGHURST, P.A.G.D.C.*

VOLUME XXII.

W. J. PARRETT, LTD., PRINTERS, MARGATE.
1909.

TABLE OF CONTENTS.

LODGE PROCEEDINGS.

	PAGE.
Friday, 8th January, 1909	1
Friday, 5th March, 1909	34
Friday, 7th May, 1909	65
Thursday, 24th June, 1909, St. John's Day in Harvest	92
Thursday, 1st July—Sunday, 4th July, 1909 (Summer Outing—Cambridge)	116
Friday, 1st October, 1909	136
Monday, 8th November, 1909, Festival of the Four Crowned Martyrs	187

NOTES AND QUERIES.

Royal Order of Scotland and Lodge S. David	59, 61
The Chichester Stone	62
Hugh Miller	62
Verein Deutscher Freimaurer	62
John Noorthouck	62
The Dundas Family and Freemasonry	133
An Unrecorded Grand Lodge	133
A Gregorian Hymn	134
Apron of a Prisoner of War	135
Masonic Stone, Peterborough, Northamptonshire	218
Wheeler's Lodge—A New Model for Rebuilding Masonry	219
Masons and "First Aid"	220
Honour where Honour is Due	221
John Cunningham	222
Freemasonry Among the Afghans	223
A University of Masonic Origin	224
A French Operative Master Mason	225
Farewell Dinner to Bro. Neil McMillan	226

OBITUARY.

Amherst of Hackney, <i>Baron</i>	63
Andy, S. Pulney	228
Atkins, Henry John	64
Audagna, Antonio	228
Bennet, William Roylance	228
Brickhill, James	64
Brown, Harry	227
Cruesemann, Dr. Edward	227
Cunningham, William Moore	228
Dawes, William	228
Egan, Charles James	227
Foster, Charles Ross	63
Gregory, George	63
Hemmings, Frank	227
Horst, Christian	64
Hughes-Hallett, Col. Henry Thomas	136
Hunt, Arthur John	227
Jackson, Thomas Clepham	63
Le Feuvre, Major John Emilius	64

OBITUARY.—*Continued.*

PAGE.

Macdonald, Andrew	...	64
Masterton, Frederick Charles	...	64
Matthews, H. J.	...	64
Moyle, J. Copley	...	136
Newman, Henry Field	...	227
Nickerson, Sereno D.	...	227
Page, Alfred John Edward	...	63
Pearson, Thomas	...	63
Pruden, Frederick	...	136
Richardson, Arthur Connor	...	136
Robbins, Joseph	...	136
Robinson, George Herbert	...	228
Sandham, Robert	...	227
Schlener, John Albert	...	64
Seavill, Leonard Crowley	...	64
Slator, Thomas Henry	...	64
Stephens, Samuel George	...	227
Stewart, Robert	...	63
Steyermann, Max	...	136
Terry, James	...	64
Thomson, Reginald Alexander	...	228
Thurston, John Neville Oldfield	...	227
Tomlinson, Rev. Edward Murray	...	63
Victor, Maurice	...	227

PAPERS AND ESSAYS.

The Prince Edwin Legend. By E. H. Dring ... 6

The "Regius MS." contains no mention of Edwin; The "Cooke MS." refers to the youngest son of Athelstan, 6; The "Grand Lodge MS." No. 1 gives the name of the son as Edwin; The "Landsdowne MS." refers to him as the son of a Contemporary of Athelstan, 7; In the "Watson MS." the parentage is only partially pointed out; The "Colne MS." states that Athelstan procured a Charter from *his* father, 8; The "Grand Lodge MS." No. 2 says that Athelstan himself gave the Charter, 9; Athelstan's genealogy and connections; The death of his brother Edwin, 9; Attempts to identify Edwin with Edwin of Northumbria, 10; A Charter granted by Athelstan and Edwin; The meaning of the word *Clito*, 11; The probable reason for the introduction of Edwin's name into the Legend, 12. Transliteration of Athelstan's Charter, 12; Translation of Charter, 13. Professor Freeman's Essay on Prince Edwin, 14. Comments by W. J. Hughan, 16; and E. L. Hawkins, 17. Reply by E. H. Dring, 18.

Notes concerning the Masons' Guild and the Marquis of Granby Lodge of Freemasons in the City of Durham. By

Harry Brown ... 19

Charters of Incorporation of Durham Trade Guilds granted by the Bishops, 19; The admission of non-operatives, 20; The Masons' Guild; Annual meeting St. Andrew's Day; Marks used in signing the Books, 21; No reference in the Guild books to initiation of any kind, 22. The Marquis of Granby Lodge; Many of its early members also members of the Masons' Guild, 22; Its Bye-Laws resemble those of the Guild; St. Andrew's Day also kept by the Lodge, 23. Transcript of Durham Charter of 1638, 23; Guild Bye-Laws of 1657, 29; List of Durham Guilds, 32; Bye-Laws of Marquis of Granby Lodge, 1767-33.

PAPERS AND ESSAYS.—*Continued.*

PAGE.

The Fendeurs. By Fred. J. W. Crowe	37
Origin of the Society, 37; The Ritual of 1788, 38; Clavel's description of the Order, 52. Comments by W. J. Songhurst, 53; W. B. Hextall and E. L. Hawkins, 54.	
 The Lodge of Falkirk, and Portraits of some of its Members.	
By Thomas Middleton	56
The Earl of Kilmarnock; The Earl of Erroll, 56; Baron Dundas; Sir Alexander Livingstone, 57.	
 The Earliest Years of English Organized Freemasonry. By	
Alfred F. Robbins	67
Anderson's 1738 "Constitutions" contains the only History of Grand Lodge prior to 1723, 67; Earlier references in Newspapers; Master Masons to meet, 10th September, 1719; A Chapter in Hampstead, 1721; Meeting at Stationers' Hall, 24th June, 1721; Admission of the Duke of Wharton and others, August and September, 1721, 68; Robert Normon admitted; Foundation stone of St. Martin's in the Fields, 69; Publication of book on Architecture; The Duke of Wharton and the Jacobites, 70; The Festival at Stationers' Hall, 25th June, 1722, 71; Publication of "Ebrietatis Enconium," June 1723, 73; Death of Matthew Birkhead, January, 1723, 74; "Love in a Forest" at Drury Lane, 1723, 73; Death of Sir Christopher Wren, 1724, 75; Publication of "The Free-Masons, an Hudibrastic Poem," 1723, 75; Publication of the 1723 "Constitutions," 76; The trial of Barret v. Pritchard, 76; The stormy meeting of Grand Lodge, 24th June, 1723, 77; Wharton at the head of a party of Jacobites, 77; Anderson's letter to the Duke of Montagu on the subject, 78; Newspaper accounts of the meeting, 78; The Duke of Wharton and the Gormogons, 79; Publication of "The Grand Mystery," January, 1724, 80; The "Free Seampstresses," 1724, 80; Sir Thomas Prendergast and others admitted, 1724, 81; The "Brethren of the Shears and Shopboard," 1725, 82; Sir Thomas Prendergast Grand Warden in England and Ireland, 83; Publication of "The Free-Masons Accusation and Defence," 1726, 83. Comments by W. J. Hughan, 83; H. Sadler, 84; Count Goblet d'Alviella, 85; W. B. Hextall, 86; J. Walter Hobbs, 88. Reply by Alfred F. Robbins, 89.	
 Giorgione's "Three Wise Men." By Fred. J. W. Crowe ..	90
Giorgione and his work, 90; Description of the Picture, 91.	
 The "Tho. Carmick MS." and the Introduction of Freemasonry into Philadelphia, U.S.A. By W. J. Hughan	95
Franklin's references to Freemasonry in the "Pennsylvania Gazette," 95; The Patent granted to Daniel Cox in 1730; The "Bell" Letter, 96; The Lodge at the Hoop, in Water Street, Philadelphia, 1735; The theory that Lodges in Philadelphia were formed under "time immemorial" usage, 97; Governor Belcher's admission in or about 1704, 98; The "Tho. Carmick MS." of 1727, compared with The "Alnwick MS." of about 1701, 98. Transcript of the "Tho. Carmick MS.," 100. Comments by W. Watson, 113; W. J. Songhurst, E. L. Hawkins, 114; J. P. Simpson, 115. Reply by W. J. Hughan, 115.	

PAPERS AND ESSAYS.—*Continued.*

PAGE.

Summer Outing, July 1903, Cambridge and Wisbech. By W. B. Hextall	116
Masonic Reception, 117; Wisbech, Walsoken, West Walton, Walpole St. Peter, 118; Relics of the Scientific and other old Cambridge Lodges, 118; Cambridge, St. Benet's Church, St. Mary's, Caius, Trinity, St. John's, Jesus, Queen's, 120; The Isaac Newton University Lodge, 120.	
Some Notes on Freemasonry in Cambridgeshire in the Eighteenth Century. By A. R. Hill	122
The first Lodge constituted in 1749; The Scientific originally a London Lodge, 122; Lodges at Cambridge, Ely, Wisbech, Newmarket, Whittlesea; The Minute Books of the Scientific Lodge and New Lodge, the Lodge at the Black Bear, 125; Erasure and reinstatement of the Scientific Lodge, Bye-laws of New Lodge, Uniform for its Members, 125; George Adam Brown, Provincial Grand Master, Furniture of the Scientific Lodge, 126; The Trowel Jewel, The Dukes of Devonshire members of Cambridge Lodges, 127.	
Two Old Oxford Lodges. By E. L. Hawkins	139
The Lodge of Alfred; Petition of the Founders, 139; The Warrant, 141; Constitution of the Lodge, 142; The Bye-laws, Visitors subject to Ballot, Members not permitted to visit other Lodges in Oxford, 143; Candidates for the Master's Chair selected in a Master's Lodge; Admission of "a gifted brother," 144; Meetings concluded with "Masonic Science," 145; The Caledonian Lodge and the Charter of Incorporation, 145; An Installation Ceremony, 147; Initiation of Minors, 148; The Alfred Lodge Medal, 149; Admission of Honorary Members by diploma, 150; Appointment of a deputy-Tyler, 151; Members of the Lodge to wear Black Ribbons, 152; Members take part at the Dedication of Freemasons' Hall, London, 153; A Candidate initiated by Grand Officers in London under authority of the Alfred Lodge, 155; Scarf provided for the Chaplain, 156; Attempts to sell the Organ, 157; The final meeting, 158. The Constitution Lodge; The Warrant, and first meeting, 159; Dissentions in the Lodge, 160; Modern Masons to be admitted for 10/6, and Ancient Masons to be made for 21/-, 161; Fines for refusal to accept office, 162; Travelling Members, 163; The final Meetings 165; List of Members of the Alfred Lodge, 167; and of the Constitution Lodge, 178. Comments by W. J. Hughan, W. J. Songhurst, 181; Canon Horsley, 183; H. le Strange, and H. Sadler, 184.	
A Newly Discovered Print of the "Roberts MS." By Alfred F. Robbins	185
The print in the <i>Post Man</i> July-August, 1722, 185; Stated to have been in reply to an attack on Free Masonry, 186.	
Inaugural Address. By Fred. J. W. Crowe	193
Toast of the Worshipful Master. By John T. Thorp	198
Freemasonry and Hindoo Symbolism. By Rai Bahadur Lala Bhawani Das Batra	200
Masonry compared with the Hindoo System of philosophy, 200; The Temple, 201; The Brotherhood, 201; Secrets, 202.	
Mexican Masonry in 1909. By F. E. Young	214
List of Lodges under the Grand Lodge of Valle de Mexico, 214; Other Grand Lodges in Mexico; Irregular bodies; Royal Arch Chapters under Grand Chapter of Texas; A Commandery of Knights Templar in Mexico City, 216; The Supreme Council 33°, 217.	

REVIEWS.

PAGE.

Transactions of Lodge St. Michael, No. 2933, (E.C.), 1903-8, Singapore ...	W. J. Hughan ...	58
Transactions of the Lodge of Research, No. 2429, A.D. 1908-9 ...	W. J. Hughan ...	128
The Arcane Schools, by John Yarker ...	E. L. Hawkins ...	130
Origin of the English Rite of Freemasonry, by W. J. Hughan ...	W. B. Hextall ...	205
Masonic Jurisprudence and Symbolism as interpreted by Grand Lodge decisions, by Rev. John T. Lawrence ...	W. J. Songhurst ...	207
Sidelights on Freemasonry (Craft and Royal Arch), by Rev. John T. Lawrence	W. J. Songhurst ...	210
Records of St. John's Lodge, No. 579, Newfoundland, by W. J. Edgar ...	W. J. Hughan ...	212



INDEX.

—:O:—

	PAGE.	Exhibits :—	PAGE.
Accusation and Defence, The Free Masons, 1726	83	Apron, K.T.	36
Afghans, Freemasonry among the	223	„ Old R.A.	36
Ample Form, Lodge held in	145	„ Photograph of, in collec- tion at Mons	36
Anderson's Letter to the Duke of Montagu, 1723	78	„ St. James's Royal Arch Button, Palestine Lodge, Detroit	191
Apron, Engraved	189	Certificate, Amir of Afghanistan	93
„ of a Prisoner of War	135	„ Grand Lodge of Eng- land (Moderns), 1798, with request for its issue from Officers of the Lodge of Cordiality	138
„ of Leather in 1721	68	„ Grand Lodge of Geneva, 1800	138
„ Rotherham Lodge, 1779	138	„ Grand Lodge Ire- land, 1821	36
„ with black edging	5	„ Irish, Knight of the East, etc., 1843	36
Arcane Schools	130	„ Lodge l'Union, Brussels	66
Audit Report	2	„ Mount Lebanon Lodge, Boston, Mass., 1838	5
Bacon, Roger; Masonic Prophecy of	131	„ Marquis of Granby Lodge, Durham	66
Ballot required for Lodge Visitors	143	Chairs, Photographs of	93
Black Ribbons for Lodge Members	152	Collar with Maltese Cross	94
Bye-Laws of Alfred Lodge, Oxford	143	Firing Glass with Prince of Wales's feathers	5
„ „ Durham Guild	30	Furniture of Lodge Orange, Rustenburg (Photograph)	137
„ „ Marquis of Granby Lodge, Durham	33	Glass Goblet	94, 137, 189
Cambridge, Summer Outing	116	Grand Mystery of Freemasons Discover'd, 1724	66
Cambridgeshire, Freemasonry in	122	Jewel, engraved	36
Carbonari, The	37	„ gold, 1791	192
Certificate of Honorary Membership	150, 153	„ Lodge Kosmos, Helsing- fors	94
Chaplain to act as Scrutineer	143	„ Lodge of the Nine Muses	66
Chapter at Macedon House, Hamp- stead	68	„ Lodge of Prudent Breth- ren	36
„ of Gregorians	135	„ M.M.	66
Chapters (R.A.) referred to :—		„ pierced, 1766	36
Ashby de la Zouch	197	„ Presented in 1800	94
Industry, Gateshead	63	„ R.A., 1809-10	36
Jerusalem, London	138	„ R.A. of Peter Thomson, 1819	138
Mexico	216	„ Scotch R.A.	94
Pleiades	199	„ Square and Compasses, engraved	188
Plymouth Dock	206	Jewels, old Miniature	94
Redruth	206	K. T. triangle	94
St. Hilda, South Shields	63	Medal, Grand Lodge of Wash- ington, 1858-1908	5
St. James	191	„ Lodge Minerva zu den drei Palmen	66
St. John, Torquay	199	„ Solomon's Lodge, Pough- keepsie, N.Y.	189
School of Plato, Cambridge	126	„ William Coombe	5
Chipt Latrice	99	Mug, Orange Society	5
Clito, Meaning of the word	11	Patent of life-membership, etc., Grand Lodge of Primitive Freemasonry	5
Constitutions, Franklin's Reprint	95	Seal, with Axe and Trowel	36
Cypher, Masonic, on French Apron	36	Snuff box	5, 94
Deputation to Daniel Coxe	96	Star, engraved	93
Deputy Tyler, Appointment of	151	Summons form used 1805-1829 by Lodges at Lane End (Longton,) Staffordshire	5
Diploma of Honorary Membership	150, 153		
D.S.	156, 181, 183, 184		
Dundas Family and Freemasonry	133		
Durham Guilds	19		
East, Certificate of Knight of the	36		
East and West, Certificate of Knight of the	36		
Ebrietatis Enconium	72		
Edwin, Legend of Prince	6		
Exhibits :—			
Apron, Black-edged	5		
„ Druidical Lodge, Rother- ham, 1779	138		
„ Engraved by John Luck- ington	189		
„ French	5, 36		

Exhibits:—

Summons, Grand Lodge of York	66
Tobacco-pipe	93
Watch, Balance Wheel Cover	66
Wine Glass	137
Fendeurs, The	37
"First Aid" Circular issued by Lodge of Fortitude	220
Franklin's connection with Masonry in Philadelphia	95
Free Masons Accusation and Defence, 1726	83
Free Masons, The; An Hindibrastic Poem, 1723	75, 87
Free Seampstresses	80
French Operative Master Mason in 1414	225
Furniture of Lodge Corinth	93
" " Scientific Lodge, Cam- bridge	126
Gifted Brother, Initiation of	144
Grand Mystery of Free Masons dis- cover'd, 1724	80
Gregorian Hymn	134
Guzzletonians	87
Haimas Grauis Green	104
Hindoo Symbolism and Masonry	200
Hod and Trowel, Kinsmen of the	82
Honorary Membership by Diploma	150, 153
Hymn of the Gregorians	134
Inaugural Address of Fred. J. W. Crowe	193
Incorporation of Grand Lodge, Opposi- tion of Caledonian Lodge to the proposed	146
Initiation at the age of fifteen	183
" " at Occasional Lodge by dispensation	155
Installation Ceremony in 1771	147
Installation of Fred. J. W. Crowe	188
Jacobite influences in Masonry	70
Jewel of Peter Thomson	138
" presented to Anthony Tenbrocke	184
Kinsmen of the Hod and Trowel	82
Leathern Apron in 1721	68
Letter of Dr. Anderson to Duke of Montagu	78

Lodges referred to:—

Alfred, Oxford	139
Ashburton	198
Ashby de la Zouch	197
Bear, Bath	88
Black Bear, Cambridge	124
Blandford, Virginia	62
Bolan, Quetta	196
Borough, Gateshead	63
Britannic	151
Caledonian, London	143
Cheshire Cheese, Arundel Street	68
Concordia, No. 3102, Calcutta	93
Confidence, London	138
Constitution, Oxford	139
Cordiality, London	138
Corinth. No. 1122, Nagpur	93
Cowbridge, Glamorganshire	122
Druidical, Rotherham	138

Lodges referred to:—

Etruscan, Longton	196
Falkirk	56, 133
Ferrers and Ivanhoe, Ashby de la Zouch	129
Fidelity, Towcester	196
Fort Gratiot, Michigan	226
Fortitude, No. 422	220
Fredericksburg	206
Free Masons Arms	129
Friendship	151
Gordon, Bognor	199
Greyhound, Fleet Street	69
Hoop Tavern, London	141
Hoop, Philadelphia	96
Horn, Palace Yard, Westminster	81
Isaac Newton University, Cam- bridge	120
Ivanhoe, Ashby de la Zouch	129
King's Arms, No. 28, London	129
King's Arms, St. Paul's Church- yard	68
Lane End	5
La Parfaite Union, Mons	36
Les Amis Philanthropes, Brussels	35, 224
Les Amis Unis, G.L. Geneva	138
L'Union, No. 9, Brussels	66
Lion and Lamb	138
Longton	5
Marquis of Granby, Durham	19, 66
McMahon, Quetta	196
Mexico	214
Minerva zu den drei Palmen	66
Mount Lebanon, Boston	5
Newark, Ohio	228
New Lodge, Cambridge	123
Nine Muses, London	66
Nine Muses, St. Petersburg	152
No. V.	74
No. 13, Ireland	36
No. 97, Dublin	155
Occasional	155
Orange No. 56, Rustenburg	137
Palestine, Detroit	93
Pine Grove, Michigan	226
Perfect Harmony, Palermo	133
Port Huron	226
Prince of Wales, London	5, 133
Prince of Wales, Newcastle	63
Prudent Brethren, London	36
Queen's Head, Bath	81
Quetta	196
Ravensworth, Gateshead	63
Regularity, London	162
Research, No. 2429, Leicester	128, 207
Robin Hood, Butcher's Row, London	122
Royal Alfred, Oxford	154
Royal Alpha, London	133
Royal Arch, Glasgow	141
Royal Cumberland, Bath	88
Royal George, Bridport	94
Royal York, of Perseverance, London	94
Roman Eagle, Edinburgh	196
Ronaldshay, London	57
Rose, Cambridge	123
Rotherham	138
St. Andrew's, of Moral Reform- ation	123
St. Andrew's, Whittlesea	123
St. David, Edinburgh	59
St. John's, Newfoundland	212
St. John's, Newmarket	123
St. John, Paris	142
St. John's, Philadelphia	95, 194

	PAGE.		PAGE.
Lodges referred to :—		Persons referred to :—	
St. John, Torquay	198	Afghanistan, <i>Amir of</i>	93
St. John the Baptist, Exeter ...	167	Alban, <i>St.</i>	6
St. Mark, Glasgow	168	Alfred the Great	9
St. Michael, Singapore	58	Allen, W.	95
St. Paul's, Birmingham	129	Amherst of Hackney, <i>Lord</i>	63
Saltwell, Gateshead	63	Amphill, <i>Lord</i>	2
Salutation, London	170	Anderson, <i>Dr.</i> James	67, 95
School of Plato, Cambridge	123	Andrew, John	167
Scientific, No. 88, Cambridge ...	122	Andy, S. Pulney	228
Stewards, London	143	Arbuthnot, <i>Bro.</i>	167
Strict Benevolence, King's Lynn ...	128	Armitage, E.	122
Strict Benevolence, Wisbech	123	Armitage, Fred.	193
Sun, Cambridge	170	Armstrong, Robert	29
Sun, London	176	Arnold, James	159, 178
Temperance, Birmingham	196	Arnold, Samuel	163, 178
Three Pillars, Cockington	198	Arson, François	138
Trueby's, St. Paul's Churchyard ...	68	Athelstan	6
Tun Tavern, Philadelphia	96	Atherton, J. L.	2
Two Angels and Crown, London ...	96	Atkins, H. J.	64
Union, Chichester	199	Atterbury, <i>Bishop</i>	77
Union, Exeter	167, 181, 182	Audagna, Antonio	228
United Chatham, of Benevolence ...	94	Bacon, Roger	131
United Good Fellowship, Wisbech ...	117	Baillie, William	61
United Northern Counties,		Baker	29
London	35	Ball, <i>Rev.</i> C. J.	2
United Strength, London	64	Ballachey, <i>Bro.</i>	141, 167
University, Cambridge	123	Ballachey, Panayotti	167
Wheeler's	219	Bampfylde, <i>Bro.</i>	149, 167
Masonic Stone, Peterborough	218	Bampfylde, <i>Sir</i> Charles	167
Masonic Trial	76, 85, 88	Barbarelli, Giorgio	90
Masons and "First Aid"	220	Bardgett, Joseph	186
Master's Lodge, Selection of Candidates		Barker, Francis Henry	167
for chair in	144	Barnard, <i>Lord</i>	193
Medal of Alfred Lodge, Oxford	149	Barratt, Norris S.	194
Members of Lodges not permitted to		Barret, Abraham	76, 85, 89
visit other Lodges in the same		Barry, A.	94
town... ..	143	Barton, <i>Rev.</i> James	147, 167
Mexican Masonry	214	Bathurst, <i>Bro.</i>	168
Minors, Initiation of	183	Beale, <i>Dr.</i>	68
Moyse Family at the Lion Hotel, Cam-		Beauchaine, <i>Chevalier</i>	52
bridge	117	Beaufort, <i>Duke of</i>	66, 139
MS. Constitutions referred to :—		Beaumont, <i>Sir</i> George	168
Alnwick	98	Beforth, John	118
Carson	98	Begemann, <i>Dr.</i> W.	62, 87, 193
Colne	9	Belcher, <i>Hon.</i> J.	97
Cooke	6, 128	Bell, Henry	96
Grand Lodge No. 1	7	Bell, J. J.	226
Grand Lodge No. 2	8	Bell, Seymour	188
Harleian	186	Bennet, William Roylance	228
Lansdowne	7	Bennett, Daniel	160, 177
Regius	6, 128	Berkeley, Rowland	152
Roberts	185	Beveridge, James	138
Scarborough	98	Birkhead, Matthew	73
Sloane	115	Birkhead, Ralph	29
Tho. Carmick	95	Birt, Thomas	168
William Watson	8	Bishop, <i>Bro.</i>	126
New Model for Rebuilding Masonry ...	219	Bliss, <i>Bro.</i>	160, 178
Newspaper References to Freemasonry	67	Blair, W. R.	193
Occasional Lodge, Admission at	155	Bolling, Jane	62
Oxford Lodges	139	Boswall, John Donaldson	61
Patent of life membership	5	Bown, <i>Rev.</i> John	164, 178
Persons referred to :—		Bowyer, <i>Bro.</i>	159, 178
Adamson, Henry	129	Boyd, <i>Lord</i>	56
Adamson, John	29	Boyer, William	219
Adamson, Robert	29	Boys, Thomas	168
Adley, Roger	89	Brand, William	124
Afghana	223	Brandt, Martin	66
		Brantingham, Hugh	24
		Bray, W.	117
		Brickhill, James	64
		Brinkworth, <i>Bro.</i>	58
		Broadley, A. M.	134
		Brotherson, Benjamin	168
		Brown, <i>Bro.</i>	162
		Brown, George H.	226

	PAGE.
Persons referred to :—	
Brown, Harry ...	19, 66, 227
Brown, Houston Rigg ...	61
Brown, John Osburn ...	61
Brown, Robert S. ...	2
Browne, Rev. George Adam ...	126
Browne, William ...	178
Bryant, Bro. ...	164, 178
Buckley, Thomas ...	68
Bulkeley, Viscount ...	148, 168
Burford, Richard ...	163, 178
Burgh, Charles Henry ...	168
Burrington, Bro. ...	178
Butler, Thomas ...	168
Butler, W. ...	138
Butteris, Thomas ...	29
Byatt, John ..	189
Cadogan, <i>Earl of</i> ...	81
Calcott, W. ...	147
Caldwell, Bro. ...	94
Caldwell, Col. R. Townley ...	117
Calley, T. V. ...	168
Calverley, John ...	20
Calverley, Nathaniel ...	20
Calvert, Albert F. ...	129
Carew, John West ...	168
Carew, R. P. ...	168
Carmichael, Lord ...	81
Carmick, Tho. ...	95
Carpenter, Col. ...	81
Carrillo, Atanorio ...	217
Carter, Bro. ...	178
Carter, John ...	5
Casler, C. C. ...	226
Cass, William ...	148
Castellot, José ...	217
Cherry, T. ...	2
Chetwood, William Rufus ...	86
Christie, Mr. ...	156
Church, Richard ...	159, 178
Cibber, Colley ...	74
Clark, Eleazear ...	135
Clark, Harriet Jane ...	135
Close, Henry ...	168
Cobham, Lord ...	81
Colderoy, Bro. ...	162
Coles, John ...	168
Coltman, Mathew ...	24
Coltman, Nicholas ...	29
Compton, Dr. Henry ...	75
Connaught, <i>Duke of</i> ...	2
Conway, Hon. Edward ...	169
Cook, Joshua ...	178
Cook, Thomas ...	2
Cooke, Rev. Washbourne ...	147, 169
Cookson, John ...	169
Coombe, William ...	5
Cooth, Charles ...	169
Cope, Harry ...	2
Couldrey, Bro. ...	162, 178
Cousins, Mr. ...	68
Cowen, Joseph ...	223
Cox, Charles Westly ...	169
Cox, Rev. J. E. ...	186
Coxe, Daniel ...	96
Craggs, Thomas ...	22
Craig, W. ...	58
Cranstoun Day, Thos. N. ...	197
Crawley, Dr. W. J. Chetwode ...	100, 219
Crofts, John ...	152
Crookham, Rev. W. T. R. ...	117
Crossle, Dr. ...	84
Crowe, Fred J. W. ...	37, 169, 188, 197,
	198
Cruesemann, Dr. Edward ...	227
Cunningham, Archdeacon ...	117

	PAGE.
Persons referred to :—	
Cunningham, John ...	222
Cunningham, William Moore ...	228
Curtis, Richard ...	157, 169, 178
Dale, Rev. Robert ...	169
Dalkeith, <i>Earl of</i> ...	77
Daniel, Francis Columbine ...	197
Das Batra, Rai Bahadur ...	200
Davis, Bro. ...	147
Davis, Rev. Richard ...	169
Dawes, A. J. ...	223
Dawes, William ...	228
Deaken, John ...	155
Deans, James ...	133
de Berneville, Alexandre ...	225
de Berneval, Sandrin ...	225
d'Hermilly, Cauchard ...	53
de la Coste, B. P. ...	147
de la Peña, Ignacio ...	216
de Liagre, Jacques Chrétien ...	66
de Lusignan, H. J. ...	5
Delves, Mr. ...	81
D'Oheimb, Bro. ...	147
Deparis, John ...	225
Desaguliers, Dr. J. T. ...	67
De Salis, Rev. Henry Jerome ...	169
Devonshire, <i>Duke of</i> ...	120
Dick, Reginald T. ...	93
Diggs, Mr. ...	222
Dillon, Charles ...	142
Dingley, Robert Henry ...	169
Dixon, Hugh ...	29
Dodd, Dr. William ...	134
Dodds, Hugh ...	29
Dodds, John ...	29
Dorman, T. P. ...	193
Dorset, Rev. Bennett ...	169
Douglas, John Browu ...	61
Dring, Edmund H. ...	6, 128
Drought, William ...	161, 179
Duckworth, Bro. ...	170
Dunckerley, Thomas ...	197
Dundas, Baron ...	57, 133
Dundas, Frederick ...	133
Dundas, James Whitley Deans ...	133
Dundas, Thomas ...	57
Durham, <i>Earl of</i> ...	20
Durham, Hercules ...	139, 170
Eccles, Allan Harrison ...	170
Edgar, W. J. ...	2, 212
Edward the Elder ...	9
Edwin of Northumbria ...	10
Edwin, Prince ...	6
Egan, Charles James ...	227
Elliott, Bro. ...	141, 170
Ellis, John ...	170
Emerson, John ...	29
Erroll, <i>Earl of</i> ...	56
Evance, Thomas ...	170
Evans, Evan ...	161
Evans, Stephen ...	68
Evanston, Thomas ...	170
Eyton, John ...	170
Fairford, Lord ...	170
Fairlis, James ...	29
Farewell, Samuel ...	170
Farmer, Peter ...	219
Fawcett, John ...	20
Fenton, S. J. ...	137
Finch, Bro. ...	149, 170
Fireman, Bro. ...	124
Firminger, Rev. W. K. ...	2, 93
Foley, John Herbert ...	170
Folkes, Martin ...	81
Ford, Mr. ...	94
Forrest, John ...	162, 179

Persons referred to:—

	PAGE.
Fortescue, <i>Hon.</i> Hugh	170
Foster, Charles Ross...	63
Fotheringham, <i>Bro.</i> ...	170
Fotheringham, Norman	170
Fowke, T. ...	155
Fowler, C. J. ...	193
Francis, Charles	149, 170
Franklin, Benjamin ...	95
Frazer, Persifor ...	98
Freebairn ...	62
Freeman, <i>Prof.</i> E. A. ...	9
Fulham, Edward ...	171
Fynes, <i>Bro.</i> ...	171
Gages, <i>Marquis de</i> ...	66, 147
Gedge, Alfred S. ...	4
Ghislain, Louis ...	36
Gibson, George ...	68
Gilbert, <i>Bro.</i> ...	151, 171
Giorgione ...	90
Gissing, G. J. ...	36
Goblet d'Alviella, <i>Count</i>	1, 35, 85, 224
Goodenough, Joseph ...	144, 171
Gorham, W. H. ...	193
Gould, Robert Freke ...	10, 67
Gove, Royal A. ...	5
Grace, Henry J. ...	128
Grant, <i>Rev.</i> James ...	134
Gray, <i>Rev.</i> J. H. ...	117
Greeven, R. ...	79
Gregory, George ...	63
Greiner, G. ...	3
Grennard, <i>Bro.</i> ...	159, 179
Grubb, James ...	124
Guidon, Francis ...	171
Guy, Harry ...	2, 36
Gwynne, John ...	179
Haddon, <i>Rev.</i> Giles ...	139, 171
Haeckler, Rudolphe ...	93
Hale, <i>Bro.</i> ...	152
Hall, William ...	20
Halsey, T. F. ...	2
Hammond, <i>Dr.</i> W. ...	94
Hannam, William ...	191
Harbin, Thomas ...	68
Harige, William ...	99
Harris, Moses ...	219
Harrison, George ...	155
Harvey, <i>Lord</i> ...	81
Hawkins, E. L. ...	5, 17, 54, 62, 114, 130, 139, 193
Hayes, <i>Bro.</i> ...	157
Hayes, <i>Mr.</i> ...	151
Hayes, <i>Dr.</i> Philip ...	151, 171
Heidegger, <i>Mr.</i> ...	82
Hele, <i>Rev.</i> Richard ...	171
Hellins, <i>Rev.</i> E. W. J. ...	117
Hemmings, Frank ...	227
Henley, <i>Orator</i> ...	219
Heseltine, James ...	142
Hextall, W. B. ...	1, 35, 54, 66, 116, 129, 205, 219, 223
Hicks, William ...	171
Highinton, <i>Bro.</i> ...	23
Hill, Arthur R. ...	118, 122
Hills, David ...	93
Hobbs, J. Walter ...	88
Hodgson, <i>Bro.</i> ...	144
Hodgson, William ...	155
Holme, R. H. ...	63
Holmes, <i>Rev.</i> Robert ...	152, 171, 179
Holt, Rowland ...	152
Honnywood, John ...	171
Honyer, S. ...	118
Hopley, J. H. ...	2
Hopper, Robert ...	21

Persons referred to:—

	PAGE.
Horsley, <i>Bro.</i> ...	141
Horsley, <i>Canon</i> J. W. ...	17
Horsley, Samuel ...	171
Horst, Christian ...	64
Houghton, <i>Col.</i> Daniel ...	82
Hovenden, Robert ...	2, 4
Howard, Middleton ...	171
Howard-Flanders, W. ...	225
Huddersford, <i>Rev.</i> John ...	172
Hughan, W. J. ...	16, 58, 83, 95, 128, 193, 205, 212, 221
Hughes-Hallett, <i>Col.</i> H. T. ...	136
Hull, John ...	152
Hunt, Arthur John ...	227
Hunter, Francis ...	29
Hutchinson, Richard ...	29
Hutton, <i>Bishop</i> ...	19
Hyde, Henry ...	129
Hyends, Thomas ...	29
Innys, <i>Mr.</i> ...	68
Ireland, John ...	161, 179
Isham, <i>Rev.</i> Edmund ...	148, 172
Jackson, Thomas ...	172
Jackson, Thomas Clepham ...	63
James, <i>Bishop</i> ...	19
Janes, <i>Bro.</i> ...	172
Jamiat Rai, <i>Rai Bahadur</i> ...	196
Johnson, Charles ...	86
Jones, Stephen ...	222
Joseph, B. H. ...	129
Karsakoff, <i>Bro.</i> ...	152
Kempson, Gough Willis ...	172
Ker, Gervas ...	172
Kerr, James ...	61
Khory, E. J. ...	2
Kilmarnock, <i>Earl of</i> ...	56
King, Richard ...	172
Kirk, John ...	68
Knapp, Thomas ...	179
Knight, Herbert M. ...	2
Knightley, Charles ...	172
Kynaston, John ...	172
Lambe, Robert ...	29
Lambert, <i>Mr.</i> ...	82
Lamberton, James M. ...	96
Lambton, John ...	20
Lambton, John George ...	20, 196
Lambton, William Henry ...	20
Laue, John ...	122
Langford, <i>Bro.</i> ...	159, 179
Langford, John ...	179
Langhorn, John ...	23
Lapappe, Raoul ...	225
Lates, <i>Bro.</i> ...	142
Laughton, W. E. ...	138
Lausse, Martin ...	225
Lawrence, <i>Rev.</i> John T. ...	193, 197, 207, 210
Leadbitter, <i>Dr.</i> ...	118
Lee, Ralph ...	24, 29
Le Feuvre, <i>Major</i> J. E. ...	64
Lefroy, <i>Bro.</i> ...	172
Leslie, <i>Rev.</i> Richard ...	172
Leven, <i>Earl of</i> ...	61
Lewis, H. F. ...	226
Lewis, William ...	172
Liddle, Cuthbert ...	29
Linnecar, Richard ...	134
Little, William Charles ...	61
Littleton, Joseph ...	193
Livingstone, <i>Sir</i> Alexander ...	57
Lobingier, C. S. ...	2
Loewy, Benno ...	2
Logan, W. C. ...	64
Lowe, <i>Rev.</i> John ...	164, 179

Persons referred to :—		PAGE.	Persons referred to :—		PAGE.
Lowson, Rowland	...	29	Parsons, Bro.	...	162
Lucas, Rev. Samuel	...	173	Parsons, John	...	179
Mac Calla, Clifford P.	...	95	Payne, George	...	81
Macdonald, Bro.	...	173	Pearson, Bro.	...	179
Macdonald, Andrew	...	64	Pearson, Guy	...	118
Macdonald, Col. John	...	58	Pearson, Thomas	...	63
Mackay, A. M.	...	61	Peek, Rev. Richard	...	93
Mackenzie, Mr.	...	93	Pelly, John	...	173
McLean, A.	...	226	Pemberton, Thomas	...	159, 179
McMahon, Sir Henry	...	196	Percy, Earl	...	20
McMillan, Neil	...	226	Perrault, Claude	...	70
McQueen, George	...	60	Phelips, Edward	...	173
Mansell, Christopher	...	162	Phillipson, Thomas	...	29
Markham Christopher A.	...	219	Phippen, Lou.	...	226
Markham, Rev. Robert	...	139, 173	Pick, S. Perkins	...	129
Martin, John	...	192	Pickance, Col. W. J.	...	66
Martin, S. J.	...	94	Pilkington, Leonard	...	20
Mason, William	...	59	Pilkington, Nemyas	...	20
Masterton, F. C.	...	64	Ping, John	...	163
Mathews, William	...	159, 179	Place, Bro.	...	126
Matthews, Mr.	...	156	Plot, Dr. Robert	...	87
Matthews, H. J.	...	64	Polkemmet, Lord	...	61
Mayson, Rev. Charles	...	157, 173	Pollington, Bro.	...	159, 179
Mee, Mr.	...	81	Potts, G. David	...	129
Meysey, John	...	165, 179	Powell, Cecil	...	192, 193
Middleton, Thomas	...	56	Powys, Rev. W.	...	118
Miller, Hugh	...	62	Poyntz, Rev. Newdigate	...	174
Miller, Weston	...	117	Preedy, Joseph	...	5
Millett, Charles	...	138	Prendergast, Sir Thomas	...	81
Mitchel, John	...	173	Preston, William	...	145
Mitchell, William	...	59	Price, Henry	...	96
Mitchell, William T.	...	226	Price, Robert	...	174
Modd, Rev. John	...	173	Price, Thomas	...	23
Monro, Gerard	...	159, 179	Pridie, Bro.	...	162, 179
Montague, Duke of	...	68	Pritchard, Henry	...	76, 85, 89
Moore, Francis	...	173	Prower, John	...	174
Moore, John	...	99, 194	Pruden, Frederick	...	136
Morton, Bishop	...	19	Rawbone, Rev. John	...	151, 174
Moseley, Isaac	...	191	Rawlins, Bro.	...	159, 179
Morse, Rev. H. G.	...	120	Read, W. H.	...	58
Mowlins, Bro.	...	161	Reyes, Governor	...	216
Moyle, J. Copley	...	136	Reynolds, James	...	159, 180
Moyses, Bro.	...	117	Rice, Rev. Bro.	...	120
Murray, George	...	61	Richardson, Arthur Connor	...	136
Muckleston, William Hawkins	...	173	Richardson, John	...	29
Muller, E. G.	...	145	Richmond, Duke of	...	81
Munkhouse, Rev. Richard	...	135	Richmond, Henry	...	174
Murray, Alfred A. A.	...	193	Ridley, William	...	29
Myers, Dr. C. S.	...	117	Robbins, Alfred F.	...	67, 185
Myers, Rev. Streyntsham Derbyshire	...	173	Robbins, Joseph	...	136
Napleton, Rev. John	...	139, 173	Roberts, Bro.	...	180
Nash, Beau	...	81	Roberts, Bryan	...	174
Newman, Henry Field	...	227	Roberts, J.	...	186
Newman, R.	...	189	Roberts, Thomas	...	174
Nicholl, Bro.	...	173	Robinson, George Herbert	...	228
Nicholson, G.	...	23	Robson, George	...	21
Nickerson, S. D.	...	96, 227	Robson, John	...	21
Nikitin, Basil	...	173	Rogers, W.	...	221
Noorthouck, John	...	62	Ronaldshay, Earl of	...	57
Norfolk, Duke of	...	96	Rose, William	...	174
Normon, Robert	...	68	Rosenbaum, Rev. Morris	...	193
Norris, Thomas	...	165, 179	Rous, Richard	...	174
Norris, William	...	159, 179	Rowell, George	...	29
North, Henry	...	159, 179	Rowell, James	...	29
Northumberland, Duke of	...	20	Rowell, John	...	29
Orlady, George B.	...	99, 193	Rowell, William	...	29
Page, Alfred J. E.	...	63	Rylands, W. H.	...	10, 134
Paget, Col.	...	81	Sachse, Dr. Julius F.	...	95, 194
Paisley, Lord	...	82	Sadler, Henry	...	84, 134
Palmer, John	...	5	Sainsbury, Thomas	...	174
Palmer, John	...	24, 29	Salisbury, Bishop of	...	69
Palmer, Nicholas	...	29	Salmon, Richard Lowndes	...	174
Parker, George	...	154	Samber, Robert	...	73
Parker, Capt. Hyde	...	173	Sandby, Thomas	...	155
Parker, Thomas	...	150	Sandford, Bro.	...	149

Persons referred to:—

	PAGE.
Sanford, Edward ...	175
Sanford, James ...	175
Sandham, Robert ...	93, 227
Sayer, Anthony ...	86
Schlener, J. A. ...	64
Scourfield, Francis ...	170
Scot, William ...	62
Scurroe, Christopher ...	29
Seavill, L. C. ...	64
Seymour, Edward ...	175
Shackles, George L. ...	5, 189
Shepherdson, Miles ...	29
Sherman, Fred. H. ...	226
Shorter, Clement ...	62
Sibley, Ebenezer ...	191
Simpson, J. P. ...	115
Simpson, Robert ...	29
Simpson, William ...	29
Sinclair, Charles ...	191
Sinclair, H. W. ...	2
Slator, T. H. ...	64
Sly, F. G. ...	93
Small, Joseph ...	175
Smith, Rev. Joseph ...	175
Smith, Persifor Frazer ...	95
Smith, Thomas ...	29
Songhurst, W. J. ...	53, 114, 120, 135, 207, 210
Sonneukalb, F. ...	195
Sorrell, Francis ...	81
South, Thomas ...	175
Souvorof, Prochor ...	175
Spalding, W. P. ...	117
Spencer, Richard ...	186
Speth, Geo. W. ...	86
Starkey, Bro. ...	180
Staveley, Rev. H. C. ...	118
St. Clair, J. ...	193
Stephens, Samuel George ...	227
Stevens, Bro. ...	175
Stewart, Robert ...	63
Steyermann, Max ...	136
Stinton, Rev. Thomas ...	150, 174
Stott, Bro. ...	23
Strahan, Andrew ...	62
Street, Oliver D. ...	221
Strode, Rev. James ...	175
Strong, Edward ...	75
Strong, James ...	155, 175
Strout, O. W. ...	226
Sussex, Duke of ...	126
Tate, William ...	175
Tawney, Edward ...	162, 180
Taylor, Bro. ...	164
Taylor, John ...	29
Taylor, John ...	180
Taylor, William ...	29
Taylor, William ...	180
Tempest, John ...	20
Tempest, Thomas ...	20
Tenbroeke, A. ...	145
Terry, James ...	64
Thompson, Bro. ...	166
Thompson, George ...	2, 58
Thompson, John ...	29
Thompson, Michael ...	29
Thomson, M. ...	66
Thomson, Peter ...	138
Thomson, Reginald Alexander ...	228
Thorp, John T. ...	5, 36, 62, 117, 128, 138, 188, 193, 198, 205
Thurston, John N. Oldfield ...	227
Tidnam, H. A. ...	117
Tisdale, Michael ...	176

Persons referred to:—

	PAGE.
Todd, Matthew ...	29
Todd, Nicholas ...	29
Todd, Thomas ...	24, 29
Tomliuson, Rev. E. M. ...	63
Townshend, Viscount ...	70
Towsey, Bro. ...	160, 180
Trenchard, William ...	176
Trotman, Samuel ...	176
Tutt, Theophilus ...	152
Vail, J. ...	117
van Boelen, L. ...	5
van Boelen, Marcus ...	5
Verhaeghen, Pierre Theodore ...	224
Vestenburg, John ...	147
Victor, Maurice ...	227
Vierel, J. ...	147
Velley, Thomas ...	176
Vincent, E. L. ...	226
Virgoe, William ...	138
Wade, Thomas ...	29
Wagner, John ...	137
Walond, William ...	176
Walker, Anthony ...	29
Wall, John ...	152
Wall, Martin ...	152, 176
Wall, Robert ...	29
Walker, Rev. William ...	161, 180
Walpole, Sir Robert ...	71
Warren, Sir Charles ...	58
Warren, J. S. ...	66
Warren, William Hamilton ...	180
Washington, George ...	189
Watson, Gilbert ...	29
Watson, William ...	113
Watts, Charles J. ...	62
Welfitt, Rev. William ...	176
Westropp, T. J. ...	36
Wharton, Duke of ...	68, 220
White, William ...	125, 138
Whitley, Rev. Edward ...	176
Whittle, James ...	138
Whytehead, T. B. ...	221
Wildicombe, J. H. ...	117
Wight, Osborne ...	176
Wilford, J. ...	219
Wilkinson, Christopher ...	29
Wilkinson, William ...	20
Willett, Bro. ...	149, 176
Williams, Daniel ...	176
Williams, Thomas ...	176
Willis, Rev. John ...	139, 176
Wills, Bro. ...	147
Wills, Rev. John ...	177
Willson, Bro. ...	23
Wilson, Gavin ...	61
Wilson, Richard ...	24
Wilson, Richard ...	138
Winter, Thomas ...	177
Wood, George ...	21
Wood, Rev. James ...	139, 177
Wood, John ...	177
Wood, Richard ...	165, 177
Wood, Rev. Richardson ...	180
Woodcock, James ...	148, 177
Woodford, Rev. A. F. A. ...	83
Woodford, Rev. James ...	177
Woodhouse, Francis ...	177
Worsley, Thomas ...	177
Wren, Sir Christopher ...	74
Wurtemberg, Duke of ...	37
Wyatt, Thomas ...	163, 180
Yarker, John ...	54, 130, 193
Yates, Bro. ...	117, 162
Yeates, Bro. ...	162, 180
Yeats, Bro. ...	162

Persons referred to : —		PAGE.		PAGE.
Yelaguin, <i>Senator</i> ... ..	...	152	Star, Masonic	93
Yeomans, <i>Rev. John</i> ... ..	...	156, 177	Strong, Edward, as a Free Mason ...	75
Young, F. E. ... ..	...	214	Supreme Grand Lodge	133
Young, Henry ... ..	...	29	Sword, Certificate of Knight of the ...	36
Younger, John ... ..	...	29		
Zakkai, Johann ben ... ..	...	197	Taciturnity and Concord, Pillars of	
Zetland, <i>Earl of</i> ... ..	...	57, 133	Good Fellowship	76
Philadelphia, Freemasonry in, before			Three Wise Men, by Giorgione	90
1717 ... ..	...	95	Time Immemorial Lodges in America	96
Prendergast, Sir Thomas; Grand			Toast of the W.M.	198
Warden in England and Ireland...	...	83	Tobacco-pipe, Masonic	93
Presentation to John T. Thorp ...	...	188	Trial of Barret v. Pritchard	76, 85, 88
Procession three times round Lodge ..	...	148	Trowel Jewel for Apprentices	127
Publications, Masonic, in 1909 ...	...	193	Tutor to instruct the young Mason ...	99
Puerile Signs and Wonders of a Free-			Tyler, Appointment of Deputy	151
mason ... ..	...	115		
			Uniform worn in Cambridge Lodges ...	125
Ritual of the Fendeurs ... ..	...	39	University of Masonic Origin	224
Report of Audit Committee ... ..	...	2		
Roberts MS. published in <i>The Post</i>			Visiting other Lodges in the same	
<i>Man</i> , 1722 ... ..	...	185	town prohibited	143
Royal Order of Scotland, and the			Visitors admitted by Ballot	143
Lodge St. David, Edinburgh ..	...	59		
			Walpole St. Peter	118
St. Andrew, Patron of the Durham			Walsoken... ..	118
Guild ... ..	...	21	West Walton	118
Scarf for Chaplain ... ..	...	156	Wharton and the Gormogons	79
Scottish Grand Lodge in London ...	...	133	Wharton and the Jacobites	77
Seampstresses, Sisterhood of Free ...	...	80	Wheeler's Lodge	219
Selection of Master in Master's Lodge	...	144	Wisbech	117
Snuff Box, Masonic ... ..	...	94	Wren as a Free Mason	74
Song, Masonic ... ..	...	112		

ILLUSTRATIONS.

	PAGE.		PAGE.
Apron, Druidical Lodge, Rotherham...	138	Jewel, Lodge of Prudent Brethren ...	36
" of a Prisoner of War	135	" Pierced	36
Arms of Masons' Guild, Durham ...	213	" R.A., 1809	36
Cambridge, King's College	116, 118	Masonic Stone, Peterborough	218
" St. Benet's Church	116	Medal, Alfred Lodge, Oxford	199
" St. John's College	116, 120	" P.M. presentation jewel	5, 192
" St. Mary's Church	120	Minute Book, Alfred Lodge, Oxford	141, 152, 153
" Trinity College	116		
Chairs, Lodge Corinth, Nagpur ...	93	Orders Book of Masons' Guild, Durham	32
Charter of Masons' Guild, Durham,			
1638	24	Portrait, John T. Thorp	<i>Frontispiece</i>
Charter signed by Athelstan and Edwin	13		
		Signature, Thomas Morton, Bishop of	
Fendeurs, Frontispiece of MS. Ritual	40	Durham	29
" Titlepage of Ritual, 1788 ...	48	Star, Engraved	93, 94
Furniture, Lodge Orange, Rustenburg	137		
		Tho. Carmick MS.... ..	104, 108, 113
Gregorian Hymn	134	Three Wise Men, Giorgione's picture	90
Horn Mug, Orange Society	5	Walpole St. Peter's Church... ..	120
Jewel, Combined R.A. and P.M. ...	94	Walsoken. All Saints Church	118
" Engraved	36	Wardens' Book of Masons' Guild, Dur-	
" Engraved; Square and Com-		ham	28, 29
passes	188, 189	West Walton, St. Mary's Church ...	118, 120
		Wisbech, St. Peter's Church	118

CONTRIBUTORS.

		PAGE.			PAGE.
Begemann, Dr. W. ...	...	62	Hughan, W. J. ...	...	16, 58, 83, 95, 123, 212
Boyer, William ...	...	218			
Brown, Harry ...	...	19			
Byatt, John ...	...	189	Mackay, A. M. ...	...	59, 61
			Middleton, Thomas ...	...	56
Casler, C. C. ...	...	226			
Crowe, Fred. J. W. ...	...	37, 90, 193	Robbins, Alfred F. ...	...	67, 185
			Rogers, W. ...	...	220
Das Batra, Rai Bahadur ...	...	200			
Dawes, A. J. ...	...	223	Sadler, Henry ...	...	84, 133, 184
Dring, E. H. ...	...	6	Seot, William ...	...	62
			Simpson, J. P. ...	...	115
Eland, George ...	...	133	Songhurst, W. J. ...	...	53, 114, 134, 135, 181, 207 210
Goblet d'Alviella, Count ...	...	85, 224	Street, Oliver D. ...	...	221
Hawkins, E. L. ...	...	17, 54, 62, 114, 139	Thorp, John T. ...	...	198
Hextall, W. B. ...	...	54, 85, 116, 130, 204, 219, 222			
Hill, Arthur R. ...	...	122	Watson, William ...	...	113
Hobbs, J. Walter ...	...	88	Watts, Chas. J. ...	...	62
Horsley, Canon ...	...	17, 183			
Howard-Flanders, W. ...	...	225	Young, F. E. ...	...	214



Ars Quatuor Coronatorum,

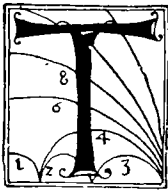
BEING THE TRANSACTIONS OF THE

Quatuor Coronati Lodge of A.F. & A.M., London,

No. 2076.

VOLUME XXII.

FRIDAY, 8th JANUARY, 1909.



THE Lodge met at Freemasons' Hall, at 5 p.m. Present:—Bros. J. T. Thorp, P.A.G.D.C., W.M.; F. J. W. Crowe, P.G.O., S.W.; Henry Sadler, G.Ty., J.W.; Canon J. W. Horsley, P.G.C., Chap.; W. John Songhurst, P.A.G.D.C., Secretary; J. P. Simpson, J.D.; E. H. Dring, I.G.; and P. L. Hawkins, Stew.

Also the following members of the Correspondence Circle:—Bros. John Palmer, Thomas Cohu, P.G.St.B., W. G. Aspland, F. Mella, A. C. Mead, Israel Solomons, H. H. Montague Smith, R. J. Houlton, Chas. J. R. Tijou, P.A.G.D.C., Malcolm J. R. Dundas, P.D.G.St.B., Fred Armitage, M. Brandt, W. B. Hextall, Alfred S. Gedge, R. E. Landesmann, Trevor Haddon, Leon A. Engel, D. Bock, G. C. Williams, W. Wonnacott, W. J. Hodge, C. Lewis Edwards, T. Fred. Isherwood, J. Walter Hobbs, G. W. Cobham, W. Howard-Flanders, George Elkington, W. F. Keddell, J. M. Bruce, R. Havelock Case, Albert Palmer, G. Vogeler, Jas. J. Nolan, Cecil J. Rawlinson, William A. Tharp, Walter C. Williams, J. Cooke, U. L. Hooke, C. Isler, L. Danielsson, J. F. H. Gilbard, Col. Howard R. Justice, Major John Rose, Col. R. J. Beech, Thos. Taylor, P.G.D., W. Weldhen, A. Y. Mayell, W. R. A. Smith, Walter H. Brown, P.G.Stew., G. Fulbrook, Lewis Wild, and J. M. Knight.

Also the following visitors:—Bros. H. Pimbury, Bank of England Lodge No. 263; Henry Budd, P.M., Noel-Money Lodge No. 2521; Frank Armitage, Kingswood Lodge No. 2278; John Dunbar Alexandra Palace Lodge No. 1541; W. W. Harrington, Hiram Lodge No. 2146; and P. A. Selfe, Humility with Fortitude Lodge No. 229.

Letters of apology for non-attendance were received from Bros. Hamon le Strange, Pr.G.M., Norfolk, Tr.; Admiral Sir A. H. Markham, P.Dis. G.M., Malta, P.M.; F. H. Goldney, P.G.D., P.M.; E. J. Castle, P.D.G.R., P.M.; W. Watson, S.D.; Gen. Sir Charles Warren, P.Dis.G.M., E. Arch., P.M.; W. J. Hugan, P.G.D.; Dr. W. J. Chetwode Crawley, G. Tr., Ireland; E. Armitage, P.D.G.D.C.; J. P. Rylands; L. A. de Malczovich; G. Greiner, P.A.G.D.C., P.M.; E. Macbean, P.M.; S. T. Klein, P.M.; G. L. Shackles, P.M.; and R. F. Gould, P.G.D., P.M.

Bros. William Brown Hextall and Count Goblet d'Alviella were proposed as Joining Members of the Lodge.

Three Lodges, one Masonic Library and Museum, one Masonic Literary Society and forty-six Brethren were admitted to the membership of the Correspondence Circle.

The Report of the Audit Committee, as follows, was approved and ordered to be entered upon the Minutes.

PERMANENT AND AUDIT COMMITTEE.

The Committee met at the Holborn Restaurant, on Monday, the 4th day of January, 1909.

Present :—Bros. G. Greiner (in the Chair), Canon J. W. Horsley, J. P. Simpson, E. L. Hawkins, W. J. Songhurst (Secretary) and A. S. Gedge (Auditor).

The Secretary produced his books and the Treasurer's accounts and vouchers, which had been examined by the Auditor, and certified as being correct.

The Committee agreed upon the following

REPORT FOR THE YEAR 1908.

BRETHREN,

In congratulating you upon the work done during the past year, we must make particular reference to the successful meeting held in July to welcome the Mason Bishops and other delegates to the Pan-Anglican Conference. At this meeting we were honoured by the presence of the M.W. Grand Master, H.R.H. the Duke of Connaught, who has most graciously permitted his name to appear on our Roll as an Honorary Member. The Pro-Grand Master, Lord Amphil, the Deputy Grand Master, Bro. T. F. Halsey, and the M.W. Grand Master of Western Australia were also present.

We have to express our deep regret at the loss which the Lodge has sustained by the death of Bro. Robert Hovenden, F.S.A., who was elected a member in 1901. We also regret that Bro. Rev. Charles James Ball, M.A., W.M. in 1895, has resigned his membership. No new brethren have been admitted during the year, and our members are therefore reduced to 33.

In the Correspondence Circle death has also removed a number of valued members, prominent amongst whom may be mentioned Bros. H. W. Sinclair, of Melbourne, Victoria; Thomas Cook, of Durban, Natal; and Jeremiah Leech Atherton, of Bingley, Yorks.; all these brethren did excellent work as our Local Secretaries in their respective districts.

We have also to express regret that Bros. E. J. Khory of Singapore, R. S. Brown of Edinburgh, Benno Loewy of New York, J. H. Hopley of Chester, Rev. W. K. Firminger of Calcutta, and T. Cherry of Mackay, Queensland, have found it necessary to resign their Local Secretaryships, and we take this opportunity of expressing to them our grateful thanks for much labour expended on behalf of the Lodge. The following new appointments have been made :—Bros. George Thompson of Singapore, Harry Guy of Yarmouth, Isle of Wight, Herbert M. Knight of Melbourne, Victoria, W. J. Edgar of St. John's, Newfoundland, and Harry Cope of Nikosia, Cyprus.

While all our Local Secretaries are working well in the best interests of the Lodge, we feel that a special reference must be made to the exertions of Bro. Charles S. Lobingier, who has sent us from the Philippine Islands no fewer than twelve names for election at our next meeting.

Two hundred and fifty-one names were added to the Correspondence Circle during the year under review. On the other hand, 249 names have been removed in consequence of death, resignation or non-payment of dues, making a net increase of two only. We have now a total on the list of 3310, and would urge members of both Circles to use their best endeavours to introduce new brethren in order that the coming year may show a better result.

It will be noticed that about £360 is still outstanding from brethren for the year 1908. This is to some extent due to the fact that in one of our largest districts our Local Secretary was very ill during the greater part of the year, and, therefore, quite unable to make collections. This brother is now

recovering, and we believe that he will be enabled shortly to send forward a substantial remittance. Another reason for the large amount of arrears is the serious financial crisis in South Africa, and it is feared that many brethren in that part of the world will be compelled to resign their membership.

The items in the Library and Museum now number over 10,000, and during the year these have been catalogued on the card system, which simplifies reference very considerably.

It will be noticed that the accounts which are presented are arranged in a slightly different form, as it was decided last year that the office furniture should be brought in as an asset, with an annual deduction for depreciation.

We are sorry to report that as the lease of 61, Lincoln's Inn Fields is now being disposed of, it may be necessary, in the near future, to remove the Library to other premises.

For the Committee, GOTTHELF GREINER, in the Chair.

BALANCE SHEET.—30th November, 1908.

<i>Liabilities.</i>			
	£	s.	d.
To Life Members' Fund (159 Members)	1037	2	0
„ Subscriptions, etc., received in advance	99	7	0
„ Correspondence Circle, 1908. Balance in hand	514	3	2
„ Summer Outing Balance	11	14	7
„ Sundry Creditors... ..	8	14	11
„ Sundry Creditors <i>re</i> Publications	18	18	6
„ Profit and Loss Suspense Account, being outstanding Subscriptions as per contra, subject to realization	593	7	2
„ Lodge Account— Receipts	40	19	0
<i>Less</i> Payments	37	1	6
	3	17	6
Add Credit Balance 1907	33	3	2
	37	0	8
	£2320	8	0

<i>Assets.</i>			
	£	s.	d.
By Cash at London and County Banking Co., Oxford Street	214	17	5
„ Investment £1300 Consols at 89 per cent.	1157	0	0
„ Sundry Debtors for Publications	20	4	0
„ Sundry Publications	124	18	3
„ Furniture	188	16	8
<i>Add Expenditure during the year</i>	15	18	6
	204	15	2
<i>Less Depreciation for the year</i>	36	1	8
	168	13	6
„ Sundry Debtors for Subscriptions in arrears— 1908 Correspondence Circle	359	3	8
1907 ditto	144	5	3
1906 ditto	60	9	9
1905 ditto	15	15	6
1904 ditto	7	17	6
1903 ditto	5	5	0
1902 ditto	0	10	6
	593	7	2
„ Profit and Loss Deficiency	41	7	8
	£2320	8	0

[illegible]

I have examined the above Balance Sheet and Profit and Loss Account with the Books and Vouchers of the Lodge, and certify the same to be correct and in accordance therewith.

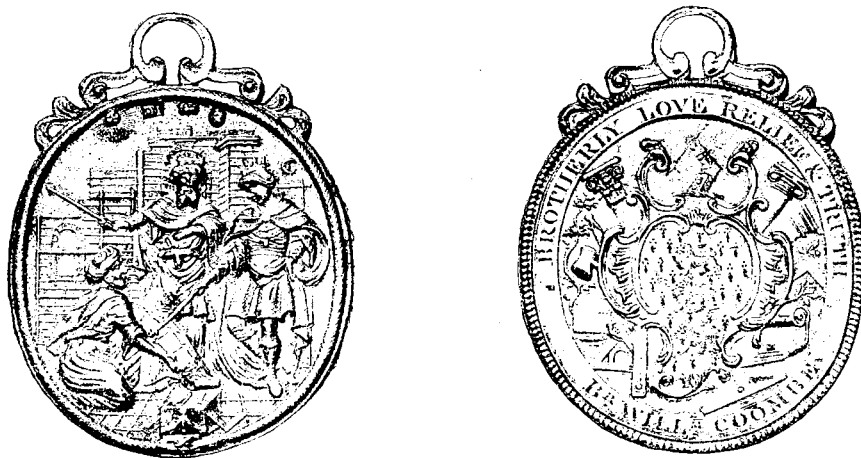
Bedford Row, W.C.

28th December, 1908.

The W.M. referred in feeling terms to the loss which the Lodge had sustained by the death of Bro. Robert Hovenden, F.S.A.



HORN MUG, with Arms and Emblems of the "Orange" Society.



PAST MASTER'S JEWEL, *circa* 1790.
In the collection of Bro. Geo. L. Shackles.

The Secretary called attention to the following

EXHIBITS.

By Bro. L. VAN BOELEN, London.

CERTIFICATE, issued by the Mount Lebanon Lodge, Boston, Mass., on 6th September, 1838, to Marcus van Boelen.

French APRON, formerly the property of the same brother.

By Bro. Dr. ROYAL A. GOVE, Tacoma, Wash., U.S.A.

Bronze MEDAL, struck to commemorate the semi-centennial anniversary of the formation of the Grand Lodge of Washington, 1858-1908. *Presented to the Lodge.*

By Bro. J. T. THORP, Leicester.

PATENT, issued in 1800, by Hugues Marie Joseph de Lusignan appointing Barthelemy Candy as President for life of all Lodges and other Masonic assemblies, etc., and representative of the Grand Lodge of Primitive Freemasonry.

TWO APRONS; one is of linen, 13½in. wide by 15½in. deep, with circular flap, all edged with black silk ribbon, 1½in. wide, and a piece of the same ribbon hanging from the centre of the band over the flap to below the bottom edge of the apron. The second apron is of leather 16½in. wide by 13in. deep edged with black crape, and a strip of the same material similarly hanging over the flap to the bottom of the apron. On the flap are also two black crape rosettes. It is possible that these may be for use in Dutch Lodges in the 3^d.

By Bro. E. L. HAWKINS, St. Leonards.

Form of SUMMONS printed from the original plate used by Lodges Nos. 134 and 459 (1805-1829) meeting at Lane End, now Longton, Staffordshire.

By the LODGE.

HORN MUG, mounted in silver. Engraved with emblems and arms, etc., of the Orange Society. The hall-mark does not include date letter, but shows that the mug was made in the reign of George III., and the maker was probably Jos. Preedy, whose mark was registered at Goldsmiths' Hall in 1777 and 1800.

Lacquer SNUFF-BOX.

By Bro. G. L. SHACKLES, Brough, Yorks.

MEDAL, silver-gilt, issued to Bro. William Coombe. No date-letter but the maker was perhaps John Carter, Bartholomew Close, whose mark was registered at Goldsmiths' Hall in 1776.

By Bro. JOHN PALMER, Ludlow.

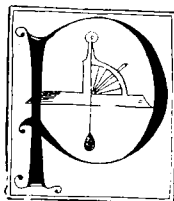
FIRING GLASS with square and compasses below the Prince of Wales's feathers. This does not appear to have had any connection with the Prince of Wales's Lodge, but was perhaps made for a brother at the time of the installation of the Prince of Wales as Grand Master.

A vote of thanks was passed to those brethren who had lent objects for exhibition, and to those who had made presentations to the Lodge Library and Museum.

Bro. E. H. DRING read the following paper:—

THE PRINCE EDWIN LEGEND.

BY BRO. E. H. DRING.



PRINCE EDWIN, son of Athelstan, is one of those pseudo-historical personages who is mentioned in our legendary history. I do not think his identification has ever raised any great controversy, because it has generally been thought that it was improbable that it could ever be firmly established, and, insomuch as the different phases of the legend supported different personal views, those views when published seem to have been accepted with little discussion. I therefore purpose this evening to put before you a general view of the various phases through which the legend has passed, and to add thereto a few observations which I hope may call more attention to the subject, but if it fail in that, may be of some use to future students.

There is no doubt that the whole aim of that portion of the legendary history connected with Edwin, was to shew that a charter had been granted by Athelstan, King of England, to the Masons.

The preliminary phase of the legend is, undoubtedly, to be found in a passage in the Regius MS., where there is no mention of a charter having been granted by the King, but where Athelstan is credited with having formulated certain statutes to govern the Craft.

It is as follows:—

Line 472. Pey ordent per a semble to be y holde
 Euery 3er wherseuer pey wolde . . .
 Line 483. Per pey schullen ben alle y swore
 Pat longuth to pys craftes lore
 To kepe pese statutes euery chon
 Pat ben y ordeynt by kyng^e adelston
 Pese statutes p^t y haue hyr y fonde
 Y chulle pey ben holde progh my londe
 For pe worsche of my rygolte
 Pat y haue by my dygnyte
 Also at euery semble p^t 3e holde
 Pat 3e come to 3owre lyge kyng bolde
 Byseehyng^e hym of hys hye grace
 To stonde w^t 3ow yn euery place
 To conferme pe statutes of kyng^e adelston
 Pat he ordeynt to pys craft by good reson

Phase 1. The first real phase is to be found in the Cooke MS., where, after mentioning that statutes were made by Athelstan for the governing of the Craft, a new aspect is assumed by the introduction of the youngest son of Athelstan who purchases from his father a *patent* that they ‘schulde make a sembly.’

Line 611. ‘And aft^r pt was a worthy kyng^e | in Englonde pt was callyd |
 Athelstone and his yong | est sone lovyd well^e the | sciens of Gemetry. and | he wyst
 well^e pt hand craft | had the practyke of p^e sci- | ens of Gemetry so well^e | as masons

wherefore he | drewe hym to coⁿsell^e and ler | nyd practyke of pt sciens | to his speculatyf. For of spec | ulatyfe he was a mast^{er} | and he lovyd well^e ma | sonry and masons. And | he bicom^e a mason hym | selfe. And he yaf hem charge^s | and names as hit is now | usyd in Englon^d. and in | othere countres And he | ordeyned pt pey schulde haue | resonabull^e pay. And pur | chesed a fre patent of pe Kyng | that they schulde make a | sembly whan thei sawe re- | sonably tyme a cū to gedir to | her^e counsell^e . . . ’

Phase 2. From the date of the Cooke MS. to that of G.L. No. 1 there is a hiatus of 150 years, and during that period the legend became further developed and in the latter MS. we are given the name of this son of Athelstan who obtained the patent or charter from his father in these words:—

‘ After the decease of Saynte (Alban) there came diūs war^{es} into England of dyūs naçoñs so that the good rule of massory was destroyed untill the tyme of knigte Athelston that was a woorthy Kyng of England & brought all this land into rest and peace and buylded many greate workes of Abyes and Toweres and many other buyldings and loved well Massons And had a sonne that height Edwin and he loved Massons muche more than his father did And he was a greate practyzer of Geometry and he him drewe muche to taulke comē wth massons to learne of them the crafte and afterwards for Love that he had to Massons and to the Crafte he was made a Masson And he gat of the Kyng his father a Charter and a Commission to houlde eu’y yere a sembly once a Yeaere wheare they woulde wthin thee realme of England and to Correct wthin them self faults and Trespasses that weare done wthin the Crafte. And he held himself an assembly at Yorke & there he made massons and gaue them chargs and taught them manners and comaunded that rule to be kept for eu’ after And gaue them the Charter and the comission to keepe and made an ordynaunce that yt should be renewed from Kyng to kyng.’

In this MS., which is dated December 25th, 1583, and which is the earliest MS. that has come down to us that mentions Edwin, the legend is thoroughly circumstantial and fully developed.

As will be seen all the subsequent phases are retrogressive All the MSS. shew traces of having been edited and tampered with, although in our present knowledge of the Old Charges it is not always possible to shew the extent of the alterations.

Phase 3. This may be termed the ‘Lansdowne Phase,’ the MS. so named being the first to suggest it in the following extract:—

‘ . . . the good rule of Masons was dishired and put downe untill the tyme of King Adilston in his tyme there was a worthy King in England that brought this Land into good rest and he builded many great workes and buildings therefore he loved well Masons for he had a Sonne called Edwin the which Loved Masons much more than his Father did and he was soo practized in Geometry that he delighted much to come and talke with Masons and to Learne of them the Craft, And after for the love he had to Masons and to the Craft, he was made Mason at Windsor and he gott of the King his Father A Charter and Comission once every yeaere to have Assembly within the Realme where they would within England and to correct within themselves Faults & Trespasses that weere done as Touching the Craft and he held them an Assembly at Yorke and there he made Masons and gave them Charges and taught them the Manners and Coñmands the same to be kept ever afterwards. And tooke them the Charter and Coñmission to keep their Assembly, and Ordained that it should be renewed from King to King. . . . ’

It will be seen that the editor of this version had discovered that Athelstan did not have a son Edwin, and so as to reconcile the MS. he was copying with the facts known to him, he altered the entire tenour of the sentence 'untill the tyme of Knigte Athelston that was a woorthy Kyng of England' by inserting the words 'in his tyme there,' making the passage to read 'untill the tyme of King Adilston in his tyme there was a worthy King in England,' and casting the parentage of Edwin upon 'the worthy king in England' instead of upon Athelstan.

Phase 4. This phase may be called after the Watson MS., and is characterised by the fact that Edwin's parentage is not given in one passage, but through bad editing was retained in a later part of the MS., as follows :—

'These charges and manners were used many years & afterwards they were almost near hand lost . . . untill y^e time of King Ethelstone w^{ch} said King Ethelstone & ye same Edwine loved well Geometry . . . he purchased a free charter of y^e King his Father.'

Edwin is not mentioned earlier in the MS. The original from which it was copied may possibly have read 'Ethelston & hys sonne Edwine,' and the phrase as we find it may only be a misreading on the part of the copyist, but I prefer to see in it a loose intentional correction.

But later in the same MS. we find :—

'These charges have been . . . confirmed . . . by King Ethelstone y^t was King of England & by his son Edwin y^t was King after his Father.'

The Watson MS. which critically though not chronologically is the earliest existing version of this phase, stands as you all know on a different footing to most of the other MSS., and the text differs considerably from the usual versions. It, however, shews unmistakeable signs of having been altered and slovenly edited.

Phase 5. This phase is found in the Colne MS :—

'The good Rule of Masonry was destroyed untill the time of Athelston that was a worthy Kinge of England and brought the land into good rest & bulded many great workes and many other and diuers buldings and he loued well Masones much more then his father did and hee was A practiser in Geometry. And hee drew him to talke and comune with Masones and hee learned of them the Craft and afterwarde for the loue he bore to Masonas and to the Craft he was maid Mason and got of his father and Comition to hould euery year An Assembly wheareuer the world in the Realm of England and to correct within themselues the faults and trespassis that wear don within the Craft and hee held himself An Assembly at Yorke and maid Masons and gaue Chargis and taught them the Maners and Comanded the rule to bee kept euer after and tooke them A Comition and Charter to keep and make ordinancis that it should be renewed from King to King. . . .'

In this Athelstan is credited with having procured the charter from his father whose name is not mentioned. The phrasing shews there must have originally been more in the original from which it was edited than is shewn by this version.

Phase 6. This is first found in MS. G.L. No. 2, and is as follows :—

'Untill ye Raigne of kinge Athelston (which Some call Adleston) who brought the land into peace . . . He loved Masons more then his Father, he greatly studied Geometry and Sent into many lands for men expert in y^e Science he gave them a very large Charter, to hold a yearly assembly to correct offenders in y^e Said Science, And y^e

Kinge himselfe caused a gen'all assembly of all Masons in his Realme att Yorke and there made many Masons and gave them a deep charge for observation of all Such Articles as belonged to Masonry and delivered them y^e Said Charter to keep . . .'

The Editor in this phase returns to the simplicity of the Cooke MS. and states that the charter was given by Athelstan himself.

We therefore have six distinct phases or versions of the origin of Athelstan's charter, excluding the preliminary phase which mentions only the statutes. I name them as follows, and it must be borne in mind that approximately all the MSS., which constitute the families of which these codices are the heads, coincide with their respective prototypes:—

- A. Regius MS. Certain Statutes made by Athelstan but no charter or patent granted by him.
- 1. Cooke MS. The youngest son of Athelstan purchases from his father a patent.
- 2. G.L., No. 1. Edwin the son of Athelstan obtains from his father a charter.
- 3. Lansdowne MS. Edwin is called the son of a contemporary of Athelstan.
- 4. Watson MS. Edwin's parentage is not pointed out (or only partially through bad editing.)
- 5. Colne MS. Athelstan procures from *his* father a patent.
- 6. G.L. MS., No. 2. Athelstan himself grants the charter.

These phases may be further resolved into three distinct stages:—

- A. The acquisition of a charter from Athelstan by his 'youngest son.'
- B. The change from 'youngest son' to 'Edwin son of Athelstan.'
- C. The constant effort on the part of the editors of the different versions to rectify by various devices the historical inaccuracies found in the second stage.

Before going further it will perhaps be advisable to give a rapid glance at Athelstan's genealogy and connections.

Edward the Elder, the son and successor of Alfred the Great, was married three times—to Ecgwyn, Ælflæd and Eadgifu. By his first wife he had Athelstan, who succeeded him, and a daughter whose name we do not know. By his second wife he had Ælfweard (Eswaldus or Æthelweard) who died in 924, Edwin and six daughters. By his third wife he had Edmund and Eadred who succeeded Athelstan; also two daughters.

Athelstan succeeded his father Edward on the latter's death in 924, his half brother Ælfweard dying sixteen days after his father.

We do not know if Athelstan was ever married, and there is no mention of his having any children, legitimate or illegitimate. He was succeeded by his half-brother Edmund.

The only fact we know concerning Prince Edwin is that he died by drowning in 933, and around his death there became woven a mediæval legend attributing his death to the hands of his half-brother King Athelstan. This legend has, however, been so mercilessly exposed by Prof. E. A. Freeman, that we may remain satisfied with the earliest mention of Edwin's death as found in the Anglo-Saxon Chronicle which merely states the fact that—

'Smitten by perverse fortune he (Athelstan) sorrowfully lost by the waves of the sea his brother Edwin, a young man of great vigour and good repute!'

Professor Freeman thought the story so typical of the manner in which a bare historical fact became distorted into a mediæval legend, that he selected it as one of the two subjects for exposure in his essay on the "Mythical and Romantic Elements in Early English History," a portion of which I have reprinted as an appendix to this paper.

There never seems to have been any difference of opinion as to the identity of the King Athelstan mentioned in the legendary history. All writers, old and recent, are agreed that he who probably granted more charters than any other English king, would have been naturally selected by the legend writer, as the granter of a charter to the craft of Masons. Various writers have drawn attention to this fact, and I select the words of Bro. W. H. Rylands rather than those of others, because they are few and pithy.

A.Q.C., vol. IV., p. 214. 'Athelstan was indeed a great granter of charters and founder of buildings. The wonderful story of his birth, the fact that he was a great favourite with Alfred the Great, that he had signalised himself before he succeeded his father on the throne in 925¹, caused his praises to be sung by all writers of chronicles. He was an important personage in history and therefore one very likely to have been chosen by the composer of the earliest form of the Masonic legend.'

But as you will see from the few details I have given of Athelstan's genealogy, there has always been an insuperable difficulty in accepting the introduction of Edwin into the legend in the fact that Athelstan not only had no son called Edwin but there is no trace of his having any son at all. The only persons connected with him who could in any way fill the position are Edwin, Edmund and Eadred his half brothers.

From the beginning of the eighteenth century masonic writers² not being able to reconcile the legend with history, have had little compunction in asserting that the Edwin mentioned in the legend was not Edwin son of Edward, but Edwin, King of Northumbria 617-633. In doing this they did not hesitate to disturb the chronological sequence of the narrative by exactly three centuries. The suggestion was so far as we can trace first made by Drake in his oration to the Grand Lodge of York in 1726, but it was founded on no logical or even legendary evidence, and was, in my humble opinion, a presumption of his own, instigated by a desire to aggrandize the Grand Lodge of York at the expense of the Grand Lodge of London.

Our venerable Bro. R. F. Gould, to whom all masonic students are so much indebted, goes to some length in his commentary on the Regius MS. in emphasising Drake's views, supporting them by saying, 'I do not think that Edwin, by any process of induction, can be identified with Edwin the Atheling, whose death occurred A.D. 933.' And it is in this strain that most of the objections to the identity of Edwin being Athelstan's half-brother are conceived, the objectors losing sight of the fact that in bringing forward their assumptions they are entirely distorting the sequence of the MS. legends.

Putting on one side the acknowledged technical inaccuracy of the old MSS., so far as I can discover the only plausible argument that has been brought forward is that of Bro. Rylands in the following continuation of the extract just quoted:—

'Of his half brother Edwin we know little or nothing, but what has come down to us shews clearly that the condition of affairs between the brothers was not such as to make it at all likely or even possible that Athelstan would grant a Charter to Edwin.'

¹ It has been pointed out that there is a divergence between this date and 924 given previously. The one may be as correct as the other—authorities differ. It is probable that Edward died in 924 and that Athelstan was not elected, certainly not crowned, until 925.

² There is one honourable exception, and to his credit be it recorded that Dr. Anderson never seems to have cast any doubt on Edwin's identification.

ubi compona gloriosorum regum ælfredi & eadweardi regum qui
 p̄ gloriosissimi regis ælfredo ministro suo commodando com-
 dedit p̄ p̄te familie octuaginta mancipia dūni obitū. Et
 regis ad monastriu p̄p̄tū adp̄tū octuaginta solidos
 p̄ h̄redibus h̄redemodatione quādiu hoc est dīa p̄p̄tū
 thrym non p̄ddat. An h̄redat cum p̄p̄tū dīa p̄p̄tū
 idor in sup̄ p̄p̄tū soluat. Si autē t̄p̄tū n̄ p̄p̄tū
 familia p̄p̄tū monastriu S̄i saluatoris t̄p̄tū adp̄tū.

p̄ h̄lde p̄m̄t p̄p̄tū eadwlf p̄p̄tū diacon & eadhelm diacon
 n̄ & eadwlf & ælfhah & omulf & p̄p̄tū p̄p̄tū & h̄lde an & ælf-
 p̄tū & p̄p̄tū & ælfp̄tū & p̄p̄tū.
 t̄an ministri & ælfp̄tū & ælfp̄tū & ælfp̄tū & ælfp̄tū.
 & & ælfp̄tū & ælfp̄tū & ælfp̄tū & ælfp̄tū & ælfp̄tū & ælfp̄tū
 & ælfp̄tū & ælfp̄tū & ælfp̄tū & ælfp̄tū & ælfp̄tū & ælfp̄tū
 & ælfp̄tū & ælfp̄tū & ælfp̄tū & ælfp̄tū & ælfp̄tū & ælfp̄tū
 & ælfp̄tū & ælfp̄tū & ælfp̄tū & ælfp̄tū & ælfp̄tū & ælfp̄tū

Ælfhah & ælfhah & ælfhah & ælfhah & ælfhah & ælfhah

+

Ælfhah & ælfhah & ælfhah & ælfhah & ælfhah & ælfhah

D A T

In nomine dñi familia monastrii Scti saluatoris Inuincitama curat
 resunt Cum consilio de deo gone ædelftan angelaxonū dñorum
 dant .xx. capatos In loco qui dicitur cyrelthie et ipse ælfred
 et a condigone ut omni anno die obitay eadueandi glorioy pimi
 mñy dñay . Adanac dñam ista pñedicta thia ælfredo et pñ
 nato ad implatur. Et si quilibet se pñhñedibay pñedicto die c
 pñedat. Si tñhñ dñy pñe namnatus neglegatur. Amñ dñ. Cum .xx. pñ
 thiam dimissurum. Nñy cñpñtis pñtione et pñcunia placabili

+ ædelftan pñe + æd uume dñon + pñhñe pñchidopñpa + pñtñe + Gundla
 + æd larp + æd larp + æd larp + heathpñd + æd uulp + æd mñnd + ædelftan
 + ælfred + ædelfrige + ædelfred + bñonht rize + pulsgan + ælpold + ælf
 + ædelfred mñmñch + ælfred mñn + ælftan mñn + ælphæh mñn + ælf
 + hñn mñn + ælphñe mñn + ælfne mñn + pulpñd + ælphñe + ædelfrige
 + ælfne + ælfred + bñonht pñd + bñonht rize + uñe + opuulp + ælfri
 + ælfgar mñn + pulpñd + pulfrige mñn + ælfne + ædelftan mñn + ælf
 + æd uulp + bñonht pñd + pulpñd mñn

Composico facta

CY D O C

✠ Æðelstan rex ✠ eaduune cliton ✠ Pærulf sacerdos ✠ ufa ✠ Paltere ✠ Gundlaf ✠
 Hildepine ✠ Pulfstan ✠ eadulf ✠ Þigfirð diacon ✠ eadhelm diacon | ✠ dupliter ✠
 eadlaf ✠ ceolnoð ✠ heahred ✠ eadulf ✠ eadmund ✠ Æðelstan ✠ eadnoð ✠ ælfheah ✠
 cynulf ✠ Pulfhun ✠ petrus ✠ heorstan ✠ æpelr | ✠ ælfred ✠ æðelsige ✠
 æðered ✠ beorhtsige ✠ Pulfgar ✠ æpelpold ✠ ælpold ✠ Pulfnoð ✠ ælsige ✠ Pulfhelm. |

✠ æðelferð minister ✠ ælfred minister ✠ ælfstan minister ✠ ælfheah minister ✠ ælfstan
 minister ✠ ælfric minister ✠ ælsige minister ✠ ælfstan minister ✠ [Pyn]sige minister
 | ✠ hún minister ✠ ælfhere minister ✠ ælfric minister ✠ Pulfred ✠ ælfhere ✠ ceolsige
 ✠ aðelpold ✠ cola ✠ ælfpine ✠ ordhelm ✠ eaduold ✠ æðered | ✠ ælfric ✠ ælfred ✠
 byrhtferð ✠ beorhtsige ✠ ufic ✠ osuulf ✠ ælsige ✠ æsculf ✠ ælfric ✠ ælfheah ✠
 aðelpold minister ✠ ælfstan minister ✠ æðeric minister. | ✠ ælfgar minister ✠ Pulfnoð
 ✠ Pulfisige minister ✠ ælfric ✠ æðelstan minister ✠ ælfric minister. Ceolstan minister
 ✠ ælfred minister ✠ ælfric minister ✠ æðered minister ✠ eadpold | ✠ eadulf ✠
 beorhtnoð ✠ Pulfnoð minister.

*Below this is written in a fourteenth century hand: Compositio facta per licenciam
 athelstani regis de cheselden. In the right lower corner is a sixteenth century signature:
 Johñ ffysshher. The (indenture) word CY RO GRAF FUM, is cut through on the
 lower margin.*

TRANSLATION.

In the name of the Lord. The brotherhood of the Monastery of the Holy Saviour
 in the City of Winchester where the bodies of the glorious kings Ælfred and
 Eaduueard lie buried With the consent and goodwill of Æðelstan the most glorious
 king of the Anglo Saxons and Danes, lend in loan to their thegn Ælfred 20 hydes In
 the place that is called Cyseldene and the same Ælfred has given to the aforesaid
 brotherhood 80 marks of red gold. Moreover and with the condition that in every
 year on the day of the death of the most glorious king Eaduueard he do bring to the
 aforesaid monastery 80 shillings of pure money. Therefore may this aforesaid land
 remain to Ælfred and his two heirs, so long as the payment on the loan is made on the
 beforenamed day. And if any of his heirs shall not pay on the aforesaid day he shall
 make amends with sixty pence in addition to the payment he makes. If the second
 time the beforenamed day be neglected he shall make amends with thirty shillings
 above the payment he makes. If still a third time he neglect it let him know that he
 shall be dismissed from the land. Unless he again acquire (it) from the brotherhood of
 the monastery of the Holy Saviour by a satisfactory and appeasing payment.

APPENDIX.

*Reprinted from "Freeman's Mythical and Romantic Elements in Early English History"
 ("Fortnightly Review," May, 1866).*

I will now take two well-known legends¹ in early English history and attempt to
 dissect them and to trace their several elements to their respective sources. In both
 cases we shall find a certain nucleus of truth, round which a whole tissue of romance
 has been woven.

¹ Only that portion relating to the Edwin legend is here reprinted.

In the year 933 Ætheling Eadwine, son of King Eadward the Elder, and brother of the reigning King Æthelstan, was drowned at sea. This simple entry is literally the whole history of the matter. This is all that we find in the contemporary Chronicles, and there is nothing about the entry to make us suspect any sort of foul play. We are at once reminded of the similar fate of a later Ætheling, William the son of Henry I., and there is nothing to make us think that the prince who was drowned in 933 came to his end in any other way than the prince who was drowned in 1120. Among later writers, Henry of Huntingdon, who so often preserves fragments of early tradition, records the drowning of Eadwine as a misfortune clouding the otherwise successful career of Æthelstan: "Adversâ percussus fortunâ, fratrem suum Edwinum, magni vigoris juvenem et bonae indolis, maris fluctibus flebiliter amisit." Not a hint is here given that Æthelstan had any hand in his death, but quite the contrary. But on turning to another writer of the twelfth century, Simeon of Durham, we are amazed to find a direct assertion that Eadwine was drowned by order of his brother: "Rex Æthelstanus jussit Edwinum fratrem suum submergi in mare." We are amazed at such a charge brought up suddenly after two hundred years against one of our noblest Kings, a prince with whose whole character such a crime seems specially inconsistent. Nothing stands out more conspicuously in the reign of "glorious Athelstan" than the care which, himself childless and probably unmarried, he took of his numerous brothers and sisters, and the harmony in which he always appears to act with them. On the field of Brunanburh the royal brothers, Æthelstan and Eadmund, appear side by side, almost like the Kastor and Polydeukês of Grecian legend. Can we believe such a tale of such a man? Yet Simeon, though not contemporary, is a grave and trustworthy writer, and we may be quite sure that he did not invent the calumny. It is a comfort to find that the simple explanation is that the good Simeon for once nodded, and mistook a bit of romance for a bit of history. Had we known no more about it than I have as yet stated we should have set down Simeon's entry as a serious counter-statement, and, if we reject it, we should have rejected it as *pseudo-historical*. But the garrulous pages of William of Malmesbury help us to the key. Simeon abridged, and in some sort *pragmatised*, a ballad of which William gives us the contents in full. I will translate the tale as William gives it.

"When King Eadward was dead, his son Ælfward, born of his lawful wife,¹ followed his father by a speedy death. Then, when the hopes of all were fixed upon Æthelstan, Ælfred alone, a man of great insolence, with his party, resisted secretly as much as he could, disdaining to be subject to a lord whom he had not chosen of his own will. But when he, as the King related above,² was discovered, and had ended his life, there were some who accused Eadwine, the King's brother, of treachery—a horrid and foul crime to disturb brotherly affection by hostile suggestions. Eadwine, though calling on his brother's faith, both in person and by messengers, and even denying the charge on oath, was driven into banishment. The insinuations of some men had so far prevailed over a mind occupied by many cares, that, forgetting the ties of kindred, he drove out a youth whom even strangers might have pitied, and that with an unheard-of kind of cruelty, for he was compelled, alone with his armour bearer, to embark in a boat, without oars or rowers, and moreover rotten with age. Fortune laboured for a

¹ This qualification alludes to the legend, which William had just before told, which represents Æthelstan as the natural son of Eadward by a shepherd's daughter. This again is a mere legend, which, with its accompaniment of dreams and marvels, doubtless made a very pretty story in some ballad.

² Namely, in a real or spurious charter of Æthelstan which William had quoted a little time before. According to this story, Ælfred was sent to Rome to deny his conspiracy on oath before the Pope. He swore, of course falsely, fell down before the altar of St. Peter's, and died on the third day.

long while to bring back the guiltless to the shore. But when at last, in the midst of the sea, the sails could not abide the fury of the wind, he, as a delicate youth and weary of life in such a case, sought death by a sudden plunge into the water. His armour bearer, with wiser mind, enduring to prolong his life, now evading the adverse waves, now rowing with his feet, brought the body of his master to land, namely, over the narrow sea from Dover to Witsand. Æthelstan, when his anger had cooled, was shocked at the deed in his calmer mood, and having undertaken a seven years' penance, avenged himself wrathfully on the accuser of his brother. He was the King's cup-bearer, and had, therefore, opportunities of effectually pressing any of his schemes. Therefore once, when on a solemn day he was handing wine to the King, slipping with one foot, he recovered himself with the other; then, seizing the occasion, he uttered a word fatal to himself, 'So brother helps brother.' When the King heard that, he commanded the traitor to be beheaded, oftentimes speaking aloud of the help which he should have had from his brother, if he had lived, and bitterly lamenting his death."

Such is William of Malmesbury's tale, on which he himself thus comments:—

"This story of the death of his brother, although it seems probable, I affirm with less confidence, because he showed a wonderful and affectionate care towards his other brothers, whom, when their father had left them as mere children, he brought up while young with every kindness, and when grown up made them partners in his kingdom. Of his sisters, I have already said to what greatness he promoted those among them whom his father had left unmarried and untochered."

The readers of Livy will remember the story of the stratagems of Sextus Tarquinius at Gabii, a tale made out of two stories, which are also found in Herodotus. The trick by which Sextus gains admission into Gabii comes from the same source as the trick by which Zôpyros gains admission into Babylon. The policy recommended to Sextus by his father's symbolical action is the same as the policy recommended to Periandros of Corinth by the like symbolical action of Thrasyboulos of Milêtos. Our present story of Eadwine is a compound story of the same class. It is made up of several current tales, which have had their blanks filled up with the names of Æthelstan, Eadwine and the cup-bearer, while any other names would have done just as well. A number of floating tales have gathered themselves, like barnacles on a plank, round the simple fact that Eadwine was drowned. The treacherous servant who falsely accuses his lord's wife, or son, or brother, is one of the stock characters of story-tellers in all time and places. He is always found out and punished when too late:

"Likewise he made the master-cook
In boiling lead to stand,
And made the simple scullion-boy
The heir of all his land."

This was the ending of a nursery tale¹ which delighted and horrified my own childhood, and the master-cook and Æthelstan's cup-bearer are only different forms of a single legendary sinner. But we may get more into detail than this. Stories of people exposed in boats, and being carried safely to some shore or other, are exceedingly common. To speak of no others, one is introduced into legendary English history in the century before Æthelstan. Lothebrook, a Dane of royal descent, is driven by a storm to the coast of East Anglia with only his hawk on his wrist. He is there murdered by Biorn, the huntsman of Saint Eadmund, King of the East Angles.

¹ It may be found in Percy's Reliques.

Eadmund exposes the murderer in an open boat like his victim. Biorn is carried to Denmark, as Lothebrok was to England, and there, of course telling the story his own way, he excites the sons of Lothebrok to vengeance against his own master. He thus leads to the Danish conquest of East Anglia, and to the martyrdom of Eadmund. It required a little invention to piece this story on to the fact that Eadwine was drowned; but this difficulty was got over by the introduction of the armour bearer. The latter part of the tale comes over again in the Norman legend of Earl Godwine, which also contains details somewhat similar to those of the death of Ælfred

The seven years' penance of Æthelstan again seems borrowed from the seven years' penance said, with better likelihood of truth, to have been imposed by Dunstan on Eadgar for the seduction of Wulfthryth.

We thus see what the elements of romance really are which have gathered round a very simple historical fact. I may add that chronology alone upsets the legend. The legend connects Eadwine's death with an opposition to Æthelstan's election to the crown. But Æthelstan was chosen King in 925, while Eadwine was not drowned till 933. A seven years' penance, again, dating from this last year, would reach to the end of Æthelstan's reign, and would take in his most important actions.

For my own part I hold, not only that the details of the exposure of Eadwine and of the punishment of the cup-bearer are altogether unhistorical, which I suppose few people will deny, but that there is no evidence at all to connect Æthelstan in any way with the death of his brother. But if anyone chooses to accept the statement of Simeon as historical, all that I have said will equally apply. The legendary details will have grown in exactly the same way round an historical kernel, just like the legendary details of the death of Godwine.

Bro. W. J. HUGHAN writes:—

I am very glad that Bro. Dring has turned his attention to the "Prince Edwin Legend," and all the more because his abilities and facilities admirably qualify him for that purpose.

It may be well to note that though the "Cooke MS." is not quite so old a document as the "Regius," its text may safely be dated as far back (or still farther) as the latter, and instead of one only of the more modern Scrolls representing that family we now have two: the "Henery Heade,"¹ of A.D. 1675, being also derived in part from that version, as well as the "William Watson MS.," of A.D. 1687, the junior not having been transcribed from the senior Roll.

The rehabilitation of the "Edwin Legend" has been considerably assisted by Bro. Dring's opportune discovery of a Charter preserved at Winchester College, which contains the signatures of *King Athelstan, Edwin*, and many other witnesses: so that any objections raised against the two Royal Brothers working together, as in the case of a Charter to the Masons, agreed to by the former and petitioned for by the latter, are entirely removed.

Although the "W. Watson" Scroll is not very explicit as to the particular legend, owing to "bad editing," its earlier relation, the "Henery Heade," is rather fuller, and accords more nearly with the "Cooke" text. There does not appear to be any explanation possible at present as to the error in the early MSS. of describing Edwin as the Son, instead of the Brother, of Athelstan, but the point is not of so much importance as the reinstatement of the actual "Edwin Legend."

¹The "Henery Heade MS.," by E. L. Hawkins, M.A., in *A.Q.C.*, xxi., 161-176.

Though Dr. Anderson never cast any doubt on Edwin's identification, he started in 1723 with describing him as "the youngest Son," and in 1738 as Brother of Athelstan, etc., evidently due to the MSS. he had come across in the fourth decade of that century. The subject is of great interest to many of us.

Bro. Canon HORSLEY proposed a vote of thanks to Bro. Dring for his paper, and referred to the early use of the word *speculative* as applied to Masonry in the "Cooke MS."

Bro. E. L. HAWKINS said:—

I rise to second the vote of thanks to Bro. Dring for his interesting but all too short paper, and with some diffidence to put forth a rival theory of my own.

If I rightly understand Bro. Dring, he wishes to show that Edwin, Athelstan's brother, is really the person who obtained from the King a Charter for the Masons, and he argues that he was incorrectly styled the King's son from a misunderstanding of the term "Cliton."

Now I quite agree that the Edwin intended in our old legend is really the brother of King Athelstan and not Edwin of Northumbria, which is supported by the statement of the Landsdowne MS. that he was made a Mason at Windsor, but I venture to suggest what I consider a simpler explanation of the origin of calling him the "King's son." It is this:—There are in Birch's "*Cartularium Saxonicum*" (ii., 496) two grants made by King Edmund, Athelstan's brother, in 941, of which the first mentions "*Eduuinus filius Edmundi regis*" as concurring in the grant, and the second has among its signatures "*Eduuinus filius regis*." This Edwin, son of Edmund, became king in 956.

It seems to me more probable that the error of calling the Edwin who obtained the Charter "the King's son" arose from confusion with this Edwin, who is thus described in these grants as "*filius regis*," than from a misapprehension of the word "Cliton."

Not only Anderson, but also the author of "*Multa Paucis*," asserts that Edwin was the King's brother; for we read in "*Multa Paucis*" (p. 54) "A.D. 925, Athelstan succeeded King of England, he appointed his brother Edwin Grand Master."

It is also interesting to note that according to Mabillon, the historian of the Benedictine Order, who published in 1703 "*Annales Ordinis S. Benedicti*," Edwin, Athelstan's brother, really escaped from his shipwreck, and became a Benedictine monk (3, 474). But this seems to rest on the authority of Mabillon alone.

With these few remarks, which I make to stimulate discussion as much as for any other purpose, I beg to second the vote of thanks to Bro. Dring for his paper.

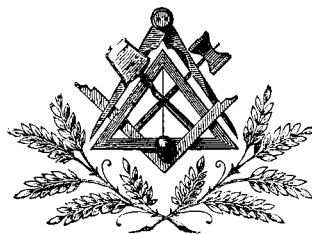
Comments were also offered by Bro. F. J. W. CROWE.

I am sorry there has been so little criticism of this paper, for I think the subject is one that should attract more attention than has hitherto been given to it. I am very grateful to Bro. Hughan for his kind remarks, and to Bro. Hawkins who has been to some little trouble in trying to throw further light on the subject, and I hope that

his unsuccess will not discourage others from trying to make similar attempts. Criticism of a paper does not end with the remarks made by the few brethren who may be present at its reading, and I hope that now the essay is printed some of the many capable members of the Correspondence Circle will forward their views on the subject to our Secretary. The *A.Q.C.* is always open for the ventilation and interchange of views.

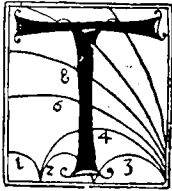
The only criticism I have to deal with is that of Bro. Hawkins, and I regret to say his suggestions have unfortunately no real foundation, for they are entirely due to a misprint in the Index to Birch's '*Cartularium Anglo Saxonicum*,' where the name 'Eduuius' is misprinted 'Eduuinus.' The grant he refers to is entitled by Birch, "Grant by King Eadmund and Eadred and Edwy to Christ Church Canterbury of lands at Twickenham co. Middlesex etc. A.D. 941," and the name Edwy is in the text of the charter written 'Eduuius,' and in the subscription 'Eduuius.' The similarity in the letters is sufficient excuse for the printer's error, but Bro. Hawkins must have been very hurried or he would not have fallen into the trap. It is curious that until the last fifty years most English historians miscalled Edwy, Edwin. The study of English charters, however, confirms the name of Edwy.

E. H. DRING.



NOTES CONCERNING THE MASONS' GUILD AND THE MARQUIS OF GRANBY LODGE OF FREEMASONS IN THE CITY OF DURHAM.

BY BRO. HARRY BROWN, I.S.O.



THE writer of the following Notes has had the privilege of inspecting the old minute books and records of both the above-named Societies. His object has not been to produce any connected history of either, but to state certain facts in the history of each which may prove of interest to the readers of the *A.Q.C.*, and tend to show the connection which may have existed between them.

MASONS' GUILD. Whatever may have been the origin of the Ancient Guilds, Fraternities, Fellowships, Companies, or Trades' Societies of the City of Durham, it is certain from their Charters that the object of their incorporation was the protection and security of the respective trades, the regulation of apprenticeships, and the provision for the mutual assistance of the brethren in times of sickness and distress.

From the days of the Norman Conquest onwards to A.D. 1835, when the Municipal Act abolished the exclusive privileges of the freemen, the temporal as well as the spiritual welfare of the inhabitants of the County Palatine of Durham was presided over by the Bishop. At the request of the members of the Trades' Companies, charters of incorporation were granted them by the Bishops from time to time. The Weavers were the first to be incorporated, and their charter dates back to the thirteenth century. The Masons are said to have been incorporated by Bishop Matthew Hutton, in 1594, under the designation of "Rough Masons, Wallers and Slaters." Bishop James granted a confirmation of their Bye Laws and Ordinances on January 21st, 1609, in which they were styled "Rough Masons, Wallers, Slaters, Paviers, Tylers and Plaisterers." Bishop Morton gave them a new charter on April 16th, 1638, designating them "The Company, Societie & fellowship of free masons rough masons wallers slaytors Paviers Plaisterers & Bricklayers." A photograph of this very interesting charter is appended, together with a transcript kindly made for me by Bro. W. H. Rylands. Thomas Morton was Bishop of Durham from 1632 to 1659.

These operatives and duly recognised members of the Guilds became freemen of the City, and were endowed with many liberties and privileges and entrusted with important offices. The oldest sons of freemen were admitted as freemen at the age of twenty-one, as also were the apprentices on the completion of their indentures and the payment of certain fees. Their apprenticeship was for seven years as a rule. Honorary members of the Guilds were also admitted on payment of a comparatively large fee.

In the seventeenth, eighteenth, and early part of the nineteenth centuries the privilege of being a freeman was considered an honourable distinction, in much the same way as membership of a London Livery Company is now. Consequently a very large proportion of the nobility and gentry of the county were members of one or other of

the Trades Societies, some by heritage, some by servitude, and their sons became apprentices. In the latter case it is not supposed that the conditions of service were very exacting. A few instances will serve to illustrate.

Nathaniel, son of John Calverley of Haswell, *Gent.* was made an apprentice.

Nemyas Pilkington, son to Leonard Pilkington, D.D., one of the Prebendaries, was made an apprentice to William Hall, *Woolen Draper.*

John Tempest, son of Thomas Tempest, *Gent.* apprentice to John Lambton, *Gent and Woolen Draper.* (The Drapers' and Taylors' Company and the Mercers' Company appear to have had the largest number of honorary freemen).

August 27th, 1781.

His Grace Hugh Percy, Duke of Northumberland, is this day admitted a Freeman of the City of Durham into the Company of Butchers in the said City, being intitled thereto by Patrimony.

November 22nd, 1782.

Hugh, Earl Percy, Baron Percy, Lucy, Poynings, Fitzhaine, Brian and Latimer, is this day admitted a freeman into the Company of Butchers and Fleshers in the City of Durham, being intitled thereto by Patrimony.

October 7th, 1807.

The R^t Hon^{ble} Hugh Percy (commonly called Earl Percy), eldest son and Heir Apparent of the Most Noble Hugh, Duke of Northumberland, is this day admitted a Freeman into the Company of Butchers of and belonging to the City of Durham.

Three of our Provincial Grand Masters of Durham were free of the Blacksmiths' Company, as the following extracts from the Admission Book of that Company show.

August 4th, 1813.

John George Lambton, eldest son of William Henry Lambton, hath this day come and demanded his freedom in the Company of Smiths of and belonging to the City of Durham, which was accordingly granted.

WILLIAM WILKINSON,
Warden.

June 8th 1826.

John Fawcett, eldest son of the Rev. John Fawcett, free of the Company of Smiths belonging to the City of Durham, came this day and demanded the freedom of the said Company, which was accordingly granted.

GEORGE CALDCLEUGH,
Warden.

William Henry Lambton, M.P., was Provincial Grand Master of Durham from 1788 to 1797, and John George Lambton, his son, was the first Earl of Durham. He was Provincial Grand Master of Durham from 1818 to 1840. He was also Deputy Grand Master and afterwards Pro Grand Master. John Fawcett ruled the Province from 1848 to 1880.

They were not assiduous freemen, for year by year they were fined 10s. for absence from the Quarterly Guild Meetings in the Guildhall, and neglect of duty.

In the Warden's Book of the Masons' Guild, under the date September 30th, 1780, the following entry is made.

Received of John Robson, George Wood and George Robson, Gentlemen, for their admittance	...	...	£12 0 0
	Walker	£4.	

1780. November 30th, Robert Hopper	...	£5.
------------------------------------	-----	-----

The ordinary fee at that time was 13s. 4½d.

These appear to be the only entries of this nature recorded in the Wardens' Books of this Society.

Originally there were sixteen Companies incorporated, and in the year 1772 there were 1150 freemen, of whom 104 belonged to the Masons' Guild. Since the year 1835 the membership of these Societies has considerably decreased. There are now only fourteen freemen in the Masons' Guild, and the total number of freemen residing in the City is 189. Five of the Companies have ceased to exist, and the average membership of five of the remaining Guilds is only 28.

By the terms of the Charter the Masons met quarterly, and if any were absent, they were fined. The Head Meeting was on St. Andrew the Apostle's Day (November 30th), when the outgoing Chief Warden submitted his accounts, the Wardens, Stewards and Searchers were elected, and new bye-laws (if any) passed by a majority of the brethren present. After being signed (or marked) by the members they were presented to the Bishop, and, if approved by him, they had the same binding force as the clauses of the Charter. Every freeman, on his admission, signed the Orders or bye-laws or made his mark. As time went on new bye-laws altered the complexion of the Guild. Additional duties were imposed, such as assembling at stated times during the year for the purpose of dining together, the wives being *warned* to be present as well; attending free breakfasts provided by the apprentices when they were time-expired; attending weddings and funerals, etc. The contributions to the dinners from the Guild Funds on these occasions formed large items in the Wardens' Accounts. Samples of these bye-laws and a photograph of one of the pages of the Orders book are appended. In them it will be noted that the fines which originally were to be paid to the Bishop are ordered to be paid to the Mayor—the rights and privileges of the Bishop, in regard to the City, having been sold to the Corporation for £200, by order of the Parliamentary Commissioners, in the time of Oliver Cromwell.

The books belonging to the Masons' Guild are the Wardens' Account Books, the books containing the Orders or Bye-Laws signed by the members, and those containing the signatures of the brethren on their admission. The oldest book is one of the Warden's Books, and dates back to 1608. Photographs of two of its pages are appended. The Warden's Book now in use was begun in 1776.

There are some curious and amusing items in the accounts, *e.g.*,

	s.	d.
Warning the wives to supper	2	0
Painting St. Andrew	£1 11	6
Paid to the Waites	5	0

The Waites or Musicians and Singers appear to have attended all the quarterly meetings and entertainments, and were paid 5s. for their services.

The signatures show some peculiar caligraphy, and the marks made instead of names are plentiful. The marks used were either the usual cross or a rude imitation of one of the initial letters of the name of the Mason.

In pre-reformation times the Trades Companies met on Corpus Christi Day, marched in procession with their banners to the Cathedral, and spent the rest of the day in sports and pastimes. Since then they have occasionally marched in procession to one of the Churches, for a special service and sermon, and have engaged in May Day festivities, but these customs and observances have fallen into desuetude.

There is a general consensus of opinion amongst Freemasons that our Constitutions, Rites and Ceremonies, are founded upon and to a certain extent derived from the Ancient Guilds. Nothing, unfortunately, has been discovered here which will tend to strengthen this supposition. In a close inspection of the books and documents of the Masons' Guild, as well as those of the Weavers' Guild, the Goldsmiths' Guild, and the Guild of the Smiths, no trace can be found of any allusion to any kind of initiation or degree, or that the Ancient Charges were ever read to apprentices. The Guilds met at the Guildhall, in compliance with the regulations of their Charters (which are all very similar) four times a year, for the purpose of binding boy apprentices by indenture, swearing in freemen before the Mayor and one or more Aldermen, and making bye-laws, if necessary, as is done at the present time. The meetings are ordinary meetings, and, as the membership is now so small, the only officer elected at the Annual Head-meeting is a Warden to take charge of the books and plate.

MARQUIS OF GRANBY LODGE No. 124. In 1738, exactly a hundred years after the incorporation of the Guild of Operative Masons, a Lodge of Freemasons was held at one of the Inns in the City of Durham, and a brother was admitted. His name was Thomas Craggs. The large Minute Book containing the earliest records of the Lodge begins with a List of Members, and the seventeenth name on this list is that of Thomas Craggs, the first admitted Brother. So we infer that the other sixteen were his seniors, and we presume they belonged to the Lodge when he was admitted, and possibly were the Founders of the Lodge. The names of the brethren subsequently admitted were added to the list on their admission and numbered consecutively. The names of the brethren present at each meeting of the Lodge were not habitually recorded until the year 1763. There is nothing in this Minute Book to indicate definitely when the Lodge was first formed, who was instrumental in forming it, or by what authority it was formed.

By comparing this Minute Book with the books of the Masons' Guild and comparing the signatures to the bye-laws in the books of the two Societies, it is seen that *five* of the first sixteen brethren of the Marquis of Granby Lodge were also members of the Masons' Guild. The remainder of the sixteen might have been *operatives* belonging to the other Trade Societies. In fact, on the comparison of the signatures in the Lodge Minute Book with those of the Weaver's Guild and the Goldsmiths' Guild of the same period, it is seen that *two* of the Weavers were members of the Lodge as were also *three* of the Goldsmiths. Further corroboration of this is obtained from the minute of June 6th, 1744, when the Festival of St. John in Summer had to be postponed as "several of the Brethren of this Lodge are engaged at the Trades' Meetings held in the City."

From the early meagre entries in the Minute Book we cannot glean what the ceremony of initiation (if any) was like, nor do we know what rules and regulations were framed by our brethren one hundred and seventy years ago. There were some rules, undoubtedly, for we read of fines being inflicted. The first set of bye-laws which are written in the Minute Book and signed by the brethren were drawn up in 1767. They were in many respects like those of the Guild. They were signed by the members in the same way as those of the Guild, as a token of acquiescence; misdemeanours were

punishable by fines; and fines for absences were levied in the same way as those by the operatives. The Feast of St. Andrew the Apostle was kept by the Operative Masons as an annual festival. It was also kept by the Freemasons, but that of St. John in Winter was afterwards substituted and kept in addition to that of St. John in Summer.

That 'Masonry is a Progressive Science' may be inferred from a perusal of the early Minutes of the Lodge. The form of words used by the Secretary in the first minute was constantly employed for several years afterwards. The minute runs thus:—

On June 24th, 1738 "At a Lodge of Free and Accepted Masons held at Bro. John Horseman's, Thomas Craggs was admitted a Brother." In 1746 the terms "initiated" and "Entered apprentice" were occasionally used. In 1748 the officer hitherto known as the "Sword-bearer" was designated the "Tyler," but the change did not come into general use until a few years after. November 16th, 1752, is the date of the following minute, "A Lodge was held *att* the same place and afterward was form'd into a *Lodge of Masters*. *Vide* the Masters' book." On September 8th, 1763, a *Warrant of Constitution* was granted to the Lodge. The term "degrees" is mentioned for the first time on February 20th, 1764. "Brother John Langhorn was *past* the two first degrees of a Mason." In May, 1765, "Brother Thomas Price was past fellow-craft" and on December 3rd, 1765, "Brother Highinton, Brother Willson was rais'd Master" (*sic*).

Between the years 1773 and 1777 seven brethren were advanced to the Mark Degree and during the same period three Lodges of the Order of Herodim were held and brethren *raised*. In 1783 several brethren were exalted to the Royal Arch Degree, and subsequently formed themselves into a Chapter.

On July 1st, 1788, "Brother G. Nicholson obliged the brethren with the Entered Apprentice Lecture." On October 3rd, 1788, "The R.W.M. obliged the Brethren with the Master's Lecture," and on December 1st, 1789, "Brother Stott gave the Fellow Craft Lecture."

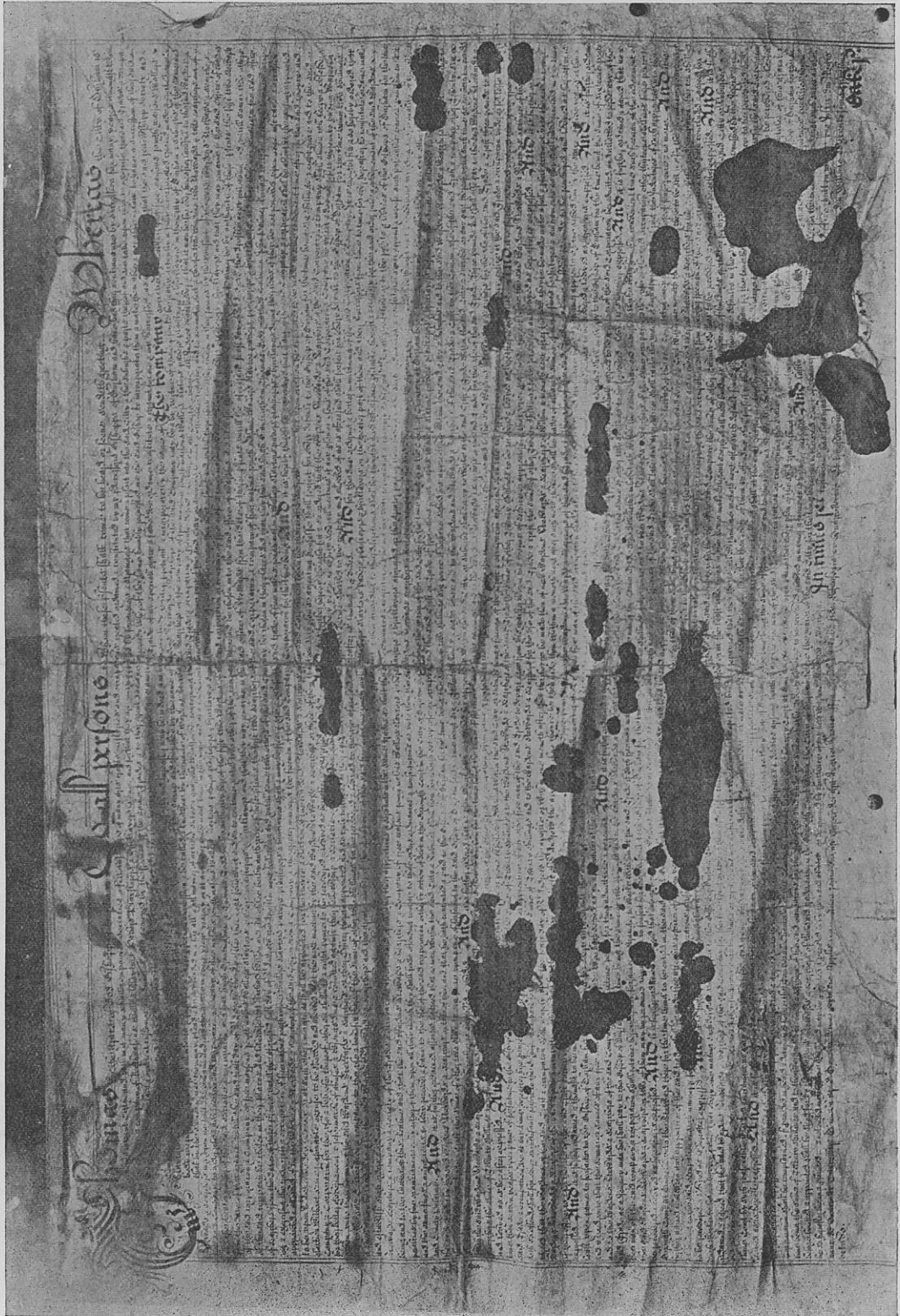
These Lectures were frequently given in subsequent years.

The obvious conclusion that one draws on reading the last two or three paragraphs is that during the first half-century of the Lodge's existence there was considerable development; higher ideals of Freemasonry were attained, and much improvement in the management of the Lodge and in conferring the degrees was manifested.

TRANSCRIPT OF CHARTER GRANTED TO THE MASONS' GUILD OF DURHAM, 16TH APRIL, 1638.

Thomas by the grace of God Bishop of Durham **To all persons** to Whom these p'fents shall come to be heard or feene sendeth greeting **Whereas** the Citty of Durham is | a very auncient Citty and hath in it many sev'all companyes societies & fellowships of many arts crafts misteries and occupacons created ordained and constituted by my p'decessors Bishoppes of Durham and haue had their continuance by succeßion for many yeares amongst Whom | the societie & company of Roughmaçons Wallers Slaytors Pavers Playfiterers & Bricklayers is one, and for that they are much oppressed by forraigners & straingers that come & resort into the said Citty & the

suburbs & parte thereof and doe take vpon them to exercise the said trades & occupa- |
 [Cons] contrary to the law & auncient customes & ordinances vsed & enioyed by the
 freemen of the saide Traides & to their great damage for remedy whereof they haue
 humbly requested me the said Bisshop to incorporate them & make them able & capable
 in fact [?] to haue a succeffion of their said | Traide and occupaçon within the said
 Citty & suburbs thereof **And therefore** for the better governement of the same auncient
 Traide of my speciall grace & favo^r doe ordaine constitute & graunt for me & my
 Successor^s as much as in me is that the said fellowship society and | Company of
 Roughmaçons Wallers Slaytors Pavers plaisterers & Bricklayers be from henceforth
 and hereafter may be in deed & in name one body politiq ppetuall & incorporate by the
 name of **The company** societie & fellowship of free maçons rough masons wallers |
 Slaytors Pavers Plaisterers & Bricklayers within the Citty of Durham & the suburbs
 of the same and that they by the name of Wardens Stewards & searchers of the said
 Company may be & by vertue of these p^resents be really actually & fully incorporated
 created made & erected one | body corporate & politiq to all intents & purposes & haue
 ppetuall succeffion & be called & knowne by the name of Wardens Stewards &
 Searchers of the company of free masons rough masons wallers Slators Pavers
 plaisterers & bricklayers in the Citty of Durham & suburbs of the same and | that by
 the same name they may plead & be empleaded in & for all & all manner of actions
 sutes & quarrells whatsoever concerning the said Trade & occupation & p^recute defend
 & answere in all Courts & before all Judges whatsoever & that it may be for ever
 hereafter lawfull to the said Wardens | Stewards & searchers in & vpon the feast day
 of Saint Andrew the Apostle in every yeare yearly or at any other convenient time in
 the yeare and at a convenient place within some part of the said Citty or Suburbs to
 meet & assemble together and to nominate elect & chooße two Wardens two Stewards
 & two searchers out of | the said Company to order rule & governe the said corporation
 & company of ffree masons rough maçons Wallers Slaytors pavers plaisterers & brick-
 layers during the tearme of one whole yeare then next ensuing and vntill there shall be
 other chofen in their roomes by the consent of the said Wardens Stewards &
 searchers | and the greater number of the said societie & corporaçon and that hugh
 Brantingham & Thomas Todd be by authority hereof the first two Wardens of the said
 corporaçon or company of ffree masons rough maçons wallers Slaytors pavers, plaisterers
 & bricklayers, and that they may remaine in the said Offices of Wardens | from the date
 of this graunt vntill the said feast day of St. Andrew the Apostle then next following and
 so to continue vntill two other of the company aforesaid be chofen into the said office of
 wardens And likewise that mathew Coltman & John Palmer be by authority of these
 p^resents the first two Stewards | of the said corporaçon & Company of free mayçons
 rough maçons Wallers slaytors pavers plaisterers & bricklayers and that they may
 remayne in the said office of Stewards from the date of these p^resents vntill the aforesaid
 feast day of St. Andrew the Apostle next following and vntill some two others | of the
 said company be chofen in their places And likewise that Richard Wilton and Ralph
 lee be by authority of these p^resents the first two searchers of the said Corporaçon &
 company of free maçons rough maçons Wallers Slaytor[s] pavers plaisterers & brick-
 layers, and That they may remaine in the said office | of Searchers from the date of
 these p^resents vntill the aforesaid feast day of St. Andrew the Apostle next following and
 vntill some two others of the said Company be chofen in their places And that they the
 said hugh Brantingham Thomas Todd mathew Coltman John Palmer Richard wilton
 and Raph lee now occupy | ing & exercising the trade craft & occupation of free maçons
 rough maçons wallers slaytors pavers plaisterers & bricklayers shall & may be free &



CHARTER GRANTED TO THE MASONS' GUILD OF DURHAM, IN 1638.

vfe & ex'cise the said trade of free maſons rough maſons wallers ſlaytors pavers
 plaſterers & bricklayers during their lives if they be not removed vpon ſome iuſt cauſe
 & occaſion | approoved & allowed of by the wardens & ſtewards & ſearchers of the ſaid
 Corporaçon & Company & the greater number of the freemen of the ſaid Company &
 Corporaçon for the time being **And** it is hereby thought fitt & ſo ordered that if any
 of the ſaid Company & Corporaçon ſhall be abſent at the meeting appointed | to be
 vpon S^t Andrewes day yearely or at ſuch other time after as ſhall be appointed for the
 choyce & election of the wardens & ſtewards & ſearchers of the ſaid Corporaçon when
 the choice at S^t Andrew [blank space] but vpon occaſion be appointed to be made at
 ſome convenient time after for the ſaid choyce and | election without ſome reaſonable
 excuſe to be ſhewed and allowed of at the next meeting by the ſaid Wardens Stewards
 & ſearchers or three of them that then ſuch pſon ſo abſenting himſelf ſhall forfeit for
 every default to the Biſhop of Durham for the time being ſix ſhillings & eight pence
 and to the ſaid | Company & Corporaçon for the vſe & behoofe thereof other ſix ſhillings
 & eight pence to be recovered & levyed as hereafter is expreſſed & prvided. **And** it is
 further hereby thought fitt & ſo ordered that the Wardens Stewards & Searchers of
 the ſaid Corporaçon & Company ſhall ſummon call keepe & obſerve | for the better
 government & reformaçon of abuſes & wrongs done & comitted againſt their fellowſhip
 & ſocietie or among themſelves foure ſeverall meetings in every yeare at which ſeverall
 meetings if any pſon of the ſaid Corporaçon & Company be abſent & doe not reſort
 thereunto having warneing | given vnto them by any of the ſaid Wardens Stewards &
 ſearchers or their Officer thereto appointed and ſo truly testified at their ſaid meetings
 and no ſufficient excuſe ſhewed to the contrary and allowed of as aforeſaid ſhall forfeit
 for every default to the Biſhop of Durham for the time being two ſhillings | and to the
 ſaid Corporaçon & company to the vſe & benefitt thereof the ſumme of other two
 ſhillings to be recovered and levyed to the vſe aforeſaid as hereafter is limited and
 prvided. **And** for the due ordering & better maintaining of the ſaid Corporaçon &
 company It is thought fitt & ſo hereby ordered that | it ſhall & may be lawfull
 to & for the ſaid Wardens Stewards & ſearchers and the greate[r] number of the
 Company of the ſaid free mayſons rough maſons, wallers ſlaytors pavers plaſterers
 & bricklayers or the greater part of them and ſucceſſors from time to time for ever
 hereafter to conſtitute ordaine make | and eſtabliſh ſuch orders & ordinances &
 conſtituçons which to the ſaid Wardens Stewards & Searchers of the company & ſociety
 aforeſaid or the greater part of them according to their diſcretions ſhall be
 thought good whoſome pfitable honeſt & neceſſary for the good order rules &
 government of the ſaid Wardens | Stewards Searchers & company and ſociety of
 the Trades & occupaçons aforeſaid and of all other their apprentices & ſervants in
 the ſame trades ſo that the ſaid ordinances & conſtituçons be not any way
 repugnant & contrary to his Ma^{ties} Royall P^rogative or to the rights & lib^ties of the
 Biſhops of Durham for the time | being and to the lawes of this Realme and that the
 ſaid Wardens Stewards & Searchers & company of free maſons rough maſons wallers
 ſlaytors pavers plaſter[er]s & bricklayers aforeſaid or the greater part of them having
 made ſuch ordinances & conſtituçons may appoint & impoſe ſuch reaſonable paines
 puniſhments & | penalties by fine or am^ciaments or by either of them upon all theſe
 which they ſhall find offending contrary to thoſe orders ordinances & conſtituçons as
 vnto them the ſaid Wardens Stewards Searchers & ſociety & company of the ſaid
 Corporation or the greater part ſhall be thought meet & convenient according to the
 quality of the offences | and the ſame fine & am^ciaments to lēvy receive & haue to
 the vſe of the ſaid corporaçon either by action of debt in the Borough Court in the

Citty of Durham held before the maior of the said Citty for the time being or in the Court of Chancery at Durham before the Temporall Chancellor there or in any other the Courts within the | said County Palatine. **And** it is further ordained assented & agreed that no man within the said Citty & Suburbs shall from henceforth set vp vie or occupy at his owne hand the said Craft or Trade of free maçons rough maçons wallers slators pavers plaisters & bricklayers before he be admitted & allowed to be an able workman of | the said Trade by the said Wardens Stewards & Searchers or two of them and that he hath contented & paid to the Bisshop of Durham for the time being the sum of two shillings sixpence if he haue served his apprenticeship within the said Citty & Suburbs and to the said Wardens Stewards & Searchers for the time being to | the vse of the said Trade & Craft the sūme of other two shillings sixpence vpon paine of forfeiting to the said Bisshop of Durham for the time being six & twenty shillings & eight pence and to the Wardens and Stewards & Searchers of the said Trade & Craft to the Coñmon vse of the said Craft & Company other Twenty six | shillings eightpence to be recovered & levyd as hereafter is expressed & pvided. **And** it is further ordered that no pson which hath not served his apprenticeship within the said Citty or Suburbs shall set up to worke at the said Craft & Trade within the said Citty & Suburbs or any part thereof vntill such time as he hath compounded | with the said Wardens Stewards & searchers of the said Trade and hath paid & satisfiied vnto the Bisshop of Durham for the time being the sūme of ffortie shillings for his agrement and to the Wardens Stewards & searchers of the said Trade for the vse of the said Trade three pounds And shall also pay to the said Wardens Stewards & | searchers the sūme of Twenty shillings to be by them distributed for the reliefe of the poore decayed brethren of the same Trade and occupation vpon paine of forfeiture to the Bisshop of Durham for the time being fforty shillings and to the said Wardens Stewards & searchers for the vse of the said Trade & Craft three pounds to be recove'd | and levyed as is hereafter expresseid. **And** it is further ordained and thought fitt that no pson or psons whosoever dwelling within the said Citty or suburbs being a freeman of the Craft & occupaçon aforefaid shall take an apprentice to be bound to serve him as an apprentice at the said Trade & occupaçon vnder or for lesler tearme & | time then seaven yeares vpon paine of forfeiture to the Bisshop of Durham for the time being the sūme of Twenty shillings & to the Wardens Stewards & searchers of the same Trade the sūme of other Twenty shillings to be recovered & levyed as hereafter is expresseid **And** it is further ordained & agreed that if any free man of the | said Trade & occupation doe at any time hereafter hire pcure couñsell or piwade the servant or apprentice of any other free man of the said Trade to depart & goe from his Maister within his tearme of service or apprenticeship that vpon pofe made thereof before the said Wardens Stewards & Searchers or three of them, he that | doth so offend shall for every such a fault forfeit to the Bisshop of Durham for the time being the sūme of Twenty shillings and to the Wardens Stewards and searchers for the vse of the said Trade & craft the sūme of other Twenty shillings to be recovered & levyed as hereafter is expresseid. **And** it is further ordained & | agreed that the Wardens of the said Craft & occupaçon shall yearely vpon the feast day of St. Andrew the apoitle or within one moneth after if [?] the choyce be made then of new Wardens Stewards & searchers or within a moneth next after the new choyce be made make a full & pfect accompt vnto the new in coming | Wardens Stewards & searchers of the said Trade & occupation which shall be chosen at the said feast of St. Andrew the apoitle or if no choyce be then made then within a moneth next after such new choyce shall be made of all such sūmes of money fines forfeitures and am'ciaments as they shall have received in the time | of their

office to & for the vse of the said Craft & occupaçon vpon paine to forfeit to every default to the Bishop of Durham the sume of Three pounds and to the Wardens Stewards & searchers of the said Trade to the vse of the said Trade the sume of ffive pounds to be recovered & levyed as hereafter is | expresse^d **And** it is further ordained & thought to be most convenient, and it is assented and agreed vnto by the most part of the said trade & occupation that no free man of the said occupaçon shall take into his service a second apprentice before his former apprentice haue served him by the space of ffive yeares at the | least vpon paine to forfeite to the Bishop of Durham for the time being for every such default the sume of Twenty shillings and to the Wardens Stewards & searchers of the said Trade to & for the vse there of the sume of ffortie shillings to be recovered & levyed as hereafter is expresse^d. **And** it is further ordained | and agreed vnto that the sonne or sonnes of any free man of the said Trade who hath served as an apprentice at the same trade by the space of seaven yeares shall & may have their fredome and be made free of the same trade and shall onely pay to the Bishop of Durham for the time being the sume of sixteen pence | and to the Wardens Stewards & searchers of the said Company other sixtene pence for their admittance and agreement. **And** it is further ordained & agreed vnto that if any p^{er}son after he hath served his apprentifhip and before he hath agreed to be free man of the said Corporaçon be admitted and allowed to serve any of the | said Trade as a Journey man he shall pay to the Bishop of Durham for the time being the sume of two shillings and to the Wardens Stewards & searchers of the same Trade to the vse of the said Trade the sume of other two shillings to be recovered & levyed as is hereafter expresse^d. **And** it is further ordained & agreed that no | free man of the said Company & corporaçon shall retaine hereafter any forrainer or any stranger to worke with him at the said Trade if such free man may retaine & hire a free man of the same Trade who dwelleth & inhabiteth within the same Citty & suburbs to worke with him if in convenient time such freeman at the iudgement of | the said Wardens Stewards & searchers or two of them may be retained upon paine to forfeit for every a fault to the Bishop of Durham for the time being thirteene shillings foure pence and to the Wardens Stewards & searchers of the same occupaçon to the vse of the said occupaçon other thirteene shillings foure pence to | be recovered and levyed as hereafter is expresse^d. **And** it is further ordained & agreed that one or more of the Wardens Stewards or searchers shall within one moneth next after any freeman of the said Trade shall take any apprentice shall cause the Maister of such apprentice to bring the Indentures of such apprentice into the | Borough Court at Dunelm^e vnto the Steward there for the time being to be entred in the said Court Bookes that it may appeare afterwards how long the said apprentice hath served when he shall come to be made free the Steward of the said Court taking onely for the entry thereof foure pence & no more. **And** it is | further agreed that when any apprentice of the said trade shall be made free after his service of seaven yeares at the least the said Wardens Stewards & searchers or two of them shall bring such apprentice so made free into the said Borough Court within one moneth then next after there to be sworne for the p^{er}formance of such orders | that belong to the said occupation in such manner & forme as in like Companies & corporaçons is vsuall vpon paine that every p^{er}son so made free making a fault therein shall forfeit to the Bishop of Durham for the time being ten shillings and to the said Wardens Stewards & searchers for the vse of the said occupaçon other ten shillings | to be recovered & levyed as is hereafter expresse^d. **And** it is further ordained & agreed that if a free man of the said trade shall by any pratise or indirect meanes goe about to take any worke or bargaine for or concerning the said occupation out & from

any other freeman of the said occupaçon who hath concluded & agreed for | such worke to be made vpon paine that every one making such default shall forfeit to the Bifhop of Durham Twenty shillings and to the Wardens Stewards & searchers of the said Company for the vfe of the said Company the suñe of other Twenty shillings to be recovered & leyed as is hereafter expressed **And** it is further | ordained & agreed the said Wardens Stewards & searchers of the said Company for the time being or two of them shall from time to time as occaſion shall ſerve or at the leaſt two times in the yeare make diligent ſearch of all new buildings & reparaçons of buildings erected or repayred within the ſaid Citty or Suburbes | [*erasure of about 14 words made at the time the document was written*] and if they finde any ſuch buildings or reparaçons not ſufficiently & workemanlike erected builded or repayred that then they ſhall within one moneth next after ſuch default found p'ient the ſame defaults in the ſaid Borough Court to be puniſhed by the Jurors of the | ſame Court by ſuch reaſonable fine and am'ciament as ſuch offence ſhall deſerve and if ſuch Wardens & ſearchers make default therein and doe not make ſuch diligent ſearch as is requiſite that then every of them ſo offending ſhall forfeit to the Bifhop of Durham for the time being ſix ſhillings eight pence to be recovered and | leyed as is hereafter expreſſed. **And** it is further ordained and agreed vnto that every free man of the ſaid occupation who taketh any apprentice ſhall take him by Indenture according to law and ſhall at the next quarter meeting bring in the ſaid Indenture to be entred in the booke of the orders for the ſaid Corporaçon | that it may afterwards appeare how long he hath ſerved in the ſaid trade when he ſhall come to be made free vpon paine to forfeit to the Bifhop of Durham for the time being the ſuñe of Ten ſhillings and to the Wardens Stewards & Searchers of the ſaid trade & occupation the ſuñe of other Ten ſhillings to be recovered & leyed | as hereafter is expreſſed. **And** it is alſo further ordained contented & agreed vnto that all & all manner of controverſies differences & debates ariſeing between any the freemen of the ſaid trade & occupation or concerning the ſtate & government thereof or by any p'ions offending againſt the contents & articles of this graunt & | Corporaçon ſhall be complayned of pceded in heard & aſcertained before the Temporall Chancellor of this County for the time being in the Chancery Court at Durham [*old erasure*] vpon paine that every p'ion of the ſaid trade ſuing one another in any other Court without this County to forfeit to the Bifhop of Durham for the | time being the ſuñe of Twenty ſhillings and to the Wardens Stewards & ſerchers of the ſaid occupaçons for the vfe of the ſaid trade the ſuñe of other Twenty ſhillings to be recovered & leyed in manuer & forme as is hereafter expreſſed **And** laſtly it is ordained contented & agreed that all the fines forfeitures & penalties herein | before limitted & appointed ſhall be ſued for the Wardens Stewards & ſearchers of the ſaid trade either in the Borough Court within the Citty of Durham before the Maior of the ſaid Citty for the time being or in the ſaid Court of Chancery before the temporall Chancellor for the time being and that ſuch ſutes as ſhall | be ſo hereafter begun & p'ecuted, & not ended in their time ſhall and may be p'ſented pceded in by them and abated or determined by the choice of any new Wardens Stewards & Searchers **In cuius rei** testimoniũ has l'ras n'ras fieri fecimus. Patentes. **Teste** Ric'o hutton milite vno Juſtic' dni Regis | nunc de Banco ac Cancellar' Dunelm' apud Dunelm̃ decimo ſexto die Aprilis Anno regni dni n'ſt Caroli dei grã Anglie

In the month of December the sum of
 five hundred and thirty pounds was
 received of the several houses of the
 city of Durham for the year ending
 the first day of January next
 as follows

Received of the several houses of the
 city of Durham for the year ending
 the first day of January next
 the sum of five hundred and thirty
 pounds as follows
 Received of the several houses of the
 city of Durham for the year ending
 the first day of January next
 the sum of five hundred and thirty
 pounds as follows
 Received of the several houses of the
 city of Durham for the year ending
 the first day of January next
 the sum of five hundred and thirty
 pounds as follows
 Received of the several houses of the
 city of Durham for the year ending
 the first day of January next
 the sum of five hundred and thirty
 pounds as follows

£ 530 0 0

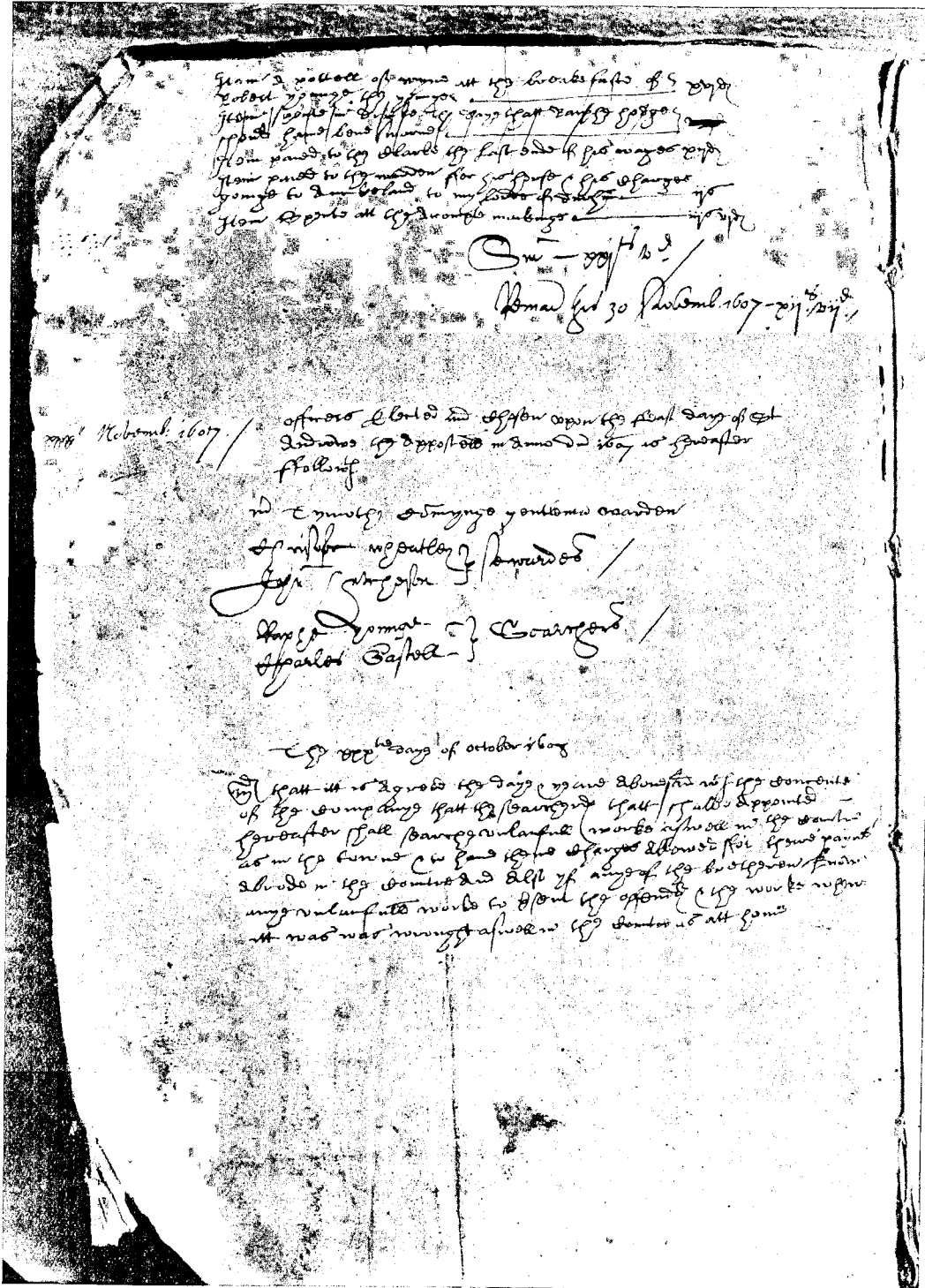
Expenses as follows

Paid for the charter of the city of Durham
 the sum of five hundred pounds
 Paid for the charter of the city of Durham
 the sum of five hundred pounds
 Paid for the charter of the city of Durham
 the sum of five hundred pounds
 Paid for the charter of the city of Durham
 the sum of five hundred pounds
 Paid for the charter of the city of Durham
 the sum of five hundred pounds
 Paid for the charter of the city of Durham
 the sum of five hundred pounds

Lmmt. J. Compt.
 Warden

1677
 1608

Sir John...
 Warden...
 of Durham...



Scocie ffra hibernie Regis fidei defenſoris &c. Quarto decimo Et tranſlaçonis ſire in
Ep'atum Dunelm Anno ſexto Annoq; dñi millimo ſexcentefimo triceſimo | octavo.

Baker.

Tho

Dureſme

[endorsed] Irrotulat in dorſo rot^{lor}'
claūs cancell Dūnelm
die & Anno infra ſcript
p Baker

BYE LAWS OF THE MASONS' GUILD OF DURHAM.

Certain Orders Anciently made and now continued, condeſcended Concluded and Agreed upon the Thirtieth Day of November in the Year of our Lord One Thousand Six hundred and Fifty ſeven by and with the mutual Aſſent and Conſent of us whoſe names are here Subſcribed ffreemen of the ffellowſhip and Society of Free Maſons, Rough Maſons Wallers Slaters Paviers Plaisters and Bricklayers within the City of Durham and Suburbs of the ſame to be from henceforth perpetually Obſerved and Daily kept of us and our Succeſſors : Rowland Lowſon, Thomas Todd, Richard Hutchinson, John Adamſon, Robert Lambe, Chriſtopher Wilkinſon, Robert Armſtrong, William Taylor, Chriſtopher Scurroe, Ralph Lee, Hugh Dodds, Henry Young, Thomas Phillipſon, William Simpson, Cuthbert Liddle, John Richardson, Michael Thompson, John Rowell, John Taylor, Anthony Walker, William Ridley, Nicholas Coltman, Nicholas Todd, George Rowell, Thomas Hyends, Miles Shepherdſon, James Fairliſ, Matthew Todd, Hugh Dixon, Robert Simpson, Ralph Birkhead, Gilbert Watſon, William Rowell, Francis Hunter, Thomas Wade, Robert Adamſon, John Thompson, Thomas Butteris, James Rowell, Robert Wall, John Palmer, John Emereſon, John Dodds, John Younger, Nicholas Palmer, Thomas Smith.

- 1st Imprimis, it is Agreed that no Brother of the ſaid Fellowship which ſhall be lawfully Elected and choſen to be Warden or Steward or any other Office of the ſaid Company ſhall reſuſe to execute the ſaid Office according to the Election upon pain of fforfeiture to the Mayor of the City of Durham for the time being Three ſhillings and ffourpence and to the uſe and benefit of the ſaid ffellowſhip other Three ſhillings and ffourpence.
- 2d Item it is Agreed that the Warden for the time being ſhall have the Cuſtody and keeping of the Corporation and of the Box Writings and Books belonging to the ſaid Company and that the Steward ſhall have the keeping of the key of the ſaid Box upon pain that the Wardens or Stewards making Default ſhall fforfeit to the Mayor of the City of Durham two ſhillings and to the uſe of the ſaid Company other two ſhillings.

- 3d Item it is Agreed that they shall Chuse Six Men each year of the Wisest and Skilfullest of the said fellowship to be Wardens, Stewards, and Searchers the first chosen to be Principal Warden and Chief Officer for that whole Year, and the Other to be Deputy Warden and Assistant to the Principal Warden and to stand the next year following after in full strength and vertue to be the Principal and Chief Warden for every default to pay to the Mayor of the City of Durham Three shillings and fourpence and other three shillings and fourpence to the Warden for the use and benefit of the said Company.
- 4th Item it is Agreed that no Brother of the said Sciences shall keep any Apprentice after no manner of Order but as an Apprentice ought to be by the Statute finding unto him Meat Drink and Bedding at his own house and other Things necessary and to be always at the Command of his Master in not doing of the same the said Master shall forfeit to the Mayor of the City of Durham Twenty shillings and to the Warden for the use of the said fellowship other Twenty shillings.
- 5th Item it is Agreed that no Brother of the said Sciences shall take any Apprentice except he be an agreed brother amongst the said fellowship by the space of seven years afore, upon pain to forfeit to the Mayor of the City of Durham Twenty shillings and to the Warden of the said fellowship for the use of the said fellowship other Twenty shillings.
- (Nov. 30th 1801. Agreed this order above to be broke.)
- 6th Item it is Agreed that every Master shall when he taketh an Apprentice at the next Quarter Meeting following after bring in his Indentures to be inrolled in the Register Book of the said fellowship paying for the entering of the said Indentures sixpence upon pain of forfeiture for every Default Ten Shillings to the Mayor of the City of Durham and other Ten shillings to the use of the said fellowship.
- 7th Item it is Agreed that every Apprentice who hath served his seven years of Apprenticeship truly shall pay for his Agreement the sum of Two shillings and sixpence to the Mayor of the City of Durham and five shillings to the Warden for the use of the said Trade and shall make a free Dinner to the Officers thereof and be sworn within one quarter of a Year after that he hath served his Apprenticeship upon pain to forfeit to the Mayor of the City of Durham Ten Shillings and other Ten shillings for the use of the said fellowship.
- 8th Item it is Agreed that every Warden of the said Company for the time being within his Year betwixt the feast of Saint Michael the Archangel and the feast of Saint Andrew shall make and provide and Order a Competent Dinner to the said Brethren and their Wives paying reasonable for the same One shilling and Tenpence upon pain of forfeiture to the Mayor of the City of Durham five shillings and five shillings to the Warden for the use of the said fellowship.
- 9th Item it is Agreed that every of the said Brethren and their Wives upon a Week's warning to be given to them at their Dwelling house by the Steward or his Deputy shall repair and come to the said Dinner accordingly the Warden and the rest of the said Brethren upon pain of every of them making Default

to the Mayor of the City of Durham for every default Three shillings and other three Shillings to the said fellowship.

- 10th Item it is Agreed as well at the said Dinner as also at all and every other Assembly and Meeting of the said Company every of the said Brethren shall Sitt and have place and Voice in due order as he is of Ancient Standing from and since his first Agreement to and with the said fellowship and Company not having respect to the wealth or inability and none of the said Brethren shall Speak or give his voice in any matter until his course shall be to speak by the Order aforesaid neither shall any of the said Brethren be unruly or undutifully behave himself at any of the said Assemblies or Meetings contrary to the purport and true meaning of any Breach of this present Article upon pain of forfeiture for every default to the Mayor of the City of Durham three shillings and fourpence and three shillings and fourpence to the Warden for the use of the said fellowship.
- 11th Item it is Agreed that no Brother of the said fellowship shall Disclose or reveal the Council or Secret of his fellow Brethren nor anything that is Spoken at any of their Assemblies or Meetings upon pain to forfeit for every default to the Mayor of the City of Durham Two Shillings and other Two Shillings to the Warden of the said fellowship for the use of the said Company.
- 12th Item it is Agreed that no Brother of the said Company shall Sue any of his fellow brethren for any matter or thing Concerning the said Company or Corporation without the Licence or Consent of the Warden of the Said Company for the time being first had and obtained upon pain of forfeiture to the Mayor of the City of Durham Three shillings and fourpence and other Three Shillings and fourpence to the said fellowship.
- 13th Item it is Agreed that if any Brother of the same Trades or any of their Wives or Widows shall happen to be married or to Decease and be buried within the said City of Durham or Suburbs thereof then all and every the residue of the said Brethren being then present in the said City or Suburbs and having no reasonable Excuse of his or their absence to be allowed by the Warden and residue of the said Brethren shall upon reasonable warning given to them or left at their Dwelling house by any officer of the said Company or any of their Deputies be personally present at the Marriage or Burial of every of the said brethren their Wives or Widows so being married or buried upon pain of every of them making default shall forfeit to the Mayor of the City of Durham Two shillings and sixpence for every default and other Two shillings and sixpence to the Warden for the use of the said fellowship.
- 14th Item it is agreed that the said Warden in the presence of the said Company and at the Year's end of his Office shall make a Just and true account unto the Warden next to be elected and to the Company of the fellowship of all Sums Moieties forfeitures and Commodities received collected and levied the Year past as is aforesaid by force and virtue of the Grant or Corporation Orders and consent of the said fellowship for all forfeitures and Arrearages then remaining in his hands to pay over to the said incoming Warden for the use and Commodity of the said Company shall forfeit for every default in so offending to the Mayor of the City of Durham for the time being Thirty nine

shillings and Eleven pence and other Thirty nine shillings and Eleven pence to the Warden of the said Company for the use and benefit of the said fellowship.

- 15th Item it is agreed by the said fellowship that what money is needful or shall be levied by the said Warden with the most voices of the said Company he which refuseth to pay such Money being lawfully demanded by the said Warden shall forfeit for every default Three shillings to the Mayor of the City of Durham and three shillings to the use and Commodity of the said fellowship and Company.
- 16th Item it is Agreed that the said Clerk and Chosen Warden shall for all Orders Consents Agreements or Offences whatsoever that is Granted by the Grant of the late Lord Bishop of Durham that then was shall lawful sue arrest plead or take in hand or recover whatsoever it be or what offence it appertaineth in the said Grant or Consent first to be in hearing amongst the fellowship and then to Sue with the most voices upon pain of forfeiture of Ten shillings to the Mayor of the City of Durham and ten shillings to the said fellowship.
- 17th Item it is agreed that every Brother of the said Sciences at the Ensealing of the Aforesaid Articles shall pay fourpence at the Ensealing upon pain of forfeiture two shillings to the Mayor of the City of Durham and other two shillings for the use and Commodity of the said Company and fellowship.
- 18th It is agreed by the Major Part of the Company that from henceforth every
Nov.30th new agreed brother shall either make a free breakfast or pay Seven shillings
1661 to the Box and not to have any Wine at the breakfast of the Company charge.
- 19th It is agreed by the Major Part of the Company that from henceforth every
Feb.2nd brother who shall be absent at every quarter meeting shall pay Sixpence fine
1666 and for every Head Meeting or Saint Andrew Day absence shall pay Two shillings (that is to say) Sixpence to the Mayor of the City of Durham and Two shillings to the said Major Part as is abovesaid.
- 20th At our Head meeting then held in the Toll booth memorandum that it was
Nov.30th agreed by the Major Part of the Company that Seven shillings shall from
1678 henceforth be allowed to the Warden for his time being for their Counting Dinner.

LIST OF DURHAM GUILDS,

WITH THE DATES OF THEIR CHARTERS OF INCORPORATION.

Weavers	...	...	August 1st (28, Hen. VI.), 1450.
Cordwainers	...	...	June 30th, 1458.
Barbers	...	...	1468.
Skinners and Glovers	(earliest lost)	...	1507.
Butchers	...	...	June 22nd, 1520.
Goldsmiths	...	...	May 12th, 1532.
Drapers and Taylors	...	...	Nov. 6th, 1549.

Mercers, Grocers, Haberdashers, Ironmongers and Salters		
	Oct. 6th (3, Eliz.)	1561.
Carpenters and Joiners ...	...	1530.
Fullers and Feltmakers ...	March 3rd (17, Eliz.)	1565.
Curriers and Chandlers ...	...	1570.
Masons ...	First incorporated in	1594.
Smiths ...	Sept. 10th,	1610.
Saddlers and Upholsterers	...	1628.
Bankers and Tanners ...	not known, but supposed to be before	1547.
Dyers and Listers ...	date not known. Extinct in	1811.

ORDERS TO BE OBSERVED BY THE ANCIENT AND HONORABLE
SOCIETY OF FREE AND ACCEPTED MASONS BELONGING TO THE
LODGE, No. 304. [Adopted in 1767].

ORDER THE FIRST.

That a Lodge shall be held the first Tuesday of every month at Brother James Purdy's and every Brother that shall be absent having had due notice shall forfeit 3 pence.

2d. That the Master shall have full power and authority to congregate a Lodge into a Chapter upon any Emergency or occurrence and in case of death or sickness of the Master or Senior Warden, or in his absence, the Junior Warden shall act as Master and appoint one to act as Warden *pro tempore* in his stead.

3d. That no man be admitted a Member of this Lodge without previous notice at least 14 days before, in order to make due enquiry into the reputation and capacity of the Candidate, and if only one brother object his being made, that Brother shall make known to the Lodge his objection but if 2 Brothers object his being made, he shall be intirely put by till such time as those Bros. agree to his being admitted.

4th. That every person shall pay for his admittance one pound; and one shilling to the Tyler, and to the Secretary one shilling, unless he be the Son of a Mason, and then he shall only pay ten shillings for his admittance and the other fees as above.

5th. This Lodge shall make no more than five Bros. at one and the same time, without an urgent necessity, nor any man under the age of 21 years who must also be his own Master.

6th. That every Bro. that proposes a Candidate to be made a Mason shall deposit the sum of Five shillings and if the Candidate so proposed do not come to be made in 3 Lodge nights from the time he is proposed, the above sum shall be forfeited. Also any Brother that wants to be Rais'd Master shall deposit the sum of Two shillings and Sixpence, and if he do not come the first Master's Lodge the same shall be forfeited.

7th. The Master shall appoint such part of the money arising from the admission of new Bros. as he shall think fit to be spent and the remainder to be lodg'd in the Pedestal for the use of the Lodge, which Pedestal shall have 3 Locks and Keys, the Master shall keep one, the Senior Warden another, and the Junior Warden the 3d.

8th. The Landlord (who must also be a Brother) shall give sufficient security for the Pedestal and all other effects lodged in his hands, which surety shall be an indifferent person, not a member of this Lodge.

9th. That every person that is admitted a brother not on a lodge night shall pay for his admittance one pound five shillings which five shillings shall be spent and the remainder to be put into the pedestal. Other fees as specified in Order the 4th.

10th. That a new Master shall be elected on St. John the Baptist's Day, and his health drunk as Master Elect, but shall not enter on his office 'till St. John the Evangelist; and likewise a New Master shall be chose on St. John the Evangelist but shall not enter on his office 'till St. John the Baptist Day, and to be installed as soon as dinner is over, and another new Master chose on St. John the Evangelist.

11th. That there shall be 2 Grand Meetings in the year (to witt) on the feast of St. John the Baptist and on the feast of St. John the Evangelist, when a dinner shall be provided, and every Brother shall pay for his Ordinary one shilling, as well those absent as those present, and if either of those days shall happen on Sunday the Lodge shall be held on the day following.

12th. That every Brother shall attend on the said day with clean white aprons and gloves.

13th. That every Brother shall take his seat and keep strict silence whenever the Master shall think fit to call to order, and he who breaks silence without leave from the chair shall be fined 2^d.

14th. That the Master Elect shall appoint the Wardens, Secretary and Treasurer, immediately after his Election, but they shall not enter upon their office 'till the new Master enter upon his.

15th. That every Brother that shall come drunk to the Lodge shall forfeit sixpence, and every Brother who shall misbehave himself or swear in the Lodge shall be fined 2^d.

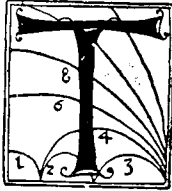
16th. That the Treasurer shall give a just account of all moneys lodged in his hand and in what manner the same is applied.

17th. That the Secretary shall every Lodge night enter the fines and absences and also the transactions of the Lodge as far as is fit.

18th. That if any Brother so far misbehave as to render the Lodge uneasy, he shall be thrice duly admonished by the Master and Wardens, and if he will not refrain his imprudence nor obediently submit to the advice of his Brothers his disobedience shall be recorded—he shall be struck out of the Book, and be no more admitted among the fraternity, unless he make due submission and pay such fine as the Master shall think fit to lay upon him.

19th. That every Brother shall upon the first Tuesday in March, the first Tuesday of June, the first Tuesday of September, and the first Tuesday of December, Subscribe one shilling and Sixpence for the ensuing quarter. Sixpence for each member present to be spent, and those absent their money to remain in the Pedestal for the use of the Lodge; and every Brother not a Subscriber shall upon every time he visits the Lodge spend one shilling, unless he be resident in the Country, and then he shall only spend ninepence. And no Brother unless he be a Subscriber shall be allowed to vote in the Lodge upon any occasion whatsoever.

FRIDAY, 5th MARCH, 1909.



THE Lodge met at Freemasons' Hall, London, at 5 p.m. Present—Bros. John T. Thorp, P.A.G.D.C., W.M.; F. H. Goldney, P.G.D., I.P.M.; F. J. W. Crowe, P.G.O., S.W.; H. Sadler, G.Ty., J.W.; Canon J. W. Horsley, P.G.Ch., Chap.; Hamon le Strange, P.G.D., Pr.G.M., Norfolk, Treas.; W. John Songhurst, P.A.G.D.C., Secretary; E. L. Hawkins, Stew.; Admiral Sir A. H. Markham, P.Dis.G.M., Malta, P.M.; Sydney T. Klein, L.R., P.M.; and Dr. Wynn Westcott, P.G.D., P.M.

Also the following members of the Correspondence Circle—Bros. H. R. Justice, F. Plimley, J. W. Eisenman, W. G. Aspland, G. H. Lutetford, J. Elston Cawthorne, J. Jellis, R. E. Landesmann, Harry Brown, I.S.O., Col. C. H. L. Baskerville, Charles H. Watson, James Couch, Carey F. Knyvett, D. Bock, W. B. Hextall, W. A. S. Humphries, George Elkington, Edmund Wildy, John Church, U. L. Hooke, Thomas Spong, Walter Hancock, Arthur A. Coster, Reginald B. Rowell, H. J. Barton, G. W. Warne, H. Hyde, Fred Armitage, Thos. W. Allsop, Trevor Haddon, J. F. H. Gilbard, J. R. C. Lyons, W. Weldhen, A. Y. Mayell, A. E. G. Copp, W. A. Barker, Dr. S. Walshe Owen, Wm. C. Barnes, Reginald C. Watson, T. Vincent Smith, G. Vogeler, and H. P. Fitzgerald Marriott.

Also the following Visitors—Bros. T. F. Waggett, J.W. of the Henry Levander Lodge No. 2048; Charles S. Ayling, P.M. of the United Northern Counties Lodge No. 2128; J. Paul Williams, S.W. of the United Northern Counties Lodge No. 2128; H. S. Paterson, of the Prince Rupert's Lodge No. 1, Manitoba; H. L. Parrish, of the Prince Rupert's Lodge No. 1, Manitoba; and H. W. Murdo, of the Southwark Lodge No. 879.

Letters of apology for non-attendance were received from Bros. W. J. Hughan, P.G.D.; J. P. Rylands; E. Macbean, P.M.; Dr. W. J. Chetwode Crawley, G.Tr., Ireland; E. Couder, jun., P.M.; W. Watson, S.D.; Sir Charles Warren, P.Dis.G.M., E.Arch., P.M.; E. H. Dring, I.G.; W. M. Bywater, P.G.S.B., P.M.; Col. S. C. Pratt, P.M.; E. Armitage, P.D.G.D.C.; G. Greiner, P.A.G.D.C., P.M.; E. J. Castle, P.D.G.R., P.M.; G. L. Shackles, P.M.; L. A. de Malczovich; J. P. Simpson, J.D.; and W. H. Rylands, P.A.G.D.C., P.M.

On ballot taken

Bro. WILLIAM BROWN HEXTALL, Barrister-at-Law. P.M. United Northern Counties Lodge No. 2128. P.Pr.S.G.W., Derbyshire. Residing at 2, Garden Court, Temple, London, E.C. Author of:—"A Masonic Pantomime and some other plays," "The Man of Taste, a satire of 1733," "The Sea Serjeants," "The Hiramie Legend and the Ashmolean Theory," and numerous Papers and Notes on Masonic Subjects; and

Bro. Count GOBLET D'ALVIELLA, Ph.D., Brussels; Hon. LL.D., Glasgow and Aberdeen; Professor at the University of Brussels; Secretary of the Belgian Senate, &c. Past Grand Master, Belgium; P.M. of Lodge *Les Amis Philanthropes* No. 2, Brussels. Residing at Court St. Etienne, Brabant, Belgium. Author of:—"The Quatuor Coronati in Belgium," "A Belgian daughter of the Grand Lodge of Scotland," "Les origines du Grade de Maître dans la Franc-Maçonnerie," "L'Ordre du Temple et sa doctrine secrète," "The period of transition and the origin of the Higher Degrees," &c., &c.

were elected Joining Members of the Lodge.

One Grand Lodge Museum and forty brethren were admitted to the membership of the Correspondence Circle.

The Secretary called attention to the following :—

EXHIBITS.

By Bro. LOUIS GHISLAIN, Mons, Belgium.

PHOTOGRAPHS of Masonic Clothing in the collection of Lodge *La Parfaite Union* at Mons. Presented to the Lodge.

By Bro. G. J. GISSING, Kingston-on-Thames.

Masonic SEAL. The emblems include an axe and trowel.

By Bro. T. J. WESTROPP, Dublin.

CERTIFICATE of Grand Lodge of Ireland, issued to Bro. Ralph Westropp, jun., of Lodge No. 13, dated 26th October, 1821.

CERTIFICATE of Knight of the Sword, Knight of the East, Knight of the East and West, Knight Templar and Knight of Malta, issued 14th November, 1843, to the same brother by the Supreme Grand Encampment of Ireland, under Chapter No. 13, Limerick.

By THE LODGE.

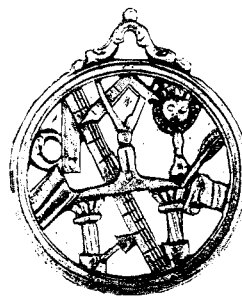
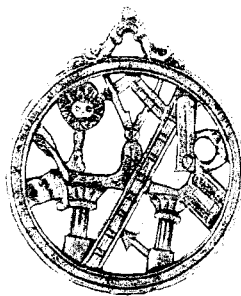
French APRON, printed from engraved plates, and hand coloured. On the flap *Labor Omnia Vincit* in cypher. Triangular JEWEL set in paste.

Old R.A. and K.T. APRONS with squared flaps.

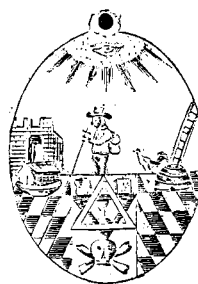
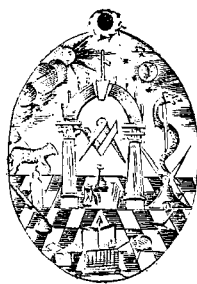
By Bro. J. T. THORP, Leicester.

Silver-gilt JEWEL (possibly R.A.) with date-mark 1809-10.

Silver JEWEL, with field cut out, dated A.M. 5766.



Small oval engraved JEWEL.



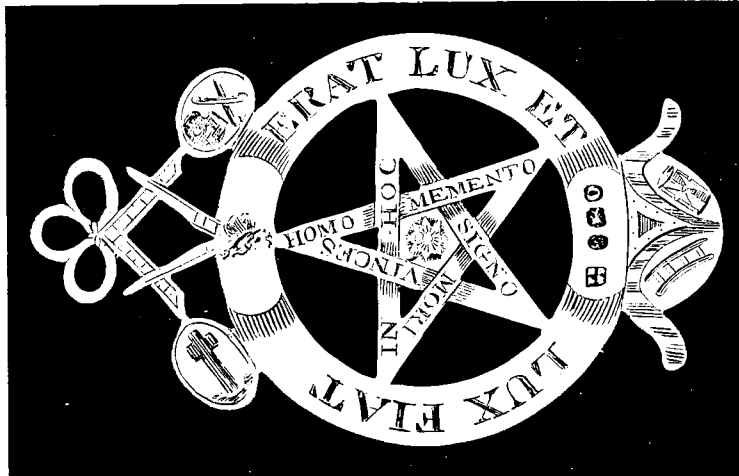
By Bro. HARRY GUY, Yarmouth, I.W.

Silver-gilt P.M. JEWEL, with date-mark 1812-13. This was originally made for the Lodge of Prudent Brethren No. 145, but has been missing for many years, and has only recently been returned to the Lodge by Bro. Lake, of Harley Street.

A hearty vote of thanks was unanimously passed to those Brethren who had lent objects for exhibition or who had made presentations to the Lodge Museum.

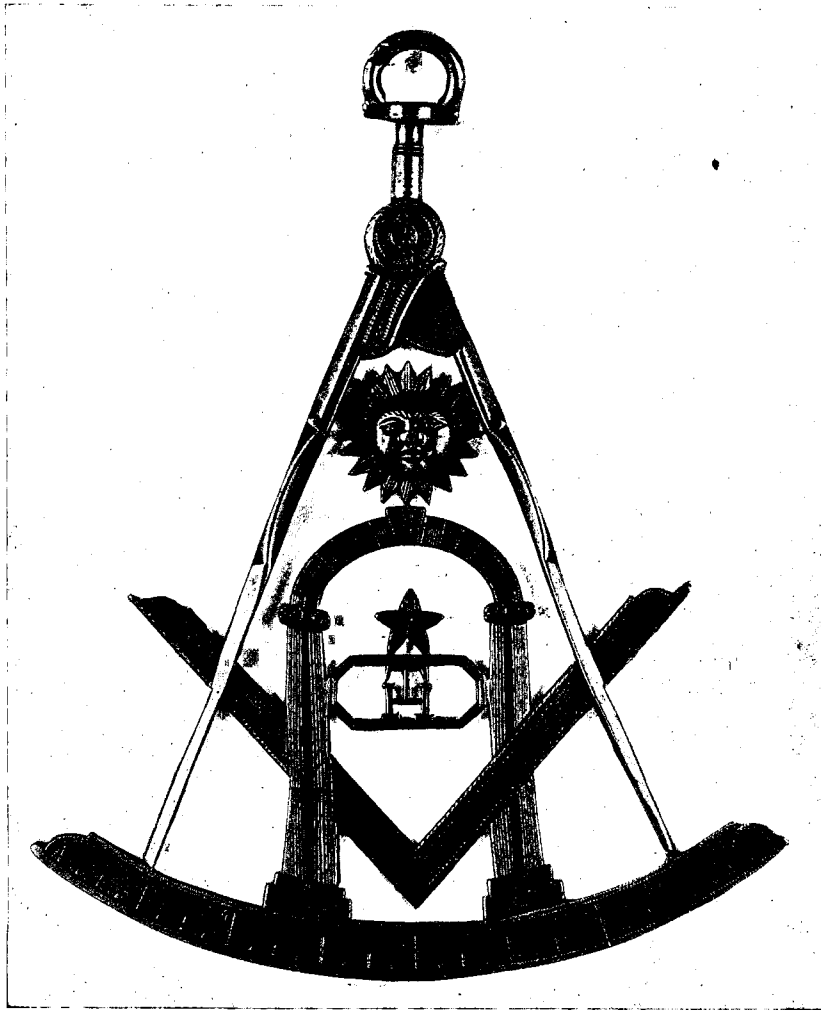
Bro. F. J. W. CROWE read the following paper :—

ARS QUATUOR CORONATORUM.



SILVER GILT JEWEL IN THE COLLECTION OF BRO. J. T. THORP.

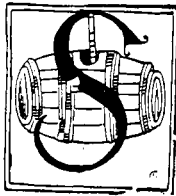
ARS QUATTOR CORONATORUM.



SILVER JEWEL OF THE LODGE OF PRUDENT BRETHREN, No. 145, LONDON.

THE FENDEURS.

BY BRO. FRED. J. W. CROWE, P.G.O., F.R.Hist.Soc., etc.



OME of our brethren may remember that in 1903 I read a paper before this Lodge on "A Curious Carbonari Certificate," and gave some account of that Society and its ritual. It has lately been my good fortune to acquire a ritual of the *Fendeurs*, dated as far back as 1788, which is most curious and interesting.

The *Fendeurs* or Hewers appear to have been the first and earlier grade of the Society which afterwards, with the second or higher grade of the *Carbonari* or charcoal burners, became known as the *Carboneria*. Ragon styles the Order "Forest Masonry."

Like Freemasonry, the Society possessed legends claiming a high antiquity. One professes to trace it back to the time of Alexander the Great, and hence introduces a special high degree known as "Knight of Thebes." Another again claims an origin in the fifteenth century on account of the oppression of the German Barons, to oppose which various guilds and societies were formed, this being one, and certainly it is well known that in 1514 Ulrich, Duke of Wurtemberg, was compelled by them, under threat of death, to abolish various tyrannical forest laws. Clavel gives a still different account which I shall quote at the end of this paper.

According to Heckethorn¹ the charcoal burners as a political league first appeared in the twelfth century, and probably owed their existence to a justifiable resistance to the cruel forest laws then in force. At that period large corporations of *Fendeurs*, with rites and ceremonies peculiar to themselves, existed in (what is now) the Department of the Jura, and were known as the "*bon cousinage*," and in the fourteenth century the nobility, specially members of the then persecuted Order of the Temple, seeing their value and importance as a factor in politics, made secret alliances with them, and Heckethorn adds, "It is certain that from 1770 to 1790 most of the members of the French Chambers belonged to the Order of the *Fendeurs*, which continued to exist even under Napoleon I."

The title page of the Ritual reads thus:—"Instruction des *Fendeurs*. A l'usage du Grand Chantier général de France, séant à Paris, & tenu par les PP.: MM.: de la Chambre d'Honneur, régulièrement constitué au centre des Forêts, sous les auspices de la Nature. Dédiée aux bons CC.: *Fendeurs*, de la Forêt du Roi. 1788." That is in English, "Ritual of the *Fendeurs* (or Hewers) according to the use of the Grand Wood-yard general of France, seated at Paris, and held by the *Pères Maîtres* of the Chamber of Honour regularly constituted in the centre of the Forest, under the auspices of Nature. Dedicated to the Good Cousins *Fendeurs* of the Forest of the King. 1788." It is bound up with two other MS. rituals, and in front is a hand-drawn and coloured representation of an axe driven into a tree stump, with "Devoir des *Fendeurs*" above it.

No details as to the arrangements of the *Chantier* are given in the old ritual, but Ragon, writing early in the nineteenth century describes them thus:—

"The *Chantier* is held by day. In summer in a broad garden walk adorned with trees. In the winter in a large room adorned with branches of trees, or hangings

¹ *The Secret Societies of all Ages and Countries*, London, 1897. Vol. ii., page 159.

representing a forest, and the various occupations of the *Fendeurs*. When the sun sets on their labours, they light a moving transparency of the sun in the east, and a number of coloured lamps concealed in the branches.

"In the east is a great block of oak called the Block of Honour for the *Père Maître*, and in front a log of oak, with a woodcutters' axe, and two wedges, one of iron and one of wood. To the right is a great tree stump, on which are the statutes, a stone cup, and for every candidate a small black loaf, a little packet containing 5 sous, a pair of white gloves, a yellow sash of deadleaf colour edged with green, a small gilt axe on a ribbon, a box whistle on a rosette, and a carpenter's apron. Behind the *P.M.* is a Holly bush.

"To the North there are as many blocks as candidates, and on each a Crown of oak leaves.

"On the South and North are arranged as many faggots as there are *Fendeurs*, in the form of a circle, and behind are bundles of wood carelessly arranged, and beds of leaves or turf.

"On the West are 2 blocks of oak, and before each a large log laid down.

"Beside it is a wooden axe with a long handle, and a tin head, and 2 wedges, one of iron and one of wood.

"In the centre of the *Chantier* is a display of saws, axes, wedges, with chips, branches and leaves.

"Formerly to amuse the *Fendeurs* at the expense of the Candidates they erected 4 huts towards the east.

"The 1st to the right of the *P.M.*, made with three poles stretched apart, and held one to another by hoops. At the point of junction was a little vessel of water. They furnished it with straw mats, and this was the hut of Cousin Hermit, dressed as a monk. He had for seat a stool, and in front a block on which was a stone money-box, and a book of meditations. In front of the block and below the water, was a cushion for the Candidate to hear on his knees the exhortation of the hermit. To make proof of his charity he was told to put the 5 sous which have been given him into the money-box, and holding the cord of the water the Hermit said 'Be washed and purged from all the filth which accompanies the *Briquet*, and may the protecting virtue of the *Fendeurs* be your guide and safeguard,' at the same time he upset the water over him.

"The 2nd hut was that of the Cousin Winedresser, made of leaves and well covered in. At the top projected a stick crowned with a cabbage as a sign. Inside were two tressels and a barrel of wine for the refreshment of the Cousin by order of the Master.

"At this point the most frivolous Cousin took the name of *Mère Cateau* and the costume of a Fendeur's wife and a peasant woman's mob cap, a jacket, a red or blue petticoat, a fichu, a white apron and a great golden cross and heart.

"The 3rd hut opposite to the Hermit was that of *Mère Cateau*, suttler and seampstress. Near it was a wooden stool, a bucket full of water, with a board crossed over, some linen in suds, soap and baton. In front a faggot for the Candidate, who coming out from his washing lessons, found himself covered with soap.

"The 4th hut was opposite the Winedresser's, and made of earth, and with a long and broad straw bed. It was the hut of the Bear." This I shall explain later.

Returning to the Ritual the opening ceremony is as follows:—

The Presiding Officer or *Père Maître* says:—"Chief of the Wood Yard (*Chantier*), Cousin Elm and Cousin Oak! See if the bar is in place, the tools well sharpened, and what sort of weather it is?"

The reply is, "*Père Maître*, the sun is shining to hearten us for work, the bar of the *Chantier* is in place, and the tools are well sharpened."

P.M.: "Therefore we can get to work. Announce to the good cousins (male and female) that the *Chantier* is open."

"Cousins, I give you notice on behalf of the *Père Maître* that the *Chantier* is open."

All shout "*A l'Avantage*" three times, and sing "*Vive les Fendeurs*." As they sing *Cousin Elm* goes out, and on returning beats *la douelle* (probably the battery of the Order) and whistles, the beats and whistles being repeated by all up to the *P.M.*

P.M.: Ah! Oak, *Cousin Oak*, go and see what it is.

Elm having apparently gone out again, *Oak* returns with him, and *Cousin Elm* says, "Good luck to you, *P.M.*, good luck."

P.M.: Good luck, good *Cousin*, good luck. Whence comest thou?

E.: From the Royal Forest, *P.M.*, *Vente d'Honneur* (I think this must mean the chief selling-place, as *Vente* is a "sale" or "market-place") whence come all the worthy Cousins, good comrades *Hewers*.

P.M.: Whom didst thou meet in the Forest?

E.: *Père Maître*, I met good *Briquets* and *Briquettes* (*Briquet* literally means a steel to strike or light—possibly the idea is to provide fire to burn the hewn wood.)

P.M.: What didst thou do with them?

E.: *Père Maître*, I shut them up in the hut under the guard of the *Aspen*, till you should give command concerning them.

P.M.: *Cousin Aspen*, are they safe?

A.: Yes, *Père Maître*. I answer for them to you.

P.M.: Go and fetch them to us one by one.

Those present all sing, "Strike, *Hewers*, strike down to the heart of the tree."

It will be noticed that all the symbolism is of wood-cutting (just as our own refers to operative Masonry), and that the officers all take the names of trees.

RECEPTION.

A whistle is heard, repeated by all up to the *P.M.*

P.M.: *Cousin Elm*, what is it now?

E.: Someone knocks at the *Chantier*.

P.M.: Go and see who it is.

E.: *Père Maître*, it is *Aspen* who brings us a *Briquet*, (*i.e.*, candidate.)

P.M.: Bring him in.

He enters and stands before the *P.M.*, who says, "What has made thee dare to come into our Forests?"

Briquet.: *Père Maître*, the sincere desire to be received as a good cousin, a good Comrade *Hewer*.

The *P.M.* asks him several questions, to which he replies, and when the answers are satisfactory he says: *Fais-le emriboiler* ("Send him flying") and when it is done the *P.M.* says: "Cry his sale" (*Cries lui sa vente*), which is done, whilst the Candidate, or *Briquet*, is made to run three times round the room, and each time is shouted *A l'Avantage*.

P.M.: The sale of the *Briquet* is cried. Is anyone opposed to his sale?

All: No, *Père Maître*.

All this part is very obscure to me, as I do not gather the meaning of "Cry his sale." The only explanation I can suggest is that it refers to the fact that in the early days of the Association, in order to avoid any suspicion of being members of a secret, and therefore assumedly dangerous, society, they really cut wood and made charcoal. Under the pretence of hawking it for sale, they entered the villages, bearing the names of real charcoal burners, and so met their partisans, whom they knew by signs and words, and communicated their plans. This may be the "sale" referred to.

The *Père Maître* next says, "Show him the green leaf," and addresses the candidate thus:—

"So thou desirest to be one of us! It seems to me that thou wilt have to lower thy views, for thou seest that we are poor country folk to whom work does not give polish, but who are more sincere than courtiers. We are of one heart and one mind; work seems nought to us, we are used to it. He who has done thee harm will find it changed to good. We will defend thee as thou must us, in danger. Thou seest our garments, our dwelling and our food. They show the simplicity and the uprightness of our hearts. The sun rises always serenely for us, and the earth never refuses us her gifts, sickness is ever far from us, because we drive from our huts idleness, softness and daintiness. This, in a few words, is the condition of our Society. It is thine to see if thou art resolved to live as we do. If thou feelest any repugnance thou canst say so. I will make means easy for thee to depart from this Forest, safe and sound, under a trusty guard, who will put thee on thy way."

Cand. : *Père Maître*, I consent to all.

P.M. : Make him choose a Godfather.

He leads him to the Cousin Oak, who makes him work; to Green-Wood, to *Morin* (?) and *Cateau*, who shows him how to wash (or make a lather), and to whom he gives 5 sols (25 centimes). Then he goes to the *Père Maître* to take his oath.

P.M. : *Cateau*, art thou content?

C. : Yes, *Père Maître*.

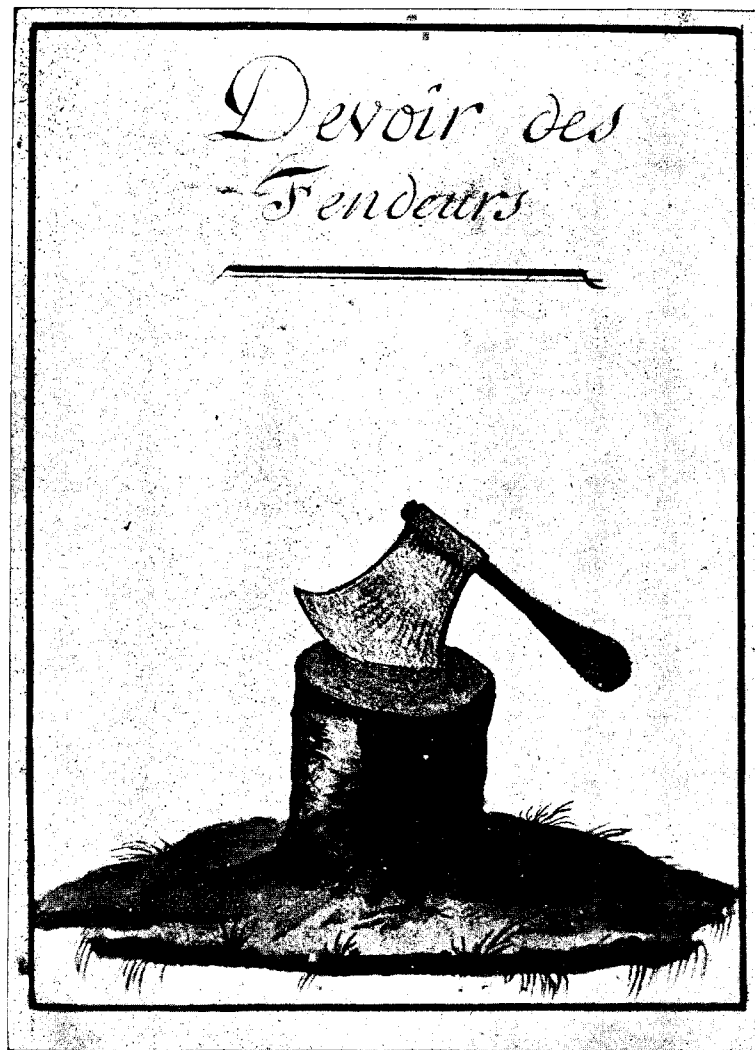
OBLIGATION OF A MAN.

"I promise and swear on my word of honour, on the bread and wine of hospitality, in the presence of the *Père Maître* and the worthy Cousins (both sexes) of this *Chantier*, never to betray in any *Aubier* (Inn) the secrets of the worthy Cousins, Comrades *Fendeurs*. I promise never to try to oust any Cousin, also never to change the felling of the woods arranged by the worthy Cousins. I promise never to have carnal intercourse with the wife of a Cousin¹ I swear to defend him; to help him; to aid him in his need; to put him back in his way if he has strayed; and to lodge him in my hut; or if I fail in my oath, I consent to have my head severed from my body by all the axes of the *Chantier*, and to be exposed in the depths of the forest to be there devoured by wild beasts."

OBLIGATION OF A WOMAN.

"I promise and swear on my word of honour, on the symbol of cleanliness, in presence of the *Père Maître* and the worthy Cousins of this *Chantier*, never to betray the secrets of the worthy Cousins, worthy Companions *Fendeurs*, and if I fail in my promise, I consent to be soaked, beaten, and twisted like a bundle of dirty linen. Then

¹ The Candidate makes certain reservations.



HAND-DRAWN FRONTISPIECE OF THE RITUALS OF THE "FENDEURS."

to be cast to the bottom of the vat of the worthy and benevolent Cousin Cateau, then to be exposed for forty days in the deepest Forest to live on acorns only like a sow, and to be devoured by wild beasts."

The reference to the vat, and the soaking, etc., of the linen, may explain the teaching to wash or make lather; or again it may only refer to cleansing the person from the dirt caused by the wood-cutting.

After the obligation the *P.M.* says: "Art thou content? Wilt thou be faithful?"

Cand.: "Yes, *Père Maître*."

P.M.: "Oak, seat the *Briquet* on the Log of Honour."

They crown him with ivy and flowers, then give him a mouthful of black bread, and the wine of hospitality, and sing: "Long live the *Fendeurs*," etc. Then the *P.M.* gives him a piece of *serment* (?) adorned with ivy, and between two knots, saying: "Respect the stem from which this springs; use its fruit sparingly, and destroy it neither in root nor branch." They put it in his buttonhole, and give him his insignia, after which Oak shows him how to beat the *douelle* on the log of honour.

According to Ragon's book on the *Fendeurs*, the insignia was as follows:—

Costume:—Coat short, breeches linen, shoes, shirt and cravat open at the front, the hat turned up in front. The *Père Maître* is the only person who has the shirt of grey linen, the sleeves white, but without frills.

Jewel. A hatchet of gold, suspended from a rosette of the colour of a dead leaf, edged with green. Also worn from the third buttonhole of the coat or waistcoat a little whistle of boxwood.

The Sash, a wide ribbon of yellow watered silk, of the colour of dead leaves, worn from right to left, at the point of which is a wedge of boxwood. The *P.M.* wears it saltirewise.

The Apron is that of a carpenter, of russet tanned leather. It has two pockets for the whetstone, the drumsticks, the tobacco, etc.

The Drum is beaten by two sticks half a foot long. The battery is 1+2, "three times in contrary order, to imitate the drummers."

The Ritual then continues "If there is no other initiation the Cousin Elm goes out, and on returning says, 'Good luck, *Père Maître*, good luck.'"

P.M.: My worthy cousin, good luck. Whence comest thou?

E.: From the Forest, *P.M.*, *Vente d'honneur*! whence come all the worthy Cousins.

(The title of Cousin, I may say, was adopted because it was the style in which the Kings of France addressed other monarchs.)

P.M.: Whom didst thou meet in the Forest?

E.: Worthy Cousins eager for work, and brave in defending themselves.

P.M.: How are the worthy Cousins?

E.: They are wonderfully well, *P.M.* They commend themselves to God, to you, and to all the worthy Cousins of this *Chantier*, about whom they enquire.

(The above three questions might be put at the opening of the *Chantier*.)

P.M.: Which way didst thou enter the *Chantier*?

E.: By the service-tree foot, *P.M.*

P.M.: Where is it?

E.: At the entrance of the Forest, *P.M.*

P.M. : Where wast thou received as a Cousin ?

E. : In the Chamber of Honour of the good Cousins, the good Order of *Fendeurs*.

P.M. : How were you initiated as a Cousin ?

E. : With all the Honours due to the good Cousins, the good Order of *Fendeurs*.

P.M. : Have you received the bread and wine of hospitality ?

E. : Yes, *Père Maître*.

P.M. : Where did you receive it ?

E. : On the Seat of Honour of the good Cousins, etc., and where I have been crowned.

P.M. : What is the duty of good Cousins ?

E. : To go to the help of their Cousins when they hear the *douelle* beaten.

P.M. : What is most to be feared in our *Chantier* ?

E. : The beaters of earth and the Monks.

P.M. : What are these animals ?

E. : *P.M.*, they are people who come to surprise our secrets, and the Monks are others who come to insinuate infidelity in the hearts of our female Cousins.

P.M. : What is the boldest thing in the world ?

E. : *P.M.*, it is the wind.

P.M. : Why ?

E. : Because it blows down our huts, and often thrusts itself under our women's garments.

P.M. : What is the whitest thing in the world ?

E. : The ignorant often say the snow, but I say the daylight, without which we should not see the snow.

P.M. : What is the most frequented path ?

E. : The one leading to the water, *Père Maître*.

P.M. : The highest tree ?

E. : The top of the head.

P.M. : The straightest tree ?

(The big finger above the head).

P.M. : The finest tree.

(The body straight and hands in the air).

P.M. : The most leafy tree ?

(He indicates his head.)

P.M. : The tree with ten branches ?

(The open hands).

P.M. : The tree with ten crossed branches ?

(The hands interlaced.)

P.M. : The crossed tree ?

(The crossed arms.)

P.M. : The forked tree ?

(The two open fingers.)

P.M. : The bent tree ?

(He leans forward.)

P.M. : The crooked tree ?

(He bends the legs and the body.)

P.M. : The dead tree ?

(He leans sideways with his arms hanging.)

P.M.: The trunk of the tree ?

(The body.)

P.M.: The foot of the tree ?

(He taps with his foot.)

P.M.: The root of the tree ?

E.: The sole of the foot.

P.M.: The thickest bark of the tree ?

E.: The coat.

P.M.: The finest bark of the tree ?

E.: The shirt.

P.M.: The noblest tree ?

E.: The Holly.

P.M.: The clearest defined leaf of the tree ?

E.: That of the holly.

P.M.: The plant (*herbe*=grass or wild plant) that the blind knows ?

E.: The stinging nettle.

P.M.: The four corners of the yard ?

E.: The four limbs spread out in the form of an X.

P.M.: The finest parts of the "clearing" (?) (*vente*=felling.)

E.: The eyes, the ears, nose, and mouth for tasting.

P.M.: And the "sticks" (?)

E.: Are the fingers.

P.M.: And the corner feet ?

(He shows the four fingers of each hand, keeping the thumb in the palm.)

P.M.: How would you make yourself known to the Cousins ?

E.: Ask me for the signs and I will give them you.

What are they ?

The axe of the worthy cousins ?

The "*coignée*" hatchet or axe ?

The wedge of the worthy cousins ?

The master-key ?

The carpentry ?

The measure ?

The behaviour of the worthy cousins ?

Dost thou know thy father, mother, godfather, godmother ?

Bearing on this, Ragon says :

"He puts his right foot in front, and his left hand on the right shoulder of the candidate. In the right he holds his axe as if for self defence. The cousin casts his axe, puts his right foot above ; presents his hand, his four fingers closed and thumb raised. *P.M.* gives him a little blow with the edge of his right hand, pretending to pierce his thumb, and presents him with the right hand closed, but thumb raised. The Cousin seizes and closes it. *P.M.* looks to Heaven, and the Cousin to earth, and they mutually clasp hands, with the middle finger on the pulse where he strikes two blows. The left hand above the right shoulder strikes with the middle finger 2 blows on the shoulder blade. They embrace and say the three words: *Bereschith* (in the beginning), *Bara* (created), *Elohim* (God)."

The Ritual then continues:—

EXAMINATION OF COUSIN OAK.

P.M. : Cousin Oak, what is the best wine one can drink ?

That you drink in your neighbours' houses, for, as a rule, it costs nothing.

P.M. : Which is the most beautiful flower ?

That of the grape.

P.M. : Which the ugliest ?

That of wine, because it tells you the cask is nearly empty.

P.M. : How many kinds of wood are there ?

Seven, *P.M.*, the red, the prickly (*piqué*), the frozen (*gelé*), the "*gramme*," the flowering, wood twisting to right, and wood twisting to left.

P.M. : How do you busy yourself in the Lodge ?

To work for my living, and occasionally to drain a cup to your health, *P.M.*

EXAMINATION OF COUSIN ASPEN.

P.M. : Cousin Aspen, If a Cousin were in need of help, what wouldst thou give him ?

My day's wage, when I had earned it ; cabbage and bacon soup ; a sack of shavings red or white just as I had them ; and the bread of hospitality. Then I should give him a bed in my but, and the next day before sunrise, I should put him back in his way, if he had strayed from it.

P.M. : If any tried to harm him, what wouldst thou do ?

I should defend him to death.

P.M. : How many kinds of countries are there ?

Three kinds, *P.M.* High land, low land, and the land of Love.

P.M. : Which is the longest day in the year ?

That which is passed without eating or drinking.

P.M. : Which is the shortest ?

The one on which we hold our *Chantier*, especially when we are with our kind women cousins.

EXAMINATION OF THE MASTER.

Cousin Master, on what do we live ?

P.M. : On the little which our powers can cultivate.

We shall then be always poor ?

P.M. : He who joins work and virtue to good health is always rich enough.

What should worthy Cousins fear ?

P.M. : Axes and wild beasts, if they become traitors and perjurers.

Cousin Master, what weather is it ?

P.M. : The weather is calm, the sun is ending his course, and the night approaches.

What does all this tell us ?

P.M. : To go to bed and take our rest, so we may return to-morrow to work.

What! always work ?

P.M. : We are born to work as the bird to steal.

Cousin Elm : What time does the Lodge close ?

P.M. : A quarter-of-an-hour before eating the cabbage soup.

How old art thou ?

P.M. : As old as pleasure.

Why ?

P.M. : Because pleasure is of every age.

P.M. : Cousin Elm and Cousin Oak, raise the bar, gather up the tools, then announce to the Cousins, male and female, that we are about to eat the cabbage soup, after which we will amuse ourselves under the young elm till bedtime. (Which is announced.)

After this the *Père Maître* raises his head, lowers it, bends it to right, to left and says : The Lodge is closed.

They shout three times : *A l'avantage !*

Latte (lath), *échalas* (hop-pole), *latte-merin* (?) These three words are said while giving the touch.

<i>Epine</i> (thorn)	Æ pine
<i>Capin</i> (Pine)	⊂ apin
<i>Romarin</i> (Rosemary)	Æ omarin
<i>Orme</i> (Elm)	⊂ rme
<i>Chêne</i> (Oak)	⊂ hêne
(<i>H</i>) <i>Etre</i> (Beech)	Æ tre
Ecorce = bark "	

Following the printed Ritual are two MS. copies of different and somewhat later dates. In them the word *Roi* has been crossed out with ink, evidently as the Revolution was in progress. The matter is rather different, as now given :—

“ *Fendeurs* of the Union

As it is regularly observed in the forest by the cousin *Fendeurs* of the Union.

INTRODUCTION.

The *Fendeur* is not an order ; it is a union such as the Guild or Union of stone-cutters.

This union has developed with all the regularity possible among them ; charity and the duty of hospitality are observed ; they obey the seven beatitudes.

I was naked & ye clothed me
 Thirsty & ye gave me to drink
 Hungry & ye gave me meat
 I was in prison & ye visited me
 I was sick, & ye ministered unto me
 I was cold & ye warmed me
 Afflicted & ye comforted me.

They are most careful in their meetings to say nothing indecent, neither to swear, nor lie, nor slander, nor to reveal the manner of their government under any pretext. The place of meeting is called the *Chantier*. The *Chantier* is usually held in a forest, and to conform to this custom, the *Chantier* must at least be held in a garden, where there is a grove or avenue of trees, or if this is not possible, a room is decorated with branches of trees, etc., and many chips (or shavings) are scattered about the room, and faggots or logs placed to form seats.

PREPARATION.

No *Chantier de Fendeur* can be held without the numbers being complete, namely:—

The <i>Père Maître</i>	
The Cousin of the Oak	Godfather
The Cousin of the Elm	Introducer
The Cousin of the Beech	Keeper of the Wine
The Cousin Service Tree	Keeper of the Bread
The Cousin of the Wych Elm	Keeper of Hospitality
The Cousin of the Maple (<i>Erable</i>)	Keeper of the Seat
The Cousin of the Ash	Guard of Honour

The *Père Maître* is seated at the top of the room, on a great log of oak, his left elbow leaning on the table,¹ having a slouch hat and a crown of oak leaves on his head; round his neck a cord of green silk to which hangs a wedge of boxwood, an axe in his hand, a pipe in his mouth, and with a linen coat on in imitation of the Comrade Charcoal-Burners of the forests. On the table should be a pitcher of wine, a loaf of black bread, and as many little packets, each containing 5 sols, as there are persons.²

All the Cousins are dressed like the *Père Maître* with the exception of the crown, each has an axe over his shoulder, and is seated on a log, with a piece of oak in front of him.

Cousins Oak and Elm are at the end of the *Chantier*, axe on shoulder, seated on faggots with a log of oak before each.

Cousins Service Tree and Wych Elm are seated each side of the table, beside the bread and wine (hospitality) Cousins Ash and Maple (*Robre*) are beside the seat of honour, which is a block of oak with a crown of leaves upon it.

Cousin Beech is at the door of the *Chantier*, a gun over his shoulder.

The Postulants are in a place by themselves, which they call The Hut (*Cabane*).

RECEPTION.

When the *Chantier* is open a Cousin in ordinary dress goes for the 1st proposed member and brings him up to the place.

Cousin Beech (levelling his gun): Halt! What do you want?

The Postulant replies that he wishes to be received as a Comrade *Fendeur*.

Cousin Beech: If that is it, follow me.

He brings him to the entrance and with two pieces of wood beats the diane (*douelle* in printed book) and shouts three times, "*A l'avantage!*"

Cousin Elm (saluting the *P.M.* with his axe): *P.M.*, there is one of our comrades wandering in the Forest, is it your will that I go to his help?

Père Maître: Cousin Elm, it is your duty; go quickly, and you must do what you wish one would do to you.

Cousin Elm salutes the *P.M.* with his axe and goes to see who might be wandering in the Forest.

Cousin Beech (perceiving him): Good luck, Cousin Elm.

Cousin Elm: Good luck, Cousin Beech; who is this man?

Cousin Beech: He is a *Briquet* who wishes to be received as a good Comrade *Fendeur*.

¹ 2nd MS., on a little table.

² 2nd MS., likewise as many goblets of "*grais*" (? China goblets). In the middle of the lodge a great porringer of cabbage soup heating.

Cousin Elm: I will go and ask if it can be done. (He re-enters the *Chantier*, salutes the *P.M.* with his axe). Good luck (a merry life ?) *P.M.*

Père Maître: Good luck, *Cousin Elm*, whence come you ?

Cousin Elm: From the Royal Forest.

Père Maître: What did you find ?

Cousin Elm: A (good) *Briquet* who asks to be received as a good Comrade *Fendeur*.

Père Maître: Is that his wish ?

Cousin Elm: Yes, *Père Maître*.

Père Maître: Admit him to the Lodge (and turning to the meeting, he says): Work, cousins! and all the *Fendeurs* strike the logs of wood in front of them with their axes.

Cousin Elm goes to fetch the aspirant and leads him opposite the *Père Maître*: Good luck, *P.M.*!

Père Maître: Good luck, *Cousin Elm*! whence come you ?

Cousin Elm: From the Royal Forest.

Père Maître: What did you find ?

Cousin Elm: A good *Briquet* who asks to be received a good cousin, a good comrade *Fendeur*.

Père Maître: (turning to the Postulant): Speak, my son, what brings you here ?

(*Cousin Elm* tells the Postulant to say): The sincere desire to be received a good cousin and good comrade *Fendeur*.

Père Maître: *Cousin Elm*, cry the sale (of a *Briquet*). *Cousin Elm* takes him by the hand and goes round the room, stopping three times, at the first stop he cries: *A l'avantage!* once, then advancing opposite the *P.M.* *A l'avantage!* twice, then he completes the round of the room, three times: *A l'avantage!* each time saluting with the axe. All the *Fendeurs* reply to the salute with their axes.

Cousin Elm: Good luck, *Père Maître*.

Père Maître: Have you cried the sale of the *Briquet* ?

Cousin Elm: Yes, *Père*.

Père Maître (turning to the Postulant): Well, My son, is it indeed your desire to be a good cousin and good comrade *Fendeur* ?

Yes, *Père Maître*.

Père Maître: Is it not through curiosity or to tell others about our Union ?
.¹Think what you are about to do !

No, *Père Maître*.

Père Maître: If you were rash enough to be a traitor² our axes, our saws, our wedges and our choppers would avenge us ! (Here the *P.M.* rises suddenly ; seizes the Postulant by the throat and thrusts the axe into his face. All the cousins do the same.)

Père Maître: Is it not through curiosity that you come here ? The Postulant answers "no," that it is only to learn how to live as a good cousin. The *Père Maître* resumes his seat, all the cousins do the same.

Père Maître: *Cousin Elm*, tell the *Briquet* to choose a godfather.

Cousin Elm tells him to choose *Cousin Oak*.

¹ Omitted in 2nd MS.

² 2nd MS. has "during this speech the *P.M.* arises" etc.

Père Maître : Cousin Oak, the *Briquet* takes you as godfather. Thank him for the honour he does you.

Cousin Oak : Am I permitted to do so ?

Père Maître : In doing your duty all things are permitted to you. Show him how wood is stacked.

Cousin Oak rises, salutes the *P.M.*¹ then turning to the *Briquet* says :

I thank you heartily for the honour which you do me in choosing me for your godfather. Then he makes three jumps to one side, ²(up to him), looks at him and says : That is how my wood is stacked. Then he gives him a chopper and makes him strike three blows on a log with all his might. It must be noted that these three blows are all aimed at the same place. Having made him work he leads him again in front of the *P.M.* The Postulant kneels, his right hand on the bread, his left on the wine of hospitality. Then he is made to pronounce the oath which follows :—

I swear on the bread and wine of hospitality never to reveal the secrets of the good comrades Charcoal Burners, not even to my father, on pain of being deprived of the bread and wine of hospitality. I consent if I break my word of honour to be struck down by the axes of the good cousins, good comrade Charcoal Burners, or to be devoured by the wild beasts of the forest.

After the oath the *Père Maître*, raising him, says : Cousins Oak and Elm, make him beat the Diane (*reveillé* ?) They take him to the seat of honour and make him beat the Diane, making a noise like Farriers (*faisant le bruit des marichaux*).

Père Maître : ³Can he beat the Diane, do you answer for him, Cousin Elm ?

*Cousin Oak*⁴ : Yes *P.M.*

Père Maître : Seat him on the seat of honour of the good cousins, give him the bread and wine of hospitality and the right of passage, which is 5 sols.

They seat the new cousin on the seat of honour. Cousins ⁵Oak and Service Tree give him the bread and wine of hospitality, saying : "Take, eat and drink, we give you what we have. We are poor but it is with right good will. Here, here are 5 sols for your help."

He eats a piece of bread, takes a sip of wine, and they place him in the Lodge, an axe on his shoulder. When all the Postulants are received the *P.M.* gives them the signs.

The *sign* is to put the right hand down with the fingers closed as though placing a wedge in a log.

The *touch* is to take by the right hand the middle finger extended, giving 2 strokes on the artery ; then the left hand behind the back, striking with the middle finger on the shoulder-blade ; they say to each other "Good luck (*bonne vie*) cousin and good comrade *Fendeur*." Then all the newly received make the sign to the whole lodge ; embracing the cousins.

⁶The Pass words are "*Latte, échalatte, latte-merin*."

¹ and says "*Bonne Vie*, *P.M.*"

² Omitted in 2nd MS.

³ Omitted in 2nd MS.

⁴ "Elm" in 2nd MS.

⁵ "Wych Elm" in 2nd MS.

⁶ Omitted in second MS. and added by another hand in first.

INSTRUCTION

D E S

FENDEURS,

*A l'usage du grand Chantier général de
France, séant à Paris, & tenu par les
PP.: MM.: de la Chambre d'Honneur,
régulièrement constitué au centre des
Forêts, sous les auspices de la Nature.*

D É D I É E

AUX BONS CC.: FENDEURS.



DE LA FORÊT DU ROI.

1788.

CATECHISM.

- Q. Whence come you, Cousin ?
 A. From the ¹Royal Forest.
 Q. Why have you come here ?
 A. To wish you "*Bonne vie!*" P.M., also to all the good cousins and good comrade *Fendeurs à l'avantage*.
 Q. Which way did you enter the Lodge ?
 A. By the foot of the Service Tree.
 Q. What did you receive in the Lodge ?
 A. The Bread and Wine of Hospitality and the Right of Way.
 Q. Do you know your Father ?
 A. (The eyes are raised to Heaven.)
 Q. And your Mother ?
 A. (The ground is looked at.)
 Q. And your Godfather.
 A. (The face is turned towards the right shoulder.)
 Q. And your Godmother ?
 A. (Towards the left shoulder.)
 Q. The wedge of the good cousin ?
 A. (*An action as of writing*²)
 Q. The chopper ?
 A. (They appear to split wood with a chopper held in both hands.)
 Q. The axe ?
 A. (They give as it were a blow with an axe.)
 Q. The carpenter (*charpentoire*).
 A. They appear to plane a hop pole (*échalat*).
 Q. The highest tree ?
 A. (The hand is placed on the head.)
 Q. The bushiest tree ?
 A. (They point to the hair.)
 Q. Ten branched tree ?
 A. (Two hands held out.)
 Q. A crossed (crooked) tree ?
 A. (The hands joined.)
 Q. A forked tree ?
 A. (Two fingers held out.)
 Q. A gnarled tree ?
 A. (They touch the knee.)
 Q. A twisted tree ?
 A. (The right leg doubled up.)
 Q. Tree trunk ?
 A. (Point to the body.)
 Q. Roots of the tree ?
 A. (Point to the feet.)
 Q. Leaves of the tree ?

¹ In the first MS. the words "*du Roy*" are crossed out also in the printed pamphlet. Doubtless during the time of, and after, the Revolution.

² A. in second MS., "The right hand is lowered with the action of placing a wedge in a piece of wood."

A. (They display their clothes to show they are in good repair.)

Q. What sort of weather?

A. It is calm and the leaves are still.

(N.B. If anyone were listening they would reply: "It is very windy and the leaves and branches of the trees are tossed about.")

Père Maître: "Good luck! cousins! let us leave off work, darkness has come."

After this ceremony, cabbage soup is served in earthenware vessels. Each has an earthenware plate and a wooden spoon, eats as he likes and drinks from cups of china (*craie-chalk*).

For some years they have done an exercise which is not practised in the forests. This is the order of the exercise—the *P.M.* commands.

Fill your sacks with shavings. Take hold of the sack. Empty the sack (here they drink). Put down the sack. And twice they cry "*Bonne Vie!*"

The first health is the Government.¹

The second, the Grand Master.

The third, the *Père Maître*.

The fourth, Cousins Oak and Elm.

The fifth, the new Cousins.

The sixth, the good Cousins and good comrade *Fendeurs* scattered through the forests.

Instead of *Boire* they say *Relichons!* Cousins. They call the china goblets *sacks* and the wine *Red shavings*; water, *white shavings*.

They announce (the toasts?) by the blow of a little wooden axe upon the table, and sing couplets made for this ceremony.

1st Verse.

Dear cousins, good *Fendeurs*
 Called together by the Chopper.
 There is nothing so pleasing
 As to chop well together.
 Let us sing and drink,
 Let us love and chop.
 It is our highest law
 In these gloomy spots.
 To him who ^{fells} chops best
 Let us give the crown.

2nd.

Let us leave to weak woodcutters
 The "*hau*" which is their prop.
 Our strong and mighty arms
 Reject that help.

Let us sing, etc.

3rd.

According to the wood a good cutter
 Manages his skill.
 Some desire toughness,
 Others suppleness.

¹ Written over the word "*Roy.*"

Always straight
Place your tool
If you would cut properly.
The wedge well tempered,
Well placed, well smitten,
The wood must yield.

4th.

If you are cutting a young elm,
Deal gently with the "corner" (*encoignure*),
Carefully with the chisel
Work at the aperture.
Little by little
An opening is formed.
Deal not roughly
With the willing tool.
Often wild haste
Wounds the tender young elm.

5th.

Long does the oak resist,
So much greater the victory.
Woodmen, like lovers,
Love to get glory (are the friends of glory).
Let the tool attack.
Gently touch the edge
Of the rough bark
The wood yields,
The wedge drives home,
And the woodman makes his breach.

6th.

Sometimes there are in the *Chantier*
Various old "*culasses*" (*lit.* breeches).
It is the most ungrateful work,
And the strongest tire at it.
Never does a woodman
Wear out his strength
On this toughest wood.
He puts into its heart
All devouring fire,
Which falls in and hollows it.

7th.

But the woodman's life is work,
Which with us forestalls age.
Be sparing with the rudder
If you go a long voyage.

To go on cutting for ever,
 And taking no rest,
 I do not think wise.
 The keenest tool
 Gets blunt at last
 And bends at its work.

Any remains of these old rituals are valuable, as they throw side lights on our own ceremonial, and show what was being done in different directions under the shadow of secrecy.

Ragon says there were originally three grades:—1. Apprentice, 2. Master, 3. Fendeur, and notes their claim to St. Thibault as their Patron Saint. I have not come across any details of the first or second grades, and at the time of the rituals under consideration the *Fendeurs* seem to have been complete in themselves.

The remaining account of the *Fendeurs* which I referred to is in "Clavel's History of Freemasonry" (Paris, 1844). He says that the Society of the *Fendeurs* was instituted in Paris about 1743, by the Chevalier Beauchaine, who had modelled his rules on those of the Companions of the Charcoal Burners Union, scattered in the Alps, the Jura, the Black Forest, etc. The Chevalier claimed this origin with pride, and asserted that the Association was born in the forests of Bourbonnais by the woodcutters of the country, to whom had been affiliated many outlaws of high rank during the civil wars of the reigns of Charles VI. and Charles VII. The common obligation of all the members was to help and protect each other. It is certain that these forest *good Cousins*, whose forms and symbols were adapted from the actual occupations of the Hewers, admitted into their fraternity persons of all classes, nobles, priests and burghers.

The *Fenderie* of the Chevalier de Beauchaine enjoyed a great vogue in Paris, both in the Court and the City, and it also spread over the whole country, specially in Artois, where it survived until the Restoration of the Monarchy. Their form of reception differed little from that of the Charcoal-burners, save that with it were mingled "some droll tests and some practices borrowed from freemasonry."

Clavel describes a diploma of the Order, dated July 6th, "of the year of Truth 1781." He says the design is formed of two trees united at the top. In the middle is a pond whose waters are fed from a spring escaping from a rock. At the foot of the trees, and at their junction at the tops are groups of saws, hatchets, mallets, gimlets, and other tools of woodcutters. A gun and a gamebag are hung on one of the trees, near to which is a dog pointing. On the ground, lying pell mell, are four pitchers, some porringers, pipes, a hatchet, and a trestle. The wording of the diploma reads, "The Grand *Chantier* General seated and assembled in the centre of the king's forests, under the auspices of Nature. Good luck to all the *Pères Maîtres*, Officers, and good Cousins, good companions Fendeurs! We *Pères Matres*, and Officers of the *Chantier* of France undersigned, certify and attest that the advantage having been favourable to N—, he has been Received in the quality of good Cousin and good companion in the *Chantier* of the Globe and of glory, with all the requisite and necessary formalities; therefore we pray all the good Cousins employed in our workshops to acknowledge him, admit, and treat him very favourably and humanely, and to procure him work, hospitality, and good guidance after he shall have made himself known by the principal signs and mysteries of our illustrious Order. This we do and exercise towards all the good cousins and good cousin *Fendeurs* who come to see us from the *Chantiers* of distant parts. For proof of which we have given and delivered the present certificate to the said Cousin N—,

signed by us, and countersigned by our *garde vente général*, and sealed with the great hammer general of the Royal Forests in red wax, to serve him in need." Then follow a number of signatures.

"The Order ceased its assemblies when the French *Carbonarisme* (whose ceremonial was brought from Italy but was similar to that of *Fendeurs*) was violently attacked by the Procureur-Général Bellart, 'in the affair of the four Sergeants of la Rochelle' [I do not know to what this refers]. A *Fendeur*, M. Cauchard d'Hermilly confounding the new secret society with that to which he belonged, undertook to prove that it was not guilty of the misdeeds attributed to it, and that it was quite unknown to politics and only set up to pass the time joyously. To this end he recounted his reception amidst the *Fendeurs* charcoal-burners of Artois, who had admitted him in 1813, in their open-air meeting, the which took place every year in the midst of the woods, and where each member, clothed in the blouse and emblems of the hewer, had no other care but to laugh, sing, eat and drink. He said that, in that wise society, one made *faggots* (idle stories) it is true; but not political *faggots*; that it was no enemy to the peace of empires, nor the quiet of men, although it is true there were gun-shots of powder; in fact neophytes were delivered into the claws of a bear, to all appearance thirsty of human blood; but that this bear, of a most benignant nature, was not long in becoming their best friend.¹ For the rest the banquets had nothing of a sumptuous nature; it was a rigorous duty to eat hasty pudding, bacon and cabbage soup. M. d'Hermilly brought above all to notice that no other secret society was less dangerous than that of the hewers, which united in its fraternal assemblies all that the province possessed of people of intellect and good fellows, including gentlemen, who, when it is a question of amusing themselves, are not always enemies of a momentary equality. In spite of this witty and piquant defence he could not destroy the reality of the facts revealed by the debates on the affair of La Rochelle. All he was permitted to conclude was that two societies existed, derived from a common source employing the same symbols, one of which, however, proposed the overthrow of the established order of things, and the other had only in view an agreeable pastime. The hewers were not therein concerned; nevertheless they felt the counter-blow of the attack dealt at the political *Charbonnerie*. Either from prudence, or fear, or indifference, they have since then ceased to meet; and the *fenderie* is to-day completely extinguished." Apparently the Society has never been revived, as I can find no later traces of its existence.

A hearty vote of thanks was unanimously passed to Bro. CROWE for his interesting paper.

Bro. SONGHURST said:—

It seems almost impossible to obtain a really correct translation of this interesting Ritual, for, even if we were fully conversant with the provincialisms and technical expressions used, we should still be unable to ascertain the meanings placed upon them by the *Fendeurs*. The phrase, *Vente à la crié*, is even now employed in France to signify an auction sale by the roadside in cases where household goods have been seized for rent, turned out of the house and offered to the highest bidder; but as used in the Ritual I am inclined to think that *Vente* is not intended to refer to a sale, but rather to

¹ This explains the Hut of the Bear I mentioned earlier in my paper.

the place or body in which previous degrees had been conferred. Ragon mentions the word several times in that sense in connection with the *Charbonniers*, the equivalent in the case of the *Fendeurs* being *Chantier*, and Heckethorn gives it in its Italian form as "The *Vendita* or Lodge." Thus a candidate for the *Fenderie* would naturally be asked for the name of his Lodge (*Vente*) before he could be received in the Chapter (*Chantier*), and if this explanation be accepted, *Vente d'honneur*, could be understood as the equivalent of "Grand Lodge." The word *Briquet* might be translated as "tinder," but this does not seem much more appropriate as the equivalent of "Candidate" than the suggestion made by Bro. Crowe.

Bro. W. B. HEXTALL said :—

At *A.Q.C.* xvii., 86, Bro. John Yarker, writing of Bro. Crowe's paper on the Carbonari Certificate in vol. xvi., says: "The Carbonari always seemed to me a detached branch of the French *compagnonnage*." The word "devoir," which appears in the frontispiece of the ritual we have heard read, is discussed, in relation to its general and specific meanings, in a paper by Bro. W. H. Rylands on "The Legends of the *Compagnonnage*," in *A.Q.C.* ii., 52.

As regards the axe, or hatchet, which is prominent in the same ritual, Bro. de Malczovich, at *A.Q.C.* iv., 21, in the first of a series of papers upon the earlier history of Masonry in Austria and Hungary, writes as follows: "At the end of the seventeenth, and even in the first half of the eighteenth century, there existed in Bohemia a society named 'The Fraternity of the Hatchet,' the emblem of the fraternity was a small hatchet which was always carried by the members. Their motto and form of oath was 'by the old hatchet,' and one of their rules provided 'that no one should be admitted whose helve did not fit the old hatchet.'" The chief object aimed at by the "Brethren of the Hatchet" was the exercise of a true, faithful, and sincere friendship. The "Knights of the Royal Axe," whose foundation is variously stated as of 1758 and 1788, wore, as their jewel, a golden axe, symbolical of the cutting of cedars on Lebanon for King Solomon's Temple. (See the *Cyclopædias* of Mackenzie, Woodford, and Mackey.)

Wade's "Symbolism of Heraldry" says the axe denotes the execution of military duty. In a hieroglyphic gazette of a tribe of North American Indians, who assisted the French forces in Canada during the war with England, about 1758, a hatchet, surmounting the arms of France, signified that the tribe took up the hatchet, or declared war, in favour of the French. The phrase, "Bury the hatchet," to express the termination of strife, is familiar to us. How so militant a weapon came to be used by the "Brethren of the Hatchet" as their symbol of peace and amity suggests speculation.

An axe forms part of the furniture of an English Mark Lodge, and appears on some of the Lodge jewels.

Bro. E. L. HAWKINS subsequently wrote :

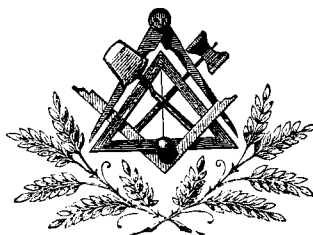
As a supplement to Bro. Crowe's paper on the *Fendeurs*, I append a translation of a passage in Barruel's "Mémoires pour servir à l'Histoire du Jacobinisme." (*Seconde Partie*, p. 350, *Ed.*, 1797.)

The *Fendeurs* form a real fraternity among themselves. They have their signs, their password, their secret, and their festivals. They call themselves the *Order of the*

Fendeurs; they receive into their order common persons and gentlemen, who, with the secret of the order, attend their meetings and their festivals just as those of the Freemasons. I have known some adepts at the same time Freemasons and Fendeurs who, by their birth and position, were anything but made to pass their days in wood-cutting. I have seen them as reserved on the secret of the Fendeurs as on that of the Freemasons. I know the mode of thought of these adepts; I should not be much surprised if the whole cause of the pleasure which they take in the secret of the Fendeurs lay in its resemblance to the secret of the Masons; or rather that with the times the adepts of the towns were at last wishing to "philosophize" the Order of the Fendeurs. The great obstacle to the spread of new principles would be there in the scarcity, in the difficulty of the meetings. They are held in the midst of the forests, far from the eyes of the profane, and only in the fine season. If it pleased the philosopher adept to avail himself of them in order to make of these festivals also, those of Liberty and Equality, those of the golden age; soon the adepts of another class would come in a crowd; soon the dissertations, the philosophical enigmas would be mixed with them. But the uncouth denizen of the woods would not be able to pursue these mysteries further. Some of the signs only might be changed, and some emblems of the trade preserved, and the Philosophic Lodges of Fendeurs established in the towns would cease to be open to these rustic mechanics, of whom they would have no more than the name and the allegorical emblems. That is just what might have happened to the real Masons. But this is only a conjecture on the form of the sect; it will be seen that we are not limited to these uncertainties with regard to the origin of their secret and of their doctrine.

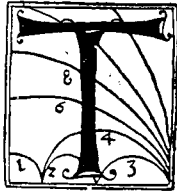
N.B.—My conjecture is found so true, that a very learned Mason has just given me the degree of *Fendeur précis*, as he received it.

Comments were also made by Bros. Canon Horsley, Dr. S. Walshe Owen, F. H. Goldney, and the W.M.



THE LODGE OF FALKIRK, AND PORTRAITS OF SOME OF ITS MASTERS.

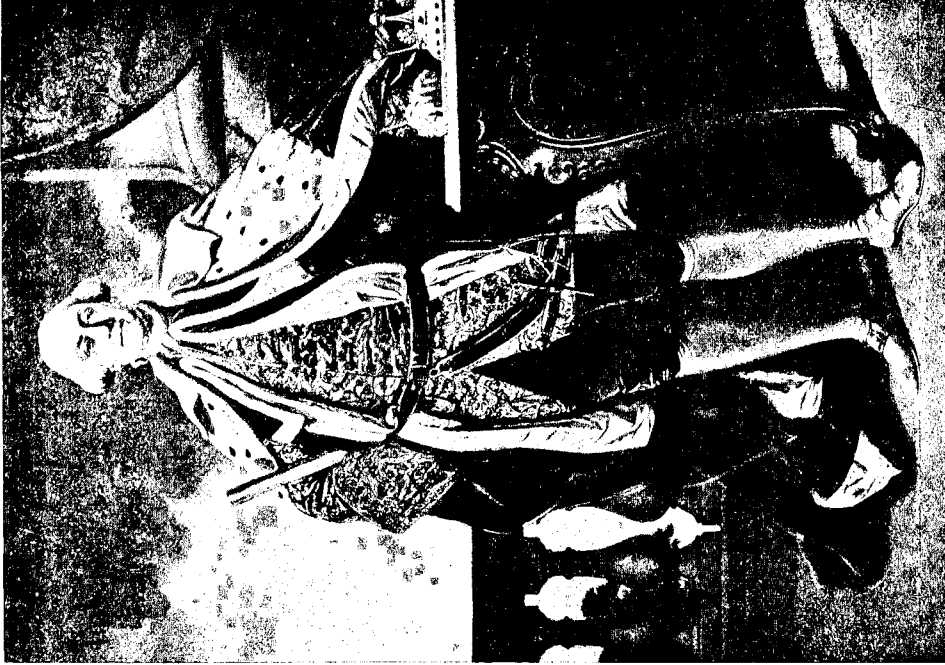
BY BRO. THOMAS MIDDLETON, W.M.



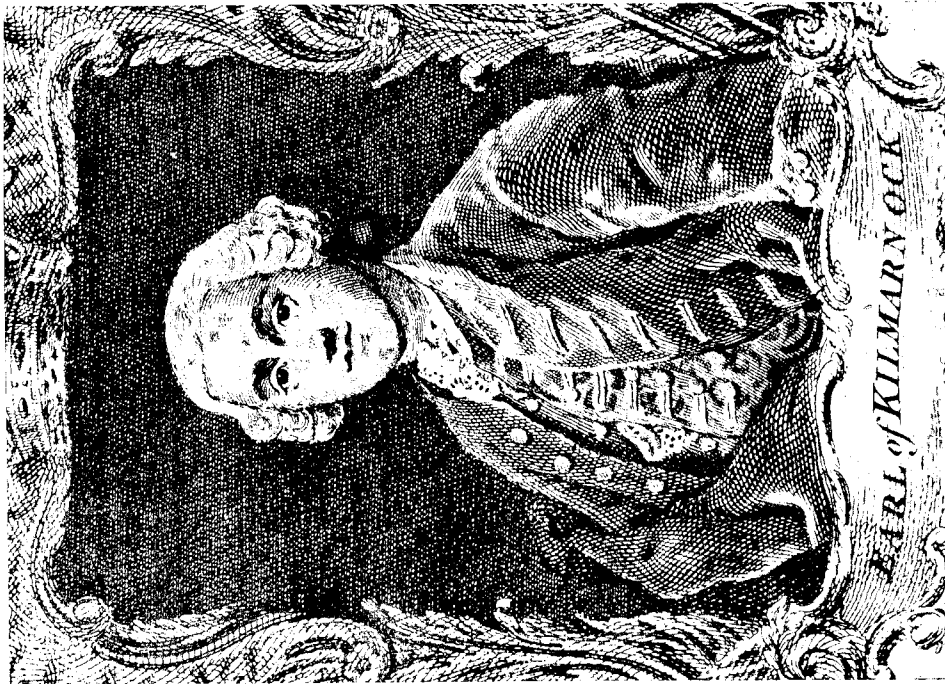
THE Lodge of Falkirk, now No. 16 on the Roll of the Grand Lodge of Scotland, came into being a considerable time before the constitution of that Grand Lodge, in the establishment of which in 1736 its representatives took part. How long it existed before Grand Lodge is not known, as no records of the Lodge's proceedings before 1736 are now in its possession. Its authentic history, therefore, dates only from 1736. The Lodge has an interesting collection of portraits of its Past Masters, two of whom attained the highest rank in Scots Freemasonry. We reproduce four portraits from the Lodge's collection, and the following notes on the subjects of these portraits may be of interest.

THE EARL OF KILMARNOCK.—William Boyd, fourth Earl of Kilmarnock, resided for many years at Callendar House, Falkirk, which had belonged to the father of his Countess, the Earl of Linlithgow and Callendar, at one time the feudal over-lord of Falkirk, in whose person these Earldoms were attained in 1716. Lord Kilmarnock's connection with the Lodge originated in January, 1740, when it is recorded that "the Lodge being duly mett, there was a petition presented by the Right Hon^{ble} Earl of Kilmarnock . . . craving to be admitted to the Lodge of Falkirk which was "received with great satisfaction and unanimously granted." The Earl was appointed Master of the Lodge on St. John's Day of 1740, and his appointment was renewed in 1741, 1743, and 1744. On St. Andrew's Day of 1742 the meeting of the Lodge "concluded with drinking (though repeated before) health, success and prosperity to "the Right Hon^{ble} the Earl of Kilmarnock, our present Right Worshipfull and Hon^{ble} "Master who was this day unanimously nominated Most Worshipfull Grand Master of "Scotland." In December, 1742, his Lordship, as Grand Master Mason, visited the Lodge of Falkirk, presided over its meeting, and signed the proceedings "Kilmarnock, G.M." On St. John's Day of 1744 he made his last recorded appearance at a lodge meeting. He joined the Jacobite forces in "the Forty Five," took part in the Battle of Culloden, where he was wounded and taken prisoner, and in 1746 paid the death penalty for his adherence to the Stuart cause. The title was then attained.

THE EARL OF ERROLL.—James, Lord Boyd, eldest son of the fourth Earl of Kilmarnock, was born and died at Callendar House, Falkirk. As an officer of King George's army he took part in the Battle of Culloden, at which his father fought on the Jacobite side. On St. John's Day of 1749 Lord Boyd was appointed Master of the Lodge, and his brothers, Charles and William, were appointed Wardens. Lord Boyd acted as Master of the Lodge for five years. In 1751 he was appointed Grand Master Mason of Scotland. In 1758 he succeeded, through his grandmother, to the Earldom of Erroll and the office of Hereditary Grand Constable of Scotland.



JAMES, 14TH EARL OF ERROLL.



WILLIAM, 4TH EARL OF KILMARNOCK.



THOMAS, 1ST BARON DUNDAS.

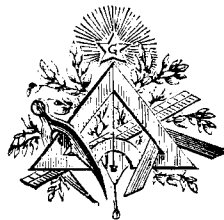


SIR ALEXANDER LIVINGSTONE, BART.

BARON DUNDAS.—In 1758 Thomas Dundas, of Castlecary, Falkirk, was appointed Master of the Lodge. He held office for five years from his appointment, and for a second term of five years from 1766. From 1763 to 1768 he was M.P. for Richmond, Yorks., and from 1768 to 1794 he was M.P. for Stirlingshire. In 1781 he succeeded to his father's baronetcy, and in 1794 was created Baron Dundas of Aske. He held the office of Deputy Grand Master of England from 1813 to 1820. Baron Dundas's descendants have rendered signal service to the Masonic craft in England and Scotland. His son, the second Baron Dundas, who was created Earl of Zetland in 1838, was Provincial Grand Master of North and East Yorkshire in 1817, Deputy Grand Master of England in 1821 and 1822, and from 1824 to 1833, and in 1834 was appointed Pro Grand Master under the Duke of Sussex, an office which he held until 1838. The second Earl of Zetland became Provincial Grand Master of North and East Yorkshire in 1839, succeeded his father as Pro Grand Master in 1841, holding the office until the death of the Duke of Sussex in 1843, when he was elected Grand Master. This high office he retained until 1870. The present holder of the title, the Marquess of Zetland, has been for thirty-five years Provincial Grand Master of North and East Yorkshire, and is an honorary member of the Lodge of Falkirk. The Earl of Ronaldshay, the heir to the Marquisate, has held the rank of Grand Warden in his father's province, and was a founder of the recently-constituted "Ronaldshay Lodge" No. 3376, London.

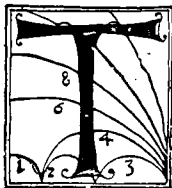
SIR ALEXANDER LIVINGSTONE OF WESTQUARTER, BART.—Sir Alexander Livingstone became Master of the Lodge in 1766. In the inscription on his portrait at the family seat it is stated that he "led the Forlorn Hope and carried the colours into "Quebec in 1759." Sir Alexander claimed to be heir to the Earldoms of Linlithgow and Callendar, but took no steps to restore the titles.

The Lodge portraits which are reproduced are all copies of family portraits in the possession of descendants of the subjects of these portraits; that of the Earl of Erroll is by Sir Joshua Reynolds, *P.R.A.*, and that of the Baron Dundas is by Sir Thomas Lawrence, *P.R.A.*



REVIEW.

TRANSACTIONS OF LODGE ST. MICHAEL, No. 2933 (E.C.), 1903-8, SINGAPORE, STRAITS SETTLEMENTS.



HIS real live Lodge was constituted on September 29th, 1902, and at the first regular meeting on January 26th following, a Paper was read by Bro. W. Craig, P.M. 508, etc. (the esteemed Secretary), on "English Freemasonry in Sumatra," so that the members started at once as a centre and medium for Masonic research and information. Bro. Craig had but sparse material to go upon, but begins with the year 1765, and follows on with two more Lodges, warranted in 1772 and 1796 respectively, only one, however, getting on the "United List" of 1814. A Provincial Grand Lodge was formed in 1793, with Capt. (afterwards Col.) John Macdonald, the youngest son of *Flora Macdonald*, the Jacobite Heroine, as Prov.G.M. Particulars are afforded, as far as possible, as to the local Craft, which are of more or less interest, until the appointment of the R.W. Bro. W. H. Read as Prov.G.M. of the Eastern Archipelago in 1858, when matters in the Straits were placed upon their present footing.

Bro. Brinkworth, P.M., etc., as the first W.M., inaugurated a series of Papers on "Masonic Jurisprudence under the Grand Lodge of England," and allied subjects, in which other Brothers also took part later on, all of which, especially those at first, are of considerable value and most helpful to a correct understanding of the Regulations and Customs of the Fraternity under the English Constitution.

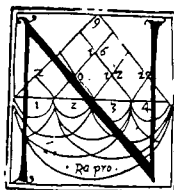
Each year has a part of the *Transactions* allotted to it, so there are now six parts published, averaging some fifty pages each, quarto size, which is surely a very gratifying and creditable feature for such a young Lodge, and one which might well be followed by others possessing many more advantages and facilities than No. 2933.

Bro. George Thompson, P.M. 508, etc., is our Local Secretary for Singapore, and the District Grand Lodge of the Archipelago, with Lodges 508, 1152, 2225, 2337, and 2933 are all members of the "Correspondence Circle."

As members of the "Quatuor Coronati" Lodge, we naturally take an interest in all that concerns the welfare of the Eastern Archipelago, Masonically especially, for was not our premier W.M. the District Grand Master for three or four years, and we all know how much appreciated were Lieut.-General Sir Charles Warren's services in both capacities.

W. J. HUGHAN.

NOTES AND QUERIES.



OTES on the Royal Order of Scotland.—Visits to Lodge St. David, Edinburgh, of Bro. William Mitchell during the years 1753-4-5 and 6. On 22nd July, 1750, Bro. Mitchell and others were granted a patent by the Provincial Grand Master of South Britain, and constituted into a regular Chapter of the Royal Order to meet at the Hague. This body is now represented by the Grand Lodge of the Order at Edinburgh.

1753. On 12th September and 10th October. Visited by "The Most Worshipfull
" Br. Mitchell Grand Master of the Seven United provinces and provincial Grand
" Master from London Kilwinning over all Europe Brittain excepted in his
" proper Cloathing and Jewells."
1754. On 9th January, 13th February, 1st March, 13th March, 22nd March, 25th
March, 24th June, 30th August, and 11th September.
1755. On 9th April and 8th October.
1756. On 9th June.
First recorded visit to Lodge St. David of a Deputation of the Royal Order.
1764. June 19th. "We were visited on this occasion by the R^t Worshipfull B^r Mitchell
" & a number of Brethren of the Royal Order in plain clothing."
1765. March 18th. "On this occasion we were visited by B^r Jas. Ker, and a consider-
" able number of the Knights & Brethren of the Royal Order of Scots Masonry
" who had all due honours paid them, and returned a proper acknowledgement
" therefor to our Lodge."
1767. April 21st. "The Lodge having met and being formed in the usual manner,
" were visited by a good number of the B^{rn} of the Royal Order of Scots Masonry,
" to whom the R.W. paid many particular respects, and in return thereto, B^r
" W^m Mason in name of these Brethren, made a very Elegant Speech, in which
" among other things he took notice of the obligation these Brethren lay under
" to this Lodge for the Indulgence they had for some time enjoyed holding their
" meetings in this Lodge and altho' they had no doubt that the Funds of this
" Lodge were large and in good order, yet having heard of some great expences
" they had lately been at both for the Ornament and Entertainment of the
" Lodge, and also in generous Benefactions to the Poor, They had thought it
" their Duty to offer something to the Funds of this Lodge not by way of Reward
" for the use of it, but as a Testimony of their Regard to the Lodge and an
" acknowledgement of the favours received from the Brethren, and that they had
" ordered their Treasurer to pay in Nine Guineas to the Treasurer of this Lodge
" which was instantly done."

"The R^t W. in name of the Brethren exprest the acknowledgements of
" this Lodge for the handsome present from the Brethrⁿ of the Royal Order, and
" the Polite manner in which it was given, which they accepted with gratitude,

“and out of their sincere respect for these Worthy Brethrⁿ who gave it. At the
 “same time the Brethren of this Lodge unanimously agreed, and ordered it to be
 “recorded in their Books, That the Brethren of the Royal Order shall be at
 “liberty, and welcome upon all occasions to the use of this Lodge and of every-
 “thing therein for the purposes of their meeting consistent with the meetings of
 “the Lodge itself.”

1769. October 17th. “. . . a Motion was made by B^r George McQueen the tenor
 “whereof follows . . . ”

“Several years ago the Society called the Royal Order of Masonry, at that
 “time consisted chiefly of Brethren of this Lodge, and on that account were
 “winked at holding two or three private meetings in it, but their members
 “increasing, this indulgence known only to a few, the Order seemed to lay claim
 “to as a matter of right, and regularly summoned their meetings by printed
 “Letters to meet in it and used it and its furniture in every respect as their
 “own absolute property.”

“As different Societys & Brethren had on former occasions applied for the use
 “of this Lodge and had been uniformly refused the favour, so the partiality
 “shown to the Royal Order in this case, not only disgusted those formerly
 “refused, but several of the most worthy Members of this Lodge and who on
 “that account chiefly I am well ashured refuse to attend its Monthly
 “Meetings.”

“As this affair of late has become the subject of General Conversation
 “amongst the Brethren, and none being able to give a satisfying reason
 “why this partiality was shown to the Royal Order, or upon what terms
 “they held the Grant, the Books of the Lodge have been carefully examined
 “with that view and altho it is well known that they have possessed this
 “Lodge for several years preceeding, yet no mention whatever is made of this
 “Royal Order untill a Monthly meeting the 21st of April 1767 when one of
 “their Members is made to return thanks for Indulging them with the use of
 “this Lodge & makes a present of nine Guineas which was to be given by this
 “Lodge to the Charity Workhouse of Edinburgh and, altho' to do the Royal
 “Order justice, they do not ask a continuance of this Favour & Indulgence, yet
 “the Minute bears, that after thanking the Order for their handsome present,
 “and testifying their acceptance of it with gratitude, they unanimously agreed
 “and order it to be recorded, that the Royal Order shall be at Liberty and
 “welcome upon all occasions to the use of this Lodge and everything therein.
 “This Minute which I have only lately seen greatly surprised me and whither
 “owing to the mistake of the proper Officers in wording it so, I know not, nor
 “is it material to enquire, But I mentain, that, that meeting thereby assumed
 “a power to themselves, a power which they had not, and that the Lodge is
 “no wise bound by it. This Minute does in Effect give a perpetual tack to the
 “Order of this Lodge and its furniture, And for what ? For the pitifull sum of
 “nine Guineas which every body knows is not one Years Rent of the Subject,
 “was it to be Subsett.”

“If it were to be asked for what reason confer this Extraordinary favour
 “upon the R. Order I am certain there is none, and perhaps I might add,

"that there are strong reasons against it, But to avoid saying anything unnecessary, as the Lodge at that monthly meeting had no power to grant this Subsett, as they have received no 'onourous consideration for granting of it, nor are under any particular Obligation to the Royal Order; I humbly move, That, that Part of the minute of the said 21st of April, 1767, be Repealed, and that an Order be made, that neither the said R.O. or any other person or persons possess this Lodge, except the Brethren of St. David's called by the Master or the presiding Officers thereof, and that the R.W. may be requested to intimate this Resolution, Verbally or by Letter to the Master of the Royal Order, and be desired to cause remove from this Lodge any furniture belonging to them, between and the 11th day of November next."

1840. August 15th. Royal Order clothing and jewels lent to Lodge St. David at laying foundation stone of the Scott Monument (see *A.Q.C.* xx., 209).

The Order appears to have held its meetings in St. David's Lodge room, Hyndfords Close, from its revival in 1839 until 1860, when the Lodge room was disposed of.

A. M. MACKAY.

Some Members of Lodge St. David connected with the Royal Order of Scotland.

	<i>Office held in Lodge St. David.</i>	<i>In Royal Order.</i>
James Ker, Keeper of the Records in Laigh Parliament Ho	Secretary	Succeeded Wm. Mitchell as Grand Master, 1767 to 1776.
William Baillie, Advocate, first Lord Polkemmet	R.W. Master 1768-1769 Jun. Gd. Warden of Scot. 1769-70	Grand Master 1776-1778
William Charles Little, Advocate of Liberton.	Depute Master, 1783 Sub. Gd. Mr. of Scot. 1782-83	Depute Gd. Master, 1777. Grand Master, 1778.
David Earl of Leven & Melville	R.W. Master, 1758 to 1763 Gd. Master of Scot. 1759-1760	Depute Gd. Master, 1778. (Characteristic in R.O. "Rectitude")
Gavin Wilson, The Poetical Shoemaker	Poet Laureate	Characteristic in R.O. "Description"
John Osburn Brown, W.S.	R.W. Master, 1795 & 1799	} Stated to be the two members of Lodge St. David who revived the R.O. in 1839
Houston Rigg Brown	R.W. Master, 1800 to 1804 and 1808 to 1819.	
George Murray, Accountant	Treasr. Sub. Master	} To whose exertions admitted 1839 the Order perhaps owes its present existence (Murray Lyon)
John Brown Douglas, W.S.	R.W. Master, 1842-43-44	
John Donaldson Boswall of Wardie. Captain R.N.	R.W. Master, 1838 to 1841	
		Deputy Governor, 1840.

A. M. MACKAY.

The Chichester Stone.—I notice that both Bro. Rylands (*A.Q.C.* xi., 177) and Bro. Forbes (*A.Q.C.* xiii., 26) speak of this stone as being in the grounds of Goodwood House, and I think it may be as well to put on record in *A.Q.C.* that it is now fixed in the wall near the main entrance of the Council House in North Street, Chichester. The translation now given below the stone is the one given by Bro. Rylands (*A.Q.C.* xi., 179).

E. L. HAWKINS.

Hugh Miller.—I should be glad to have information in regard to Bro. Hugh Miller, Merchant, of Greenscroft, Bristol Parish, Virginia, who, on 9th September, 1757, was appointed first W.M. of the Blandford Lodge, Virginia. Later he went to England and died in London on 13th February, 1762. His will, which is recorded in Somerset House, mentions Scottish cousins of the name of Freebairn, and relatives in Virginia of his wife, Jane Bolling. I am desirous of ascertaining the name of his Mother Lodge, which was probably in or near Glasgow, whether he joined any Lodge in London, and where he was buried.

Somerset East, Cape Colony.

WILLIAM SCOT.

Society of German Freemasons (Verein Deutscher Freimaurer).—In his Inaugural Address Bro. Thorp mentions the "Society of German Masons" (*A.Q.C.* xxi., 258), which was founded in 1861, and acknowledges that much useful work was done. But he is mistaken in saying that *the Society was not appreciated, and was only short-lived*. The Society is still in existence and in a most flourishing condition. There is a General Assembly every year in the month of September. The number of members is increasing almost from day to day, and is about 8,000 at this moment. The Society published a third edition of the well-renowned "Handbuch der Freimaurerei" in 1901, and is now preparing a vast Masonic Bibliography, which is to appear in 1911 to glorify the fiftieth anniversary of the Society. I am a member myself, and am able to state that the Society is highly appreciated all over Germany.

DR. W. BEGEMANN.

John Noorthouck.—I noticed, *A.Q.C.*, xxi., p. 85, a reference to John Noorthouck and his connection with the Stationers' Company.

I am a Liveryman of that Company, and upon reference to the Records at the Stationers' Hall, found that Noorthouck was admitted to the Freedom and Livery in 1770; his address is given as Barnards Inn, in 1787 he moved to Peterborough, and died there in 1816. At the time of his death he was eighteenth on the Livery List.

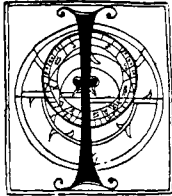
CHAS. J. WATTS.

John Noorthouck.—In "Notes and Queries" for April 17th, 1909, there appeared a very interesting communication from Mr. Clement Shorter about John Noorthouck, of whom I gave as full an account as I could compile in *A.Q.C.* xxi.

The writer says that he had recently come into possession of a box sent by Noorthouck one hundred years ago to Mr. Andrew Strahan, who was then head of what is now the firm of Eyre and Spottiswoode. The box contained materials for new editions of Noorthouck's works, especially of his "Classical Dictionary" and "History of London," also many scraps of MS., one of which is interesting as giving the exact date of his birth, which was June 12th, 1732, fourteen years earlier than has usually been supposed; it is a poem entitled "A Farewell to the World," dated "Oundle August 13th, 1807, when 75 years of age," and endorsed "Not to be put into the hands of any Priest whatever."

E. L. HAWKINS.

OBITUARY.



It is with much regret that we have to announce the deaths of Brothers:

The Right Hon. Lord **Amherst of Hackney**, Past Grand Warden of England, of Diddington Hall, Brandon, Norfolk, on 16th January. He had been a member of our Correspondence Circle since May, 1894.

Thomas Pearson, of Adderstone Mains, Belford, Northumberland, on 19th January. He joined the Correspondence Circle in October, 1903.

Robert Stewart, of 13, Oxford Terrace, Gateshead-on-Tyne, one of the best known and respected Freemasons in that city. He was initiated in the Borough Lodge No. 424, and having served all the offices in that lodge, eventually became its W.M. He was one of the Founders of the Saltwell Lodge No. 3,000, and P.M. of the Ravensworth Lodge No. 2,674. He was also Prov. Grand Treasurer for Durham and P.Z. of the Industry Chapter No. 48. Of a most lovable disposition, his hand was always ready to relieve distress, and he was foremost in all works of Charity in the Craft. He died on 8th February, and is mourned by an exceedingly large circle of brethren in Durham and Northumberland. He was elected to the Correspondence Circle of this Lodge in November, 1895.

George Gregory, of 112, St. Paul's Road, Canonbury, London, N., on 12th November, 1908. He was a P.Pr.G.D., and P.Pr.G.T. (R.A.) of Middlesex, and had been a member of the Correspondence Circle for nearly twenty years.

Thomas Clepham Jackson, of Caixa 115, Rio de Janeiro, who was elected to the Correspondence Circle in January, 1897.

The Rev. **Edward Murray Tomlinson**, of The Castle House, Petersfield, Hampshire. He joined our Correspondence Circle in October, 1907.

Alfred John Edward Page, P.M., of the Prince of Wales Lodge No. 2,520 and P.Z. of the St. Hilda Chapter No. 240, of 19 and 21, Fowler Street, South Shields. Bro. Page died while being operated upon for an internal complaint on 12th February. He was highly respected by a large number of brethren, being of a generous disposition and an ardent student of the Craft. He was at his own request interred with full Masonic honours by Bro. Richard H. Holme, P.Pr.G.W., acting as W.M. of the Prince of Wales Lodge, assisted by the Past Masters and Officers, in the presence of a large gathering of his Brethren, all the Lodges and Chapters to which he belonged being represented. He was elected a member of our Correspondence Circle in May, 1895.

Charles Ross Foster, of Armaside, Hampton Hill, Middlesex, on 13th May, 1908. He joined the Correspondence Circle in May, 1900.

Leonard Crowley Seavill, of 153, Calle Entre Rios, Rosario de Santa Fé, Argentine Republic, in 1908, who was elected to the Correspondence Circle in June, 1905.

H. J. Matthews, of 2, Cumberland Terrace, Regent's Park, London, N.W., on 18th September, 1907, a member of the Correspondence Circle since January, 1899.

Major **John Emilius Le Feuvre**, V.D., J.P., etc., Past Grand Deacon, and Past Grand Sword Bearer (R.A.), of 19, Carlton Street, Southampton, on 23rd February. Bro. Le Feuvre was a very old member of the Correspondence Circle, his application dating back to September, 1887.

William Charles Logan, P.Pr.G.W., and P.Pr.G.J., of Hendre, Penrhyn-deudraeth, North Wales, in November, 1908. He was elected to the Correspondence Circle in June, 1895.

Henry John Atkins, P.Pr.G.W., Northamptonshire and Huntingdonshire, P.Pr.G.J., Hampshire and the Isle of Wight. This brother was also a very old member, having joined in March, 1887.

Thomas Henry Slator, of Sonora, Tuolumne County, California, U.S.A., in September, 1908. He joined the Correspondence Circle in May, 1907.

James Terry, Past Grand Standard Bearer, of 143, Tufnell Park Road, London, N. Bro. Terry was initiated in the United Strength Lodge, London, in 1860, becoming its W.M. three years later. He subsequently assisted at the formation of many Lodges and R.A. Chapters in London and the Provinces, but his most prominent Masonic work was connected with the Royal Masonic Benevolent Institution, of which he held the office of Secretary from 1872 to 1905. Bro. Terry had been a member of our Circle since June, 1888.

Frederick Charles Masterton, of Buenos Aires, Argentine Republic. He was elected to the Correspondence Circle in October, 1907.

Christian Horst, of Fairmount, Church Hill, Walthamstow, London, N.E. He joined the Correspondence Circle in March, 1898.

John Albert Schlener, of 516, Nicollet Avenue, Minneapolis, Minnesota, U.S.A., who joined our Correspondence Circle in June, 1908.

Andrew Macdonald, District Grand Standard Bearer, District A.G.Sc.E., of 264, San Martin, Buenos Aires, Argentine Republic, a member of the Circle since March, 1905.

James Brickhill, Past Deputy Grand Secretary, of Zeehan, Tasmania, in July, 1908. He was elected to the Correspondence Circle in May, 1895.

ADVERTISEMENTS.

This page will be reserved for Members who desire to advertise their Masonic wants. The charge will be One Shilling per line of twelve words, strictly payable in advance. Advertisements should be sent to the Secretary, 52, Great Queen Street, Lincoln's Inn Fields, London, W.C. Replies must in all cases be addressed direct to the Advertisers, as the time of the Secretary is too fully occupied to permit him to act as intermediary.

FOR SALE.

Masonic Book-Plates in America. A limited number of two hundred copies of Bro. A. Winthrop Pope's illustrated monograph has been published in pamphlet form. Copies may be obtained at the Office of the New England Craftsman, 900 Masonic Temple, Boston, or of the Author, A. Winthrop Pope, Newton, Mass., U.S.A. Price One Dollar.

Arts Quatuor Coronatorum. Complete, except Part 2, Vol. III., Vols. I. and II. Bound. *Reprints* 1 to 9, complete. Watson, Buchanan, Scarborough, and Grand Lodge Rolls 1 and 2.—J.H.C., 54, High Street, Lurgan, Ireland.

A Collection of old Masonic Decorations, mostly unique and others scarce, dating from 1763 to circa 1860; 55 in number *en bloc*. Can be viewed in London.—T. FRANCIS, The Croft, Ropley, Alresford, Hants.

J.O.C. Various volumes (unbound) and odd parts.—GORDON, Holmwood, Grove Hill, Woodford, Essex.

The Complete Freemason or Multa Paucis for Lovers of Secrets. Seven Guineas.—T. FRANCIS, The Croft, Ropley, Alresford.

WANTED BY:

JAMES MURRAY, Kenwood, Bishopbriggs, Glasgow. Masonic Book-plates; purchase or exchange.

THE SECRETARY, 52, Great Queen Street, Lincoln's Inn Fields, W.C. *Freemasons' Quarterly Review*, 1845, 1846, 1847, 1848, 1849, *Freemasons' Magazine and Masonic Mirror*, 1855, January-June 1862. *Reports*, Grand Lodge of England, March and April, 1830. *Report*, Metropolitan College, Societas Rosicruciana in Anglia, 1889-90. *The Northern Freemason*, Liverpool, Vol. I, No. 2, November, 1905. *The Texas Freemason*, all before Vol. VIII.; Vol. XIII., Nos. 3, 6, 9 (1901-2); Vol. IX., No. 1 (1902). *The Freemasons' Chronicle*, London, Vols. IX., X., XVI., (Nos. 395, 409, 417, 418), XVII. (No. 425), XVIII. (Nos. 458, 461, 468), XX. (Nos. 499, 500, 503), XXI. (No. 524), XXII. (Nos. 565, 567, 572), XXIII. (No. 573). *Alman Rézon*, London, 1787 and 1801.

Quatuor Coronati Lodge, No. 2076, London.

PUBLICATIONS.

ARS QUATUOR CORONATORUM.

COMPLETE SETS OF THE TRANSACTIONS.—Very few complete sets of *Ars Quatuor Coronatorum*, vols. I. to XIX., now remain unsold. Prices may be obtained on application to the Secretary. Each volume will be accompanied so far as possible, with the St. John's Card of the corresponding year; but the Cards for volumes I. and V. are no longer available.

ODD VOLUMES.—Such copies of Volumes as remain over after completing sets, will in future be on sale to members at 12s. 6d. per volume. *Vols. I., III., VI., VII., and VIII. are, however, only sold in complete sets.*

The principal contents of these volumes are as under, but many shorter articles, as well as reviews, notes and queries, biographic, and obituary notices, &c., &c., will also be found in each volume.

Vol. I., 1886-1888, *not sold separately*. On Some Old Scottish Customs, *R. F. Gould*; The Steinmetz Theory Critically Examined, *G. W. Speth*; An Early Version of the Hiramic Legend, *Prof. T. Hayter Lewis*; Freemasonry and Hermeticism, *Rev. A. F. A. Woodford*; On the Orientation of Temples, *Sir C. Warren*; Connecting Links between Ancient and Modern Freemasonry, *W. J. Hughan*; The Religion of Freemasonry illuminated by the Kabbalah, *Dr. W. W. Westcott*; English Freemasonry before the Era of Grand Lodges, *R. F. Gould*; Threefold Division of Temples, *W. Simpson*; The Unrecognised Lodges and Degrees of Freemasonry, etc., *J. Yarker*; A Word on the Legends of the Compagnonnage, Part I., *W. H. Rylands*; Two New Versions of the Old Charges, *G. W. Speth*; Scottish Freemasonry before the Era of Grand Lodges, *G. W. Speth*; The Roman Legend of the Quatuor Coronati, *S. Russell Forbes*; An Attempt to Classify the Old Charges of the British Masons, *Dr. Begemann*; Masters' Lodges, *J. Lane*; "Quatuor Coronati" Abroad, *G. W. Speth*; Scottish Freemasonry in the Present Era, *E. Macbean*; Notes on the Relations between the Grand Lodges of England and Sweden in the last Century, *C. Kupferschmidt*.

Vol. II., 1889. The Worship of Death, *W. Simpson*; The Compagnonnage, Part II.; Hogarth's Picture, "Night," *W. H. Rylands*; Foundation of Modern Freemasonry, *G. W. Speth*; Freemasonry in Rotterdam 120 years ago, *J. P. Vaillant*; Origin of Freemasonry, *B. Crumer*; Grand Lodge at York, *T. B. Whytehead*; Free and Freemason, *F. F. Schnitger*; &c.

Vol. III., 1890, *not sold separately*. The Antiquity of Masonic Symbolism, *R. F. Gould*; Evidence of the Steinmetz Esoterics, *F. F. Schnitger*; A Symbolic Chart of 1789, *G. W. Speth*; Masonic Character of the Roman Villa at Morton, Isle of Wight, *Col. J. F. Crease, C.B.*; Masonry and Masons' Marks, *Prof. T. Hayter Lewis*; Masons' Marks, *Dr. W. Wynn Westcott*; Masons' Marks, *F. F. Schnitger*; Mummies and Guisers, *W. Simpson*; Mosaics at Morton, *S. Russell Forbes*; Freemasonry in Holland, *F. J. W. Crowe*; The Grand Lodge of Hungary, *L. de Malczovich*; Brahminical Initiation, *W. Simpson*; A Masonic Curriculum, *G. W. Speth*; Freemasonry in America, *C. P. MacCalla*; A Forgotten Rival of Freemasonry: The Noble Order of Bucks, *W. H. Rylands*; Naymus Græcus, *Wyat's Papworth*; Formation of the Grand Lodge of Scotland, *E. Macbean*.

Vol. IV., 1891. The Druses and Freemasonry, *Rev. Haskett Smith*; Freemasonry in Austria and Hungary, (continued in Vols. V. to IX.,) *L. de Malczovich*; Freemasonry in Holland, *Dr. H. W. Dieperink, J. P. Vaillant, F. J. W. Crowe*; The Swastica, *Mrs. Murray Aynsley*; Martin Clare; Albert Pike, *R. F. Gould*; Masonic Landmarks among the Hindus, *Rev. P. J. Oliver Minos*; Unidentified MSS., *W. J. Hughan*; The Alban and Athelstan Legends; Naymus Græcus, *C. C. Howard*; Masonic Musicians, *Dr. W. A. Barrett*; A Masonic-built City, *Dr. S. Russell-Forbes*; Old Lodge at Lincoln, *W. Dixon*; The W. Watson MS., *Dr. Begemann*; Legend of Sethos, *Sir B. W. Richardson*; Cobham Church, *W. M. Bywater*; Royal Arch Masonry, *W. J. Hughan*; An Early Home of Masonry, *W. F. Vernon*, &c.

Vol. V., 1892. The Noose Symbol, *W. Simpson*; Freemasonry in Holland, *J. P. Vaillant, Dr. Dieperink, J. D. Oortman-Gerlings*; Masonic Clothing, *F. J. W. Crowe*; The Craft Legend, *Dr. Begemann*; Masonic Genius of Robert Burns, *Sir B. Ward Richardson*; Freemasons and the Laws of the Realm, *W. Fooks*; Thomas Manningham, *R. F. Gould*; The Proper Names of Masonic Tradition, *Rev. C. J. Ball*; Date of Origin of Grand Lodge (Ancients) 1751, *John Lane*; The Masonic Apron, *W. H. Rylands*; The Assembly, *R. F. Gould*, &c.

Vol. VI., 1893, *not sold separately*. W. M. Williams, *Sir B. W. Richardson*; The Tabernacle, *Rev. C. H. Mullen*, *Dr. W. W. Westcott*; Sikh Initiation; Consecration of Parsee Priest, *W. Simpson*; The Tracing Board in Oriental and Medieval Masonry, *C. Purdon Clarke*; Ancient Stirling Lodge; Old Charges, *W. J. Hughan*; Rev. W. Stukeley; Dr. Robert Plot, *R. F. Gould*; The Assembly, *G. W. Speth, Dr. Begemann*; Masonic Clothing, *F. J. W. Crowe*, &c.

Vol. VII., 1894, *not sold separately*. From Labour to Refreshment, *W. F. Vernon*; Continental Jewels and Medals, *F. J. W. Crowe*; The Rosicrucians, *Dr. W. Wynn Westcott*; Masters' Lodge at Exeter, *W. J. Hughan*; Master Masons to Crown of Scotland, *E. Macbean*; The True Text of MS. Constitutions, *W. H. Upton*; Random Courses of Scotch Masonry, *J. McIntyre North*; Medical Profession and Freemasonry, *R. F. Gould*, &c.

Vol. VIII., 1895, *not sold separately*. The Arch and Temple in Dundee, *Thomas A. Lindsay*; The Hon. Miss St. Leger, *E. Conder, jun.*; Notes on Irish Freemasonry, *Dr. Chetwode Crawley*; Some Masonic Symbols, *W. H. Rylands*; Duke of Wharton, and the Gormogons, *R. F. Gould*; The Cabiri, *G. Fitz Gibbon*; Early Lodges and Warrants, *J. Lane*; The two Saints John Legend, *Dr. Chetwode Crawley*; Death and the Freemason, *E. J. Barron*, &c.

Vol. IX., 1896. Notes on Irish Freemasonry, *Dr. Chetwode Crawley*; The Masons' Company, *E. Conder, jun.*; German Freemasonry, *G. Greiner, C. Wiebe, C. Kupferschmidt*; Law of Dakhil, *S. T. Klein*; A Curious Historical Error, *Dr. W. Barlow*; Bibliography of the Old Charges, *W. J. Hughan*, &c.

Vol. X., 1897. Sir B. W. Richardson, *R. F. Gould*; Free and Freemasonry, *G. W. Speth*; Furniture of Shakespeare Lodge, *J. J. Rainey*; Lodge at Mons, *G. Jottrand*; Masonic Contract, *W. J. Hughan*; Masonic Symbolism, *Rev. J. W. Horsley*; The Great Symbol, *S. T. Klein*; The Three Degrees, *W. J. Hughan*; J. H. Drummond, *R. F. Gould*; Masonic Medals, *G. L. Shackles*; The Kirkwall Scroll, *Rev. J. B. Craven*, &c.

VOL. XI., 1898. Bodleian Masonic MSS., *Dr. Chetwode Crawley*; Hidden Mysteries, *S. T. Klein*; Two Degrees Theory, *G. W. Speth*; Order of the Temple, *J. Yarker*; Freemasonry in Greece, *N. Philon*; Charles II. and Masonry, *E. Conder, jun.*; Batty Langley on Geometry, *Henry Lovegrove*; Robert Samber, *E. Armitage*; Sussex Notes, *W. H. Rylands*; The John T. Thorp MS., *W. J. Hughan*, &c.

Vol. XII., 1899. T. H. Lewis, *C. Purdon Clarke*; English Lodge at Bordeaux, *G. W. Speth*; Intimations of Immortality, *J. W. Horsley*; West African Secret Societies, *H. P. Fitz-Gerald Marriott*; Leicester Masonry, *G. W. Speth*; Descriptions of King Solomon's Temple, *S. P. Johnston*; Jacob Jehudah Leon, *W. J. Chetwode Crawley*; Establishment of Grand Lodge of Ireland, *W. Begemann*; W. Simpson, *E. Macbean*; Vestigia Quatuor Coronatorum, *C. Purdon Clarke*.

Vol. XIII., 1900. The York Grand Lodge, John Lane, *W. J. Hughan*; The Chevalier Burnes, *R. F. Gould*; Prince Hall's Letter Book, *W. H. Upton*; The 31st Foot and Masonry in West Florida, *R. F. Gould*; Quatuor Coronati in Belgium, *Count Goblet d'Alviella*; Relics of the Grand Lodge at York, *T. B. Whytehead*; The Sackville Medal, *Dr. W. J. Chetwode Crawley*; Chivalric Freemasonry in the British Isles, *Sir Charles A. Cameron*; Inaugural Address, *E. Conder, jun.*; &c.

VOL. XIV., 1901. The Alnwick Lodge Minutes, *W. H. Rylands*; The 47th Proposition, *T. Greene, W. H. Rylands*; Military Masonry, *R. F. Gould*; The Miracle Play, *E. Conder, jun.*; The "Settegast" Grand Lodge of Germany, *G. W. Speth*; In Memoriam—*G. W. Speth*: Sir Walter Besant, *W. H. Rylands*; Naymus Grecus, *G. W. Speth*; Marcus Grævus Eversus, *Dr. Chetwode Crawley*; Leicestershire Masonry, *E. Conder, jun.*; Remarks, &c., on the "Sloane Family," *Dr. W. Begemann*; The "Testament of Solomon," *Rev. W. E. Windle*; Antony Sayer, *A. F. Culvert*; Inaugural Address, *Gotthelf Greiner*; "Wheeler's Lodge," *Dr. Chetwode Crawley*; &c.

Vol. XV., 1902. Sir Peter Lewys, *H. F. Berry*; Sir John Doyle, *R. F. Gould*; Theodore Sutton Parvin, *R. F. Gould*; Building of Culham Bridge, *W. H. Rylands*; Solomon's Seal and the Shield of David, *Rev. J. W. Horsley*; The Gormogon Medal, *G. L. Shackles*; Coins of the Grand Masters of the Order of Malta, *G. L. Shackles*; Samuel Beltz, *E. A. Ebbelwhite*; Two French Documents, *W. H. Rylands*; The Wesleys and Irish Freemasonry, *Dr. Chetwode Crawley*; Summer Outing, *F. J. Rebmam*; Charter Incorporating the Trades of Gateshead, *W. H. Rylands*; The Reception (Initiation) of a Templar, *E. J. Castle*; Inaugural Address—Secret Societies, *E. J. Castle*; Early Irish Certificates, *Dr. Chetwode Crawley*; The Old Swalwell Lodge, *J. Yarker*; Craft Guilds of Norwich, *J. C. Tingey*; &c., &c.

Vol. XVI., 1903. Some Notes on the Legends of Masonry, *W. H. Rylands*; Masonic Certificates of the Netherlands, *F. J. W. Crowe*; The Degrees of Pure and Ancient Freemasonry, *R. F. Gould*; A Curious Old Illuminated Magic Roll, *W. J. Hughan*; Order of Masonic Merit, *W. J. Hughan*; Notes on Irish Freemasonry, No. VII., *Dr. Chetwode Crawley*; William of Wykeham, *E. Conder, jun.*; Three Great Masonic Lights, *R. F. Gould*; Philo Musica et Architectura Societas Apollini, *R. F. Gould*; A French Prisoners' Lodge, *F. J. W. Crowe*; The Magic Scroll (text and facsimile); Royal Templar Certificate of 1779, *J. Yarker*; The Patent of a Russian Grand Lodge, 1815, *J. Yarker*; A Curious Carbonari Certificate, *F. J. W. Crowe*; A "Pompe Funèbre," *John T. Thorp*; Order of St. John of Jerusalem, *W. H. Rylands*; Freemasonry in Gounod's Opera, Irene the Queen of Sheba, *John T. Thorp*; The Ionic Lodge, No. 227, London, *W. John Songhurst*; Knights Templars, *F. H. Goldney*; Speth Memorial Fund; Chichester Certificates, 18th century, *John T. Thorp*; Summer Outing, June, 1903, *W. John Songhurst*; The Chevalier D'Eon, *W. J. Chetwode Crawley*; The Magic Roll, *Dr. W. Wynn Westcott*, &c.

Vol. XVII., 1904. Colours in Freemasonry, *F. J. W. Crowe*; Dr. Robert Fludd, *E. Armitage*; Minutes of an Extinct Lodge, *E. A. J. Breed*; Badrum Castle, *Admiral Sir A. H. Markham*; The Very Ancient Clermont Chapter; The High Grades in Bristol and Bath, *J. Yarker*; The "Chetwode Crawley" M.S., *W. J. Hughan*; Irish Certificates, *S. C. Bingham, W. John Songhurst*; Accounts of Re-building St. Paul's Cathedral, *Canon J. W. Horsley, Andrew Oliver*; Summer Outing, Worcester, *W. John Songhurst*; The Grand Lodge of Ireland and the Grand Lodge of Pennsylvania, *Dr. Chetwode Crawley*; A Glance at the Records of Two Extinct Hull Lodges, *G. L. Shackles*; Templaria et Hospitalaria, *L. de Malczovich*; Inaugural Address—The Government of the Lodge, *Canon J. W. Horsley*; Notes on Irish Freemasonry, No. VIII., *Dr. Chetwode Crawley*; &c., &c.

Vol. XVIII., 1905. The Rev. James Anderson and the Earls of Buchan, *J. T. Thorp*; The "Marencourt" Cup and Ancient Square, *H. F. Berry*; The Rev. Dr. Anderson's Non-Masonic Writings, *Dr. Chetwode Crawley*; Speculative Members included in Bishop Cosin's Charter incorporating the Trades of Gateshead, 1671, *St. Maur*; The Kipperah, or Bora; An Unrecorded Grand Lodge, *H. Sadler*; Origin of Masonic Knight Templary in the United Kingdom, *W. J. Hughan*; Jean Baptiste Marie Ragon, *W. J. Songhurst*; Moses Mendez, Grand Steward, *J. P. Simpson*; Mock Masonry in the Eighteenth Century, *Dr. Chetwode Crawley*; Masonic Chivalry, *J. Littleton*; Some Fresh Light on the Old Bengal Lodges, *Rev. W. K. Firminger*; A Newly Discovered Version of the Old Charges, *F. W. Levander*; An Old York Templar Charter, *J. Yarker*; The Naimus Grecus Legend, I., *E. H. Dring*; Summer Outing—Chester, *W. J. Songhurst*; Contemporary Comments on the Freemasonry of the Eighteenth Century, *Dr. W. J. Chetwode Crawley*; Rev. Fearon Fallows, M.A., *W. F. Lamonty*; Installation Address, *G. L. Shackles*; A Forgotten Masonic Charity, *F. J. W. Crowe*; &c., &c.

Vol. XIX., 1906. Old City Taverns and Masonry, *J. P. Simpson*; The Carolus of our Ancient MSS., *J. Yarker*; The Sirm Family and Freemasonry, *H. Sirm*; The Naimus Grecus Legend, II., *E. H. Dring*; Seals on "Antients" Grand Chapter Certificates, *J. T. Thorp*; The Lodge of Prudent Brethren, *H. Guy*; Templaria et Hospitalaria, *L. de Malczovich*; A Unique Engraved List of Lodges, "Antients," A.D. 1753, *W. J. Hughan*; The Sea Sergeants, *W. B. Hestall*; "Demit" and Jewel of Ancient Lodge, *G. L. Shackles*; King Solomon and the Queen of Sheba, *F. J. W. Crowe*; J. Morgan, and his "Phoenix Britannicus," *H. Sirm*; Order of the Knights of the Holy Sepulchre of Jerusalem, *L. de Malczovich*; Studies in Eighteenth Century Continental (so-called) Masonry, *Rev. W. K. Firminger*; The Equilateral Triangle in Gothic Architecture, *Arthur Bones*; Summer Outing, Shrewsbury and Ludlow, *W. John Songhurst*; Notes on the Grand Chaplains of England, *Canon Horsley*; Eighteenth Century Masonic Documents, *Archdeacon Clarke*; Gnosticism and Templary, *E. J. Castle*; An Old Engraved Apron, *St. Maur*; Notes on a Curious Certificate and Seal, *Wm. Wynn Westcott*; Arab Masonry, *John Yarker*; &c., &c.

Vol. XX., 1907. John Cole, *W. John Songhurst*; On Masonic History, *John Yarker*; Some old London Taverns and Masonry, *J. P. Simpson*; Proceedings against the Templars, 1307-11, *E. J. Castle*; A Belgian Daughter of the Grand Lodge of Scotland, *Count Goblet d'Alviella*; Freemasonry Parodied in 1754 by Slade's "Freemason Examined," *J. T. Thorp*; Notes on the Metal Work of St. Paul's Cathedral, London, and Jean Tijou's Designs and Ironwork therein, *Chas. J. R. Tijou*; Templaria et Hospitalaria, *Ladislav de Malczovich*; The Scottish Lodge at Namur, *Fred J. W. Crowe*; Sir Walter Scott as a Freemason, *Adam Muir Mackay*; Summer Outing, Bury St. Edmund's and Ely, *W. John Songhurst*; Another French Prisoners' Lodge, *Fred J. W. Crowe*; The Great Lodge, Swaffham, Norfolk, 1764-1785, *Hamon le Strange*; The Bain MS., *W. J. Hughan*; &c., &c.

Vol. XXI., 1908. New Light on the Old Pillars which stood in Front of the Porch of Solomon's Temple, *Canon J. W. Horsley*; An Old Minute Book of Lodge Perfect Unanimity, now 150 Madras, *Herbert Bradley*; Some Old Suburban Taverns and Masonry, *J. Percy Simpson*; Notes on Freemasonry in Cork City, *Thomas Johnson Westropp*; The Armorial Bearings of the Grand Masters of the Order of Malta, from 1113 to 1536, *Andrew Oliver*; Two Editors of the Book of Constitutions, *E. L. Hawkins, M.A.*; Notes on the Heraldry at the Castle of Badrum, *Andrew Oliver*; Notes on the Society of Gregorians, *W. H. Rylands*; A Masonic Pantomime and some other Plays, *W. B. Hestall*; The Henry Heade MS., 1675, *E. L. Hawkins*; Freeman and Cowan, with special reference to the Records of Lodge Canongate Kilwinning, *Alfred A. Arbuthnot Murray*; The Taylor MS., *W. Watson, W. J. Hughan*; Summer Outing—Durham, *Dr. S. Walshe Owen*; Early Masons' Contracts at Durham, *E. H. Dring*; The Man of Taste, *W. B. Hestall*; Henry Yvele, The King's Master Mason, *W. Wonnacott*; The Engraved List of Lodges, Antients, A.D. 1753, *W. J. Hughan*; Two Ancient Legends concerning Solomon's Temple, *John Yarker*, &c., &c.

Vol. XXII., 1909. The Prince Edwin Legend, *E. H. Dring*; Notes concerning the Masons' Guild and the Marquis of Granby Lodge of Freemasons in the City of Durham, *Harry Brown*; The Fendeurs, *Fred. J. W. Crowe*; The Lodge of Falkirk, and Portraits of some of its Masters, *Thomas Middleton*; &c., &c.

IN PROGRESS.

MASONIC REPRINTS.

Of these Masonic Reprints, consisting mainly of exquisite facsimiles, a few copies in each case of the following volumes are still in stock. Vols. I, II, III, IV, and VIII are out of print.

QUATUOR CORONATORUM ANTIGRAPHA.

Volume I. (*out of print*), contains:—

Facsimile and Transcript of the "Masonic Poem" MS., Bib. Reg. 17 A. 1. (*British Museum*). This MS. is the earliest document (circa 1390) in existence, in any tongue, relating to Freemasonry. It was first published in 1840 by J. Orchard Halliwell with a facsimile of four lines, and again in 1844 with a facsimile of the first page. This was at once translated into several languages, causing great interest throughout the Craft.

Facsimile and Transcript of "Urbanitatis" Cott. MS., Caligula A. 11., fol. 88. (*British Museum*).

Facsimile and Transcript from "Instructions for a Parish Priest," Cott. MS., Claudius A. 11., fol. 127. (*British Museum*). These two old MSS. contain passages identical with some of those which appear in the "Poem."

"The Plain Dealer," No. 51, Monday, September 14th, 1724. An article on the Freemasons, concluding with the celebrated letters on the "Gormogons." This is reproduced from the copy presented to the Lodge by Bro. Ramsden Riley, and only one other copy is known to exist. Portions of the article were printed in "The Grand Mystery," 2nd edition, 1725.

"An Ode to the Grand Khaibar," 1726. This reproduction is also made from the copy in the Lodge Library, presented by Bro. T. B. Whytehead, no other copy being known to exist. The Khaibarites were apparently a somewhat similar Society to the Gormogons, and were equally the rivals of the Freemasons.

"A Defence of Masonry," The Free Mason's Pocket Companion, 2nd edition, 1738. (*Grand Lodge of England Library*).

"Brother Euclid's Letter to the Author," The New Book of Constitutions, . . . by James Anderson, D.D., London, . . . 1738. (*Grand Lodge of England Library*).

A Commentary on the "Masonic Poem," "Urbanitatis," and "Instructions for a Parish Priest," by Bro. R. F. Gould.

Maps and Glossary.

In Vols. II. to VI. is reproduced a series of the MS. Constitutions or "Old Charges," which fully represents the various "families" into which all known copies of these interesting documents have been classified by Dr. Begemann.

Volume II. (*out of print*) contains:—

Facsimile and Transcript of the "Matthew Cooke MS." Add. MS., 23198 (*British Museum*), with Commentary thereon by Bro. G. W. Speth. This MS. is believed to have been written about the beginning of the 15th century. It is next in point of interest to the "Regius MS." (Masonic Poem) published in Vol. I. and is probably equal to it in interest.

Facsimile and Transcript of the "Landsdowne MS." No. 98, art. 48, f. 276 b. (*British Museum*). The late Mr. Bond estimated the date of this MS. at about 1600, but as it is believed to have formed part of the collection of Lord Burghley, who died A.D. 1598, its age is probably greater.

Facsimile and Transcript of the "Harleian MS." No. 1942. (*British Museum*). The question of the date of this MS. is all-important and has given rise to much discussion. Mr. Bond and others ascribe it to the beginning of the 17th century, though other commentators such as Bro. Gould believe that the contents are scarcely compatible with this theory.

Volume III. (*out of print*) contains:—

Facsimile of the "Harleian MS." No. 2054, fo. 22. (*British Museum*). With Introduction and Transcript. This MS. is of the 17th century and contains, besides the usual legends and laws, a curious list of payments made "to be a mason," also the Freemasons' oath in the handwriting of Randle Holme, the herald and antiquary.

Facsimile of the "Sloane MS." No. 3848. (*British Museum*). With Introduction and Transcript.

Facsimile of the "Sloane MS." No. 3323. (*British Museum*). With Introduction and Transcript. The dates of these two MSS. are 1646 and 1649 respectively.

Facsimile of the "William Watson MS." Roll. (*Masonic Library, Province of West Yorkshire, Wakefield*). With Transcript, and Commentary by Bro. C. C. Howard. For many reasons this is one of the most interesting and important in the series of "Old Charges" which has yet been discovered. It is dated 1687, and is the only one shewing signs of derivation from the celebrated "Matthew Cooke MS."

Facsimile (one page) of the "Cama MS." With Introduction and Transcript. This MS. is in the possession of the Lodge, and has not before been published in any form. It supplies a link long missing between the "Grand Lodge" and "Spencer" families of these old writings.

Volume IV. (*out of print*) contains:—

Facsimile of the "Grand Lodge No. 1, MS." Roll. (*Grand Lodge Library*). With Introduction and Transcript. This Roll is dated 25th December, 1583, is the oldest one extant with a date attached, presumably the third or fourth oldest known, and its text is of especial value, inasmuch that in Dr. Begemann's classification it gives its name to the most important family of these documents and to the most important branch of that family.

Facsimile of the "Grand Lodge No. 2, MS." Roll. (*Grand Lodge Library*). With Introduction and Transcript. The great value of this MS. apart from its beauty, lies in the fact that it corroborates the text of the Harleian 1942 MS. (see Vol. II.), whose authority has been severely called in question by some students.

Facsimile of the "Buchanan MS." Roll. (*Grand Lodge Library*). With Introduction and Transcript. This MS. has once before been printed (in Gould's "History.") Its date would presumably be about 1670.

Facsimile of "The Beginning and First Foundation of the Most Worthy Craft of Masonry . . . Printed for Mrs. Dodd . . . 1739." With Introduction. This print is so rare that in addition to the copy in the Library of Grand Lodge, from which our facsimile is taken, only two others are known to exist, and both of these are in the U.S.A.

Facsimile (two pages) of the "Harris No. 2 MS." (*Bound up with a copy of the "Freemasons' Calendar for 1781," in the British Museum, Ephemerides, pp. 2493, &c.*) With Introduction and Transcript. Although of so late a date the additions to the ordinary text presented by this version are of great interest and curiosity.

Volume V., price 10s. 6d., contains:—

Facsimile and Transcript of the Scarborough MS. Roll of the Constitutions. This MS. dates previous to 1705, and bears a beautifully coloured coat of the Masons' Arms, besides a valuable endorsement of *Makings* in the year 1705. It is in the possession of the Grand Lodge of Canada, and was kindly entrusted to us by the Grand Master for the purpose of reproduction.

Facsimile and Transcript of the Philipps No. 1 MS. A beautiful MS. in two colours of the 17th century.

Facsimile (partial) and Transcript of the Philipps No. II. MS. Very similar to the above.

Facsimile (partial) and Transcript of the Philipps No. III. MS. Early 18th century, and has never been published in any form. The above three MSS. are now in the possession of the Rev. J. E. A. Fenwick, Cheltenham.

Volume VI., price 10s. 6d., contains:—

Facsimile of the so-called Inigo Jones MS., formerly in the library of our late Bro. Woodford, and now in the collection of the Provincial Grand Lodge of Worcestershire. It is a specially beautiful MS., rubricated throughout, and has a curious frontispiece, signed Inigo Jones, and dated 1607.

Facsimile of the Wood MS. This is dated 1610, which is undoubtedly authentic. A beautifully written and rubricated MS. with marginal references, and a copious index, the latter being a unique feature in this class of documents. "Newly Translated by J. Whytestones for John Sargensonne, 1610." It was formerly in the library of the late Bro. A. F. A. Woodford, and is now the property of the Provincial Grand Lodge of Worcestershire.

Facsimile and Transcript of the Lechmere MS., 17th century, undated, the property of the Provincial Grand Lodge of Worcestershire.

Volume VII., (nearly exhausted), price 10s. 6d., contains:—

A photo-lithographic facsimile of "**The New Book of Constitutions,**" by Dr. Anderson, 1738, with an introduction by Bro. W. J. Hughan, P.G.D. This is one of the rarest, and to the student one of the most important books in the whole range of Masonic literature, giving as it does, the earliest account of the first twenty-one years of the Grand Lodge of England. Our facsimile is taken from the copy in the library of the late Bro. J. E. La Fenve, who kindly lent it for the purpose, and is an exact reproduction, and not a mere imitation in old-faced type.

Vol. VIII. (*out of print*.) **Masonic Certificates** being Notes and Illustrations (thirteen plates) descriptive of those Engraved Documents of the Grand Lodge and Grand Chapter of England, from the Earliest to the Present Time, by J. Ramsden Riley, P.M., etc.

Volume IX., price 10s. 6d., contains the full text of a valuable and hitherto unedited MS. in the British Museum:—

"**The Book of the Fundamental Constitutions and Orders of the Philo Musicæ et Architecturæ Societas, London, 1725-1727,**" twenty-two pages of facsimile, and a treatise on the history and masonic importance of this Society from the pen of W. Bro. W. H. Rylands, F.S.A., P.A.G.D.C., Past Master. A point of great importance is that we have in this MS. the first evidence of three separate degrees in Freemasonry, and a glimpse of the way in which Freemasonry was carried on only a few years after the foundation of the Grand Lodge by brethren imbued with the methods in vogue immediately before that event. The Society, as its name implies, was composed of musicians and lovers of music who were at the same time Freemasons, and although it was not a Lodge recognised by the Grand Lodge of England, it carried on Masonic work, apparently by the inherent right of its members, whenever they thought convenient so to do.

FACSIMILES OF THE OLD CHARGES.

FOUR ROLLS, viz, Grand Lodge Nos. 1 and 2 MS., Scarborough MS., and the Buchanan MS., as above, are also published separately, without Transcript, in the original Roll form, lithographed on vegetable vellum, and stitched in exact imitation of the originals. They are enclosed in lettered leather cylinders. **Price One Guinea each.** The edition is strictly limited to 100 of each (only a few left), and each case and roll numbered and registered.

OTHER PUBLICATIONS.

The Masonic Genius of Robert Burns, by Sir Benjamin Ward Richardson, drawing-room edition, extra illustrations	£0 5 0
Facsimile of the Regius MS. or Masonic Poem, circa 1390, bound in imitation of the original in the Brit. Museum	£0 12 6
Caementaria Hibernica, by Dr. W. J. Chetwode Crawley, a collection of facsimiles of early Irish Masonic Documents, with commentaries, &c., Fasciculus I. (<i>out of print</i>).	
Do., Fasciculus II., Fasciculus III., each complete in itself but only a few copies available	each £0 11 0
The Orientation of Temples, by Bro. W. Simpson, uniform in size to bind with the <i>Transactions</i>	£0 2 6
The MacNab Mas. MS., by Wm. Watson and W. J. Hughan, Reproduction and Commentary	£0 2 6
British Masonic Medals, with twelve plates of illustrations. This book is practically complete, and contains every British Masonic Medal of a commemorative character hitherto known. Each Medal is illustrated obverse and reverse, described and historically treated. The book is handsomely bound in blue cloth with gold lettering	£0 10 6
A Masonic Curriculum. A guide to a course of study in Freemasonry, by G. W. Speth	£0 0 6
Classified Catalogue of the Quatuor Coronati Lodge Library, Nos. 1 to 2247, bound up with original library slips	£0 10 6
The same without the slips	£0 5 0

All the above are carriage paid, at the prices quoted, and to be obtained only by application to the Secretary.

BINDING.

Members returning their parts to the Secretary can have them half-bound, dark blue Morocco, lettered gold, for 5s. per volume. The Secretary will supply cases, as above, at 2s. 6d. per volume.

MEMBERSHIP MEDAL.

Brethren of the Outer Circle are entitled to wear a Lodge Medal, to be procured of the Secretary. Price, with ring to attach to watch guard, in bronze 4s.; in silver 5s.; silver gilt 7s. 6d.; with bar, pin and ribbon, as a breast jewel, in bronze 6s. 6d.; in silver 7s. 6d.; in silver gilt 10s. 6d.; in gold, 22 ct., £5; 18 ct., £4 4s.; all carriage paid. Brethren of the Inner Circle are informed that a special jewel is provided for their use, silver gilt, blue and red enamel, price 31s. 6d.

May 1909.

Quatuor Coronati Lodge,

NO. 2076, LONDON.



SECRETARY:

W. JOHN SONGHURST, F.C.I.S.; P.A.G.D.C.

OFFICE, LIBRARY AND READING ROOM:

52, GREAT QUEEN STREET, LINCOLN'S-INN FIELDS, LONDON, W.C.

—‡‡ Ars ‡‡—

Quatuor Coronatorum

BEING THE TRANSACTIONS OF THE
QUATUOR CORONATI LODGE NO. 2076, LONDON.



EDITED FOR THE COMMITTEE BY W. H. RYLANDS, F.S.A., P.A.G.D.C.,
and W. J. SONGHURST, P.A.G.D.C.

VOLUME XXII. PART 2.

CONTENTS.

	PAGE.		PAGE.
Proceedings, 7th May	65	Summer Outing, July, 1909. Cambridge	
Exhibits	66, 93	and Wisbech	116
The Earliest Years of English Organized		Some Notes on Freemasonry in Cam-	
Freemasonry	67	bridgeshire in the Eighteenth Century	122
Giorgione's "Three Wise Men"	90	Reviews	128
Proceedings, 24th June	92	Notes and Queries...	133
The "Tho. Carmick MS." and the		Obituary	136
Introduction of Freemasonry into			
Philadelphia, U.S.A.	95		

W. J. PARRETT, LTD., PRINTERS, MARGATE.
1909.

THE QUATUOR CORONATI LODGE No. 2076, LONDON.

was warranted on the 28th November, 1884, in orders.

- 1.—To provide a centre and bond of union for Masonic Students.
- 2.—To attract intelligent Masons to its meetings, in order to imbue them with a love for Masonic research.
- 3.—To submit the discoveries or conclusions of students to the judgment and criticism of their fellows, by means of papers read in Lodge.
- 4.—To submit these communications and the discussions arising thereon to the general body of the Craft by publishing at proper intervals, the Transactions of the Lodge in their entirety.
- 5.—To tabulate concisely, in the printed Transactions of the Lodge, the progress of the Craft throughout the World.
- 6.—To make the English-speaking Craft acquainted with the progress of Masonic study abroad, by translations (in whole or part) of foreign works.
- 7.—To re-print scarce and valuable works on Freemasonry, and to publish Manuscripts, &c.
- 8.—To form a Masonic Library and Museum.
- 9.—To acquire permanent London premises, and open a reading-room for the members.

The membership is limited to forty, in order to prevent the Lodge becoming unwieldy.

No members are admitted without a high literary, artistic, or scientific qualification.

The annual subscription is one guinea, and the fees for initiation and joining are twenty guineas and five guineas respectively.

The funds are wholly devoted to Lodge and literary purposes, and no portion is spent in refreshment. The members usually dine together after the meetings, but at their own individual cost. Visitors, who are cordially welcome, enjoy the option of partaking—on the same terms—of a meal at the common table.

The stated meetings are the first Friday in January, March, May, and October, St. John's Day (in Harvest), and the 8th November, (Feast of the Quatuor Coronati).

At every meeting an original paper is read which is followed by a discussion.

The Transactions of the Lodge, *Ars Quatuor Coronatorum*, are published towards the end of April, July, and December in each year. They contain a summary of the business of the Lodge, the full text of the papers read in Lodge together with the discussions, many essays communicated by the brethren but for which notice can be found at the meetings, biographies, historical notes, reviews of Masonic publications, notes and queries, obituary, and other matters. They are profusely illustrated and handsomely printed.

The Antiquarian Reprints of the Lodge, *Quatuor Coronatorum Antigrapha*, appear at undefined intervals, and consist of facsimiles of documents of Masonic interest with commentaries or introductions by brothers well informed on the subjects treated of.

The St. John's Card is a symbolic plate, conveying a greeting to the members, and is issued on or about the 27th December of each year. It forms the frontispiece to a list of the members of the Lodge and of the Correspondence Circle, with their Masonic rank and addresses, and is of uniform size with the Transactions with which it is usually bound up as an appendix.

The Library has now been arranged in the new offices at No. 52, Great Queen Street, Lincoln's Inn Fields, London, where Members of both Circles may consult the books on application to the Secretary.

To the Lodge is attached an outer or

CORRESPONDENCE CIRCLE.

This was inaugurated in January, 1887, and now numbers about 3500 members, comprising many of the most distinguished brethren of the Craft, such as Masonic Students and Writers, Grand Masters, Grand Secretaries, and more than 300 Grand Lodges, Supreme Councils, Private Lodges, Libraries and other corporate bodies.

The members of our Correspondence Circle are placed on the following footing:—

- 1.—The summonses convoking the meetings are posted to them regularly. They are entitled to attend all the meetings of the Lodge whenever convenient to themselves, but, unlike the members of the Inner Circle, their attendance is not even morally obligatory. When present they are entitled to take part in the discussions on the papers read before the Lodge, and to introduce their personal friends. They are not visitors at our Lodge meetings, but rather associates of the Lodge.
- 2.—The printed Transactions of the Lodge are posted to them as issued.
- 3.—The St. John's Card is sent to them annually.
- 4.—They are, equally with the full members, entitled to subscribe for the other publications of the Lodge, such as those mentioned under No. 7 above.
- 5.—Papers from Correspondence Members are gratefully accepted, and as far as possible, recorded in the Transactions.
- 6.—They are accorded free admittance to our Library and Reading Rooms.

A Candidate for Membership in the Correspondence Circle is subject to no qualification, literary, artistic, or scientific. His election takes place at the Lodge-meeting following the receipt of his application.

Brethren elected to the Correspondence Circle pay a joining fee of twenty-one shillings which includes the subscription for the following 30th November.

The annual subscription is only half a guinea (10s. 6d.), and is renewable each December for the year next following. Brethren joining us late in the year will suffer no disadvantage as they will receive all the Transactions previously issued in the same year.

It will thus be seen that for only half the annual subscription, the members of the Correspondence Circle enjoy all the advantages of the full members, except the right of voting in lodge matters and holding office.

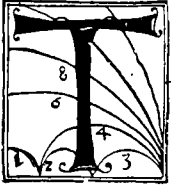
Members of both Circles are requested to favour the Secretary with communications to be read in Lodge and subsequently printed. Members of foreign Jurisdictions will, we trust, keep us posted from time to time in the current Masonic history of their districts. Foreign members can render still further assistance by furnishing us at intervals with the names of new Masonic Works published abroad, together with any printed reviews of such publications.

Members should also bear in mind that every additional member increases our power of doing good by publishing matter of interest to them. Those, therefore, who have already experienced the advantage of association with us, are urged to advocate our cause to their personal friends, and to induce them to join us. Were each member annually to send us one new member, we should soon be in a position to offer them many more advantages than we already provide. Those who can help us in no other way, can do so in this.

Every Mason in good standing throughout the Universe, and all Lodges, Chapters, and Libraries or other corporate bodies are eligible as Members of the Correspondence Circle.

LIFE MEMBERSHIP.—By the payment in one sum of Twelve years Subscription in advance; i.e., six guineas, individual Brethren may qualify as Life Members of the Correspondence Circle. Corporate Bodies may qualify as Life Members by a similar payment of Twenty-five years Subscription. Expulsion from the Craft will naturally entail a forfeiture of Membership in the Correspondence Circle, and the Lodge also reserves to itself the full power of excluding any Correspondence Member whom it may deem to be Masonically (or otherwise) unworthy of continued membership.

FRIDAY, 7th MAY, 1909.



THE Lodge met at Freemasons' Hall at 5 p.m. Present—Bros. John T. Thorp, P.A.G.D.C., W.M.; F. J. W. Crowe, P.G.O., S.W.; Henry Sadler, G.Ty., J.W.; Hamon le Strange, P.G.D., Pr.G.M., Norfolk, Treas.; W. John Songhurst, P.A.G.D.C., Secretary; J. P. Simpson, A.G.R., J.D.; E. H. Dring, I.G.; E. L. Hawkins, Stew.; Dr. W. Wynn Westcott, P.G.D., P.M.; G. Greiner, P.A.G.D.C., P.M.; Sydney T. Klein, L.R., P.M.; W. B. Hextall; H. F. Berry; and Count Goblet d'Alviella, P.G.M., Belgium.

Also the following members of the Correspondence Circle—Bros. H. D. Summers, W. G. Aspland, W. Wounacott, Thomas Cohn, P.G.St.B., J. E. K. Studd, Fred Armitage, J. Jellis, J. R. Thomas, F. W. Potter, W. Howard-Flanders, F. W. Levander, C. Nauwerck, James J. Nolan, Charles H. Watson, H. Bernard Watson, Alfred F. Robbins, P.G.D., W. W. Harrington, J. Walter Hobbs, Rev. H. C. de Lafontaine, P.G.D., Reginald B. Rowell, Capt. Andrew D'Cruz, Charles W. Cole, P.A.G.D.C., G. J. Gissing, J. H. Howard, Charles H. Bestow, Charles James Thompson, H. J. Barton, George Elkington, Edward T. Dearing, E. J. Hiscock, G. Vogeler, Sibert Saunders, H. H. Montague Smith, J. F. H. Gilbard, D. Bock, George Norman, Albert C. Grover, M. Thomson, Dr. S. Walshe Owen, W. R. A. Smith, R. E. Landesmann, Rev. H. G. Rosedale, D.D., William A. Tharp, Will. O. Welsford, G. W. Cobham, C. Gough, Walter C. Williams, James T. Phillips, B. Pflug, H. R. Justice, M. Brandt, Henry Lovegrove, P.A.G.Sup.W., John C. Moor, P.G.St.B., Rev. C. E. L. Wright, P.G.D., S. W. Shields, J. I. Moar, R. J. Harrison, G. Fullbrook, Cecil J. Rawlinson, Herbert Burrows, J. Procter Watson, and William Metcalfe, P.G.St.B.

Also the following Visitors—Bros. J. Bavin, S.W. Ley Spring Lodge No. 1598; Hugo R. Recker, Pilgrim Lodge No. 238; Dr. Georg Bülow, Dep.M. Lodge zur Wahren Eintracht, Schweidnitz, Sillesia; S. J. Fenton, Old Sinjins Lodge No. 3232; C. Walker-Arnott, S.D. Victoria Lodge No. 1056; J. W. Richardson, United Wards Lodge No. 2987; A. Walker, P.M. Lombardian Lodge No. 2348; H. Burnet Poole, Robert Mitchell Lodge No. 2956; R. Hirsbach, Lodge Eintracht; W. J. Smond, Belgrave Lodge No. 749; and Ramsden Walker, P.M. United Northern Counties Lodge No. 2128.

Letters of apology for non-attendance were received from Bros. J. P. Rylands; W. H. Rylands, P.A.G.D.C., P.M.; E. Macbean, P.M.; Dr. W. J. Chetwode Crawley, G.Tr., Ireland; Canon J. W. Horsley, P.G.Ch., P.M., Chap.; Gen. Sir Charles Warren, P.Dis.G.M., E.Arch., P.M.; Admiral Sir A. H. Markham, P.Dis.G.M., Malta, P.M.; W. Watson, S.D.; W. J. Hughan, P.G.D.; E. Armitage, P.D.G.D.C.; E. Conder, jun., P.M.; F. H. Goldney, P.G.D., P.M.; L. A. de Malcovich; E. J. Castle, K.C., P.D.G.R., P.M.; and R. F. Gould, P.G.D., P.M.

One District Grand Lodge, three Lodges and Chapters, and fifty-one brethren were admitted to membership of the Correspondence Circle.

A vote of congratulation was passed to Bros. Dr. Carl Harrer, Dr. William Hammond, John White, J. Samuel Green, J. Percy Simpson, A. Burnett Brown, R. J. Hatfield, John Dickens, W. Lake, J. M. Hamm, Henry Sadler, Henry Lovegrove, W. H. G. Rudderforth, F. A. Hazzeldine, John B. Nickolls, W. Kipps, and E. Heisch, on their having received Grand Lodge honours at the Grand Festival held on the 28th April.

The Secretary called attention to the following

EXHIBITS.

By Bro. H. BROWN, Durham.

Engraved form of CERTIFICATE formerly used by the Marquis of Granby Lodge No. 124.

Engraved SUMMONS of the Grand Lodge of York. *Presented to the Lodge.*

By Bro. M. THOMSON, London.

JEWEL, five-pointed star set in paste, probably a M.M. Jewel. *Presented to the Lodge.*

By the LODGE MINERVA ZU DEN DREI PALMEN, Leipzig.

Two membership MEDALS, before and after 1905. *Presented to the Lodge.*

By Bro. MARTIN BRANDT, London.

MEDAL of Lodge Minerva zu den drei Palmen, Leipzig, struck to commemorate the building of their New Hall in 1905. *Presented to the Lodge.*

By Bro. Col. W. J. PICKANCE, Brussels.

Engraved CERTIFICATE issued 24th September, 1785, to "Jacques Chretien De Liagre, Ayt., natif de Bruxelles, et y résidant, âgé de 40 ans, de la religion Catholique Romaine," by Lodge l'Union No. 9, Brussels, constituted by the Marquis de Gages, Grand Master of the Provincial Grand Lodge of Belgium, appointed by Henry Somerset, Duke of Beaufort, Grand Master of England.

By Bro. J. S. WARREN, Chester.

BALANCE-WHEEL COVER of a Verge Watch, beautifully pierced with Masonic Emblems. *Presented to the Lodge.*

By THE LODGE.

Membership JEWEL of the Lodge of the Nine Muses, London.

By Bro. W. B. HEXTALL.

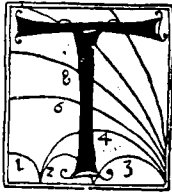
"The GRAND MYSTERY of Freemasons Discover'd." 1724.

A hearty vote of thanks was unanimously passed to those Brethren who had lent objects for exhibition or who had made presentations to the Lodge Museum.

Bro. ALFRED F. ROBBINS, P.G.D., read the following paper:—

THE EARLIEST YEARS OF ENGLISH ORGANIZED FREEMASONRY.

BY BRO. ALFRED F. ROBBINS, P.G.D.



THOSE among us who regard Freemasonry as something more than a great social institution or even than a vast beneficent organisation, are interested to the point of fascination with the period of half-light and much mystery, very early in the reign of George I., which has the eventful date 1717 as its starting-point. It was then that in its present form the English Constitution—and, as a consequence, the world's premier Grand Lodge of Free and Accepted Masons—evolved from the gradually disappearing remains of operative Masonry, to be the wondrous and widespread force it promptly became and has gone on strengthening. How that evolution came about in regard to certain of its phases it is impossible now to hope ever fully to trace, for many of the records are missing and cannot be expected to be recovered; but, by the systematic gathering of every item of available evidence and the collation of the whole, light may be thrown upon places which up to now have been dark. For the accumulation of the bulk of such testimony, Freemasons not only of to-day but of all time must be deeply grateful to our Worshipful Brother Robert Freke Gould, who, in his monumental “History of Freemasonry,” has told much concerning that eventful period. But a careful and prolonged investigation of such newspapers of the time as are still in existence, has afforded me the opportunity for adding to the wealth of material that highly-esteemed Brother has brought together; and item after item, small in itself as each may seem, assists to throw light upon the dark places in the history of the earliest years of English organized Freemasonry.

Bro. Gould, when describing “the great Masonic event of the eighteenth century—the *Assembly* of 1717—out of which sprang the Grand Lodge of England, the Mother of Grand Lodges,” adds, “Unfortunately the minutes of Grand Lodge only commence on June 24th, 1723. For the history, therefore, of the first six years of the new *régime*, we are mainly dependent on the account given by Dr. Anderson in the ‘Constitutions’ of 1738, nothing whatever relating to the proceedings of the Grand Lodge, except the ‘General Regulations’ of 1721, having been inserted in the earlier edition of 1723.” Commenting in a note upon the record of the historic assembly of June 24th, 1717, he uses the significant words, “It must be carefully borne in mind that this *revival* of the Quarterly Communication was *recorded* twenty-one years after the date of the occurrence to which it refers; also, that no such ‘revival’ is mentioned by Dr. Anderson in the Constitutions of 1723.” And his subsequent suggestion that, in view of the diverse statements afterwards made from memory as to these earliest days of organized Freemasonry, “we should scrutinize very closely the few collateral references in newspapers or manuscripts, which antedate the actual records of Grand Lodge,” is that which I propose to adopt.

The earliest such reference—and that no more than a veiled one—I have been able to trace is an advertisement which appeared in the *Daily Courant* of September 5th, 1719, and during the third Grand Mastership—that of Dr. Desaguliers—in the following terms:

The Master Masons in and about London, are desired to meet some of their Brethren, and a Gentleman who hath a proposal to make them which will be beneficial to the Trade. The Meeting is at the Vine Tavern in Wild-street, on Thursday next [September 10th] in the Afternoon.

This I believe to allude as distinctly to a gathering of Freemasons as another advertisement published in the *Daily Post* of May 25th, 1721. which ran :

The Chief of a Society in Hampstead being lately dead, there will shortly be Notice given to hold a Chapter at Macedon-House in Hampstead to elect a Successor; all Officers belonging to the said Society are desired then to give their Attendance. And whereas a late Manager in the South-Sea Company's Service has, by his evil Practices, render'd himself incapable of being a Member of the said Society, the Chapter will then proceed to his Expulsion if he does not appear before them, and clear himself of several heavy Charges alledg'd against him.

But within a very few weeks of the latter advertisement appearing, Freemasonry—seemingly of its own volition—came for the first time into the open; and the earliest newspaper record of any of its proceedings is the following paragraph, published in the *Post Boy* of June 24th—27th, 1721, and copied into two of the weekly journals the following Saturday:

There was a Meeting on Saturday last [June 24th] at Stationers Hall of between two and three hundred of the ancient Fraternity of Free-Masons, who had a splendid Dinner, and Musick. Several Noblemen and Gentlemen were present at this Meeting, and his Grace the Duke of Montague was unanimously chosen Master for the ensuing Year, and Dr. Beale Sub-Master. The Reverend Dr. Desaguliers made a Speech suitable to the Occasion.

It is scarcely to be doubted that this announcement was deliberately supplied to the Press from an authoritative quarter, for not only in essentials but in details it tallies with the official account of that particular Assembly in Anderson's "Constitutions" of 1738. And it may fairly be assumed that those proceedings gave a filip to the Craft, for in *Applebee's Original Weekly Journal* of the following August 5th, as well as in a rival *Weekly Journal* published by Read, it was announced that

Last week his Grace the Duke of Wharton was admitted into the Society of Free-Masons; the Ceremonies being perform'd at the King's-Arms Tavern in St. Paul's Church-Yard, and his Grace came Home to his House in the Pall-Mall in a white Leathern Apron.

Five weeks later, "Applebee" of September 9th had the following paragraphs:—

We hear that Mr. Innys, the Bookseller, and Mr. Cousins, the Grocer, both topping Tradesmen in St. Paul's Church-Yard, have been lately admitted into the Society of Free-Masons, and have accordingly been invested with the Leathern Apron, one of the Ensigns of the Society.

The following Gentlemen were made and created Free and Accepted Masons, at a Lodge held at the Cheshire Cheese in Arundel-Street, by Dr. Bealing, Deputy to his Grace John Duke of Montague, Grand Master of that Fraternity, viz. John Kirk, Mercer, Thomas Harbin, Gent. George Gibson, Mercer, Stephen Evans, Gent. and Thomas Buckley, Distiller;

all which Gentlemen went Home in their white Aprons very well satisfy'd, and according to the ancient Institution of that noble and advantageous Brotherhood.

Announcements of this kind continued, indeed, at intervals during the autumn, one in *Mist's Weekly Journal* for October 14th being that

Last Week Robert Normon, Esq: was admitted as a Member into the Society of accepted Masons, and gave a very handsome Entertainment upon that Occasion at the Greyhound Tavern in Fleetstreet, there were present several Persons of Distinction.

And the culminating point of interesting announcement in this eventful year was reached in "Applebee's" paragraph of December 23rd, 1721, stating that

We hear that a Lodge is shortly to be held in St. Paul's Church-Yard, for admitting his Royal Highness the Prince [of Wales] into the ancient Society of accepted Masons.

If this rumour had been realised in fact, 1722—"the stormy year," as Bro. Gould has described it—would have proved even more momentous to Freemasonry than it did, and much immediate and serious trouble might have been saved; but, though the Craft had to wait many years before an Heir-apparent to the Throne entered its ranks, proofs were beginning to multiply of the firm hold it was taking upon both the upper and the middle classes, as well as of its rapid increase in social recognition.

The *London Journal* of Saturday, February 17th, 1721-2, furnished an interesting testimony of this in the paragraph recording that

Some Persons of Note were last week enter'd into the Society of Free-Masons, at Trueby's in St. Paul's Church-yard. As the Orders observed amongst them have been hitherto kept Secret, it is believ'd they had not been so considerable, or numerous, but from the Curiosity of many who could not learn their Customs any other way, than by an Admission into their Company. We hear that a Treatise is likely soon to appear Abroad, wherein the Author undertakes to prove, that the Gypsies are a Society of much longer standing than that of the Free-Masons.

Here is a promise of the first among the many attacks upon the Craft which as, in its newly organized form, it grew and strengthened, were to come from the press; but, despite such criticisms and sneers, the Brotherhood went on gaining ground; and a very striking example of its recognition by the Church was afforded in *Mist's Weekly Journal* of the ensuing May 26th, which noted that

As the first Stone of the Foundation of the Church of St. Martin's in the Fields, under Ground, was sometime ago laid on the Behalf, and by the Command of his Majesty, by the Bishop of Salisbury, Lord Almoner; so the first Stone of the Foundation at the same Corner above Ground, being 12 Foot above the other, was laid with a great deal of Ceremony by the Society of Free-Masons, who on that Occasion were very generous to the Workmen.

In the circumstances, therefore, interest attaches to the advertisement in the *Daily Post* of June 7th of the following work:—

This Day is publish'd, the 2d Edition corrected of

A treatise of the Five Orders of Columns in Architecture, viz. Tuscan, Doric, Ionic, Corinthian and Composite: Wherein the Proportions and

Characters of the Members of their several Pedestals, Columns, and Entablatures are distinctly consider'd. To which is annex'd, A Discourse concerning Pilasters, and of several Abuses introduced into Architecture. Written in French by Claude Perrault, of the Royal Academy of Paris. and made English by John James of Greenwich. To which is now added, An Alphabetical Explanation of all the Terms in Architecture which occur in this Work. Printed for J. Senex and R. Gosling in Fleetstreet, W. Taylor in Paternoster Row, W. and J. Innys in St. Paul's Church-yard, and J. Osborn in Lombard-street.

But with growing success came discord from within as well as jealousy from without, and these took a striking form in regard to the Annual Feast of June, 1722, which marked a critical period in the history of the Craft. The true inwardness of this discord seems largely to have escaped the attention or, in any case, not to have attracted the serious notice of our Masonic historians, though I conceive it to be of special importance to be understood, as it sprang from a cause which grievously threatened the very existence of the Craft as a lawful organization. That cause was political, for there was at this particular moment a desire among some of the most energetic among the Jacobites to turn to their own ends an institution so rapidly growing in numbers and influence. The House of Hanover had occupied the British Throne for little more than seven years, during which its adherents had been engaged in a life-and-death struggle with those of the exiled Stuart dynasty; and in the year now under examination, the chances of the Old Pretender—as the one side called him, or the Chevalier de St. George, as he was styled in public, and James III. in private, by the other—were brighter than they had ever been before, largely because of the distress caused throughout all ranks in the country by the bursting of the South Sea Bubble.

In these circumstances the capture by the Jacobite party of Freemasonry as an organization would have proved a very grave matter for the reigning dynasty; and, as the spring of 1722 advanced, the train to that end commenced to be laid. The master-spirit in the intended mischief was Philip Duke of Wharton, one of the most stormy political petrels in a most stormy political time. Only twenty-four years of age at this juncture, he had already turned his coat three times. Son of a Marquis of Wharton who had supported the Hanoverian succession, he started his public career before he was eighteen by pledging himself in the amplest form to aid the Old Pretender, but with the expression of a wish to be created Duke of Northumberland. This shadowy dignity, "James III." was willing to confer; but George I. within two years had won Wharton temporarily to the Hanoverian cause by elevating his marquisate to a dukedom. Then he relapsed into Jacobitism, and, becoming a Freemason, pressed forward in unbecoming and, as it would even seem, unconstitutional fashion to the chief position in the Craft.

Much uneasiness was created by these proceedings among various influential brethren, as is made plainly apparent by the statement in the *London Journal* of June 16th that

A few Days ago, a select Body of the Society of Free Masons waited on the Right Honourable the Lord Viscount Townshend, one of His Majesty's Principal Secretaries of State, to signify to his Lordship, that being obliged by their Constitutions, to hold a General Meeting now at Midsummer, according to annual Custom, they hoped the Administration would take no Umbrage at that Convocation, as they were all zealously affected to his Majesty's Person and Government. His Lordship

received this Intimation in a very affable Manner; telling them, he believ'd they need not be apprehensive of any Molestation from the Government, so long as they went on doing nothing more dangerous than the ancient Secrets of the Society; which must be of a very harmless Nature, because, as much as Mankind love Mischief, no Body ever betray'd them.

A threat obviously underlay this sneer from the brother-in-law of Sir Robert Walpole, a Prime Minister then in the first flush of his long possession of power, who never hesitated to hit hard at a proved opponent: and it was a striking coincidence—even if altogether undesigned—that what we should now call the leading article of the newspaper from which this statement is extracted began in that issue with the declaration that “no wise Man will remove ancient Land-Marks; and for the imaginary Prospect of enjoying something he does not enjoy, and has a Mind to enjoy, run the hazard of loosing what he is already in Possession of.” But the Ministerial assent to the holding of the accustomed annual meeting having thus been indicated, steps were promptly taken for its summons; and on Wednesday, June 20th, there appeared in the *Daily Journal* the advertisement:—

On Monday next, being the 25th Instant, will be kept at Stationer's-Hall, the Grand Meeting of the most Noble and Ancient Fraternity of Free Masons, as usual;

though on the same morning it was advertised in the *Daily Post*

All belonging to the Society of Free-Masons who design to be at Stationer's Hall the 25th Instant, are desired to take out Tickets before next Friday: And all those Noblemen and Gentlemen that have took tickets and do not appear at the Hall, will be look'd upon as *false Brothers*.

This was obviously unauthorised, for on the ensuing day it was advertised in the same quarter, under the formal announcement, as already given from the *Daily Journal*,

And whereas there was an Advertisement inserted in this Paper Yesterday, design'd to be injurious, 'tis hoped no such sly Insinuation will have any Influence on the Fraternity.

This was repeated the following day; but meanwhile on June 21st had been seen the further notification in the *Daily Journal* which, by its very wording, shows the existence of division in the Masonic ranks:

All belonging to the Society of Free Masons that design to meet at Stationer's Hall on Monday the 25th Instant, are desired to take out Tickets by to-Morrow Night; and as they are deliver'd out by the most Ancient Branch of this Society in Town, therefore pray take out Tickets by to-Morrow Night, or Saturday Morning at the farthest.

And anticipatory interest in the gathering was further stimulated by the announcement in Read's *Weekly Journal* of June 23rd that

On Monday next, being the 25th Instant, will be Kept at Stationer's Hall, the Grand Meeting of the most Noble and Ancient Fraternity of Free Masons, as usual: And in which Society there is some peculiar Word or Signal given, so that if one of them walks by, or is drinking by any

Edifice building of Stone, they all come down immediately from their Work, and wait upon him with great Respect ;

and this was a fanciful description of Masonic obligations, though derived from a source some half-a-century old, which not long afterwards was made the subject of versified satire and reproach.

The *Daily Journal* was the earliest to record this important occasion, for on June 26th, the morning after it was held, the report was published :

Yesterday the Grand Meeting of the most noble and ancient Fraternity of Free-Masons was kept at Stationer's-Hall, where they had a most sumptuous Feast, several of the Nobility, who are members of the Society, being present.

The *Daily Post* of June 27th, however, was a little more informing, though giving no hint of the real trouble that occurred, and erroneously announcing the appointment of Desaguliers as Deputy Grand Master, its report being :—

On Monday last was kept at Stationer's-Hall, the usual Annual Grand Meeting of the most Noble and Ancient Fraternity of Free-Masons (where there was a noble Appearance of Persons of Distinction) at which Meeting they are oblig'd by their Orders to elect a Grand and Deputy-Master ; in pursuance whereof they have accordingly chosen his Grace the Duke of Wharton their Grand Master, in the room of his Grace the Duke of Montague, and Dr. Desaguliers, Deputy Master, in the Room of Dr. Beal, for the Year ensuing.

This paragraph was repeated word for word in the *St. James' Journal* the following day, while *Mist's Weekly Journal* of June 30th made the bare announcement that

On Monday the Ancient Society of Free Masons held their annual Meeting at Stationer's Hall ; and, as we hear, chose the Duke of Wharton for their Governour ;

and its rival, "Read's," added little to our information in the brief paragraph,

Monday last the Grand Meeting of the most noble and ancient Fraternity of Free-Masons was kept at Stationers Hall, where they had a most sumptuous Feast, several of the Nobility, who are Members of the Society being present, and his Grace the Duke of Wharton was then unanimously chosen Governor of the said Fraternity.

There is a more detailed but not more pleasing account of this Annual Feast, containing some specially illuminating points, in a curious work, described just a year later in an advertisement in the *Evening Post* of June 18th-20th, 1723, as

Just publish'd in a neat Pocket-Volume (for the Use of the Lodges of all Free Masons)

* || * EBRIETATIS ENCOMIUM :

Or, The PRAISE of DRUNKENNESS.

Wherein is Authentically, and most evidently proved, 1. The Necessity of frequently getting Drunk. 2. That the Practice of getting Drunk is most Antient, Primitive and Catholick.

Confirmed by the Examples of

<i>Heathens.</i>	<i>Bishops.</i>
<i>Turks.</i>	<i>Doctors.</i>
<i>Infidels.</i>	<i>Philosophers.</i>
<i>Popes.</i>	<i>Poets.</i>
<i>Primitive Christians.</i>	<i>Free Masons.</i>

And other Men of Learning in all Ages. With proper Rules to be observ'd in getting Drunk.

Written by a Person of Honour, (who is a Free-Mason) Author of Eunuchism Displayed . . . Printed for E. Curll, over against Catherine Street in the Strand. Price 2s. 6d.

Robert Samber, the author of this production, claims to have been present at the gathering of June 25th, 1722; and, after saying that the Freemasons were "very good Friends to the Vintners," he proceeded: "An Eye-witness of this was I myself, at their late General Meeting at *Stationer's Hall*, who having learn'd some of their Catechism, pass'd my Examination, paid my Five Shillings, and took my Place accordingly. We had a good dinner, and to their eternal Honour the Brotherhood all laid about them very valiantly. But whether, after a very disedifying Manner their demolishing huge Walls of Venison Pastry, be building up a Spiritual House, I leave to Brother *Eugenius Philalethes* to determine. However, to do them Justice, I must own, there was no mention made of Politics or Religion, so well do they seem to follow the Advice of that Author. And when the Music began to play, *Let the King enjoy his own again*, they were immediately reprimanded by a Person of great Gravity and Science. The Bottle, in the meanwhile, went merrily about, and the following Healths were begun by a Great Man, the King, Prince and Princess, and the Royal Family: the Churches by Law established; Prosperity to old *England* under the present Administration; and Love, Liberty, and Science, which were unanimously pledged in full Bumpers, attended with loud Huzzas."

Yet this alleged unanimous appointment of the Duke of Wharton (as will afterwards be shown, when the later consequences of his occupying the Grand Mastership are dealt with) was held by many distinguished Masons at the time to have been irregular, much dissension as a consequence ensuing until, six months later, at a further meeting of Grand Lodge, the breach was temporarily healed.

As was only natural, all this gave occasion for scoff from the enemies of the Craft, and scurrilous attacks upon it began to appear in the Press, one of these evoking a most interesting reply, containing a legendary history of Freemasonry. But, keeping for the time to the published references to the Brotherhood, it is of special note that towards the end of this same year, 1722, already so striking in the history of the Craft, there were first given to the world the verses, now usually styled "The Entered Apprentice's Song," which are still to be found in the festive proceedings following certain of our Lodge meetings after an initiation has taken place. This poem appeared with the heading of "The Free Mason's Health" in Read's *Weekly Journal* for December 1st, 1722, being placed in the midst of the ordinary paragraphs of intelligence, without any explanation of why it was given or of who was its writer; and there is a touch of tragedy in regard to the latter point, in the fact that within a month of the poem's appearance in print its author was no more. That author was Matthew Birkhead, a well-known actor of his day; and in the same paper, of January 5th, 1723, it was recorded:—

On Sunday last died Mr. Birkhead, the Comedian, and is to be interr'd this Day; and as he was a Member of the Society of Free Masons, and Warden of a Lodge, all the Members of that particular Lodge will attend his Corpse to the Grave;

and in its ensuing issue the funeral was thus described:

Mr. Birkhead, mentioned in one of our former, was last Saturday Night carried from his Lodgings in Which-street, to be interr'd at St. Clements Danes: the Pall was supported by six Free-Masons belonging to Drury-Lane Play-house; the other Members of that particular Lodge, of which he was a Warden, with a vast number of other Accepted-Masons, followed two and two; both the Pall-Bearers and others were in their White-Aprons.

It may be noted, in passing, that Anderson in his First Book of Constitutions, named Birkhead as having been Master of Lodge No. V. in 1722; and it may be that his close identification with Freemasonry caused the authorities of his theatre to look with special kindness upon anything Masonic, for in the very week after his interment—on Wednesday, January 9th, 1723,—there was produced “at the Theatre Royal in Drury Lane, by His Majesty’s Company of Comedians, a comedy never Acted before . . . call’d, *Love in a Forest*. Alter’d from the Comedy call’d, *As you Like It*. Written by Shakespear.”

The sixth performance, on the following Tuesday, was advertised in the *Daily Courant* of that day, in accordance with the custom of the time, as “For the Benefit of the Author, a Free Mason.” This seems to have been the last performance, and in the *Daily Post* of January 16th, the advertisement appeared:

In a few Days will be publish’d, Love in a Forest. Sold by W. Chetwood in Russel-street, Covent-Garden; and T. Edlin at the Prince’s Arms over-against Exeter Exchange in the Strand.

This advertisement was significantly re-shaped when it was given in the same journal five days later, it then running:

To-Morrow will be publish’d *LOVE in a FOREST*, As it was Acted at the Theatre-Royal in Drury Lane. Dedicated to the Worshipful and Ancient Society of FREE-MASONS. Printed for W. Chetwood at Cato’s Head in Russel-street, Covent-Garden; and Tho. Edlin at the Prince’s Arms over against Exeter Exchange in the Strand.

Except for a casual reference to the play in *Mist’s Weekly Journal* of January 19th, in the course of an attack on Colley Cibber, Drury Lane’s actor-manager, and one of that paper’s pet aversions, no contemporary notice of the piece is to be traced; but all these are indications that Freemasonry was becoming more and more talked about in the uninitiated or popular world; and a further fillip was given to such talk a very little later, by the publication in the *Post-Boy* of March 25th, 1722-3, of the announcement that

This evening [Tuesday, March 5th] the corpse of that worthy FREE MASON, Sir Christopher Wren, Knight, is to be interr’d under the Dome of St. Paul’s Cathedral;

the *British Journal* of the following Saturday, March 9th, recording that

Sir Christopher Wren, that worthy Free-Mason, was splendidly interr’d in St. Paul’s Church on *Tuesday* Night last.

It has been held to be open to argument whether these references prove that the illustrious architect was a Freemason in the sense of Free and Accepted, or whether the term was applied in the older and operative meaning ; but I submit that evidence in favour of the former is to be found in the following announcement in *Read's Weekly Journal* of February 15th, 1724 :—

On Saturday last [February 8th], died Mr. Edward Strong, sen. of New Barnes near St. Alban's in Hertfordshire, one of the ancientest Masons and FREE-MASONS in England, and formerly Mason of St. Paul's Cathedral. It is remarkable of that Church, that it was begun and finish'd under the Direction of One and the Same Architect, Sir Christopher Wren ; that One and the Same Mason (Mr. Strong above-mention'd) laid the First and Last Stone ; and that it was begun and finish'd during the See of One and the Same Bishop, Dr. Henry Compton.

But to return to the year 1723—which I hold to have been even a more critical period for Freemasonry than “the stormy year” which preceded it—signs accumulated in increasing number of the interest the Craft was exciting in the public mind. Not the least singular instance of this was afforded by such an allusion as the following in *Mist's Weekly Journal* of January 19th :

We hear that an eminent young Attorney of Lyon's-Inn; of a tall Stature, was last Week made an accepted Mason, to the great Surprize of his Friends and Acquaintances, because he was on all Occasions a bitter Enemy to that noted Society.

This tall young Attorney of Lyon's Inn was far from the only “bitter Enemy” the Craft had to encounter just then, one of whom was the author of the effusion thus advertized in the *Daily Post* for February 15th :—

This Day is publish'd, the 2d Edition of

*¶|| The Free-Masons : An Hudibrastick Poem. Illustrating the whole History of the Antient Free-Masons, from the building the Tower of Babel to this Time, With their Laws, Ordinances, Signs, Marks, Messages, &c., So long kept secret, faithfully discover'd and made known, and the manner of their Installation particularly describ'd. By a Free-Mason.

*All Secrets till they once are known
Are wonderful, all Men must own ;
But when found out we cease to Wonder,
'Tis Equal then to [Wind] and Thunder.*

Printed for A. Moore, near St. Paul's. Pr. 6d.

The brochure was launched with an amount of enterprise unusual in those days, for its advertisement is to be found also in the *Post-Boy* of February 14th-16th, the *British Journal* of February 16th, and the *Evening Post* of February 16th-19th ; and that it had a good sale may be judged from the fact that it was still being advertised in the *British Journal* of January 4th, 1724, though now as “Printed for T. Warner, at the Black Boy in Pater-Noster Row.”

But it may be considered that an excellent counterblast, and coming from the most authoritative source, was being contemporaneously provided, for an event of high importance in our history was thus advertized in the *Post-Boy* of February 26th-28th, 1722-3.

This Day is publish'd,

* The CONSTITUTIONS of the FREE-MASONS. Containing the History, Charges, Regulations, &c., of that most Ancient and Right Worshipful Fraternity, for the Use of the Lodges. Dedicated to his Grace the Duke of Montagu the last Grand Master, by Order of his Grace the Duke of Wharton the present Grand Master, authorized by the Grand Lodge of Masters and Wardens at the Quarterly Communication. Order'd to be publish'd and recommended to the Brethren by the Grand Master and his Deputy. Printed in the Year of Masonry 5723; of our Lord 1723. Sold by J. Senex and J. Hooke, both over against S. Dunstan's Church in Fleetstreet.

Freemasonry thus was coming more and more into the open; and the Brethren felt so much confidence in their strength that it was announced in the *London Journal* of the ensuing April 6th, that:—

The Society of Free Masons are determined (we hear) to use all the Methods in their Power to raise their Reputation among the People; and we are told, they gave Orders a few Days ago, for prosecuting a Gentleman, with the utmost Severity, who reflected upon their Management in their private Meetings.

An elaborate defence of the Order speedily followed in the *Flying Post* of April 11th-13th, it being said that:—

The Ancient Fraternity of *Free and Accepted Masons*, has thro' all Ages been justly esteemed the only One Society which hath inviolably observed and kept those two essential and fundamental *Pillars* of all good Fellowship, *Taciturnity* and *Concord*.

But, not content with verbal defence, offended Brethren would seem occasionally to have proceeded to physical, for we read in the *Daily Post* of May 18th:—

On Thursday the 16th Instant, at the Court of Common Pleas, came on a Trial between Abraham Barret Plaintiff and Henry Pritchard Defendant. The latter being indicted for an Assault upon the former, whose Head he had broken for abusing the ancient Society of Free Masons in a very scandalous Manner, and with very indecent expressions, particularly relating to some noble Persons of that Fraternity mention'd by Name. The Jury brought in their Verdict for the Plaintiff; but considering the very great Provocation given, gave only 20s. Damage.

Yet this was the moment of visibly increasing outward strength when the severe internal dissension, the beginnings of which have already been noted, went very near to wrecking the organization of the Craft. According to the accepted history of the Grand Lodge of England, at a period before any official minutes exist, the Duke of Wharton when "lately made a Brother, tho' not the *Master* of a *Lodge*, being ambitious of the Chair, got a Number of Others to meet him at Stationers-Hall 24 June 1722," and was irregularly proclaimed Grand Master. "But," the record proceeds, "his Grace appointed no Deputy, nor was the Lodge opened and closed in due Form. Therefore the *noble* Brothers and all those that would not countenance Irregularities, disown'd *Wharton's* Authority, till worthy Brother [the Duke of] MONTAGU heal'd the Breach of Harmony by summoning the **Grand Lodge** to meet

17 January, 1723 at the *King's-Arms*, when the *Duke of Wharton* promising to be *True and Faithful*, he was proclaimed Grand Master, and appointed Dr. Desaguliers to be his Deputy.

The trouble, however, was only lulled and not dispelled; for although, at a communication of Grand Lodge, on April 25th, 1723, Wharton proposed as his successor the Earl of Dalkeith (afterwards Duke of Buccleuch), a choice unanimously approved, there was a very decided storm at the annual assembly on June 24th. This ostensibly arose from Wharton's objection to Desaguliers being re-appointed Deputy Grand Master, and that re-appointment, indeed, was ratified only by a single vote. Wharton challenged the accuracy of the division; and when

Brother Robinson, producing a written Authority from the Earl of Dalkeith for that purpose, did declare in his Name, That his Worship had, agreeably to the Regulation in that behalf, Appointed, and did Appoint Dr. Desaguliers his Deputy, and Brothers Sorrel and Senex Grand Wardens. And also Brother Robinson did, in his said Worship's Name and behalf of the whole Fraternity, protest against the above proceedings of the late Grand Master in first putting the Question of Approbation, and what followed thereon, as unprecedented, unwarrantable, and Irregular, and tending to introduce into the Society a Breach of Harmony, with the utmost disorder and Confusion.

Then the said late Grand Master and those who withdrew with him being returned into the Hall, and acquainted with the foresaid Declaration of Brother Robinson,

The late Grand Master went away from the Hall without Ceremony.

But, as has been shown, the true origin of this extraordinary affair was political rather than Masonic, Montagu and Dalkeith, as well as Desaguliers, being as sturdy Hanoverians as Wharton was a vehement Jacobite. The open assertion of his partisanship at this moment, indeed, threatened to put him in peril of the Tower. It was not a week before the Grand Lodge assembly with which we are dealing that he ostentatiously displayed his hostility to the House of Hanover by accompanying Francis Atterbury, who had been deprived of the Bishopric of Rochester and exiled for treason, and whom he had defended in the House of Lords, to the ship in the Thames which was to bear him from our shores, and appointed the ex-prelate's chaplain to be his own, adding to the display by presenting Atterbury with a rich sword, bearing the motto, "Draw me not without Reason" on the one side, and "Put me not up without Honour" on the other.

All this might have been thought sufficiently compromising, but Wharton was not a man to do things by halves. On Monday, June 24th, the very day of Grand Lodge assembling, he occupied the morning by appearing in the gallery over the hustings at Guildhall in order to encourage the partisans of the two Jacobite candidates for the shrievalty of the City of London, at the same time organising his Masonic adherents for the struggle the same evening in Grand Lodge; and on the day afterwards, when the City contest was waxing fierce, he headed a party of Liverymen who marched to the poll in the Jacobite interest. And when his candidates had been defeated, all this gave occasion for a bitter attack addressed to him a week later in the *True Briton*, and reproduced in Read's *Weekly Journal*, of July 6th. This letter, which was signed "West-Saxon," thus concluded, the reference to Wharton's Masonic connections being marked:—

I hope the noble Push you lately made for the *Rights* and *Privileges* of the Citizens, when you abandon'd the Ease and Grandeur appendent to your *Patrician* Order, and descended from your High Rank, to sweat among the Crowds of *Plebeians* and *Mechanicks*, and to stretch your Throat with *Leather-Apron'd Stentors*, will never be forgot as long as *Gog* and *Magog* stand in the Hall. And pray give me leave to *congratulate your L—p upon the success.*

A striking contemporary glimpse of the struggle is afforded in a letter of Anderson, the compiler of the original "Book of Constitutions," and one of the most active workers in early organised English Freemasonry. On the Saturday after Grand Lodge had met, he wrote to John, Duke of Montagu, who had been Grand Master in 1721-2, and had been succeeded by Wharton—the Grand Master then, as for many years afterwards, being annually changed—the following account of the strange transaction:—

May it please your Grace to accept of the thanks of our Brethren for your good buck and your generous payment for the ticket; but your Grace's company would have been useful, because, though with unanimity they chose the Earl of Dalkeith the Grand Master, represented by his proxy, the D[u]ke of W[harto]n endeavoured to divide us against Dr. Desaguliers (whom the Earl named for Deputy before his Lordship left for London), according to a concert of the said D[u]ke and some he had persuaded that morning to join him; nor will the affair be well adjusted until the present Grand Master comes to London. The said D[u]ke has been deeply engaged all this week among the Liverymen of London in the Election of Sheriffs, though not entirely to his satisfaction, which I'm sorry for, but none can help it except Mr. Wallpool [Robert Walpole, the then Whig Prime Minister] who, they say, thinks it not worth while to advise him. I beg your Grace to send me the remainder of the charges in a post-letter directed for me in Swallow Street, near Pickadilly, St. James's, Westminster. (Historical MSS. Commission: MSS. of the Duke of Buccleuch and Queensberry, vol. i., p. 373.)

The letter is of the more interest because no note was taken in the daily press of this pregnant meeting, while *Mist's Weekly Journal*, of the following Saturday, June 29th, simply recorded that:—

On Monday the Society of Free or Accepted Masons held their Anniversary Feast at Merchant-Taylors-Hall, and chose for their Grand Master, the Earl of Dalkeith, the Duke of Wharton having been the Grand Master the Year past;

and *Read's Weekly Journal*, though more circumstantial, was little more informing, it being therein stated that:—

On Monday the ancient Society of Free and Accepted Masons met according to annual Custom, to elect a new Grand Master. They assembled to the number of about 600 at Merchant-Taylor's-Hall, where they unanimously chose the Right Honourable the Earl of Dalkeith their Grand Master for the Year ensuing, their last Grand Master, his Grace the Duke of Wharton, being present, with divers other Persons of

Distinction. There was a noble Feast, in which the Stewards gave entire Content, and gain'd universal Applause; and there was a handsome Entertainment both of Vocal and Instrumental Musick.

The full chronicle, as far as it can now be supplied, of these strange transactions is of the more importance to be studied, because their sinister significance has not been dwelt upon by our Masonic historians—even by our Bro. Gould, who dismisses the dissensions of 1723 and 1724 with the remark that “of the Whigs and Tories, or supporters respectively of the King and the Pretender, very little need be said”; while the late Dr. Oliver, noting the irregularity of Wharton's entrance into the Grand Master's chair, says of his troubled tenure of power: “His diligence and attention to the duties of his new office soon recovered and established his reputation in the Society; and under his patronage Masonry made a considerable progress in the South of England”—an extremely mild way of dealing with a Grand Master who imperilled the very legal existence of the Craft.

It remains only to be said that Wharton endeavoured in the following year again to disturb the Craft into which he had intruded, for it was said in *Mist's Weekly Journal* of October 17th, 1724:—

We hear another ancient Society is started up, in Town, of GORMOGONS, of much greater Antiquity and Reputation than the FREE MASONS; for whereas the latter can deduce their Original but from the Building of Babel, the former derive theirs some thousand years before Adam. The Order was lately brought over from China by a Mandarine, who is now departed for Rome, to establish a Lodge in that City, as he has done in London. We are informed a great many eminent Free Masons have degraded themselves, and come over to this Society, and several others rejected for want of Qualification.

This might have been treated as satire; but a decidedly serious announcement was that in the *British Journal*, of the following December 12th, which ran:

We hear, That a Peer of the first Rank, a noted Member of the Society of *Free-Masons*, hath suffer'd himself to be degraded as a Member of that Society, and his Leather Apron and Gloves to be burnt, and thereupon enter'd himself a Member of the Society of *Gormogons*, at the *Castle-Tavern* in *Fleet-Street*.

Yet nothing came of this further attempt—for Wharton is unmistakably indicated here—though Dr. Kloss, in 1847, sought to identify the Gormogons with the most active adherents of the Jacobite cause, while at a much more recent date Mr. R. Greeven has laid great stress on “the struggles of the Duke of Wharton and the Society of Gormogons at first to control and afterwards to counteract Freemasonry in England for Jacobite purposes in connection with the Pretender at Rome.” The Duke, however, now faded miserably out of both our social and political life, dying five years later in Spain and when only thirty-one, a broken man, exiled for treason, and, despite his undoubted brilliance, mistrusted by all. Yet the echo of the mischief he had done by endeavouring to turn Freemasonry into a Jacobite organisation was long to be heard. As many years afterwards as 1772, when Grand Lodge secured the submission to Parliament of a Bill, which was afterwards dropped, “for incorporating and well governing the Society of Free and Accepted Masons,” it was urged by an opponent in the House of Commons that “granting the Free Masons a charter was in fact to pass a general bill of Naturalization for foreign Papists, and, in all

probability, giving the Pretender himself the citizenship of a country where he was proscribed under the penalties of high treason." And it is not to be forgotten that some close students of the history and evolution of Free and Accepted Masonry have entertained the belief that one of its best-known legends was fabricated by the Jesuit adherents of James II., when in exile at St. Germain, where there is said to have been a Lodge in which several novel ceremonies were introduced and new degrees invented, emblematical of the dethronement, captivity, and escape of that monarch.

With the disappearance from the Grand Master's Chair of this arch-disturber of peace, the halcyon period came when, as it was rhapsodically phrased by Anderson, who, however, a little ante-dated it, and thus undoubtedly misled Oliver into the encomium already given,

Masonry flourished in Harmony, Reputation, and Numbers; many Noblemen and Gentlemen of the first Rank desir'd to be admitted into the Fraternity, besides other Learned Men, Merchants, Clergymen, and Tradesmen, who found a Lodge to be a safe and pleasant Relaxation from Intense Study or the Hurry of Business without Politicks or Party.

Even so, however, and despite the fact that the rapid success of organized Freemasonry in this country was largely due to the cause thus stated, enmity continued and criticism was to be heard, though it assuredly is not without significance that during the whole of the latter half of this troubled year, 1723, not a single piece of intelligence in regard to the progress or projects of Freemasonry appeared in the London newspapers, as if the Brethren felt that for the time there was distinct danger in the publicity to which they were becoming accustomed. The voice of the scorner, however, was to be heard raised once more at the very beginning of the next year, for in the *Daily Courant* for January 10th, 1724, was the advertisement:—

Just published.

The Grand Mystery of Free Masons discover'd. Wherein are the several Questions put to them at their Meetings and Installations; as also their Oath, Health, Signs, and Points, to know each other by, as they were found in the Custody of a Free Mason, who died suddenly. And now published for the Information of the Publick. Ambubajarum collegia Pharmacapolæ,

Mendici, Medici, balatrones, hoc genus omne. Horat.

— Mulus scabit Mulum.

Printed for T. Payne near Stationer's-Hall. Price 6s.

The price given in this first advertisement, however, was exactly twelve times too much; and it was especially corrected to 6d. in its next appearance on January 13th.

Direct ridicule was soon to be employed. In the *Weekly Journal or British Gazetteer* of January 25th was a long letter from a correspondent attempting to satirise the Masonic body, and commencing thus:—

Sir,—There has been a mighty Pother, of late, concerning an ancient *Fraternity* of Men, who stile themselves *Free Masons*; and the World is in Dispute what is the Cement that binds them so fast and true to one another, and what are the grand Secrets they pretend to keep in their Possession, exclusive of the rest of Mankind. I wonder no Body has hitherto taken some Notice of a certain notable *Sisterhood*, as famous throughout all Ages, and whose Ways are as much past finding out; I mean, that of *Free Sempstresses*.

And then followed a prolonged and not particularly delicate description of the antiquity, tenets, religion, and the like of this supposed Sisterhood. But far more interesting, from a historical point of view, is the fact that Read's *Weekly Journal* of March 28th, and other newspapers of the same date, published the following paragraph:

We hear there was a great Lodge of the ancient Society of the Free Masons, held last Week at the Horn Tavern in Palace-Yard; at which were present the Earl of Dalkeith their Grand Master, the Deputy Grand Master, his Grace the Duke of Richmond, and several other Persons of Quality; at which Time the Lord Carmichaell, Col. Carpenter, Sir Tho. Pendergrass, Col. Paget, and Col. Saunderson, were accepted Free Masons, and went Home in their Leather Aprons and Gloves.

This fact that Sir Thomas Prendergast—for that was the name thus misprinted, as it was very apt to be, as later we shall find, in the various newspapers of the time—was made a Mason in an English Lodge in the presence of the then Grand Master (Lord Dalkeith) and of the peer (Charles Duke of Richmond) who was to succeed him in that high position in this same year, is of a special significance later to be noted, though, in passing, it is to be observed that a few weeks later, according to the same paper of May 16th,

Sir Thomas Pendergrass, Bart. Nephew to the Rt. Hon. the Earl of Cadogan, set out on Sunday last [May 10th] for Ireland, from whence he is to return in a few Weeks, and then to embark for France, in Company with Mr. Delves.

There is at this point to be recorded the circumstance that when in "A Letter from Bath, dated May 11, past 7 a-Clock in the Evening," published in Read's *Weekly Journal*, for May 16th, a much-talked-of eclipse of the moon was noted, it was added: "This Night, at the Queen's Head, Dr. Desaguliers is to receive into the Society of accepted Free-Masons, several fresh Members, among them are the Lord Cobham, Lord Harvey, Mr. Nash, Mr. Mee, and many others." It had just previously been recorded that "Dr. Desaguliers, from 5 this Afternoon to the Time of the most Eclipse, read a Lecture on this Occasion, and had a good Audience, the Gentlemen, between 30 and 40, giving him three Guineas each to hear him, and he gave those ingenious and learned Gentlemen present Satisfaction for their Money." Neither of the peers whom Desaguliers then initiated seems to have taken high rank in the Craft; but one of the other initiates deserves remembrance as having been none other than "Beau" Nash, at that time "King of Bath."

We are by this time in smoother waters, and can content ourselves with such a record as that in Read's *Weekly Journal* of June 27th, which ran:—

Wednesday the ancient and honourable Society of Free Masons kept their Anniversary Festival at Merchant-Taylors-Hall, where was a very handsome Appearance, and all things were transacted with the utmost Order and Unanimity. His Grace the Duke of Richmond was chosen Grand Master, Martin Folkes, Esq. Deputy Grand Master, and Mr. Francis Sorrell and Mr. George Pryne Grand Wardens for the Year ensuing.

At this point, I might be inclined to pause, for we have reached the period when authentic records of our official life in the shape of the Grand Lodge minutes are to be consulted. But I am tempted to go one step farther, and that to the close of the year 1725, because some light can thus be thrown upon a doubtful point of our constitutional

history, and an illustration given of the earliest connection known between English and Irish Freemasonry. It is on official record that, at a meeting of Grand Lodge, on May 20th, 1725, it was "ordered, that his Grace the Duke of Richmond be continued Grand Mas^t for the next year ending at Christmas"; and this announcement of an unusual departure is to be read in connection with the following advertisement in the *Daily Courant* for the ensuing Wednesday, December 22nd :

Whereas the yearly Meeting of the Free and Accepted Masons hath for many Years past been held on the 24th of June: This is to give Notice, that the said Meeting will be held for this Year at Merchant-Taylor's-Hall in Threadneedle-Street, on Monday the 27th Instant, being St. John's Day, at Twelve of the Clock; and that Tickets may be had at Mr. Lambert's, a Confectioner, over against St. Alban's-Street in Pall-Mall, and at the Hall-Door.

This Meeting was advertised also in the *Daily Post* on December 24th, but not in the *Daily Journal*, which, however, on the 27th, the day it was to be held, published a burlesque advertisement which seems the echo of a similar sneering allusion to the Craft made in a Dublin journal six months before :

Friday, Dec. 24. 1725.

The Brethren of the *Shears* and *Shopboard* are hereby Informed, that their Whimsical Kinsmen of the *Hod* and *Trowel*, having (on new Light received from some worthy *Rosicrucians*) thought fit to change both their *Patron* and *Day*, and unexpectedly taken up our usual Place of Meeting: The Worshipful Society of *Free* and *Accepted* TAYLORS are desired to meet on Monday next, the 27th Instant, at the FOLLY on the Thames, in Order to Chuse a Grand Master, and other Officers, and to Dine.

You are desired to come *Clothed*, and *Armed* with, *Bodkin* and *Thimble*.

The *Daily Post* of the following day thus described the proceedings, which—perhaps not unnaturally, after what has just been given—found no record in the *Daily Journal* :

Yesterday was held, at Merchant-Taylors Hall, the Annual Feast of the most ancient Society of the Free and Accepted Masons, where, as the Appearance was very splendid, and compos'd of a very great Number of Persons of the greatest Quality and Distinction the Entertainment was everyways suitable to the Occasion: Mr. Heidegger, who as Grand Steward, directed it, having shewn uncommon Elegance and good Parts in every Part of it, and caus'd it to be serv'd with a Regularity and Order not often seen in Things of that Sort. After Dinner, the Grand Officers of the ensuing Year were declar'd, and entred upon their Office accordingly, viz.

The Right Hon. the Lord Paisley, Grand Master.

Dr. J. T. Desaguliers, Deputy Master.

Coll. Daniel Haughton

and

Sir Philip Pendegrass, Bart.

} Grand Wardens.

This paragraph was repeated word for word in Read's *Weekly Journal* of the following Saturday, January 1st, 1726; but though, unhappily, the *British Journal*,

which had shown a special interest in Masonry, is missing for that date, the *London Journal* of that same Saturday gives the following account of the gathering :

Last Monday the annual Feast of the Free Masóns was held at Merchant Taylors Hall, when the Grand Officers for the Year ensuing enter'd upon their Office. They were the Right Hon. the Lord Paisley, Grand Master. Dr. Desaguliers, Deputy Master. Col. Daniel Haughton, and Sir Thomas Pendegrass, Bart. Grand Wardens. When the Deputy-Master made a handsome Speech, in Honour of that Ancient Fraternity.

Apart from all else, there is a special importance to be attached to this gathering, because of the fact that Sir Thomas Prendergast, who was invested thereat as Junior Grand Warden of England, was at the same moment serving the office of Senior Grand Warden in Ireland, he having, as I have previously shown, been initiated the year before in an English Lodge. There is thus established from the very beginning a close link between English and Irish organized Freemasonry, which all of us must earnestly trust will ever continue.

It is with reluctance one parts from so fascinating a theme ; but at this point a halt must be called, and I will call it with the following advertisement, which appeared in the *Daily Courant* of Wednesday, January 26th, 1726, and again in the *London Journal* on the following Saturday :—

This day is Published

The Free-Masons 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 of Masonry is fairly debated, and all the Arguments for and against the Fraternity, are curiously and impartially handled. Printed for J. Peele, at Lock's-Head in Pater-Noster Row ; and N. Blandford, at the London Gazette, Charing Cross. Price 6d.

Every Brother associated even in the humblest degree with the Quatuor Coronati Lodge—or, indeed, with any other warranted Lodge of Free and Accepted Masóns—will be content to-day if “the whole Affair of Masonry is fairly debated, and all the Arguments for and against the Fraternity curiously and impartially handled.” And it is in the confident belief that this can best be done by the presentation of facts, that I have ventured to bring together those which have now been laid before you.

Bro. W. J. HUGHAN wrote :

We are all indebted to Bro. Robbins, P.G.D. for his collection of references to Freemasonry in Metropolitan Newspapers 1719-1726, and especially for his comments thereon. Bro. Robbins is a Brother after my own heart, as he diligently searches for facts, and then makes his discoveries known for the benefit of us all.

I began this sort of work in the “Masonic Magazine” (London) for January, 1876, and in a report to the Grand Lodge of Ohio, in celebration of its Centennial (1876), but none of these extracts were dated prior to 1728, and were continued to 1738, including several Country and Foreign Lodges.

Our lamented Bro., the Rev. A. F. A. Woodford, M.A., P.G.C., also gave several “Extracts from the London Newspapers relating to Freemasonry” in the “Freemason” for 11th June, 1881, for the years 1721-2, which are mostly noted by Bro. Robbins,

viz : *Post Boy*, June 24th to 27th, 1721 ; *Daily Post*, June 20th and June 27th, 1722 ; and *Weekly Journal*, June 30th, 1722.

The following excerpt is not in Bro. Robbins' list :

The *Weekly Journal* or *British Gazetteer*, June 23rd, 1722.

“ On Monday next, being the 25th inst., will be kept at Stationers' Hall, the Grand Meeting of the most Noble and Ancient Fraternity of Freemasons, as usual, and in which Society there is some peculiar word or signal given, so that if one of them walks by, or is drinking in any Edifice, Building of Stone, they all come down immediately from their work and wait upon him with great respect.”

The latter remark reminds one of *Dr. Plot* in his “History of Staffordshire,” of 1686.

The report from the *Weekly Journal* or *British Gazetteer*, June 30th, 1722, is longer than the one our good Brother quotes, viz :

“ On Monday last the Grand Meeting of the Most Noble and Ancient Fraternity of Free Masons was kept at Stationers' Hall, where they had a most sumptuous Feast, several of the nobility who are members of the Society being present ; and his Grace the Duke of Wharton was then unanimously chosen Governor of the said Fraternity.”

Bro. Woodford supplies the six verses of “The Free Mason's Health” (*song*) from the *Weekly Journal* or *British Gazetteer*, December 1st, 1722 (mentioned by Bro. Robbins), this date, apparently, being the earliest use of the celebrated “E.A.'s Song.”

There were two others sent me by Dr. Crossle, printed in the *Freemason* for 12th September, 1891, from the *London Journal*, 1731-2.

All such extracts are most valuable and deeply interesting,

BRO. HENRY SADLER, in moving a vote of thanks to Bro. Robbins, said :

Worshipful Master, I am sure we are all very much indebted to Bro. Robbins for the pains he has taken in getting together the scraps of Masonic information relating to what may not inaptly be termed the prehistoric period of Speculative Masonry. In my humble opinion it is impossible to over-estimate the value of the paper which has just been read to us, and I venture to hope that this is not the only contribution of the kind that we shall be favoured with. Speaking as one specially interested in Masonic archæology, I am more than pleased in having the opportunity of reading these extracts from old newspapers, although I have a fair collection of them in the Grand Lodge Library ; but there is one item which interests me greatly, as I have never heard of it before, and it forms a sequel to a matter which has puzzled me for many years.

The first act of charity recorded in the minutes of the Grand Lodge is “An Account of the money collected from the several Lodges for the Relief of our Brother Prichard, at the Quarterly Meeting held 19th Feby., 1723/4.” The list of contributions is headed by the Earl of Dalkeith, Grand Master, with £2 2s., followed by the Duke of Richmond, £1 1s., and various sums from twenty-two Lodges, probably all that were represented at the meeting, the total amount collected being £28 17s. 6d., a comparatively large sum in those days. The records throw no light on the question as to who Bro. Prichard was or what he had done to merit this warm-hearted action of the members of the Grand Lodge.

The paragraph unearthed by Bro. Robbins explains the whole business. The collection was evidently made in order to re-imburse Bro. Prichard for expenses he had incurred in defending the action brought against him by this old detractor of our ancient and honourable Fraternity.

Probably the Earl of Dalkeith was one of the noble persons referred to in the case—at all events, he was not backward in supporting the defendant, for I find the last item in the minutes of the previous meeting of the Grand Lodge, 25th November, 1723, reads thus :—

“Mr. Henry Prichard's case was recommended by the Grand Master to the Grand Lodge that he should not be a sufferer.”

The sturdy defender of the good name of our Ancient Society seems to have done fairly well over the affair of the breaking Mr. Barret's head, for I find he was subsequently relieved no less than four times from the newly-formed Fund of General Charity, viz., on April 21st, 1730, with £3, and on June 24th, 1731, with £10. In this petition he is stated to have been “*a regular Mason upwards of 40 years,*” and was suffering from poverty, age, blindness, and other misfortunes, and was incapable of helping himself. In 1732 he was twice assisted—with £2 in July, and £4 in December.

Bro. Count GOBLET D'ALVIELLA seconded the vote of thanks, and said :

I esteem myself fortunate, the first time I attend the Lodge as a member of the Inner Circle, to have been able to listen to such an interesting Lecture. Bro. Robbins has brought forward facts which throw an additional light on the most momentous period of Masonic history. It is often said that the transformation of Free-masonry from an operative into a speculative and universal Association dates from the foundation of the Grand Lodge of London in 1717. This date seems either a little too late or too early according to whether one means the acts which led to the change or to its actual realization. It has long been known that the first Grand Lodge of London, although it contained a strong speculative element, was instituted on professional lines, and that its transformation only began in 1721, when under Lord Montagu as Grand Master, “finding fault with all the copies of the old Gothic Constitutions,” it ordered James Anderson “to digest the same in a new and better method.” Bro. Robbins, by the sidelights he throws on the subject, not only confirms this conclusion, but also reduces to narrow limits the transitional period, when he points out that, in 1719, the Master Masons of London were summoned to meet “a gentleman who has a proposal to make them which will be *beneficial to the trade.*” This advertisement of the *Daily Courant* shows that Masonry was then still of a practical nature, as the word *Trade*, unlike *Craft*, has never been used, so far as I know, in a speculative sense. On the other hand, the notice found by Bro. Robbins in the *Weekly Journal* of February 15th, 1724, establishes the fact that, about that date, the distinction was already drawn by the public between Operative and Free (and Accepted) Masons.

In fact, the revolution was rather an evolution—it began, no doubt, in some Lodge or Lodges where the non-operative element predominated—the Grand Lodge followed rather than initiated the move, just as it did, a little later, in respect to the introduction of the Third Degree. According to Bro. Gould's History of the four Lodges which in 1717 formed amongst themselves the first Grand Lodge, three possessed among them no member of sufficient rank to be described as Esquire, with

the sole exception of the first Grand Master, Anthony Sayer. Anderson, Payne, and Desaguliers, who took a leading part in the compilation of the new Constitutions—while, as Gould says, “there is not a scrap of evidence . . . that any . . . of these . . . took part in the formation of the Grand Lodge”—all belonged to Lodge No. 4, where speculatives largely predominated. There is no doubt that the conception of theoretical Masonry proceeded from these last quarters, and Bro. Robbins would render a still greater service to historical research if he could turn in that direction his remarkable talent of investigation.

Even earlier Great Britain had Lodges where the operative element was reduced to a small minority. What were their work and aims? Is there no way of finding out whether they still dealt or not with the interests of the *Trade*? What were their relations with strictly professional Lodges? Were these relations akin to those between the “Acception” and the London Masons’ Company, as shown in the Records so cleverly utilized by a Worshipful Past Master of the Quatuor Coronati, Bro. Conder? These and similar questions constitute problems which I strongly and hopefully recommend to Bro. Robbins and to those willing to follow in his steps.

As to the Duke of Wharton, I have been always struck by the fact that a tradition current in Belgium and in Spain represents him as the founder of speculative Masonry in both countries. Have we there a simple legend similar to the tradition which makes of St. Peter the founder of the Church of Rome? At any rate, it goes far to prove that Wharton must have been a popular man among the Freemasons, not only in his own short day, but also in those of succeeding generations. The principal document, establishing beyond question that this tradition was accepted as authentic by the Freemasons of Mons in Belgium, dates from 1765. Therefore I think myself justified in putting the question: What created this reputation of Wharton as a leader and Apostle of speculative Masonry in its early days? His *rôle* as Grand Master, successor to the Duke of Montagu, seems hardly enough to warrant such a claim, if there is no other foundation to it.

BRO. W. B. HEXTALL said:

I may add a few words as to two of the publications referred to in Bro. Robbins’ paper. I understand our Brother to imply that the author of “*Love in a Forest*,” the play produced at Drury Lane in January, 1723, was William Rufus Chetwood himself, and this would be a fair inference if the newspaper advertisements are taken alone and as they stand. But the title-page of the printed play, which is quoted in full in a recent paper of my own,¹ gives the name of the author as “Mr. Johnson,” and the curious Masonic dedication is signed “Charles Johnson.” A printed copy of the play was lately lent to this Lodge by Bro. Thomas Francis, and this in no degree disclosed that it had been “alter’d from the Comedy call’d *As you Like It*, written by Shakespear:” the fact being that the play is substantially a transcript of “*As you like it*,” with some additions from the “*Midsummer Night’s Dream*.” It is, of course, possible that Chetwood may have used “Charles Johnson” as a fictitious name for himself, and so have been personally guilty of what was euphemistically advertised as an adaptation, but I know of nothing to support that view. The “Charles Johnson” dedication will be found at *A.Q.C.* vii., 57, together with a note upon it by the late Bro. G. W. Speth. Our W.M., Bro. Thorp, also possesses a printed copy of Johnson’s play.

¹ *A.Q.C.* xxi., 156.

As regards "The Free Masons, an Hudibrastic Poem . . . 1723," a perusal shows that it is exceedingly coarse in places, and at the same time contains much of interest, the latter mainly because of a paraphrase in verse of the well-known passage in Plot's "Natural History of Staffordshire" (1686), that an accepted Mason, upon a sign being given to him, is obliged to come "from what company or place soever he be in, nay, tho' from the top of a Steeple, (what hazard or inconvenience soever he run,) to know his pleasure and assist him." Perhaps I may read that portion of the Hudibrastic poem of 1723:

"When once a Man his Arm forth stretches,
It Masons round some distance fetches;
Although one be on Paul's Great Steeple,
He straight comes down amongst the People,
His Brother follows, far and wide,
If he a hundred miles should ride;
If he to antient York should haste,
The other must go on as fast;
Or if he should a Maggot take,
To ship himself on Sea or Lake,
He still attends, nor hard it thinks,
Although he with his Brother sinks:
And this is Fellowship indeed,
Where they thus mutually proceed;
All Hazards run, without a slip,
Risque Life and Limb in Partnership."

All which was no doubt considered very clever by the uninstructed world of those days who were not Freemasons. The resemblance between this passage and the statements in Plot's "Staffordshire," and the relation of the latter to some of the Old Charges, are discussed by Bro. Dr. Begemann at *A.Q.C.* vi., 121.

An advertisement something on the same lines had shortly before appeared in the *Weekly Journal or British Gazetteer* of June 23rd, 1722, which, after announcing a forthcoming Grand Meeting of the most noble and ancient Fraternity of Free-Masons, went on to say, "in which Society there is some peculiar word or signal given, so that if one of them walks by, or is drinking by any Edifice Building of Stone, they all come down immediately from their Work, and wait upon him with great Respect."¹

A few days after the Gormogon advertisement in *Mist's Journal* of October 17th, 1724, which Bro. Robbins has quoted, another one, also alluding to the Freemasons and the Gormogons, appeared in the *Daily Journal* of October 28th:

"There being newly established a society called the Guzzletonians, this is
"to give notice that their first meeting will be on Monday next at the
"Salutation Tavern in Fleet Street, near Temple Bar, from whence they
"propose to send a challenge to the gentlemen of the Gormogon Society
"at the Castle, defying them to gormandise as they shall guzzle; and the
"gentlemen of the ancient Society of Freemasons will be appointed the
"umpires between them."²

Hallam (Constitutional History of England, etc.) states that *Mist's Journal* was notorious as the organ of the Jacobite faction, and in May, 1721, the House of Commons

¹ *A.Q.C.* viii., 117.

² *A.Q.C.* xi., 113.

resolved that certain of its contents "is a false, malicious, infamous, and traitorous libel," the printer Mist being committed to Newgate, and a prosecution of other persons concerned authorised.¹ A curious account is given in a letter of the then Lord Lonsdale, in September, 1723, of the open drinking, by the Duke of Wharton, on his estate in Yorkshire, of the Pretender's health in the name of James the 3rd of England and 8th of Scotland, and of complaint which was thereupon made to a Justice of the Peace.²

The career of Sir Thomas Prendergast, who enjoyed the unique distinction of holding office as Warden of the only two Grand Lodges then existing, is given by Bro. Dr. Chetwode Crawley in an article on the Grand Lodge of Ireland. (*Caementaria Hibernica, Fasc. II.*)

Dr. Desaguliers visited Bath every year from 1714 until 1743, and is supposed to have been identified with Freemasonry in that City from 1719.³ I lately met with the title of a work, *circa* 1810, showing some indication that it dealt with Beau Nash as a member of the Craft, but have so far not found the book itself. There was certainly a Lodge working at Bath before a warrant was granted to "Ye Lodge at ye Bear" (afterwards the Royal Cumberland Lodge), on April 20th, 1733.⁴

Bro. J. WALTER HORRS writes:

The report of the action for assault brought by Abraham Barrett against our ancient Bro. Henry Pritchard referred to in Bro. Robbins' most interesting paper is unfortunately very scanty. It occurs at once to a member of the legal profession that it is possibly inaccurate, inasmuch as the trial is stated to have taken place in the Court of Common Pleas, while the cause of action was one properly triable in the Court of Kings Bench, and this point was actually raised at the meeting. It is possible, however, that even at this early period it had become the practice to bring causes in any Court upon a reason, however fictitious or inadequate, being assigned. There is no doubt this was fairly well settled practice in the later part of the eighteenth century, while in the nineteenth century there was practically no restriction, and the practitioner brought his case before the Court in which he thought he had the best chance of success. I thought that a reference to the records of the case might not only clear up this point, but would also show the time, place, occasion, and circumstances in which the assault was committed, and what led our brother to take the law into his own hands in defence of the Craft of which he was a worthy member. His connection with the Craft, and the assistance given to him by the Grand Lodge, is dealt with by our esteemed Bro. Henry Sadler. The "Record" in those days consisted of a variety of documents and proceedings preliminary to the trial, and would have contained, amongst other things, a "Declaration" of the nature of the plaintiff's claim, setting out the facts relating to the assault, the circumstances connected with it, the injury done to the plaintiff, and the amount of damages claimed. To this the defendant's "Answer" would follow, similarly dealing with the affair from his point of view, but doubtless consisting of denials of everything alleged, and possibly in very guarded language pleading facts which could excuse the defendant's conduct or might mitigate the damages. From material of this kind, freed from legal technicalities, we could no

¹ *A.Q.C.* viii., 116.

² *A.Q.C.* xi., 159.

³ "Craft Masonry in Bath," by Bro. R. E. M. Peach, 1894, page 8.

⁴ *Ibid*: "History of the Royal Cumberland Lodge," by Bro. T. P. Ashley, 1873.

doubt gain a very full and interesting story, and possibly an insight into the position the Craft then occupied in the public estimation. At present the search for the Record is without result, as the indexes for the year in question contain no entry of the case. It remains, therefore, to read through the whole series of Judgement and Docquet Rolls for the period in question, to discover what if anything does (certainly ought to) appear therein. This is a long and tedious task, and covers a period when the official Court-hand writing is at its very worst, but no doubt in time I may be able to give some information on the subject which may be of interest. There is no doubt, however, that the report in the *Daily Post* is correct, as in the Common Pleas Remembrance Roll for the year 1723 there appears the following entry:—

Barrett v. Pritchard.

S.S. xxjo Maii. Ordinatus est qd Rogus Adley gen hebit notic de tempore taxacon custagion in hac causa, na qd adesse poteit si voluit. Pr. Cur. Thes.

The Latin is poor, the Courthand writing worse, but the entry may be taken to mean:—

Barrett v. Pritchard.

21st. May. It is ordered that Roger Adley Gentleman have notice of the time of taxation of the costs in this cause, that he may attend if he pleases.

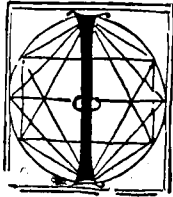
By the Treasurer of the Court.

Now the trial was on 16th May, so that Barrett's attorney lost no time in lodging his costs. Mr. Roger Adley was no doubt the attorney for Bro. Pritchard. There is no official list of attorneys published earlier than 1790, but I hope to find out something about him later on, and it may well be he was connected with the Craft. The damages awarded were 20s., and, as Bro. Henry Sadler pointed out, the Grand Lodge relieved Bro. Pritchard on the 19th February, 1724, to the extent of £28 17s. 6d. This undoubtedly included the plaintiff's costs of the cause, and possibly those of Mr. Adley also. The long interval suggests that Bro. Pritchard must have paid the costs himself in the first instance, as the attorney who lodged his Bill in five days was hardly likely to wait nine months for his money.

Bro. ALFRED F. ROBBINS, in reply, expressed his sincere appreciation of the vote of thanks which had been so cordially given to him. He thanked those who had taken part in the discussion for their further information, by which he hoped to profit, and especially Bro. Sadler, whom he honoured for the historical work he had done, and the assistance he had given the student. His own hope was to be enabled to continue his investigations, for all he sought was fact, and he held that the more of this which could legitimately be gathered the better it would be for Freemasonry.

GIORGIONE'S "THREE WISE MEN."

BY BRO. FRED. J. W. CROWE, F.R.Hist.Soc.



SHOULD like to draw the attention of the Brethren to a fine painting, little known outside artistic circles, but of a decided interest to ourselves from the emblems of the Craft displayed in it, rendering it distinctly a Masonic Picture.

I renewed my acquaintance with it through a magnificent reproduction on a fairly large scale, by the famous Medici Society, Ltd., of 38, Albemarle Street, London, to whose Italian series I am a subscriber, and who have most kindly prepared a special block of the picture for reproduction in our *Transactions*.

I have seen the original at Vienna, and am delighted with the marvellous fidelity in colour and detail of the Medici reproduction, in fact, save for its size, it is hardly an exaggeration to say it is equal to that original.

The painting hangs in the Imperial Gallery and measures 48in. by 56in., the present copy being 23 $\frac{1}{4}$ in. by 27 $\frac{1}{2}$ in. The artist is Giorgio Barbarelli, better known as Giorgione, who was born near Castelfranco, in 1476, and studied under Bellini at Venice, Titian being his fellow student. He was one of the first painters of the Venetian school to introduce a bold, free style of drawing and composition, with effects of chiaroscuro (as in the present example) which were unknown before. He was also the first of his school to give prominence to landscapes (again here shown). Titian himself became his ardent admirer and even, it is said, his pupil. His fame rapidly spread, and many fine frescoes in Venice were his work. Of his actual paintings only seventeen are in existence, as to the authenticity of which all the critics are agreed. They are the famous "Madonna Enthroned," in the Church at Castelfranco; a "Sleeping Venus," at Dresden; "The Ordeal of Moses," "Knight of Malta," and the "Judgment of Solomon," at Florence; "The Shepherd with Pipe," at Hampton Court; "Madonna and Saints," in Madrid; the "Fête Champêtre," in Paris; a female Portrait in the Villa Borghese, at Rome; "Apollo and Daphne," "A Gipsy Woman and a Soldier in a Landscape," and "Christ bearing the Cross," in Venice; and also in Venice, "The Storm calmed by St. Mark," which was apparently finished by Paris Bordone; "Christ bearing the Cross," at Vicenza; an unfinished "Judgment of Solomon" at Kingston Lacy, near Wimborne; the "Adoration of the Kings" at Leigh Court, Bristol; and the picture now reproduced, at Vienna.

Giorgione unfortunately died of the Plague at Venice in 1511, and his remains now rest in the Church of San Liberale, in Castelfranco.

The painting has various titles, but is usually called "Evander showing Æneas the site of Rome," founded on the passage in the Eighth Book of Virgil's *Æneid*, line 347, *et seq.*, "The King Evander with his son Pallas have taken Æneas to view the country, and now 'He leads him to the Tarpeian rock, and the capital now of gold, but in those days rough and horrid with wild bushes. Even then the religious horrors of the place awed the minds of the timorous swains; even then they revered the wood and rock,'"

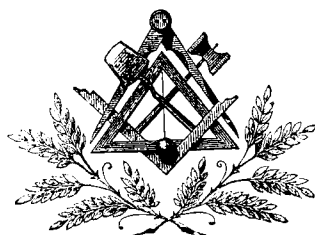


GIORGIONE'S "THREE WISE MEN."

The entire entry in the Catalogue of the Imperial Gallery at Vienna concerning the picture reads in English :—

“ ‘The Three Wise Men.’ Three men in Oriental robes in a woody
 “ landscape. In the foreground to the right stands an old man with a
 “ long white beard, carrying a tablet with astrological signs; on his right
 “ a man of middle age with a white turban. Somewhat further back a
 “ youth is sitting on the ground who is putting a compass on a square.
 “ 122 × 142 cm. The picture bore the name ‘The Three Philosophers,’
 “ later ‘The Three Mathematicians’ also ‘The Land-surveyors.’ The
 “ subject of the picture according to F. Wickhoff is taken from Book VIII.
 “ of Virgil's *Æneid*. The man in Oriental garb is the Trojan *Æneas*,
 “ whom the King Evander and his son Pallas have brought before the
 “ rock on which the Capital is later to be built. The painting with its
 “ companion picture ‘*Æneas in Hades*,’ was in 1525 in the house of
 “ Taddeo Contarini in Venice.”

The tablet in the hands of *Æneas* has on it the sun, crescent-moon, stars, and other emblems, whilst he holds a pair of compasses in his left hand. The youth seated on the rocky step is measuring on the plan of the future city with the compasses, whilst in his left hand is a square. The beautiful colouring of the robes, with the fine distant landscape are very striking, and the whole picture is a masterpiece of composition, as of reproduction. The process of reproduction is a perfected photo-collotype, printed in permanent colours, and no finer ornament for a lodge-room or banquetting hall could be desired. The issue is limited so I would advise any brother desirous of a copy to secure it as soon as possible.



St. John's Day in Harvest.

THURSDAY, 24th JUNE, 1909.



THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. John T. Thorp, P.A.G.D.C., W.M.; J. P. Simpson, A.G.R., J.D., as S.W.; E. L. Hawkins, Stew., as J.W.; Canon J. W. Horsley, P.G.Ch., P.M., Chap.; W. John Songhurst, P.A.G.D.C., Secretary; E. H. Dring, I.G.; and W. B. Hextall.

Also the following members of the Correspondence Circle:—Bros. Charles H. Bestow, Thomas Footer, P.G.W., Maryland, H. H. Montague Smith, John Church, Thomas Cohn, P.G.St.B., Curt Nauwerck, W. T. Goldsworth, Col. C. H. L. Baskerville, H. A. Badman, Capt. Andrew D'Cruz, W. G. Aspland, S. J. Fenton, W. Howard-Flanders, J. Leach Barrett, P.G.St.B., Charles Butcher, P.A.G.P., C. Griffiths, P.D.G.M., New Zealand, Edmund Wildy, H. Paul Williams, H. R. Justice, Israel Solomons, Albert Henning, J. Procter Watson, Fred Armitage, G. H. Lutchford, G. Vogeler, J. Walter Hobbs, R. J. Houlton, D. Bock, Charles S. Ayling, Sydney Meymott, R. E. Landesmann, John H. F. K. Scott of Gala, B. Pflug, W. R. A. Smith, Rev. H. C. de Lafontaine, P.G.D., J. F. H. Gilbard, Jas. J. Nolan, F. W. Potter, I. Cooke, Frank E. Lemon, G. Fullbrook, John White, J.G.D., A. Y. C. Campbell, and W. A. Barker.

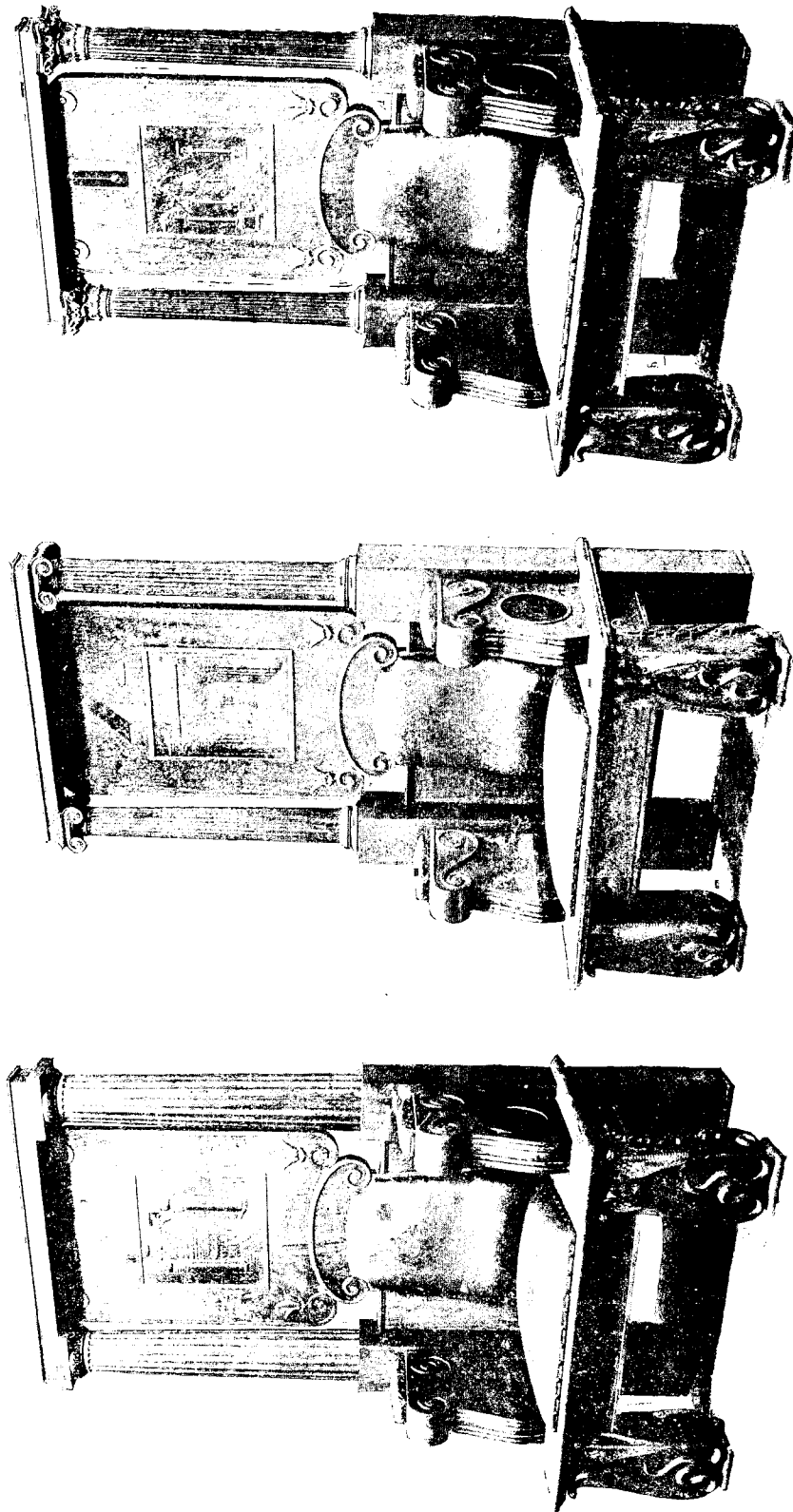
Also the following Visitors:—Bros. Fred. W. Heale, P.M. Ionic Lodge No. 227; Charles S. Cutter, Merchants Lodge No. 709, New York; Ernst Ruch, W.M. Lodge Friedrich Leopold zur Morgenröthe, Görlitz; A. S. Bruce, St. Augustine's Lodge No. 4, New Zealand; Victor Taylor, P.M. Mark Lockwood Lodge No. 3114, Pr.G.D.C., Essex; E. C. Kraner, P.M. Concord Lodge No. 757, P.Dis.G.Ch., Bombay; Edward Symons, Western Circuit Lodge No. 3154, Pr.S.G.W., Cornwall; William Woode, Panmure Lodge No. 720; Percy E. Mattocks, United Mariners Lodge No. 30; and O. Cobb, King Harold Lodge No. 1327.

Letters of apology for non-attendance were received from Bros. F. J. W. Crowe, P.G.O., S.W.; E. Macbean, P.M.; J. P. Rylands; Dr. W. J. Chetwode Crawley, G.Tr., Ireland; W. J. Hughan, P.G.D.; H. Sadler, G.Ty., J.W.; Hamon le Strange, P.G.D., Pr.G.M., Norfolk, P.M., Treas.; E. Conder, jun., P.M.; Admiral Sir A. H. Markham, P.Dis.G.M. Malta, P.M.; F. H. Goldney, P.G.D., P.M.; E. Armitage, P.D.G.D.C.; W. Watson, S.D.; G. Greiner, P.A.G.D.C., P.M.; L. A. de Malczovich; W. M. Bywater, P.G.S.B., P.M., D.C.; E. J. Castle, P.D.G.R., P.M.; G. L. Shackles, P.M.; Dr. W. Wynn Westcott, P.G.D., P.M.; and W. H. Rylands, P.A.G.D.C., P.M.

Two Lodges and forty brethren were admitted to membership of the Correspondence Circle.

The Secretary called attention to the following

ARS QUATUOR CORONATORUM.



OFFICERS' CHAIRS presented to Lodge Corinth, Nagpur, India.

EXHIBITS.

By Bro. Rev. W. K. FIRMINGER, Kidderpore, Calcutta.

Photograph of CERTIFICATE, issued by Grand Lodge of England, 11th October, 1907, to Habibullah Khan, Amir of Afghanistan, who received the three degrees on 7th February, 1907, by special dispensation from the G.M., in Concordia Lodge No. 3102, Calcutta. *Presented to the Lodge.*

By Bro. DAVID HILLS, Beckenham.

Photographs of three CHAIRS, designed by Mr. Reginald T. Dick for Lodge Corinth No. 1122, Nagpur, C.P., India, and executed under his supervision at Newlyn, Cornwall. The columns were carved by an artist named Fabian from measured drawings. The copper panels at back and on the arms were drawn by Mr. Mackenzie and executed by the Newlyn Art Industries: the wood used was walnut. The cobra on the legs is the sign of the city of Nagpur, and the chairs were presented to Lodge Corinth by Bro. F. G. Sly in 1906.

By Bro. R. SANDHAM, Seacombe, Cheshire.

Clay TOBACCO-PIPE, found during recent excavations in connection with the construction of the new offices of the Royal Liver Insurance Company, below the foundations of the old river wall which was built in or about the year 1788. *Presented to the Lodge.*

By Bro. RUDOLPHE HAECKLER, Detroit, Mich.

BUTTON, of the Palestine Lodge, Detroit, Michigan, which has now nearly 1,500 members. *Presented to the Lodge.*

By Bro. Rev. RICHARD PEEK, London.

Silver STAR, engraved with a number of emblems referring to the Craft, Royal Arch, and possibly other degrees. The various inscriptions in Masonic cypher appear to read as follows:—HOLINESS TO THE LORD. I.N.R.I. S.R.I.-H.R.T.-H.A.I. T.W.S.-H.A.B., while around the coffin are apparently A.D.-H.M.M.M. Some of these letters are not intelligible, and the last combination might have been expected to read A.L. 3,000. It is possible, but not very probable, that the H.M.M.M. are intended to be read according to numerical values, if so they would represent 1805, which might be





the date of the jewel. In that year Lodge No. 243 under the Moderns was the present United Chatham Lodge of Benevolence now No. 184, while No. 243 under the Ancients was the Royal George Lodge meeting at Bridport, Dorsetshire, erased in 1832.

By Bro. Dr. W. HAMMOND, Liskeard.

Boxwood SNUFF-BOX, in the form of a shoe. This is owned by Mr. S. J. Martin, who states that it came into his possession about three years ago, being given to him by an old gentleman, a Mr. Ford, who was then over eighty years of age. It was stated that it had been in his possession for a great number of years, having been given to him by a wealthy family whose ancestor was an officer on a "mail packet boat." Tradition says that it was part of the loot taken from a privateer off the coast of Lisbon.

COLLAR-JEWEL with inscription as follows: "Lodge No. 4 Presents this Jewel to Br. Caldwell as A Token of His Candid & Unspotted Behaviour in Masonry A.D. 1800 A. Barry Master." Lodge No. 4 is now represented by the Royal York Lodge of Perseverance No. 7. The Skull and Cross-Bones with interlaced triangles were evidently added after the jewel was made. The work is not so good as that of the rest of the jewel, though it is certainly of about the same period.

Old silver TRIANGLE, with skull and crossbones for K.T. apron.

Three old miniature breast JEWELS, Rose-Croix, K.T. and Malta.

By THE SECRETARY.

Engraved GLASS GOBLET, probably French.

Red watered silk COLLAR with silver Maltese cross surmounted by a crown.

Old skin APRON, edged with light-blue silk ribbon with three "levels" in blue silk and silver braid.

Scotch R.A. JEWEL, dated 1824.

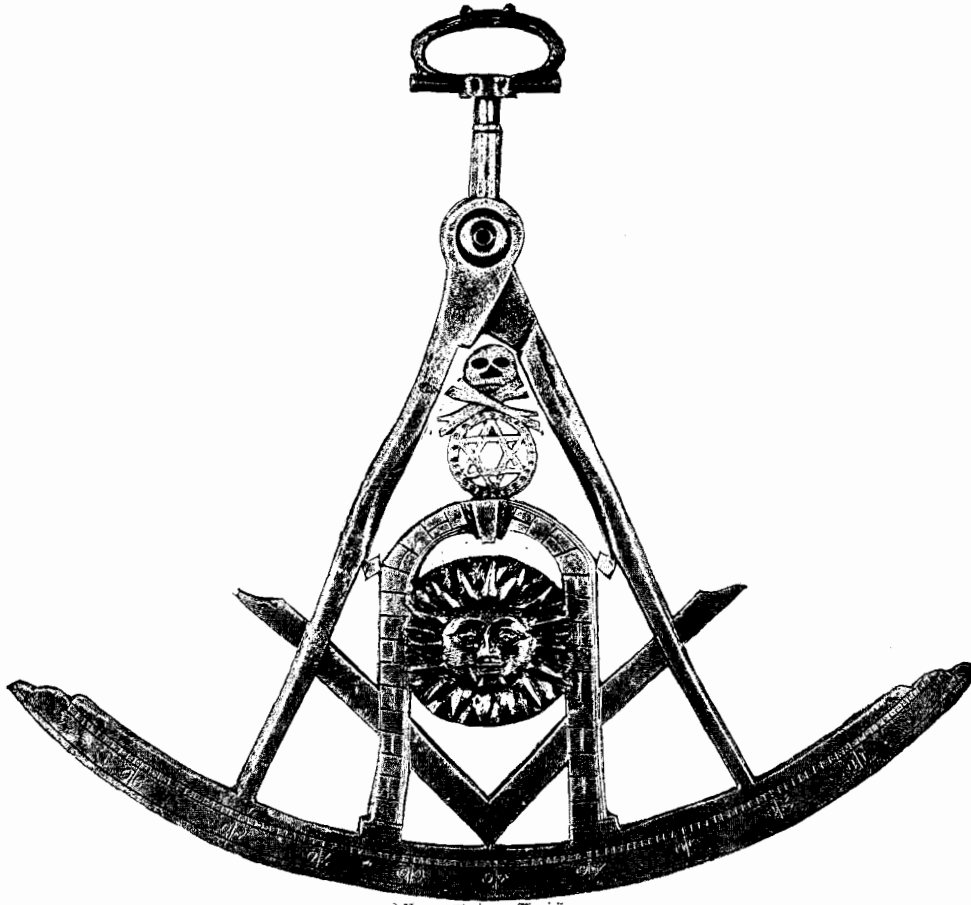
Horn SNUFF-BOX. Small silver plate on lid engraved with Masonic emblems, probably French.

Member's JEWEL of Lodge Kosmos at Helsingfors, Denmark.

A hearty vote of thanks was passed to those brethren who had kindly lent objects for exhibition or who had made presentations to the Lodge Museum.

THE SECRETARY read the following paper:—

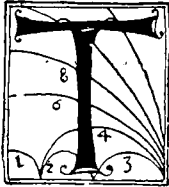
ARS QUATUOR CORONATORUM.



COLLAR JEWEL exhibited by Bro. Dr. William Hammond.

THE "THO. CARMICK MS." AND THE INTRODUCTION OF FREEMASONRY INTO PHILADELPHIA, U.S.A.

BY BRO. W. J. HUGHAN, P.G.D.



THE publication of the "THO. CARMICK MS." of the "Old Charges" under the ægis of the Grand Master of Pennsylvania (1908) and by consent of the owner, Bro. Persifor Frazer Smith, has given a fillip to the enquiry as to the introduction of Freemasonry into Philadelphia, and the two fine volumes recently issued, "FRANKLIN BI-CENTENARY CELEBRATION 1906" and "FREEMASONRY IN PENNSYLVANIA 1727-1907" (with "*Lodge No. 2, F. & A.M. 1757-1781*"), have provided abundant material to enable students to familiarize themselves with all the known facts concerning the earliest evidences of the activity of the Masonic Craft in America.

Apart, however, from "The Constitutions of St. John's Lodge" (MS.) being reproduced, with an introduction and transcript by Dr. Julius F. Sachse (the Librarian of Grand Lodge) nothing important, affecting the enquiry, has been brought to light since the appearance of the "GRAND LODGE OF PENNSYLVANIA F. AND A. MASONS, 1730-1808, VOL. I.," 1877, and the Addresses of M.W. Bro. Clifford P. MacCalla, who did his utmost to prove the antiquity and regularity of the Masonic proceedings of the Philadelphia brethren early in the eighteenth century.

In the *Pennsylvania Gazette*, December 5th to December 8th, 1730, occurs the following:—

"As there are several Lodges of FREE-MASONS erected in this Province, and People have lately been much amus'd with Conjectures concerning them; we think the following Account of Free-masonry from London, will not be unacceptable to our Readers."¹

Franklin was not a member then, but remarked editorially that "Their Grand Secret is, *That they have no secret at all.*" In 1731, however (probably in February) according to the "Philadelphia City, St. John's Lodge Liber B,"² Franklin was initiated and soon became a most energetic and zealous Brother, his career, masonically, being both rapid and influential. In his *Gazette* there are frequent references to the local Fraternity, and through it we are informed that he was appointed J.G.W. by Grand Master Allen in June, 1732, and elected G.M. two years later of this Grand Lodge of Pennsylvania; becoming also the Printer and Publisher of the important Reprint of Dr. Anderson's "Book of Constitutions, 1723," in 1734 (that work having been sold out; a new edition of which was not issued until 1738).

It is not needful for my present purpose to refer to the various notices of this Grand Lodge, or to Franklin's position masonically and generally during the fourth decade of the 18th century, which are met with in print, there being no question as to their authenticity and genuineness. In the "New England Freemason" for July, 1874,

¹ Memorial volume (1906) p. 54.

² Historical Society of Pennsylvania.

M.W. Bro. S. D. Nickerson, of Boston, most fully acknowledges that there were "several Lodges of Freemasons in the Province of Pennsylvania on December 8th, 1730," as also "the existence of a Provincial Grand Lodge of Masons in Pennsylvania, June 24th, 1732, and the election of W. Allen, Esq., as Grand Master," &c., but pertinently puts the question :—

"Where did these Lodges obtain their authority, if indeed they had any?"

The same veteran Craftsman also declared in the "Freemason's Repository," that "no one entitled to represent the Grand Lodge of Massachusetts has ever denied that there was in Philadelphia, one, two, or even three years before the date of Henry Price's Deputation, an association called a Lodge, and even that it was dignified with the title of *Grand Lodge*. We admit it now, and we always have admitted it; but we deny that such an association, whether called Lodge or Grand Lodge, derived its title from any competent authority, or that it can fairly be assumed to have existed under the right of immemorial usage. . . . On the other hand, we claim that the first Provincial Grand Lodge in America was duly organised in Boston in 1733, under authority of a warrant from the Grand Lodge of England."

Now the point is, what answer can be given to the question, *From whom did these Lodges in Philadelphia obtain their authority?*

I have carefully studied the Address by Dr. Sachse, on "*Franklin as a Freemason*," and the "*Account of St. John's Lodge, Philadelphia, and its Liber B*," by Bro. James M. Lamberton, J.G.D., of Pennsylvania, and commend their perusal to all interested in the subject, because of their value and importance. They do not, however, completely answer the question propounded by Bro. Nickerson; neither do I see how it can be answered, satisfactorily and finally, under present circumstances. The last word thereon cannot yet be said, but on the whole we seem to be all coming to the belief that the Lodge (or Lodges) and Grand Lodge, assembling in the "City of Brotherly Love" already noted, were organised and worked according to "time immemorial usage," just as did the "Four Old Lodges" and others which established the premier Grand Lodge, in London, A.D. 1717; the old Lodge at York and "Grand Lodge of all England" A.D. 1725; and also likely the Lodges and Grand Lodge of Ireland in the latter year or probably still earlier.

So far as we know, their authority was derived mainly, if not exclusively, from themselves, and quite satisfied their aspirations; the success which followed the chief Masonic organisations thus earlier formed, leading to their placing under a ban as irregular any Lodges not derived, directly or indirectly, from them.

I should like to offer a few remarks as to the various theories advanced concerning the origin of the Masonic Brotherhood in North America.

1. A claim has been advanced in favour of "Daniel Cox, Prov. G.M. of the said Provinces of New York, New Jersey and Pennsylvania," having constituted one or more Lodges in Philadelphia, by virtue of his "Deputation" or Patent granted by the Duke of Norfolk as G.M. of England, June 5th, 1730, but there is not a scrap of evidence in this Country to warrant such a belief, and neither is there in America, save what is known as the "Bell Letter" of 1754; the writer of which, Henry Bell, stated, so it is said, that he was "one of the originators of the first Masonic Lodge in Philadelphia." In the fall of 1730 he declares that a Lodge assembled at the Tun Tavern, in Water Street, Philadelphia, the members of which, including the writer, desired a Charter

"for a regular Lodge," application for which was made to the Grand Lodge of England, but in the interim they petitioned Daniel Coxe, and their "*request was granted*."¹

A copy was made of this letter, in the Grand Secretary's Office, Philadelphia, in 1872, but the original has since disappeared. Unfortunately, there is absolutely nothing to corroborate this important statement. It is quite possible that Bro. Bell was one of the Brethren who united with Bro. D. Coxe in soliciting the appointment of a Provincial Grand Master for the Provinces named, but at present we are without any evidence of Masonic activity in America on the part of Bro. Coxe. Until this letter has been produced and duly examined and accepted, its genuineness must remain undecided.

2. In 1875 I detected a remarkable entry in a List of Lodges printed in "A Pocket Companion for Free-Masons," *Dublin*, 1735,² viz.:

"116. The Hoop, in Water Street, in Philadelphia, 1st Monday."

As the Roll begins with 37 Lodges under the Grand Lodge of Ireland, and the numbering runs consecutively throughout, by deducting 37 from 116 the English number is found to be 79. An interesting correspondence as to this No. 79 is to be found in the "Freemasons' Chronicle" (London), from 12th February, 1887, onward, in which Brothers R. F. Gould, John Lane, Jacob Norton, and myself, took part. In Rawlinson's List of 1733, that number is blank, and so also in Pine's *Engraved* of 1734³ and *Smith's* (London) "Pocket Companion" of 1735; but in Pine's of 1735,⁴ it is filled by the "Two Angels and Crown, Little St. Martin's Lane," and likewise in Picart's of that year. A discussion ensued as to the occupancy of that number in 1730-2, and Bro. Lane considered it was the Lodge referred to by Bro. Henry Sadler, "Masonic Facts and Fictions" (1887),⁵ (the latter Brother finding that only *half* the usual fee had been paid) but nothing has been traced to connect it with the Lodge at Philadelphia. Why the entry occurs in *Smith's Pocket Companion* of 1735 it is quite impossible to decide, but I was evidently too hasty at the time in assuming the No. 79 to be that particular Philadelphia Lodge, for neither in the fourth decade, nor during any portion of the eighteenth century is there to be found any Lodge for Pennsylvania registered in the books of the premier Grand Lodge of England, known as the "Moderns."

3. I now come to the third and last suggestion, and that apparently is the most likely solution of the difficulty, viz., that the Lodge in which Franklin was initiated, and the Grand Lodge emanating from it and possibly other Lodges, were formed under "*time immemorial usage*." Doubtless several brethren, admitted in the old Scottish Lodges, during the seventeenth and following century, also in England and Ireland, went to America, and thus took with them a knowledge of the Craft, feeling quite justified in starting Lodges on their own account. I am surprised that more evidence of such Masonic zeal has not been traced.

In reply to an Address presented to him by the "Mother Lodge of New England," the Hon. J. Belcher, formerly Governor, declared in 1741, "It is now *thirty seven* years

¹ Memorial volume p. 213.

² A perfect reproduction in facsimile of this very rare work is given by Bro. Dr. W. J. Chetwode Crawley in his invaluable *Commentaria Hibernica, Fasciculus II.*, a few copies of which may still be had from our Secretary at 11s. each.

³ Hughan's Reproduction 1889. It is in this *Engraved* List of 1734, that the *first* Lodge for any part of America appears, viz., at Boston, Massachusetts, by authority of Henry Price, as Provincial Grand Master.

⁴ Bro. E. L. Hawkins' facsimile of unique copy in the *Bodleian* (1907).

⁵ p. 45.

since I was admitted into the Ancient and Hon^{ble} Society of Free and Accepted Masons."¹ That would mean 1704 for his initiation, and one may almost feel certain that the Lodge started in 1733, at Boston ("The first Lodge held under written authority" in America),² and so some of the others regularized soon afterwards, were mainly supported by brethren who had joined under the old *régime*.

It would seem from Franklin's Letter in 1734, to Henry Price, that Masonry in Pennsylvania lacked "the sanction of some authority derived from home to give the proceedings and determinations of our Lodge their due weight," and hence his application to Boston. The reply, alas, has not been preserved, but had the Lodge or Lodges been authorized by Coxe as Provincial Grand Master, or directly by the Grand Lodge of England, no such application would have been necessary, and I venture to think would not have been made.

The "Tho. Carmick MS." offers weighty testimony in favour of this view, and is most suggestive of the probability that the original from which this transcript was made in 1727, was used at initiations (as also the copy itself) by members of St. John's Lodge, Philadelphia. Dr. Sachse states in his introduction that this document has for over a century-and-a-half been in the possession of one of the oldest colonial families of Pennsylvania. "It consists of twenty-two pages, eight by six inches, and is signed by Bro. Thomas Carmick, a connection of the Frazer family, whose name also appears upon one of its pages." Bro. Persifor Frazer "at an early age became identified with the Moderns," but later on joined the "Ancients," his signature at p. 20 being an addition to the MS. of nearly thirty years later date declaring he owned it in 1756. The caligraphy of the MS. is good, as will be seen from the facsimiles of four pages which accompany this paper. The original MS. has not yet been discovered.

It is the first of the kind yet traced of *American* usage, though there are two MSS. now domiciled in America, viz., the "Carson" of 1677, Library of General Lawrence (P.G.M. Massachusetts), and the "Scarborough MS." of 1705 (*circa*) belonging to the Grand Lodge of Canada.

The various headings to the "Tho. Carmick MS." are worth noting, and suggest that the scroll was copied from one owned by the "St. John's Lodge," which probably was not dated, and the injunction at p. 19, shows clearly the owner's anxiety as to its careful custody :

*"Whatsomeuer Meason or fellow Craft that
shall meet with this booke I : Charge him
upon the tenor of his oath to take Great
Care of it, and Retturn it to Me :*

Tho. Carmick."

As to these "Old Charges" generally, I must refer my brethren to my two books on the subject, published in 1872 and 1895, with supplement 1896-1906. The first portion of the MS. is similar to the "Alnwick MS." of 1701 *circa*, and begins with the same quotation from the Apocrypha. Dr. Sachse's transcript has "*Eccl: ye 5th 23d.*" but a reference to the facsimile will show that it should be *51st § 23d.* The extract seems to have been made from the popular "Genevan" version of the Bible, which is all the more evident in the "Alnwick MS." which contains another excerpt mentioning "the Craftsmen," the "Authorized Version" having artificer. The text generally is more Christian in character than usual and contains several curious readings, such as

¹ Proceedings of the Grand Lodge of Massachusetts, 1733-1792, p. 389.

² Bro. Gould's "Concise History of Freemasonry," 1903, p. 414.

"*Chipt Lattrice*, a kind of free stone or rather brick." The O.B. is also fuller than customary and provides that the neophyte was

"to keep to the utmost of his power . . . all the Charges and all the Secrets and Misteries that belongs to the Craft of Measondry together with the Council of your Lodge or Assembly, you shall not for aney Gift¹ or bribe or Reward, favour or affection derectly or inderectly or for aney cause whatsoever Devolve or Disclose the same or aney part thereof to aney one whatsoever except to a trew and Lawfull Meason, as you shall find him upon trew [and] upon just Examination, Soe help you God."

The "Apprentice Charge" is stated to have been

"Invented by Mr. William harige *Sury* and Meason
of his Majesty's town of harwich"

I have failed to find out who this William Harige was, but probably a Surveyor in Harwich.

Mention is made of a *Kewis* (really *Lewis*, not *Kenis* as Dr. Sachse has it). No moulds or squares were to be made "for aney that is *but* (not *cut*) a Kewis." A curious addition to the ordinary reading is "He shall not take a Lord (not *Cord* as in Dr. Sachse's transcript) *persons* work in hand" &c. The conclusion to the MS. proper, concerning the Tutor, who is to instruct the neophyte "in the secrets that is not to be written," is very interesting and unusual, and so the quotation from the Epistle to the Corinthians.

At page 20 is a remarkable Diagram, with the heading "*This figure Represents the Lodge.*" The elongated triangle has at its base, the *Master* in the S.W., a *fellow Craft* at the N.W. and an *Enter prentice* due West. Within the figure are a Square and Compasses (in close proximity), a level (?), plumb-rule and trowel, with two lights on either side of the centre, with possibly a compass below, (or some other design) indicating the chief points thereof.

I am very pleased to make this MS. known to the members, and am also gratified to state that a handsome copy of the reproduction was presented to our Library.

I have had to exercise much restraint in being so brief, under the circumstances, but hope ere long to refer again to this valuable document. "The Song [which] belongs to the Society" tells its own tale, and the words "*finnis*, 1727, by Tho. Carmick of y^e Society, fellow" with his signature, appropriately concludes the Manuscript.

I am indebted to our worthy Secretary for the transcript of the "Tho. Carmick MS.", which he made direct from the excellent facsimile, in order to ensure accuracy.

Since writing the foregoing, I have had the pleasure of perusing the Proceedings of the Grand Lodge of Pennsylvania for 1903, which contains an eloquent Address by the "R.W. Bro." George B. Orlady, Grand Master, who refers at length to the earliest known evidences of Masonic activity in that State, such as "the authenticated record in a letter, written in 1715, by one John Moore, who came to Philadelphia in 1703, as King's Collector of the Port," in which he states that

"He had spent a few evenings in festivity with his Masonic Brethren in this City."

¹ The word really is *Sift* in the MS., but doubtless is an error for *Gift*. Dr. Sachse has "*Sift* or *Cribe* or Reward," but the second word is *bribe*.

The same distinguished Brother also deals with the recently discovered "Tho. Carmick MS.," and mentions the important fact that this valuable document has been presented to the Grand Lodge Library by Bro. P. F. Smith; and also quotes from a letter sent to Dr. Sachse by our beloved Bro. Dr. Chetwode Crawley, who strongly favours the third of the views concerning the introduction of the Craft into Philadelphia as follows:—

"The original Grand Lodge in Pennsylvania was formed by immemorial right, just as the Grand Lodge of England was formed, by the cohesion of subordinate Lodges, similarly formed by immemorial right; not otherwise" . . .

"To my mind, your Grand Lodge, formed by ancient, indefeasible right, stands on far other ground than if it had been formed by a dubious warrant, that is, permission from any outside power that had itself been formed in the higher way."

Dr. Chetwode Crawley's opinion has been formed quite independently, and I have only known of it through the source indicated, so that we have arrived at the same conclusion without any previous consultation.

TRANSCRIPT OF THE THO. CARMICK MS.

THE : CONSTITUTIONS : FROM PRINCE EDWIN

1

Eccl : y^e : 51st : & : 23^d : Draw near unto me ye vulearn'd
and dwell in the house of Learning and the Almighty
God of heauen with the wilddom of his Glorious Son through
The Grace and goodnefs of the holly Ghost that be three
Perfous and one God be with us at our Begining and he
Will Giue us Grace here hopeing wee may Come to his
Eternall Kingdom that fhall neuer haue an End : Amen
Good Brethren and fellows our purpose is now to tell
You in what manner the Craft of Meafondry Began
10 And afterwards after it was founded it was by wortheÿ
Kings and Princes and Maneÿ other wortheÿ Men and
Alfoe to thofe that are here prefent wee Delliuer the
Charges that Euerÿ trew brother and fellow Meafon is to
Keep for a wortheÿ Craft is a wortheÿ Sceÿance
for there be feuen Libral Sceÿances or arts which the
Names of them are as followeth the firft is Grammer
and that teacheth a man to Speake trewly and to
Write and Spell well : the Second is Rhettorick and th[at]
Teacheth a man to Speake fine and in Subtil terms
20 The third is a Dialect and that teacheth a man to
Decern between truth and falſehood : the fourth is
Arethmetick and that teacheth a man to Recon and Count
all Manner of Numbers the fifth is Geomatreÿ and
that

2

THE CONSTITUTIONS OF ST JOHNS LODGE

That teacheth a Man to Measure all Manner of
 Measures as hights and Squaire and all other things
 which is Geometreÿ : the Sixth is Mufick and that is
 which teacheth the Craft of Songs Voices of tongues
 Organs harps and trumpets : the Seuenth is astronomÿ
 And that teacheth a Man to know all the Coarſe of the
 30 Sun Moon and Stars and all the other Ornaments of
 heauen : and a Man may proue that all Sceÿances or
 Other arts in the world is founded upon Geometreÿ
 for Geomatrÿ teacheth a man to Meet all measures of
 things on the Earth and weights for there is Noe man of
 Aneÿ Craft but he worketh bÿ meet measure and weight
 and this is Geomatrÿ for all Merchands and all other
 Craftsmen all Chriftians and all other of the ſeuen
 Sceÿances Eſpeciallÿ the plowman and tiller of the
 Ground of all manner of Graine whether Corn Seeds
 40 Or plants : as for Grammar: Rhetorick and Aftronomÿ
 Or aneÿ other of the Sceÿances Can noe man find measure
 Or meet without the Sceÿance of Geomatrÿ wherefore
 I thinke this Noble Sceÿance to be held Meafondrÿ
 becauſe wee find bÿ it all arts and Sceÿances in the world
 The Originall of holÿ Sceÿance is from holÿ writ Genefes
 The 14th : Chaptr : and 19 : uerſe Before the flood There

THE CONSTITUTIONS OF ST JOHNS LODGE

3

There was a Man Whoſe Name Was Lamech he had twoo wiues
 The Name of the one was Addagh and the Name of the
 Other was Zillagh Addagh Bear Jabal he was the father
 50 Of Such as Dwell in tents and Such as haue Cattle his
 Brothers Name Was Jubal he was the father of ſuch
 As Doe handle the harp and all other ſorts of Mufick
 bÿ the Other Wife he had one Son and one Daughter the Son
 he Cal'd Tubal Cain he was the father of all Smiths he
 firſt found the Workeing and Ingraueing in Silver Gould and
 all kinds of Mettells : his Sifters Name Was Namah She
 Was the firſt that found out the Art of Weaueing and
 Theſe 4: Children Was the firſt that found out all
 Crafts and Sceÿances in the world for Jabal the Eldeſt
 60 he found out the art of Geometreÿ he parted flocks of
 Sheep and Lambs in the feilds and firſt Wrought houſes
 Of Stone Theſe 4: it is thought knew that God would
 Take vengeance on the Earth for her ſins bÿ fire or
 Watter Prophetically theÿ write their arts or ſceÿance[s]
 that theÿ had Inuented on twoo Pillars of Stone
 That they Might be Preferu'd to ſucceeding Generat[io]ns
 After the flood or fire the One was Cal'd Marble

Because fire Could Not Consume it the other was
 Cal'd Chipt Lattrice because it might Not Sinke
 70 In watter it being a kind of free

4

THE CONSTITUTIONS OF ST JOHNS LODGE

Free Stone or Rather brick . . . Our Intent is to
 Shew you trewley by what Means the Pillars
 Whereon those Seevances were written in Greeke
 Hermermes was after Cal'd hermes he was Son to
 Cuf'h and Cuf'h was son to Noah this same hermes
 The father of which man found one of the two
 Pillars which the Seevances was writ upon and
 Taught them to Others at the Building of the
 Tower of Babylon there was the first Craft
 80 Of Meafondry founded there in tokens were much
 Made of the King himfelfe Loueing well the Craft of
 Meafondry its Said by Masters of Meafondry that
 that when the Scitty of the East Asia Should be built
 The King of babylon Sent thither Sixty Master
 Meafons at the Desire of his Couzen the King of
 Nineueh and when he sent them he Gaue them a
 Charge Cal'd Nimrod Cal'd King of Babylons Charge
 because Giuen by him his Charge was first that they
 Should be trew one to another Secondley ~~that they~~
 90 That they should trewley Liue together thirdly that
 They should trewley Serue their Lord or Master
 for their Payments Soe that their Master Should Get
 Worship thereby this was the first time that Meafons
 had any Charge of Meafondre Now wee will
 Tell

THE CONSTITUTIONS OF ST JOHNS LODGE

5

Tell you how the Seevances was Communicated to other
 Nations through out the world: When Abraham ~~and~~
 And Sara his wife went into the Land of Egyp't he
 There taught the Seuen Libral Seevances to the
 Egyp'tians and there he had a wortheſſe Schollar Cal'd
 100 Euclid and he learn'd to write well and he was master
 of those Seevances and in his days it Came to pass
 That the King of Egyp't and the Lords and States
 Of the Realm had Soe Maneſſe Sons by their wiues of
 Generation Soe that they had Scarce Mintenance to
 Releue their Children therefore their Care was Great for
 Them: then the King Cal'd a Councel and Parlement
 to Seeke away to Mintain them honeſtly as Gentlemen
 But could find None Soe they Cauſd a proclamation to be
 Ifued through out all The Realm in this manner that

110 whether there was aney man that Could Instruct or
 Inform aney of the Libral Sceyances that he or they Should
 Come to them and they Should be well Rewarded then Came
 This wortheÿ Schollar Euclid and tould the King and
 The Lords of the Realm and Said if you will Giue
 Me your Children to Gouvern I will teach them one
 of the Seuen Sceyances wherebÿ they maÿ Liue
 honestlÿ like Gentlemen but then you Shall Giue
 Me full Power and Commifion that I maÿ Rule them
 After the Manner of the wortheÿ Sceyance

6

THE CONSTITUTIONS OF ST JOHNS LODGE

120 Of Geomatreÿ or Meafondreÿ Requires then the King
 and Council Granted him a Commifion Seal'd with their
 own Sealls: then this wortheÿ Dockter tooke theire Sons
 and taught them the Sceyance of Geomatreÿ or Meaf-
 -ondreÿ to practife workeing in Stone and all Manner
 of wortheÿ worke that behoues to the building of
 Churches temples and all manner of building as
 Monuments and houfes and he Gaue them a Charge
 after this manner the Second Charge Giuen to Meaf-
 -ons was bÿ Euclid the firft is that they Should be
 130 trew to the King Lord or Master they Serue 2^{dly} they
 Should Loue weell one another brother or fellows
 and be trew to one another 3^{dly} that they Call one another
 brother or fellows and not bÿ the name of Sarra Slave
 or theife nor aney foul Name: 4^{thly} they Should faith-
 -fullÿ doe the worke for whome they Serue 5^{thly} that
 they Should order and Make the wifest and Skilfuleft
 Artift amongst them to be Master of the worke and
 Not for loue fear homage or aney Caufe whatsoever
 Let one that hath but little Skill be Master of the
 140 worke and If Such a one takes worke in hand as Master
 he is to be Displeac'd from being Master and worke as a
 Common workeman and the beft artift amongst them
 to be Pleac'd Master in his Room: 6^{thly} that all and Euerÿ
 of them Shall Call Such Master or Gouvernour of the
 worke

THE CONSTITUTIONS OF ST JOHNS LODGE

7

By the name of Master all the time they worke with
 him: he Gaue them more Charges which would be too
 Tedious to Relate and to all those Charges he made
 them Swear: this was the 2^d Charge Giuen to Meafons.
 Afterwards he ordain'd a Reasonable pay and
 150 Mintenance for them that they might Liue honestlÿ
 and afsemble together once a year that they might

Consult with one another Concerning their Craft or
 If aney of their Sossiety transgreſ'd aney of those
 Rules they Might Correct it within them Selues
 Thus in Egyp̄t was the Craft of Geomatr̄y Grounded
 it is Cal'd throughout this land Meafondr̄y the farther
 Progreſs and how it was Rec'd fauour'd and Cherish'd
 Long after the Children of Iſral Came into the land
 of Judea there King Dauid begun the temple
 160 which was Cald templum Domini and within the
 Temple of Jeruſalem King Dauid lou'd and
 Cherish'd Meafons and Gaue them Good pay and he
 Confirm'd Euclids Charge Soe King Dauids was the
 3^d Charge Giuen to Meafons after his Death King
 Sollomon finiſhed all the worke of the temple
 and afterward he Sent for Meafons into Diuers
~~Countries~~ Countreys artiſts and workers in Stone
 And he Choſe out of them : 300 : to be Maſters
 and Gouvernours of his worke the 4th Charge

170 The 4th Charge being Sollomons Charge y^e King
 Confirm'd all the other Charges and Manners as
 that of his fathers and y^t of Euclids and of nim-
 -rods that was Giuen to Meafons by them the firſt
 Prince that was a Meafon was annas Son of
 hiram King of tyre who Sent to Sollomon Seda-
 -dar trees and other timber he was maſter Meaf-
 -on and Maſter of Geomatr̄y by Reaſon of
 his Great Skill and Cunning in Meafondr̄y
 King Sollomon Made him Chief Maſter
 180 Meafon ouer all his workemen and ouer all
 his worke in Ingraueing and Carueing and all other Matters
 and Manners of Meafondreſy which belong'd to the temple
 this was written in the holy bible and thus was the
 Wortheſy Seeſſance of Meafonr̄y Confirm'd in Judea
 and maney other Kingdoms in thoſe days after the temple
 was finiſhed the Curious Craftsmen and Maſter Meafons
 went to Diuers Countreys Some to be Learn'd and Some
 to Learn and it hapned that a Curious Meafon who had
 been at the building of the ~~building of the~~ temple
 190 who was cald Haimas Grauis Green Came into france
 and at that time there was one of the blood Royall
 of france named Charles Marſhall who Lou'd Meafons
 and Drew to him this haimas Green afforſaid and
 Learn'd from him the Craft and Manners of Meafonr̄y
 he afterward was—

The Constitutions: from prince David

Eccl. vii. 23. Draw near unto me if ye understand
 and dwell in the house of learning and the Almighty
 God of heaven with the wisdom of his glorious son through
 His grace and goodness of the holy Ghost that be three
 Persons and one God be with us at our Beginning and be
 With you us peace like blessing with may come to his
 Eternal Kingdom that shall never have an End. Amen
 Good Brethren and follows our purpose is now to tell
 you in what manner the Craft of Masonry began
 And afterwards after it was founded it was by worthy
 Kings and Princes and many other worthy Men and
 Also to those that are here present was Delivered the
 Charges that Every true brother and fellow mason
 keep for a worthy Craft is a worthy science
 for there be four Liberal sciences or arts which the
 Masters of them are as followeth the first is Grammar
 and that teacheth a man to speak truly and to
 write and spell well: the second Rhetoric
 teacheth a man to speak and in subtil terms
 the third is a Dial and that teacheth a man
 to discern between truth and falsehood: the fourth is
 Arithmetick and that teacheth a man to reckon and know
 all manner of numbers the fifth is Geometry and
 that

THE CONSTITUTIONS OF S^t JOHNS LODGE

9

Ellected King of france then he tooke to him Manȳ
 Meafons and Made Meafons and set them to worke
 and Gaue them Charges and Manners as he had Learnd
 from Meafons and he Confirm'd to them a Charter
 200 from year to year to Call their assembly and thus
 the Craft of Meafonry was Eftablished in france
 The frst Charge to Meafons in England was
 was Giuen by S^t albans he Gaue Charges to
 Meafons in England for till this time England
 Stood void of aney Charges of Measonry for the
 King of England was a Pagan S^t Albans was
 A worthy Knight and was Stewart to the Kings
 househould and was made Gouvernour of the building
 of towns Castles walls and other Great buildings
 cherifhed
 210 he Lou'd Meafons well and charged them much he
 he made their pay Right Good as all the Realm
 Did Require for they paid to them three Shillings
 and Six pence per weeke whereas they Did demand
 but one peny per day and their meat and he Got
 them a Charter from the King and Council and
 Gaue it the name of a Lodge or an assembly
 and he was at it himfelfe and help'd to make
 Meafons and Masters and he gaue them Right soon
 after the Death of S^t albans Came wars into
 220 England and into Diuers Countreys Soe that the
 Good Rule of Meafonry was much Decayd untill
 Athelione was made King of England

10

THE CONSTITUTIONS OF THE HOLY LODGE

He brought the Land to Good Peace and Rest he built
 Maneȳ Good workes as S^t albans the towr and other
 Buildings he Lou'd Meafons soe well that his Loue
 Exceeded his fathers to them he was a Great Praction-
 ner in Geomatrȳ and in Meafonry he Gaue the 3^d
 Charge to Meafons which was the best that was
 Giuen . . Prince Edwin Got a Charter from his
 230 father which he kept as an ordinance that it
 Should be Renew'd from King to King and a Commiſſion
 to hould once a year an assembly where they
 would within the Realm of England with full
 Power to Correct amongft them Selues all Defaults
 that might be done within the Realm by Meafons
 againſt the Sceyance of Meafonry Prince Edwin
 after he had Secunded the f'd Commiſſion held an
 Aſsembly at Yorke where they Gaue the name

240 of that afsembly a Lodge and when the afsembly
 was met together he made a Creyter Proclaime
 in this Manner that all Meafons both young
 and ould that had aney writeing or underftanding
 of the Charges or Manners of Meafons that were in
 Their Land or aney others that they Should bring
 them then forth upon this Proclamation Euery
 Man that had aney writeing Did Shew them forthwith
 and they were had prou'd for Some were written in
 frensh Some in Greek and Some in other

THE CONSTITUTIONS OF ST JOHN

11

250 Languages and the Manner and Meaning of Each
 was found to be one and the fame then Prince
 Edwin with the aduice of the Mafter Meafons
 and fellows Confirm'd thofe Charges following a
 Confirmation of all former Charges that they fould
 be kept in the Strictest form Imaginable then
 a booke was made wherein they were Recorded
 how the Sceyances were firft found and all the
 Charges and Manners of Meafons Should be writ
 in the Same booke at the afsembly it was alfoe
 Ordain'd that when aney Meafon Should be made
 260 The fame booke Should be Read and to Giue him
 his Charges that he is to keep to the utmoft of
 his power then an oath is to be adminiftred to
 him thofe Charges which now wee Rehearfe to
 You and to all others and all the Charges and all
 The Secrets and Mifteries that belongs to the
 Craft of Meafondry you Shall faithfullly and
 truely keep together with the Council of your Lodge
 Or afsembly you Shall not for aney ualue Sift
 or bribe or Reward fauour or affection Dierectly
 270 Or Indierectly or for aney Caufe Whatfoeuer
 Denolge or Difclofe the Same or aney part thereof
 to aney one whatfoeuer Except to a trew and
 Lawfull Meafon as you fhall find him upon trew
 Upon Juft Examination Soe help you God.

12

THE CONSTITUTIONS OF THE HOLY LODGE OF ST JOHN

This is the Godly Oathh which is Giuen to Meafons
 and here followeth the forme Let the Mafter or Gouer-
 -Nour take the booke in his Right hand and the man
 that is to be made Meafon Layng his hand on the
 Booke the Mafter Shall giue him the affor'd oath
 280 and the Conclufion whereof the man to be made

Shall kifs the Booke and after your oath your book
 kif'd your following Precepts or Charges which he
 or they are or is to keep are to be Read Now that
 You are to be Made Meafons You are to take Good
 heed that you keep thofe Charges Right well
 with an upright faith and a Good Conscience
 According to the Oath that you haue taken for it
 is a Great Perill for a man to forſwear himſelfe
 On the holy bible Prince Edwins Charge firſt
 290 You ſhall be trew to man to God and to his holy
 Church and not to Countenance or Minte ^{aine} ^{ain} aney
 Errour faction Sham or herifey in the Church
 to the beſt of your Underſtanding being Conuinc'd
 by Diſcreet and wiſe mens teaching You ſhall be
 a trew and Loyall and faithfull Leigeman to the
 King and If you be priuſy to aney treaſon or any
 thing Elce againſt his Majeſtey You Shall forthwith
 Giue Notice to his Majeſtey or Some of his Council
 and If you know your Selſe to be Guilty

THE CONSTITUTIONS OF THE HOLY LODGE OF S^T JOHN

13

300 Repent to God in priuate you ſhall be trew to
 Enery Meaſon of the Sceyance if he or they
 be Lawfully Cald and You Shall Doe unto them
 as you would they Should Doe unto you
 You Shall Call all Meaſons brothers or fellows
 and not by aney Diſgracefull Name as Slaue
 Knaue or Rogue You Shall not take your brother wife
 in uilany or ungoodly Defire nor his Daughter
 Or Maid Seru^t Nor Covet aney thing that is his
 Nor put him to aney Diſgrace You Shall not take
 310 in hand aney thing to Doe your fellow harm
 You Shall not nor aney other Meaſon or fellow
 for aney allowance whatſoeuer Reward or aney other
 Conſideration whatſoeuer of your Selſe or aney fewer
 Number then Seuē which Number is termd a lodge
 Or Six at the Leaſt with Conſent of the Seuēth
 that is abſent whoſe Conſent muſt appear under
 his hand in writeing to the Lodge You Shall not
 Admit aney perſon to be made free Meaſon who
 is not able in all Manner of Degrees that is to ſay
 320 he muſt be free born and of Good Kindred noe
 Bondman and his limbs as a man ought to haue
 That you Shall at all times Loue one another
 and not Slander one another behind his back
 You Shall at all times Receiue Strange Meaſons
 and fellows Cherifh and Reliue them

14 YE CONSTITUTIONS OF THE HOLY LODGE OF ST JOHN

If they upon Examination appear to be free Meafons
 and Set them to worke as the Manner is If you haue
 Noe Mould or Stone at the place where you Meet you
 Shall Reffrefh and Giue them as Much Money as will
 330 take them to the next lodge you, Shall not make
 a Mould or Squaire for aney that is but a Kewis
 for a Kewis is one that hath not Serued his appre-
 ntisfhip nor is not admited afterwards according
 to the Cufom of makeing Meafons If aney Quar-
 ell or Difurbance arife amongit Meafons or aney
 other trefpafes or tranfgreffions be Committed by any
 against the Sceyance of Meafonry then the afsembly
 Ought to be cald and held in some Conuenient place
 for the Determination amending Redrefing and
 340 Correcting all fuch Meafons or Mafters and the partys
 are to Reffer themfelues to the Determinate Judgment
 and Derrections of the afsembly and to Submit themfelues
 to the word and Determination thereof whole word
 Shall be faire and firme and from the which there
 Shall be noe apeall but if the afsembly Cannot
 Determine Nor agree the Controwler Shall then Obtean
 Leaue with the afent and Conſent of the afsembly
 that the Law may Decide the Cauſe and not put
 the brotherhood between them you muſt not upon
 350 aney Excufe whatfoeuer baring Sicknefs

YE CONSTITUTIONS OF THE HOLY LODGE OF ST JOHN

15

or Difability of body abſent your Selfe from
 the afsembly it if be within fifty Miles if you
 haue a letter or aney other notice to Signifie to
 You the time and place it is held You Shall at all
 Times Chearfully and bountifully Difburſe
 Your Charity to the Releife of Sick and Diftreſed
 Meafons and fellows If you are able You Shall
 not within the Lodge or without the Lodge Swear
 by or profaine the holy Name of God you Shall
 360 not Giue aney Euill Counceil to one another
 you ſhall not abuſe one another with^{out} a Cauſe
 you ſhall not be a lecher or whoremonger nor
 Viſe bad houſes you Shall not be a Common
 playſer at Cards or dice or aney unlawfull
 Game noe Meafon Shall Goe into aney town
 where there is a Lodge of fellows and Meafons
 without there be a fellow with him that he
 may bear him witnefs that he was in an
 honeſt houſe and Companey : Euerſy Meafon

The Constitutions of St. Johns Lodge

He shall not count a Disobedient argument
 against any of them or disclose their secrets
 whereby Dissension may arise amongst any
 Masons or fellows or any apprentices but
 Reverently obeys himself to all three Masters
 being sworn brethren. His said Master he is
 not to use Cards Dice or any unlawfull
 Game he is not to have Launders at home
 nor waste his Masters Goods
 He shall not Commit ~~Drury~~ or fornication
 in any house where he works Lodges or Dyels
 He shall not pilfer or steal the Goods
 of any Mason nor wilfully suffer any
 harm or shame to be done nor concern
 thereto during his apprenticeship but to
 withstand the same to the utmost of his power
 and to Inform the Master or some of the
 fellows with all speed Princes Edwint at
 his assembly made Masons and sworn
 them to all these Charges and hath been
 ever since his time and hath been
 always given to Masons when made
 by every Man that is a Mason take good heed
 to these Charges and if you know your

The Constitutions of St. Johns Lodge

Guilty by transgressing any of those Charges —
 among and so so was made thus for the Man
 that is made a Mason (rise out of the Lodge)
 One to be his Tutor who is to instruct him
 in the secrets that is not to be written
 which Mason he is to be a Tutor so let him
 be taught carefully that at his Return he
 may Exercise with his fellow Masons: I shall
 conclude with the Exhortation of the Holy
 Gospel as it is in the first Epistle to the
 Corinthians the first Chapter and twentieth Verse
 Now I beseech you brethren in the name of
 the Lord Jesus Christ that you all speak
 the same thing and that there be no
 Divisions amongst you but that you be
 perfectly joined together in the same Mind
 And in the same Judgment Amen —

whatsoever Mason or fellow Craft that
 shall meet with this book I charge him
 upon the honor of his oath to take great
 care of it and Return it to me
 Tho: Curmick

370 Shall Reuerence his Elder and tutor If aney Meafon
 Practise the Sceyance and is not a workeman he Shall
 not take a lord persons worke in hand unlefs he know
 himfelfe to be of Sufficent Skill to perform the Same
 Noe Mafter Meafon Shall Shall take aney persons
 worke in hand but at fuch a Rate that he may
 Afford to Doe Iuftice to the perfon that he workes

16

THE CONSTITUTIONS OF ST JOHNS LODGE

Works for and to pay his fellows their wages as the
 fhall fupplant
 Manner and Cuftom is Noe Mafter or fellow A one the
 Other of their worke that is If aney Mafter or fellow
 380 hath taken aney worke as Mafter he Shall not
 be put out of that place unlefs he be not able to
 performe what he hath taken in hand if Soe he is
 to be put out and one of the Skilfuleft fellows
 to be put in as Mafter in his Room and he to
 worke as a fellow . . he that is Mafter of the
 worke is to be Cald Mafter by all the Lodge
 Dureing the Continuance of the worke . . Noe Mea-
 -fon Shall take an apprentice unlefs he hath
 Sufficent worke to Imploÿ him and he is to haue two
 390 or three fellows to witnefs that he is foe Euerÿ
 Meafon shall be Ready to Giue pay to his fellows
 as he or they fhall Deferue Soe there be noe
 Deceat or falce workemen . . Noe Meafon fhall take
 an apprentice to Serue aney lefs time then Seuen
 years without aney Debts or Indebting in his Inden-
 -ters unlefs the apprentice be able of birth free
 born and of Good Kindred haueing his Limbs and
 Members as he ought to haue . . Euerÿ Man Shall
 be trew to the Lord they Serue and trewly Serue
 400 him for his pay to his beft profit and advantage
 Noe Meafon Shall be a theif or a Companion of
 Theiues . . Noe Meafon Shall doe aney uilany

THE CONSTITUTIONS OF THE HOLY LODGE OF ST JOHN

17

Uilaney in the place where he boardeth or Lodgeth
 but he or they fhall fhall beheave them Selues
 trewly and honeftly paying for his Meat Drink
 and all his Charges . . Euerÿ Meafon fhall
 Trewly Make and Mend his Worke be it tafk
 worke or Journeÿ worke if he hath what he
 Couenants for . . Thefe be Charges of Princes
 410 Edwin Made at his afsembly held at
 Yorke and Ordain'd them to be kept

for Euer . . . here followeth a Charge Inuented
 by Mr : william harige Surȳ and Meason of
 his Majesteȳs town of harwich for an appren-
 -tice before he is a free Meaſon firſt he ſhall
 be trew to the holȳ Church of Chriſt he ſhall
 be in peace with his Maſter and all other
 Meaſons whome he ſhall ſerue he Shall not Steall
 The Goods of his ſ'd Maſter Nor abſent him-
 420 -ſelfe from his Service by night or daȳ without
 Lȳcence from his ſ'd Maſter he ſhall not
 Commit Adultrȳ or fornication in his Maſters
 houſe with his wife Daughter or Maid Seruant
 he is to keep his Maſters Council in all things
 that Shall be ſaid or done in the Lodge
 or Chamber Either by Maſter or fellows

he Shall not hould a Diſobedient arguement
 againſt anȳ of them or diſcloſe their Secrets
 wherebȳ Diſſention maȳ ariſe amongſt anȳ
 430 Meaſons or fellows or anȳ apprentice but
 Reuerentlȳ beheane himſelfe to all trew Meaſons
 being ſworn brethren to his Said Maſter he is
 not to vſe Cards Dice or anȳ unlawfull
 Game he is not to haunt tauerns alehouſes
 nor waſte his Maſters Goods——
 he Shall not Commit Adultry or fornication
 in ane houſe where he workes Lodges or Dȳets
 he Shall not purloin or Steall the Goods
 of anȳ Meaſon nor willing Suffer anȳ
 440 harm or Shame to be done nor Conſent
 thereto dureing his apprenticeship but to
 withſtand the Same to the utmoſt of his power
 and to Inform the Maſter or ſome of the
 fellows with all ſpeed Prince Edwin at
 his aſſembly made Meaſons and Swore
 them to all thoſe Charges and hath been
 Euer ſince his time and hath been
 alwaís Giuen to Meaſons when made
 let Euery Man that is a Meaſon take Good heed
 450 to thoſe Charges and if you know your

Guilty bȳ transgreſing anȳ of thoſe Charges
 Amend and doe ſoe noc More . . thus let the man
 that is Made a Meaſon Chuse out of the Lodge

One to be his tutor who is to Instruet him
 In the Secrets that is not to be writen
 which Meafon he is to Call tutor foe let him
 be taught Cearfully that at his Rettturn he
 May Exerfise with his fellow Meafons: I Shall
 Conclude with the Exortation of the holly
 460 Gofple as it is in his first Epiftle to the
 Corinthians the first Chapter and tenth uerfe
 Now I befecch you brethren in the name of
 The Lord Jefus Chrift that you all fpeake
 the fame thing and that there be noe
 Deuifions amongft you but that you be
 Perfectly Joyn'd together in the fame Minde
 And in the Same Judgment Amen.

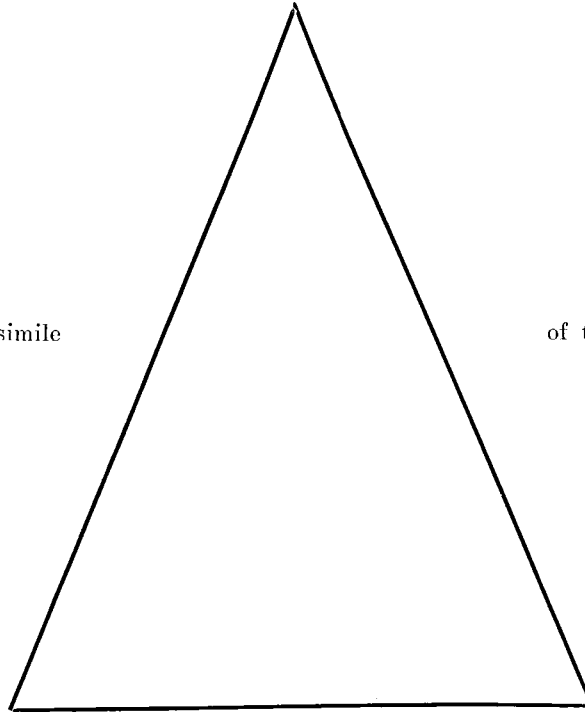
Whatfomeuer Meafon or fellow Craft that
 Shall meet with this booke I : Charge him
 upon the tenor of his oath to take Great
 471 Care of it and Rettturn it to me
 Tho : Carmick

20

THIS FIGURE REPRESENTS THE LODGE

[See Facsimile

of this page]



Pers^r Frazer's
 Book 1756.

THIS SONG BELONGS TO THE SOCIETY

21

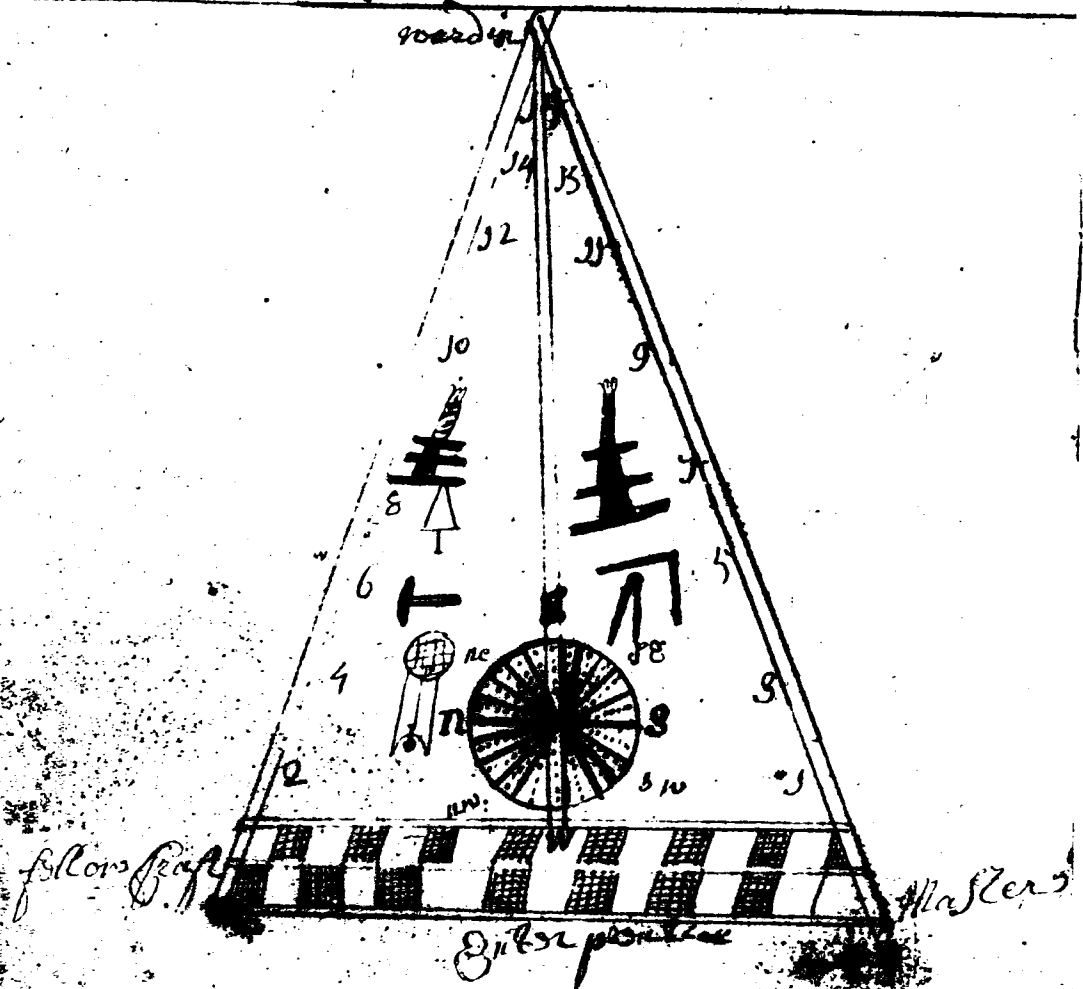
Of all The world a part it is Inferd
 Not Knowing how to find
 The Truth and Seevance of what is ment
 by this Glorious art Devine
 They all Complean yet Cant attain
 Vnto that mifterv
 An antient State that is Soe Compleat
 Tis Cald free Meafondry
 It is Much wondred at by all
 how Kings of high Rennown
 That Came unto this Glorious art
 hath Laid their Scepters Down
 but that is Due and More Likewise
 as you may plainly See
 Vnto that part and Glorious art
 Tis Cald free Meafondry
 Noe Prince this Day in Europe
 Would the same Disdain
 Nor in aney wife the Same Dispile
 but the Righte thereof Mintain
 Great Lords and Dukes and Monarchs
 Obedient are you See
 Vnto all thofe that are not foes
 Vnto free Meafondry

22

OF ST JOHNS HOLLY LODGE

They always Strive to Succour, ~~and~~
 And See that there's noe wrong
 Done to aney Member that thereto Doeth belong
 The Vnion thats amongst them all
 Throughout the world you See
 Is all one head noe way Seuer'd
 from braue free Meafondry
 for which Let Noe Man venture
 to proue aright thereto
 without being Cald to Enter
 in by the way thats trew
 for If he doe hell Surely Rew
 The Scripture tells us why
 The part wee take pray Don't Mistake
 Tis Calld free Meafondry
 And to Conclude with heart Soe Good
 God Grant that wee all may
 Live always in the trew way

126. This figure represents the Lodge



Book 1756

This Song belongs to Part 24

Of all the world a part it is
 Nor knowing how to find
 The truth and Science of what is ment
 by this glorious art Benine
 They all. Comptan yet can't attain
 Unto that Mystery
 An antient State that is soe Comptat
 tis Cald free Measondry
 It is much wondred at by all
 how Kings of high Renown
 That came unto this glorious art
 hath Laid theue Scepters Down
 but that is Due and More Likewise
 as you may plainly see
 Unto that part and glorious art
 tis Cald free Measondry
 Noe Prince this Day in Europe
 Would the same Disdain
 Nor in any wise the same Dispile
 but the Kings thereof Minlain
 Great Lords and Dukes and Monarchs
 Obdient are you see
 Unto all that are not fass
 Unto free Measondry

22 Of St. Johns- Holly Lodge

They always strive to succour
 And soe that there's noe wrong
 Done to any Member that Liberte both bring
 The Union that's amongst them all
 Throughout the world you see
 Is all one head noe way scind
 from brance from Masonry
 for which Let noe man venture
 to prove a right Liberte
 without being also to Order
 in by the way that's true
 for if hee does hee surely know
 The Scripture tells us whif
 The part we take praye don't mistake
 tis call'd from Masonry
 And to conclude with heart soe good
 God grant that we all may
 Live always in the brow way
 and never swerve a stray
 But in despite of Satans might
 or such as faine would be
 The Ruin of all I mean the fall
 Of brance from Masonry

Tho: Cadmus
 1727
 By Tho: Cadmus
 of the
 Society
 fellow

And Neuer Swerue a Straÿ	}	Finnis
But in Despite of Sattans Might		} 1727 }
or Such as fain would be		
The Ruin of all I mean the hall		
Of Braue free Meafondree		
.		by Tho: Carmick
Tho: Carmick		of ÿe
		Sofietÿ
		fellow

Bro. WILLIAM WATSON wrote:—

I have been much interested in the Diagram of the Lodge, which I think is intended to represent the old fashioned Level, which I have seen depicted on old Tracing Boards, etc. The only instances I have at hand at the present moment are as follows:—In the small engraved plate on the title-page of the first part of *Les Secrets de L'Ordre des Franc Maçons Trahi*, etc., Amsterdam, 1745, is, *inter alia*, an equilateral triangle with plummet suspended from the apex. There is a repetition of this on the title-page of second part. In the Tracing-Board or "*plan de la loge*," Plate 4, is shewn a more precise delineation, more in the form of an A, and described in the index "*niveau*," *i.e.*, level. This last figure is also on a French Lodge Certificate, 1808, I have now before me.

I have very little doubt that, as already stated, the Carmick diagram is intended to represent a level, the perpendicular line with the disc (shewing the points of the compass) standing for the plumb line, the tessellated floor or base being that on which the brethren stand or meet on the "level." I do not understand the variation in the tessellated pavement, some of the dark squares alternating and others running side by side: possibly a mistake of the artist in the outset and corrected towards the finish, and I shall be glad if any brother can explain the meaning of the numbering down each side.

With regard to the Masonic origin of some of the brethren who were early settlers in America, I quite agree with the view intimated that they entered the Craft in the pre-Grand Lodge period, or possibly by Lodges which had not joined the newly erected Grand Lodge or Lodges and could not properly be defined as irregular. Brother Hughan has, I believe, on former occasions expressed opinions, which will receive the concurrence of careful and discriminative searchers through old Masonic records, that there were far more Lodges and a much larger number of brethren spread over this country at the formation of the premier Grand Lodge, in 1717, than has been generally supposed. The very considerable accession to the Grand Lodge Roll, by Lodges coming in and accepting constitution in places far distant from each other so soon after 1717 can, I venture to think, be accounted for in no other way than that the Lodges were already there. The formation of a Lodge in the pre-Grand Lodge period must have been a very simple, elementary, and informal affair, probably arising from the habitual meeting of certain brethren at some hostelry which they favoured.

It is thus easy to understand that brethren meeting in what were then outposts of civilization, fraternized and met as Lodges for initiation of new members and for other business. The next step, the application for constitution by the comparatively new Grand Lodge was a likely sequence.

With regard to the Carmick MS. itself, Bro. Hughan has dealt with it in his usual able and masterly style, so that nothing remains for students like myself, who have sat at his feet for four decades, but to accord it our grateful acceptance, with a fervent hope that he may be spared for many years to hold aloft the torch of Masonic Light.

May I also say how deeply the Craft is indebted to our Lodge Secretary for his transcript of the MS. We all know that whatever work he takes in hand and performs can be relied upon, and in the case of our MSS., especially, without accuracy the transcripts would be misleading.

Bro. SONGHURST said :—

I cannot help feeling that in all probability the *Tho. Carmick MS.* has a Scottish origin. The surname Carmick is by no means a common one, and may be an abbreviated form of Carmichael. The spelling of the word mason as *meason* also suggests the North Country, and if this idea should be found to be correct we may have to look to say Hawick or Lerwick for the place of residence of "Mr. William Harige" instead of to the Essex Port of Harwich, as has been written by the Scribe.

I may say that I have made enquiries at Trinity House and at Harwich itself, but have failed to find any clue whatever to the name in any of the records of that town.

I agree with Bro. Watson that in all probability the figure on page 20, which it is said "represents the Lodge," is intended to indicate a level, but I am inclined to think that the word "Master" at the S.W. corner means *Master Mason*, the "Wardin" in the East being the presiding officer of the Lodge. Bro. D. Murray Lyon in his *History of the Lodge of Edinburgh*, Tercentenary Edition, 1900, p. 235, mentions "the order in which the office-bearers were severally introduced" into that Lodge, the first being

"Warden (who was president and Treasurer) and Clerk, 1598."

Even at the present day some of the London Guilds are ruled by a Warden, not by a Master, so the use of the term may well have survived in the memory of a Mason at the time the MS. was written.

It is curious that in the headings of the first eleven pages of the MS. the word "Constitutions" has been written in the middle of the line, the words "The" and "of St. John's Lodge," etc., having been added subsequently, though clearly by Thos. Carmick himself. I take it that the headings of pp. 21-22 are intended to be read together as "This song belongs to the Society of St. John's holy Lodge."

Bro. E. L. HAWKINS said :—

May I have the pleasure and honour of proposing a vote of thanks to Bro. Hughan for his valuable and interesting paper? It is not one that lends itself to much comment, and it seems to me that on the evidence at present available we must accept Bro. Hughan's conclusion that there were Lodges in America early in the eighteenth century working on their own authority, just as there were in England before 1717.

With regard to the Carmick MS. itself I should like to call attention to the new version contained in it of the name of our old and mysterious friend, "Naymus Grecus," who appears in it as "Haimas Grauis Green," a name which is only saved from being commonplace by its remarkable prenomen.

Bro. HAWKINS wrote subsequently:—

It is, I think, not generally known that the Guildhall Library, in London, possesses a copy of the curious Catechism or Exposure which appeared in London in the year 1730, and was published by Franklin in the *Pennsylvania Gazette*, as mentioned by Bro. Hughan in his paper.

The broadsheet in the Guildhall Library is headed "The Puerile Signs and Wonders of a Free-Mason; with their Ways of Admittance (*sic*) and Entrance: being found in the Cabinet of MS, a Brother Deceas'd, the 6th of August, 1730: Likewise their Oath, and by what means they know a Brother, &c. Printed in the Year 1730."

With the exception of this heading the Catechism is almost verbatim the same as the one published by Franklin, and the two have undoubtedly a common origin.

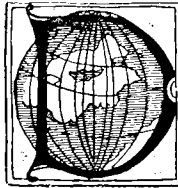
Bro. J. P. SIMPSON referred to the possibility of Mr. William Harige being one of the Surveyors or Masons sent to Harwich at the end of the seventeenth century to construct the fortifications of the port. He suggested that it might be advisable to search the Admiralty records of the period.

I am glad to find that Bros. Watson and Songhurst agree in thinking that the figure which "represents the Lodge" is a Level. Such a design was not at all uncommon early in the eighteenth century. The numbers on the sides of the diagram are still a puzzle. Dr. Sachse informs me that there is no doubt that the word at the S.W. corner is "Master," not *Masters*, and it is quite possible that the "Wardin" ruled the Lodge, as Bro. Songhurst suggests. Its proximate Scottish origin is quite probable, and I hope that the "Inventor" of the Apprentice Charge—"Mr. William Harige"—may yet be traced; though I doubt the claim made on his behalf. Bro. Hawkins has done well to draw attention to another variety in the spelling of "Naimus Grecus," this time being "Haimas Grauis Green." It is quite easy to see how Naimus may be mistaken for "Haimas" by glancing at the "Alnwick MS."

One point must be noted, as it is of importance. There is no indication of the locality where the "Tho. Carmick MS." was originally used, and though it is assumed that most likely Philadelphia, U.S.A., was the chosen spot (the Lodge being that of St. John's of that City), the only evidence so far submitted in confirmation thereof is the declaration of its ownership in 1756 by Bro. Persifor Frazer, on page 20, which is satisfactory so far as it goes.

I have numbered it E 20, a peculiar variant, possibly of the Sloane Family.

W. J. HUGHAN.

SUMMER OUTING, JULY, 1909. CAMBRIDGE AND WISBECH.*BY BRO. W. B. HEXTALL, P.Prov.G.W., Derbyshire.*

INSTANT and various as have been the localities selected for the summer outings of the Lodge, and pleasurable as they all were, it may confidently be said that to none of them does our sojourn at Cambridge in 1909 yield the palm.

Assembled at King's Cross for the 3 o'clock train, on Friday afternoon, July 1st, 1909, were Bros. W. H. Barrell, Portsmouth; Lt.-Col. C. H. L. Baskerville, London; T. A. Bayliss, Warwick, P.Pr.G.D., Worcestershire; C. E. Birch, Kingston-on-Thames, P.Pr.G.W., Herts.; Walter H. Brown, London, P.G.Stew.; Francis Chatterton, Madras; C. Coles, Port Elizabeth, Cape Colony; R. Colsell, London; George S. Criswick, London, L.R.; Rev. H. T. C. de Lafontaine, London, P.G.D.; George M. Doe, Torrington, P.Pr.G.R., Devon; E. H. Dring, London (I.G. 2076); Col. R. S. Ellis, London, L.R.; David Flather, Sheffield, P.Pr.A.G.D.C., W. Yorks.; John W. Gieve, Portsmouth, P.A.G.D.C.; William Hammond, London; I. V. Henderson, Newcastle-upon-Tyne; W. B. Hextall, London, P.Pr.G.W., Derbyshire (2076); David Hills, Beckenham, L.R.; E. L. Horne, London, L.R.; W. Howard-Flanders, Latchingdon, P.Pr.G.St.B., Essex; Henry Hyde, London; Alfred Joyce, Birchington; Thomas Leete, London; J. Macdougall, London; R. H. Mackenzie, Sierra Leone; Robert Manuel, London, L.R.; Theo. Michell, Bournemouth, P.Dis.G.Sup.W., Madras; Dr. S. Walshe Owen, London; Albert C. Palmer, London; Alfred Pell, Bombay, P.Dis.G.W., Bombay; Major John Rose, London; J. P. Simpson, London, A.G.R. (J.D. 2076); H. H. Montague Smith, London; W. John Songhurst, London, P.A.G.D.C. (Secretary 2076); J. Sargeant Stacy, London; E. J. Steinberg, London; J. William Stevens, London, P.Pr.G.Sup.W., Surrey; John Thompson, London; Ralph Thompson, Berwick-on-Tweed, P.Pr.G.W., Northumberland; Harry Tipper, London, P.A.G.P.; Cecil L. Watson, Bangkok; J. Procter Watson, Castle Carrock and Bombay; C. Wetherell, Portsmouth; W. Wonnacott, London; H. M. Woodman, Rochester; and Dr. W. J. Woodman, Rochester; our numbers being subsequently increased by the arrival from other parts of the country of Bros. Dr. E. Allan, Barrow-in-Furness; Charles H. Bestow, London, P.Pr.G.P., Essex; Col. Sir John E. Bingham, Bart., Sheffield, P.Pr.G.W., W. Yorks.; Frederick Brown, London; Harry Brown, I.S.O., P.Pr.G.W., Durham; Herbert Burrows, London; A. Y. G. Campbell, I.C.S., Ootacamund, P.Dis.G.St.B., Madras; W. Dickinson, Byfleet; John Holt, Yarm-on-Tees, P.Pr.G.D., Durham; J. H. Howard, London; W. Ibbotson, Bury St. Edmund's; Dr. J. Murray, Barrow-in-Furness, P.Pr.G.D., W. Lancs.; Andrew Oliver, London; R. Orttewell, Maldon; Major Oliver Papworth, P.Pr.G.W., Cambs.; E. F. Pilkington, Prestwich, Lancs.; T. J. Ralling, Colchester, P.A.G.D.C.; Joseph Henry Retallack-Moloney, P.Pr.G.Sup.W., Essex; Fred A. Robinson, Chislehurst; Rev. S. Stewart Stitt, Stretham, Cambs., P.Pr.G.C., Hants & I.W.; J. H. Taylor, London; Matthew Thomson, London, P.Pr.A.G. Sec., Berks.; John T. Thorp, Leicester, P.A.G.D.C. (W.M. 2076); and John White, London, J.G.D.

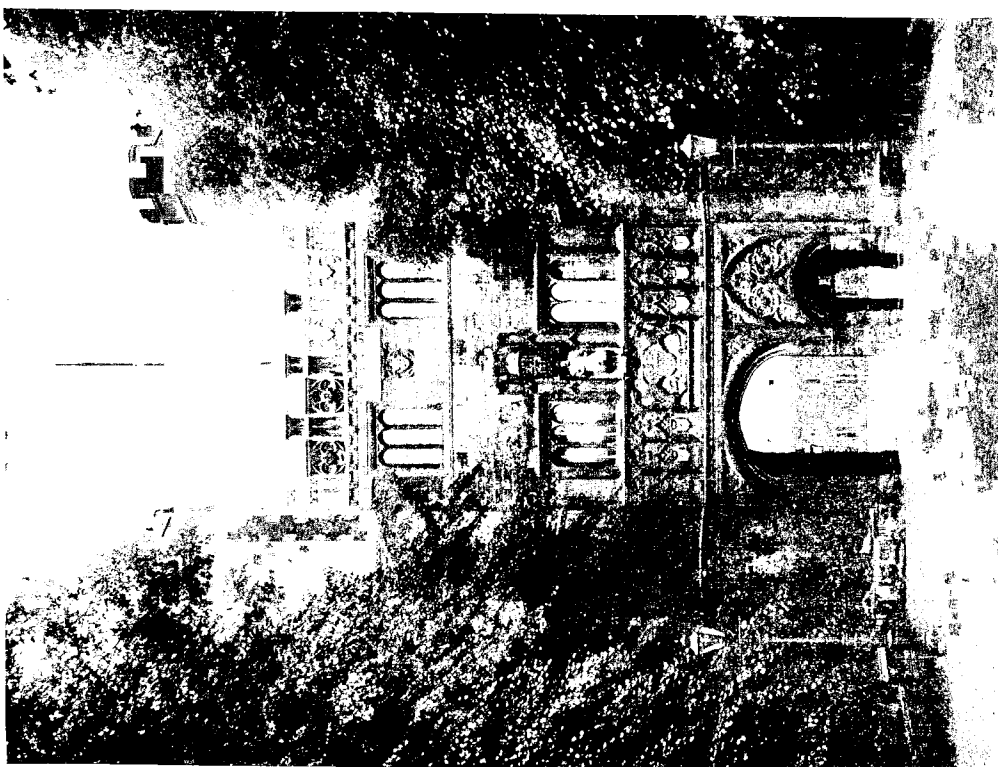
A quick run, during which Bro. Songhurst, Secretary, distributed "Q.C." badges, as first worn in 1908, but now enamelled red instead of blue, and also copies of a handy



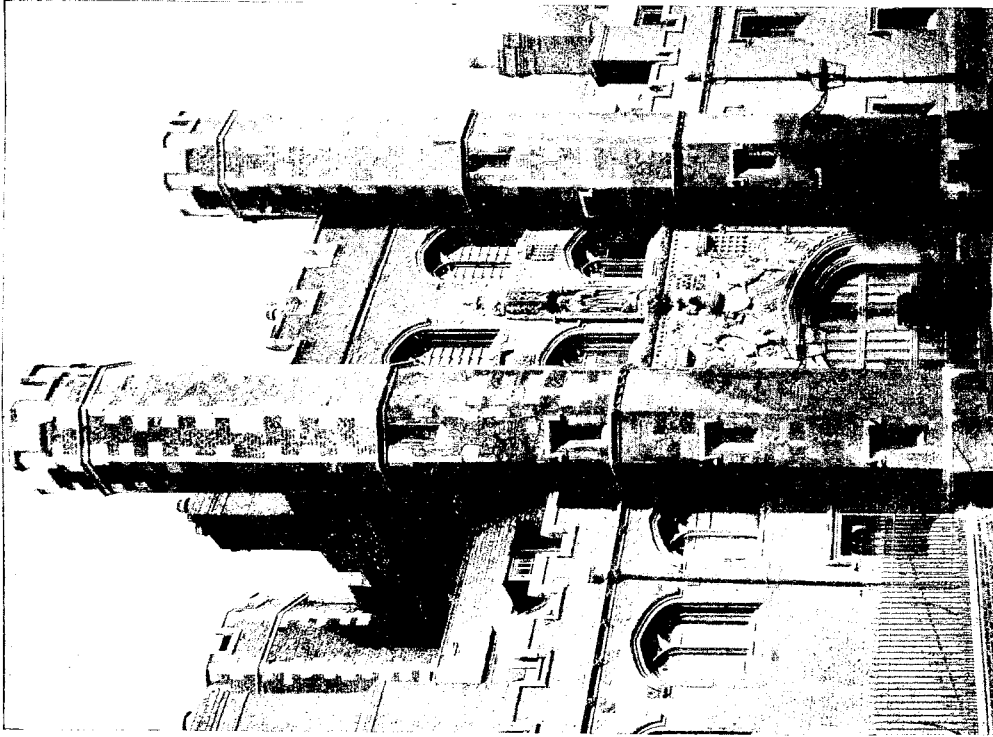
R. Colsell. Trinity College, Cambridge. King's Hall.



W. Wonnacott. Trinity College, Cambridge.
The Quad.

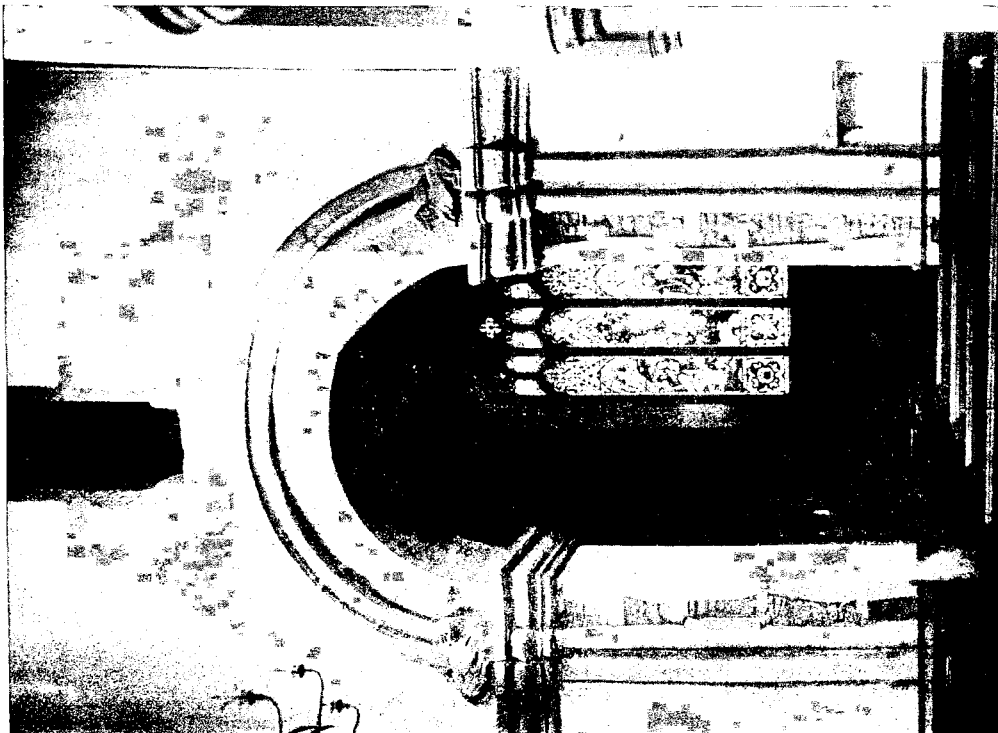


W. Wonnacott.
Trinity College, Cambridge. The King's Gateway.



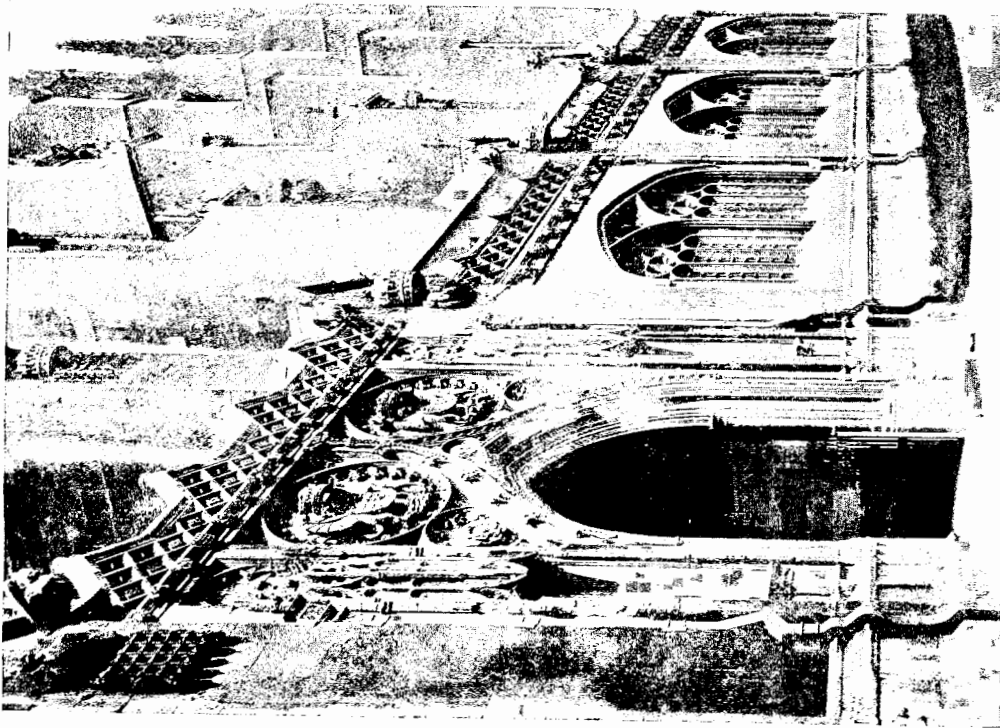
W. Wonnacott.

St. John's College, Cambridge.



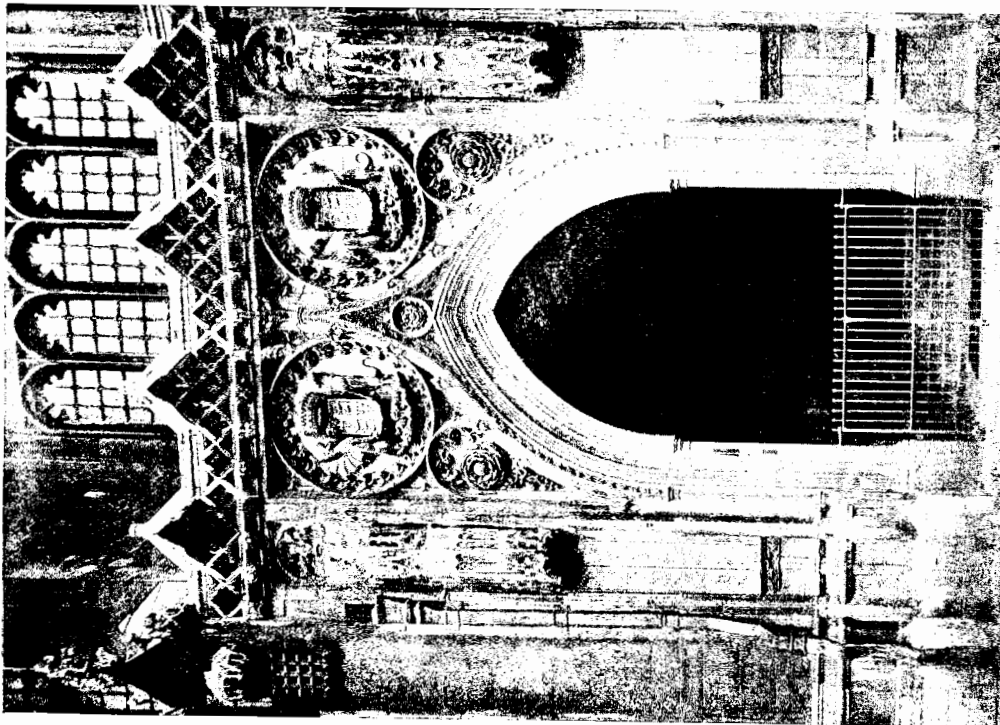
W. Wonnacott.

St. Benet's, Cambridge. The Tower Arch.



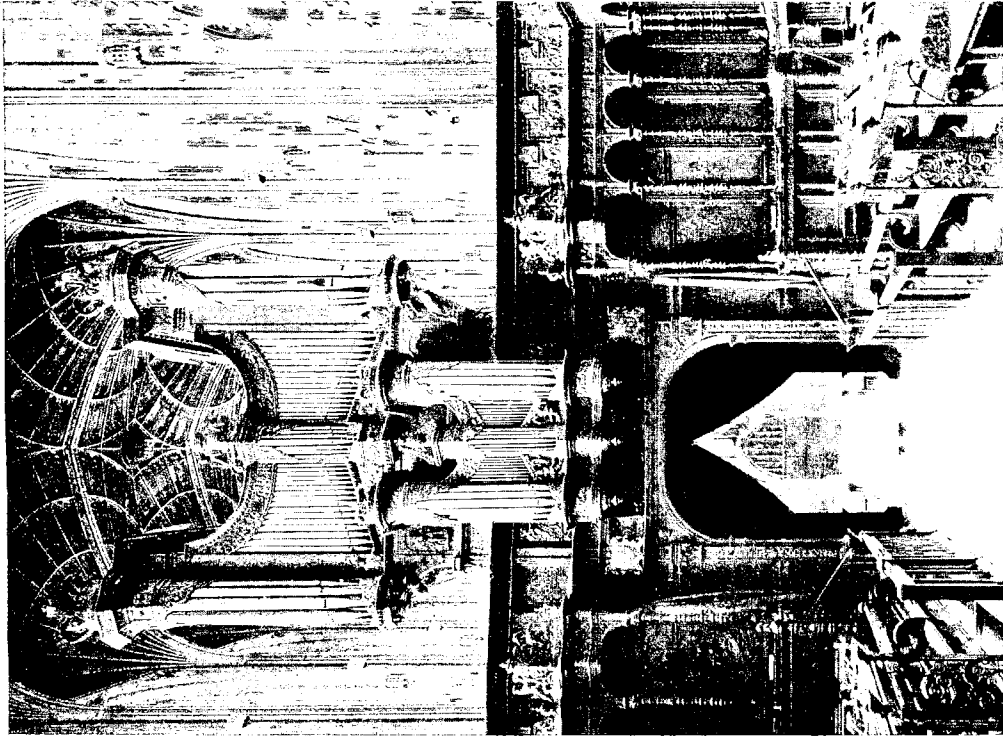
W. Wonnacott.

King's College Chapel, Cambridge. South Porch.



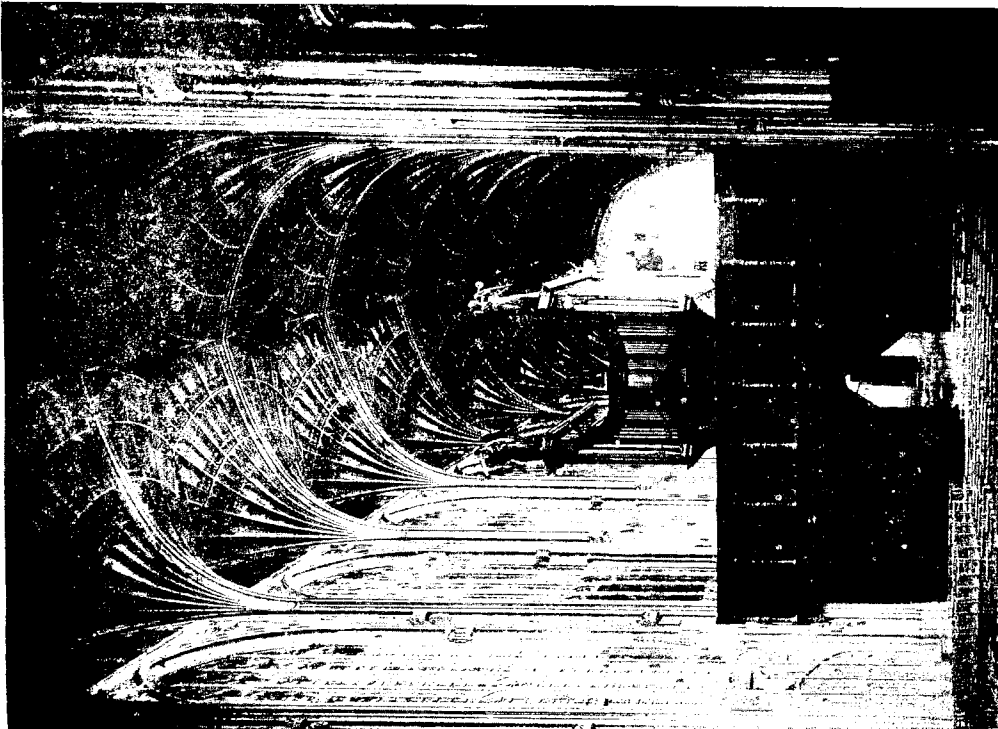
W. Wonnacott.

King's College Chapel, Cambridge. North Porch.



W. H. Barrell.

King's College Chapel, Cambridge. Choir, looking West.



W. Wonnacott.

King's College Chapel, Cambridge. Interior, looking East.

guide to Cambridge, which had been thoughtfully sent "with the Mayor's fraternal greetings," landed us on Cambridge Station platform, where we were met by several members of the local Reception Committee, which was composed of representatives of the four Cambridge Lodges, and included Bros. W. P. Spalding, Prov.G.Sec., Mayor of Cambridge; J. Vail, P.Prov.G.W.; W. Saint, P.Prov.G.P.; the Rev. J. H. Gray, P.G.Chap., Dep.Prov.G.M.; the Ven. Archdeacon Cunningham, P.G.Chap.; the Rev. E. W. J. Hellins, P.Prov.G.Chap.; J. H. Widdicombe, P.Prov.G.W., and Dr. C. S. Myers.

By the majority of our party the arduous labours of these brethren could, perhaps, at the moment, be scarcely appreciated to the full, but as time went on and all arrangements were found to work so smoothly and harmoniously, we fully realized the great amount of care and thought which they had brought to bear upon every detail of the programme.

We soon reached our headquarters at the Lion Hotel, in Petty Cury, an ancient hostel, which has been for over a hundred years the meeting-place of Masonic Lodges, and is mentioned in the *Freemasons' Magazine* for 1857 as being then kept by "Brother Moyse," the same surname as that of our hostess in 1909.

Presently we dined, and then to the Masonic Hall, where a reception was held by the brethren of the four Cambridge Lodges, two of the Town and two of the University, headed by the Provincial Grand Master, R.W. Bro. Colonel R. Townley Caldwell, Master of Corpus Christi College, and the Deputy Provincial Grand Master, V.W.Bro. Rev. J. H. Gray, P.G.Chap. (Eng.) Songs, glees, and instrumental music, the making of acquaintances and interchange of ideas, aided by an ample supply of creature comforts, pleasantly filled the time, and a very agreeable evening was passed.

Next morning, Friday, 2nd July, a railway journey of an hour and a half took us, by way of Ely, with recollections to many of our excursion there from Bury St. Edmund's two years ago, to Wisbech, where met us Bro. Tidnam, W.M. of the United Good Fellowship Lodge, No. 809; Bro. Bray, the Secretary; Bros. Weston Miller (Mayor of Wisbech); Yates (ex-Mayor); the Rev. W. T. R. Crookham, Vicar of Wisbech, and others. In conveyances we were driven through the old and not unpicturesque town, with the river Nene, looking almost like a Dutch canal, in its lazy course along the main street, to the Parish Church, where the Vicar addressed us in welcome, and pointed out many features of interest; amongst them the north porch, the skew arch at junction of nave and chancel, a fine specimen of the Royal Arms, carved and emblazoned (reputed Tudor but probably Jacobean), and the fine panel stone work outside the Perpendicular Chapel of the Holy Trinity, south of the chancel; besides a superb processional cross, the latter, however, unconnected with the elder history of Wisbech Church. A short visit to the Museum, and a glimpse of gloomy vaults marking the site where Wisbech Castle once stood, and where Inigo Jones built a great house on the foundations for Secretary Thurloe, destroyed at the end of the eighteenth century, were all time permitted before we obeyed the call to lunch at the ancient Rose and Crown Hotel (partly dating from 1601), where the local brethren had handsomely catered for us, and where, amid expressions of fraternal feeling on all sides, the Worshipful Master of the Wisbech Lodge presented an illuminated address of welcome, which was suitably acknowledged by our own Worshipful Master, Bro. J. T. Thorp, and now takes its place with our archives.

And then for the three Churches in the Norfolk "Marshland," which were to be visited in the compass of an afternoon drive; all taking their names from position on

the Roman wall which once kept out the sea.¹ A mile away, at Walsoken, we reached the Church of All Saints, mainly Norman, and dating from 1140, showing in its pointed chancel arch the coming transition to Early English, and in its tower both Early English and decorated work, and having a remarkably ornate font of 1544, sculptured with the Sacraments and inscribed, "Remember the souls of S. Honyter and Margaret his Wife and John Beforth, Chaplin." The Rector was from home, but in his absence the Rev. W. Powys and Mr. Guy Pearson were courteous guides to the various features.

Again we took the road, and in a couple of miles reached West Walton, where a noble and impressive detached bell-tower spans the entrance to the Churchyard, and we were met by the Rev. Dr. Leadbitter, the Rector, whose explanatory words the brethren heard with sympathy for his heavy task of restoration, and with admiration for the energy that had done so much in the two years of his incumbency. Much more has to be effected at this splendid Early English Church, with its clustered nave pillars, enriched with Purbeck marble shafts, its finely carved capitals and niches in the choir, and its west doorway divided by a single shaft, before the description given of it over thirty years ago, "somewhat dilapidated," ceases to apply; and we all felt that to few more laudable purposes, or more heartily, had we contributed than when, before leaving Cambridge for our journey home, the Quatuor Coronati brethren subscribed a sum of £5 towards the restoration fund. Mention should be made of a quaint memorial in West Walton Church of great floods which overran the marsh-land in November, 1613, March, 1614, and September, 1671.

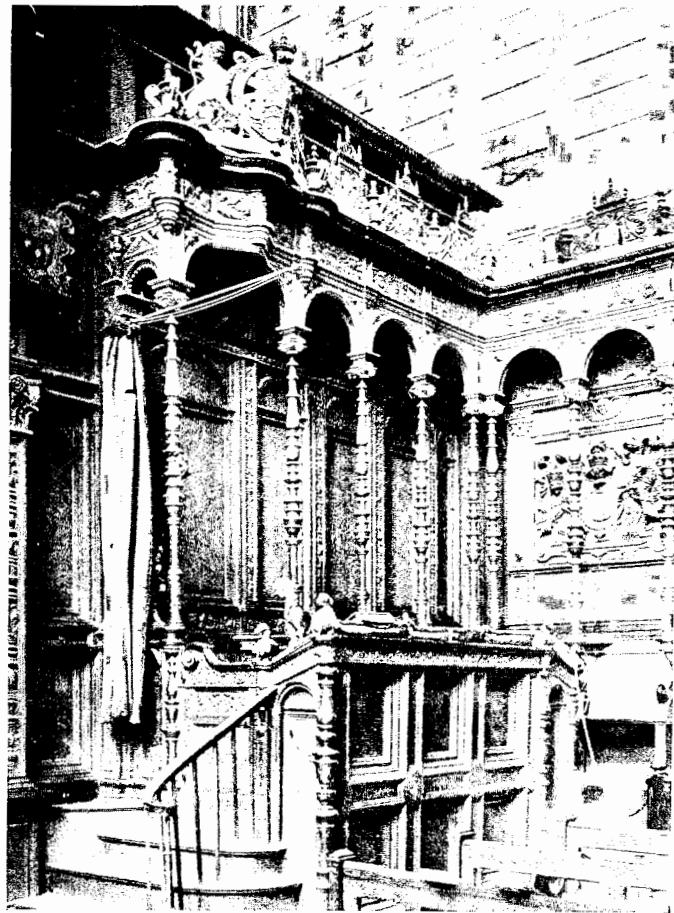
Three miles further, and we came to Walpole St. Peter's, which a recent local description claims to be "without doubt the grandest village Church in Norfolk." Here we were met by the Rector, the Rev. H. C. Staveley, who pointed out characteristic features of the Perpendicular style, and we admired the ranges of windows, and noted the ten steps up to the chancel, the latter preparing us for the unusual, and perhaps unique, thoroughfare north and south underneath the choir, which we presently explored; said to have been caused by parishioners' insistence upon their right-of-way when the Church was built. The octagonal font of 1532, inscribed at foot, "Thynk and Thank," was not overlooked, nor a small carved figure outside, called "Hickathrift," a traditional giant, and defender of marsh and fen rights. Walpolians appear to have been strenuous in their ways, for the parish gave birth to St. Godric, the pedlar-saint, who wore out no fewer than three suits of iron clothes; and the notice in the Church porch, "It is requested that all persons will take off their pattens at the Church door," hints at many ways that have—or had—to be faced by some of the parishioners. Only a few miles away lay Islington, the real and rightful scene of the old ballad,

"He loved the Bailiff's daughter deare,
That lived at Islington."

By kind invitation of the Rector we took tea upon the pretty Rectory lawn, and the ordeal of being grouped and photographed preceded a pleasant drive back to Wisbech, whence by a less direct and tardier journey than we had taken in the morning we eventually arrived at Cambridge.

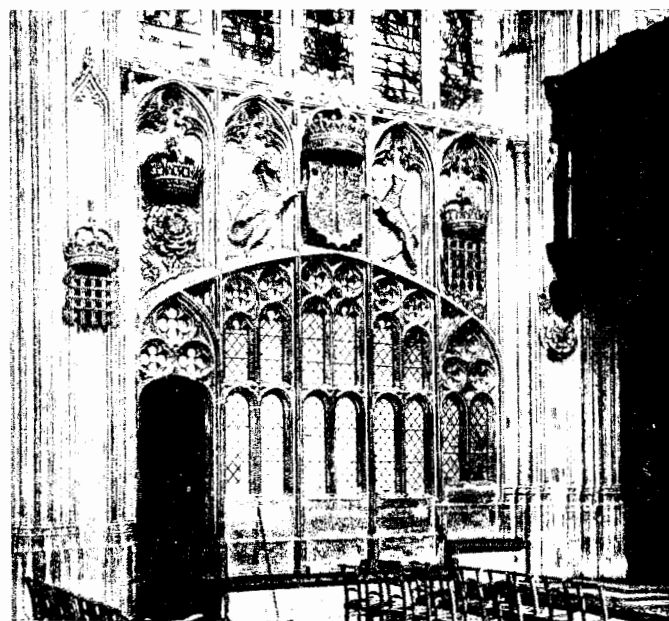
In the evening, our usual "At Home" afforded us a meeting with a goodly number of the local brethren, and we were much interested in "Some Notes on Freemasonry in Cambridgeshire in the Eighteenth Century," which were read by Bro.

¹ "In the rivalry of town and town, in the eagerness of the guilds and corporations to make a display of their power and wealth, lies, no doubt, the explanation of those desolate, vast, empty churches which overtower and dwarf the dwindled Norfolk villages." *Architecture in English History*, by Kenneth Bell, in the *Cornhill Magazine* for August, 1909.



W. H. Barrell.

King's College Chapel, Cambridge. Corner of Screen.



W. Wonnacott.

King's College Chapel, Cambridge. Chapel, N. Side.



W. Wonnacott.

St. Peter's Church, Wisbech. From S.E.



W. H. Barrell.

St. Peter's Church, Wisbech. Interior, looking East.



W. Wonnacott.

St. Peter's Church, Wisbech. Chapel of the Holy Trinity.



W. H. Barrell.

All Saints Church, Walsoken. Interior, looking East.



W. Wonnacott.

St. Mary's Church, West Walton.
North Porch.



W. Wonnacott.

St. Mary's Church, West Walton.
West Porch.



W. Wonnacott.

St. Mary's Church, West Walton. South Porch.

Arthur R. Hill, P.Prov.G.Sup.Wks., as well as in examining the furniture, minute books, and other interesting belongings of the Scientific Lodge, No. 88, which owns an existence from 1754. Bro. Tipper had arranged a short musical entertainment which pleasantly filled up the remainder of the evening.

For Saturday, July 3rd, we had been handed a programme which promised much, and was excelled in the performance.

With V.W. Bro. Rev. Archdeacon Cunningham, P.G.Chap. (Eng.), as our most courteous and efficient *cicerone*, we first visited St. Benet's Church, with its pre-Norman tower, the interior Romanesque arch of which is one of the most noticeable in the country, with an un-named animal, rudely carved, on either side; then Great St. Mary's, the University Church, of late Perpendicular, 1478-1519; and so to the Senate House, designed by Gibbs, the Architect of St. Martin's in the Fields and the Radcliffe Library, Oxford. Then by the "Gate of Honour" into Gonville and Caius Colleges, where rooms above the succeeding gateway, that of "Virtue and Wisdom," were once occupied by Dr. John Caius (Kaye, or Keys)¹—b. 1510, d. 1573—who in a notable controversy with his namesake, Thomas Keys, of Oxford, as to the relative antiquity of the two Universities, asserted that Cambridge had been founded by Cantabar, a Spanish Prince, who was entertained by a King of Britain, *Anno Mundi* 3588.² A lucid explanation given by the Archdeacon in the Senate House of the known beginnings of Cambridge University had, however, anticipated this romance, and it seems more beneficial to note that there are authentic records from Henry III., 1231, and that a charter exists *temp.* Edw. I., 1292.

After a short visit to the Chapel of Caius, noticeable for its old monuments and modern glass, we passed on, and through the King's Gateway of Trinity College into the great Quadrangle, and presently into the Bowling Green, with a pleasant look-out on the river, where a short interval was given for reflection, whereunto nicotine assisted not a few. Then to the Chapel, with its fifteen painted windows, each containing eight figures, commencing with the Church Universal, descending through its Western branch, narrowing to the English nation, and finally to Englishmen personally connected with the College, the first figure in the series of 120 being St. Matthew, and the concluding one Bentley, Master of the College 1700-1742; and to the ante-chapel with its famous statuary, and the Kitchen which was simply gargantuan, and the Hall, where the flower of the College Plate was displayed for us. The Archdeacon pointed out rooms occupied by Byron, Macaulay, Tennyson, and Arthur Hallam. Tennyson was here from 1828 to 1831, and wrote, in after years, the lines,

I past beside the reverend walls
 In which of old I wore the gown;
 I roved at random thro' the town,
 And saw the tumult of the halls;

 And heard once more in college fanes
 The storm their high-built organs make,
 And thunder-music, rolling, shake
 The prophet blazon'd on the panes.

(In Memoriam, 1850.³)

¹ "Gunville and Kaies his good deeds may record," William Cutting's epitaph in Chapel of St. Katherine by the Tower, London.

² B.C. 375.

³ 1868, February 14th. "Tennyson had been on visit to Cambridge, to the Vice-Chancellor, had stretched his limbs, he said, in that Lodge which he regarded with awe as an undergraduate." *The Journals of Walter White* (Assistant Secretary of the Royal Society), 1897.

On to adjacent St. John's College, for sight of the combination room, a sixteenth century gallery with many portraits, closely associated from 1787 with the anti-slavery movement initiated by Clarkson and Wilberforce. Thence to the "Round Church" of the Holy Sepulchre, the oldest of the four (five, if we include the Chapel in Ludlow Castle, which we visited in 1906) in England; but with nothing, in this instance, to show that it was built by, or at any time belonged to, the Templars¹; and along Bridge Street, past Magdalene College, to the high mound which is all remaining of Cambridge Castle. Descending to the hidden-away "School of Pythagoras," part of an old manor-house settled by the founder of Merton College, Oxford upon, and still belonging to, that foundation, and thence by the "backs" of the various colleges which line the river, with changing prospects of façade and avenue, we ended a delightful morning with many expressions of gratitude for the admirable guidance of the Archdeacon.

Afternoon arrangements were left to the choice of members, local brethren placing themselves at our disposal, and impromptu parties visited the Fitzwilliam Museum, Jesus College, and Trinity College Library; whilst many made their way to King's College Chapel, where Rev. Bro. Rice kindly was our guide. To attempt description of the fan-tracery vaulting, with massive keystones a ton in weight nearly eighty feet above, or of the twenty-five grand painted windows, all (except the West) dating from 1516-1535, were futile: but it may be noticed that a contract for the building, about 1513, stipulated that John Wastell, the master mason, should "kepe continually 60 fre-masons workyng"²; that contracts for glazing the windows required that they should be "well, suerly, workmanly, substantially, curiously and sufficiently glaze and sette up," and that tradition says Holbein drew the cartoons.³ Meeting again at 4.30 to accept the invitation of V.W. Bro. J. H. Gray, to take tea in the Hall of Queen's College, we were shown this, "perhaps the most picturesque of all the colleges, and retaining its antique character more completely than any other,"⁴ where (to quote further) "the fame of Erasmus overshadows that of other distinguished scholars."

By 6 o'clock we were due at the Masonic Hall, where the Isaac Newton University Lodge, No. 859, had, at much personal inconvenience to officers and members (it being the vacation), summoned an emergency meeting, the business being to ballot for the Duke of Devonshire, Prov.G.M. Derbyshire, and formerly of the Lodge, as honorary member, and to work the third degree with two candidates. As is customary, members wore knee-breeches and stockings, the officers adding a garter of light blue, and the ritual was given with a near approach to perfection which is perhaps only possible under the exceptional conditions of an University Lodge. And though to some of us there seemed a little incongruity at finding ceremonial associated with "time immemorial" working (as in varying phases it is elsewhere practised by old Lodges that go back, sometimes far into the eighteenth century,) in a Lodge dating only from 1861, we all keenly appreciated the sum of time and trouble that must have been devoted to the attainment of a result such as we were privileged to see.

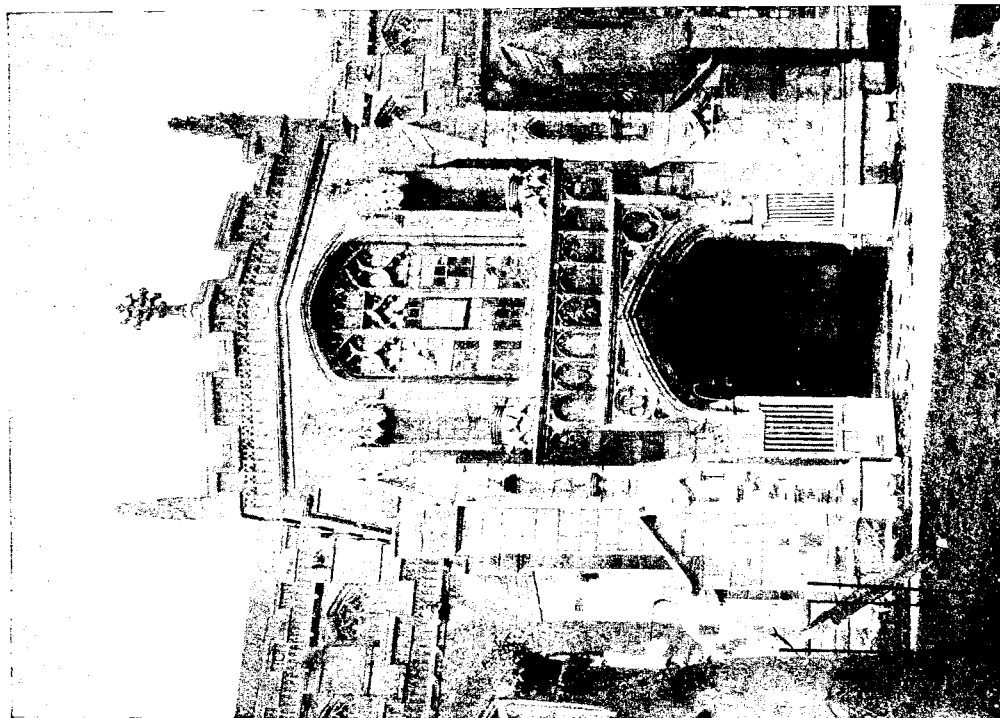
By avenues, and past the New Museum buildings, we walked afterwards to Downing College, where the Isaac Newton Lodge had bidden us to banquet in the College Hall, and where the Worshipful Master, the Rev. E. W. J. Hellins, P.Prov.G.Chap., presided over a company of 126. Space must fail to tell of the thoughtful prevision which had rendered all arrangements simply perfect, and of the liberality of our welcome. We

¹ Murray's *Cambridgeshire*.

² Gould's *Concise History of Freemasonry*, p. 120.

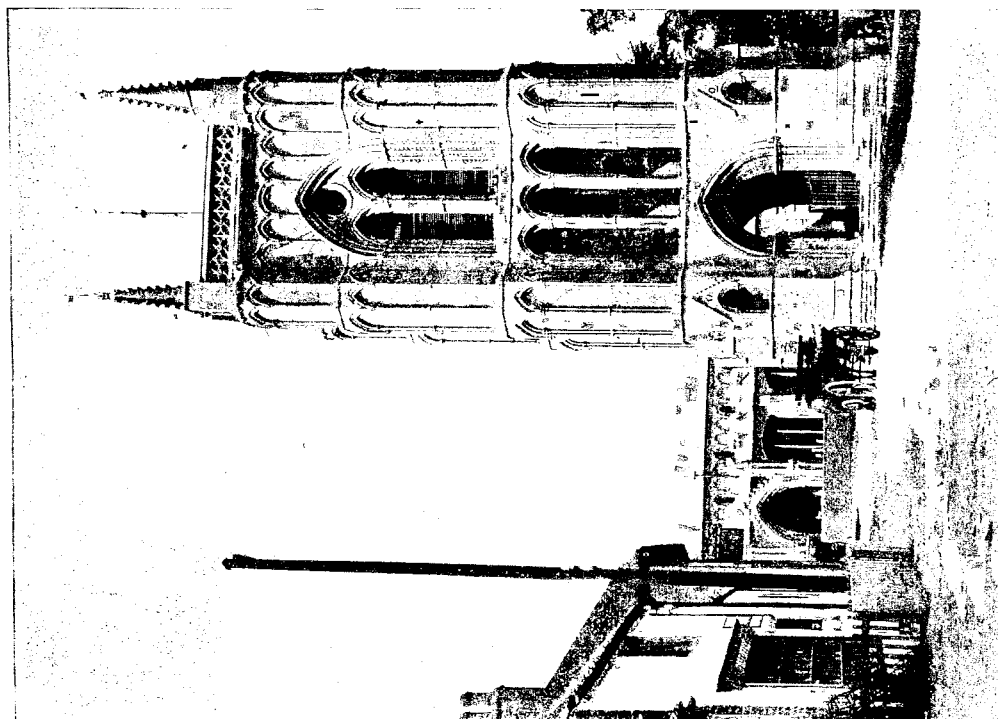
³ *Stained Glass Tours in England*, by C. H. Sherrill, 1909.

⁴ Murray's *Cambridgeshire*.



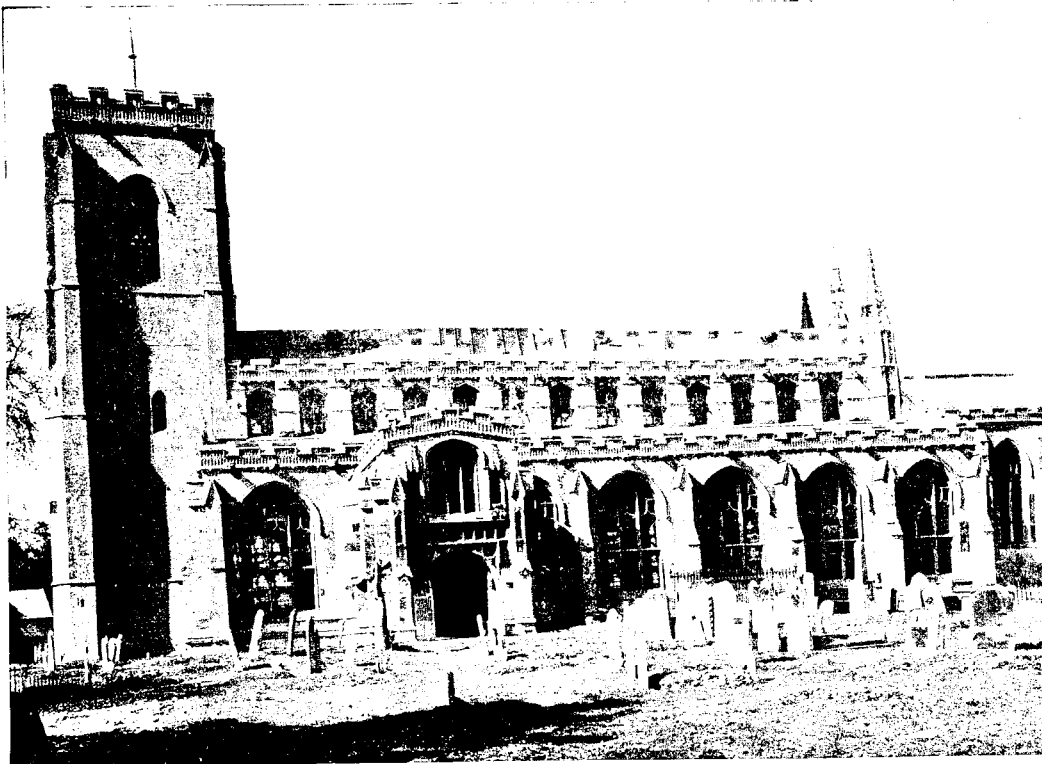
W. Wonnacott.

Church of Walpole St. Peter, South Porch,



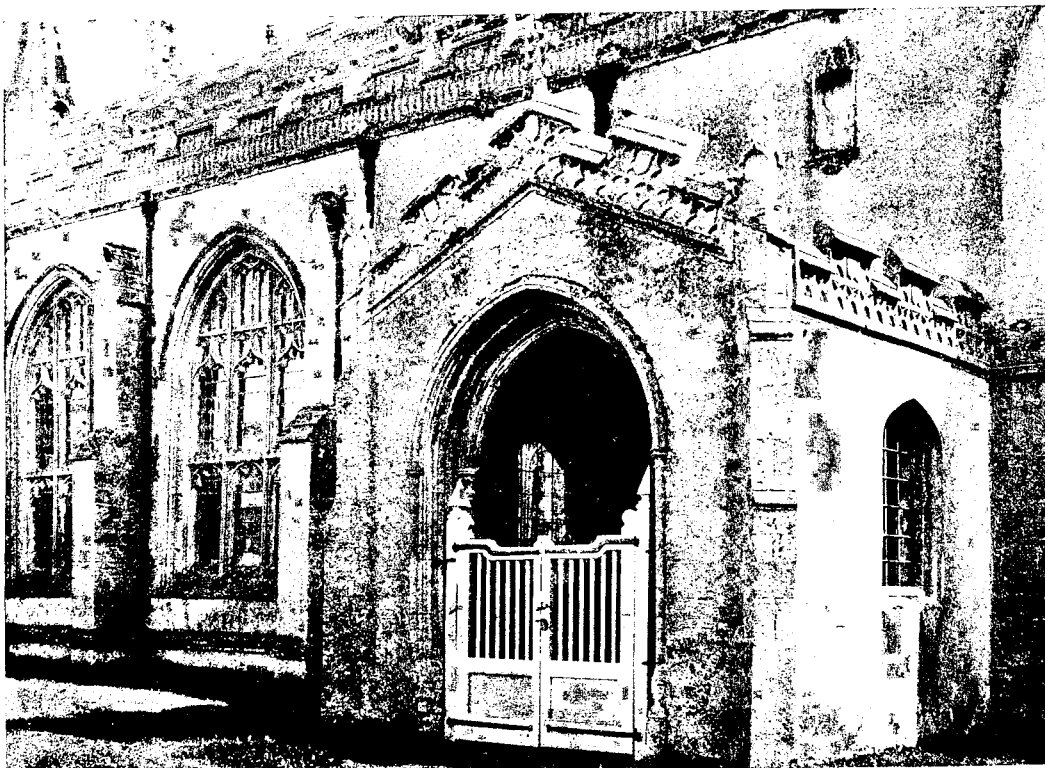
W. Wonnacott.

St. Mary's Church, West Walton. Detached Tower, from South.



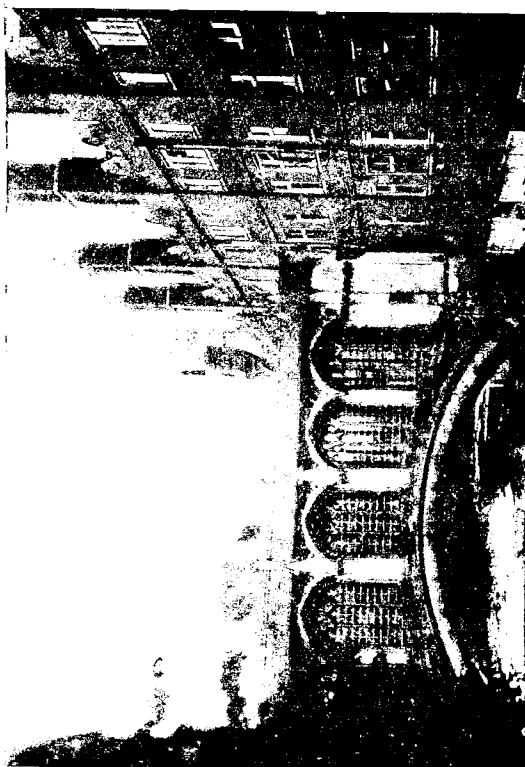
W. Wonnacott.

Church of Walpole St. Peter. From South.



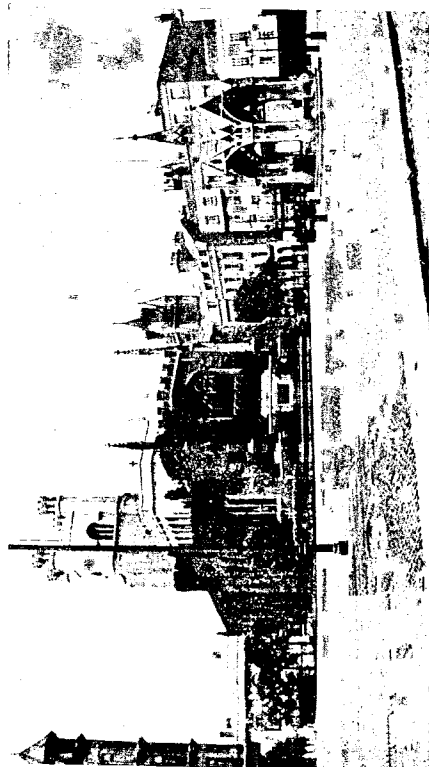
W. Wonnacott.

Church of Walpole St. Peter. North Porch.



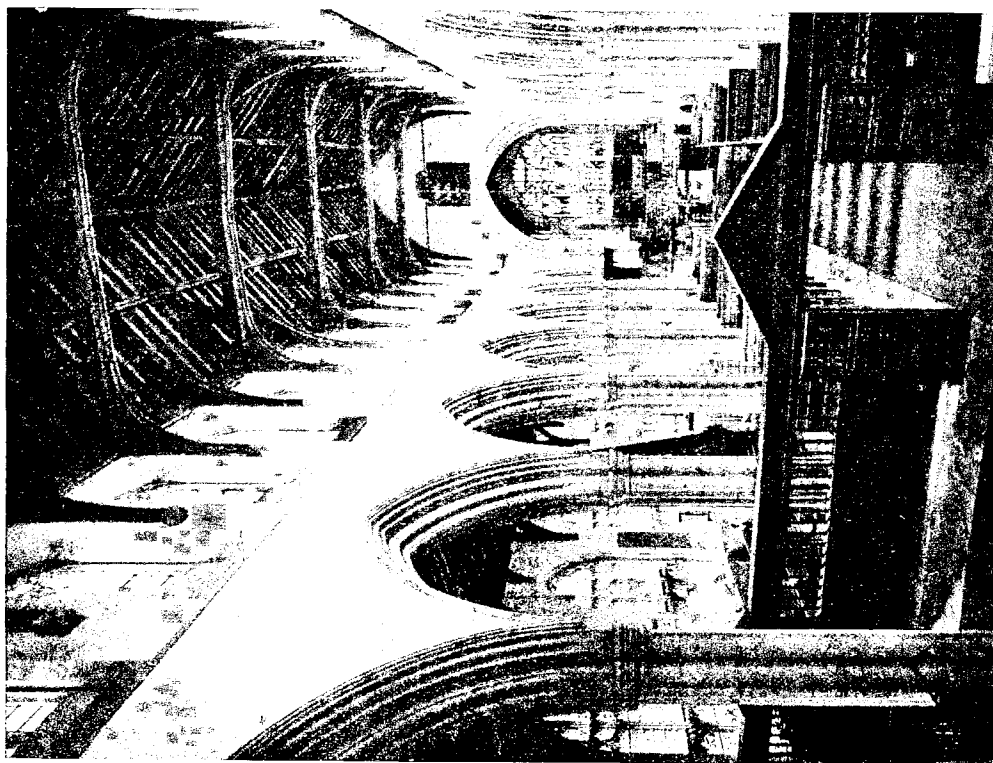
W. Wonnacott.

St. John's College, Cambridge. The Bridge of Sighs.

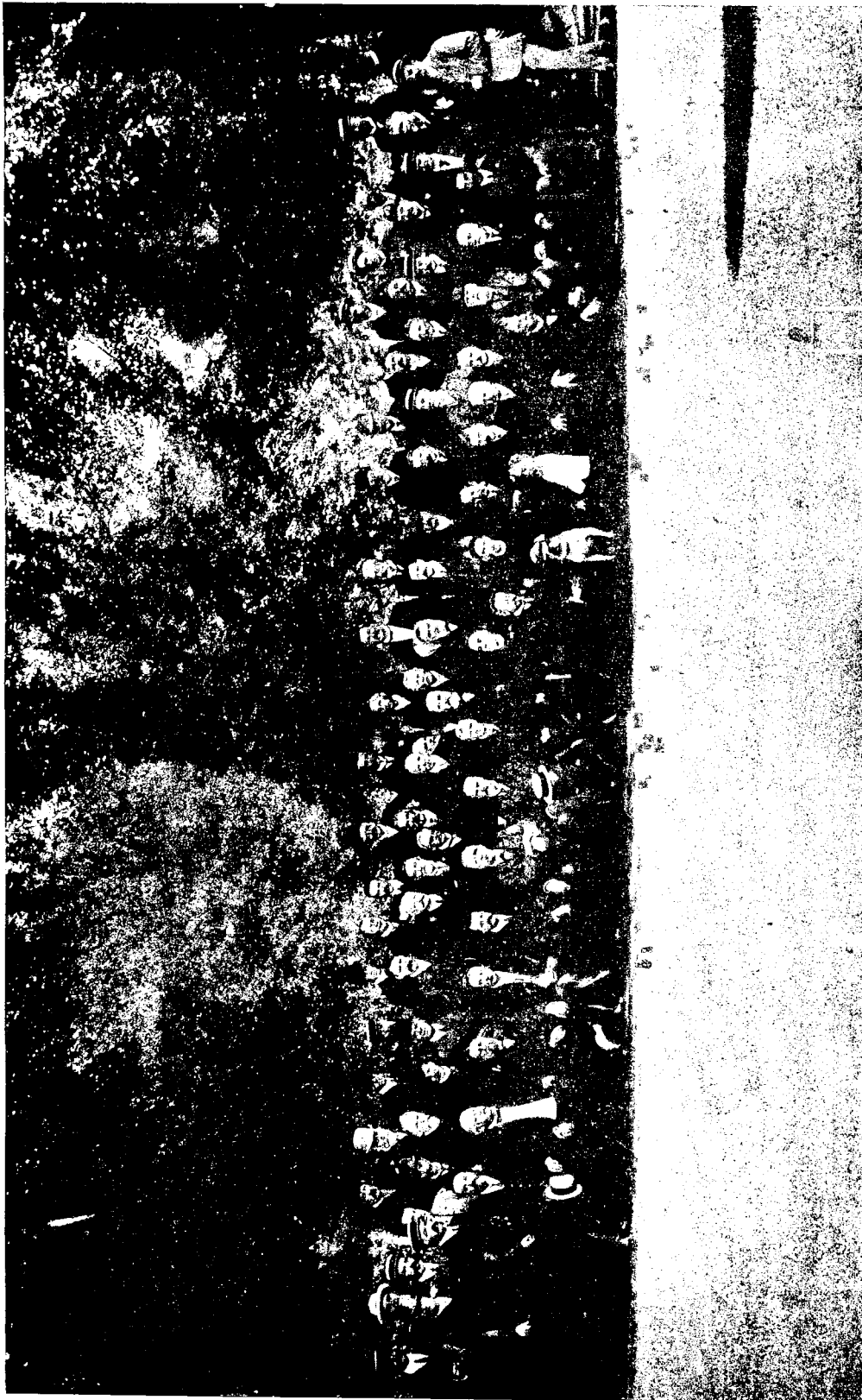


W. J. Woodman.

St. Mary's Church, Cambridge.



Church of Walpole St. Peter. Interior, looking East.



In the Rectory Garden, Walpole St. Peter, 2nd July, 1909.

J. L. Brown & Co., Wisbech.

heard cordial speeches from the Worshipful Master ; V.W. Rev. J. H. Gray, P.G.Chap. (Eng.), D.Prov.G.M. ; V.W. Rev. H. G. Morse, P.G.Chap. (Eng.) ; and W. Bro. W. P. Spalding, Prov.G.Sec., Mayor of Cambridge ; and a response by our own Worshipful Master, which most admirably suited the occasion ; and we took leave of our hosts with deep sense of their fraternal kindness generally, and particularly of the careful supervision of Bro. J. H. Widdicombe, Prov.S.G.W., Dean and Bursar of Downing, which had so signally contributed to a memorable evening.

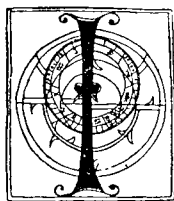
All too soon arrived the day of our departure, Sunday, July 4th, with farewell strolls along the river and about college buildings, whose acquaintance we had made the day before. And after lunch, and well-earned words of thanks to our Secretary, Bro. W. John Songhurst, who had been, as he always is, untiring in the cause of our mental and material welfare, a goodly number again went to King's College Chapel, this time to a service in which we recognized the pleasantly familiar tones of our Rev. Bro. Rice ; then back to the Hotel to prepare for our return journeys, and then the quickly following "Good-bye." But it will be long ere fades our recollection of those sunny days when the Quatuor Coronati foregathered with their brothers by the Cam.



SOME NOTES ON FREEMASONRY IN CAMBRIDGESHIRE IN THE EIGHTEENTH CENTURY.

*BY BRO. A. R. HILL, P.M. 88, Prov.G.Supt.Wks. (Cambs.), Founder Caldwell
Lodge No 3201, M.M. "Gallery" Lodge No. 1928,
Member of the Correspondence Circle.*

W.M., Officers and Brethren,



I would be presumptuous on my part to occupy your time on such an occasion as this with anything in the nature of a formal paper, but I have ventured to assemble a few notes, which I hope may prove to be of interest to you, concerning the position of Freemasonry in the Province of Cambridgeshire during the eighteenth century, and these I shall attempt to illustrate by various exhibits which, by the kindness of the W.M., Past Masters, Officers, and brethren of the "Scientific" Lodge, I am able to place before you.

Cambridgeshire was somewhat behind its neighbouring counties of Norfolk and Suffolk in opening speculative Lodges. The first Lodge appears to have been constituted on March 31st, A.D. 1749, at Cambridge. Others followed, and considerable additions were made after 1761, so that towards the close of the century there were twelve Lodges existing in the Province, a larger number than in the present day. Cambridge is not "a home of lost causes," and so we find that only one of these twelve Lodges was an Athol Lodge, and this was held at Ely, where an attempt to found a rival "Regular" Lodge to the Philharmonic had failed.

Concerning these various Lodges, W. Bro. E. Armitage, whilst he was at Cambridge, made some research, and compiled some valuable notes which were published in the Cambs. Masonic Year Book in 1884, or two years before the appearance of W. Bro. Lane's "Masonic Records." I shall venture to make a few extracts from both.

Bro. Armitage says that the first Lodge was constituted at Cambridge on March 31st, 1749, and lasted for 36 years, being erased in A.D. 1785 for not conforming to the laws of the Society. Its places of meeting were first the Bear, then the King's Head, and then the Black Bear Inn. W. Bro. Lane corroborates these dates.

The second Lodge was transplanted to Cambridge. It was first held at the "Robin Hood," Butcher's Row, St Clement's, London, the date of constitution being March 29th, A.D. 1754. It afterwards met at Peel's Hotel, Fleet Street, and was removed to Cambridge about the year 1762. It exists to-day as the "Scientific" Lodge No 88.

Bro. Armitage records that another Lodge was opened at Cambridge in 1754, the constitution being dated September of that year, and that the Lodge was removed to Cowbridge, Glamorganshire, where it continued in existence until 1774, when it was erased. Lane mentions this Lodge as existing at Cowbridge, but says nothing as to any former connection with Cambridge. He gives the date of erasure as 1775.

A Lodge was constituted at Wisbech on August 8th, 1761, but only lasted for eight years.

The first University Lodge at Cambridge had August 1st, A.D. 1763 as the date of its constitution, and existed for seventeen years, disappearing after 1780.

The Philharmonic Lodge, Wisbech, was constituted on October 23rd, A.D. 1764. Bro. Armitage says it lasted until the Union in 1813, but Bro. Lane states that it was erased on the 6th of February, 1811.

The Atholl Lodge at Ely to which I have previously referred, Bro. Armitage states to have been constituted on September 5th, A.D. 1765. "It appears as No. 137 in the lists of Atholl Lodges, published in 1807, and also finds mention in the Atholl List for 1813, but does not appear after the Union." Bro. Lane says that no traces of the Lodge can be found.

Another Lodge, date of constitution July 6th, A.D. 1772, was held at the "Rose" Tavern, Cambridge, but only lasted for eight years, appearing for the last time in the Calendar for 1780.

The St. John's Lodge, Newmarket, the date of the constitution of which was A.D. 1773, existed for twenty-one years, being erased on the 9th of April, 1794.

The Cambridge New Lodge, which had a very beneficial influence upon Cambridge Masonry in the closing years of the eighteenth century, was constituted on the 9th of February, 1793, and was afterwards called the School of Plato Lodge. Lane says it was erased on the 7th of September, 1839. It is interesting to note that during the whole of its existence it met at the Red Lion Hotel, which is thus shown to have been continuously associated with Masoury for approaching 120 years, the "Scientific" Lodge moving here in 1830.

The remaining two eighteenth century Lodges in Cambridgeshire were the Lodge of Strict Benevolence, Wisbech, date of constitution A.D. 1796, and the Social Lodge, Cambridge, date of constitution A.D. 1797.

Another Lodge was opened at the beginning of the next century, at Whittlesea.

"We find that the Lodges in the County of Cambridgeshire taking part in the Union of December 27th, 1813, were—

The Scientific Lodge, Cambridge, date of constitution A.D. 1754.

The Cambridge New Lodge, Cambridge, ,, ,, 1793.

The Lodge of Strict Benevolence, Wisbech, ,, ,, 1796.

St. Andrew's Lodge, Whittlesea, ,, ,, 1809.

All these were 'Regular' Lodges, holding warrants under the Constitution of the Grand Lodge of England (Moderns), the only one of them now existing being the Scientific Lodge No 88." [Armitage].

Lane states that the Whittlesea Lodge was called "St. Andrew's Lodge of Moral Reformation" up to 1810, when it assumed the more modest title of St. Andrew's Lodge. He gives the date of its death by erasure as 5th March, 1828.

Of the majority of the Cambridgeshire eighteenth century Lodges, all traces seem to have disappeared, but we have some interesting memorials left of the Scientific Lodge and the Cambridge New Lodge, which I shall now proceed to present to your notice.

Here is a particularly handsome volume, "The Records of the Scientific Lodge," (bound in purple and gold, gilt edged, and with a handsome book-marker) which contains the minutes of the Lodge from the 27th of December, 1761, or seven years after it was constituted, to April 28th, 1803. These Records are not the actual minutes, but copies of them (contemporary, or nearly so,) and they are very beautifully written in the same handwriting—evidently that of a clerk—from beginning to end.

The compiler, like the famous Architect, Hiram Abiff, did not stamp his identity upon this good work by name or initials, but a careful search through the minutes leaves no doubt in my mind that the Records were prepared under the direction and supervision of Bro. James Grubb, who was initiated a member of the Lodge on April 11th, 1768, and, with the rapid promotion of those days, was made S.W. in December of that year, afterwards became W.M. on several occasions, and also held a variety of offices, including that of Secretary. By his loyalty and perseverance he may be said to have saved the Lodge from extinction in a time of dire stress, ultimately seeing it rise to greater prosperity than ever it had enjoyed before. There is a minute of 10th of January, 1774, to the effect that "Bro. Fireman moved that the Lodge should thank Bro. Grubb for his entering the proceedings of the Lodge into this book from the minute book. It was unanimously carried, and the Lodge drank his health in three times three."

The entries on the first page of the Records (including names of members initiated after 1800) occasion doubt as to their being eighteenth century work, but the above minute I think sufficiently establishes it, and there is corroborative evidence forthcoming from the fact that entries in the minute book of the Cambridge New Lodge, which is an actual minute book, from June 24th, 1796, to June 12th, 1804, are in the same handwriting as that appearing in the Records.

These Records, commencing on December 27th, 1762, coupled with the Register or minute book of the Cambridge New Lodge, dating from 1793 onwards, throw instructive light upon eighteenth century Masonry at Cambridge.

It is interesting to note that Cambridge Masonry is directly linked with Metropolitan Masonry through the Scientific Lodge, which, as I have shown, originally held its meetings in London. Its coming to Cambridge was not regarded with favour, apparently, by its older rival, the Black Bear Lodge, upon whose premises the Lodge seems to have somewhat foolishly trespassed. The Black Bear Inn was rather a famous hostelry, dating back to the sixteenth century. Part of the site is now occupied by Market Passage. It had a large court-yard, in which plays were sometimes acted. The opening minutes in the Records show that there was a high state of tension between the two Lodges, and there are plainly-worded charges of the Scientific Lodge having been robbed of its "jewels, and the Bible, constitution book, minute book, and entries" or register of brethren "who had been made Masons in this Lodge since it was first regularly constituted." Matters became so bad that in 1762 an appeal to Grand Lodge was found necessary, and after that there was no further trouble.

Lane states that the Scientific Lodge was erased on the 1st of February, 1786, and reinstated on the 9th of February, 1792, but the Lodge Records show that there was no cessation of meetings during those dates, and that the events leading up to this unpleasant position had their origin much further back, really in 1771. Every student of eighteenth century Masonry is aware of the great curiosity that was shown then as to our secrets and ceremonies by the outside or popular world. In the Spring of 1771 William Brand, who was a schoolmaster and the Tyler of the Lodge, was committed to six months imprisonment and to stand in the pillory for a serious offence against a girl pupil. He was at once expelled from the Lodge, but on coming out of prison appears to have done a thriving business by opening a spurious Lodge and pretending to make persons Masons at a fee of 5/3 per head. The Lodge approached Grand Lodge for their anathema. They wanted the country to be circulated with warnings against the recreant Brand. But there was some hitch in the correspondence and although the Lodge sent a deputation to London they failed to obtain the severe justice they

demand. Thereafter there appear to have been considerable irregularities as to payment of dues to the Grand Lodge and the General Fund of Charity, and also loss of interest of members in the affairs of the Lodge. Eventually the brethren made the (to them) astonishing discovery in 1791 that the Lodge was not on the register of Lodges. Correspondence thereupon ensued, in which explanations were offered, evidently to the satisfaction of Grand Lodge, from whom the following letter was eventually received under date of March 4th, 1791:—

“Herewith I have the pleasure of transmitting to you the accounts of the last Grand Lodge, in which you will see the order for reinstating your Lodge in consequence of a motion I had the honour of making for that purpose; this order is fully sufficient for the Lodge to resume all its functions. It is not usual in these cases to send a new Warrant, as that would be perpetuating a matter no ways honourable to the Lodge as it must be stated therein that it has been erased for the neglect of the laws of the Society; but restored again on a petition and promise of strictly conforming, &c.

Signed W^m. White G.S:

Freemasons Hall, 28th March, 1791.”

The Warrant at present in the possession of the Lodge is dated 22nd day of April, 1829. It was granted in that year on petition of the Lodge in consequence of the original Warrant having been lost or destroyed.

The reason of the assumption of the name “Scientific” by the Lodge is not stated in the Records. It was adopted shortly after the order of reinstatement was received from Grand Lodge in 1791.

The Cambridge New Lodge was somewhat an exclusive Lodge. Its membership was drawn from the County, the University, and the professional classes in the Town. A striking peculiarity was the enforcement of the wearing of a particular dress, or uniform, as set out in the following bye-law:—

15.—That every member, not being in orders, wear on Lodge nights a plain blue coat, with yellow buttons, white waistcoat, black satin or silk breeches, and white silk stockings.

From time to time attempts were made to repeal or amend this bye-law, but though alterations took place the bye-law was always re-introduced.

Other bye-laws of interest are the following:—

10.—That the expense of each member for the evening shall not exceed three shillings, which shall be paid in advance half yearly to the Treasurer.

11.—That a supper be provided for the Lodge, for which (bread and cheese included) the Landlord shall receive for each member, whether present or not, one shilling and sixpence.

12.—That the Bill for the evening be brought to the Master precisely at 11 o'clock, and immediately discharged by the Treasurer, who shall thereupon collect from the honorary members and visitors 3/- each. That no expense afterwards incurred be defrayed by the Treasurer out of the Fund. And that the Landlord be fined at the discretion of the Master if he neglect to bring or send in the Bill at the above time.

Subsequently the 3/- charge made to visitors was altered to 5/-.

The Rev. George Adam Browne, who became Provincial Grand Master in 1832, was elected a member of the Cambridge New Lodge on April 2nd, 1806, whilst a Fellow of Trinity College, and was very rapidly advanced to the Master's Chair which he filled on many occasions. He enjoyed the close friendship of the Duke of Sussex, Grand Master of the Order, who frequently came to Cambridge and made inquiries as to the position of Freemasonry here. The Duke was very much interested in the School of Plato Chapter of Royal Arch Masonry which was established in connection with the New Lodge and obtained some notoriety, a fact which probably accounts for the change of the name of the Lodge to the "School of Plato" Lodge in 1822. A portrait of the Rev. G. A. Browne, subscribed for by the Cambridge brethren as a mark of their appreciation, hangs in the Lodge room at the Lion Hotel, and also one of the Duke of Sussex.

An illustration of the disturbed character of the times is found in a certificate pasted inside the cover of the first Register of the New Lodge, of the purchase on the 3rd day of August, 1797, by the Lodge, of £100 stock in the consolidated £3 per cent. annuities for the sum of £52 10s. 0d.

With regard to the customs observed by our eighteenth century brethren, the minutes of both the Scientific and the New Lodges show that a candidate was required to be elected unanimously. In the Cambridge New Lodge absent members could take part in the ballot by proxy. The candidate was usually made and passed at the same Regular Lodge, but was raised at a Master's Lodge, in which he had to be proposed by a Master Mason; and the meetings of which were usually held on Sundays.

I find no changes in any of these customs until the beginning of the next century, when raisings commenced to take place at Regular Lodge meetings. Members sat in the Scientific Lodge according to their seniority.

The R.W.M. was elected on the morning of each St. John's Day, and held office for six months. Lodge meetings were mostly held fortnightly, meeting at 7 in the Winter and 8 in the Summer and closing at 11.30 p.m. The Scientific Lodge was sometimes closed earlier to admit "strangers".

The general character of Masonic and personal dress is well exhibited in the copper-plate from which the summonses of the Scientific Lodge are still printed. This was presented to the Lodge by Bro. Place, the Secretary, in 1772. It was put into use again in 1893, when an expert to whom it was submitted gave the opinion that it was engraved about 1754 (the date of the consecration of the Scientific Lodge).

The "Scientific" Lodge has inherited some very interesting furniture. There is a mahogany triangle which has been in use since 1774. A minute of August 8th of that year states—"The R.W.M. made a present to the Lodge of a Mahogany triangle, with line and pulley to support the Lewis so as to draw up large weights by purchase, otherwise too heavy to move by hand. The unanimous thanks of the Lodge were given to the R.W.M. for the same." At a subsequent Lodge a silver Lewis and a perfect Ashlar were presented by another Brother. The triangle and perfect ashlar are still regularly set in the centre of the Lodge, together with a rough ashlar and various working tools.

The Lodge possesses some very beautiful officers' chairs. One, used for the I.P.M., I believe to be identical with a chair presented by the R.W.M., Bro. Bishop, as a Master's Chair on November 10th, 1777. The dates of the chairs—really thrones—set apart for the W.M., S.W., and J.W. are uncertain. Tradition asserts that they were purchased in Bury St. Edmund's market place in the beginning of the nineteenth century. The massive brass candlesticks were purchased in 1831 at a cost of twenty-one guineas, and are probably of older date. They are of very fine workmanship.

The jewels include a trowel, which has been hung on a collar round the neck of the entered apprentice during refreshment on the night of his initiation beyond the memory of the oldest member of the Lodge. When the health of the newly initiated is proposed, one of the Past Masters directs his attention to the jewel he is wearing and addresses him in the following terms :—

“The Trowel teaches us that nothing can be united without proper cement, and that the perfection of the building depends upon the suitable disposition of the cement. So charity, the bond of affection and soul union, links separate minds and separate interests, that like the radii of a circle, which extend from the centre to every part of the circumference, the spirit of universal benevolence and charity may be diffused to every member of the community, for never let us forget that Charity, ever lovely in itself, is one of the brightest gems that can adorn the Masonic profession.”

An interesting side note is the association of successive Dukes of Devonshire with Cambridge Freemasonry. William, fourth Duke of Devonshire, was initiated in the “Scientific” Lodge in 1802. William, seventh Duke of Devonshire, (afterwards Chancellor of the University) was a member of the New Lodge. The late Duke of Devonshire and Chancellor of the University was initiated in the Scientific Lodge in 1853. The present Duke was initiated in the Isaac Newton University Lodge.

The association of the University with Freemasonry would supply material for a paper in itself. I hope to deal with this subject on some future occasion. Meanwhile I may mention that until the Isaac Newton University Lodge was consecrated in 1861, the Scientific and the New Lodge (until its erasure in 1859) received most of the University candidates.

Cambridge Freemasons are proud of their early association with the Craft, and I hope I have succeeded in showing that they have an historical descent which is not without interest even to a gathering of Archæological experts such as the Summer Meeting of the Quatuor Coronati Lodge.

In addition to the books, papers, jewels, furniture, and other property of the Lodge used in illustration of the above paper, there was also shown an interesting block of stone (rescued from some rubbish thrown out of Ely Cathedral during the progress of repairs), bearing the Mason’s Mark of a triple tau, and also some old aprons and other Masonic regalia, the property of a private collector.

REVIEWS.

TRANSACTIONS OF No. 2429, A.D. 1908-9.



THE "Lodge of Research" has recently issued its seventeenth volume of Transactions, so that No. 2429 Leicester has certainly done its part most generously in promoting the spread of Masonic information of a reliable character. Throughout the whole of this long period, our esteemed W.M. of the Quatuor Coronati Lodge No. 2076, BRO. JOHN T. THORP, F.R.Hist.S., has been the Editor. He was not only a Founder, but the first Master, and practically the Secretary from its start to the present time. Besides the regular Transactions, additional parts have been issued, without any extra cost to the subscribers, and sometimes as gifts from the Secretary, and I have gone through the whole series to find out the extent of these united publications. The result has surprised me, for the total thus issued, including the extra parts, runs to considerably over 2,500 pages, having withal numerous curious and valuable illustrations and reprints of importance. Such a great work by one Brother, as Editor and Secretary, without any remuneration whatever, but all for the good of the Craft locally and generally, is, in my opinion, without parallel, and is a unique illustration of zealous consecutive and most invaluable services on behalf of our beloved Fraternity.

The seventeenth volume is one of the largest yet published, extending as it does to some 250 pages, which, be it remembered, brethren of the Correspondence Circle receive for a *crown* per annum, together with all other printed matter issued in connection with the Lodge meetings.

The present Roll of members has reached a total of 414, viz., Founders 6, Members 14, Honorary Members 7, and *Correspondence Circle* 387. It is thus the second important organization of its kind; our Quatuor Coronati Lodge, with its earlier start, its metropolitan position, and more elaborate arrangements, being its only superior and senior.

Bro. Henry J. Grace (P.M. 2028), the W.M., "in accordance with established custom," as with No. 2076, sends hearty greetings to all the Brethren and is able to state that "the meetings have been well attended and the Papers full of interest." Long may such continue.

The frontispiece is devoted to a silver jewel of the extinct Lodge of Strict Benevolence, Kings Lynn, formed in the same year as the Badge is dated, viz., 1796. The design has been much favoured from the year 1766.

The first Paper noted was by Bro. Edmund H. Dring (a member of the Quatuor Coronati Lodge), on "Landmarks in the History of the Legends of Freemasonry," and is an able digest of the early copies of the "Old Charges," the "Cooke MS." (or some such document) being the real basis on which the legendary Masonic history is founded, for it entirely eclipses the modest story of the "Regius MS." "From 1430 . . . to 1580 . . . we have no MSS. shewing the steps of transition that took place in the Legendary History, but . . . owing to the mistakes of copyists, the alterations of some editors, and the additions of many other editors, the legend

during the next 130 years, *i.e.*, from 1580-1717, becomes more and more impossible and less reliable than the excusably pretentious legend of the Cooke MS., which was admittedly compiled from cognate sources."

The next landmark introduced is *Plot's Staffordshire* of 1686, which Bro. Dring states "is the first time that any mention of Freemasonry appears in *print*," but has he not overlooked Henry Adamson's *Muses Threnodie* (Perth) of 1638, with the curious reference to the *Mason Word*? He gives a most refreshing description of the Constitutions of 1723, as "one of the great witnesses we have of the darkness in which antiquaries in general and Freemasons in particular were steeped in the first half of the eighteenth century."

His concluding remarks as to our being "jealous of the honour of the Craft, and . . . that . . . good men alone are admitted to its ranks," will I hope bear much fruit.

A suggestive paper, all too brief, by the Secretary, as to "Lodge Free Masons Arms" of 1791, was followed by another on "The Guild Merchant and other Guilds and Freemasonry," by Bro. S. Perkins Pick, P.M. 279, which was listened to with great interest and was ably treated.

The "Notes from the Early Proceedings of the King's Arms Lodge No. 28" (London), by Bro. Henry Hyde, P.M. 523, are entirely based upon Bro. Albert F. Calvert's valuable History of the Lodge, founded in 1725. I consider it a good idea to give such an excellent summary of so valuable a work, and it is to be hoped that the example will be frequently followed. In fact it *was* the same eve by Bro. G. David Potts, P.M. 2865, who favoured the Lodge with "Interesting Items from the Early Records of St. Paul's No. 43, Birmingham."

Bro. B. H. Joseph, P.M., when preparing the historical sketch of No. 43 for publication, sent me the MS., and I was able to prove to him that the Lodge for a time "had two strings to its bow," as it secured a Warrant from the "Ancients" in 1764, which was worked for a few years by the members of the old "Modern" Lodge of 1733; just as some others did elsewhere.

An important Paper, by Bro. W. B. Hextall, P.M. (also a member of 2076), was read at the March meeting, on "William Hogarth and Freemasonry," which was of an intensely interesting character and valuable withal. The Paper was illustrated by Lantern Slides, and the author richly deserved the hearty votes of thanks accorded him.

An opportune Paper was read by the indefatigable Secretary, on "Freemasons' Hall, Leicester," and was brimful of information concerning the building erected in 1857, which will be all the more valuable in years to come. The numerous exhibits at each Lodge meeting added much to the information of the brethren masonically, and are a special feature of the arrangements for the benefit of the members.

The "Addendum," as Bro. Thorp so mildly puts it, is a "History of Freemasonry in Ashby-de-la-Zouch, 1809-1909," being just one hundred pages well filled, devoted to an account of the Masonic Bodies which have been established there during the past century. It is by our dear Brother himself, the Secretary. Included in the very entertaining Paper are notes on "Freemasonry among the French Prisoners of War," the "Ivanhoe" and the "Ferrers and Ivanhoe" Lodges, the "Royal Arch in Ashby," and a valuable Appendix. These have been written by a Past Master in the art of preparing such historical works. The illustrations add much to the importance of the tasty and most readable volume.

W. J. HUGHAN.

THE ARCAINE SCHOOLS.

A REVIEW OF THEIR ORIGIN AND ANTIQUITY; WITH A GENERAL HISTORY OF FREEMASONRY, AND ITS RELATION TO THE THEOSOPHIC, SCIENTIFIC, AND PHILOSOPHIC MYSTERIES.

By John Yarker, P.M., P.Z; &c., &c. William Tait, 3, Wellington Park Avenue, Belfast, 1909.

Bro. John Yarker has produced a remarkable volume of 566 pages with (as he says in his preface) the object of giving "a short but comprehensive view of the whole fabric of the Arcane mysteries and affinity with the Masonic system"; and in his introduction he states his purpose more fully, saying "The object of the following chapters is to give a broad but condensed view of the various traces which are to be found amongst the ancients, in their religion, in their Art, and in their buildings—civil, sacred, and military—of a speculative system, such as is now professed under the designation of Freemasonry."

The work consists of three chief parts:—

1. The Arcane Schools,
2. Operative and Speculative,
3. Speculative Revival,

followed by a fourth part or Appendix on Ancient MSS.

Let us follow the Author's arrangement, and consider these parts in succession.

1. What does the Author mean by "The Arcane Schools"?

Apparently he includes under this title every system of Philosophy and every secret rite of which any knowledge or tradition exists, for he starts with the "Secret Doctrine" of Thibet and India, according to which there was once a continent in the Pacific Ocean, the present islands of which are the mountain tops of the submerged continent, whence came a race of builders who spread their mysteries over the world, and he brings his account down to the foundation of the Illuminati in 1776.

In this part of his work he displays a wonderful acquaintance with all sorts of legends, traditions, and mysteries, through which it is impossible to follow him within the limits of this article, and indeed, we cordially agree with his words on page 122, when he says "The reader of these pages will no doubt remark that details of such matters have no reference to Freemasonry."

He seems to have started with the idea that whatever is secret must be Masonic, and to have worked the idea to death; and though the First Part of his book will prove a veritable mine of information with regard to secret or "Arcane" Societies and mysteries of all ages, yet it must be admitted that its connection with Freemasonry is nebulous at best.

2. *Operative and Speculative.* In this part of his work, Bro. Yarker seems to tread upon surer ground, though he still writes as if Free-Masonry was to be identified with any Brotherhood "embracing religion, morality, symbols and art" (p. 219), and thus he still ranges over a vast field of mystery, out of which, however, a definite theory now begins to emerge as to the origin of Masonry in England; it is the writer's view that trade Mysteries derived from an Egyptian source were introduced into Britain by Greco-Romans, modified into orthodox Christianity by Culdees who had similar recondite Mysteries of a spiritual type, and who taught and directed the Guilds of Artizans during the whole Saxon period; then came the Normans with an improved

style of building of Saracenic origin, and a series of Semitic legends with their complement in the Free-Masonic ceremonies was engrafted upon the simple Anglo-Saxon Constitution of Masonry, probably imported from Palestine and extended by French Masons, who came over from time to time and introduced the Solomonic legends.

In support of this view Bro. Yarker calls attention to the fact that the *Regius* and *Cooke MSS.* contain nothing to suggest that at the date of their respective composition the Members of the Society had any idea that their forefathers had wrought at the building of Solomon's Temple, and he adds "it is impossible to suppose that if the ceremonies then in use had referred to such a circumstance all reference thereto would have been omitted from the Constitution." He further considers that the *Compagnonage* and English Masonry have had a derivation in common, for each have their ceremonies, degrees, oaths, and tokens of recognition, while there has been no alliance between the two at any time. Thus he concludes (*p. 323*) "It must be clear to all who have eyes to see, that with this importation into England of the foreign element a new series of legends were engrafted upon the original simple account of the old English Masons. Such are the charges of Nimrod, of David, and Solomon, and of Charles Martel." He thinks that the early foreign element had a Charge of their own, referring to Nimrod, David, Solomon, and Charles of France, and that on their arrival in England they united therewith the Charges of Euclid, St. Alban, and Athelstan in a heterogeneous manner; but space will not allow us to go deeply into his ingenious arguments on this point, and those interested must go to the book itself for fuller particulars.

Chapter 10 on "Freemasonry in Modern Times" is in our opinion a very valuable one, for in it the author has more or less abandoned legends and has given a summary of the references to Freemasonry that have been collected of late from various sources, beginning with the attempt said to have been made by Queen Elizabeth in 1561 to break up the annual assembly at York, which Bro. Yarker considers "is probably of an authentic character." This chapter also contains a full account of the ceremonies of the Guild of Masons, which have been so often alluded to in "The Freemason" of late; and our Brother does "not doubt that 16¹ May 1691 is the actual date of the Initiation of Sir C. Wren as an Accepted Mason," even though he is said to have been received into the Arch Guild in 1649; he also gives the story of Dr. Anderson's proceedings in 1714-15, which has already been told in the columns of the London "Freemason," and which still remains unsupported by any published evidence, though Bro. Yarker quotes Roger Bacon's prophecy as referring to Anderson's innovations:—

"Free Masons, beware, Brother Bacon advises,
Interlopers break in and spoil your Devices,
Your Giblin and Squares are all out of Door,
And Jachin and Booz shall be secrets no more."

The chapter, and this part of the work, ends with the conclusion "that though Freemasonry of the present day may have undergone modifications in its ceremonies and changed with the manners of Society, yet the general tone of its ritual has descended to us from the most remote antiquity. As to the 2nd part of the Master's ceremony, there can be no doubt that it has been taken from the yearly celebration of the Guilds of what is supposed to have occurred at the Building of the Temple."

3. *Speculative Revival.* In Chapter XI. on the "High Grades" the author gives a more or less full account of a great many Masonic and quasi-Masonic rites and

¹ Probably a printer's error for 18.

bodies from the "Gormogons" to the "Order of the Eastern Star," and the list of distinctions following his name on the title page, would seem to show that he is especially well qualified to write on such matters; he maintains that "prior to Grand Lodges there were Masters of Masters and duly passed Masters or Harods, who had controlling power over the ordinary Craftsmen," and who continued to exist in the north of England even in the nineteenth century.

Chapter XII. on "Freemasonry in the Grand Lodge Era" contains a brief sketch of English Masonry from 1717 to 1813, which is perhaps specially useful as containing a list of the various anti-Masonic works which issued from the press during the period; and the last chapter of this third part consists of a still more sketchy outline of Masonic events in England since 1813, and in our humble opinion, might have been omitted without much loss; however, it concludes with a brief reference to the old Operative Guilds of Free Masons and with a welcome suggestion that perhaps their modern descendants will raise the veil of secrecy which hangs over their proceedings—a consummation devoutly to be wished.

Finally the book concludes with an appendix on the "Old Charges," in which these interesting MSS. are classified as "Anglo-Saxon," "Anglo-Norman," and "Modern," and specimen ones are given, apparently made up by combining extracts from different versions.

The preceding is a necessarily imperfect account of a very remarkable book, and the question that now remains is—Has the author established his thesis? Has he proved the affinity of the Arcane Mysteries with the Masonic system? In our humble opinion he has not done so, unless we grant the postulate that "All secret societies and schools of knowledge are Masonic."

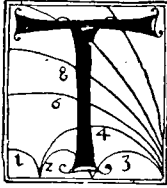
But as Bro. R. F. Gould loves to remark "Not all men tread in one shoe," and Bro. Yarker's arguments may possibly seem more convincing to others than they do to the present writer.

Passing to minor points, it must be regretted that the book should contain so many errors of grammar and typography, as it does, especially in the Greek quotations; it appears to have been hastily rushed through the press at the last, although the author states in his preface that he has had the work in hand for ten years.

On p. 127 Bro. Yarker connects "mansio" and "maceries," but the latter is derived from "macero" (to soften) and has nothing to do with the former; and surely it was in Samaria that Simon Magnus passed as "a great power of God" (Acts viii. 10) not at Rome as stated on p. 166; and it may also be mentioned that Sir F. C. Daniel was the author of the pamphlet on "Masonic Union" referred to on p. 517.

E. L. HAWKINS.

NOTES AND QUERIES.



THE Dundas Family and Freemasonry.—That portion of W. Bro. Thomas Middleton's Article on The Lodge of Falkirk, which relates to Baron Dundas, has particularly interested me, as I have been engaged recently in working out the varied and great Masonic services rendered by him and his family.

I offer the following observations:—

(1) According to the various Peerages, Thomas, first Baron Dundas, was born 1741. How did he become Master of the Falkirk Lodge in 1758, at the age of 17? The date of birth is corroborated by the *European Magazine*, which gives his age, at his death in 1820, as 79. It is noteworthy that his father's sister's son, James Deans, who adopted the name of James Whitley Deans Dundas, and was Admiral of the White and K.C.B., was J.G.W. of England in 1839, being then Captain James Deans.

(2) His son, afterwards 1st Earl of Zetland, was initiated at Palermo, in the Lodge of Perfect Harmony, and was a member of the English Lodges Royal Alpha and Prince of Wales, of which latter he was acting W.M. in 1822. He was an R.A. Mason, and was Prov.G.Z. of Yorks, North and East Ridings, 1803-39, G.H. (England) 1817-21 and 1824-33 (having been abroad in the interval), and Pro-G.Z. (England), 1835-9.

(3) The 2nd Earl was initiated in the Prince of Wales Lodge, 18th June, 1830, and Deputy Master of it in 1837-8, W.M. of the Royal Alpha Lodge, 1843, 1845, 1857, 1859, 1863, 1866, 1868. He was J.G.W. (England) and Asst.G.Sojourner (R.A.) 1832. Both in his Province and Grand Chapter, he held office corresponding with his Craft rank. His first cousin, Frederick Dundas (son of Charles Lawrence Dundas, brother of the 1st Earl) was also initiated in the Prince of Wales Lodge, 21st June, 1844, Grand Steward 1847, S.G.W. (England) 1849. He also served as W.M. of the Royal Alpha Lodge (1857), and Prince of Wales Lodge (1852-3). In the R.A. he was Assistant G. Sojourner (1849) and Grand J. (1854-6).

GEORGE ELAND.

An Unrecorded Grand Lodge.—It will probably be in the recollection of some of the members of the Quatuor Coronati Lodge that, on the 5th May, 1905, I read a paper under the above title, which no doubt came as a surprise to Masonic students generally. Since then I have been continually on the look out for information bearing on the same subject, and have recently come across the following paragraph cut from a newspaper dated June 23rd, 1773.

“To-morrow the Brethren of the Most Ancient and Hon. Society of Free and Accepted Masons will meet the Officers of the *Supreme Grand Lodge* at the White Swan, Chelsea, to celebrate the Festival of St. John the Baptist; they are to go in procession to Chelsea Church, where a sermon will be preached by the Rev. Dr. Gore, Grand Chaplain, suitable to the occasion.”

The Grand Lodge of the “Antients,” which I prefer to designate the Anglo-Irish Grand Lodge, did not celebrate the Festival of St. John in June, 1773, neither did their

rivals of the regular Grand Lodge, nor were either of them, so far as I can learn, ever described as "the Supreme Grand Lodge." The Grand Chaplain of the former Body, in 1773, was the Rev. James Grant, the latter had no Grand Chaplain until two years later, when the notorious Dr. William Dodd was appointed.

A reference to the above-mentioned paper, in vol. XVIII. of the *Transactions*, will show that the title "Supreme Grand Lodge" was applied, on occasion, to the Scottish Grand Lodge in London, also that on the 24th June, 1771, the Festival of St. John was celebrated at Chelsea.

Under these circumstances I think I may fairly claim the paragraph quoted as confirmative evidence of the existence of a Scottish Grand Lodge in London at the period indicated.

HENRY SADLER.

A Gregorian Hymn.—Bro. A. M. Broadley is the fortunate possessor of a number of documents in the handwriting of Bro. Richard Linnecar, and has kindly permitted us to give a reproduction of a "Hymn" which is included in the collection. Brethren will remember that Bro. Rylands ascertained that Linnecar was originally a member of the Pontefract Chapter of Gregorians, and was "translated" to the Wakefield Chapter on its formation, on 24th June, 1796, becoming its first Senior Warden. The "Hymn" reads as follows:—

1

Gregorism
 Gregorians, now our Theme shall be,
 Another name for Charity,
 Thou darling Gift of Heaven!
 Benevolence, whose Seraph hand!
 Diffuses blessing round the Land!
 To us this boon has given!
 Gregorians! now your Voices raise
 To sound aloud, your Makers praise!

2

Immortal Wisdom sent it down!
 Our highest Bliss on Earth, to crown!
 To sooth the Aching Heart—
 To dry the Widows bitter Tear—
 The Orphans tender form, to rear—
 Our Aid, to All, impart—

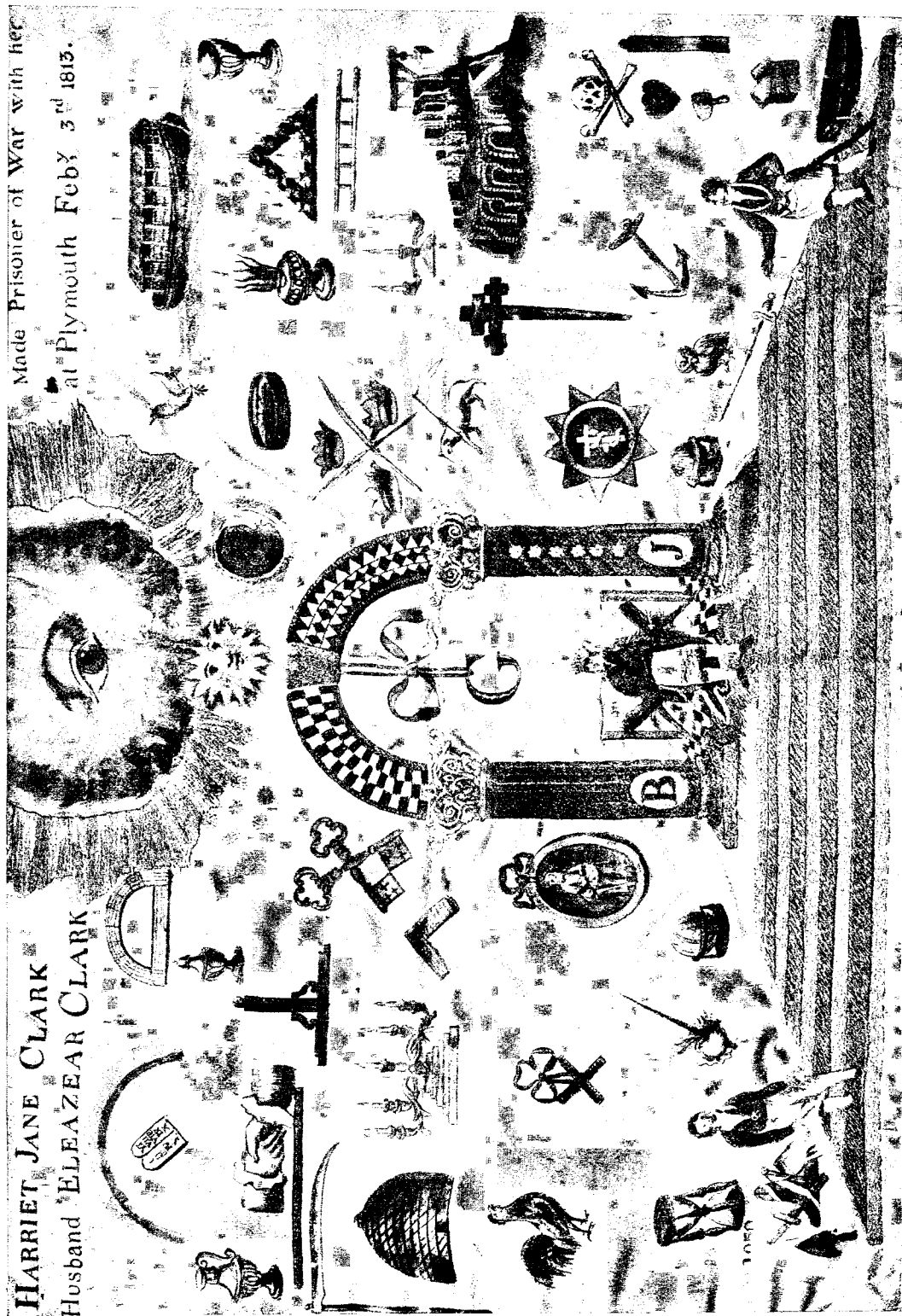
Chorus.

5

The Ark—The Pyramid—whose form
 And Basis firm, defies the Storm—
 Proclaims—Antiquity—
 The Dove, of Peace, an Emblem bright—
 The Zodiac fixt—Points out—*Unite—*
 Speaks
 Time—marks Eternity!

Chorus.

Gregorians
1
Gregorians, now our Theme shall be,
Another name for Charity,
Thou darling Gift of Heaven!
Benevolence, whose Seraph hand!
Diffuses blessing round the Land!
Tells this boon has given?
Gregorians! now your Voices raise,
To sound aloud, your makers praise!
2
Immortal Wisdom sent it down!
Our highest Bliss on Earth, to crown!
To sooth the Aching Heart—
To dry the wid'ows Bitter Tear—
The Orphan's tender form, to rear—
Our Aid, to All, impart—
Chorus.
3
The Ark—The Pyramid—whose form
And basis firm, defies the Storm—
Proclaims—Antiquity—
The Dove, of Peace, an Emblem Bright—
The Zodiac fixt—points out—Unite—
Time ^{Speaks} marks Eternity!
Chorus.



APRON OF A PRISONER OF WAR.

3

The Hieroglyphics, num'rous stand.
 Mystick
 (The Symbols of our ~~Social~~ band)
 The World, so fair and good—
 The Eye of Providence—benign,
 Approves the Charitable line
 That Links, the Brotherhood—

Chorus.

4

The Book of Truth—The Sword defends—
 The Dragon—Watchful—still attends—
 By Bethlems Star, we're led—
 The Angel Pity—next appears—
 To guide us to the vale of Tears—
 To smoothe the Sickly Bed—

Chorus.

Rev^d. Sir and Grand !

One who congratulates you on establishing at Wakefield, a Chapter of the Ancient and Honorable Society of Gregorians, has here inclosed an Hymn. If any hints in this rough Sketch, should point out something new—he flatters himself that it will excite you our Grand, or some Brother, to take up the Pen. And then, we shall have a composition worthy of Gregorism—And the Author of this, will rejoice that he has contributed his mite.

A Faithful Brother.

From the foot of Parnassus.

28th Oct. 1796.

It is evident from this letter that the poem was sent to the Rev. Richard Munkhouse, the "Grand" of the Wakefield Chapter at its formation, and the document looks as though it is Linnecar's original draft, though if he were really the author of the lines it is difficult to understand why he did not send them in his own name.

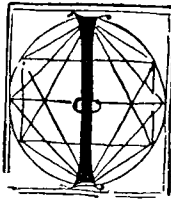
It will be noticed that the metre is the same as that of "The Gregorians' Constitution Song." (See *A.Q.C.* xxi., 91 *et seq.*)

W.J.S.

Apron of a Prisoner of War.—An interesting Apron, of which a photograph is reproduced, is now at Philadelphia, in the collection of the Grand Lodge of Pennsylvania. The story told about it is that Eleazear Clark was an American skipper, whose ship was captured by the British during the war of 1812. It would seem that his wife accompanied him to prison and that the apron was made while they were incarcerated at Plymouth. Perhaps some of our members may be able to procure some further information about this interesting relic.

W.J.S.

OBITUARY.



It is with regret that we have to announce the deaths of Brothers :

Arthur Connor Richardson, P.Pr.S.G.W., Northumberland, of Granville House, Jesmond, Newcastle-on-Tyne, on the 24th May. He had been a member of the Correspondence Circle since March, 1898.

J. Copley Moyle, of Moulmein, Burma, on 9th May. Bro. Copley Moyle was District Grand Master of Burma at the time of death, and also District Grand Superintendent, R.A. His death will be a very great loss to Masonry in Burma. He was a valued member of our Correspondence Circle, to which he was elected in March, 1893.

Col. Henry Thomas Hughes-Hallett, District Grand Master, Malta, of 27, Strada Stretta, Valletta, Malta, on the 7th July. He joined the Correspondence Circle in January, 1902.

Frederick Pruden, of 3, Alexandra Villas, Southsea Avenue, Leigh-on-Sea, who joined the Correspondence Circle in January, 1905.

Max Steyermann, of 56, Portsdown Road, Maida Vale, London, W., on 2nd March. He was elected to the Correspondence Circle in November, 1905.

Joseph Robbins, Past Grand Master of Illinois, U.S.A. He was born on September 12th, 1834, at Lecomister, Massachusetts, and was directly connected through both his parents with the early colonizers who sailed in the "Mayflower." Educated at the Jefferson Medical College, Philadelphia, he graduated there in 1858, and went to Quincy. He subsequently returned to Philadelphia in 1861 to take the post-graduate course, after which he settled in Quincy once more, and remained there until the time of his death.

In Masonry, Dr. Robbins was a distinguished Brother. He was initiated in 1858 in the Quincy Lodge, and was its Master for many years, being first elected to that position in 1869, and serving for thirteen years. Later he again filled the chair for two years. He was elected Grand Master of the State of Illinois in 1876, and held that exalted rank for several years, while for a considerable period he acted as Chairman of the Committee on Foreign Correspondence. In other degrees Bro. Robbins was equally honoured. He died on July 19th, and his funeral took place subsequently at Quincy, being attended by the most prominent Masons of the State and of the American nation. In January, 1893, he was elected to membership of the Correspondence Circle of this Lodge.

MASONIC REPRINTS.

Of these Masonic Reprints, consisting mainly of exquisite facsimiles, a few copies in each case of the following volumes are still in stock. Vols. I., II., III., IV. and VIII. are out of print.

QUATUOR CORONATORUM ANTIGRAPHA.

Volume I. (out of print), contains:—

- Facsimile and Transcript of the "Masonic Poem" MS.** Bib. Reg. 17 A. 1. (*British Museum*). "This MS. is the earliest document (circa 1390) in existence, in any tongue, relating to Freemasonry. It was first published in 1840 by J. Orchard Halliwell with a facsimile of four lines, and again in 1844 with a facsimile of the first page. This was at once translated into several languages, causing great interest throughout the Craft."
- Facsimile and Transcript of "Urbanitatis."** Cott. MS. Caligula A. II., fol. 88. (*British Museum*).
- Facsimile and Transcript from "Instructions for a Parish Priest,"** Cott. MS. Claudius A. II., fol. 127. (*British Museum*). These two old MSS. contain passages identical with some of those which appear in the "Poem."
- "The Plain Dealer,"** No. 51, Monday, September 14th. 1724. An article on the Freemasons, concluding with the celebrated letters on the "Gormogons." This is reproduced from the copy presented to the Lodge by Bro. Ramsden Riley, and only one other copy is known to exist. Portions of the article were printed in "The Grand Mystery," 2nd edition, 1725.
- "An Ode to the Grand Khalbar,"** 1726. This reproduction is also made from the copy in the Lodge Library, presented by Bro. T. B. Whytehead, no other copy being known to exist. The Khalbarites were apparently a somewhat similar Society to the Gormogons, and were equally the rivals of the Freemasons.
- "A Defence of Masonry,"** The Free Mason's Pocket Companion, 2nd edition, 1738. (*Grand Lodge of England Library*).
- "Brother Euclid's Letter to the Author,"** The New Book of Constitutions, by James Anderson, D.D., London, . . . 1738. (*Grand Lodge of England Library*).
- A Commentary** on the "Masonic Poem," "Urbanitatis," and "Instructions for a Parish Priest," by Bro. R. F. Gould.
- Maps and Glossary.**

In Vols. II. to VI. is reproduced a series of the MS. Constitutions or "Old Charges," which fully represents the various "families" into which all known copies of these interesting documents have been classified by Dr. Begemann.

Volume II. (out of print) contains:—

- Facsimile and Transcript of the "Matthew Cooke MS."** Add. MS. 23198 (*British Museum*), with Commentary thereon by Bro. G. W. Speth. This MS. is believed to have been written about the beginning of the 15th century. It is next in point of interest to the "Regius MS." (Masonic Poem) published in Vol. I. and is probably equal to it in interest.
- Facsimile and Transcript of the "Landsdowne MS."** No. 98, art 48, f. 276 b. (*British Museum*). The late Mr. Bond estimated the date of this MS. at about 1600, but as it is believed to have formed part of the collection of Lord Burghley, who died A.D. 1598, its age is probably greater.
- Facsimile and Transcript of the "Harleian MS."** No. 1942. (*British Museum*). The question of the date of this MS. is all-important and has given rise to much discussion. Mr. Bond and others ascribe it to the beginning of the 17th century, though other commentators such as Bro. Gould believe that the contents are scarcely compatible with this theory.

Volume III. (out of print) contains:—

- Facsimile of the "Harleian MS."** No. 2054, fo. 22. (*British Museum*). With Introduction and Transcript. This MS. is of the 17th century and contains, besides the usual legends and laws, a curious list of payments made "to be a mason," also the Freemasons' oath in the handwriting of Randle Holme, the herald and antiquary.
- Facsimile of the "Sloane MS."** No. 3848. (*British Museum*). With Introduction and Transcript.
- Facsimile of the "Sloane MS."** No. 3923. (*British Museum*). With Introduction and Transcript. The dates of these two MSS. are 1646 and 1649 respectively.
- Facsimile of the "William Watson MS."** Roll. (*Masonic Library, Province of West Yorkshire, Wakefield*). With Transcript, and Commentary by Bro. C. C. Howard. For many reasons this is one of the most interesting and important in the series of "Old Charges" which has yet been discovered. It is dated 1687, and is the only one shewing signs of derivation from the celebrated "Matthew Cooke MS."
- Facsimile (one page) of the "Cama MS."** With Introduction and Transcript. This MS. is in the possession of the Lodge, and has not before been published in any form. It supplies a link long missing between the "Grand Lodge" and "Spencer" families of these old writings.

Volume IV. (out of print) contains:—

- Facsimile of the "Grand Lodge No. 1, MS."** Roll. (*Grand Lodge Library*). With Introduction and Transcript. This Roll is dated 25th December, 1583, is the oldest one extant with a date attached, presumably the third or fourth oldest known, and its text is of especial value, inasmuch that in Dr. Begemann's classification it gives its name to the most important family of these documents and to the most important branch of that family.
- Facsimile of the "Grand Lodge No. 2, MS."** Roll. (*Grand Lodge Library*). With Introduction and Transcript. The great value of this MS. apart from its beauty, lies in the fact that it corroborates the text of the Harleian 1942 MS. (see Vol. II.), whose authority has been severely called in question by some students.
- Facsimile of the "Buchanan MS."** Roll. (*Grand Lodge Library*). With Introduction and Transcript. This MS. has once before been printed (in Gould's "History"). Its date would presumably be about 1670.
- Facsimile of "The Beginning and First Foundation of the Most Worthy Craft of Masonry Printed for Mrs. Dodd . . . 1739."** With Introduction. This print is so rare that in addition to the copy in the Library of Grand Lodge, from which our facsimile is taken, only two others are known to exist, and both of these are in the U.S.A.
- Facsimile (two pages) of the "Harris No. 2 MS."** (Bound up with a copy of the "Freemasons' Calendar for 1781," in the *British Museum, Ephemerides*, pp. 2493, gaa.) With Introduction and Transcript. Although of so late a date the additions to the ordinary text presented by this version are of great interest and curiosity.

Vol. XIII., 1900. The York Grand Lodge, John Lane, *W. J. Hughan*; The Chevalier Burnes, *R. F. Gould*; Prince Hall's Letter Book, *W. H. Upton*; The 31st Foot and Masonry in West Florida, *R. F. Gould*; Quatuor Coronati in Belgium, *Count Goblet d'Alviella*; Relics of the Grand Lodge at York, *T. B. Whytehead*; The Sackville Medal, *Dr. W. J. Chetwode Crawley*; Chivalric Freemasonry in the British Isles, *Sir Charles A. Cameron*; Inaugural Address, *E. Conder, jun.*; &c.

VOL. XIV., 1901. The Alnwick Lodge Minutes, *W. H. Rylands*; The 47th Proposition, *T. Greene, W. H. Rylands*; Military Masonry, *R. F. Gould*; The Miracle Play, *E. Conder, jun.*; The "Settegest" Grand Lodge of Germany, *G. W. Speth*; In Memoriam—*G. W. Speth*: Sir Walter Besant, *W. H. Rylands*; Naymus Grecus, *G. W. Speth*; Marcus Græcus Eversus, *Dr. Chetwode Crawley*; Leicestershire Masonry, *E. Conder, jun.*; Remarks, &c., on the "Sloane Family," *Dr. W. Begemann*; The "Testament of Solomon," *Rev. W. E. Windle*; Antony Sayer, *A. F. Culvert*; Inaugural Address, *Gotthelf Greiner*; "Wheeler's Lodge," *Dr. Chetwode Crawley*; &c.

Vol. XV., 1902. Sir Peter Lewys, *H. F. Berry*; Sir John Doyle, *R. F. Gould*; Theodore Sutton Parvin, *R. F. Gould*; Building of Culham Bridge, *W. H. Rylands*; Solomon's Seal and the Shield of David, *Rev. J. W. Horsley*; The Gormogon Medal, *G. L. Shackles*; Coins of the Grand Masters of the Order of Malta, *G. L. Shackles*; Samuel Beltz, *E. A. Ebbelwhite*; Two French Documents, *W. H. Rylands*; The Wesleys and Irish Freemasonry, *Dr. Chetwode Crawley*; Summer Outing, *F. J. Rebman*; Charter Incorporating the Trades of Gateshead, *W. H. Rylands*; The Reception (Initiation) of a Templar, *E. J. Castle*; Inaugural Address—Secret Societies, *E. J. Castle*; Early Irish Certificates, *Dr. Chetwode Crawley*; The Old Swallow Lodge, *J. Yarker*; Craft Guilds of Norwich, *J. C. Tingey*; &c., &c.

Vol. XVI., 1903. Some Notes on the Legends of Masonry, *W. H. Rylands*; Masonic Certificates of the Netherlands, *F. J. W. Crowe*; The Degrees of Pure and Ancient Freemasonry, *R. F. Gould*; A Curious Old Illuminated Magic Roll, *W. J. Hughan*; Order of Masonic Merit, *W. J. Hughan*; Notes on Irish Freemasonry, No. VII., *Dr. Chetwode Crawley*; William of Wykeham, *E. Conder, jun.*; Three Great Masonic Lights, *R. F. Gould*; Philo Musica et Architectura Societas Apollini, *R. F. Gould*; A French Prisoners' Lodge, *F. J. W. Crowe*; The Magic Scroll (text and facsimile); Royal Templar Certificate of 1779, *J. Yarker*; The Patent of a Russian Grand Lodge, 1815, *J. Yarker*; A Curious Carbonari Certificate, *F. J. W. Crowe*; A "Pompe Funèbre," *John T. Thorp*; Order of St. John of Jerusalem, *W. H. Rylands*; Freemasonry in Gounod's Opera, Irene the Queen of Sheba, *John T. Thorp*; The Ionic Lodge, No. 227, London, *W. John Songhurst*; Knights Templars, *F. H. Goldney*; Speth Memorial Fund; Chichester Certificates, 18th century, *John T. Thorp*; Summer Outing, June, 1903, *W. John Songhurst*; The Chevalier D'Eon, *W. J. Chetwode Crawley*; The Magic Roll, *Dr. W. Wynn Westcott*, &c.

Vol. XVII., 1904. Colours in Freemasonry, *F. J. W. Crowe*; Dr. Robert Fludd, *E. Armitage*; Minutes of an Extinct Lodge, *E. A. J. Breed*; Budrum Castle, *Admiral Sir A. H. Markham*; The Very Ancient Clermont Chapter; The High Grades in Bristol and Bath, *J. Yarker*; The "Chetwode Crawley" M.S., *W. J. Hughan*; Irish Certificates, *S. C. Bingham, W. John Songhurst*; Accounts of Re-building St. Paul's Cathedral, *Canon J. W. Horsley, Andrew Oliver*; Summer Outing, Worcester, *W. John Songhurst*; The Grand Lodge of Ireland and the Grand Lodge of Pennsylvania, *Dr. Chetwode Crawley*; A Glance at the Records of Two Extinct Hull Lodges, *G. L. Shackles*; Templaria et Hospitallaria, *L. de Malczovich*; Inaugural Address—The Government of the Lodge, *Canon J. W. Horsley*; Notes on Irish Freemasonry, No. VIII., *Dr. Chetwode Crawley*; &c., &c.

Vol. XVIII., 1905. The Rev. James Anderson and the Earls of Buchan, *J. T. Thorp*; The "Marencourt" Cup and Ancient Square, *H. F. Berry*; The Rev. Dr. Anderson's Non-Masonic Writings, *Dr. Chetwode Crawley*; Speculative Members included in Bishop Cosin's Charter incorporating the Trades of Gateshead, 1671, *St. Maur*; The Kipperah, or Bora; An Unrecorded Grand Lodge, *H. Sadler*; Origin of Masonic Knight Templary in the United Kingdom, *W. J. Hughan*; Jean Baptiste Marie Ragon, *W. J. Songhurst*; Moses Mendez, Grand Steward, *J. P. Simpson*; Mock Masonry in the Eighteenth Century, *Dr. Chetwode Crawley*; Masonic Chivalry, *J. Littleton*; Some Fresh Light on the Old Bengal Lodges, *Rev. W. K. Firminger*; A Newly Discovered Version of the Old Charges, *F. W. Lewander*; An Old York Templar Charter, *J. Yarker*; The Naimus Grecus Legend, I., *E. H. Dring*; Summer Outing—Chester, *W. J. Songhurst*; Contemporary Comments on the Freemasonry of the Eighteenth Century, *Dr. W. J. Chetwode Crawley*; Rev. Fearon Fallows, M.A., *W. F. Lamonby*; Installation Address, *G. L. Shackles*; A Forgotten Masonic Charity, *F. J. W. Crowe*; &c., &c.

Vol. XIX., 1906. Old City Taverns and Masonry, *J. P. Simpson*; The Carolus of our Ancient MSS., *J. Yarker*; The Sirm Family and Freemasonry, *H. Sirm*; The Naimus Grecus Legend, II., *E. H. Dring*; Seals on "Antients" Grand Chapter Certificates, *J. T. Thorp*; The Lodge of Prudent Brethren, *H. Guy*; Templaria et Hospitallaria, *L. de Malczovich*; A Unique Engraved List of Lodges, "Antients," A.D. 1753, *W. J. Hughan*; The Sea Serjeants, *W. B. Hestall*; "Demit" and Jewel of Ancient Lodge, *G. L. Shackles*; King Solomon and the Queen of Sheba, *F. J. W. Crowe*; J. Morgan, and his "Phoenix Britannicus," *H. Sirm*; Order of the Knights of the Holy Sepulchre of Jerusalem, *L. de Malczovich*; Studies in Eighteenth Century Continental (so-called) Masonry, *Rev. W. K. Firminger*; The Equilateral Triangle in Gothic Architecture, *Arthur Bowes*; Summer Outing, Shrewsbury and Ludlow, *W. John Songhurst*; Notes on the Grand Chaplains of England, *Canon Horsley*; Eighteenth Century Masonic Documents, *Archdeacon Clarke*; Gnosticism and Templary, *E. J. Castle*; An Old Engraved Apron, *St. Maur*; Notes on a Curious Certificate and Seal, *Wm. Wynn Westcott*; Arab Masonry, *John Yarker*; &c., &c.

Vol. XX., 1907. John Cole, *W. John Songhurst*; On Masonic History, *John Yarker*; Some old London Taverns and Masonry, *J. P. Simpson*; Proceedings against the Templars, 1307-11, *E. J. Castle*; A Belgian Daughter of the Grand Lodge of Scotland, *Count Goblet d'Alviella*; Freemasonry Parodied in 1754 by Slade's "Freemason Examined," *J. T. Thorp*; Notes on the Metal Work of St. Paul's Cathedral, London, and Jean Tijou's Designs and Ironwork therein, *Chas. J. R. Tijou*; Templaria et Hospitallaria, *Ludislav de Malczovich*; The Scottish Lodge at Namur, *Fred J. W. Crowe*; Sir Walter Scott as a Freemason, *Adam Muir Mackay*; Summer Outing, Bury St. Edmund's and Ely, *W. John Songhurst*; Another French Prisoners' Lodge, *Fred J. W. Crowe*; The Great Lodge, Swaffham, Norfolk, 1764-1785, *Hamon le Strange*; The Bain MS., *W. J. Hughan*; &c., &c.

Vol. XXI., 1908. New Light on the Old Pillars which stood in Front of the Porch of Solomon's Temple, *Canon J. W. Horsley*; An Old Minute Book of Lodge Perfect Unanimity, now 150 Madras, *Herbert Bradley*; Some Old Suburban Taverns and Masonry, *J. Percy Simpson*; Notes on Freemasonry in Cork City, *Thomas Johnsen Westropp*; The Armorial Bearings of the Grand Masters of the Order of Malta, from 1113 to 1536, *Andrew Oliver*; Two Editors of the Book of Constitutions, *E. L. Hawkins, M.A.*; Notes on the Heraldry at the Castle of Budrum, *Andrew Oliver*; Notes on the Society of Gregorians, *W. H. Rylands*; A Masonic Pantomime and some other Plays, *W. B. Hestall*; The Henery Heade MS., 1675, *E. L. Hawkins*; Freeman and Cowan, with special reference to the Records of Lodge Canongate Kilwinning, *Alfred A. Arbuthnot Murray*; The Taylor MS., *W. Watson, W. J. Hughan*; Summer Outing—Durham, *Dr. S. Walshe Owen*; Early Masons' Contracts at Durham, *E. H. Dring*; The Man of Taste, *W. B. Hestall*; Henry Yvelo, The King's Master Mason, *W. Wonnacott*; The Engraved List of Lodges, Antients, A.D. 1753, *W. J. Hughan*; Two Ancient Legends concerning Solomon's Temple, *John Yarker*, &c., &c.

Vol. XXII., 1909. The Prince Edwin Legend, *E. H. Dring*; Notes concerning the Masons' Guild and the Marquis of Granby Lodge of Freemasons in the City of Durham, *Harry Brown*; The Fendeurs, *Fred J. W. Crowe*; The Lodge of Falkirk, and Portraits of some of its Masters, *Thomas Middleton*; The Earliest Years of English Organized Freemasonry, *Alfred F. Robbins*; Giordano's "Three Wise Men," *Fred J. W. Crowe*; The "Tho. Carmick MS." and the Introduction of Freemasonry into Philadelphia, U.S.A., *W. J. Hughan*; Summer Outing, Cambridge and Wisbech, *W. B. Hestall*; Some Notes on Freemasonry in Cambridgeshire in the Eighteenth Century, *A. R. Hill*; &c., &c.

PUBLICATIONS.

ARS QUATUOR CORONATORUM.

COMPLETE SETS OF THE TRANSACTIONS.—Very few complete sets of *Ars Quatuor Coronatorum*, vols. I. to XIX., now remain unsold. Prices may be obtained on application to the Secretary. Each volume will be accompanied so far as possible, with the St. John's Card of the corresponding year; but the Cards for volumes I. and V. are no longer available.

ODD VOLUMES.—Such copies of Volumes as remain over after completing sets, will in future be on sale to members at 12s. 6d. per volume. Vols. I., III., VI., VII., and VIII. are, however, only sold in complete sets.

The principal contents of these volumes are as under, but many shorter articles, as well as reviews, notes and queries, biographic, and obituary notices, &c., &c., will also be found in each volume.

Vol. I., 1886-1888, *not sold separately*. On Some Old Scottish Customs, *R. F. Gould*; The Steinmetz Theory Critically Examined, *G. W. Speth*; An Early Version of the Hiramic Legend, *Prof. T. Hayter Lewis*; Freemasonry and Hermeticism, *Rev. A. F. A. Woodford*; On the Orientation of Temples, *Sir C. Warren*; Connecting Links between Ancient and Modern Freemasonry, *W. J. Hughan*; The Religion of Freemasonry illuminated by the Kabbalah, *Dr. W. W. Westcott*; English Freemasonry before the Era of Grand Lodges, *R. F. Gould*; Threefold Division of Temples, *W. Simpson*; The Unrecognised Lodges and Degrees of Freemasonry, etc., *J. Yarker*; A Word on the Legends of the Compagnonnage, Part I., *W. H. Rylands*; Two New Versions of the Old Charges, *G. W. Speth*; Scottish Freemasonry before the Era of Grand Lodges, *G. W. Speth*; The Roman Legend of the Quatuor Coronati, *S. Russell Forbes*; An Attempt to Classify the Old Charges of the British Masons, *Dr. Begemann*; Masters' Lodges, *J. Lane*; "Quatuor Coronati" Abroad, *G. W. Speth*; Scottish Freemasonry in the Present Era, *E. Macbean*; Notes on the Relations between the Grand Lodges of England and Sweden in the last Century, *C. Kupferschmidt*.

Vol. II., 1889. The Worship of Death, *W. Simpson*; The Compagnonnage, Part II., Hogarth's Picture, "Night," *W. H. Rylands*; Foundation of Modern Freemasonry, *G. W. Speth*; Freemasonry in Rotterdam 120 years ago, *J. P. Vaillant*; Origin of Freemasonry, *B. Crayner*; Grand Lodge at York, *T. B. Whytehead*; Free and Freemason, *F. F. Schmitz*; &c.

Vol. III., 1890, *not sold separately*. The Antiquity of Masonic Symbolism, *R. F. Gould*; Evidence of the Steinmetz Esoterics, *F. F. Schmitz*; A Symbolic Chart of 1789, *G. W. Speth*; Masonic Character of the Roman Villa at Morton, Isle of Wight, *Col. J. F. Crease, C.B.*; Masonry and Masons' Marks, *Prof. T. Hayter Lewis*; Masons' Marks, *Dr. W. Wynn Westcott*; Masons' Marks, *F. F. Schmitz*; Manners and Guisers, *W. Simpson*; Mosques at Morton, *S. Russell Forbes*; Freemasonry in Holland, *F. J. W. Crowe*; The Grand Lodge of Hungary, *L. de Malczovich*; Brahminical Initiation, *W. Simpson*; A Masonic Curriculum, *G. W. Speth*; Freemasonry in America, *C. P. MacCall*; A Forgotten Rival of Freemasonry, The Noble Order of Bucks, *W. H. Rylands*; Naymûs Græcus, *Wyatt Papworth*; Formation of the Grand Lodge of Scotland, *E. Macbean*.

Vol. IV., 1891. The Druids and Freemasonry, *Rev. Haskett Smith*; Freemasonry in Austria and Hungary, (continued in Vols. V. to IX.), *L. de Malczovich*; Freemasonry in Holland, *Dr. H. W. Dieperink*, *J. P. Vaillant*, *F. J. W. Crowe*; The Swastica, *Mrs. Murray Ainsley*; Martin Clare, Albert Pike, *R. F. Gould*; Masonic Landmarks among the Hindus, *Rev. P. J. Oliver Minos*; Unidentified MSS., *W. J. Hughan*; The Alban and Athelstan Legends, Naymûs Græcus, *C. C. Howard*; Masonic Musicians, *Dr. W. A. Barrett*; A Masonic-built City, *Dr. S. Russell Forbes*; Old Lodge at Lincoln, *W. Dixon*; The W. Watson MS., *Dr. Begemann*; Legend of Sethos, *Sir B. W. Richardson*; Cobham Church, *W. M. Bywater*; Royal Arch Masonry, *W. J. Hughan*; An Early Home of Masonry, *W. F. Vernon*, &c.

Vol. V., 1892. The Noose Symbol, *W. Simpson*; Freemasonry in Holland, *J. P. Vaillant*, *Dr. Dieperink*, *J. D. Oortman*; Gerlings; Masonic Clothing, *F. J. W. Crowe*; The Craft Legend, *Dr. Begemann*; Masonic Genius of Robert Burns, *Sir B. Ward Richardson*; Freemasons and the Laws of the Realm, *W. Fooks*; Thomas Manningham, *R. F. Gould*; The Proper Names of Masonic Tradition, *Rev. C. J. Ball*; Date of Origin of Grand Lodge (Ancients) 1751, *John Lane*; The Masonic Apron, *W. H. Rylands*; The Assembly, *R. F. Gould*, &c.

Vol. VI., 1893, *not sold separately*. W. M. Williams, *Sir B. W. Richardson*; The Tabernacle, *Rev. C. H. Madden*, *Dr. W. W. Westcott*; Sikh Initiation; Consecration of Parsee Priest, *W. Simpson*; The Tracing Board in Oriental and Medieval Masonry, *O. Purdon Clarke*; Ancient Stirling Lodge, Old Charges, *W. J. Hughan*; Rev. W. Stukeley; Dr. Robert Plot, *R. F. Gould*; The Assembly, *G. W. Speth*, *Dr. Begemann*; Masonic Clothing, *F. J. W. Crowe*, &c.

Vol. VII., 1894, *not sold separately*. From Labour to Refreshment, *W. F. Vernon*; Confidential Jewels and Medals, *F. J. W. Crowe*; The Rosierucians, *Dr. W. Wynn Westcott*; Masters' Lodge at Exeter, *W. J. Hughan*; Master Masons to Crown of Scotland, *E. Macbean*; The True Text of MS. Constitutions, *W. H. Upton*; Random Courses of Scotch Masonry, *J. McIntyre North*; Medical Profession and Freemasonry, *R. F. Gould*, &c.

Vol. VIII., 1895, *not sold separately*. The Arch and Temple in Dundee, *Thomas A. Lindsay*; The Hon. Miss St. Leger, *E. Conder, jun.*; Notes on Irish Freemasonry, *Dr. Chetwode Crawley*; Some Masonic Symbols, *W. H. Rylands*; Duke of Wharton, and the Gormogons, *R. F. Gould*; The Cabiri, *G. Fitz Gibbon*; Early Lodges and Warrants, *J. Lane*; The two Saints John Legend, *Dr. Chetwode Crawley*; Death and the Freemason, *E. J. Barron*, &c.

Vol. IX., 1896. Notes on Irish Freemasonry, *Dr. Chetwode Crawley*; The Masons' Company, *E. Conder, jun.*; German Freemasonry, *G. Greiner*, *C. Wiebe*, *C. Kupferschmidt*; Law of Dakhiel, *S. T. Klein*; A Curious Historical Error, *Dr. W. Barlow*; Bibliography of the Old Charges, *W. J. Hughan*, &c.

Vol. X., 1897. Sir B. W. Richardson, *R. F. Gould*; Free and Freemasonry, *G. W. Speth*; Furniture of Shakespeare Lodge, *J. J. Rainey*; Lodge at Mops, *G. Jottrand*; Masonic Contract, *W. J. Hughan*; Masonic Symbolism, *Rev. J. W. Horsley*; The Great Symbol, *S. T. Klein*; The Three Degrees, *W. J. Hughan*; J. H. Drummond, *R. F. Gould*; Masonic Medals, *G. L. Shackles*; The Kirkwall Scroll, *Rev. J. B. Craven*, &c.

VOL. XI., 1898. Bodleian Masonic MSS., *Dr. Chetwode Crawley*; Hidden Mysteries, *S. T. Klein*; Two Degrees Theory, *G. W. Speth*; Order of the Temple, *J. Yarker*; Freemasonry in Greece, *N. Philon*; Charles II. and Masonry, *E. Conder, jun.*; Batty Langley on Geometry, *Henry Lovegrove*; Robert Samber, *E. Arncliffe*; Sussex Notes, *W. H. Rylands*; The John T. Thorp MS., *W. J. Hughan*, &c.

Vol. XII., 1899. T. H. Lewis, *O. Purdon Clarke*; English Lodge at Bordeaux, *G. W. Speth*; Intimations of Immortality, *J. W. Horsley*; West African Secret Societies, *H. P. Fitz-Gerald Marriatt*; Leicester Masonry, *G. W. Speth*; Descriptions of King Solomon's Temple, *S. P. Johnston*; Jacob Jehudah Léon, *W. J. Chetwode Crawley*; Establishment of Grand Lodge of Ireland, *W. Begemann*; W. Simpson, *E. Macbean*; Vestigia Quatuor Coronatorum, *O. Purdon Clarke*.

ADVERTISEMENTS.

This page will be reserved for Members who desire to advertise their Masonic wants. The charge will be One Shilling per line of twelve words, strictly payable in advance. Advertisements should be sent to the Secretary, 52, Great Queen Street, Lincoln's Inn Fields, London, W.C. Replies must in all cases be addressed direct to the Advertisers, as the time of the Secretary is too fully occupied to permit him to act as intermediary.

FOR SALE:

A Collection of old, Masonic Decorations, mostly unique and others scarce, dating from 1763 to circa 1860: 55 in number *en bloc*. Can be viewed in London.—
T. FRANCIS, The Croft, Ropley, Alresford, Hants.

The Complete Freemason or Multi-Panels for Lovers of Secrets: Seven Guineas.—
T. FRANCIS, The Croft, Ropley, Alresford.

WANTED BY

GEORGE EVANS, Greenbank School, Bristol. *Arx Quatuor Coronatorum*, Vols. I and III.

THE SECRETARY, 52, Great Queen Street, Lincoln's Inn Fields, W.C. *Freemasons' Quarterly Review*, 1845, 1846, 1847, 1848, 1849. *Reports*, Grand Lodge of England, March and April, 1830. *Report*, Metropolitan College, Societas Rosicruciana in Anglia, 1889-90. *The Northern Freemason*, Liverpool Vol. I, No. 2, November, 1905. *The Texas Freemason*, all before Vol. VIII.; Vol. XIII, Nos. 3, 6, 9 (1901-2); Vol. IX, No. 1 (1902). *The Freemasons' Chronicle*, London, Vols. IX, X, XVI, (Nos. 395, 409, 417, 418), XVII, (No. 425), XVIII, (Nos. 458, 461, 468), XX, (Nos. 499, 500, 503), XXI, (No. 524), XXII, (Nos. 565, 567, 572), XXIII, (No. 573).

Volume V., price 10s. 6d., contains:—

Facsimile and Transcript of the Scarborough MS. Roll of the Constitutions. This MS. dates previous to 1705, and bears a beautifully coloured coat of the Masons' Arms, besides a valuable endorsement of Makings in the year 1705. It is in the possession of the Grand Lodge of Canada, and was kindly entrusted to us by the Grand Master for the purpose of reproduction.

Facsimile and Transcript of the Philipps No. 1 MS. A beautiful MS. in two colours of the 17th century.

Facsimile (partial) and Transcript of the Philipps No. II. MS. Very similar to the above.

Facsimile (partial) and Transcript of the Philipps No. III. MS. Early 18th century, and has never been published in any form. The above three MSS. are now in the possession of the Rev. J. E. A. Fenwick, Cheltenham.

Volume VI., price 10s. 6d., contains:—

Facsimile of the so-called Inigo Jones MS., formerly in the library of our late Bro. Woodford, and now in the collection of the Provincial Grand Lodge of Worcestershire. It is a specially beautiful MS., rubricated throughout, and has a curious frontispiece, signed Inigo Jones, and dated 1607.

Facsimile of the Wood MS. This is dated 1610, which is undoubtedly authentic. A beautifully written and rubricated MS. with marginal references, and a copious index, the latter being a unique feature in this class of documents. "Newly Translated by J. Whytestones for John Sargensonne, 1610." It was formerly in the library of the late Bro. A. F. A. Woodford, and is now the property of the Provincial Grand Lodge of Worcestershire.

Facsimile and Transcript of the Lechmere MS., 17th century, undated, the property of the Provincial Grand Lodge of Worcestershire.

Volume VII., (nearly exhausted), price 10s. 6d., contains:—

A photo-lithographic facsimile of "**The New Book of Constitutions,**" by Dr. Anderson, 1738, with an introduction by Bro. W. J. Hughan, P.G.D. This is one of the rarest, and to the student one of the most important books in the whole range of Masonic literature, giving as it does, the earliest account of the first twenty-one years of the Grand Lodge of England. Our facsimile is taken from the copy in the library of the late Bro. J. E. Le Feuvre, who kindly lent it for the purpose, and is an exact reproduction, and not a mere imitation in old-faced type.

Vol. VIII. (*out of print*) **Masonic Certificates** being Notes and Illustrations (thirteen plates) descriptive of those Engraved Documents of the Grand Lodge and Grand Chapter of England, from the Earliest to the Present Time, by J. Ramsden Riley, P.M., etc.

Volume IX., price 10s. 6d., contains the full text of a valuable and hitherto unedited MS. in the British Museum:—

"**The Book of the Fundamental Constitutions and Orders of the Philo Musicæ et Architecturæ Societas, London, 1725-1727,**" twenty-two pages of facsimile, and a treatise on the history and masonic importance of this Society from the pen of W. Bro. W. H. Rylands, F.S.A., P.A.G.D.C., Past Master. A point of great importance is that we have in this MS. the first evidence of three separate degrees in Freemasonry, and a glimpse of the way in which Freemasonry was carried on only a few years after the foundation of the Grand Lodge by brethren imbued with the methods in vogue immediately before that event. The Society, as its name implies, was composed of musicians and lovers of music who were at the same time Freemasons, and although it was not a Lodge recognised by the Grand Lodge of England, it carried on Masonic work, apparently by the inherent right of its members, whenever they thought convenient so to do.

FACSIMILES OF THE OLD CHARGES.

FOUR ROLLS, viz., Grand Lodge Nos. 1 and 2 MS., Scarborough MS., and the Buchanan MS., as above, are also published separately, without Transcript, in the original Roll form, lithographed on vegetable vellum, and stitched in exact imitation of the originals. They are enclosed in lettered leather cylinders. **Price One Guinea each.** The edition is strictly limited to 100 of each (only a few left), and each case and roll numbered and registered.

OTHER PUBLICATIONS.

The Masonic Genius of Robert Burns, by Sir Benjamin Ward Richardson, drawing-room edition, extra illustrations	£0 5 0
Facsimile of the Regius MS. or Masonic Poem, circa 1390, bound in imitation of the original in the Brit. Museum	£0 12 6
Caementaria Hibernica, by Dr. W. J. Chetwode Crawley, a collection of facsimiles of early Irish Masonic Documents, with commentaries, &c., Fasciculus I. (<i>out of print</i>).	
Do., Fasciculus II., Fasciculus III., each complete in itself but only a few copies available	each £0 11 0
The Orientation of Temples, by Bro. W. Simpson, uniform in size to bind with the Transactions	£0 2 6
The MacNab Mas. MS., by Wm. Watson and W. J. Hughan, Reproduction and Commentary	£0 2 6
British Masonic Medals, with twelve plates of illustrations. This book is practically complete, and contains every British Masonic Medal of a commemorative character hitherto known. Each Medal is illustrated obverse and reverse, described and historically treated. The book is handsomely bound in blue cloth with gold lettering	£0 10 6
A Masonic Curriculum. A guide to a course of study in Freemasonry, by G. W. Speth	£0 0 6
Classified Catalogue of the Quatuor Coronati Lodge Library, Nos. 1 to 2247, bound up with original library slips	£0 10 6
The same without the slips	£0 5 0

All the above are carriage paid, at the prices quoted, and to be obtained only by application to the Secretary.

BINDING.

Members returning their parts to the Secretary can have them half-bound, dark blue Morocco, lettered gold, for 5s per volume. The Secretary will supply cases, as above, at 2s. 6d. per volume.

MEMBERSHIP MEDAL.

Brethren of the Outer Circle are entitled to wear a Lodge Medal, to be procured of the Secretary. Price, with ring to attach to watch guard, in bronze 4s.; in silver 5s.; silver gilt 7s. 6d.; with bar, pin and ribbon, as a breast jewel, in bronze 6s. 6d.; in silver 7s. 6d.; in silver gilt 10s. 6d.; in gold, 22 ct., £5; 18 ct., £4 4s.: all carriage paid. Brethren of the Inner Circle are informed that a special jewel is provided for their use, silver gilt, blue and red enamel, price 31s. 6d.

December 1909.

Quatuor Coronati Lodge,

NO. 2076, LONDON.



BRITISH MUSEUM, ADD. MSS., 16.651.
CIRCA 1200 A.D.

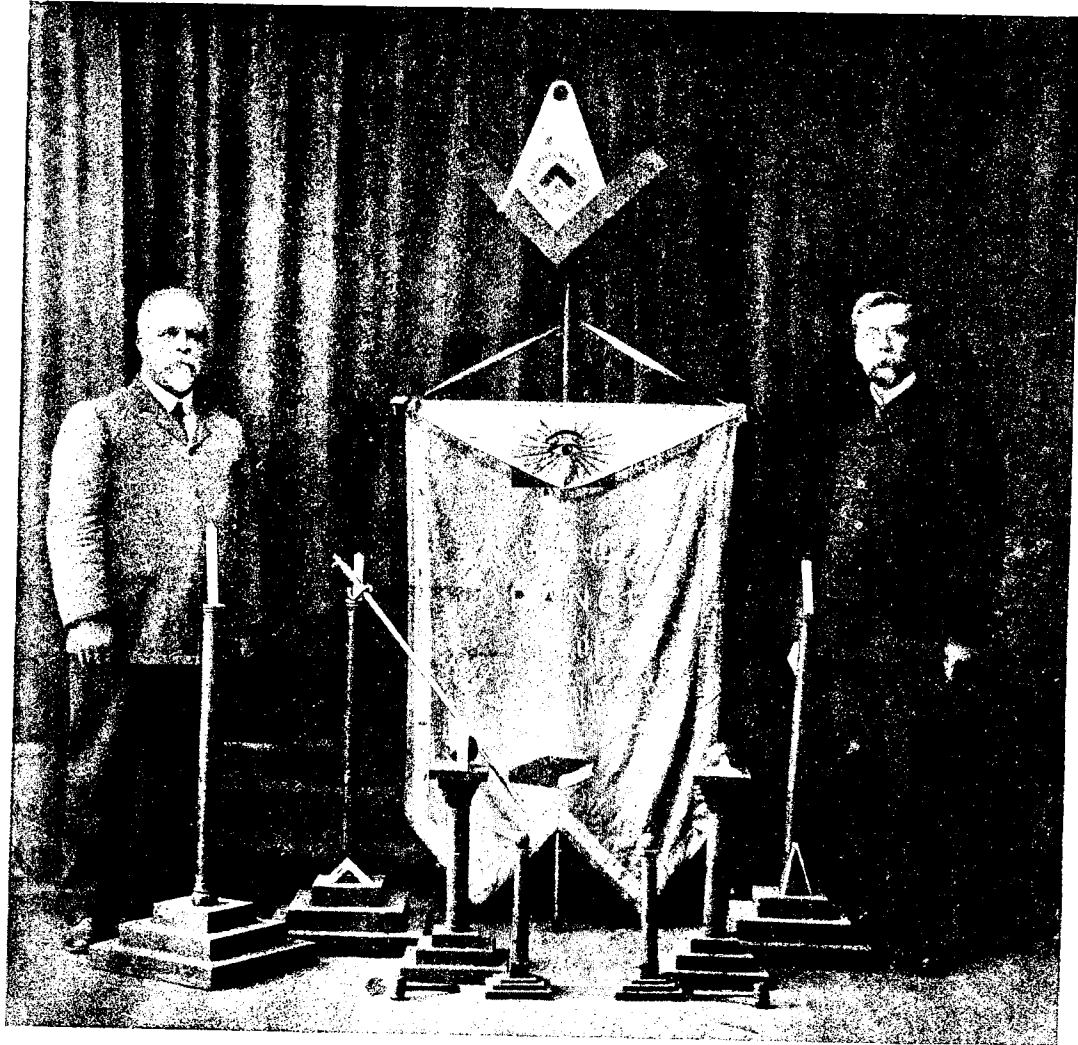
SECRETARY:

W. JOHN SONGHURST, F.E.C.S., P.A.G.D.C.

OFFICE, LIBRARY AND READING ROOM:

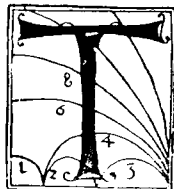
52, GREAT QUEEN STREET LINCOLN'S INN FIELDS LONDON, W.C.

ARS QUATUOR CORONATORUM.



OLD FURNITURE OF LODGE ORANGE, RUSTENBURG, TRANSVAAL.

FRIDAY, 1st OCTOBER, 1909.



THE Lodge met at Freemasons' Hall, London, at 5 p.m. Present:—Bros. John T. Thorp, P.A.G.D.C., W.M.; Fred J. W. Crowe, P.G.O., S.W.; Henry Sadler, G.Ty., J.W.; Canon J. W. Horsley, P.G.C., Chap.; Hamon le Strange, P.G.D., Pr.G.M., Norfolk, Treas.; W. John Songhurst, P.A.G.D.C., Secretary; J. P. Simpson, A.G.R., J.D.; E. H. Dring, I.G.; E. L. Hawkins, Stew.; Dr. W. Wynn Westcott, P.G.D., P.M.; Sir C. Purdon Clarke, C.I.E., P.M.; and W. B. Hextall.

Also the following members of the Correspondence Circle:—Bros. C. Coles, W. H. Tarrant, J. Samuel Green, A.G.R., Arthur W. Chapman, Isaac V. Henderson, H. H. Montague Smith, Richard Orttewell, H. Hyde, S. J. Fenton, T. Spong, H. J. Barton, John Church, L. Simon, Wm. Allen, J. Jellis, H. A. Badman, H. R. Justice, W. W. Mangles, W. G. Aspland, Fred Armitage, Chas. H. Bestow, W. Howard-Flanders, R. T. Hughes, D. Bock, Col. H. W. Morrieson, A. Havelock Case, C. Wyndham-Quin, Rev. C. M. E. Hicks, W. Wonnacott, Walter C. Williams, F. G. Rimell, Chas. S. Ayling, H. J. Grace, Thos. W. Allsop, Leon A. Engel, Geo. C. Williams, H. Young, R. E. Landesmann, Henry Lovegrove, P.A.G.Sup.W., Dr. A. E. Wynter, W. A. Barker, G. Vogeler, A. E. G. Copp, W. A. S. Humphries, Chas. H. Watson, Henry J. Dalglish, C. Gough, John White, J.G.D., H. F. Dessen, Rev. C. E. L. Wright, P.G.D., G. A. King, W. J. Clubb, Frank E. Lemon, G. W. Cobham, Dr. S. Walshe Owen, A. C. Palmer, H. King, W. Busbridge, and T. Jukes.

Also the following Visitor:—Bro. Geo. F. Pulleyn, Wandsworth Lodge No. 1044.

Letters of apology for non-attendance were received from Bros. Gen. Sir Charles Warren, P.Dis.G.M., E.Arch., P.M.; W. J. Hughan, P.G.D.; E. Macbean, P.M.; Dr. W. J. Chetwode Crawley, G.Tr., Ireland; G. Greiner, P.A.G.D.C., P.M.; J. P. Rylands; E. Conder, jun., P.M.; Admiral Sir A. H. Markham, P.Dis.G.M., Malta, P.M.; E. Armitage, P.D.G.D.C.; W. Watson, S.D.; L. A. de Malczovich; E. J. Castle, P.D.G.R., P.M.; R. F. Gould, P.G.D., P.M.; F. H. Goldney, P.G.D., P.M.; S. T. Klein, L.R., P.M.; and G. L. Shackles, P.M.

Bro. Fred J. W. Crowe, P.G.O., was elected Worshipful Master for the ensuing year, Bro. Hamon le Strange, Pr.G.M., Norfolk, P.M., was re-elected Treasurer, and Bro. J. W. Freeman was re-elected Tyler.

Forty-four Brethren were admitted to the membership of the Correspondence Circle.

The Secretary called attention to the following

EXHIBITS.

By Bro. S. J. FENTON, London.

Glass GOBLET and WINE-GLASS, engraved with Masonic emblems.

By Bro. JOHN WAGNER, Pretoria.

PHOTOGRAPH of the furniture of the oldest Masonic Lodge in the Colony of the Transvaal, namely, the Lodge Orange No. 56, Rustenburg, under the Grand East of the Netherlands, which was chartered in May, 1876, but owing to unforeseen circumstances was not inaugurated until January 1878.

The furniture here represented, namely, the three lights and the two columns, were made in 1876 by a brother, out of local wood cut in the Magaliesbergen, near Rustenburg. The two smaller columns were made by the same brother some years after the Lodge was in working, as the older ones were found a little too large for the tables, which consisted of ale and spirit cases covered with orange-coloured cotton material, orange being the colour of the Lodge's regalia. The sword shown in the photograph is made of lead, whilst the jewels resting on the columns were cut out of a sardine tin.

The two small mallets are made out of yellow wood from the Zoutpansbergen in the far North of the Transvaal. The Lodge banner was made by a member of the Lodge, and is the only one of the relics that still does service in the Lodge.

The two brethren in the picture are foundation members and the oldest Past Masters; they are still members, and up to the present day continue to take a very active part in the welfare and working of the Lodge Orange.

By Bro. JOHN T. THORP, Leicester.

M.M. CERTIFICATE, issued 14th May, 1800, by the Lodge Amis-Unis, under the Grand Lodge of Geneva, to François Arson, of Dijon.

CERTIFICATE, Grand Lodge of England (Moderns), dated 17th July, 1798, and issued to James Beveridge, a member of Lodge No. 20, meeting at "the Chancery Coffee House, Southampton Buildings, Chancery Lane, called the Lodge of Cordiality." Attached to the certificate is the original request from the Master and Wardens for the issue of the document as follows:—

"Lodge of Cordiality No. 20, formerly the Lodge No. 21 held at the Globe Tavern Fleet Street, London—

" We whose names are hereunder Subscribed, being the present Master Wardens and Secretary of the above mentioned Lodge of Free and accepted Masons under the Constitution of England, Do hereby Certify that it appears by the Books belonging to our said Lodge that Brother James Beveridge of No. 61 Watling Street London, Clerk, was duly Initiated into Free Masonry in our said Lodge on the Eighteenth day of January 1779 and raised to the Degree of a Master Mason on the first day of February following.

" As Witness our hands the Second day of July 1798.

" Wm. Virgoe R.W.M.

" James Whittle S.W.

" W. Butler J.W.

" Chs. Millett Secy & Treasr.

" To Wm. White Esq. Grand Secretary."

It will be noticed that Bro. Beveridge received his degrees within a fortnight, and that application was not made for his certificate until nineteen years after his raising.

By Bro. RICHARD WILSON, Dep.Pr.G.M., West Yorkshire.

APRON, formerly belonging to William Eastfield Laughton. The apron is of leather, about 16in. wide by about 14in. deep, with circular flap, all edged with silk ribbon about 1½in. wide. The flap and the lower corners of the apron are rounded. On the flap is a rainbow formed of ½in. ribbon stitched on to the leather, but apparently the rainbow contained only six colours. Below it is an equilateral triangle enclosing an eye. Underneath the flap, stuck on the body of the apron, is an oval piece of red morocco, lettered in gold as follows:—

109
Rotherham Lodge
January 4th 1779
WILLM EASTFIELD
LAUGHTON.

The Lodge was evidently the Druidical Lodge called No. 109, and constituted 22nd December, 1778, by "the Grand Lodge of all England held at York."

By THE SECRETARY.

R.A. JEWEL dated 1819, formerly the property of Bro. Peter Thomson, a member of the Jerusalem Chapter of London. Bro. Peter Thomson was well known in his day as the Preceptor of the Stability Lodge of Instruction. He appears to have been initiated in the Lodge of Confidence, now No. 193, and subsequently joined the Lion and Lamb Lodge, now No. 192. In 1844 he was appointed Senior Grand Deacon of Grand Lodge, and in 1839 Standard Bearer in Grand Chapter. His portrait was painted by Robert Frain in 1840 at the cost of the Lion and Lamb Lodge, which subsequently published lithographed prints to its members. The original painting was presented to Peter Thomson's son in 1855. (See Bro. W. J. Hughan's *History of the Lion and Lamb Lodge*.)

A hearty vote of thanks was unanimously passed to those brethren who had lent objects for exhibition.

Bro. E. L. HAWKINS read the following paper:—

ARS QUATUOR CORONATORUM.



APRON formerly owned by a member of the Druidical Lodge, Rotherham;
now in the collection of Bro. Richard Wilson.

TWO OLD OXFORD LODGES.

BY BRO. E. L. HAWKINS, M.A. Oxon.



BETWEEN the years 1729 and 1781 no fewer than five Masonic Lodges were warranted and established in the City of Oxford—three by the “Moderns,” two by the “Ancients”—and of three out of the five it seems impossible now to recover any records, beyond the bare dates of their constitution and erasure; at all events, when I was preparing my “History of Freemasonry in Oxfordshire,” in 1882, I was unable to get any further information about them or to trace any of their books or papers. However it is different in the case of the other two Lodges, for their complete minute books are still preserved.

The two, to which I refer, are the “Lodge of Alfred in the University of Oxford,” warranted by the “Moderns” under date 2nd December, 1769, erased 10th February, 1790, and the “Constitution Lodge,” warranted also by the “Moderns,” under date 17th March, 1770, erased 11th February, 1789. These two Lodges worked side by side therefore for about twenty years, the one ministering to the Masonic requirements of the University, the other to those of the City, of Oxford, just as during the first part of the nineteenth century the present Alfred and Apollo University Lodges divided the field harmoniously between them. The Minute book of the Lodge of Alfred is now in the possession of the Apollo University Lodge, and that of the Constitution Lodge is preserved by the present Alfred Lodge, and indeed contains the early records of that Lodge, which will shortly be in a position to celebrate its centenary, having been in active existence since 1814. By the kindness of the respective Masters of these two Lodges I have been allowed to peruse these two old Minute Books, and I will now allow them to speak for themselves, first premising that my own comments and remarks are distinguished by [] and smaller type.

I.

THE REGISTER OF THE LODGE OF ALFRED IN THE UNIVERSITY OF OXFORD

[is beautifully written, as is shown by the specimen pages here reproduced, in a most handsome gilt-edged quarto volume, bound in red leather with gilt ornaments and commences with the]

“PETITION

To the Right Worshipfull and most Noble Prince Henry Somerset Duke of Beaufort Marquis of Worcester LL.D GRAND MASTER

To the Deputy Grand Master and the Grand Wardens of the Ancient and Honourable Society of FREE and ACCEPTED MASONS of ENGLAND.

The Petition of

Hercules Durham Esquire
The Reverend Robert Markham D.D.
The Reverend James Wood M.A.
The Reverend John Napleton M.A.
The Reverend Giles Haddon M.A.
The Reverend John Willis M.A.

Humbly Sheweth

That your Petitioners having been made Masons in just and lawful Lodges; and being of Opinion that the Great Ends of the Craft may be best attained by mutual Intercourse and Communication; are therefore desirous of being constituted into a Regular Lodge to be held at the Kings Head in the Corn Market in this University of Oxford.

Your Petitioners doubt not but that by adhering strictly to the Laws of Masonry and by uniformly supporting the Character of Free and Accepted Brethren, which will ever be the Object of their Wishes and the Rule of their Conduct they shall establish a Lodge which will derive new Honours to this Royal Seat of Learning, and reflect a Lustre on the **Royal Craft**.

Your Petitioners therefore humbly pray that they may be immediately Constituted into a Regular Lodge, under the Name and Designation of **the Lodge of Alfred in the University of Oxford**.

And your Petitioners as in Duty bound shall ever pray.

Hercules Durham

Robert Markham

Dated Oxford 21 Nov^r. 5769. James Wood

John Napleton

Giles Haddon

John Willis."

[The Duke of Beaufort was Grand Master of the "Moderns" from 1767 to 1771. The most remarkable event during his tenure of office was the abortive attempt to incorporate the Society by Royal Charter. He was the fifth Duke of that title, to which he succeeded in 1756; he died in 1803.

As to the Petitioners, I find that **Hercules Durham** was the son of John Durham of Kirkaldy, Co. Fife, and matriculated at Brasenose College on December 14th, 1769, aged 25. He never proceeded to a degree.

The Rev. Robert Markham was originally of St. John's College, Cambridge, where he took the degree of B.A. in 1748, and of M.A. in 1752; in 1753 he was incorporated at Brasenose College, Oxford, and proceeded to the degrees of B.D. & D.D. in 1768; he was a Chaplain in ordinary to the King, and Rector of St. Mary's, Whitechapel, from 1768 until his death on September 24th, 1786.

The Rev. James Wood was the son of William Wood of Northenden, Cheshire; he matriculated at Brasenose College on March 15th, 1763, aged 20; he became a B.A. in 1766, M.A. in 1769, and died a fellow of his College on November 16th, 1775.

The Rev. John Napleton was the son of the Rev. John Napleton of Pembridge, in Herefordshire; he matriculated at Brasenose College on March 22nd, 1755, aged 16; he became B.A. in 1758, M.A. in 1761, B.D. & D.D. in 1789; in 1777 he became Rector of Would, Northants, in 1789 Canon of Hereford, and Chancellor of the Diocese, Master of the Hospital at Ledbury, Rector of Stoke Edith and Vicar of Lugwardine in Herefordshire, and in 1810 Prælector in Divinity of Hereford Cathedral; he died December 9th, 1817. He was the first to propose the giving of Honours in the Oxford Examinations in 1773.¹

The Rev. Giles Fairclough Haddon was the son of the Rev. John Haddon of Warrington in Lancashire; he matriculated at Brasenose College on April 8th, 1752, aged 18; and proceeded to the degree of B.A. in 1756, to that of M.A. in 1758, and to those of B.D. & D.D. in 1770.

The Rev. John Willis I do not feel sure about, for the only person of that name who was a M.A. in 1760 is one who matriculated at Queen's College, Oxford, on July 20th, 1728, aged 17; he became a Demy of Magdalen College in 1731, B.A. in 1732, and M.A. in 1735; thus at the date of the Petition he would have been 58 years old, much older than any of the other petitioners, and of a different College; but I think he must be the person.

¹ *Oxford Magazine*, December 3rd, 1908, p. 120.

At the Kings Head in the Corn Market in Oxford.

13 Decr. A. 5769

The Brethren whose petition is above recited being assembled, together with Brothers Horsley and Elliott of the Royal Arch Lodge in Glasgow, and Brother Ballachey of the Hoops Tavern Lodge in London; a Lodge was opened in due form by Brother Durham: who immediately delivered the following Charter to Brother Napleton who read it aloud to the Lodge.

Beaufort G. M.

LS.

N^o 155.

To all and Every our Right Worshipping, ~~Worshipful~~ and Loving Brethren, We Henry Somerset Duke of Beaufort, Marquis and Earl of Worcester, Earl of Glamorgan, Viscount Gros-mont, Baron Herbert, Lord of Ragland, Chepstow, and Sonnet, Baron Beaufort of Caldecot Castle, Grand Master of the most Ancient and Honorable Society of Free and Accepted Masons Greeting.

Know Ye that We at the Humble petition of Our Right Trusty & well beloved Brethren Hercules Durham Esquire The Reverend Robert Markham D.D. The Reverend James Wood M.A. The Reverend Giles Haddon M.A. The Reverend John Willis M.A. and several other Brethren residing in or near the University of Oxford Do hereby constitute the said Brethren into a Regular Lodge of Free and Accepted Masons under the Title or denomination of The Lodge of Alfred in the University of Oxford, to be held at the Kings Head in the Corn Market there; And Do further at their said Petition and of the great Trust and Confidence Reposed in every of the said above named Brethren hereby appoint the said Hercules Durham Esq^r to be Master The Reverend Robert Markham Senior Warden, and The Reverend

As to the previous Masonic careers of the petitioners I can gather no information whatever; Bro. Sadler informs me that he cannot find any one of their names in the Grand Lodge Register, and I received a similar reply from the Grand Secretary of Scotland, when I asked whether he could trace Hercules Durham as a Scotch Mason. It is provoking that they describe themselves in their petition as "having been made Masons in just and lawful Lodges," but give no clue at all as to what the Lodges were. It is remarkable to find Hercules Durham, who had not yet even matriculated, uniting in petition with a body of clergymen so much his seniors in standing, if not in age, and being put forward by them as their first Master, but it seems hopeless to speculate on what brought about the conjunction.

The King's Head in the Corn Market was a very old building, near Carfax, on the left-hand side of Cornmarket Street going north. In 1480 the Mayor of the City, Edward Woodward, was its owner; in 1524 it was conveyed by Thomas Wodeward to Sir Simon Harcourt; and in 1542 "the Kyngs Hedde" and ten tenements were granted by Thomas Yonge, of London, to Edmund Irishe. It was at one time known as "Pery Hall," which is supposed to be a corruption of "Drapery Hall," and afterwards became part of the Starr Inn, which is now the Clarendon Hotel.


The prayer of the Petitioners was granted and the next entry is as follows:—]

"At the King's Head in the Corn Market in Oxford

13 Decr. A.L. 5769.

The Brethren whose petition is above recited being assembled, together with Brothers Horsley and Elliott of the **Royal Arch Lodge in Glasgow**¹ and Brother Ballachey of the **Hoop Tavern Lodge in London**²; a Lodge was opened in due form by Brother Durham: who immediately delivered the following Charter to Brother Napleton who read it aloud to the Lodge.

Beaufort G.M.

 L.S. TO ALL AND EVERY our Right Worshipful, and Loving Brethren, We Henry Somerset Duke of Beaufort, Marquis and Earl of Worcester, Earl of No. 455 Glamorgan, Viscount Grosmont, Baron Herbert, Lord of Ragland, Chepstow, and Gower, Baron Beaufort of Caldecot Castle, GRAND MASTER of the most Ancient and Honorable Society of Free and Accepted Masons. Greeting.

KNOW YE that WE at the Humble petition of Our Right Trusty & well beloved Brethren HERCULES DURHAM Esquire The Reverend ROBERT MARKHAM D.D. The Reverend JAMES WOOD M.A. The Reverend GILES HADDON M.A. The Reverend JOHN WILLIS M.A. and several other Brethren residing in or near the University of OXFORD Do hereby constitute the said Brethren into a Regular Lodge of Free and Accepted Masons under the title or denomination of THE LODGE OF ALFRED in the University of OXFORD, to be held at the King's Head in the Corn Market there, And do further at their said Petition and of the great Trust and Confidence Reposed in every of the said abovenamed Brethren hereby appoint the said HERCULES DURHAM Esq^r. to be Master The Reverend ROBERT MARKHAM Senior Warden, and The Reverend JAMES WOOD Junior Warden for opening the said Lodge and for such further time only as shall be thought proper by the Brethren thereof It being our will that this Our appointment of the above Officers shall in no wise affect any future Election of Officers of the Lodge but that such Election shall be regulated agreeable to such Byelaws of the said Lodge as shall be Consistent with the general Laws of the Society contained in the Book of Constitutions And We hereby Will and Require you the said HERCULES DURHAM to take special Care that all and every the said Brethren are or have been regularly made Masons and that they do observe perform and keep all the Rules and Orders contained in the Book of Constitutions. And farther, That you do from time to time Cause to be entered in a Book kept for that purpose an

¹ Warranted in 1756. No. 77 on the roll of the Grand Lodge of Scotland; erased in 1816 (*A.Q.C.* iv. 221).

² Warranted in 1767. No. 399. Erased in 1782.

Account of your proceedings in the Lodge together with all such Rules Orders and Regulations as shall be made for the good Government of the same That in no wise you omit once in every year to send to Us or Our Successors Grand Masters or to The Honorable CHARLES DILLON¹ our Deputy Grand Master or to the Deputy Grand Master for the time being an Account in Writing of your said proceedings and Copies of all such Rules Orders and Regulations as shall be made as aforesaid together with a List of the Members of the Lodge and such a Sum of Money as may suit the Circumstances of the Lodge and reasonably be expected towards the Grand Charity.² Moreover We hereby will and require you the said HERCULES DURHAM as soon as conveniently may be to send an Account in Writing of what shall be done by virtue of these Presents.

GIVEN at LONDON under Our Hand and Seal of Masonry
this 2^d. day of December A.L. 5769 A.D. 1769.

Witness
Ja: Heseltine G.S.

By the Grand Master's Command
Cha^s. Dillon D.G.M.

The Charter being read, Brother Durham was placed in the Chair and invested with the proper Jewells."

[The R.W.M. then invested Brother Markham as S.W., Bro. Wood as J.W., Bro. Haddon as Treasurer, Bro. Napleton as Secretary, and Bro. Willis as Chaplain. The extreme simplicity of this opening ceremony is noteworthy; there is no Consecrating Officer, but the Master Designate at once takes the chair and proceeds to business.]

"The Right Worshipfull Master then made a Speech to the Lodge touching the Antiquity and Dignity of the Royal Craft, and its several Forms and Gradations from the beginning of Time concluding with a Charge to the Brethren to cultivate those wise and virtuous principles, and to promote those good ends which are the Foundation and Design of their Union. The Brethren received this speech with singular respect and applause."

[Then, on the proposition of the Worshipfull Senior Warden, Bros. Horsley, Elliott, and Ballachey were admitted Members of the Lodge and "received their charge." (I do not know what is meant by this phrase, unless it means that the R.W.M. delivered an address to them, like the Charge to an Entered Apprentice.) Then, on the motion of the Worshipfull Junior Warden, it was agreed to consider By-Laws on the first Tuesday in February next, and] "The rest of the evening being spent with that chearful (*sic*) regularity peculiar to the Craft, the Lodge was closed in due form." [The minutes are signed by the Master, Wardens, and Secretary. At the next meeting on 15th February, 1770, all the members being present except Bro. Ballachey, several propositions as to By-Laws were considered but postponed because it was agreed] "that it be a fundamental principle in this Lodge that no Law Resolution, or other important question can pass or obtain the complete assent of the Lodge the same night in which it is first proposed."

[Bro. Geering, the landlord, then proposed John Bowler to be made a Mason that he might act as waiter, and] "Brother Horsley having recommended Brother Lates of the Lodge of Saint John in Paris³ to be Tyler to this Lodge, the Right Worshipfull Master appointed him to the said office."

[On this occasion each member contributed £1 Is., and the "expence" of the Charter was recorded as £7 17s. 6d., leaving 10/6 in hand.

They were, apparently, in some hurry to get their By-Laws settled, for the Lodge was opened again next day, 16th February, 1770, when all nine members were present, and]

¹ Deputy Grand Master 1768-1774.

² At this date Lodges were expected to contribute to the General Charity Fund according to their ability.

³ I can get no information about this Lodge.

“The RIGHT WORSHIPFULL MASTER with the full consent of the WORSHIPFULL WARDENS and Brethren ORDAINED the following LAWS of the LODGE of ALFRED in the UNIVERSITY of OXFORD

I. The Ordinary Meetings of this Lodge shall be held the first Wednesday but one after the Commencement of every Term, and every Second Wednesday afterwards during the continuance of the Term : but Extraordinary Meetings may be held at the Pleasure of the Master.

II. The whole Expences of the Ordinary Meetings shall be defrayed by the Treasurer out of the Quarterly Subscription : which quarterly subscription is fixed for the present at Half a Guinea : The whole Expences of Extraordinary Meetings shall be paid by the Brethren Present : But no Visiting Brethren at any meeting of the Lodge of ALFRED shall incur any expence on any pretence whatsoever.

III. If a Member of this Lodge propose any Person to be Entered or Admitted into this Lodge, and the Proposal be seconded, the Master shall enquire whether the Candidate comes within the Description contained in the following Law : and if he does not, the Proposer and Seconder shall be reprov'd from the Chair. If he does, the Question shall be put, whether a Ballott shall be taken on the Proposal the next Lodge : Which being agreed to, it shall be the last business of the next Lodge to take the said Ballott : When the Ballott is taken it shall be scrutinized by the Chaplain, who, if there be not one dissenting Vote, [altered by another hand into “three dissenting Votes”] shall declare the Candidate Accepted, and the said Candidate shall be Entered Apprentice, or (if already a Mason) Admitted a Member, the Lodge following.

IV. No Person who is a Member of this University shall be proposed to be a Member of this Lodge unless he be a Master of Arts or Bachelor of Law, or have claim to rank as a Nobleman in the University. No Person exercising any Trade within the University shall be proposed to be a Member of this Lodge.

[This Law proved inconvenient, no doubt, as making it difficult to get new members, and we shall presently find it altered].

V. The Fees for Initiation and Admission into this Lodge shall be as follows : For being Entered Apprentice Half a Guinea ; for being Passed Fellow-Craft Half a Guinea : for being Raised to the dignity of Master One Guinea ; for being Admitted a Member of the Lodge (besides the Fees aforesaid) One Guinea and Five Shillings to the Tyler for Clothing.

VI. If any Brother desire to be admitted as a Visitor, he shall be proposed by a Member of the Lodge, and a Ballott shall be immediately taken on the Question which shall be decided by a Majority of Votes. No Member shall propose more than One Visiting Brother the same Evening ; nor shall more than three Brethren usually residing in Oxford be admitted Visitors together ; and if more than the said Number happen to be recommended, the preference shall be given to recommendations in Turn.

VII. No Member shall visit any Lodge held in Oxford without the leave of this Lodge.

[Laws 6 and 7 seem to modern ideas rather unusual, as requiring a Ballot before the admission of a visitor (a requirement, however, which the minutes show to have not been always observed), and requiring leave to be obtained before Members of the Alfred could visit other Lodges in Oxford. As a matter of fact there was no other Lodge in Oxford at this date, but as the City Lodge, the Constitution, was warranted in the next month it was probably well known that there would shortly be another Lodge, and perhaps the jealousy between Town and Gown inspired Law 7, which remained in force until January 25th, 1776, when it was rescinded so far as relates to visiting Regular Lodges within the University and City of Oxford.]

VIII. The first Election of a New Master of the Lodge of ALFRED shall be on the Ordinary Meeting next preceding the Feast of Saint John Baptist A.L. 5771 and annually from thence forward at the said Ordinary Meeting. Which Election shall be made in Manner and Form following: The Present Master with the Two Wardens, the Past Master (if any there be) the Treasurer, Secretary, and Chaplain shall in a Master's Lodge to be opened for that purpose at five in the Evening on the said day of Election elect and nominate Three Brethren properly qualified for the Office of Master. And the said Three Brethren being afterwards proposed to the Whole Lodge, a Ballott shall be taken for the Election of One of them, and the Brother on whom the Majority shall fall, shall be declared duly elected Master for the Year ensuing. The New Master having taken the Chair in proper form on the day of Saint John Baptist aforesaid shall immediately name his Officers at his own discretion; saving only that the Wardens of the Year preceding may not be appointed to any Office for the current Year.

[This seems a cumbrous procedure for the election of the W.M., and it is noteworthy that the preliminary selection was to be made in a "Master's Lodge," apparently held before the ordinary Lodge meeting began. Probably the so-called "Master's Lodge" was what we should now call a Committee Meeting of the Officers of the Lodge, for on June 12th, 1771, it is recorded that the Officers in a Master's Lodge nominated three brothers as persons properly qualified for the Office of Master. At this time there was no qualification for the Chair required by the Constitutions. The disqualification of the Wardens for office in the next year also seems noteworthy.]

IX. No new Law shall be proposed or ordained; nor shall any Law be repealed altered or amended; nor any Ballott be taken on the Entering or Admitting of a Member; nor any other Question of Importance be passed, at any Extraordinary Lodge or Lodges on any pretence whatsoever."

[After payment of subscriptions and propositions of candidates] "the evening concluded Masonically and the Lodge was closed in due form."

[The next meeting was on February 21st, 1770, when it was] "Resolved that this Lodge do adjourn to Fullmer in the County of Bucks on the day of Saint John Baptist next ensuing, and that the Reverend Brother Chaplain be desired to Preach before the Lodge on that Day; and that Brother Secretary do acquaint the Chaplain with this resolution."

[At the next meeting, on March 7th, 1770, the first initiation took place, and Joseph Goodenough was proposed to be entered an Apprentice "as a gifted Brother." I know no other instance of this expression, but Bro. Hughan informs me that it was not uncommon, and means that he was to be admitted without payment as likely to be useful to the Lodge; and it appears later on that Bro. Goodenough received a salary as Deputy Secretary; but his gratuitous initiation was hardly in accordance with the Constitutions of 1767, which provide that "No Lodge shall ever make a Mason for a less sum than one Guinea," except Waiters, Servitors, or Menial Servants. However the gratuitous initiation of clergymen was a prevailing custom in Scotland, and there were certainly two Scotch Masons in the Alfred Lodge, elected at the first meeting.¹

On March 21st, 1770, the S.W. presided as Master, and it may be here stated that frequently in the early years of this Lodge a Warden presided and conferred degrees, but as we know nothing of the previous Masonic history of the founders and early joining members it is impossible to say whether the Wardens in these years had passed the chair in other Lodges or not. At this meeting the R.W.M. presented to the Lodge Bro. Calcott's Account of Masonry, presumably his Candid Disquisition, and a visitor, Bro. Hodgson, presented several Masonic Songs; two guineas were voted to the Grand Lodge for the General Charity: and it was agreed that Joseph Goodenough be entered an Apprentice next Lodge night as "a gifted brother." Apparently the minutes were written and signed at each meeting, for these are signed by the S.W., who appends "M.M." to his signature, which the Master also used to do at this time.

¹ See *A.Q.C.*, x., 120, for instance at Whitby in 1786, and Goldney's "Freemasonry in Wiltshire," p. 130.

Know ye, that in Consideration of the distinguished masonic Merit of our Right Trusty and well beloved Brother Thomas Parker of Puttenham Priory in the County of Surry Esquire a Member of the Britannic Lodge and of the Lodge of Friendship, and Provincial Grand Master of the Society of free and accepted Masons in the said County of Surry, and being mindful of the especial Regard due to the unceasing Zeal and Diligence of our said Brother in cultivating the various Virtues and Sciences which form the Basis and promote the Honour of the Royal Craft We have therefore admitted our said Brother to be a Member of our said Lodge; and we do by this Diploma invest him our said Brother Thomas Parker Esquire with all and singular the Rights Privileges and Dignities of the same, in as full and ample manner as if he our said Brother were personally present And we do hereby appoint our Right Trusty and well beloved Brethren the Reverend James Wood Master of Arts, Worshipful Past Master, the Reverend Thomas Stinton Master of Arts Secretary, and the Reverend James Barton Master of Arts, or either of them, to signify to our said Brother the singular Affection and Respect with which this Society receives so worthy a Member, and to present him with this public Testimony of our Esteem, together with a Medal of our said Lodge.

GIVEN at our Lodge of Alfred in the University of
Oxford under our Common Seal the 2^d Day of December A 1773
A 1773.

Witness - Tho^s. Stanton Secretary

John Napleton Master.

Ordered that the common Seal of the Lodge be affixed to the said Diploma — " — " — " — " — " — "

The Motion relating to Law 3 &c being read viz—That

From the Minute Book of the Alfred Lodge, Oxford.

At the next meeting, on April 3rd, 1770, with the R.W.M. presiding, Goodenough was entered an Apprentice as "a gifted brother," and was passed a Fellow Craft at the same meeting, without paying any fees. Two others were passed Fellow Crafts and raised to the dignity of Masters at the same time, as the practice of conferring more than one degree at one time was not forbidden until the Union of 1813.] "The evening concluded with Masonical Chearfulness and Regularity."

[Meetings were then held on May 2nd, 16th, 23th and 30th, and June 20th, at which various persons were proposed for admission and two candidates were entered Apprentices, with the J.W. as Master on each occasion, and on May 30th] "The evening concluded with **Masonic Science** and the Lodge was closed in due form."

[All these meetings were held at the King's Head, but on June 29th, 1770] "A Lodge was held in **AMPLE FORM** at the house of the Right Worshipful Master at Fullmer in the County of Bucks" [as had been agreed on February 21st. No authority for thus meeting out of Oxford appears to have been obtained or applied for, and indeed the Constitutions as published in 1767 do not seem to contain any regulation as to an occasional or temporary change in the meeting-place of a Lodge, though they provide (p. 345) that "The Master of a particular Lodge has the Right and Authority of congregating the Members of his Lodge into a Chapter, upon any Emergency or Occurrence; as well as to appoint the Time and Place of their usual Forming." The R.W.M. and the two Wardens occupied their proper places on this occasion; only two other members are named as present, but "&c &c" is added; there were two visitors, one from the "Sun Lodge of the University of Cambridge," by which is probably meant the Lodge which was established at Cambridge in 1749 and erased in 1785, and which was at this time meeting at the Sun, Trinity Street, Cambridge, and one from the Lodge of St. David in Dundee, now No. 78 on the roll of the Grand Lodge of Scotland.] The Eighth Law being read, Ordered unanimously in Conformity thereto that all the present Officers be continued for the year ensuing." [But the Worshipful Senior Warden prayed leave to Demit as being no longer resident in the University of Oxford, he having become Rector of St. Mary's, Whitechapel, as before mentioned. Some joining members were proposed and] "The Evening concluded with **MASONIC SCIENCE** and **PECULIAR FESTIVITY**. A Sermon was preached this Day before the Lodge by the Rev^d. Brother Chaplain on Rom. 12th. 10th. Be kindly affectioned one to another, with Brotherly Love."

[On July 4th, 1770, the Lodge met again at the King's Head, and the R.W.M.] "acquainted the Lodge that he accepted the Resignation of the Worshipful Senior Warden and promoted the Worshipful Junior Warden to that office. He then appointed Brother Harsley Junior Warden of the Lodge." [Three joining members were elected after a ballot, and] "it was recommended to take into consideration a Law to regulate the Quarterly Subscription with respect to the resident and nonresident members." [At an "Extraordinary" (or Emergency) Lodge, on July 13th, with the R.W.M. present, a joining member was admitted and passed Fellow Craft; and at the next meeting, on October 24th, with the S.W. as Master, a letter was read from the Grand Secretary, James Heseltine, informing the Lodge of the expulsion from the Society of Brother Ephraim Goliel Muller, late Master of the Caledonian Lodge, and forbidding his reception as a member or otherwise. The story of Muller's offence is a rather complicated one, but, as officially recorded, it is as follows:—On January 31st, 1770, Muller attended a meeting of the Committee of Charity, which at that time discharged the duties now performed by the Board of General Purposes, as Master of the Caledonian Lodge, No. 325, but was ordered to retire, because his Lodge had not contributed to the General Charity for twelve months. He left the room but presently returned wearing the jewel of Master of the Stewards Lodge, and claiming admission as Master of that Lodge; he was thereupon put out of the room by force, and Bro. A. Tenbroeke, the actual Master of the Stewards Lodge, was refused readmission because he had lent his jewel to Muller. (On this occasion Bro. Durham was present as Master of the Lodge of Alfred in the University of Oxford, and opposed Muller's readmission). Then, at a meeting of Grand Lodge, on February 7th, 1770, Muller was expelled the Society by a very great majority for his misbehaviour at the Committee of Charity, and for bringing an action against Bro. Preston, W.M. of the Ionic Lodge, who had assisted in turning him out of the Committee, "whereby the proceedings thereof would be exposed in a Court of Law,"

Such is the account of the matter as given in the minutes of the Committee of Charity and of Grand Lodge, but it seems extremely probable that the action of the Caledonian Lodge in opposing the proposed incorporation of the Society was really at the bottom of it. This Lodge had entered a caveat in the office of the Attorney-General against the intended incorporation, and on April 27th, 1769, had only escaped erasure for doing so by their Master, E. G. Muller, publicly asking pardon in the names of himself and his Lodge; and no doubt the irritation still smouldering over this made the Committee of Charity willing to put Muller again in the wrong. Muller was reinstated after an apology, on April 18th, 1777.

The S.W. presided as Master at the next meeting, on November 7th, 1770, and two brethren were raised to the Dignity of Master; and he also acted as Master on November 21st, when] “Brother Secretary was directed to agree with his Deputy upon the terms on which he is to perform his Office. Brother Treasurer moved that the Subscription of the Nonresident Members may be taken into Consideration—and prayed Leave to Demit.” [The matter was referred to the next Lodge. It was agreed to request the Treasurer to sit for his picture in consideration of his eminent services “as an able Financier (*sic*) and punctual Steward.” At the next meeting, on December 5th, 1770, one candidate was initiated and passed, and an addition to By-Law IV. was proposed and seconded] “Saving only that the Seven Officers have privilege to propose One Member of the University each to be made or accepted into this Lodge though not within the Description of the said Law. [It is not clear who the *seven* Officers are, unless the Deputy Secretary or the Tyler be reckoned as one. It was proposed that nonresident members should be exempt from Quarterly Subscription and only pay on attendance. The Treasurer (Bro. Haddon) passed his accounts and was permitted to demit, and Bro. Davis was appointed in his stead. £2 3s. was voted to the widow of Bro. Charles Deering, late landlord of the King’s Head.

On January 23rd, 1771, with the S.W. as W.M., a letter was read from Grand Lodge saying that the number of the Lodge was now settled to be 391; its original number was 455, in 1780 it became 303, and in 1781 it appears as 304. Apparently the qualifications for membership were found too stringent, for at this meeting it was agreed that the first clause of By-Law IV. should] “be abrogated and that All Persons shall from henceforth be eligible and admissible at this Lodge who are not incapable of being made Masons by the General Laws and Constitutions of Masonry, except only such Persons who though not incapable of being made Masons by any General Law or Constitution do exercise Trades in the Town or County of Oxford.” [At the following meetings on February 6th and 20th, 1771, four joining members were elected, and a candidate was initiated and passed on the same night, the S.W. presiding on each occasion, as he did also on March 6th when] “The W.S.W. proposed to present the Lodge with a Copper Plate for Summons’s which the Lodge was pleased to accept.” [On March 20th, 1771, the Master was present in person, and a candidate received the first two degrees; but at the following meetings on April 17th, May 1st and 15th, the S.W. again acted as Master; at these meetings several ceremonies were performed, the first two degrees being always conferred on the same occasion, and a Committee was appointed to consider the expediency of procuring a better Lodge Room.

On June 12th, 1771, the R.W.M. was present and] “The Officers having in a Master’s Lodge previously held this day for that purpose nominated Brothers Markham, Wood, and Horsley, as persons properly qualified for the Office of Master¹; the Right Worshipful Master reported the said Nomination to the whole Lodge. And a Ballot being taken for the election of one of the said Brethren BROTHER WOOD was elected Master for the Year ensuing.” [And on June 24th the Installation of the new Master took place and is recorded as follows] “The minutes of the last Lodge, relating to the election of a Master for the Year ensuing, being read a second time by Brother Secretary, at the command of the Right Worshipful Master, it appeared to be the unanimous opinion of the Lodge that Brother WOOD was duly elected. And he was accordingly invested with

¹ These three had served as Wardens, but to have done so was not at this time required by the Constitutions.

the proper Jewells and placed in the Chair in manner following.—The Right Worshipful Master having given a speech to the Brethren and a charge to Brother Wood on the nature and dignity of his office left the Chair attended by Brother Ballachey as Past Master and the Chaplain. They then advanced to Brother Wood seated in his Chair in the West of the Lodge, and the Right Worshipfull Master resigned his Jewells in due form. The Worshipfull Past Master was next invested with his proper Jewell, and together with the Chaplain conducted the Right Worshipfull Master to the East and placed him in the Chair, where he immediately received the honours of the Lodge. The Right Worshipfull Master then called up the officers of the preceding year to resign their respective Jewells, which being done, he called up Brother Wills, delivered to him the Jewell of Senior Warden, and gave him a short charge concerning the nature of his Office—in like manner he invested Brother Cooke with the Office of Junior Warden. He then appointed Brother Huddesford Chaplain for the year ensuing—Bro. Davis Treasurer and Brother Barton Secretary and delivered to each the insignia of his Office—who all respectively received the honours of the Lodge.” [Such is the full and interesting account of an Installation as conducted at this period, which seems worth recording in its entirety.¹ At the next meeting, on July 10th, 1771, it was resolved that every member should pay 2/6 quarterly for charity; each Lodge being at that time free to fix for itself what its members should contribute to the Charity Fund (*Constitutions Ed. 1767, p. 344*). The Treasurer proposed] “that a sum not exceeding Nine Guineas be subscribed annually by this Lodge for the benefit of the Radcliffe Infirmary, the Subscription to commence from Michaelmas next ensuing.” [It was ordered that a covering of black leather for the minutebook be procured immediately and that the Treasurer do pay for it and] “Bro. Calcutt’s Book of Disquisitions was lent to Bro. Wills.” [On October 23rd it was proposed to remove the Lodge from the King’s Head to the New Inn; at this meeting a joining brother, who had been previously elected, was admitted a member; was there any ceremony of admission of a joining brother at that time? or does it merely mean that he attended and paid his fees? At this meeting a letter from the Grand Secretary was read announcing that] “At the Quarterly Communication held the 26th of April last, Bro^{rs} Anthony Tenbroeke, late Mas^r., B. P. De la Coste, Senior Warden, John Vestenburg, Junior Warden, and J. Vierel, Secretary, of the Caledonian Lodge No 263 held at the Half Moon Tavern Cheapside London, were expelled the Society for having in a most illiberal and unjust manner traduced the Grand Lodge in a Letter signed by them and transmitted to the Marquis de Gages Provincial Grand Master of the Austrian Netherlands.” [Again some members of the Caledonian Lodge are in hot water; as previously stated, Tenbroeke had sided with Muller in his attempt to gain admission to the Committee of Charity in the year before, and probably the Caledonian Lodge was still unpopular through its opposition to the proposed Incorporation of the Society. The letter referred to is dated January 11th, 1771, and is written in French to the Marquis De Gages, P.G.M. for the Austrian Netherlands. It protests against the design for incorporating the Society, and asks the Marquis to express his disapproval of it. It was sent by De Gages and laid before the Committee of Charity on April 19th, 1771. Tenbroeke and Vestenburg subsequently made an apology and were reinstated on April 18th, 1777. At this time, in the Austrian Netherlands, which became Belgium in 1830, there were three English Lodges, one at Alost, one at Ghent, and one at Mons, constituted in 1765, 1768, and 1770 respectively; and the Marquis de Gages was appointed Provincial Grand Master for the Austrian Netherlands by the Duke of Beaufort, Grand Master of England, in 1769 (*Gould’s Hist. of Freemasonry* 3, 211). This evening concluded with “Masonic Science,” which appears to have been the standing phrase, and will not be again quoted.]

At the next meeting, on November 6th, 1771, it was resolved to remove the Lodge to the New Inn, in Fish Street, owing to the smallness of the room at the King’s Head, and the Secretary was directed to inform Grand Lodge. (The upper part of St. Aldate’s from Carfax to Christ Church was called Fish Street, the fish market being held there. The New Inn still exists in it). It was also

¹ At this meeting Bro. D’Oheimb (*sic*) was relieved with £1 1s. Od. See le Strange’s, “Freemasonry in Norfolk,” p. 161.

resolved to subscribe Nine Guineas annually to the Radcliffe Infirmary, and to pay Four Guineas a year each to the Tyler and to a Menial Servant who was entered an Apprentice that evening. On November 14th the first meeting at the New Inn was held, and the Master of the New Inn was entered an Apprentice, apparently without any proposition or ballot, but perhaps he was a Menial Servant, though it is not so stated. Also the day of meeting was changed from Wednesday to Thursday. On December 5th, 1771, five brethren were "raised to the Dignity of Master," some candidates were proposed and an Audit Committee was appointed. On January 23rd, 1772, a Menial Servant was entered an Apprentice, and it was proposed] "that the sense of the next Lodge be taken whether there should not be some time fixed within which time every Person Ballotted for shall appear to be made and admitted, or that the Ballott be to all intents and purposes invalid." [Several gentlemen had been proposed of late, and duly elected after ballot, but had not attended to be initiated. On February 6th, 1772, it was] "Resolved that James Woodcock Esq. be made and admitted into this Lodge by virtue of a special dispensation." [Accordingly he was the same night entered Apprentice and passed Fellow Craft. No reason is given for a dispensation being required, neither is it stated from what authority the special dispensation was obtained, but it seems a reasonable conjecture to suppose that the Lodge itself granted the dispensation to condone the breach of its own By-Law, No. III., which required a candidate to be proposed at one Lodge, ballotted for at the next, and initiated at the next again, in spite of which Woodcock was initiated at the next Lodge after the one at which he was proposed. At this meeting the following solemn resolution was adopted] "WHEREAS it is dishonourable to Masonry in general, and disrespectfull to this Lodge in particular, that Gentlemen who have been Ballotted and approved, should without apparent cause neglect to be made—Be it resolved, that for the future, if any one who is usually resident in Oxford, is not made the first, second, or third Lodge after his being Ballotted, such Ballott (unless a sufficient cause be assigned why he could not attend) shall be null and void to all Intents and Purposes."

[On February 20th, 1772, the Rev. Edmund Isham was elected by special dispensation, and was entered an Apprentice and passed Fellow Craft; the dispensation probably being required for the same reason as in Woodcock's case. On March 4th, 1772, an Extraordinary or Emergency Lodge was held, at which a letter from the Grand Secretary was read authorising the Lodge] "to make, pass, and raise, the Right Honourable Lord Viscount Bulkley, although a Minor, notwithstanding any Law or Custom to the contrary." [Accordingly he was entered an Apprentice and passed Fellow Craft on March 19th. Meetings were held on March 5th, 19th, and 26th, at which nothing of note occurred beyond the ordinary routine, there being no lack of candidates for admission. On April 2nd, 1772, the Quarterly Subscription of 2s. 6d. for Charity agreed to on July 10th, 1771, was collected for the first time, and it was ordered that Nine Guineas be immediately subscribed to the Radcliffe Infirmary, as agreed on November 6th, 1771; also a dispensation from the Grand Secretary for the making of a minor was read. This was a full meeting of twenty-two members, and two candidates were rejected on ballot. An Extraordinary Lodge was held on April 9th, at which three candidates received the first two degrees, and on May 7th, 1772, it was reported that Nine Guineas were paid to the Radcliffe Infirmary, and Bro. William Cass, of St. Ann's Lodge in Manchester and discharged from Pembroke's Dragoons was relieved with 15s. At this meeting a candidate was rejected on ballot. On May 21st the Secretary desired leave to demit and Crowe was appointed in his stead; at this meeting a brother was passed F.C. and raised to the dignity of Master; another candidate was rejected.

June 4th, 1772. Bro. Wood was re-elected Master. Apparently the blackballing of candidates was becoming serious, for a committee was appointed] "to take into consideration a Law to be made concerning the possibility of a second proposal of those Gentlemen who have once been rejected by Ballott." [According to By-Law 3 the ballot had to be unanimously favourable, and a proposition made at this meeting to repeal or amend the law was not carried.

June 24th, 1772. A large meeting of thirty members. After two raisings the Installation of Bro. Wood took place much as before, but with] "a solemn procession of all the Brethren three times round the Lodge in ample form." [The Committee appointed on June 4th reported against a second proposal of those who had been once rejected by ballot. A candidate was rejected on this occasion.

July 9th, 1772. One candidate was elected and two rejected.

October 22nd, 1772. Nine Guineas were voted to the Radcliffe Infirmary. A medal was approved of, and forty were ordered to be struck. (This medal was constantly sold to the members at 10/6 during the continuance of the Lodge, but has now become very scarce. It is the size of a crown piece, made of silver, bearing on the obverse a bust of King Alfred, with the legend "Dominus Illuminatio Mea," which is the motto of the University of Oxford, and on the reverse the arms of the University of Oxford (1 and 4) quartered with the arms of the Masons (2 and 3), with the sun in splendour as crest, and the legend "Sit Lux et Lux fuit." There are specimens in the Shackles and Rostock collections, one in the possession of the Apollo University Lodge, Oxford, and two in the Library of the Grand Lodge of England, one of which has been mutilated. The minutes record the sale of 72 specimens. It is illustrated at the end of this paper.)

November 6th, 1772. At this meeting] "Brother Sandford having represented to the Lodge upon sufficient evidence that Brother Bampfylde had declared to persons not Masons his resolution of entring a Negative against every person who should hereafter be proposed to the Lodge of Alfred for admission, and agreeably to this his avowed resolution had likewise declared that he had given a Negative vote against the admission of Mr Sampson Newbery—contrary to the Rules of Masonry in general—the secret virtue of every good brother—and the good Order of the Lodge of Alfred. A Motion was made that he should be reprimanded from the Chair at his next appearance at the Lodge, which passed in the Affirmative."

[So Newbery's rejection on July 9th was cancelled, and he was elected; but it does not appear that Bampfylde ever appeared to receive his reprimand. No doubt he was responsible for the numerous rejections of candidates that had lately occurred. He had joined from the Union Lodge in Exeter, but no information is given as to his connection with the University, and I am unable to identify him. It was] "Agreed that every Master Mason shall pay 10/6 for the Medal, none under that degree being admitted to that distinction."

[November 19th, 1772. It was ordered that the "Illustrations of Masonry" be bought for the use of the Lodge. (No doubt this was Preston's work, of which the first edition was issued in this year.) As the medal was found defective in many points, it was proposed that an alteration be taken into consideration.

December 3rd, 1772. A Committee was appointed] "To settle a sum not exceeding Nine Guineas to be subscribed for the relief of the Poor of Oxford."

[February 11th, 1773. Six medals were sold for 10/6 each. Still trouble about the balloting, for] "A motion was made by Brother Willett, seconded by the Worshipful Junior Warden, that a third ballott for Charles Francis be taken, upon Brother Willett's acknowledging his having, by Error, put a Negative at the last Lodge; and that the Ballott be peremptorily fixed for this Day Month." [Francis had been proposed on December 3rd, but there is no mention of any ballot having been taken for him.

February 25th, 1773.] "A motion was made by Brother Finch, seconded by the W.S.W., that Article II of the Duty of Members of the Book of Constitutions be read, and the same being read accordingly. A Motion was made and seconded that Law III relative to the exclusion of members by a *single* Negative be repealed, and a new Law made agreeable to the latitude allowed in the Book of Constitutions for that purpose. Ordered that the same be taken into Consideration by the Brethren and finally determined the next Lodge." [The Article referred to runs thus in the Constitutions of 1767, "But no man can be entered a Brother in any *particular* Lodge, or admitted a Member thereof, without the unanimous Consent of all the Members of that *Lodge* then present, when the *Candidate* is proposed, and when this Consent is formally asked by the Master. . . . But it was found inconvenient to insist upon Unanimity in several Cases: And therefore the GRAND MASTERS have allowed the *Lodges* to admit a Member, if not above three *Ballots* are against him; though some *Lodges* desire no such *Allowance*." At this meeting a candidate was proposed to be made as a "gifted brother."

March 11th, 1773.] “The Clause of Law III, so far as relates to exclusion of Members by a single Negative, being taken into consideration, agreeable to the Order of the preceding Lodge—the said Clause was repealed, and the following one unanimously agreed to in its place—agreeable to the Latitude allowed in the Book of Constitutions—viz. If there be not *three* dissenting Votes, the Chaplain shall declare the candidate accepted.” [It was also unanimously agreed] “That if any Member of this Lodge shall hereafter declare by any means directly or indirectly; in the Lodge or out of it, that he has *blackballed* a person Ballotted for, such Member shall be deprived of the privilege of balloting for the future.” [Two candidates were rejected at this meeting, and the one proposed as a “gifted brother” was elected.

March 25th, 1773. It was agreed] “that those Brethren who receive a Summons from the R.W. Master and do not send word to him or to Brother Guiden whether they will or will not attend, shall be deemed residents and pay their Ordinary.” [*i.e.*, pay their share of the dinner. Cf. Shakespeare (*Antony and Cleopatra* ii. 2. 230).

“our courteous Antony

For his ordinary pays his heart

For what his eyes eat only.”

It was also agreed that those who were admitted by dispensation should pay a guinea extra to the Lodge, and half a guinea to the Deputy Secretary. At this meeting four candidates were made Entered Apprentices, but were *not* passed, as had always been done before.

April 29th, 1773. Three candidates were passed F.C.—the first time this has been done separately from entering. The R.W.M. reported that he had paid Six Guineas to the Grand Lodge for the General Charity, and it was approved of.

May 13th, 1773. It was agreed to increase the fees for admission in order to raise a fund for the purchase of an organ, and meantime to open a voluntary subscription for loans; also to increase the admission fee by 5/- in order to raise the salary of the Deputy Secretary.

May 27th, 1773. The Admission Fee was raised to Four Guineas. (It is doubtful whether this was to include the fees for degrees which were separate by By-Law V.). It was agreed to purchase an organ of Mr. Cross for 60 Guineas.

June 24th, 1773. Brother J. Napleton—one of the Founders—was elected Master and installed as before.

November 4th, 1773.] “A motion being made by the R.W.M. seconded by the W.P.M. that Brother Thomas Parker of Puttenham Abbey in the county of Surry (*sic*) Esquire, a Member of the Steward’s Lodge and Provincial Grand Master for the said County of Surry be admitted a Member of this Lodge; a Motion was made by the W.S.W. and seconded by the W.J.W. that in consideration of the distinguished Masonic Merit of Brother Parker he be admitted a Member of this Lodge by Diploma. Upon which a Debate ensuing, *Resolved unanimously*, that such honorary Admission to the Dignities and Privileges of the Lodge may in certain Cases be expedient. *Ordered*, that the said Motions and Resolution be considered and the Matter finally determined the next Lodge night.”

[It was then moved that candidates who had been excluded by *one* blackball before the Law was altered to require *three* might be proposed again.

November 18th, 1773. Resolved that Brother Thomas Parker be admitted a member by Diploma. (Thomas Parker was appointed Provincial Grand Master of Surrey in 1772, and was Senior Grand Warden in 1775.) As I have never met with such a Diploma elsewhere, I give it *in extenso*:—] “To ALL AND EVERY our Right Worshipfull, Worshipfull and Loving Brethren, WE the Master, Wardens and Brethren, of the most ancient and honourable Society of free and accepted Masons of the LODGE of ALFRED, in the University of Oxford, Greeting. KNOW YE that in consideration of the distinguished Masonic Merit of our Right Trusty and well beloved Brother *Thomas Parker* of Puttenham Priory in the County of Surry

Esquire, a Member of the Britannic Lodge and of the Lodge of Friendship, and Provincial Grand Master of the Society of free and accepted Masons in the said County of Surry ; and being mindful of the especial Regard due to the unceasing Zeal and Diligence of our said Brother in cultivating the various Virtues and Sciences which form the Basis and promote the Honour of the Royal Craft. We have therefore admitted our said Brother to be a Member of our said Lodge, and we do by this Diploma invest him our said Brother Thomas Parker Esquire with all and singular the Rights Privileges and Dignities of the same, in as full and ample a manner as if he our said Brother were personally present. And we do hereby appoint our Right Trusty and well beloved Brethren the Reverend James Wood Master of Arts, Worshipful Past Master, the Reverend Thomas Stinton Master of Arts, Secretary, and the Reverend James Barton Master of Arts, or either of them, to signify to our said Brother the singular affection and Respect with which this Society receives so worthy a Member, and to present him with this public Testimony of our Esteem, together with a Medal of our said Lodge.

GIVEN at our Lodge of *Alfred* in the University of Oxford under our Common Seal the 2^d Day of December A.L. 5773. A.D. 1773

Witness Thos. Stinton *Secretary*

John Napleton *Master.*"

Ordered that the common Seal of the Lodge be affixed to the said Diploma.

The Motion relating to Law 3 &c being read viz. That such particular Candidates as have been formerly rejected under the Law since repealed by *One* Negative, may at their own particular desire and not otherwise be proposed again according to the prent (*sic*) Law, which declares that no Candidate shall be rejected unless by *three* Negatives ; but that such proposal shall be specially recommended by three Brethren or else it shall be of no effect—the same passed into a Law.

[*February 8th, 1774.* An Extraordinary or Emergency Lodge was held, attended only by the R. W. M. and two members ; at it one candidate was raised.

February 24th, 1774. Apparently there was still trouble about the supper or dinner arrangements, for the same resolution as was passed on March 25th, 1773, was again agreed to upon this occasion, viz., that members in Oxford who receive a summons, but do not attend or send word that they cannot attend shall pay for their ordinary.

March 24th, 1774. Four Guineas was agreed upon as salary for a waiter and deputy Tyler.

April 21st, 1774. Cole, a menial servant, was appointed deputy Tyler with a salary of Four Guineas.

June 16th, 1774. Napleton was re-elected Master. At this meeting all three ceremonies were worked, which was unusual.

June 24th, 1774 (Holy Saint John). A well attended meeting, twenty-seven present. Eight brethren (two being menial servants) were raised to the Dignity of Master ; Napleton was installed Master and appointed his officers ; it was agreed to thank Bro. Dingley for his present of a sword ; and it was proposed that a list of members be sent to Grand Lodge to be registered with a fee of 2s. 6d. each.] "Brother Rawbone was desired by the Lodge to request the favor of Mr. Hayes of London to inspect the new Organ made by Mr. Avery and also that Dr. Hayes would likewise inspect that now belonging to the Society, and to report their opinions thereon at the next Lodge." [(Probably the Dr. Hayes mentioned was William Hayes, organist of Magdalen College and Professor of Music at Oxford, 1741-1777, who was created D.Mus. in 1749).

November 24th, 1774. In the absence of the Master the W. Senior Warden presided, although Past Master Wood was present, and so also on December 8th, when he made two candidates Entered Apprentices.

December 8th, 1774. It was agreed to raise a sum by subscription for the building a Hall for Grand Lodge.

February 23rd, 1775. Bro. Gilbert, who had joined in 1771 from "No. 3 of the Island of Jersey" paid 2s. 6d. for being registered in the Grand Lodge.

March 16th, 1775. An Extraordinary (or Emergency) Lodge. The W.S.W. as R.W.M.. Five Brethren, who had been entered and passed on March 9th, were this night raised to the dignity of Master Masons, thus receiving all three degrees in eight days. It was agreed to buy Bro. Hale's Social Harmony; and nine guineas were paid to the Radcliffe Infirmary.

May 4th, 1775. Bro. Karsakoff "of the Lodge of the Muses at Petersburg in Russia" was present as visitor. A Russian had been initiated in the Lodge on February 23rd and another was entered and passed on this occasion. (The Lodge referred to must be the "Lodge of the Nine Muses," No. 466, which was warranted in 1774 by Senator Yelaguin, who had received a patent from the Duke of Beaufort, G.M., as Prov.G.Master for all the Russias. In 1776 it joined the National Grand Lodge of Russia, but was not erased from the English Register until 1813. *Gould & Lane.*)

June 22nd, 1775. Martin Wall, M.B., Fellow of New College, who joined the Lodge in 1774, was elected Master.

June 24th, 1775 (Holy Saint John). Wall was installed Master and appointed his officers; Bro. Holmes (who was a constant visitor about this time) was thanked for his Oration on the Origin of Masonry; and an extraordinary Lodge was ordered for the 29th.] "The Evening concluded with Masonic Science and Peculiar Festivity and the Lodge was closed in due form." [This would seem to show that they "called off" for their refreshment and then "called on" again to close the Lodge.

June 29th, 1775. Extraordinary (or Emergency) Lodge. Eight present. Minutes were read and approved, and the evening concluded "Masonically." (It seems hardly necessary to have called this meeting, but perhaps other business was anticipated. The rule that minutes can be confirmed only at a Regular Meeting was introduced in 1884).

October 19th, 1775. On this occasion Cooke, who had been Junior Warden in 1771, presided as R.W.M. with the Rev. Robert Holmes, who was Master of the Oxford City Lodge—the Constitution—this year as W.S.W.; one candidate was proposed, but there was no other business.

December 14th, 1775. The W.J.W. presided as R.W.M.; it was agreed that the accounts be examined and audited every month; it was proposed that Law 7 as to visiting other Lodges without leave from this Lodge be rescinded; and it was agreed that an outer door be made.

January 25th, 1776. John Wall was proposed to be made and admitted a member of the Lodge as a Menial Servant. (The Rule by which a Serving Brother cannot be a member of the Lodge in which he was made a Mason first appears in the 1841 Constitutions). It was agreed that Law 7 be rescinded so far as relates to visiting Regular Lodges within the University and City of Oxford. (There were two other Lodges in Oxford at this time—the Constitution Lodge and one that met at the Starr Cross Inn, warranted in 1773 by the "Ancients").

This year the Lodge was honoured by a visit from several Grand Officers, and on

March 7th, 1776.] "A motion was made by the W.S.W. seconded by the R.W.M. that every Member belonging to this Lodge (who shall be a Master Mason) upon due notice given, do appear in black Ribbons on Saturday next, and that no one be esteemed a Member of this Lodge who shall appear without them, which passed unanimously." [Black appears a strange colour for the ribbons, which for particular Lodges were to be white (Constitutions *Ed. 1738, p. 153*), but probably the intention was to distinguish members of the Alfred Lodge from others. But is it not strange for every member to wear a ribbon?

March 9th, 1776. An Extraordinary Lodge held at the Council Chamber in Oxford, 19 members present, and a deputation from the Constitution Lodge consisting of its Master and Wardens and 4 other visitors]

"The Lodge being opened in due form, the W.S.W. introduced the following Grand Visitors vizt.

The Right Worshipful Rowland Holt, Esq., D.G.M. as G.M.

Thomas Parker, Esq., S.G.W. as D.G.M.

John Hull, Esq., J.G.W. as S.G.W.

John Crofts, Esq., P.S.G.W. as J.G.W.

Rowland Berkeley, Esq., G.T.

James Heseltine, Esq., G.S.

Theophilus Tutt, Esq., J.W. of the Stewards Lodge.

Michaelmas Term.

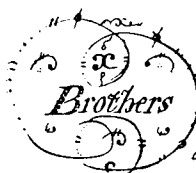
At the New Inn November 30 AL 5775.

Present



W S W

W S W



Woodforde Chap Burgh Wallasey
Vellay " " Night "
Hynaston " " Strong.

Goodenough Dep Sec

Brothers Norris and Matthews Visitors

The Lodge being opened in due form the Minutes of the last Lodge were read and approved.

Thomas South Esquire was entered an Apprentice and passed Fellow Craft and paid his Fees £ 3.. 3.. 0

D^o his Quarterly Subscriptions vizt 10^s 6^d and 2^s 6^d £ 0.. 13.. 0

Brother Burgh (non resident) paid his Quarterly Subscriptions vizt 6^s 8^d 2^s 6^d £ 0.. 7.. 9

The Evening concluded Masonically and the Lodge was closed in due form.

Bill £ 5.. 5.. 10
M Wall. Master.

who were all received with due Honour by the Brethren, and having declined taking their due places were welcomed in a complimentary Oration by the Master. They were entertained with a handsome Dinner by the Lodge. The Evening concluded with MASONIC SCIENCE and PECULIAR FESTIVITY and the Lodge was closed in due form."

[All these distinguished visitors were admitted members of the Lodge by Diploma on

March 21st, 1776, when] "A Motion was made by the R.W.M. and seconded by the W.S.W. that Brethren Holt, Crofts, Hall, Berkeley, Heseltine, who lately did the Lodge of Alfred the Honour of a Visit, as Officers of the Grand Lodge, and Brother Tutt, Junior Warden of the Grand Stewards Lodge, be admitted Members of this Lodge, by Diploma, which was unanimously approved, and in Consideration of their superior Dignity, and their particular Favor to this Lodge, the usual Ceremony of a Ballot on the Question was suspended.

TO ALL AND EVERY our right Worshipful, Worshipful, and loving Brethren We the Master, Wardens and Brethren of the most ancient and honourable Society of free and accepted Masons of the Lodge of Alfred in the University of Oxford Greeting —

¹KNOW YE, that in consideration of the distinguished masonic Merit of our right Trusty and wellbeloved Brethren Rowland Holt Esquire, John Hull Esquire, John Crofts Esquire, Rowland Berkeley, James Heseltine Esquire, and Theophilus Tutt Esq., and being mindful of the especial regard due to the unceasing Zeal and Diligence of our said Brethren in cultivating the various Virtues and Sciences which form the Basis and promote the Honour of the Royal Craft, We have therefore admitted our said Brethren to be Members of our said Lodge, and by these Presents do invest them with all the Rights, Privileges, and Dignities of the same in as full and ample a manner as if they were actually present, and to display in a more conspicuous manner the Gratitude of the Lodge of Alfred for the great Honour lately conferred upon them by the condescending Visit of our said Brethren as officers of the Grand Lodge of England, be it known that in the admission of our said Brethren to the Privileges of the Lodge of Alfred, the usual form of proceeding by Ballot was by unanimous Consent on this particular occasion suspended. We do therefore appoint our right trusty and well beloved Brother the Reverend James Barton Master of Arts Fellow of Brasen Nose College, W.S.W. to signify to our said Brethren the singular Affection and Respect with which this Society receives them into their body, Brethren whose names will reflect infinitely more Honour upon, than they can derive from the Lodge of Alfred, and to present to all and every of them this public Testimony of our Esteem, together with the Medal of our said Lodge.

GIVEN at our Lodge of Alfred in the University of Oxford under our Common Seal the Twentyfirst Day of March, A.L. 5776, A.D. 1776.

Witness John Rawbone, Secretary.

Martin Wall, Master."

[(Thomas Parker, who was also present, had previously been admitted by Diploma on November 4th 1773. Doubtless he arranged the visit of the Grand Officers on this occasion).

April 25th, 1776. It was proposed to raise the Admission Fee from one to three guineas.

May 9th, 1776. Admission Fee raised to three guineas.

June 13th, 1776. Nine guineas were paid to the Radcliffe Infirmary, and £4 Os. 6d. to the W.S.W. "for Ribbons &c. had in London." (It is odd that this is the only reference made in the minutes to the recent occurrences in London, when on May 23rd, 1776, at the Dedication of the new Grand Hall in Great Queen St., the Brethren from the Lodge of Alfred walked two and two in the procession in academical dress, and an Ode was sung "written by a member of the Alfred Lodge at Oxford, set to music by Dr. Fisher, and performed at the Dedication of Freemasons' Hall." *Book of Constitutions for 1784.*

¹ There is a note in the margin here "N.B. The offices they bore shod. have been inserted in the initial letters."

Wall was re-elected Master.] "Brother W.S.W. moved, that the Brethren do take into Consideration what sum they shall contribute towards the Building of the Grand Lodge."

[*June 19th, 1776.* Two members were passed and raised, which was an unusual combination of degrees.

June 24th, 1776. Holy St. John. 20 present. A member was passed and raised, and Wall was installed Master.

June 27th, 1776. Eleven members subscribed £1 1s. 0d. to the Grand Hall; one member was passed and raised.

October 17th, 1776. A member subscribed £1 1s. 0. to the Hall Fund]. "The Secretary not being present, and the Deputy Secretary being indisposed, the minutes of the last Lodge were not read."

[*October 31st, 1776.* Two guineas were subscribed to the Hall Fund.

November 14th, 1776. Agreed that no member be allowed to declare himself non-resident until he has paid off all his arrears.

November 28th, 1776. W.J.W. as R.W.M.; four guineas were subscribed to the Hall Fund,

December 12th, 1776.] "A motion was made by the R.W.M. seconded by Brother Napleton, P.M., that in consequence of the Note affixed to the Advertisement of the FreeMasons Calendar, published by Authority of the Grand Master, the Tyler be desired to purchase a sufficient Number of the Calendar of the smaller Edition, price eightpence, to supply the Brethren of the Lodge. for which he shall receive from such Brethren as chuse to purchase it of him one Shilling; and it is recommended to the Brethren to purchase it of the Tyler."

[Next year a curious thing took place, which is thus recorded at the meeting held on

February 6th, 1777.] "On a Representation from Brother Thomas Parker, Esquire, P.S.G.W., that George Parker Esquire, who has been proposed,¹ ballotted for,² and accepted in the Lodge of Alfred, cannot possibly attend this Lodge to be made a Mason on account of his Duty in the Army,³ it was agreed that the said George Parker might be made, passed, and raised, as a Brother of the Lodge of Alfred, by the following Deputation of Brethren, Members of the said Lodge, resident in London, as expressed in the following form of Deputation.

ROYAL⁴ ALFRED LODGE in the University of Oxford, February 6th A.L. 5777.

WE the Master, Wardens, and Brethren, in our said Lodge assembled do constitute and depute our right trusty and well beloved Brethren, the right Worshipful Rowland Holt, Esquire, D.G.M., Thomas Parker, Esquire, P.S.G.W., John Hull, Esquire, J.G.W., John Crofts, Esquire, P.S.G.W., Rowland Berkeley, Esquire, G.T., James Heseltine, Esquire, G.S., and Theophilus Tutt, Esquire, J.W., of the Stewards Lodge, of our said Lodge of Alfred, or any just or proper Number of them, with other Brethren, lawfully, and in due form assembled, to make, pass, and raise Ensign George Parker, of the First Regiment of Foot Guards, Esquire, to the Dignity and Honour of a FREE and ACCEPTED MASON of our said Lodge of Alfred. And the said George Parker having first been ballotted for and accepted, according to the usual practice of our Lodge, We do by these Presents authorize and empower our said Brethren as fully and effectually to make, pass, raise, and incorporate the said George Parker into our said Society of the Lodge of Alfred in their usual place of making, passing and raising Masons, as if he was made in our presence, and within our said Lodge, held within our said University of Oxford.

¹ On May 4th 1775.

² On May 18th 1775.

³ He was "of the first Regiment of Foot Guards" when proposed.

⁴ No reason is given for assuming the prefix "Royal."

GIVEN under our Hands, and under the Seal of our said Lodge the Day and Year above written.

Wasb^e Cooke, A.M., Sec :

Martin Wall, M.B., Master.
James Barton, M.A., P.S.W. as S.W.
Tho: Stinton, M.A., P.J.W. as J. W.
James Strong, M.A., Treasurer.
John Napleton, M.A., P.M."

[And then under date, February 20th, 1777, is the following] "Certificate from the Grand Lodge.

To the R.W. Master, Wardens, and the other Officers and Brethren of the Royal Alfred Lodge in the University of Oxford.

We, John Croft, Thomas Parker, John Hull, Rowland Berkeley, James Heseltine, and Theophilus Tompson Tutt mentioned in this Deputation, with the assistance of Colonel John Deaken, Senior Grand Warden, George Harrison Esq^r. Junior Grand Warden, William Hodgson Esq^r. late Jun^r. Grand Warden, Lieut^t. Colonel Thomas Fowke, Provincial Grand Master for Leicester, and Thomas Sandby Esq^r. Gr^d. Architect, Do hereby certify that the within mentioned Ensign George Parker, Esquire, was this Day initiated into the first, passed to the second, and raised to the Degree of a Master Mason in ¹ and regular Form, and pursuant to the authority in this Deputation contained. In Testimony whereof we have hereunto respectively subscribed our Names and Masonic Additions at Free Masons Hall London this 15th Day of February Anno Lucis 5777.

John Croft	P.S.G.W.
Tho ^s Parker	P.S.G.W.
J. Hull	P.J.G.W.
Rowl ^d Berkeley	G.T.
Ja ^s . Heseltine	G.S.
Theo: Tompson Tutt	
Jn ^o Deaken	S.G.W.
Geo. Harrison	J.G.W.
Will: Hodgson	P.J.G.W.
T. Fowke	P.G.M. Leicestershire
Tho: Sandby	G.A."

[The above seems to be the record of a most unusual occurrence. Here is a Candidate given all three degrees at once at an occasional Lodge with some of the highest officials of the Order present !

28th February 1777. An Extraordinary or Emergency Lodge with only six members, but with Bro. Holt, R.W.D.G.M. as P.M. and Bro. Hull, P.J.G.W. as W.S.W., and one visitor, Bro. Worsley of the Stewards Lodge. After an initiation]

"Brother Hull requesting a distinct Copy of the Diploma formerly given to him in conjunction with several other Gentlemen of the Grand Lodge, who condescended to honour us with their Presence, and accepted the Privileges of the Royal Alfred Lodge; the said request was unanimously granted and it was ordered that the Diploma be accordingly drawn out."

[6th March, 1777. A distinct Diploma was made out for Bro. Hull.

3rd April, 1777. An Extraordinary or Emergency meeting was held on this day, which was attended by the R.W.M. and three other members, James Heseltine, the Grand Secretary, three visitors from the Constitution Lodge in Oxford, and a visitor from Lodge 97 in the City of Dublin. Probably

¹ Blank in minutebook.

the object was to entertain the Grand Secretary, for the only record of the proceedings is] "The Lodge was opened in due form, and concluded with Masonic Science and Peculiar Festivity and was closed in due form. Bill £3.14.2."

[17th April, 1777. Among the records of this meeting is an entry which puzzles me] "Brother Woodhouse non-resident (D.S.)" [What does D.S. stand for?

15th May, 1777. The question of non-attendance again came forward at this meeting, and it was proposed that those who promise to appear and do not come be called on for 2s. 6d. for every neglect. This is more lenient than the usual practice at this time, which was to fine any absentee without reference to his having promised to come.

5th June, 1777. It was agreed to apply to Mr. Cross to dispose of the organ immediately and to the best advantage in his power.

19th June, 1777. Rev. James Barton was elected Master.

24th June, 1777. Holy St. John. 19 present (15 members and 4 visitors). Barton was installed and appointed his officers, the S.W. being the Rev. Robert Holmes, late Master of the Constitution Lodge, Oxford, who had been a frequent visitor, and was elected a joining member only five days before. This seems to indicate that the Lodge was on the downward path.] "The 2 books of Social Harmony were returned by the R.W.M." [Hale's Social Harmony had been bought on March 16th, 1775.

30th October, 1777] "Gave a distressed Br. 0.5.0."

[22nd January, 1778.] "Ordered that the Organ be advertised to be Sold in the two next Oxford Journals.

"Ordered that Thanks be transmitted to Br. Heseltine, Hull and Tutt for their present of the Book of Constitutions.

"Ordered that a medal be presented to Br. Heseltine, to supply the place of a former one, which fell into the unmasonic hands of Housebreakers.

[5th February, 1778.] "Bro. Napleton's offer of a Scarf to be worn by the Chaplain every Lodge was unanimously accepted.

"A Motion was made by the R.W.M. seconded by Br. Mayson that a Meeting should be held at the R.W.M.'s Lodgings on Wednesday the 11th Instant to consider of such Measures as may most effectually contribute to put the Lodge upon the most respectable & creditable footing—which was unanimously approved of."

[2nd April, 1778. It was agreed that any Brother proposing a candidate should deposit £2 2s., and] "A Motion was made by R.W.M. seconded by W.J.W. that the Organ of the Lodge be raffled for by thirty Subscribers at two Guineas each, that the Subscription be immediately opened. And that an Advertisement to be inserted in the next Jackson's Journal be drawn up by the Secretary for that purpose—which passed unanimous."

[The following advertisement accordingly appeared in *Jackson's Oxford Journal* for April 4th, 1778:—"A fine toned and high finished Organ to be raffled for, by Thirty Subscribers, at Two Guineas each. For further particulars enquire of Mr. Matthews, in the High Street, Oxford." However the Thirty Subscribers were not forthcoming and the raffle did not take place.

24th June, 1778. Holy St. John. Thirteen members and four visitors present. Rev. Robert Holmes was installed Master and appointed his officers.

17th December, 1778. The minutes were read and *confirmed* (the expression has always hitherto been *approved*, but there was probably a change in the Secretariat, for early next year we find the death of the paid Secretary recorded). At this meeting the ballot for a candidate was declared void, as he had allowed three Lodge nights to pass without attending.

11th March, 1779.] "A Motion was made by Br. Treas. seconded by W.J.W. that Joseph Bardgett be appointed Dep. Sec. to this Lodge in the room of Br. Goodenough deceased."

[25th March, 1779.] "A motion made by W.P.M. seconded by R.W.M. that the Organ be sent to Mr. Christie in London, to be sold by auction.

A Motion made by R.W.M. and seconded by W.S.W. to pay the sum of Six Guineas to the G.L." [This was presumably a contribution to the Charity Fund. At this meeting the new Deputy Secretary was made an Entered Apprentice and passed Fellow Craft. Like his predecessor he is described as "a gifted Brother." He was raised on May 18th.

10th June, 1779. In the absence of the R.W.M. Bro. Mayson presided, and the Rev. Washbourne Cooke, Fellow of New College, who had been initiated on June 20th, 1770, was elected Master.

17th June, 1779. Bro. Wall, P.M., presided, and after one brother had been passed and raised] "The morning concluded Masonically and the Lodge was closed in due form." [Was it really a morning meeting or an error on the part of the Secretary?

24th June, 1779. Holy St. John. The W.S.W. presided over a meeting of thirteen members and two visitors, and Cooke was installed Master and appointed his officers.

Only one meeting is recorded after this, on November 11th, at which no business was done, until

16th February, 1780, when] "A Motion is made by W.S.W. and seconded by W.J.W. and approved of the rest of the Brethren.

Ordered that the R.W.M.—W.S.W.—W.J.W.—& Br. Hayes Consult and Determine upon and take into Consideration to dispose of the Organ to the best advantage as soon as may be.

[Then no meeting is recorded until *13th April, 1780*, when Cooke was re-elected Master. No reason is given for the election of Master taking place so early, but no meeting is recorded until

24th June, 1780. Holy St. John, when Cooke was installed Master and appointed his officers, and] "A Motion was made by Br. Wall, that in future the expences of the Lodge day be defrayed by the Members who do attend on that day, and that the usual quarterly Contribution of thirteen shillings be continued and accumulated as a Fund to relieve the Lodge from its present burdens." [The Lodge was closed in due form and *perfect harmony*. Only three meetings were held on *29th June, 30th November, 1780*, and *15th March, 1781*, at which a joining member from the Constitution Lodge was elected, but no other business was done, and on

21st June, 1781, the Rev. Thomas Stinton, Fellow of Exeter College, initiated in 1772, was elected Master.

24th June, 1781. Holy St. John. W.S.W. as R.W.M. and seven others present.]

"The R.W.M. elect being unavoidably absent, the Installation and Election of Officers for the Year ensuing was postponed till the next Lodge meeting." [But no meeting was held until *15th November, 1781*, when Stinton was installed and appointed his officers, and the evening closed with "Masonic Science." The next meeting was on *28th February, 1782*, when four members only attended and no business was done; again an interval occurred and no meeting was held until *2nd May, 1782*, when seven members were present and] "A Motion made by Br. Curtis & seconded by Br. Hayes that the Fees of Admission be lowered."

[On *20th June, 1782.* Stinton was re-elected Master.

24th June, 1782. Holy St. John, nine members and a visitor present. Stinton was installed and appointed his officers, and] "A Motion made by Br. Wall and seconded by the W.J.W. that the Lodges in future be held on Wednesday Even^g at 7 O'Clock in Michaelmas and Lent Terms and at 8 O'Clock in Summer instead of Thursday and that the notices be issued out on the preceding Saturday.

"A Motion made by Br. Treasurer and seconded by the W.J.W. that the Organ be removed from New Coll and replaced in the Lodge and also that the expense of removal be defrayed by the members.

The Evening concluded Masonically and the Lodge was closed in due Form."

[With the above entry the formal minutes, which have been beautifully kept throughout, come to an end, and on the next page a sheet of paper is pasted with the following, apparently in the Master's handwriting.]

"Lent Term

"At a Lodge held at the New Inn Ap^r. 2. A.L. 5783, Present R.W. Master, Br. Holmes as W.S.W., Br. Curtis as W.J.W., Br. Rawbone Treas^r., Br. Wall as Sec^y..

It was resolved

1. That the obligation of holding stated Lodges every Term & paying the usual Quarterly Subscriptions be discharged.

2. That in future Lodges shall be held by summons from the Master & the Expences thereof be defrayed by the Brethren who engage to attend, & that the Deputy Secretary's & Tyler's Fees be reduced to the sum of five shillings each for every Time they attend the Lodge & be considered as Part of the above expences.

3. That the Jewels, Furniture, & Effects of the Lodge be deposited in the Hands of the Treasurer & that he have power to give Directions for taking down the Organ from the Place it now stands in at New College & that he be requested to take care that it be safely kept in some convenient place for the Use of the Lodge.

T. Stinton, Master
R. Holmes, S.W.
R. Curtis, J.W.
J. Rawbone, Treasurer
M. Wall, Secretary."

[The above signatures are all autographs, and it may be noted that the Wardens are not described as "Worshipful."

With the above the entries in the Register end, except that the last ten pages contain a list of the members with dates of admission, &c., beginning with "Hercules Durham," and ending with "Richard Curtis, Apothecary," 142 in all.

One cannot rise from the perusal of such a minutebook as that from which the preceding extracts have been taken without a feeling of intense regret that a Lodge, at one time so prosperous and so distinguished, should have thus been allowed to become extinct. It was not erased until February 10th, 1790, but there is no record extant of any attempt to revive it from the condition of suspended animation into which it fell on April 2nd, 1783.

The following is a list of the Masters of the "Lodge of Alfred in the University of Oxford," and a record of the progress of the Lodge :—

		Initiations.	Joining Members.
1769	Hercules Durham, Esq.	0	3
1770	do do	6	3
1771	Rev James Wood, M.A. ¹	14	5
1772	do do	21	3
1773	Rev. John Napleton, M.A. ²	12	2
1774	do do	12	4
1775	Martin Wall, M.B. ³	20	0
1776	do do	5	6
1777	Rev. James Barton, M.A. ¹	4	5
1778	Rev. Robert Holmes ⁴	4	0
1779	Rev. Washburne Cooke, M.A. ³	4	0
1780	do do	0	1
1781	Rev. Thomas Stinton, M.A. ⁵	0	0
1782	do do	0	0
		—	—
		103	32
		—	—

¹ Fellow of Brasenose College.

² Afterwards Canon of Hereford.

³ Fellow of New College.

⁴ P.M. Constitution Lodge, Oxford. Probably Fellow of New College at this time, afterwards Prof. of Poetry and Rector of Stanton.

⁵ Fellow of Exeter College.

II.

THE CONSTITUTION LODGE.

[The records of this Lodge are contained in a small quarto volume roughly bound in the calf of the period and very unlike the handsome tome in which the history of the "Lodge of Alfred in the University of Oxford" is preserved. They begin abruptly, as follows :—]

"CONSTITUTION LODGE 1770

No. 396

Friday, April 27th, 1770.

This being the first night the Lodge was opened in due form.

Present	Brother Grennard	R.W.M ^r .
	Br. North	Sen ^r . Warden
	Br. Mathews	Jun ^r . W ^m . ¹
	Br. Church	Past M ^r .
	Br. Arnold	Sec :
	Br. Monro	Treas ^r .
	Br. Bowyer	
	Br. Pemberton	

This night Bro^r. Reynolds was raised to y^e. 3^d. Degree.

Bro^r. Norris passed thro : y^e. 3 Degrees and paid £2.2.0

Bro^r. Langford D^r. and paid £2.2.0

Bro^r. Pollington was made Tyler.

This night Bro^r. Reynolds proposed M^r. Rawlins to be made a Mason in this Lodge, which was agreed to.

All business being over the Lodge was closed in Harmony and due Form & order."

[No signature is attached to this record, nor to any of the subsequent entries. No place of meeting is stated, and the entry is most unsatisfying in its incompleteness; indeed, as far as entries in the minute book go the Lodge would seem to have sprung into existence, like the goddess Athena, fully equipped in all respects, except as regards a Tyler. However a copy of the Warrant is preserved in Grand Lodge Library from which some little additional information is to be obtained; it is dated "17th Day of March A.L. 5770 A.D. 1770" and is identical in its wording with that already quoted for the Alfred Lodge; from it we learn that the Petitioners were Thomas Pemberton, Henry North, William Mathews, James Arnold, James Reynolds, Gerard Monro, Richard Church, and others unnamed, that the place of meeting was to be "the House of Tom Langford in the Turl in Oxford," and that Pemberton, North, and Mathews were to be the first Master, Senior and Junior Wardens respectively. That being so, who was Bro. Grennard, who presided at the first meeting, although Pemberton was present? Can he have been a sort of Consecrating Officer who attended to give the Lodge a start? He is not named again, and possibly was not a member of the Lodge at all. I have been unable, as also in the case of the Alfred Lodge, to trace to what Lodge or Lodges any of the original members of the Constitution Lodge belonged; and no By-Laws are given in the minute book. It should be noticed that all three degrees were conferred at once on the two new members.

28th April, 1770. The Lodge met again on the following day and Rawlins, who had been proposed on the day before] passed thro : the 3 degrees and paid as usual £2.2.0.

[18th May, 1770. Pemberton appears on this occasion in his right position as R.W.M. There were nine present at this meeting, each of whom paid 10s. for four Lodge nights to come.

15th June, 1770. Arnold, who has previously been entered as "Sec :," is R.W.M. at this meeting. No business is recorded beyond opening, confirming minutes and closing.

13th July, 1770. Pemberton is R.W.M. and Rawlins, who was initiated, passed, and raised on April 28th, is S.W. No business is recorded. Meetings took place on August 10th, September 7th, and

¹ Most likely the Mathews, whose trade card with Masonic emblems is given in *A.Q.C.* 21, facing p. 256. He was a stationer.

October 5th, but there was nothing to do except on the last occasion to read the notice of Muller's expulsion, to which I referred above (*See the Alfred meeting for October 24th, 1770*).

2nd Nov., 1770. It was agreed to] send 10s. 6d. to the G.S. towards the Publick Fund of Charity.

[30th Nov., 1770. After an initiation] This night Bro^r. Rawlins was elected R.W.M., Bro^r. Norris, S.W., Bro^r. Reynolds, J.W., Bro. Arnold Secretary and Bro^r. Mathews Treasurer. [At the end of the minutes for this meeting there is added] Delivered in to the Grand Secretary. [The rapid advance of Rawlins to the chair of K.S. is noteworthy.

26th December, 1770] being the Feast of St. John the Evangelist, was held our Annual Feast. [Nine were present and a candidate was "admitted to the 2nd Degree." No reference is made to any installation of the new Master.

4th January, 1771. A brother was raised to the Third Degree and] This night the Bretheren (*sic*) paid six shillings each for three nights to come ending April 5th.

[In the Alfred minutes the amount of the "Bill" is always stated at the end of each meeting, but it is not so in the Constitution minutes; so probably each member paid for his refreshments as he had them.

The Lodge met on February 1st, March 1st, April 5th, May 3rd, June 7th, and July 5th, but no business is recorded until

2nd August, 1771, when a candidate was admitted to the degree of Enter'd Apprentice, and paid £2 2s., and on

6th September, 1771, he was admitted to the Second Degree, and on

4th October, 1771, he was raised to the Third Degree. At the meeting on

1st November, 1771, the letter from the Grand Secretary reporting the expulsion of Tenbroeke and others was read, as previously mentioned in the account of the Alfred Lodge; and it is recorded that] $\frac{1}{2}$ a guinea Charity was sent to the Grand Lodge.

[6th December, 1771. Norris was elected R.W.M., Holmes, S.W., Towsey, J.W., Mathews, Treas., and Arnold, Sec.

27th December, 1771. Annual Feast. Norris is entered as R.W.M., but no mention is made of any installation ceremony. The following fees were paid towards the fund of the Lodge:—the R.W.M. 5s., the Wardens 2s. 6d. each, and the Treasurer and Secretary 1s. each.

1772. Twelve meetings are recorded during this year, and one candidate took the three degrees, but at intervals of a month; nothing else occurred, except the election of officers on December 4th, which resulted in Arnold, R.W.M., Monro, S.W., Bennett, J.W., Holmes, Treas., and Towsey, Sec. On December 22nd the Annual Feast was held and four candidates were proposed for initiation.

1773. This was a more eventful year than the previous one, for there were six initiations, five passings, and six raisings in the course of it; and on April 2nd] Br. Arnold our R.W.M. begs leave to resign the Chair and withdraw himself as a member as pr. Letter; [accordingly on May 7th] Br. Rawlins was elected R.W.M. for the remaining half-year, and he appointed Br. Reynolds S.W. in the room of Br. Monro who with Br. Pemberton & Br. North by letter read this night severally withdrew their names. [It would seem as if there was some unpleasantness in the Lodge at this juncture, but the minutes suggest nothing as to its cause. On August 6th the entry is] The meeting of the Lodge was postpon'd for particular Reasons, [and to this is added across the page] Bosh. Bosh. [Similarly the meetings for September 3rd and October 1st were] postpon'd for particular Reasons; [obviously the monthly meetings were too frequent to be popular. For the meeting on November 12th, the record is] All business being ended, the Lodge was open'd (*sic*) in Harmony and due form and Order. [At the meeting on December 3rd, the officers were elected for the ensuing year as follows:—Mathews, R.W.M., Bennet, S.W., Bliss, J.W., Towsey, Treasurer, Holmes, Secretary; and] it was also resolved that Lodges should be held on the First and Third Fridays in November, January, and February, and that no meetings shall be held in the months of July, August, and September.

[1774. Four meetings were held in January this year; on the 5th, when] A Lodge on an extraordinary occasion was open'd in due form and Order, [and two candidates were proposed and elected, one of them being a M.A. of New College;¹ on the 6th, when] A Lodge in an extraordinary occasion was open'd in due form and Order, [and a candidate was proposed; on the 7th,] Being the Festival of St. John the Evangelist (Old Stile) the Lodge was opened in Harmony and due form and Order, & the minutes read and confirmed, [on this occasion three candidates were made Masons and passed Fellow Crafts, and the new Master] was installed and the several officers took their seats and pay'd the usual Fees; [again on the 21st,] being Friday the Lodge (according to agreement mention'd in the Bye Laws) was open'd in due form and Order and the Minutes read and confirm'd; [the three who were passed on the 7th were now raised. On February 4th Bro. Walker was nominated Chaplain, and on February 18th it was agreed to buy three candlesticks and a jewel for the Chaplain. At this last meeting a candidate was rejected on the ballot, as also were two on March 4th. The following record occurs under date June 3rd, 1774,] It having been represented to the Lodge that a Reflection had been thrown upon it by Evan Evans late a Visiting Bro. the Brethren resolved that he had deserv'd their Censure, and by a second resolution appointed that he should not be admitted again; upon applying this night, he was refus'd. [Nothing of any note is recorded until December 2nd, 1774, when Holmes was elected R.W.M., Towsey, S.W., Ireland, J.W., Bennet, Treasurer, and Bliss, Secretary. (Ireland was initiated on January 8th, 1773, passed on February 5th and raised on March 4th. He is described in the Grand Lodge Register as an "Apothecary," and was a most zealous Freemason). On the same night] It pass'd by Ballot that every Modern Mason who shall be admitted a Member of this Lodge shall pay 10s. 6d. Also that every Antient Mason to be made a Member in this Lodge shall pay the sum of £1 1s. [On December 26th,] a Lodge on an extraordinary occasion was call'd [nine members attended and there was an initiation. The next night the Annual Feast was held, seventeen members and a visitor being present, and the new officers were invested.

1775. February 3rd.] This night Mr. William Drought was proposed by Br. Tawney who made the usual deposit. Mr. Drought to be admitted if he be found a Mason, yet in want of a making for the sum of One Guinea, [and on the 17th of February,] This night William Drought was admitted a Member of this Lodge and paid for admission and raising master one Guinea he having before been made an Apprentice and pass'd Fellow Craft as appears by a certificate a copy of which is to be seen in the Registry of this Lodge. [The reference to the "Registry" of the Lodge sounds very imposing, but judging from the very imperfect minutes that have been preserved we may be permitted to doubt whether it ever had any independent existence. This was not a satisfactory year for the Lodge, for no candidates presented themselves, and apparently there was some internal discord, for the entry under date October 6th, 1775, is] Bro. Rawlins (?) or Mowlins (?) withdrew himself. [Rawlins was the first initiate in the Lodge, was R.W.M. in 1771 and during the last half of 1773, and had often presided on other occasions during the absence of the Master. Funds also were low, for on November 17th,] This night the Brethren p^d. extra 2s. 6d. each tow^{ds} y^e. expense of y^e. Lodge; [there were twelve members present. At the next meeting Holmes was continued as R.W.M. for the year ensuing, Ireland was *nominated* S.W., Roberts J.W., Bliss was *elected* Treasurer, and Bennett Secretary and severally paid their fees. This is the first time any distinction is made between *nomination* and *election* of officers. The Annual Festival was held on December 29th, with fifteen members and one visitor present.]

1776. On January 26th,] It was proposed by Br. Curtis & seconded by Br. Ireland that a clause be added to the ByeLaws to this effect that the General & ByeLaws are read to this Society at least four times in a year and that notice be given to each

¹ The Rev. Wm. Walker, who matriculated at New College, 28th February, 1763, aged 17, was Chaplain of Magdalen College, 1772-5, minor Canon of Chichester, and Rector of St. Pancras, Chichester, and of Rumbold's Wyke, 1774, until his death in 1827.

Brother by the Tyler previous to each reading. [On February 16th,] This night it was proposed & agreed that there shall be obtained shuch (*sic*) Summons Printed as is proper to warn Each Brother to attend; [this would seem to suggest that an engraved plate was to be prepared. On April 12th,] Christopher Mansell was reliev'd with Sixteen Shillings & Six pence by private subscription. John Forrest was by Ballot unanimously approved to be made a Mason as a Menial Brother of the Lodge. [On May 3rd Forrest was admitted a member, and] It was proposed and agreed that there sh^d. be a spring Lock fix'd upon the outward door in order that Br. Jno. Forrest, Waiter, should have free access to their Lodge during their sitting; [this was rendered necessary by the practice at that time of supplying refreshments in the Lodge. On June 7th we find] Brother Calcot (*sic*) author of disquisitions on Masonry lately publish'd, P.M. of y^e. Lodge of Regularity, Visitor. [The Lodge of Regularity, now No 91, London, was established in 1755, and Calcott's "Candid Disquisition of the Principles and Practices of the Most Ancient and Honourable Society of Free and Accepted Masons &c" was published in 1769. During this year three candidates were initiated and one was rejected on ballot. On December 6th Towsey was elected R.W.M., Bliss and Yeats nominated Senior and Junior Wardens respectively, and Ireland and Roberts were elected Treasurer and Secretary; there were sixteen members present, and each paid 5s. "towards the use of the Lodge"; also] This night it was Ballotted for that the R.W.M. on refusal to serve do forfeit & pay One Guinea, & the Senior & Junior Warden as well as the Secretary & Treasurer do each of them upon refusal to serve forfeit & pay One Guinea. [On December 27th the Annual Feast was held with nineteen present and the new officers took their places.

1777 was an uneventful year; the Lodge met fourteen times, and there were two initiations, one being that of a serving brother, two passings and two raisings. Of the meeting on August 2nd, the entire record is] Aug^t. 2 Being a Lodge Extraordinary. [It is noted on February 21st that a visitor from the Alfred Lodge was present, but there was very little fraternal intercourse between the two Lodges. On December 6th Bennet was elected R.W.M., Roberts S.W., Tawney J.W., Yates Treas., and Couldrey Sec., and on the 27th the Annual Feast was held with sixteen present.

1778. During this year no candidates presented themselves for either initiation or joining; the new Master was not installed until March 6th, although four meetings had previously been held; it was agreed that the subscription should be 7s. 6d. a quarter. On May 1st] It was agreed upon that every expence incur'd after the Lodge is Clos'd, shall be paid by the Brethren Individually, & not as usual out of the fund of the Lodge.

It was likewise agreed upon that Br. Pridie shall put on the Table a Cold Collation for Supper at Sixpence pr head for every member present or not at Supper.

It was likewise agreed upon, that whoever absents themselves for three successive Lodge nights, & have not paid their arrears, may be wrote to by y^e Secretary, or Br. Pridie in the name of the Lodge, that such arrears are due, & if y^e do not make their appearance in three other successive nights, or a Brother Deputed to Discharge the same, their names shall be eras'd from the books & be considered no longer as a member of y^e Lodge, without such reasons being given as shall be satisfactory, to the majority of the Lodge. [(Pridie was initiated on April 2nd, 1773, and it would seem from the preceding extract that the Lodge was now meeting at his house, presumably an inn, but the minutes are silent as to where the meetings took place) On June 5th it was resolved that Lodge nights be on the first Friday in every month. No other business is recorded during this year until December 4th, when Bliss was elected R.W.M., Yeates S.W.,¹ Colderoy J.W.,¹ Brown Secretary, and Parsons Treasurer.

1779. During this year fourteen meetings, three being in December, were held, but nothing much is recorded as done; one candidate was "admitted to the first degree of Masonry," and that was all. On January 15th the new Master was installed and] It is proposed that the Lodge shall

¹ This name occurs with various spellings in various entries.

meet at the hour of seven in y^e Winter and Eight in the Summer, and any Brother, not attending at the beginning of a Lecture (which will be as near the above hours as possible) each Brother do agree to forfeit sixpence; but upon the Master's nonattendance he shall forfeit one shillings (*sic*). No reason for absence shall be admissible but that of illness. [(The preceding extract has been crossed through and perhaps the proposal was not carried, but it seems to suggest that a Lecture was the ordinary business, though nowhere else referred to in the minutes). Apparently funds were short, for on September 3rd] ye Brethⁿ. agreed to pay eighteenpence extra. [On December 3rd Ireland was elected R.W.M., Tawney, S.W., Brown, J.W., Curtis, Treasurer, and Parsons, Secretary; also] This night it was agreed by ballott that Br. Roberts shall be admitted a Travelling Member. [(This seems to mean that he was placed on an Honorary or Absent list, for when appointed S.W. in 1778 he had been installed "by Procky" (*sic* ? proxy). Ireland was installed at the Annual Feast on December 31st, when fifteen members were present.

1780 was a busy year under Ireland's rule; fifteen meetings were held, with five initiations, six passings, and six raisings. On February 4th it is recorded that] Brother Arnold broke a Masonic glass therefore according to regulation must reinstate [word uncertain, it might be *three* or *these* or *there*.] Brother Ireland R.W.M. [On March 3rd it was agreed to send One Guinea to y^e Grand Lodge. [On April 14th a candidate received all three degrees in one evening; and it was proposed and seconded that a seal for the use of the Lodge be engraved. On November 3rd] It is this Night agreed that the Money forfeited for breaking Glasses shall be apply'd to the purchase of a chair and canopy for the Master. [That it ever was so applied seems very improbable. On December 1st Yeats was elected R.W.M., Couldrey, S.W., Parsons, J.W., Cook, Treasurer and Drought, Secretary.

1781. There was only one initiation this year, and there would seem to have been internal discord in the Lodge, for on March 2nd Br. Mathews sent his resignation which was unanimously confirmed; on April 6th] Mr. John Ping refused to be balloted for and therefore the Deposit was returned, [on June 1st Br. Towsey withdrew his name, on July 6th Arnold resigned, and on October 5th] A motion was this night made by Br. Parsons and sec^d. by Br. Cook that Br. S. Arnold, Bookseller, late of this Lodge be very severely reprehended for threatning (*sic*) to disclose the Secrets of Masonry by three proper Brethren. Br. Ireland, Br. Curtis, and Br. Parsons have undertaken to reprehend Br. Arnold and report the same. [On December 7th] It was this night proposed by Br. Tawney and second (*sic*) by Br. Bliss that Br. Arnold should be reinstated by making proper concessions (*sic*) to y^e Lodge which motion pas'd in the affirmative (*sic*). [On January 5th] A motion was made by Brother Towsey & properly seconded that Codrington's (*word illegible*) shall be purchased at the expence of the Lodge & likewise Prescott's Lectures. [I know nothing about Codrington, but think it probable that Preston's Illustrations of Masonry is hidden under "Prescott's Lectures." On December 7th Tawney was elected R.W.M., Parsons, S.W., Curtis, J.W., Drought, Treasurer, and Wyatt Secretary.

1782. Twelve meetings were held and one candidate received the three degrees, but at monthly intervals. Arnold was present at the Annual Feast on January 4th, so presumably he had duly made "his concessions." On August 2nd] Bro. Wyat broke a Masonic Glass and paid the usual forfeit; [and on the same evening it was proposed and seconded that a certain sum should be annually paid to the Infirmary, but on November 1st] the motion to pay a sum to the Infirmary was negatived, [Bros. Wyatt and Yates withdrew their names and it was proposed and seconded] That 3 G^s. be given as a benefaction to the Radcliffe Infirmary, [which on December 6th] pas'd in the affirmative (*sic*). [On December 6th Couldrey was elected R.W.M., Langford Treasurer, and Arnold Secretary, but at the Annual Feast on December 27th after Couldrey's installation] Bro^r. Burford was Elected upon his own offer perpetual Treasurer. Bro^r. Burford was ordered to rec^{ve}. of the late treasurer the three Guineas he paid as a Benefaction to the Radcliffe

Infirmary. [This looks as if the party opposed to the grant had got the upper hand again ; also] On this night the R.W.M. invested Br. Brown with the office of S.W., Br. Drought, J.W., Bro. Arnold, Secy. and Br. Burford Treasurer.

[1783 was a very unsatisfactory year; there were six resignations, no ceremonies, and one joining member. January 3rd] On this night the Lodge accepted Br. Taylor's resignation and forgave him his arrears. [On March 7th] A motion was made & seconded that 2s. 6d. be transmitted individually to the Grand Lodge for registering the respective names of the members of the Constitution Lodge; [also] It is agreed that Br. John the Tyler be reprehended on the next Lodge night for non-attendance. [On December 6th only six members were present, when Parsons was elected R.W.M., and *appointed* Drought, S.W., Arnold, J.W., and Langford, Secretary, while Burford was re-elected Treasurer, and "The above was confirmed by ballot."

1784. This year there was one resignation and one joining member, but no ceremony. For the January meeting the record is] The Lodge was not opened on this night for want of a sufficient number of Brethren to install the new Officers. [On February 6th Parsons was installed R.W.M. in presence of six members and a visitor—the Rev. John Lowe, who had been initiated in the Apollo Lodge, York, on December 17th, 1783, and was now resident in Oxford.¹ He was proposed as a joining member that night and admitted on March 5th, on which night] It was resolv'd that Br. Carter be acquitted of all his arrears, & that Br. Pridie wait on him to know, whether he chuses to continue a Member or not. It was this night propos'd that Br. Norris pay the Usual Subscription of One Guinea to y^e Grand Lodge. A Motion was made by Br. Burford & seconded by Br. Lowe whether there shall be a contribution to the Radcliff (*sic*) Infirmary or not to be discusst next Lodge night; [and on April 2nd it was agreed] to contribute a Benefaction of Three Guineas to the Radcliff Infirmary. [On August 6th] It was this night propos'd & properly seconded that Br. Arnold be informed that unless he attends next Lodge night that the Laws respecting none (*sic*) attendance will be put in execution; [but on September 3rd, with only four present] It is agreed upon that all proceedings relative to Brother Arnold be postpon'd till some succeeding Lodge night, this being a very thin meeting." [On November 5th Arnold was present, but there is no further mention of any complaint against him, and on December 3rd Norris was elected R.W.M., and appointed Arnold and Langford Wardens, while Burford was elected Treasurer and Lowe Secretary; and on December 27th Norris was installed and "gave charge to" his Wardens.

1785. During this year no new members joined the Lodge, but two of the old ones resigned; The only event of any interest that is recorded is] a benefaction of a Dozⁿ of Masonic Glasses from Br. Rawlins for which the thanks of the Lodge was order'd [on January 7th. On December 2nd Norris was re-elected R.W.M., and appointed Langford to be S.W., and Burford to be J.W. and Treasurer, while Tawney was elected Secretary.

1786. A slight improvement in the fortunes of the Lodge took place this year, for two candidates were initiated, and there were two joining members with only one resignation. On March 3rd] The Lodge was postponed; [on June 2nd it was] Order'd that y^e free masons Calendar for y^e present year be purchased for the y^e Use of y^e Lodge; [on July 7th] It is propos'd to send the usual charity to y^e Grand Lodge by the first opportunity; on December 1st Langford was Elected R.W.M., Burford Treasurer, and Bown (who had been initiated on June 2nd and had not advanced beyond the first degree) Secretary, while Burford and Bryant were appointed S. and J.W. On December 27th Langford took the chair at a meeting of seventeen brethren, of whom nine were former members and then all present as visitors.

1787. This year began as usual with the monthly meetings, but it proved to be practically the last year of the existence of the Lodge as will presently appear. On January 5th] "Br. Bryant having broken a masonic glass on December 27th, 1786 it was order'd that the Resolution of January 7th, 1780 be put in execution." [No resolution is recorded under that date, but it

¹ See Hugan's "History of the Apollo Lodge," p. 116.

is probably the "regulation" referred to on February 4th, 1780 when Arnold had a misfortune with a "Masonick glass." On March 2nd] Br. Ireland made a motion, & was properly seconded that Brs. Wood & Bown attend on the next Lodge Night to be raised to their respective Degrees & Br. Burford further moved, that every Brother of the Lodge be summoned to attend on the same night on emergent Business precisely at seven O'clock. [Accordingly on April 6th with six members and three visitors present Bown was admitted to the 2nd degree and Wood was raised to the third & last Degree of Masonry, viz. that of Master. At the same meeting Br. Burford made a motion and was properly seconded that the annual Donation be sent to the General Lodge. [At the next meeting on May 4th the blow fell which may be taken to have wrecked the Lodge, and which is thus recorded :—] Bro^r. Pridie having signified that he is about to quit this house & that he cannot accommodate the Lodge any longer, it was thought necessary to discuss & ballot the following resolutions,

1.

That this Lodge be continued if the present members or any three or more of the present Brethren hereof do within six months from the date above adjourn'd to, support this Lodge at any other house within this City.

2.

That the Balance of the present Fund be reported by the Treasurer and that the same be distributed equally among the present Brethren Members of this Lodge.

3.

That all the Jewels, &c. be appropriated to the use of such Members if they continue the Lodge.

4.

That if this Lodge be not supported by the number of Brethren above mention'd then the Jewels &c. be valued and the money divided among the nine Brethren present members of this Lodge.

5.

That all the Brethren be desired to attend on Tuesday next at four o'Clock in the Aft: and the Treasurer do then give up his Accounts as above mentioned in the second Resolution.

The above resolutions were carried unanimously by Ballot.

John Langford
Thos. Norris¹
John Ireland
Edwd. Tawney
Jn^o. Meysey
R. Wood

[Accordingly on May 8th an Extraordinary Lodge was held with the nine members all present, but no record whatever is entered of the proceedings beyond the bare fact that the minutes were confirmed, and we are left completely in the dark as to what took place. No further meeting is recorded for 1787.

1788. The next entry is for July 4th, 1788, when with Ireland as R.W.M. and four others present] Br. Burford made a motion and was properly seconded that Br. Bown do attend on the next Lodge Night to be raised to the third degree of Masonry. [Not a word is said as to where the meeting was held, or what had been done since May, 1787, but from the motion about Bown, and from the absence of any minutes, we may conclude that no meetings had been held. On August 1st, 1788, the next meeting took place with Ireland as R.W.M., three members, and

¹ Is he the same as Wm Norris, who received all three Degrees on April 14th, 1780?

one visitor (Br. Olivieri) of which the record is as follows:—] It was inconvenient from certain circumstances to put in execution the order of the preceding Lodge with respect to raising Br. Bown to the third degree of Masonry.

Br. Wood made a motion & was properly seconded that Br. Olivieri be admitted a Member of this Lodge.

All business being ended the Lodge was closed in harmony due form & order. [And apparently so effectually closed as never to be opened again, for with the above entry the records end, and it is stated in Lane's Masonic Records that the Lodge was erased on February 11th, 1789.

The Constitution Lodge was never so strong and vigorous as that of "Alfred in the University of Oxford," and its minutes are too scanty and imperfect to enable us to form a very clear conception of its progress, but it appears very probable that the difficulty of finding a meeting place, coupled with internal dissensions was the cause of its collapse.

The following is a list of the Masters of the Constitution Lodge, and a record of its progress:—]

	Initiations	Joining Members
1770 T. Pemberton	4	0
1771 Rawlins	1	0
1772 Norris	1	0
1773 { Arnold { Rawlins	} 6	0
1774 Mathews	7	1
1775 Rev. Robert Holmes ¹	0	1
1776 " "	3	0
1777 Towsey	2	0
1778 Bennet	0	0
1779 Bliss	1	0
1780 John Ireland	5	0
1781 Yeats	1	0
1782 Edward Tawney	1	0
1783 Couldrey	0	1
1784 Parsons	0	1
1785 Thomas Norris	0	0
1786 " "	2	2
1787 John Langford	0	0
1788 John Ireland ²	0	0
	<hr/> 34	<hr/> 6

[At the other end of the Constitution Lodge Minute Book are the minutes of the present Alfred Lodge, of Oxford, No. 340, from its first meeting on April 27th, 1814, until November 14th, 1815; its first Master being John Ireland, who was in at the death of the Constitution Lodge, and the first Junior Deacon being also a former member of the Constitution Lodge though he never filled its chair; and it looks as though Ireland had carefully preserved the old Minute Book during the interval from 1788 to 1814, and he doubtless was the custodian of other articles once belonging to the Constitution Lodge, which have not as yet been traced.

John Ireland is described in the Grand Lodge Register as an Apothecary; he is called Dr. Ireland in the *Freemasons' Monthly Magazine* for 1855 (p. 49), when the initiation of his grandson in the present Alfred Lodge at Oxford is reported; he was obviously a man of some position among the citizens of Oxford, and I find the following among the minutes of the Alfred Lodge for June 20th, 1815:—"Brother Thompson, W.M. pro tempore, proposed that the thanks of the Alfred Lodge be presented to Bro. Ireland, W.M., for his kind and constant attention to the interests of the Lodge and assure him

¹ Master of Lodge of Alfred, 1778.

² Probably merely as a "locum tenens."

that while they express their gratitude to him, and their great sense of the many obligations this Lodge is under to him, that they require no greater stimulus than his approbation to induce them to perfect themselves in the duties of the Lodge, and no greater ultimate reward than to equal him in the esteem of all mankind particularly of their Brother masons." (It may be noted that in this entry the Master is for the first time described as "W.M." instead of "R.W.M.," which latter title is always used up to this date in the Alfred minutes. Is there a similar change in other Lodge minutes at this time?) I have reason to think that Ireland withdrew to a house on Rose Hill, Ifley, about this time, and there died, but I am not sure of this, and I have been informed that a picture of him exists representing him with a pill box protruding from his pocket, but I have failed to trace any of his descendants.]

The preceding notes exhaust the history of these Two Old Oxford Lodges, as recorded in their respective Minute Books, and furnish an interesting contrast between the proceedings of a high-class Lodge, held in respect by the authorities at headquarters as the Alfred was, and those of an ordinary tradesmen's Lodge of the same period; and if my account is considered too prolix, I can only plead in excuse the difficulty of deciding what to record and what to omit, and I thought it better to err on the side of length than of brevity.

MEMBERS OF THE LODGE OF ALFRED IN THE UNIVERSITY OF OXFORD.

I have supplemented the information given in the minute book as to the members by further details from the "Alumni Oxonienses," and distinguished these details by placing them within ().

Andrew, John, of Exeter College. E.A.P. and F.C. 21st November, 1771. M.M. 5th December, 1771.

(Matric. 1768, aged 17. B.A. 1771.)

Arbuthnot, M.M. of the Lodge of St. Giles, Edinburgh. Joined 4th July, 1770.

(I cannot find anyone of this name among the Alumni Oxonienses of suitable date.)

Ballachey, Hoop Tavern Lodge, London. Joined 13th December, 1769.

(? Can this be Panayotti Ballachey, who is described in *Alumni Oxonienses*, as "of St. James, Westminster, fencing master, 'privilegiatus' 8 June 1761.")

Bampfylde, Fellow Craft of the Union Lodge in Exeter. Joined 19th March, 1772. M.M. 4th June, 1772.

(I cannot identify this brother, though he may be Charles Bampfylde, who matriculated at New College, in 1770, aged 16, and was afterwards Sir Charles Bampfylde, M.P. for Exeter; but if it is he, he was very young when initiated at Exeter. There were two Union Lodges at Exeter at this time. One which is now St. John the Baptist Lodge, No. 39, and another which was erased in 1789.)

Barker, Francis Henry, Esq. Gent. Com. of Wadham College. E.A.P. and F.C. 19th March, 1778. M.M. 11th March, 1779.

(Matric. 1774. B.A. 1779.)

Barton, Rev. James, M.A. Fellow of Brasenose College. E.A.P. 7th March, 1770, F.C. and M.M. 3rd April, 1770.

(Matriculated at B.N.C. in 1763, aged 16. B.A. 1766, M.A. 1769.)

- Bathurst**, of the Union Lodge, Exeter. Joined 2nd April, 1772. M.M. 21st May, 1772.
- Beaumont**, Sir George, a minor, initiated by dispensation. E.A.P. and F.C. 13th May, 1773. M.M. 24th June, 1773.
(Matric. New College 1772, aged 18. 7th baronet, M.P. Beeralston 1790-6. F.S.A. Died 1827.)
- Birt**, Peter, Esq., of Hertford College. E.A.P. and F.C. 5th March, 1778.
(Matric. at Christ Church 1775, aged 19. Hertford College, created M.A. 1779.)
- Birt**, Thomas, Esq., of Wadham College. E.A.P. and F.C. 24th March, 1774. M.M. 24th June, 1774.
(Matric. 1768, aged 17. B.A. 1771, M.A. 1776.)
- Boys**, Thomas, Fellow of New College. E.A.P. 28th February, 1777. F.C. and M.M. 21st June, 1777.
(Matric. St. Mary Hall, 1772, aged 19. B.A. New College 1777, M.A. 1781, B.D. 1792, D.D. 1817, proctor 1791.)
- Brotherson**, Benjamin, Esq., of Saint Mary Hall. E.A.P. and F.C. 3rd December, 1772. M.M. 17th December, 1772.
(Matric. 1769, aged 16. Created M.A. 6th November, 1772.)
- Bulkeley**, Lord. E.A.P. and F.C. 19th March, 1772. M.M. 26th March, 1772.
(Matric. at Jesus College 1769, aged 16. Created M.A. 1773. D.C.L. 1810. 7th Viscount. Died 1822.)
- Burgh**, Charles Henry, of Oriel College. E.A.P. and F.C. 6th November, 1772. M.M. 17th December, 1772.
(Matric 1771, aged 18. No further particulars.)
- Butler**, Thomas, Esq. S.C.L. of Queen's College. E.A.P. and F.C. 16th June, 1774. M.M. 24th June, 1774.
(Matric. 1767, aged 18. B.C.L. 1774.)
- Calley**, Thomas Brown, Esq., of Brasenose College. E.A.P. and F.C. 16th June, 1774. M.M. 24th June, 1774.
(Matric. 1771, aged 18. B.A. 1775.)
- Carew**, John West, Esq., of Oriel College (a minor). E.A.P. 22nd February, 1776. F.C. and M.M. 19th June, 1776.
(Matric. 1774, aged 17. B.C.L. 1781, rector of Bickleigh, Devon.)
- Carew**, Reginald Pole, Esq., of University College. E.A.P. and F.C. 22nd June, 1775. M.M. 24th June, 1775.
(Matric. 1771, aged 17. M.P. for various places 1782-1812, Under Secretary, Home Department, 1803-4. Died 1835.)
- Close**, Henry, Esq., of St. Mary Hall. E.A.P. and F.C. 4th May, 1775.
(Matric. at Oriel College 1771, aged 18. B.A. St. Mary Hall, 1775.)
- Coles**, , M.A., Fellow of Balliol College. Joined 3rd April, 1770. F.C. and M.M. the same night. An E.A.P. of the Lodge of St. Mark's at Glasgow (now 102 on the Scotch Roll).
(Probably John Coles, matriculated at Balliol in 1760, aged 16. B.A. 1764, M.A. 1768.)

- Cooke**, Washbourne, Rev. Fellow of New College. E.A.P. 20th June, 1770. F.C. 4th July, 1770. M.M. 7th November, 1770.
(Matric. New College in 1762, aged 18. B.A. 1766, M.A. 1770, B.D. 1781, proctor 1780.)
- Cookson**, John, Esq., of University College. E.A.P. and F.C. 11th May, 1775.
(Matric. 1770, aged 17. Barrister-at-law, Middle Temple.)
- Cooth**, Charles, Esq., of New College. E.A.P. and F.C. 16th December, 1773. M.M. 24th February, 1774.
(Matric. 1771, aged 18. B.A. 1775, M.A. 1783.)
- Conway**, Hon. Edward. Fellow of All Souls. E.A.P. 11th March, 1779.
(Lord Edward Seymour Conway, son of the Earl of Hertford, matric. at Trinity College 1775, aged 17. B.A. 1778, All Souls College M.A. 1782. A canon of Christ Church, rector of Sudbourne-cum-Oxford, Suffolk. Died 1785.)
- Cox**, Charles Westly, Esq., of Corpus Christi College (a minor). E.A.P. and F.C. 5th May, 1774. M.M. 16th June, 1774.
(I cannot identify this brother, unless he is "Charles Cox," who matriculated at Corpus Christi College in 1771, aged 17, and was created M.A. in 1775.)
- Crowe**, Rev. William, LL.B. of New College. E.A.P. and F.C. 21st November, 1771. M.M. 5th December, 1771.
(Matric. 1765, aged 19. B.C.L. 1773, Fellow of New College. Public Orator 1784-1829.)
- Curtis**, Richard, of the Constitution Lodge in Oxford. Elected as joining member 29th June, 1780.
(Initiated in the Constitution Lodge in 1774. He was an apothecary.)
- Dale**, Rev. Robert, M.A. of University College. E.A.P. and F.C. 21st November, 1771. M.M. 5th December, 1771.
(The only person of this name that I can trace was at Lincoln College. Matric. 1762, aged 20. B.A. 1765, M.A. 1768. Probably he was wrongly described in the minutes as of University College.)
- Davis**, Rev. Richard, Fellow of Merton College. E.A.P. 20th June, 1770. F.C. 4th July, 1770. M.M. 7th November, 1770.
(Matric. Merton College 1752, aged 17. B.A. 1757, M.A. 1759.)
- De Salis**, Rev. Henry Jerome, M.A. of Queen's College. E.A.P. and F.C. 20th March, 1771.
(Matric. in 1757, aged 16. B.A. 1761, M.A. 1765, B.D. and D.D. 1777. Rector of St. Antholin and St. John the Baptist, London, 1774; vicar of Wing, Bucks, 1777; Chaplain-in-Ordinary to the King; count of the Holy Roman Empire. F.R. and A.S. Died at Wing in 1810.)
- Dingley**, Joined 20th February, 1771.
(? Robert Henry Dingley, who matriculated at Christ Church, in 1764, aged 17, and became B.C.L. in 1773.)
- Dorset**, Rev. Bennett, B.C.L. of Brasenose College, and of the Lodge at the White Hart in Bath. Elected joining member 27th October, 1774.
(Matric. 1752, aged 17. B.C.L. 1762.)

Duckworth, of the Sun Lodge of the University of Cambridge. Joined 4th July, 1770.

(I cannot find anyone of this name among the Alumni Oxonienses of suitable date, but perhaps he never belonged to Oxford University.)

Durham, Hercules. Founder. I have given particulars of this brother in the body of my paper.

Eccles, Allan Harrison, rector of Stratford Bow and a member of — Lodge. Elected joining member 30th October, 1777.

(Matric. at Brasenose College 1757, aged 17. B.A. 1761, M.A. 1764.)

Elliott, Royal Arch Lodge, Glasgow. Joined 13th December, 1769.

Ellis, John, Esq., Gent. Commoner of Christ Church. E.A.P. and F.C. 25th March, 1779. M.M. 17th June, 1779.

(Matric. 1775, aged 17. Died in 1832.)

Evance, (No particulars.) Admitted a member (? joined) 10th March, 1774.

(? Thomas Evance, matric. at Christ Church 1767, aged 18. B.A. 1771, M.A. 1774, recorder of Kingston-on-Thames 1776, commissioner of lunatics 1791, and of bankrupts. Died 1830.)

Evanson, Thomas, M.A. Fellow of Brasenose College. E.A.P. and F.C. 19th November, 1772. M.M. 17th December, 1772.

(Matric. 1765, aged 16. B.A. 1769, M.A. 1771. Fellow. Rector of Catworth, Hunts., 1788. Died 1835.)

Eyton, John, Esq., of St. Mary Hall (a minor). E.A.P. 25th April, 1776. F.C. and M.M. 19th June, 1776.

(Matric. Jesus College 1773, aged 17. B.A. St. Mary Hall 1777. Died 1824.)

Fairford, Lord Viscount, a minor, initiated by dispensation from the Grand Master. E.A.P. and F.C. 13th May, 1773.

Farewell, Samuel, Esq. Gent. Com. of Wadham College. E.A.P. and F.C. 21st May, 1778. M.M. 24th June, 1778.

(Matric. 1774, aged 18.)

Finch, An apprentice (no other particulars given). Joined 19th March, 1772. F.C. 19th March, 1772. M.M. 26th March, 1772.

Foley, John Herbert, Esq., of Queen's College. E.A.P. and F.C. 6th April, 1775. M.M. 11th May, 1775.

(Matric. 1770, aged 17. A student of Lincoln's Inn 1772.)

Fortescue, Hon. Hugh, of University College, initiated by dispensation being a minor. E.A.P. and F.C. 9th April, 1772.

(Matric. 1770, aged 17. Created D.C.L. 1810, Earl Fortescue 1789. Died 1841.)

Fotheringham, M.M. of the Salutation Lodge in London, probably No. 46, meeting at the Salutation and Cat, Newgate Street. Joined 16th May, 1770.

(? Fotheringham, Norman. Matric. Balliol 1762. B.A. 1766, M.A. 1769. B. and D.D. 1780.)

Francis, Charles, Esq., B.A., of Brasenose College. E.A.P. and F.C. 16th December, 1773. M.M. 24th February, 1774.

(Matric. 1768, aged 16. B.A. 1771, M.A. 1774.)

Fulham, Edward, Esq., B.A., of Merton College. E.A.P. and F.C. 9th April, 1772.
M.M. 4th June, 1772.

(Matric. at Corpus Christi College 1765, aged 16. B.A. 1769, M.A. Merton College 1772, preb. of Chichester, rector of St. Nicholas, Guildford, 1777, and of Penton Mewsey 1790. Died 1832.)

Fynes, of the Union Lodge in the City of Exeter. Elected joining member
27th June, 1776.

(I cannot trace this brother without either Christian name or College.)

Gilbert, of No. 3 of the Island of Jersey. Joined 24th June, 1771.

(I can get no information about this brother or his former Lodge.)

Goodenough, Joseph. E.A.P. and F.C. 3rd April, 1770. "A gifted brother." M.M.
24th June, 1771.

Guidon, Francis, Master of the New Inn. E.A.P. 14th November, 1771. F.C. 21st
November, 1771. M.M. 26th March, 1772.

Haddon, Giles. Founder. I have given particulars of this brother in the body of my
paper.

Hayes, Philip, Dr. and Prof. of Music in this University. E.A.P. and F.C. 5th
November, 1778. M.M. 19th November, 1778.

(Matric. Magdalen College 1763, aged 25. B. Mus. 1763, D. Mus. 1777, Professor of Music 1777-97, organist of New College, of Magdalen and of St. John's. Died 1797, buried in St. Paul's Cathedral.)

Hele, Rev. Richard, M.A., Fellow of Trinity College. E.A.P. and F.C. 6th February,
1772. M.M. 26th March, 1772.

(Matric. 1757, aged 16. B.A. 1761, M.A. 1763, B.D. 1773.)

Hicks, William, Esq., of Pembroke College, a minor. E.A.P. and F.C. 1st June, 1775.
M.M. 24th June, 1775.

(Matric. 1771, aged 17. Created M.A. 1775 as "Hickes.")

Holmes, Rev. Robert, Master of the Constitution Lodge in Oxford. Elected as joining
member 19th June, 1777.

(He was initiated in the Constitution Lodge on November 30th, 1770, passed on December 26th, and raised on January 4th, 1771.) ? Was he the Rev. Robert Holmes who matriculated at New College in 1767, aged 18, B.A. 1770, Fellow and M.A. 1774, B.D. 1787, D.D. 1789, Professor of Poetry 1783-93, Rector of Stanton, Oxon., Canon of Salisbury, Dean of Winchester, 1804, died 1805.

Honnywood, John, Esq., of Corpus Christi College, a minor. E.A.P. 9th May, 1776.
F.C. and M.M. 27th June, 1776.

(Matric. 1775, aged 18. 4th baronet, M.P. for various places 1784-1806. Died 1806.)

Horsley, Royal Arch Lodge, Glasgow. Joined 13th December, 1769.

(? Was he Samuel Horsley, who came to Christ Church from Cambridge in 1767, aged 34, and was Bishop of St. David's, 1788-93, of Rochester, 1793-1802, and of St. Asaph's, 1802-6.)

Howard, Middleton, Esq. Joined 18th November, 1773. (No particulars given.)

(Matric. at Wadham College 1767, aged 20.)

Huddesford, Rev. John, M.A., Trinity College. E.A.P. and F.C. 20th February, 1771.
M.M. 6th March, 1771.

(Matric. 1761, aged 15. B.A. 1764, M.A. 1767. According to the British Museum Catalogue he was the editor of the "Lives of Leland, Hearne, and Wood," published in 1772 by the Clarendon Press at Oxford, and containing the famous "Leland-Locke MS." What a pity that Huddesford did not then search for it in the Bodleian Library!)

Isham, Edmund, M.A., Fellow of All Souls. E.A.P. and F.C. 20th February, 1772.
M.M. 5th March, 1772.

(Matric. at Lincoln College 1761. B.A. 1764. Fellow of All Souls. Warden of All Souls 1793-1817, Vice-Chancellor 1797.)

Jackson, Thomas, of St. Mary Hall. E.A.P. and F.C. 18th June, 1772. M.M. 24th June, 1772.

(I cannot trace this brother.)

Janes, of the Lodge of Christ Church in Hampshire. Joined 6th November, 1771.

(Now the Lodge of Hengist, No. 195, which met at Christ Church from its constitution in 1770 until 1851, when it removed to Bournemouth.)

Kempson, Gough Willis, B.A., of Christ Church. E.A.P. and F.C. 23rd February, 1775. M.M. 24th June, 1775.

(Matric. 1770, aged 18. B.A. 1773, M.A. 1779. Died 1825.)

Ker, Gervas, Esq., an apprentice of the Thatched House Lodge, Norwich. Elected joining member 27th June, 1776. F.C. and M.M. 21st June, 1777.

(? Was this Richard Gervas Ker, who matriculated at Brasenose College in 1775, aged 18, and was created M.A. in 1779.)

King, Richard, of New College. E.A.P. and F.C. 21st November, 1771. M.M. 5th December, 1771.

(Matric. at Queen's College 1767, aged 18. B.A. from New College 1772. M.A. 1776.)

Knightley, Charles, Esq., of St. Mary Hall. E.A.P. and F.C. 9th March, 1775. M.M. 16th March, 1775.

(Matric. 1771, aged 17. B.C.L. from Trinity College, 1778, rector of Preston Capes, and vicar of Fawley, Northants.)

Kynaston, John, Esq., of Pembroke College. E.A.P. 21st April, 1774, F.C. 16th June, 1774. M.M. 24th June, 1774.

(Matric. 1770, aged 17. B.A. 1774, B.C.L. from All Souls College, 1777, D.C.L. 1814, assumed the surname of Powell 1797, created a baronet as Sir John Kynaston Powell in 1818, M.P. for Salop 1784. Died 1822.)

Lefroy, Joined 20th February, 1771. (No particulars given.)

Leslie, Rev. Richard, Civilian (?) of Wadham College, Archdeacon of Aghadoe in the Kingdom of Ireland. E.A.P. and F.C., 16th June, 1774. M.M. 24th June, 1774.

(Matric. 1765, aged 16.)

Lewis, William, Esq., of Christ Church (a minor). E.A.P. 8th December, 1774. F.C. 26th January, 1775. M.M. 18th November, 1775.

(Matric. 1772, aged 18. B.A. 1776.)

Lucas, Rev. Samuel, M.A., Fellow of New College. E.A.P. and F.C. 12th June, 1771.
M.M. 24th June, 1771.

(I cannot find him in the Alumni Oxonienses.)

Macdonald, Joined 6th March, 1771. (No particulars given.)

Markham, Robert, Founder. I have given particulars of this brother in the body of my paper.

Mayson, Rev. Charles, B.A. of Wadham College. E.A.P. 17th April, 1777. F.C. and M.M. 21st June, 1777.

(Matric. 1769, aged 16. B.A. 1773, fellow, M.A. 1777, B.D. 1784, D.D. 1793. Died rector of Lezant, Cornwall, 1815.)

Mitchel, John, of Exeter College. E.A.P. and F.C. 18th June, 1772. M.M. 24th June, 1772.

(I cannot trace this brother.)

Modd, Rev. John, M.A., of Corpus Christi College. E.A.P. 25th March, 1773. F.C. 29th April, 1773. M.M. 27th May, 1773.

(Matric. 1762, aged 17. B.A. 1767, M.A. 1769. Chorister Magdalen College, 1755-63.)

Moore, Francis, Esq., of Exeter College. F.C. of the Union Lodge in the City of Exeter. Elected as joining member 21st March, 1776. Admitted a member 20th February, 1777.

(Matric. 1773, aged 17. B.A. 1777, M.A. 1779, rector of Inwardleigh, Devon, Died 1795.)

Muckleston, William Hawkins, Esq., of Brasenose College. E.A.P. 1st May, 1777. F.C. and M.M. 21st June, 1777.

(Matric. 1774, aged 18. B.A. 1777, M.A. 1780. B.Med. from Pembroke College, 1782.)

Myers, Rev. Streynsham Derbyshire, M.A. of Magdalen College. E.A.P. and F.C. 9th March, 1775. M.M. 16th March, 1775.

(Matric. at Pembroke College 1768, aged 16. Demy of Magdalen College 1770-7, B.A. 1771, M.A. 1774, vicar of Mitcham 1779-1824.)

Napleton, John, Founder. I have given particulars of this brother in the body of my paper.

Nicholl, of the Lodge of St. David in Dundee. Joined 4th July, 1770. F.C. 13th July, 1770.

(I cannot identify him among the Alumni Oxonienses.)

Nikitin, Basil, M.A. of St. Mary Hall, a Russian. E.A.P. and F.C. 4th May, 1775. M.M. 11th May, 1775.

(Created M.A. St. Mary Hall 1770, also M.A. by diploma 1775.)

Parker, Brother Hyde, Capt. R.N. (no other particulars). Elected 23rd February, 1775.

Pelly, John, Esq., of St. Mary Hall (a minor). E.A.P. and F.C. 1st June, 1775. M.M. 19th June, 1776.

(Matric. 1772, aged 17. B.C.L. 1778, rector of Weston-sub-Edge. Died 1809.)

Phelips, Edward, Esq., of Christ Church. E.A.P. 25th March, 1773. F.C. 29th April, 1773. M.M. 27th May, 1773.

(Matric. 1770, aged 18. B.A. 1774, barrister Middle Temple 1778, M.P. Somersetshire 1784-92. Died 1792.)

- Poyntz**, Rev. Newdigate, of St. Mary Hall. E.A.P. and F.C. 11th May, 1775.
(Matric. as Gent. Commoner of Christ Church, 1770, aged 18. B.C.L. from St. Mary Hall, 1771, Rector of Tormarton, Gloucester, 1777 until his death in 1825.)
- Price**, Robert, Student in Civil Law and Fellow of All Souls. E.A.P. and F.C. 5th March, 1772. M.M. 26th March, 1772.
(Matric. at Christ Church 1765, aged 17. B.C.L. from All Souls College 1772, D.C.L. 1782. Chaplain-in-ordinary to the King, Canon of Salisbury 1785, preb. of Durham 1795. Died 1823.)
- Prower**, John, B.A., of Wadham College. E.A.P. and F.C. 15th May, 1771. M.M. 4th June, 1772.
(Matric. in 1766, aged 18. B.A. 1769, M.A. 1772, vicar of Purton, Wilts., 1771-1826. Died 1826.)
- Rawbone**, Rev. John, M.A., Vice-Principal of St. Mary Hall. E.A.P. and F.C. 16th June, 1774. M.M. 24th June, 1774.
(Matric. at Magdalen Hall 1761, aged 18. Chaplain Magdalen College 1769-1821, B.A. 1765, M.A. 1768, Vice-Principal St. Mary Hall, B.D. 1787, D.D. from Magdalen College 1804, usher of the College School 1764-9, vicar of Cheddar and of Buckland, rector of Hatford. Died 1825.)
- Richmond**, Henry, B.A. of Corpus Christi College, a member of Christ Church Lodge, Hants. Elected joining member 12th December, 1776.
(I cannot find this name in the *Alumni Oxonienses*.)
- Roberts**, Bryan, B.A., Fellow of Pembroke College. E.A.P. and F.C. 9th March, 1775. M.M. 11th May, 1775.
(Matric. 1771, aged 18. B.A. 1774, M.A. 1777, D.C.L. 1785.)
- Roberts**, Thomas, Esq., of Brasenose College. E.A.P. and F.C. 13th May, 1773. M.M. 27th May, 1773.
(Matric. 1769, aged 18. B.A. 1773, M.A. 1776.)
- Rous**, Richard, of Pembroke College, a Mason of the Lodge at Exeter. Joined 27th January, 1774.
(Matric. 1770, aged 17. B.A. 1774, rector of Clystwick, Devon, 1792, vicar of Bickleigh with Shipton, Exeter, 1801. Died 1810.)
- Rose**, William, Esq., of Exeter College. E.A.P. and F.C. 26th March, 1772. M.M. 2nd April, 1772.
(Matric. 1769, aged 18. B.A. 1773, M.A. 1778. Rector of Carshalton and of Beckenham. Died 1829.)
- Sainsbury**, Thomas, of the Lodge of St. John's in London. Elected 27th January, 1774. Admitted 10th November, 1774.
(? Was this Thomas Sainsbery who matriculated at Merton College in 1754, aged 18, B.A. 1758, M.A. 1761, B.D. 1776, D.D. 1778, preacher at the Charterhouse 1774, and vicar of Ponteland, Northumberland, 1779-87.)
- Salmon**, Richard Lowndes, Esq., of Brasenose College. E.A.P. and F.C. 22nd June, 1775. M.M. 24th June, 1775.
(Matric. 1774, aged 20. B.A. 1777, M.A. 1780, vicar of Sandbach, Cheshire, 1787-1828.)

Sanford, Edward, Esq., of New College. E.A.P. 2nd December, 1773. F.C. 16th December, 1773.

(Matric. 1772, aged 19. No further particulars.)

Sanford, James, B.A., Fellow of Balliol College. E.A.P. and F.C. 1st May, 1771. M.M. 24th June, 1771.

(Matric. in 1767, aged 17. B.A. 1770, M.A. 1773.)

Scourfield, Francis, Esq. (No particulars given.) E.A.P. and F.C. 26th March, 1772. M.M. 2nd April, 1772.

(Matric. at Oriel College 1768, aged 18.)

Seymour, Edward, Esq., of University College. E.A.P. and F.C. 11th May, 1775. M.M. 18th May, 1775.

(Matric. 1771, aged 17. B.A. 1775. Died June 23rd, 1775.)

Small, Joseph, B.A., Fellow of Exeter College. E.A.P. and F.C. 12th June, 1771. M.M. 24th June, 1771.

(Matric. 1764, aged 16. B.A. 1768, Fellow 1770-8, M.A. 1771, B. and D.D. 1781, Chaplain-in-Ordinary to the King 1792, preb. of Gloucester 1794-1814. Died 1814.)

Smith, Rev. Bro. Joseph. M.A., M.M. (no particulars). Elected joining member 27th June, 1776.

(I cannot trace this brother without further particulars.)

South, Thomas, Esq., of Merton College. E.A.P. and F.C. 30th November, 1775. M.M. 7th March, 1776.

(Matric. 1771, aged 17. B.A. 1775.)

Stevens, Joined 20th February, 1771. (No particulars given.)

Stinton, Rev. Thomas, M.A., Fellow of Exeter College. E.A.P. and F.C. 6th November, 1772. M.M. 8th February, 1774.

(Matric. 1765, aged 17. Fellow 1767, B.A. 1770, M.A. 1772, B.D. 1782, D.D. 1785, Rector 1785-97, Whitehall preacher 1775-85, vicar of Great Carlton 1776, preb. of St. Paul's 1795. Died 1797.)

Strode, Rev. James, Fellow of All Souls. E.A.P. 7th May, 1772. F.C. and M.M. 21st May, 1772.

(Matric. Brasenose College 1765, aged 18. Rector of Little Berkhamstead and vicar of Cheshunt. Died 1787.)

Strong, James, B.A., of Brasenose College. E.A.P. and F.C. 6th April, 1775. M.M. 11th May, 1775.

(? James Stronge, who matriculated at Brasenose College in 1769, aged 18. B.A. 1773, M.A. 1776, rector of Tynan, co. Armagh, created a baronet in 1803. Died 1804.)

Souvorof, Prochor, of Queen's College, a Russian gentleman. E.A.P. and F.C. 23rd February, 1775. M.M. 16th March, 1775.

(M.A. Queen's College by Diploma 1775. Afterwards Count Souvorof, or Suwarrow, a Russian General, died in 1800, aged 71.)

Tate, William, Esq., of Magdalen College. E.A.P. 8th December, 1774.

(Matric at University College 1760, aged 17. Demy Magdalen College 1761-73, B.A. 1764, M.A. 1767, fellow 1775-1814.)

- Tisdale**, Michael, M.M. (no College or Lodge stated). Elected as joining member 15th May, 1777.
(? Michael Tisdall, B.A. Trinity College, Dublin, 1776, who was incorporated at St. Alban Hall in 1776, aged 20. Died 1794.)
- Trenchard**, William, Esq., of Merton College, a minor initiated by dispensation. E.A.P. 10th March, 1774. F.C. 24th March, 1774.
(Matric. 1772, aged 18. Died 1829.)
- Trotman**, Samuel, Esq., of New College. E.A.P. and F.C. 16th December, 1773. M.M. 24th February, 1774.
(Matric. 1770, aged 19.)
- Velley**, Thomas, Esq., Student in Civil Law, of St. John's College. E.A.P. and F.C. 9th April, 1772. M.M. 7th May, 1772.
(Matric. 1766, aged 17. B.C.L. 1772, created D.C.L. 1787.)
- Wall**, Martin, M.B., Fellow of New College. Joined 10th March, 1774 (no lodge given.)
(Matric. 1763, aged 16. B.A. 1767, fellow, M.A. 1771, B.Med. 1773, D.Med. 1777, F.R.C.P. 1787, clinical professor 1785. Died 1824.)
- Walond**, William, "a gifted brother." E.A.P. 25th March, 1773. F.C. 29th April, 1773. M.M. 27th May, 1773.
(“Organorum pulsator,” privilegiatus 25th June, 1757.)
- Welfitt**, Rev. William, B.A. of University College. E.A.P. and F.C. 19th March, 1772. M.M. 26th March, 1772.
(Matric. 1764, aged 19. B.A. 1768, M.A. 1772, B. and D.D. 1785, rector of Blyboro' with Bland 1773, preb. of Canterbury 1786, held various livings and died vicar of Ticehurst in 1833.)
- Whitley**, Rev. Edward, B.A. of Wadham College. E.A.P. 21st March, 1776. F.C. and M.M. 24th June, 1776.
(Matric. 1770, aged 17. B.A. 1774, fellow, M.A. 1779, B.D. 1789, proctor 1788, vicar of Stowey, Somerset, 1799-1825.)
- Wight**, Osborne, Esq., of New College. E.A.P. and F.C. 9th March, 1775. M.M. 16th March, 1775.
(Matric. at Oriel College, 1771, aged 18. B.A. from New College 1776, M.A. 1780.)
- Willett**, M.M. of the Sun Tavern Lodge in London. Joined 6th February, 1771.
- Williams**, Daniel, of New College. E.A.P. and F.C. 21st November, 1771. M.M. 5th December, 1771.
(Matric. 1769, aged 19. B.A. 1773, fellow, M.A. 1776, curate of Romsey, Hants, 1774, and vicar 1827-1833.)
- Williams**, Thomas, M.A., Fellow of Balliol College. E.A.P. and F.C. 1st May, 1771. M.M. 24th June, 1771.
(Matric. at Oriel in 1764, aged 16. Fellow of Balliol College, B.A. 1768, M.A. 1770, vicar of Beer Regis, Dorset, 1773.)
- Willis**, John. Founder. I have given particulars of this brother in the body of my paper.

- Wills**, Rev. John. M.A., Fellow of Wadham College. E.A.P. and F.C. 5th December, 1770. M.M. 1st May, 1771.
(Matric. 1758, aged 17. B.A. 1761, Fellow and M.A. 1765, B. and D.D. 1783, Warden of Wadham 1783-1806, Vice-Chancellor 1792-96.)
- Winter**, Thomas, Esq., student of Christ Church. E.A.P. and F.C. 16th November, 1775.
(Matric. 1772, aged 18. B.A. 1775, M.A. 1779, student of Lincoln's Inn 1773.)
- Wood**, James. Founder. I have given particulars of this brother in the body of my paper.
- Wood**, John, B.A., Fellow of Balliol College. E.A.P. and F.C. 4th June, 1772. M.M. 18th June, 1772.
(Matric. at Oriel College 1766, aged 17. B.A. 1770, Fellow of Balliol College, M.A. 1773, vicar of Duloe, Cornwall, 1796-1833.)
- Wood**, Richard, Master of the New Inn. Elected 17th December, 1778. There is no record of his being entered and passed, but he became M.M. 18th May, 1779.
- Woodcock**, James, of Brasenose College. E.A.P. and F.C. 6th February, 1772. M.M. 5th March, 1772.
(Matric. 1768, aged 17. Created M.A. 24th January, 1772. A student of Lincoln's Inn 1771. This seems a curious case. Why was he "created" M.A. only 4 years after his matriculation?)
- Woodford**, Rev. James, M.A. of New College. E.A.P. 21st April, 1774. F.C. 5th May, 1774. M.M. 16th June, 1774.
(James Woodforde, Matric. at Oriel College 1758, aged 17. B.A. from New College 1763, M.A. 1767, B.D. 1775, rector of Weston Longueville, Norfolk, 1775-1803.)
- Woodhouse**, Francis, Esq., of St. Mary Hall. E.A.P. and F.C. 9th March, 1775. M.M. 16th March, 1775.
(Matric. 1773, aged 20. Created M.A. Corpus Christi College, 1778, barrister, Middle Temple, 1778. Died 1791.)
- Worsley**, Thomas, Esq., of St. Mary Hall. E.A.P. and F.C. 16th December, 1773. M.M. 24th February, 1774.
(Matric. 1770, aged 20. B.A. 1774, M.A. 1777, rector of Wolverton, Isle of Wight. Died in 1777.)
- Yeomans**, Rev. John, B.A., Fellow of Wadham College. E.A.P. and F.C. 25th March, 1779. M.M. 18th May, 1779.
(Matric. 1772, aged 15. B.A. 1775, M.A. 1781, B. and D.D. 1792, chaplain to the Life Guards, rector of Whichford, co. Warwick. 1792, and of Hornton and Horley, Oxon., 1811-23.)
-

MEMBERS OF THE CONSTITUTION LODGE.

Hardly any particulars are given of the members in the minutes, but there is a list in Grand Lodge giving the names of seventeen members with their trades.

Arnold, James. Founder, first Secretary. Secretary 1771, 1772. R.W.M. 1773. Resigned 2nd April, 1773.

Arnold, Samuel, bookseller. E.A.P. 31st December, 1779. F.C. 3rd March, 1780. M.M. 14th April, 1780. Resigned 6th July, 1781. "Reinstated" 7th December, 1781. Secretary 1783. J.W. 1784. S.W. 1785.

Bennett, Daniel (described in Grand Lodge Register as "Druggist"). E.A.P. 7th February, 1772. F.C. 6th March, 1772. M.M. 3rd April, 1772. J.W. 1773. S.W. 1774. Treasurer 1775. Secretary 1776. R.W.M. 1778.

Bliss, (described in Grand Lodge Register as "Bookseller"). E.A.P. 8th January, 1773. F.C. 5th February, 1773. M.M. 4th March, 1773. J.W. 1774. Secretary 1775. Treasurer 1776. S.W. 1777. R.W.M. 1779. Resigned 7th November, 1783.

Bown, Rev. John, of Lincoln College. E.A.P. 2nd June, 1786. Secretary 1787. F.C. 6th April, 1787.

(Matric. 9th July, 1776, aged 17. B.A. 1780, M.A. 1784, B.D. 1794.)

Bowyer, Present at first meeting. ? Was he a member or a visitor; he is not mentioned again.

Browne, William. Admitted joining member 26th December, 1774. Secretary 1779. J.W. 1780. S.W. 1783. Resigned 1st October, 1784.

Bryant, Admitted as joining member 5th May, 1786. (As he is entered as "Chaplain" on this date he was probably a Clerk in Holy Orders, but there is no means of identifying him.) J.W. 1787.

Burford, Richard. E.A.P. 3rd November, 1780. F.C. 1st December, 1780. M.M. 27th December, 1780. Elected "Perpetual Treasurer" 27th December, 1782. Treasurer 1784-5-6-7. J.W. 1786. S.W. 1787.

Burrington, E.A.P. 1st February, 1782. F.C. 5th April, 1782. M.M. 3rd May, 1782. (As he is entered as "Chaplain" in March, April, and May, 1782, he was probably a Clerk in Holy Orders, but there is no means of identifying him.) Resigned 3rd June, 1785.

Carter, Admitted as joining member 4th April, 1783.

Church, Richard. Founder, described as "Past Mr."

Cook, Joshua. E.A.P. 27th December, 1776. F.C. 24th January, 1777. M.M. 21st February, 1777. Treasurer 1781. Resigned 2nd May, 1783.

Couldrey, (described in Grand Lodge Register as "China man"). E.A.P. and F.C. 7th January, 1774. M.M. 21st January, 1774. Secretary 1778. J.W. 1779. S.W. 1781. R.W.M. 1783.

Curtis, Richard. E.A.P. 27th December, 1774. M.M. 6th January, 1775. (No record of his being passed.) Treasurer 1780. J.W. 1782. Resigned 7th November, 1783. He joined the Alfred Lodge in 1780, and was an Apothecary.

Drought, William. Admitted joining member 17th February, 1775. Secretary 1781. Treasurer 1782. J.W. 1783. S.W. 1784.

Forrest, John, a Menial Brother. E.A.P. 3rd May, 1776. F.C. 2nd February, 1781.

Grennard, Presided as R.W.M. at the first meeting, but is not mentioned in the Warrant. ? Was he a member at all; he is not mentioned again.

Gwynne, John. E.A.P. 27th December, 1776.

Holmes, Rev. Robert. E.A.P. 30th November, 1770. (Described in Grand Lodge Register as "Clerk.") F.C. 26th December, 1770. M.M. 4th January, 1771. S.W. 1772. Treasurer 1773. Secretary 1774. R.W.M. 1775-6. Resigned 4th April, 1783. Joined the Alfred Lodge in 1777.

Ireland, John (described in G. Lodge Register as "Apothecary"). E.A.P. 8th January, 1773. F.C. 5th February, 1773. M.M. 4th March, 1773. J.W. 1775. S.W. 1776. Treas. 1777. R.W.M. 1780.

Knapp, Thomas (serving brother). E.A.P. 21st November, 1777.

Langford, E.A.P., F.C., and M.M. 27th April, 1770.

Langford, John, surgeon. E.A.P. 21st April, 1780. F.C. 2nd June, 1780. M.M. 7th July, 1780. Secretary 1784. J.W. 1785. S.W. 1786. R.W.M. 1787.

Lowe, Rev. John, of the Apollo Lodge, York, admitted as joining member 5th March, 1784. Secretary 1785. Resigned 3rd June, 1785.

Mathews, William. Founder, first J.W. A stationer in the High Street, Oxford (see his trade card in *A.Q.C.* 21, p. 256). Treasurer 1771-1772. R.W.M. 1774. Resigned 2nd March, 1781. Named in the Warrant to be the first J.W.

Meysey, John, attorney, admitted as joining member 2nd June, 1786.

Monro, Gerard. Founder, first Treasurer. S.W. 1773. Resigned 7th May, 1773.

Norris, E.A.P., F.C., and M.M. 27th April, 1770. Described in Grand Lodge Register as "Organist." S.W. 1771. R.W.M. 1772.

Norris, William. E.A.P., F.C., and M.M. 14th April, 1780. R.W.M. 1785-6.

North, Henry. Founder, first S.W. Resigned 7th May, 1773. Named in the Warrant to be the first S.W.

Parsons, John (described in the Grand Lodge Register as "Mercer"). E.A.P. 4th February, 1774. F.C. 18th February, 1774. M.M. 4th March, 1774. Treasurer 1779. Secretary 1780. J.W. 1781. S.W. 1782. R.W.M. 1784. Resigned 6th October, 1786.

Pearson (of Wolvercote, described in Grand Lodge Register as "Paper Maker"). E.A.P. 2nd April, 1773. F.C. 7th May, 1773. M.M. 3rd December, 1773.

Pemberton, Thomas. Founder. Resigned 7th May, 1773. (Named in the Warrant to be the first Master.)

Pollington, Made Tyler 27th April, 1770.

Pridie, (described in Grand Lodge Register as "Victualler"). E.A.P. 2nd April, 1773. F.C. 7th May, 1773. M.M. 4th June, 1773.

Rawlins, E.A.P., F.C., and M.M. 28th April, 1770 (described in Grand Register as "Apothecary"). R.W.M. 1771, and for half of 1773 *vice* Arnold resigned. Resigned 6th October, 1775.

- Reynolds, James.** Founder. M.M. 27th April, 1770. J.W. 1771. S.W. for half of 1773, *vice* Monro resigned. (Described in Grand Lodge Register as "University Beedle" (*sic*) = Bedel).
- Roberts,** (described in Grand Lodge Register as "Stucco worker"). E.A.P. 8th January, 1773. M.M. 3rd December, 1773 (no record of his being passed). J.W. 1776. Secretary 1777. S.W. 1778. Admitted a "travelling member" 3rd December, 1779.
- Starkey,** E.A.P. 26th December, 1774. M.M. 20th January, 1775 (no record of his being passed).
- Tawney, Edward** (described in Grand Lodge Register as "Corn Dealer"). E.A.P. and F.C. 7th January, 1774. M.M. 21st January, 1774. J.W. 1778. S.W. 1780. R.W.M. 1782. Secretary 1786.
- Taylor, John.** E.A.P. 6th June, 1777. F.C. 21st November, 1777. M.M. 27th December, 1777. Resigned 3rd January, 1783.
- Taylor, William.** E.A.P. and F.C. 6th May, 1774.
- Towsey,** (described in Grand Lodge Register as "Surgeon") E.A.P. 2nd August, 1771. F.C. 6th September, 1771. M.M. 4th October, 1771. J.W. 1772. Secretary 1773. Treasurer 1774. S.W. 1775. R.W.M. 1777. Resigned 1st June, 1781.
- Walker, Rev. William, M.A.,** of New College (described in Grand Lodge Register as "Clerk"). E.A.P. and F.C. 7th January, 1774. M.M. 21st January, 1774. Chaplain 4th February, 1774.
(Matric. at New College 28th February, 1763, aged 17. B.A. 1766, M.A. 1769, Clerk Magdalen College 1768-1772, chaplain 1772-5, minor canon, vicar Chichester Cathedral 1774, rector of St. Pancras, Chichester, and of Rumbold's Wyke, 1774. Died in 1827.)
- Warren, Wm. Hamilton.** E.A.P. 5th January, 1781. F.C. 2nd February, 1781. M.M. 2nd March, 1781.
- Wood, Rev. Richardson,** of Magdalen College. E.A.P. 7th July, 1786. F.C. 6th October, 1786. M.M. 6th April, 1787.
(There are two of this name given in *Alumni Oxonienses*, father and son, the elder being at this time a Chaplain, and the son a chorister of Magdalen College.)
- Wood, Sutton Thomas.** E.A.P. 3rd November, 1780. F.C. 1st December, 1780. M.M. 27th December, 1780. Resigned 1st August, 1783.
- Wyatt, Thomas, baker.** E.A.P. 4th February, 1780. F.C. 3rd March, 1780. M.M. 7th April, 1780. Secretary 1782. Resigned 1st November, 1782.
- Yeates,** (described in Grand Lodge Register as "Brandy merchant"). E.A.P. 8th January, 1773. F.C. 4th March, 1773. M.M. 2nd April, 1773. J.W. 1777. Treasurer 1778. S.W. 1779. R.W.M. 1781. Resigned 1st November, 1782.
-

Bro. W. J. HUGHAN writes :—

I am glad that Bro. Hawkins has favoured us with a Paper on the two old Oxford Lodges, as the "Royal Alfred" especially was of a noteworthy character, and many of its Records are very interesting and some are quite curious.

At its constitution the "Royal Arch Lodge," Glasgow, was represented, and I believe this was the first to be named after that well-known ceremony.

Bro. Hawkins is quite correct, in my opinion, in assuming that the members of the "Caledonian Lodge" had incurred the hostility of the Masonic authorities by their opposition to the proposed "Charter of Incorporation."

The medal that was struck in silver for the Lodge, in 1772, is of fine design, and was a puzzle to Bro. W. T. R. Marvin when publishing his valuable work on medals, in 1880. The piece is numbered CCCCL., and is said to have been struck probably for Alfred Lodge, of Oxford, England, chartered in 1814. I was not satisfied as to that date, believing it to be older, so Bro. the Rev. J. H. Jukes, M.A., on my behalf, had the Old Minutes searched of the older "Alfred Lodge," and found the record of 1772; the earlier date being noted in the corrections inserted at the end of Marvin's volume.

Bro. Sampson Newbery's name is not in the Roll of Members of the "Union Lodge," Exeter, published in the Regulations of the Prov.G.L. of Devon, 1847, extending from 1765 to 1788, but according to Bro. John Lane, the old St. John the Baptist's Lodge, dating from 1732, and happily still flourishing, was called the "Union" for a time from 1768, so he may have been a member of that Lodge.

I have never met with such diplomas before conferred on honorary members, and surely it must have been quite unusual to include six names in the same document.

It occurs to me that the *black* ribbons worn were because of the decease of some prominent Brother, or one of their own members. The suffix "D.S.," on 17th April, 1777, evidently stands for *Deputy Secretary*, so Bro. Hawkins' puzzle is easily solved. The title is referred to several times. Thomas Hale's "Social Harmony," noted 24th June, 1777, as being returned, was agreed to be purchased for the Lodge, March 16th, 1775.

The "Constitution Lodge" had a By-Law, in 1774, which is quite new to me, as it provided for "*Modern*" as well as "*Antient*" Masons being admitted, the former being quite superfluous in a "Modern" Lodge.

Bro. Hawkins has taken great pains to make his Paper as complete as possible, and has earned our gratitude.

Bro. SONGHURST said :—

The reference in the Minutes of the Alfred Lodge to Hale's *Social Harmony*, published in 1763, brought to my mind the fact that the book contains a long list of subscribers, and amongst the names I find the following :—

The Rev. Mr. Markham, Fellow of Brazen Nose, Oxford.

Mr. Allan Harrison Eccles, B.N.C.

Philip Hayes, Organist, Oxford.

Mr. Jackson, Musician, Oxford.

Mr. William Walond, Mus. Bac., Organist.

Mr. Mathews, Oxford.

Mr. Tawney, Magdalen College, Oxford.

The meagre particulars given, may perhaps help in the task of identifying some of the members of the two Lodges.

I have also examined the list of subscribers to Trewman's *Principles of Freemasonry Delineated*, 1777, and find that the names of a few of the Members are included there. I notice too a Rev. Edmund Gilbert, of Constantine, near Helstone, who may possibly be the Brother who joined the Alfred Lodge in 1771.

In the *Morning Chronicle* of 21st October, 1815, is an account of the laying of a Foundation Stone in connection with the Harbour Works at Dundee on the 16th of that month, when "the Right Worshipful and Rev. H. Horsley, as Grand Chaplain, invoked the blessing of Heaven, in a fervent prayer," but I am not able to identify him as the Brother who joined the Alfred Lodge from Glasgow in 1769.

I am inclined to think that "Brother Bampfylde" was Charles Warwick Bampfylde (1753-1823), who succeeded his father as fifth Baronet in 1776. He was installed as Provincial Grand Master of Devon on 19th December, 1775, and held the post until 1819. His son, George Warwick Bampfylde, was created Baron Poltimore in 1831.

Since the meeting, Bro. Andrew Hope, the historian of St. John the Baptist's Lodge No. 39, has very kindly searched the records of the old Union Lodge of Exeter, and has sent me the following information.

Henry Bathurst, Fellow of New College, Oxford, was initiated in the Union Lodge, November 21st, 1769, when 26 years of age. He afterwards became Bishop of Norwich.

Charles Warwick Bampfylde was initiated in the Union Lodge in 1768. His name also appears in a list of "Members admitted" as *joining* in 1774. On 27th December of that year he was elected by the Exeter Lodges as Provincial Grand Master for Devonshire, being installed as such on the 19th December following, as already mentioned.

Charles Fynes was initiated in the Union Lodge on 24th September, 1773, aged 25, and is described as "of Moretonhampstead, Clerk."

Francis Moore was initiated in the Union Lodge in 1775, and

Richard Rous, "of Farringdon, Devon, Esquire," on the 19th January, 1773, aged 22.

Bro. Hope is inclined to differ from Bro. Lane in his statement that St. John the Baptist Lodge was ever known as the "Union." He considers that the only Lodge which bore that name was the one in existence from 1766 to 1789.

It is not possible to say with absolute certainty which member of the Bampfylde family was responsible for the trouble in the Alfred Lodge in 1772, but I have come to the conclusion that it must have been the Charles Warwick Bampfylde, afterwards Provincial Grand Master for Devon, who had been initiated in Exeter in 1768. Charles had three brothers, John Codrington Warwick (1754-1796), Amias Warwick (1757-1834), and Richard Warwick (1759-1834). Richard was Rector of Poltimore cum Haxham and Black Torrington, Devon. I do not know if he went to Oxford, but he would have been only 13 years of age at the time of the trouble in the Alfred Lodge. Amias was only two years older, and John, who subsequently obtained a certain notoriety in London, was educated at Cambridge, though No. II. of his *Sixteen Sonnets*, published in 1778, is "on having dined at Trinity College, Oxford." There was also a

certain Col. Copplestone Warre Bampfylde, a Member of another branch of the family. He was a landscape painter, and son of the M.P. for Devon. He died in 1791.

Charles Warwick Bampfylde seems to be the only one who exactly fulfils the conditions. He was "born and baptized" 23rd January, 1753, at St. Augustine's, Bristol. He was initiated in the Union Lodge, Exeter, in 1768, entered at New College, Oxford, as Charles Bampfylde, son of Richard Bampfylde, of Bristol, Bart., and matriculated 6th January, 1770. He would still be at Oxford in 1772 when the "Brother Bampfylde" from the Union Lodge, Exeter, was raised in the Alfred Lodge, and assuming he was the same individual, would naturally retire from the "Alfred" after the trouble in the following November. After leaving Oxford he re-joined the Union Lodge, Exeter, in 1774, and in the same year was elected M.P. for Exeter, as well as Provincial Grand Master of Devon. The only point which seems difficult to explain is that he was initiated when only 15 years of age, but even supposing that all Lodges in those days acted strictly in accordance with the Rules laid down in the Book of Constitutions, we do not know that a Dispensation was not obtained in his case as it was for several minors who were initiated in the Alfred Lodge.

W.J.S.

Bro. CANON HORSLEY said :—

I had noted on my copy the same suggestions as Bro. Hughan makes, namely, that the black ribbons were no doubt the precursors of our mourning rosettes, and that D.S. stands for Deputy-Secretary, an official we know the Lodge possessed and paid apparently 5s. for each attendance.

I was especially interested to find that the Alfred Lodge had a Chaplain from the first. When preparing my paper on the Grand Chaplains of England I discussed with Bro. Sadler the question of when Chaplains were first appointed. He thought that they were not found before the appointment of a Grand Chaplain at the opening of Freemasons' Hall, and that private Lodges followed the example of Grand Lodge. I thought that Grand Lodge rather considered that as private Lodges had Chaplains, or, at any rate, clerical members who preached to the Brethren from time to time, *a fortiori* Grand Lodge should have a chaplain. Now the first Grand Chaplain of England (of unhappy memory!) was appointed in 1775; the York Grand Lodge followed suit in 1776; and the Grand Lodge of Ireland in 1813. But here is a chaplain to the Alfred Lodge, probably no innovation, appointed in 1769, having amongst his duties that of acting as scrutineer of the ballot and announcer of election. What other early instances of the appointment of a chaplain can be quoted from the records of old Lodges?

James Reynolds, one of the petitioners for the foundation of the Constitution Lodge, was not a Master Mason. Is not this unusual?

The unique appearance of a Bro. Grennard, who presided over the first meeting of Constitution Lodge, may perhaps be explained in this way. The present Deputy Grand Master told me that when he was young no one in his neighbourhood was able to work certain of the ceremonies save a worthy blacksmith, whose services were therefore secured at a payment of a guinea for each Lodge in the locality. So it may be that Bro. Grennard was notoriously competent, and the members of the new Lodge admittedly incompetent, in matters of "working," and, therefore, he was imported to give a good start to the Lodge. May not such a consideration explain also why Bro. Hercules Durham, not even matriculated, was the first W.M. of the Alfred Lodge,

which was composed largely of clerical dons? May not this also be an explanation of the term in the records "a gifted brother?" Even now it is a decided "gift" to be able to be word-perfect, or even fluent, in the delivery of charges or lectures.

BRO. LE STRANGE said that he had wondered what was the reason for these Lodges coming to such an untimely end. It was most unfortunate that Lodges in the latter end of the last century would persist in making bye-laws fining members for non-attendance, and it certainly hastened their decease. He thought also that he had not noticed the name of any undergraduates in the list of members at the end of the paper.

BRO. SADLER said:—

Unfortunately I have not been able to read the paper before coming here this evening, or I might have prepared some notes.

TEN BROCKE was a brother who caused a good deal of trouble to the authorities in his day. I happened some time ago to be in a position to purchase the jewel which was given to him by the Caledonian Lodge in 1768. It is rather a peculiar jewel, very handsomely made, and such as is not in use at the present time. It is of silver, star shaped, and set in paste, with a beautifully enamelled miniature of the Genius of Freemasonry in the centre.

Comments were also made by Bros. G. A. King and John Church, and a hearty vote of thanks for the paper was unanimously passed to Bro. Hawkins.

I am much obliged to those brethren who have kindly commented on my paper, and especially to those who have interested themselves in tracing the members of the "Two Old Oxford Lodges."

I cannot, however, accept Brother Hughan's explanation of "D.S." as quite satisfactory, for there is nothing to show that the Brother after whose name the letters appear ever was "Deputy Secretary"; in fact all the evidence points in the contrary direction, for Goodenough held the post until his death, when on March 11th, 1779, Bardgett was appointed in his stead; neither is it likely that a non-resident brother would have been Deputy Secretary.

Neither can I agree with Brother Horsley that the expression "gifted brother" has any reference to gifts of memory or elocutionary powers; I think it can only mean "initiated free of expense" in return for services to be rendered to the Lodge.

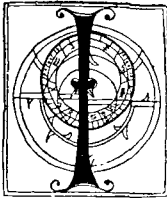
I wish specially to thank the Secretary for his pains in hunting up the names of the members; he has taken great trouble to search in all quarters, and met with much success; and I am particularly obliged to him for identifying the troublesome Bro. Bampfylde.

Finally in reply to Bro. Hamon le Strange I would like to inform him that many names of undergraduates, including several minors, occur in the list of members of the Lodge of Alfred in the University of Oxford.

E. L. HAWKINS.

A NEWLY DISCOVERED PRINT OF THE "ROBERTS MS."

BY BRO. ALFRED F. ROBBINS, P.G.D.



IN my paper on "The Earliest Years of English Organized Freemasonry," I referred to a discovery I had made in a newspaper of the summer of 1722—that season of special importance in the development of the institution—namely, one of the earliest printed copies of the MS. Constitutions or "Old Charges" now apparently extant. Some disappointment, as will be later indicated, attaches to the discovery; but it is my special hope that, by making it fully known, this feeling will by other researches be wholly dispelled.

The following letter to the Editor—or "Author" as that journalistic functionary was at that time accustomed to be called—appeared in *The Post Man and The Historical Account*, etc., for July 31st-August 2nd, 1722 (No. 60015) :

Sir, You gave us a Piece of Ribaldry, or as I may call it, and as I hear others call it, Scurrility, by way of Letter in one of your Papers, upon the Most Ancient and Worthy Society in this Nation, and no Offence intended to any in all the Christian World, I mean that of the Free Masons, and for which, as I have been inform'd, the Author, had he not thought fit to conceal himself, might have receiv'd such a Resentment as he deserv'd.

Now, Sir, to let the World, by way of Justice to the injur'd Fame of the Society, whose Original is venerably Ancient. their Continuance inevitably Constant, notwithstanding their interposing Circumstances as Men of Labour & Art. I say, to do Justice to the worthy Society, and give your Scribbler Correction in his own Way, I think fit to publish by your Hand, which in Justice you cannot deny, after the affront you have given them by publishing the other; I say, I think fit to publish, That I have in my Keeping, as a most valuable Piece of Antiquity, and what perhaps very few, if any, of the Members of the Society have had the honour to see the Original Draught of the Sacred Foundations on which the Brotherly Fidelity of the said Society so many Hundred Years ago was first Founded, and has been to this Day preserved: By which it will appear, that the Original Diploma of the Fraternity of Free Masons, is a valuable Secret form'd for the good of Mankind, and made Sacred by the most solemn Appeal to Heaven; That it has been erected, built, and consolidated in a solemn Manner, and is preserv'd to us their Posterity by the inviolable Fidelity of the Successors, Brethren, and Members of the said Society.

From this valuable Piece of Antiquity, I take the liberty to assure you the solid Merit of the Worthy Society is deduc'd, and from the Religious Secrecy, with which the Original has been preserv'd, it may well be said, they have been the most faithful Brotherhood that the World ever saw.

I shall here give you a Specimen of this Piece of Antiquity, which was preserv'd for several Hundred Years in the Archives of the Society, deposited for their Service in an ancient Monastick Library, from whence it was taken in the late Rebellion, and by which it will now be shown to the World from whence this Worthy Society is deriv'd, how Ancient they are, and of how great Esteem they were in those Days. I shall afterwards draw necessary Inferences from hence for their Honour, and to the Disgrace of your Writer of Scandal. In the mean time take the Beginning of this most famous Piece, as follows : The Rest you may have in its Order.

Here follows a print, practically verbatim, of what is known as the "Roberts MS." from its publication in pamphlet form by J. Roberts, in Warwick Lane, London, in the same year, 1722, as that of the *Post Man*. Immediately after the detailed description of the "Seven Liberal Sciences" the writer to the newspaper makes the following remark :—

Where you see Blanks above, the Writing tho' on fine Vellum, is so worn by Time, that it cannot be read ; but we shall take effectual Pains to let you have the whole as distinct as possible, whereby the Glory of this most ancient Society shall be effectually vindicated from Calumny and Slander. Adieu.

Most unfortunately only three copies of the *Post Man* of this period seem to remain in existence, and by a further misfortune, not only is the one containing the original attack missing, but two others which must have given a continuation of the MS. This first contribution is taken from the No. 60015 "From Tuesday July 31, to Thursday, August 2, 1722" ; but Nos. 60016 and 60018 are wanting, and we can only fill in the gaps from the pamphlet, or rather from the reprint published in 1871 by Richard Spencer, in a volume edited by the Rev. J. E. Cox, D.D., for no other copy than that from which the Spencer reprint was made is known to exist.

No. 60017 gives us "*A Continuation of the History of the Society of Free-Masons*," commencing again with the MS. at "Note, That Masonry was heretofore term'd Geometry" and ending with the time of Athelstan—"from that time unto this Day, Masonry hath been much respected and preserved, and divers new Articles have been added to the said Charge, by good Advice and Consent of the Masters and Fellows. (More of this in our next.)"

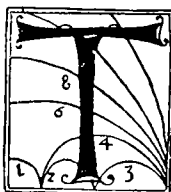
Unhappily, as I have noted, "our next" is missing, but No. 60019, "From Thursday, August 9, to Saturday, August 11, 1722," furnished "*The Conclusion of the History of the Society of Free-Masons*" and completed the MS. from "This Charge belongeth to Apprentices" with the "Additional Orders" and the "Oath of Secrecy."

The "Roberts MS." is generally stated to be a faulty copy of the *Harleian MS.* No. 1942, though Bro. Dr. Begemann has expressed himself as extremely doubtful on the point, pointing out (*A.Q.C.* i. 159) that there are many important variations in the two texts.

I am of the opinion that Roberts did not make his copy from the *Post Man* but that both the prints were copied direct from the original MS., as in a few instances blanks in the newspaper are filled up in the pamphlet. It is very remarkable that all other copies of the *Post Man*, as well as of the Roberts' print, should have so completely disappeared ; but in these researches I never despair of ultimate discovery, as fresh batches of old newspapers and pamphlets are constantly coming to light.

Festival of the Four Crowned Martyrs.

MONDAY, 8th NOVEMBER, 1909.



THE Lodge met at Freemasons' Hall, London, at 5 p.m. Present:—Bros. John T. Thorp, P.A.G.D.C., W.M.; Fred J. W. Crowe, P.G.O., S.W.; Henry Sadler, G.Ty., J.W.; Canon J. W. Horsley, P.G.Ch., Chap.; W. John Songhurst, P.A.G.D.C., Secretary; J. P. Simpson, A.G.R., J.D.; W. M. Bywater, P.G.S.B., D.C.; E. H. Dring, I.G.; E. L. Hawkins, Stew.; F. H. Goldney, P.G.D., P.M.; Admiral Sir A. H. Markham, P.Dis.G.M., Malta, P.M.; R. F. Gould, P.G.D., P.M.; W. B. Hextall; and Sydney T. Klein, L.R., P.M.

Also the following members of the Correspondence Circle:—Bros. Fred H. Postans, Capt. R. D. Ormsby, Dr. A. Ellis Wynter, Gordon P. G. Hills, John Church, Rev. W. E. Scott-Hall, J. R. French, the Hon. Mr. Justice Coxe, Hy. Barrow, Charles H. Watson, Chas. H. Bestow, J. H. Howard, Israel Solomons, Harry Mercer, Henry Budd, Robert F. Price, Edward Tozer, George A. Crider, A. C. Powell, Alfred S. Gedge, Frank Wilkinson, H. F. Whyman, C. Nauwerck, W. Wonnacott, D. Bock, S. J. Fenton, C. Lewis Edwards, W. J. Hodge, W. D. Smith, Major John Rose, A. E. Hitchin, A. V. Davis, R. J. Houlton, Major J. E. Elin, Fred Armitage, F. W. Levander, Christopher A. Markham, H. Hyde, A. W. Smith, W. Leonard Smith, J. Edward Sorrell, Fr. Mella, Robt. Manuel, W. W. Harrington, R. E. Landesmann, A. G. Boswell, H. A. Kidd, C. J. Ashdown, A. A. Hardy, O. N. Wyatt, Edward Phillips, W. H. Pocklington, Sydney Meymott, Chas. Aubert, Rev. R. T. Gardner, George Elkington, Thos. N. Cranstoun-Day, Jas. T. Phillips, R. T. Hughes, W. I. Hawkins, A. Y. Mayell, G. W. Cobham, J. Cooke, W. A. Barker, F. J. Burgoyne, Wm. Allen, Capt. J. B. Mansfield, J. Ingram Moar, Col. C. H. L. Baskerville, Thos. P. Shields, F. W. Mitchell, Wm. C. P. Tapper, Thos. Leete, Harry Tipper, P.A.G.P., J. H. Taylor, John White, J.G.D., G. Fullbrook, L. Danielsson, Lewis Wild, O. Leo Thomson, and John Thompson.

Also the following Visitors:—Bros. J. Elderfield Wyatt, of the Caribbee Lodge No. 2829; T. Steele Sheldon, P.Pr.G.W., Sussex; G. H. Nowell, W.M. of the St. Matthew's Lodge No. 1447; Cecil Waymouth, W.M. of the St. John's Lodge No. 328; T. A. Blackler, P.Pr.G.D., Devon; Geo. J. Apps, S.W. of the Union Lodge No. 38; John W. Thurston, J.W. of the Star in the East Lodge No. 67; Arthur T. Cummings, P.M. of the Incorporated Society of Musicians Lodge No. 2881; Ernest F. Salt, of the United Industrious Lodge No. 31; J. N. Richard, of the St. Sampson's Lodge No. 2598; J. R. Newman, Sec. of the Union Lodge No. 38; Guy Mercer, of the Loyalty and Charity Lodge No. 1584; A. C. Walter, Org. of the Molesey Lodge No. 2473; Thos. B. Weare, of the St. James Lodge No. 765; W. McGinty, of the New Finsbury Park Lodge No. 1695; J. Watson, of the Golden Square Lodge No. 2857; H. A. Tidnam, W.M. of the United Good Fellowship Lodge No. 809; W. Bray, P.M. of the United Good Fellowship Lodge No. 809; C. Ireland, of the Caldwell Lodge No. 3201; J. H. Gaunt, of the Wolsey Lodge No. 1656; J. H. T. Hackwood, of the Loyd Lindsay Lodge No. 3028; Edward E. Barber, of the St. Marylebone Lodge No. 1305; Alfred Holt, of the White Rose of York Lodge No. 2840; H. B. Sanders, of the Streatham Lodge No. 2729; G. R. Chard, of the Imperial Lodge No. 1694; H. E. Barren, of the New Concord Lodge No. 813; H. A. Kidd, of the Sancta Maria Lodge No. 2682; and E. Stanley Iles, of the Hiram Lodge No. 2416.

Letters of apology for non-attendance were received from Bros. J. P. Rylands; W. J. Hughau, P.G.D.; E. Macbean, P.M.; Dr. W. J. Chetwode Crawley, G.Tr Ireland; E. Conder, jun., P.M.; E. Armitage, P.D.G.D.C.; L. A. de Malczovich; G. Greiner, P.A.G.D.C., P.M.; H. le Strange, P.G.D., Pr.G.M., Norfolk, Treas.; W. Watson, S.D.; Count Goblet d'Alviella, P.G.M., Belgium; E. J. Castle, P.D.G.R., P.M.; and Sir C. Purdon Clarke, C.I.E., P.M.

One Grand Lodge and twenty-eight Brethren were admitted to membership of the Correspondence Circle.

W. Bro. Frederick Joseph William Crowe, P.G.O., the Master-Elect, was then regularly installed as Worshipful Master of the Lodge by Bro. John T. Thorp.

The W.M. appointed his Officers as follows :—

S.W.	Bro. Henry Sadler, G.Ty.
J.W.	„ J. P. Simpson, A.G.R.
Chaplain	„ Canon J. W. Horsley, P.G.Ch.
Treasurer	„ Hamon le Strange, Pr.G.M., Norfolk.
Secretary	„ W. John Songhurst, P.A.G.D.C.
D.C.	„ F. H. Goldney, P.G.D.
S.D.	„ E. H. Dring.
J.D.	„ E. L. Hawkins.
I.G.	„ W. B. Hextall.
Stew.	„ W. Watson.
Tyler	„ J. W. Freeman.

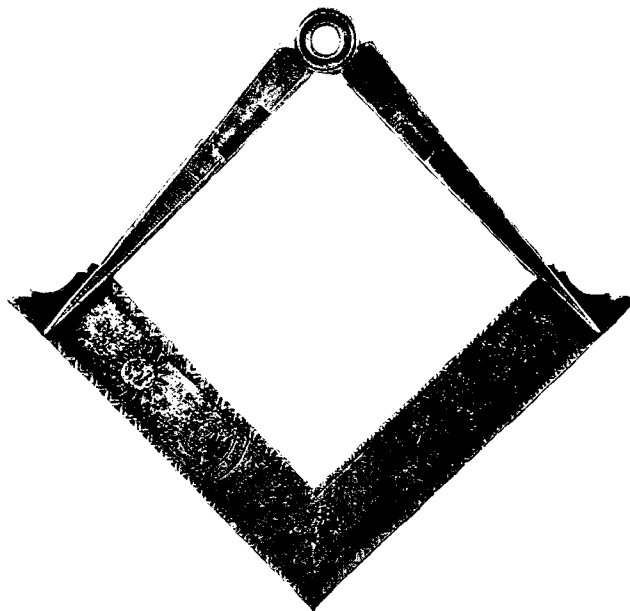
The W.M. proposed, and the S.W. seconded, “ That Bro. John Thomas Thorp, P.A.G.D.C., having completed his year of office as W.M. of the Quatuor Coronati Lodge No. 2076, the thanks of the Lodge be and hereby are tendered to him for his courtesy in the Chair, and his efficient management of the affairs of the Lodge, and that this resolution be suitably engrossed and presented to him,” which was carried by acclamation.

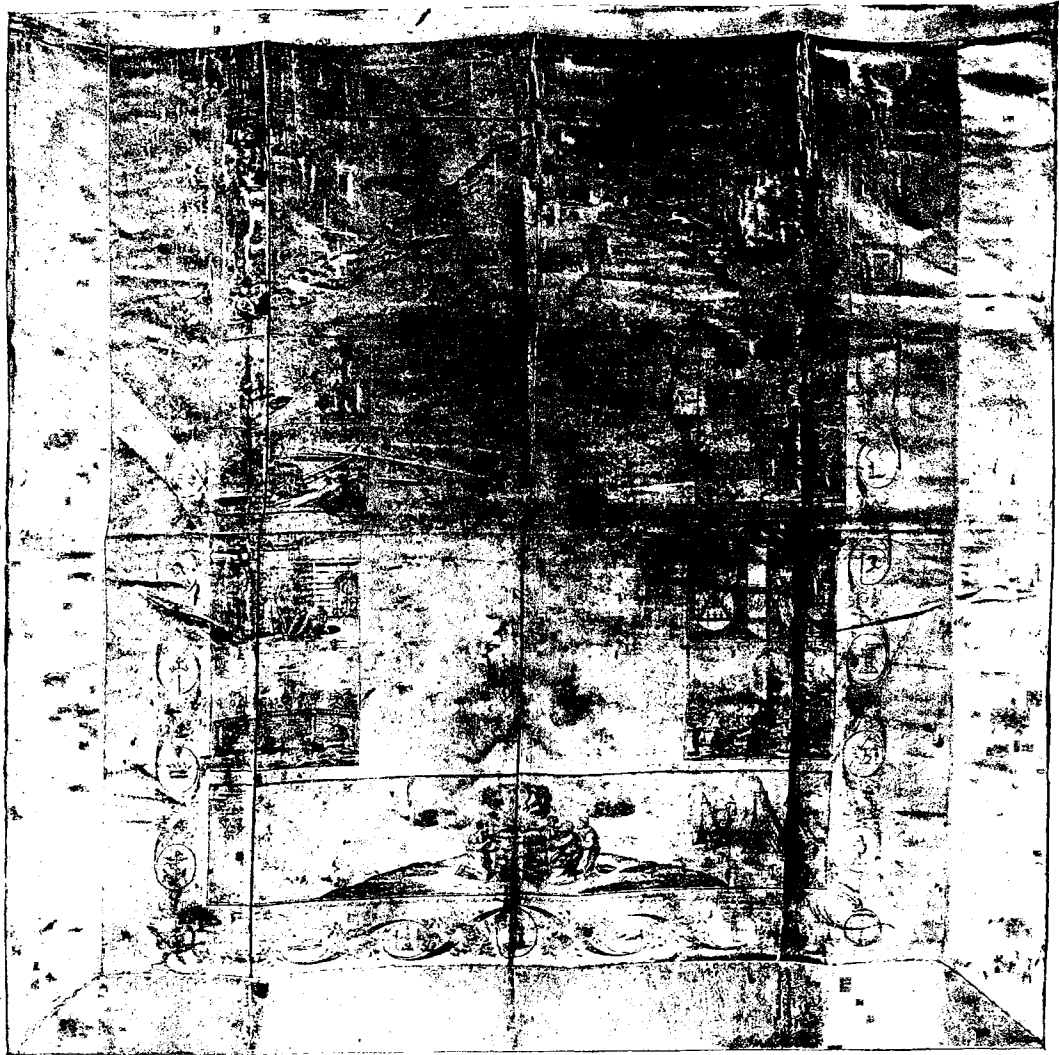
The Secretary called attention to the following

EXHIBITS

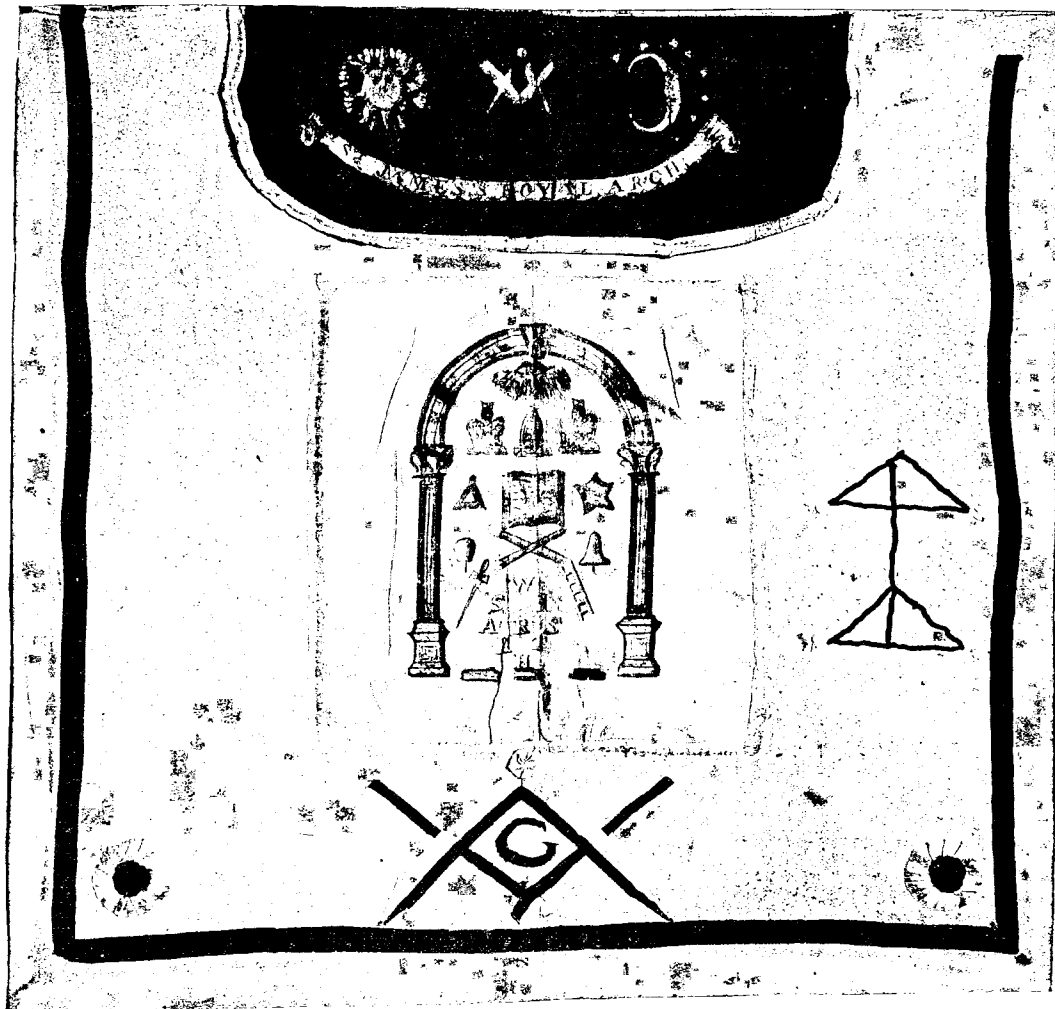
By Bro. SEYMOUR BELL, Newcastle-upon-Tyne.

Silver JEWEL, square and compasses, with engraved emblems, apparently relating to the Craft and R.A. It is suspended from a cord of blue silk interwoven with gold wire.

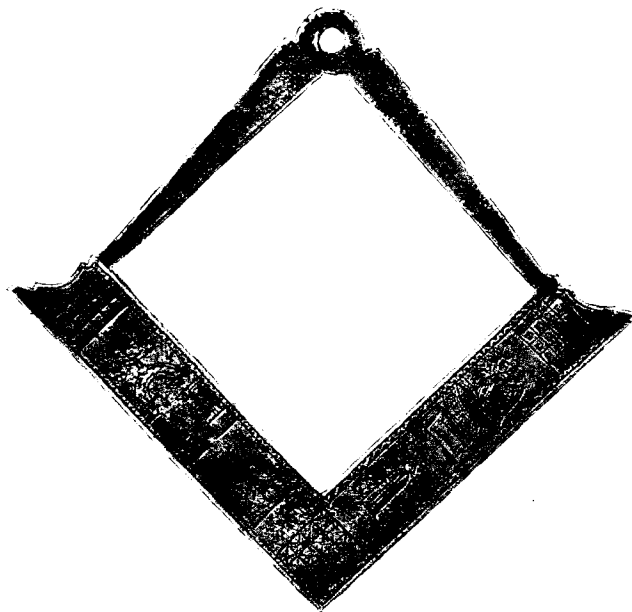




ENGRAVED APRON OF 1794, now in Melbourne, Victoria.



OLD APRON now in Melbourne, Victoria.



MEDAL (white metal) of Solomon's Lodge, Po'keepsie, New York, founded 1771, commemorating the visit of Washington on December 27th, 1782. (H.Z.C. 1301. Marvin cccvii.)

Two glass GOBLETs, one red and the other white; the latter is precisely similar to the one exhibited on 24th June last (*A.Q.C.* xxii., 94). The red one, though of the same type, is engraved with a different design. They are undoubtedly Continental make.

By Bro. JOHN BYATT, Melbourne, Victoria.

PHOTOGRAPHS of two aprons, Craft and R.A. Bro. Byatt sends the following description :—

THE CRAFT APRON is perfectly square, being $19\frac{1}{2}$ inches deep, by $19\frac{1}{2}$ inches wide.

It is made of silk (probably white originally, but now of a cream colour), bordered on the two sides and bottom edge by ribbon of the same material 2 inches wide. It is lined with dark blue linen. Along the upper edge is sewn a band of ribbon, $\frac{3}{4}$ inch wide, originally pale blue, but now faded. It still shows where the waist band was formerly attached.

The designs described below are printed in dark blue from engraved blocks, but from long use with consequent wear and tear, and the fact that the crease of the folds passes right through the designs, most of them are almost illegible.

The apron is surrounded by a graceful border of ellipses, each $\frac{7}{8}$ inch long and containing some emblematic figure, and connected by more or less conventional flowers. This bordering is identical with that found on aprons engraved by Newman.

The upper part of the centre of the apron to the depth of $2\frac{5}{8}$ inches is occupied by a lofty mountain whose summit almost touches the topmost border, with sides gently sloping to the right and left, depicted in a fairly naturalistic manner.

Half-way up the mountain, and right in the centre of the picture, is what appears to be the figure of a man, much out of proportion to the mountain, facing the spectator, holding in his right hand a battle axe, and in his left, an equilateral triangular shaped frame by its apex with its base uppermost. The head, neck, and body below the waist are frayed away.

A few small shrubs and rocks are shewn on the side slopes of the mountain.

Where the base of the mountain reaches the left hand border (from the spectator's point of view), a tall tree grows with spreading branches, while in the far distance on the same side is what appears to be a sea or lake view with houses, castles, towers, and bridges.

In the corresponding space on the right hand side, a few faint colour marks show that it was filled with a design of some sort, but they are too indistinct, and the silk is too worn, for it to be reconstructed.

Immediately on the inside of the border, on each side and below the top panel are two rectangles containing designs. The upper ones are $2\frac{3}{4}$ inches wide by $3\frac{1}{8}$ inches deep, and the lower ones, the same width by $4\frac{3}{8}$ inches deep. Each contains two designs separated by a transverse line across the middle.

The upper design of *No. 1 panel* (top left side), apparently consists of three items. On the right hand side is a man with bare legs and feet, sitting on a rectangular block of stone. He is too much worn to distinguish any details, and the other two items in the centre and left respectively are also indistinguishable from the same cause.

The lower picture shows a small square plot of bare ground, enclosed by a low stone curb, square in section, at the near corner of which a man is stooping down doing something.

No. 2 panel (bottom left side). The upper picture apparently shews the courtyard of a prison with massive stone walls in the background. The foreground is occupied by three men. The one in the centre is fully clothed, he wears a crown, and has fetters on his ankles, connected by chains to a belt or chain round his waist. The man on the right is kneeling down at his feet and doing something to the fetters. The figure on the left is very indistinct, but appears to be a man standing up and holding something in his right hand.

The lower picture is very clear and distinct. It gives a broadside view of a stone bridge of three semicircular arches, surmounted by an ornamental balustrade. Standing on the centre arch is a cross, higher than the bridge itself, round which is wound a serpent. The bridge extends across a river, and a tree is seen in the distance.

No. 3 panel (top right side). The upper picture is quite indistinguishable. The lower picture is also much worn, but it appears to consist of a group of men standing on the seashore looking upwards to something pointed at by their leader, while the narrow strip of sea visible is full of drowning people struggling for their lives.

The 4th panel (bottom right side). The right hand side of the upper picture is too worn to be made out, but on the left hand side is a vertical ellipse containing an equilateral triangle, having a lighted candle at each corner and three others on each side.

The upper part of the inside of the triangle is occupied by a skull and crossbones surmounted by a cross.

The lower picture is very much worn.

On the left hand side are the figures of several angels standing in a group, by their side is a child of four or five years, standing in a very peculiar way, while the foreground is occupied by the seated figure of a man with his back towards the spectator. On the right is an old man who might be standing upright or lying on a couch. In the upper part of the centre, the rising figure of a female (perhaps an angel) is faintly visible.

Right across the bottom of the apron is a panel $11\frac{1}{2}$ inches long by $2\frac{3}{16}$ inches wide.

In the centre is the slightly rounded top of a mountain, bearing a square stone altar, on which a sacrifice is burning. On the right are two young men and one old man and on the left one young man, all kneeling.

At some distance away on the right are four large handsome tents, and on a hill on the left is what appears to be the Ark from which the animals are descending in single file.

This picture suggests the story of Noah and his three sons.

Immediately below this panel is the following inscription:—

Daniel Dodd, delin.	} London.
John Luckington, sculp.	

Published as the Act directs—March 15th, 1794 by I. Mosely, Bridge Road, Pimlico. Sold by J. Jones, Little Chapel Street, Soho, and at the George, Piccadilly.

Bros.	{	Isaac Moseley.
		Ebenezer Sibley.
		Charles Sinclair.
		William Hannam.

Hannam was a well known Mason in his day, and Sinclair was at one time Grand Tyler. The apron evidently includes several degrees now unknown in connection with Craft Masonry.

THE ROYAL ARCH APRON is 24 inches wide and $25\frac{1}{2}$ inches deep, and is made of white coarse linen.

A strip of crimson silk ribbon $\frac{3}{8}$ inch wide is stitched to the apron down both sides and along the bottom, $1\frac{1}{4}$ inches from the edge.

The apron has been cut and folded so as to form a small flap 15 inches long by 6 inches deep. It has rounded corners, is covered with a piece of crimson silk, and bordered with a narrow pale blue silk ribbon, $\frac{3}{8}$ inch wide, now almost faded to white.

Hand painted in the centre of the flap, in gold and dark brown, are the square and compasses; on the left hand side, the sun in its splendour, showing a human face; and on the right, the crescent moon showing a human profile facing the centrepiece, and surrounded by seven stars.

On a scroll running right across the flap, and underneath the above devices, are the words—

St. James's Royal Arch.

The centre of the apron is covered with a piece of white silk (bordered with the aforesaid pale blue ribbon) $11\frac{3}{4}$ inches deep by $10\frac{1}{2}$ inches wide.

On it, handpainted in gold and brown, is a pair of columns surmounted by an arch, the whole being $8\frac{1}{2}$ inches high by 6 inches wide.

The space within the arch and columns is occupied by several small designs. Beginning at the top is the Allseeing eye.

On the next row is a mitre with a crown on each side of it. On the third row is the open V.S.L. in the centre, with an equilateral triangle on the left, and a pentagonal star on the right, while the last row is occupied by the mallet, the crossed rule and plumbline, and the level.

Immediately below these, on the two sides, are a short sword on the left and a ladder of five rungs on the right, both pointing downwards and outwards.

In the central open space between them are letters arranged as follows:—

		W		
	S		I	
A		R		S
	H		T	
		H		

with a small rectangle by way of finish, under the H.

On the same line are two irregularly shaped figures, that on the left in outline, and that on the right filled in in very dark blue, apparently by a later hand.

In the 4 inch space between the bottom edge of the silk and the crimson border are the square and compasses in blue and crimson silk, with the letter G worked in pale brown silk in the centre.

Each bottom corner of the apron is occupied by a simple rosette, 2 inches diameter, of pale blue silk with a crimson centre.

In the right hand space between the centre piece and the crimson border, are a couple of triangles one above the other and united by a vertical line. These are worked in pale blue ribbon $\frac{3}{8}$ inch wide, edged on one edge with black ribbon only $\frac{1}{8}$ inch wide.

The figure is $5\frac{1}{2}$ inches high and 4 inches wide.

The whole apron is in an excellent state of preservation, and bears no sign of a name or date, or other mark which might lead to identification.

It is said to have belonged originally to John Martin, a gunner in the Royal Navy.

By Bro. CECIL POWELL, Weston-super-Mare.

Large oval JEWEL, gold, hall-mark 1791-2. It is somewhat similar in design to the one exhibited by Bro. Stubington in March, 1907 (*A.Q.C.* xx., 27), but this does not bear the name of the original owner.



A hearty vote of thanks was unanimously passed to those brethren who had lent objects for exhibition.

The W.M. delivered the following Installation Address:—

INAUGURAL ADDRESS.



S Bro. Thorp most truly remarked last year, it becomes increasingly difficult for your new Worshipful Master to find a subject for his Inaugural Address, and it has cost me considerable thought to attempt to solve the difficulty.

It does not seem the occasion for a disquisition on either of my own particular lines of research, nor on any controversial points, as there is no time for a discussion, but I hope I have found what will prove not only an acceptable subject for this evening, but an appropriate precedent for the future masters of our literary Lodge of the Quatuor Coronati.

What I propose is to give you a brief review of what has been published, or at any rate of some of the principal items, during the past year.

The list is not a meagre one as you will hear.

It includes—

1. Hawkins's "Concise Cyclopedia."
2. Lawrence's "Masonic Jurisprudence."
3. Hughan's new edition of the "Origin of the English Rite."
4. Orlady's "Historical Address, Grand Lodge of Pennsylvania."
5. "Freemasonry in Pennsylvania."
6. Begemann's "Freemasonry in England."
7. Gorham's "History of the Grand Lodge of Washington."
8. Yarker's "Arcane Schools."
9. Armitage's "Short Masonic History."
10. Fowler's "Temperance Lodge" History.
11. Lord Barnard's "Lambton Lodge."
12. Dorman's "Lodge of Fidelity."
13. Murray's "Roman Eagle" Lodge.
14. Jamiat Rai's "Freemasonry in Quetta."
15. Blair's "Masonic Records."
16. Rosenbaum's "Masonic Lectures."
17. St. Clair's "Old Chichester Lodges."
18. Thorp's "Freemasonry in Ashby de la Zouch."
- and 19. Powell and Littleton's "Freemasonry in Bristol."

In point of real usefulness I give pride of place to the "Concise Cyclopedia" of Bro. E. L. Hawkins, which meets a long felt want. Its 251 pages form a most excellent book of reference, and after a thorough examination I believe it to be an absolutely accurate and reliable guide to the many points upon which one so often desires to refresh one's memory.

A volume similar in size and involving much labour and research is Bro. J. T. Lawrence's "Masonic Jurisprudence and Symbolism as interpreted by Grand Lodge decisions." The title is somewhat misleading, as symbolism has nothing to do with jurisprudence, nor, so far as I am aware, have Grand Lodge decisions dealt with symbolism. What one expected and hoped for was a list, complete as far as possible, of the decisions of our Grand Lodge on all disputes brought before it, from, let us say, the time of the Union in 1813 if not earlier. Bro. Lawrence does give us 103 decisions in the

second and smaller part of his book, and we shall hope that he will do what I have suggested at a later period. The first part of the book consists of a series of articles on subjects covered by the Book of Constitutions and is a useful digest. On a few minor points we differ, *e.g.*, I do not believe that the level on the Master's apron is an inverted Tau, or that three of them refer to the three degrees, as I have in my collection E.A. aprons with three levels. This, however, does not detract from the real merits of the book.

Bro. Hughan's "Origin of the English Rite of Freemasonry" since its publication in 1884 has become such a classic that we welcome a re-issue of it under the auspices of the "Lodge of Research" at Leicester. With his usual conscientiousness and zeal the author has so thoroughly revised and re-written the volume in view of the mass of evidence accumulated since its first appearance, that it is practically a new work. When I add that Bro. Thorp is the editor no more need be said to assure all students of the excellence of the production from all points of view. Although the book is chiefly devoted to the Three Degrees and the Royal Arch, highly interesting details are given of the earliest known appearances of the Templar, Mark, and Excellent Degrees which were so generally worked under the assumed authority of Craft warrants in the early days. I would strongly advise every brother who has not read this most valuable work to obtain it immediately on publication.

The "Address" of Bro. George B. Orlady, delivered on December 28th, 1908, to the Grand Lodge of Pennsylvania, of which he is Grand Master, is far in advance of the average document of this kind, for it contains a most interesting account of the beginnings of Freemasonry in that State. I wonder how many of us remember that the Craft was known there in the pre-Grand Lodge era? But Bro. Orlady again quotes the letter "written in 1715 by one John Moore, who came to Philadelphia in 1703 as King's Collector of the Port, in which he states that 'he had spent a few evenings in festivity with his Masonic Brethren in this City.'" It would be of much importance to ascertain, if possible, from whence Bro. Moore came, as it would show whether the Masonry of Pennsylvania owed its origin to London, York, or some other centre of Masonic activity in England at that early date. The first recorded Lodge in Philadelphia was the Holy Lodge of St. John in 1727, and the Grand Lodge comes next to the Grand Lodges of England (1717) and Ireland (1729), having been established in 1731 "by immemorial right, just as the Grand Lodge of England was formed by the cohesion of subordinate Lodges." This Grand Lodge was merged in the English Provincial Grand Lodge in 1750, but again became independent in 1788. I recommend a perusal of this little-known page of history to all members of our Lodge and Correspondence Circle.

This "Address" naturally leads to a consideration of the very important volume by Norris S. Barratt and Julius F. Sachse entitled "Freemasonry in Pennsylvania, 1727-1907," which Bro. Orlady has well named "an invaluable contribution to the Masonic literature of this country." It is founded on the history of No. 2 from 1727 to 1786, and the remainder down to 1907 is being written for publication in a second volume. The battle between "Ancients" and "Moderns" was keenly fought in Philadelphia, and one Lodge went over bodily from the Regular to the "Ancients" Grand Lodge obedience. Things became very difficult also during the War of Independence as the members of the Lodge were principally "patriots" and during the British occupation they could not meet. The Roll of the Lodge about this time contained the names of 16 Colonels, 10 Majors, and 28 Captains of the American Army. It is tempting to quote much from this fascinating book, but time forbids and I must refer readers to the volume itself.

“Vorgeschichte und Anfänge der Freimaurerei in England, von Wilhelm Begemann. Erstes Buch: Die alten englischen Logen und ihre Sprösslinge.” This is the first volume of a History of Freemasonry in England which our learned Brother Begemann has in contemplation. The present volume deals with the Earliest History and Beginnings of Freemasonry up to the commencement of the eighteenth century. A second volume will deal with English Masonry from the foundation of Grand Lodge to the Union in 1813, while a third will embrace the History of Masonry in Scotland and Ireland. All those who are acquainted with Bro. Begemann’s writings can imagine the conscientious and painstaking manner in which he has approached his subject, in fact some of his work may really be called microscopic. A certain proportion of the book has appeared already in the form of papers contributed to the *Zirkel Correspondenz der Grossen Landesloge der Freimaurer von Deutschland*, and it is to be regretted that English Masons in the past have to a great extent neglected the excellent papers that appear in this journal. Had this not been the case some controversial points that occur in Bro. Begemann’s work would, I think, have been cleared away, but in spite of these his book will have to be consulted by all real students of Freemasonry. It is undoubtedly an important contribution to Masonic literature. A review of this great work, by Bro. Dring, will appear in our *Transactions*.

While I am alluding to the good work being done in Germany, in Masonic research, I must also mention Bro. F. Sonnenkalb, of Hamburg, who is also devoting much time in trying to place on a firm basis the “Legendary History.” He is a critical student of all that has been written in the past, and I hope that during my year of office some short *resumé* of his recent work, will be printed in the *A.Q.C.*, for it has value not only from the Masonic standpoint, but also from the light it throws on the mediæval legends connected with Early English History.

“The Genealogy and History of the Erection of the Grand Lodge of F. and A.M. of Washington, read at Olympia, Washington, on December 7th, 1908,” traces that body through the Grand Lodges of Oregon, Missouri, Tennessee, and North Carolina, to the Grand Lodge of England. It is a scholarly production, by Bro. William H. Gorham, Grand Historian, and worthy to rank with Bro. Orlady’s work, previously mentioned.

Bro. Yarker’s work, on the The Arcane Schools and their Origin, with “A General History of Freemasonry,” contains such an enormous amount of matter that anything like a complete notice of it is impossible in my address this evening. The erudition displayed in it is wonderful, but I confess I am tempted to agree with the reviewer of the work in the *Times* of August 26th, 1909, who says, “There are many cases in the book of an author ill-advised, and, sad to relate, some few of an author ill-informed,” and again that there is an “obvious straining to prove too much.” I must also point out that there is considerable danger to the young or inexperienced Mason in the perusal of its pages, for many rites and ceremonies are referred to as if they were a matter of course. The brother who is thus led to take the “Degrees,” by mere curiosity, or a desire of knowledge, will find he has spent time and money on that which is unrecognized by regular Masonic bodies. The confusion created by spurious and clandestine lodges in countries where regular and recognised Grand Lodges of Craft Masoury exist is most mischievous. It cannot be too widely made known that such Lodges and their members are outside the pale of the world’s legitimate Grand Lodges, and may not be received or visited by any regular brethren. Where any doubt exists, the warrant of the Lodge, or the certificate of the brother, should be most carefully examined, to make sure that they proceed from a recognized Masonic authority.

Frederick Armitage's "Short Masonic History" is at the opposite pole, and a much safer guide for the young Mason, for he confines himself principally to the Craft, and that in a manner calculated to put the student in the right track. Instead of the multiplicity of so-called Masonic Rites, the remainder of his chapters are devoted to secret societies of the Persians, Egyptians, and other nations, with the Essenes, Templars, etc.

From this we turn to "Notes on the Records of the Temperance Lodge No. 739 (originally 1041), 1858-1908, by Bro. C. J. Fowler, F.R.P.S." The frontispiece is a copy of the Warrant signed by Lord Zetland, and dated March 21st, 1858, and the Lodge first met at the Masonic Rooms, Newhall Street, Birmingham, on April 26th. No point in this unpretentious little volume calls for special mention, but the history of every Lodge should be written, and Bro. Fowler deserves commendation for his careful work.

The History of the Lambton Lodge 375, by Lord Barnard, D.C.L., the Provincial Grand Master of Durham, next claims our attention. After an interesting notice of the connection of the Lambton family with Freemasonry from 1787, a copy of the Warrant is given, the date being April 10th, 1824, empowering the Lodge to meet at Chester-le-Street, in the county of Durham, on the first Tuesday of every month. Bro. John George Lambton, the principal founder and first Master of the Lodge, afterwards became Earl of Durham. The Lodge has a very fine jewel, which was instituted as a mark of distinction by H.R.H. the Duke of Sussex, in commemoration of his visit to the Province in 1822. It bears the arms of the Duke on the obverse, and all copies remain the property of the Lodge on the decease of the holder. A reprint of the Bye-laws and a list of members from the commencement complete an interesting booklet.

Three more "Histories" must be added to the list, namely, of "Fidelity," 445, at Towcester, Northants., of the "Roman Eagle" Lodge, 160, Edinburgh, and of "Freemasonry in Quetta." The Roman Eagle Lodge was formed in 1785 to work in the Latin tongue, and to be in some sense a forerunner of our own literary Lodge; but in 1794 English was adopted. The little book is well illustrated and excellently printed. The author is the well-known Provincial Grand Master of Kincardineshire, Bro. Alfred A. Arbuthnot Murray, LL.B., W.S., of Fiddes.

The "Lodge of Fidelity" history is by Bro. Thomas Phipps Dorman, and is a well-considered digest of the minute books from 1837 (when its number was 652) to the present time.

The "Brief History of Freemasonry in Quetta" is the work of Bro. Rai Bahadur Diwan Jamiat Rai, who has ably traced the rise and progress of the Scottish Lodge Bolan (1883), the English Lodges "Quetta" (1889) and "McMahon" (1908), and the bodies of the Royal Arch, Mark, Ark Mariners, Red Cross, Rose Croix, and Knights Templar, in a volume of 130 pages, with portraits. The work has an introduction by the Hon. Sir Henry McMahon, K.C.I.E., C.S.I.

Bro. Blair's "Masonic Records" deals with Dr. Plot's county of Stafford, and gives very complete notices of the Etruscan Lodge 546 at Longton, from 1847. Unfortunately, he gives very little attention to Freemasonry in the county in earlier days, or his book would be greatly enhanced in value. What he has done is good, and I trust he will extend his researches backwards as far as possible. The book also badly needs an index.

Two Masonic lectures by Bro. the Rev. Morris Rosenbaum, Hollier Hebrew Scholar in the University of London, are deserving of attention. The first is on the

Traditional History of Hiram Abif, and the second, entitled "A Speculative Mason of the year 70 C.E.: Freemasonry as Mankind's Primitive Religion," deals with Johanan Ben Zakkai, a Rabbi of the time of Vespasian. The Masonic allusions in his history, as noted by Bro. Rosenbaum, are full of interest and suggestiveness.

Some valuable notes on the old Chichester Lodges by Bro. J. St. Clair have been issued in pamphlet form, and are worth perusal, especially as our next Summer Outing is to be at that Ancient City.

Bro. Thorp's "History of Freemasonry in Ashby-le-la-Zouch, 1809-1909" although modestly issued in the Transaction of the Lodge of Research, No. 2429 Leicester, is a notable contribution to our knowledge of the Craft in Leicestershire, and should be obtainable as a separate volume. It deals with the French Prisoners' Lodges,—a subject which Bro. Thorp has made peculiarly his own,—the English Craft Lodges, and the Royal Arch, each in a most interesting fashion. The monograph is also illustrated with facsimiles of old certificate and seals. No collector of Lodge Histories can afford to be without a copy of this valuable work.

Last, but far from least, comes "Freemasonry in Bristol," by Brothers Arthur Cecil Powell and Joseph Littleton, which I have read in the proof sheets. The work has long been wanted, for there is a rich fund of history concerning the Craft in the ancient city of the West, but probably it is well that it waited for two such zealous and painstaking authors, who have spared no trouble to make it worthy of its subject. No fewer than 37 Lodges are known to have existed in Bristol under the "Moderns," "Ancients" and "United" Grand Lodges from 1725 to the present. All these are treated of, as well as the Royal Arch Degree, the Mark, the Provincial Grand Lodge, and the famous Chapter of Baldwyn, which includes the Templar and Rose Croix, with much information as to the celebrated Thomas Dunckerley, the Provincial Grand Master of Bristol from 1784 to 1798. The book will shortly be ready for issue, and I hope to write of it more fully in our *Transactions*.

When I add that, with two or three exceptions, the writers are members of our Lodge or Correspondence Circle, I think we may fairly say the list of the year's literary work is one of which the Craft in general and this Lodge in particular may well be proud.

For completeness I may be allowed just to mention that a second and revised edition of my own "Irish Master Mason's Handbook," and a new small book I have written for our younger brethren, entitled "Things a Freemason should know," are nearly ready for issue.

A very important work has just been undertaken by the Lodge, through our able and indefatigable Secretary, Bro. Songhurst, namely, the issue of a new volume of our "Reprints," which will contain the minutes of the Grand Lodges of England from 1723, by special permission of the Board of General Purposes. The issue will be limited so it is advisable that those who wish to secure copies should at once notify the Secretary.

As I entered the Lodge copies of Bro. J. T. Lawrence's new book, "Sidelights on Freemasonry," and a new edition of "The Freemasons' Vade Mecum," by Bro. Cranstoun Day of Port Elizabeth, were handed to me, too late of course for more than mention.

Much as has been done, more remains. Who for instance will do for Bath, what Bros. Powell and Littleton have done for Bristol? or who will give us a History of the Royal Naval Lodge No. 59, with which Francis Columbine Daniel was so closely connected for many years?

It is the especial province of our Lodge to foster all such undertakings, and I trust the coming year may not only see the blanks I have indicated filled, but many other works undertaken by the competent writers who undoubtedly exist in our ranks, that my successor next year may have an equally lengthy and valuable record to lay before you.

Brethren, I greet you well.

At the subsequent Banquet, Bro. John T. Thorp, I.P.M., proposed the "Toast of the Worshipful Master."

BRETHREN,

Since the Consecration of this Lodge in 1886, most of the Liberal Arts and Sciences have been worthily represented by one or more of the Brethren who have occupied the chair as Worshipful Master. Grammar, Rhetoric, Logic, Arithmetic, Geometry, and Astronomy have all been adequately represented. Music alone has not hitherto supplied a distinguished professor, but now this omission has been remedied by the installation to-day of Bro. F. J. W. Crowe, Past Grand Organist of England.

Born forty-five years ago near Weston-super-Mare, of an old musical Somersetshire family, Bro. Crowe seems early to have displayed that genius for music which has been so distinguished a characteristic of his career. At the early age of seven he became a chorister in Wells Cathedral and a scholar of the Cathedral Grammar School, afterwards serving articles to the Cathedral organist, whose assistant he eventually became. He subsequently occupied the position of organist of the Parish Church of Ashburton, South Devon, removing thence to St. Mary Magdalen, Torquay, from which Church no fewer than four organists have passed to Cathedrals, and finally, in 1902, was selected from a very large number of applicants to the position of Organist and Master of the Choristers of Chichester Cathedral, a position he still worthily fills.

Music has naturally dominated his career, claiming most of his time and attention. He has studied it in England and Italy, contributed articles upon music, etc., to many leading magazines, founded and conducted many choral and orchestral societies in Devon and Sussex, and was also a founder of the Annual Festival of the Cathedral Choirs of Chichester, Salisbury, and Winchester, and has written Church and other music.

Bro. Crowe has devoted much of his leisure time to the study of Astronomy and History, and has been honoured by election to the Fellowship of the Royal Astronomical Society and the Royal Historical Society. While resident in Torquay he took considerable interest in public matters, being at one time Honorary Secretary of the local School of Science and Art, and as a keen Volunteer became Captain in command of the Torquay Companies of the 1st Devon and Somerset Royal Engineers.

The Masonic career of our Worshipful Master has been equally distinguished. He was the first initiate, in May, 1887, of the "Ashburton" Lodge, No. 2189 Ashburton, and served all the offices therein up to Junior Warden. On taking up professional work at Torquay he joined "St John's," No. 328, occupying the Chair of that Lodge for two successive years, 1898 and 1899, a compliment which had not been paid to any member of the Lodge for a period of forty years, while in 1900 he was the principal founder and first Secretary of the "Three Pillars" Lodge, No. 2806 Cockington. His services to Freemasonry in Devon were recognised by his appointment as Prov.Gd.Org. in 1891 and Prov.Gd.Reg. ten years later.

On removing to Chichester in 1902, Bro. Crowe joined the "Lodge of Union," No. 38, and the "Gordon" Lodge, No. 1726, Bognor, becoming Worshipful Master of the latter Lodge in 1906. In 1888 he joined the Correspondence Circle of this Lodge, was elected to full membership in 1898, and, after having filled most of the subordinate offices, has to-day been installed in the Chair as Worshipful Master.

Bro. Crowe was exalted to the Royal Arch in the "Pleiades" Chapter, No. 710, in 1888—Z. in 1900: joined "St. John's," No. 328, in 1899—Z. in 1900: has been Prov.Gd.Org. of Devon upon two occasions, and Scribe N. in 1901. He has also taken much interest and high honours in the Mark, A. and A. Rite, and the K.T. degrees, and has been a Founder of the "Regnum" Mark Lodge, and the "Holy Sepulchre" Rose Croix Chapter at Chichester.

His musical talent and Masonic zeal obtained for him the appointment of Grand Organist of the Mark Degree in 1902, Grand Organist of the Grand Chapter in 1903 and 1904, and also of Grand Lodge in the latter year.

In recognition of his many and varied services to Freemasonry, Bro. Crowe has been elected to Honorary Membership in many Lodges, etc., among others the "Lodge of Edinburgh," No. 1, Scotland, "St. John's," 328, Torquay, "Lodge of Research," 2429, Leicester, "Devon," 1138, Newton Abbot, 565 (S.E.), "St. Andrew's," R.A. Chapter, 69, Glasgow, and various Veteran Associations at home and abroad.

Besides his active work in Freemasonry, Bro. Crowe has devoted a portion of his energy and talent to the writing of valuable and interesting books. He is the author of the well-known English, Scottish, and Irish Master Masons' Hand-books, of which the English is in its fourth edition and the Irish in its second. He has written books on "Masonic Clothing and Regalia," "Things a Freemason Should Know," etc., also many papers in *A.Q.C.* and numerous articles in the *Freemason* and other journals.

In addition to the foregoing, our Worshipful Master is well-known as a most enthusiastic and successful collector of Masonic Clothing, Jewels, and Certificates. Of these latter he has probably the largest collection in the world, comprising, as it does, over 1,500 specimens of all degrees and countries.

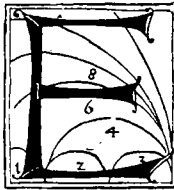
Such, Brethren, are some of the distinguishing characteristics of our Worshipful Master's professional and Masonic career, and we must all rejoice that so worthy and distinguished a man and Mason has to-day been installed into the Chair of the Quatuor Coronati Lodge,



MEDAL issued by the Alfred Lodge, Oxford.
From the original in the collection of Bro. Geo. L. Shackles.

FREEMASONRY AND HINDOO SYMBOLISM.

BY BRO. RAI BAHADUR LALA BHAWANI DAS BATRA, M.A.,
Industry Lodge No. 1485, Lahore.



VERY brother must have noticed with concern the deterioration of real masonic knowledge in the Lodges in Upper India which for the most part have become merely places of meeting for ceremonial work and refreshment while the real object of Masonry as a system of philosophy or morality veiled in allegory has been lost sight of.

I do not wish to say anything which may offend the feelings and sentiments of anyone, but I may be allowed to draw attention to the charges and to the lessons which are inculcated in the Ritual. I need not go into the history of Masonry to show that it was started on an oriental method of making one realize the beauties of godliness and of leading one to become a true and faithful brother competent to receive Divine Wisdom, able to realise the Higher Self, and to understand the civil, moral, and religious duties, according to the ancient system of the sacred philosophy of the East. It is well known that most of us are not operative Masons but rather speculative, and therefore we apply the symbolic teaching to the ordinary tools of a Mason to our morals, so that we may be made fit members of a well organised Society and have the real awe and reverence which are due from a creature to its Creator. It must be remembered that Masonry is a Society with secrets, which are entrusted to those who seek entrance into the Lodges, but a proper understanding of those secrets demands a close study into that higher knowledge which came from the East. To illustrate this I would invite your attention to the ordinary and common worship of the people of India in their temples. The deepest philosophy is contained in the higher degrees known to members of Chapters, but the ordinary Hindu system of philosophy in the various grades can be well understood by a reference to the ceremonies that we see every day in every Hindu family. Before passing on to the Royal Arch where we receive a wonderful accession of knowledge and find everything made perfect, we have to study our own ceremonies from a philosophical point of view. Historically, the first degree indicates conception, the second development, and the third a new birth or evolution. In the religious aspect the third degree represents regeneration or resurrection. The three degrees are the stages of Brahma, Vishnu and Mahesh, or the *a, u, and ma (Aum)* of the Upanishads, or the well known Upnain ceremony of the Hindus, which is the Hindu form of regeneration or making a Dwij, where the antelope skin (or silk in its absence) is put on to the Candidate before he is given the sacred Yagyopawit or sacred thread. The three lower degrees of Masonry are called Blue Masonry as emblematic of the Heavens, (for we all live as brothers under the canopy of Heaven) as distinct from the Red Masonry of the Royal Arch, or the Sanyas or highest degree of the Hindus. The three degrees denote the three Vernas of the Hindus, the lowest being the Sudra or the Servitor, the second being the Vaisha or the trader, the third being the soldier or the Khyashatri as the Master Mason, and the fourth Verna or the Brahmana being kept for the chair. The distribution of men into the four Ashrams is also similar to the three degrees; that is, Brahmacharya the E.A., Grabsta the F.C.,

and Banprasti the M.M., with Sanyasi as the W.M. in the chair. The Hindu Masonry known as the Vammarg may be called a left-handed method of attaining the same object as in the present ceremonial system of a Lodge, and I will describe it in detail and make some comparisons for the edification of brethren who wish to study the inner meaning of the outward signs.

It is admitted on all hands that Masonry as it exists under the English, Irish, and Scotch constitutions was revived after the middle ages, and the charges and regulations as extracted from the ancient records of Lodges are the result of constitutional organization brought into this form for the purpose of Government of the craft, but originally knowledge came from the East; as is frequently said *ex oriente lux*. Historians and Archaeologists have ascertained how and when the various Lodges were formed, and how they were connected with the oriental or Eastern system of Masonry which has so deteriorated in the hands of the uneducated masses of India. The purity, however, can be traced in original Sanskrit books and much patient study shows how the various ancient charges and regulations were taught by the Rishis of old in the Upanishads and Puranas. The time has come when East joins with West and we are now in a position to compare notes and see how things have been gradually deteriorating in each country. I would begin with the forms that ought to be seen in both systems.

1. *The Temple*:—The Hindu temples with the advent of Buddhism and Shaiwism do not retain the same form as they did when the temple of Jagan-nath was built and when the three persons, a King, a Priest, and a Carpenter, sat together to perfect the edifice. The three represent esoterically the Father, the Son, and the Holy Spirit of the Biblical Philosophy, or the Brahma, Vishnu, and Mahesh of the Hindu triad, while the pillars of the temple stand for the doorkeepers of the different buildings. The story of the opening of the temple at Jagan-nath is very similar to that connected with Solomon's temple, while the legend of the death of the builder or carpenter in Jagan-nath seems worthy of study. The incomplete form in which the idol of Jagan-nath is now represented is a mere repetition of other stories of the same kind, while the figurative death shows that the origin of the story was derived from the legend that the man was expelled from a place where the seven stars represent the seven Rishis of the Polar Bear or the seven openings in the head of a man fully described in the Brahadaranyaka Upanishad. This agrees with the lessons given by Yagyawalkya to Raja Janak. Janak is the Solomon of India, and Yagyawalkya is one of the teachers of Vedant Philosophy or Brahm Vidya taught figuratively in the various Puranic books. Thus the body of man is figuratively supposed to be a temple with seven stars or openings in the head and the various other orifices are the Sun and the Moon of the Verat, or the Macrocosm of ancient Philosophers, or even the microcosm with the body of man as represented in the Grand Lodge above.

2. *The Brotherhood*.—The grand principle for which the various Lodges were formed compares very well with that taught by the different sects of the Hindus in all ages, wherein the principle of brotherhood has been inculcated; while the unity of this brotherhood with the fatherhood of God has been fully recognised in spite of the forms of caste system which have tended to keep them separate. So far was the principle of brotherhood recognised, that it is a common saying among the Bairagis that if a dog appears with marks of Vaishanism he should at once be recognised as a brother and treated as such. The same principle was followed among the Sikhs who had their five distinctive marks, and who preached equality among men of various castes. The most ancient works on occultism teach the grand principle of brotherhood, but this brother-

hood has a higher meaning for those who know that the Spirit is one, and the Father and Son are one with the Spirit. Those who have studied the highest degrees of Masonry know how the secrets were found, what they were and what they taught.

3. *Secrets.*—Why such secrecy has been maintained requires some explanation. Masonry was derived from Eastern occultism in some form or other, and the secrets were kept to a few for two main reasons. Firstly, because the real truth is too sacred to be given out promiscuously, and it is only after repeated trials that persons are found who are fit to have the secret confided to them. Secondly, the knowledge of all the details and missing links in the exoteric teachings is dangerous in profane hands, and so the Professors of the various religions have tried to teach the higher Philosophical truths to just a few selected persons by word of mouth, for it is not easy to put in writing what is really considered to be the highest truth. Generations in various countries have from time to time received those truths from the adepts or the elected few, and have communicated them at certain times, and under certain conditions to others. There have been, of course, black sheep in every society, and the secrets have at times leaked out to the detriment of the outer world, but such evil persons cannot affect the body of real workers in the cause of higher morality, and the truths have never been lost on that account. These truths are now mostly concealed in forms and ceremonies, and the spirit of study and enquiry has almost died out, while various secret societies have taken up the work that the Tantrists practised in India, and that the Masons ought to have practised in the West. A comparison of the Tantric system with Masonry reveals certain facts which may serve to connect the Hindu system with the modern system of Masonry, but this requires considerable study and I must reserve the subject until I have more leisure at my disposal.

Mystics and dreamers alone have trodden on the path of Secret Science and formed themselves into occult brotherhoods, heretic sects and mystic associations which we notice as we glance along the historical by-ways of religious thought during the middle ages, and their study may be of some use to those who wish to understand the reason of the recurrence of the various mystic traditions, for the records serve as literary landmarks to guide the seeker to these distant sources whence flow faint echoes of Divine truths which are the heritage of the Divine human race. It is only by careful researches in the historical dust-bins of the middle ages that these data can be disinterred and the chain of evidence rendered complete in order to connect the masonic or theosophical movements with the Brahma Vidya of India through the theosophia of the neo-platonists. By the study of the fragment of these historical relics, we note the delicate memories of the Divine Dreamers like the Dio-Nysians and Areopagites, and the hallowed echoes of John Scotus Erigena, and thus come face to face with the holy secrets of tender mystical souls who sought the true meaning of light. The thoughts of Averrhoes and the Arabian mystics, the intense devotion of the scholastic divines, and the monks of the middle ages in the Eastern and Syrian monasteries, and the Troubadours—the singers of mystic song and carriers of occult knowledge—give us a glimpse of a worn mosaic pavement, but at the back of all these varying streams of thought may be found one centre whence rays diverge, and that great fount was named in ancient India Brahma Vidya of the Sanyasi, or the ancient wisdom-religion which was held by the guardians of the mystic traditions and given only to those who were strong enough for the burden. These teachers of world saviours have from time to time appeared as sons of the widow, or sons of the maiden, but these teachers or founders only taught their dogmas to a child-like humanity and it may be seen that at

first the outward observances were always subordinated to the *Inner Life*. The forms and ceremonies in fact were merely organised to draw the attention of man to the inner and spiritual aspect of life. The Ancient Codes of Manu, where the whole daily life of India was directed by its very organisation towards the religious aspect, is a complete exposition of this method of training. The same ideal was revived under the monastic orders in the West, but it was chiefly carried out under the doctrinal supervision of the Catholic Church, and the ideal of the simple spiritual life was crushed, as it had already been under the Brahminical tyranny in India. Thus the doctrines hidden in the secret fraternities have been handed over in regular successions, and the esoteric teachings of Egypt, Persia, and Greece, kept from the ears of an illiterate multitude, because it was known that they could not in their uneducated, ignorant condition understand the deeper truths of nature and God, that had been received from the Indian sages. These pearls of great price were guarded and handed on with slight modifications into the possession of early Christian teachers, the Gnostics of Syria and Egypt, thence to the Manicheans, and from them to the Paulicians, Templars, and other secret bodies, and then to the mystic bodies of our own time, whom the Catholics and Protestants persecuted alike, just as the Tantraists of India were persecuted by the Jains and the Buddhists, and were driven to the hills.

The Eastern origin of almost all the secret societies of Europe is generally admitted, by critical historians who have tried to keep alive the Wisdom-Religion or occult knowledge, and to fulfil the conditions of purity and morality; and they have even kept alive under various names, the ancient allegorical stories about the sons of the widow which were derived from the Magian brotherhood, and descended to the Knights Templar and other bodies in different Countries from the South to the North. From century to century we find various mystical or secret societies that dealt with certain definite teachings, but the difficulty of finding their connection with one another consists in the fact that outward presentation is constantly changing according to the exigencies of the period, teachers being sent to build new forms for the varying tendencies of the human mind; and the study of the history of secret societies or mysticism (or *Jadu* of the *Jadughars*, as it is commonly called in India) places before us a landscape flickering with shadow to all pilgrims who seek the truth among the perplexities of the changing phases of human life.

One such searcher into the origin of Masonry gives the following interesting and suggestive passage in his study on the discoveries respecting the obelisk made by Commander Gorringer which tend to "prove that an institution similar to Freemasonry existed in Egypt" and the writer proceeds:—

"According to our reading of history, the *priesthoods* of Belus or Baal in Assyria, of Osiris in Egypt, of Jehova in Palestine, of Jupiter in Greece and Rome, of Ahura-Mazda in Persia, of Brahma in India, and of Teutates in Britain, were "*primitive Secret Societies*, who instructed and governed the primitive families and "races. It little matters whether we call the members of those priesthoods Belites, "Pastophori, Levites, Curetes, Magi, Brahmins, or Druids; they were connected by "secret ties, and intercommunicated from the Indus to the Tiber, from the Nile to the "Thames. Hence there ever has been, is, and ever will be Freemasonry on our planet. "Masonry was ever more or less connected with priesthoods till about the thirteenth "century of our era, when Masons declared themselves Freimaurer (Freemasons). "Since about that period priesthoods have ever denounced and persecuted Freemasonry."¹

¹ *The Obelisk and Freemasonry*, by John A. Weisse, M.D., New York,; 1880. pp. 93-94.

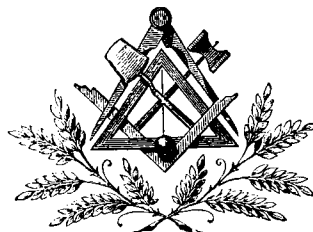
Some other time I propose to discuss at greater length the details of the history of Masonry and its connection with the Hindu system.

I would now only recommend to my brethren a study of Masonic Journals like the Transactions of the Quatuor Coronati Lodge in England, and will conclude with a quotation from Bro. E. Macbean who wrote as follows in vol. iii. of that journal, pp. 29-30.

"A thoughtful consideration of our principal ceremony irresistibly leads us to the doctrine that was typified by the *pastos* in the King's Chamber of the great Pyramid, and connects with the main characteristic of all the mysteries, which embodied the highest truths then known to the illuminated ones. . . .

"The twelfth century witnessed an outbreak of mystic symbolism, perhaps unparalleled in our era, and gave us the religious legends of the Holy Grail, which point to an Eastern origin; this period coincides with the greatest popularity of the Templars, whose fall is contemporaneous with the decadence noticed by the lecturer.

"Without pressing the argument, I may here suggest that some portion at least of our symbolism may have come through a Templar source, Romanist yet deeply tinged with Gnosticism—while at a later date the Lollards (supposed to be inheritors of Manichæism) and who were but one of the many religio-political societies with which Europe was honeycombed, possibly introduced or revived some of these teachings . . . One thing is certain, that satisfactory renderings of our symbols can only be obtained by a study of Eastern Mysticism; Kabalistic, Hermetic, Pythagorean and Gnostic. Down the Centuries we find enrolled the names of philosophic teachers who veiled their doctrines in figures similar to those in vogue among the Rosicrucians and still more recent students, and often identical with the signs we blazon on the walls of our Lodges and Chapters."

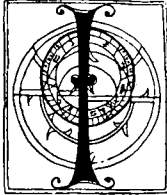


REVIEWS.

ORIGIN OF THE ENGLISH RITE OF FREEMASONRY,

By Bro. William James Hughan. Edited by Bro. John T. Thorp. Illustrated.

New and Revised Edition, 1909.



It seems something of a coincidence that approximately twenty-five years should intervene between the republication in England of each of Bro. Hughan's valuable works, "*The Old Charges of British Freemasons*," 1872, second edition, 1895; and the book, the subject of this notice, first published in 1884, and now re-issued in 1909. But perhaps even more in the present instance than in that of the "*Old Charges*" are the lapse of time, and the additions which have been made to the history of the Craft within a quarter of a century, evident in this new edition of the "*English Rite*." In binding similar to that of the first issue, the second is now a volume of 198 pages as compared with 150 in 1884: and though typography and spacing account for an appreciable proportion of the difference, a very substantial increase of printed matter awaits the reader.

Bro. Thorp tells us, in a short preface, that "the esteemed Author, who has personally thoroughly revised the work, found so many alterations and additions absolutely necessary, through the discovery of evidence since 1884, that the present publication may be considered almost a new work," and the enumeration, amongst those to whose comparatively recent published works Bro. Hughan makes adequate reference, of Bros. R. F. Gould, W. H. Rylands, Dr. Chetwode Crawley, W. M. Bywater, Henry Sadler and E. Conder, is alone sufficient to show how true the observation is.

It is hardly too much to say that wherever Freemasonry exists, there Bro. Hughan's "*English Rite*" is known, though for a long time copies have been difficult to find, and expensive to acquire; and this new edition needs no commendation to members of the Quatuor Coronati brotherhood. But as alterations are made in the titles of chapters, the latter may usefully be set out. Chap. I.—Rise of Masonic Degrees. Chap. II.—Particulars as to the Third Degree. Chap. III.—The rise of Additional Degrees. Chap. IV.—Advent of Royal Arch Masonry. Chap. V.—Organization of the "Ancients." Chap. VI.—Capitular and Chivalric Ceremonies. Chap. VII.—Constitution of the Grand Chapter. And it will probably be more serviceable to give some indications of features which in this new edition are presented to us, either as added matter or as altered to keep step with the march of Masonic information and knowledge, than merely to observe in general terms on its utility and worth.

Page 19: Bro. Hughan fully accepts Bro. Sadler's attribution of the rise of the "Ancients" from a number of Irish brethren resident in London,¹ and accordingly substitutes the word "Ancients" throughout in place of "Seceders," and besides treats that body more tenderly in places; e.g., (page 66) deleting the word "unscrupulous" applied to them at page 40 of the first edition, and (page 122) altering "glaring case of misrepresentation" (1884 Ed. 87.) to "unfortunate case of misunderstanding." Pages

¹ See *Masonic Facts and Fictions*, 1887.

23-24: References to the Haughfoot Lodge Minute of 1702 and Chetwode Crawley MS., with their "leaving out the Common Judge," and their bearing on the question of degrees, as they existed in 1717. Pages 30-33: Bro. Conder's "Records of the Hole Craft and Fellowship of Masons," 1894 (the title of which might have been more explicitly given), as well as various papers on Degrees in *A.Q.C.*, down to 1903. Pages 44 to 46: "The Oldest Minutes of any regular English Lodge so far known," with their valuable references to the Master Mason's Degree from 1727. Page 49: "which is *not* likely," in the first edition (page 25) now significantly becomes "which is *quite* likely." Page 52: A correction of, and additions to, numbers of Lodges. Page 53: Distinction between old Warrants issued by the "Moderns" and the "Ancients." Page 54: Minute Book of the Master's Lodge at Exeter, 1777 to 1803. Pages 56-58: Lodge of Masters, Boston, U.S.A., 1739 to 1783. Page 62: No right on the part of the "Atholl Masons" to style the regular Masons "Moderns." Page 75: Two more copies of Dassigny's "*Serious and Impartial Enquiry*," traced since 1884. Pages 78-79 The Old Lodge at Stirling, with Records from 1741 to 1822.¹ Page 92: Slight, but important, alteration of "mentioned" (first edition, 63) to "omitted." Pages 93-98 add largely to the early history of Royal Arch Masonry in England, with references to archives at Bristol, Youghal, (Ireland), Philadelphia and Fredericksburg, Va: and depose the Arch Minute Book at York, of 1762, in favour of the earlier Bristol "Book of Transaction" of 1758. Page 107: Thomas Dunckerley's letter, January 14th, 1792.² Pages 110-111: Further references to early Arch Masonry in England, Scotland, and Ireland. Page 116: The "Fifth Degree of Masonry," in the Minutes of 1787, may have been the K.T. Page 117: Arch Masonry in the U.S.A. most likely due generally to brethren hailing from the G.L. of Ireland. Page 124: The present conclusion is that the York Grand Lodge of All England "copied the arms of the "Ancients," and not *vice versa*, as supposed in 1884 (89). Same page: References to papers by Professor Swift P. Johnston and Bro. Dr. Chetwode Crawley throwing light on Dermott's assertion that the arms of the "Ancients" were derived from Bro. Rabbi Jacob Jehudah Leoni.³ Page 135: "about 1738" altered to "about 1735." Page 139: Reference to the "Harodim" Degree in Durham. Pages 144 to 150: Much new matter on the subjects of Mark Masonry and Knight Templary.⁴ Page 162 and Appendix C: "Warrant of Arch Chapter No. 79, Redruth," dated 1791, replaced by "Warrant of No. 57, Plymouth Dock," dated 1788. Page 168: An illustration of the Royal Medal of 1802 is given in Oliver's "Revelations of a Square," 1855 (facing page 388), where it is stated to commemorate the appointments of the Prince of Wales as Grand Master of Masons, and of the Duke of Clarence as Grand Principal of the Royal Arch. Page 171^a: Number of Chapters of the "Ancients" that kept separate Minutes increased from one to two.

The foregoing will better show how indispensable the new issue of the "*English Rite*" must be to Masonic Students of the present day than any verbal description. A folding facsimile of entries of 1753 in the Fredericksburg Lodge Minutes is substituted for former plate of the R.A. centenary jewel. The Index, prepared by Bro. E. L. Hawkins, is a welcome addition; and it seems a pity that the table of contents does not precede the text, instead of having to be searched for at the end of it. Considering, also, the many appreciative references to the Quatuor Coronati Lodge *Transactions*, it

¹ Illustrations of one of the two old Brasses belonging to the Lodge accompany Bro. Hughan's paper on the "*Ancient Stirling Lodge*," *A.Q.C.* vi., 108.

² Printed by Bro. H. Sadler in "*Thomas Dunckerley, his Life, Labours and Letters*," 1891, as well as stated in foot-note to page 107.

³ In *A.Q.C.* xii, 135, 150.

⁴ See *A.Q.C.* xvii, 88, as to the Baldwyn Encampment at Bristol.

would have been an appreciable convenience if the number of the volume and the page had been given, instead of, as nearly always, the year of issue only.

A few slips are perceptible, which it may be well here to note. Pages 33-39: The references to two separate works by Dr. Oliver appear to be transposed. Page 67: To the authorities cited on authorship of "Long Livers," 1722, should be added the paper by Bro. Edward Armitage on "Robert Samber," *A.Q.C.* XI., 103. Page 77, footnote; The Author of the explanatory introduction to "A Defence of Freemasonry as practised in the Regular Lodges," 1765, included in "Masonic Reprints and Revelations," 1898, was Bro. Henry Sadler, and not as stated. Page 82: In his "Freemason's Treasury," 1863, page 302, Dr. Oliver prefaces the passage beginning, "The true word never was lost (&c.,)" by "It was however asserted by some incredulous brethren that" and does not make a positive assertion of his own. Page 98: Reference to page 64 of the first edition will show that "1888" should be "1884."

The "Guild Theory" advanced by Bro. C. E. Stretton receives respectful treatment at page 31; but Bro. Hughan's remarks show clearly how needful it is that we should secure and carefully examine more tangible materials than have yet been proffered before the claim can be seriously entertained.

The Craft may be congratulated upon this, the first re-issue under the auspices of the Lodge of Research, No. 2429, Leicester, of Bro. Hughan's standard works, the copyright of which the Lodge acquired in 1908; and as the number printed is limited, the new and revised edition of the "English Rite" will probably become as difficult to obtain as the original edition has been for years. The price is 10/6 and application for copies may be made to Bro. J. T. Thorp, 57, Regent Road, Leicester, or to the Secretary of the Quatuor Coronati Lodge, 52, Great Queen Street, London.

W. B. HEXTALL.

MASONIC JURISPRUDENCE AND SYMBOLISM AS INTERPRETED BY GRAND LODGE DECISIONS.

*By Bro. the Rev. John T. Lawrence, M.A., Oxon. . . . with an introduction by
V.W. Bro. Canon Horsley . . . London, A. Lewis, 13, Paternoster Row, E.C.*

In 1897 Bro. Lawrence published in Madras an epitome of some of the 'Grand Lodge Decisions' which had been come to during the previous twenty-five years. No doubt the publication was most useful for brethren in far-off India, who had not the opportunity of making direct reference to the volumes of Grand Lodge Reports, and even for brethren at home it may have formed a convenient index for the period with which it dealt.

The compilation has since been somewhat altered by omitting all decisions of an earlier date than 1867, and continuing them to the year 1907, and with the addition of matter contained in certain articles which Bro. Lawrence contributed a few years ago to the Masonic Press, now appears in book form under the above title, with an introduction by Bro. Canon Horsley.

It is by no means clear why Jurisprudence and Symbolism have been conjoined in this manner. The subjects are quite distinct, and certainly Symbolism has never been "interpreted by Grand Lodge decisions." Symbolism seems to be bound up with ritual, a matter on which Grand Lodge lays down no law, and in only two of the quoted decisions has ritual been in any way referred to, while of the remainder, most

deal with questions of practice rather than of law, in other words, with offences against the regulations rather than with the interpretation of those regulations. Therefore, in my opinion, the value of the decisions to the ordinary Mason or even to a W.M. is very problematical. It is not safe to look upon them as precedents, for Grand Lodge only requires that brethren under its jurisdiction shall obey the regulations laid down for their government, and for one who has broken the rules it is no answer to say that some years previously another brother who committed a similar fault escaped punishment. Furthermore, in many cases, such decisions may have been arrived at when the existing laws were in a very different form to those of the present day, and they could not be cited either as precedents, or even as interpretations of the laws as we now know them. The Book of Constitutions is in a constant process of emendation, and it, therefore, seems wise to counsel all brethren to make themselves fully acquainted with its present provisions, rather than to place before them a complicated digest which may be out of date even before it has left the printer's hands.

In thus putting forward my personal views on the book of Bro. Lawrence, I must point out that it is the aim, rather than the matter, to which I particularly take exception. Much of the information is put together in a form which should make it a very useful book of general reference, although I consider that for that purpose it might with advantage have been extended considerably, and the epitome of the decisions carried back even to the time of the earliest records of Grand Lodge. If this had been done I believe the book would have been of value even to the Masonic archæologist.

Bro. Lawrence mentions on page 53 the provisions of Rule 116, B. of C., which states that a Petition for a new Lodge must be supported by the Master and Wardens of a regular Lodge, and he appears to assume that it is this regular Lodge itself, through its principal officers, which really makes the recommendation. I entirely agree that it should be so, but in practice it has frequently happened that the three signatures have been obtained and the petition granted without the other members of the recommending Lodge knowing anything whatever about it. I am not aware that the interpretation of the Rule has ever been discussed in Grand Lodge, but it seems as if some definite pronouncement is necessary.

On page 60 Bro. Lawrence says, "Inferentially the absence of the Warrant invalidates all proceedings of the particular meeting." Surely this is a question of fact and not of inference. Rule 125 says, "No Lodge . . . can meet without a Warrant" If, therefore, there is no Warrant, there cannot be a Lodge, and if no Lodge, no proceedings.

Many casual references by Bro. Lawrence to points of ritual and procedure will doubtless be of value to Brethren in the various Districts and Provinces, but would hardly be understood by members of London Lodges. It is not advisable to point them out specifically.

On some other matters most Brethren will entirely agree with Bro. Lawrence, as, for instance, when he states his opinion that "it were better for our lodges to decline in membership rather than run the risk of diluting the Craft with an undesirable element." This is a point which can never be urged too strongly, as it is to be feared that in some places the words "reputable circumstances" are either ignored or misunderstood, a large number of members being there considered as a sign of strength.

On page 158 Bro. Lawrence speaks of the casting vote, which he says, "Custom allows the Master when numbers are equal." This privilege is not derived from custom but from Rule 182 B. of C.

On page 173 Bro. Lawrence says that "A brother is entitled to wear the clothing appropriate to the highest rank he has ever attained, on each and every Masonic occasion for the rest of his career." This may be quite correct, but according to Rule 81 no brother can be a member of a Provincial or District Grand Lodge, unless he is a subscribing member of a Lodge within such Province or District, and I believe that the Bye Laws of some Provinces contain a clause whereby Past Grand Officers of those Provinces lose their rank if they cease to subscribe to such a Lodge. It would therefore be reasonable to assume that with the loss of rank there would also be the loss of right to wear the corresponding clothing. Of course, these remarks do not in any way apply to Officers of Grand Lodge.

I may remind Bro. Lawrence that St. Paul *has* been claimed as a Mason. A paper on the subject appeared in *A.Q.C.* i., 74, while if he will examine Hogarth's picture, "Night," he will find that unfortunately the two men "reeling home in a bibulous condition" are not to be taken as "apprentices," but as two important officers of a Lodge. (See Bro. W. H. Rylands' paper on the subject in *A.Q.C.* ii., 146.)

Chapter xix. is devoted to the interesting but difficult question of "Landmarks," and Bro. Lawrence defines them as "certain immovable and unchangeable principles and doctrines which go right behind laws and regulations, and which no law or regulation can alter or modify." This is excellent, but who is to decide which of the many so-called landmarks really fall within this definition. Bro. Lawrence mentions a number which he says have received general acceptance, and states that "half a dozen have never been disputed," but it should be noted that apparently only two landmarks were recognised when the Lodge of Promulgation met in 1810 (it may be that only two were under discussion), one being stated as "the Ceremony of Installation of Masters of Lodges," and the other having been identified some years ago by Bro. Dr. Chetwode Crawley.¹

There are other points in this Chapter on "Landmarks" with which I cannot agree. For instance Bro. Lawrence says that "the Grand Master existed before Constitutions were." I should be inclined to reverse the terms. Again we have ". . . the claims that the representatives are delegates from the Lodge and take their instructions from it, there is nothing to back it up. The custom, if there be one at all, is local, and is neither of ancient prescription nor universal practice, and therefore as a landmark fails on both counts." I agree that this representation may not be a landmark, but we must bear in mind Article x. of the 1723 Constitutions which reads: "The majority of every particular Lodge, when congregated, shall have the Privilege of giving instructions to their Master and Wardens, before this assembling of the Grand Chapter, or Lodge, at the three Quarterly Communications hereafter mention'd, and of the Annal Grand Lodge too, because their Master and Wardens are their Representatives, and are supposed to speak their Mind." This does not seem quite to bear out Bro. Lawrence's contention.

In regard to the qualifications for the Master's chair, Bro. Lawrence says "Grand Lodge has decided that such service may be cumulative—that is, eight months as Senior [Warden] and four as Junior would count." He refers to the Decision on the point, and adds "it is quite possible that this case was decided on its own merits, and might not be quoted as a precedent." In the last part of this quotation Bro. Lawrence is quite correct. The case *was* decided on its merits, one of the reasons why the brother who appealed had not served for the full year in either of the Warden's chairs being

¹ *Caementaria Hibernica*, Fas. i., 23, footnote.

that he was 'serving his Queen and Country' at the time he was due at his Lodge for investiture. In order that there should be no uncertainty about the meaning of the Rule, an amendment was agreed to shortly afterwards and now appears as the first part of Article 130.

The references on page 189 and 207 to the position of a Lodge in the case of death or removal, etc., of the Master, seem to need some alteration, as there is no ambiguity whatever in Rule 141, where the position of the Wardens under such circumstances is absolutely defined.

Bro. Lawrence states (page 141) that "The older Constitutions did not specify the age of the Candidate, but simply required him to be of mature and discreet age." A reference to the 1723 edition of the Book of Constitutions will shew that the Candidate was not to be "under the age of Twenty-five."

Surely Bro. Lawrence is mistaken in saying that Ashlar is "a kind of free stone" (page 224). The word seems rather to refer to any block of stone either rough as brought from the quarry, or wrought and ready for the building.

The fact that the book bears on its cover the seal of the Grand Lodge of England leads me to think that it may have been issued by authority of that body, although I do not find a distinct statement to that effect, but presuming I am correct I venture to suggest that in a second edition (which I hope will shortly appear) the undoubted value of the work would be greatly increased if the digest were carried back certainly to 1813 and foot-notes added giving the text of the Rules in force at the time of the various decisions. Even in its present form it will doubtless be referred to frequently by many brethren, who if they do not take it as a text book, will certainly find it of considerable interest as an appendix to the Book of Constitutions for the purpose of ascertaining what has been decided in Grand Lodge from time to time.

W. J. SONGHURST.

SIDELIGHTS ON FREEMASONRY (CRAFT AND ROYAL ARCH).

By Bro. the Rev. John T. Lawrence, M.A. Oxon., Past District Grand Warden, Madras.

London: A. Lewis, 13, Paternoster Row, E.C., MDCCCXCIX.

This book seems admirably suited for the purpose indicated by its Author, who states in his preface that it is intended for the benefit of those who have neither the time nor the inclination to be studious. The thirty seven chapters treat of such 'popular' Masonic subjects as:—The Masonic Charities, The Royal Arch, Christianity and Freemasonry, Freemasonry in London, in India and in the Colonies, New Lodges, Class Lodges, The Lodge Name and Number, Music and Oratory, Jewellery, Ladies' Nights, etc. All are dealt with in a pleasant manner, and there is much information that will interest, enlighten and amuse the reader.

Some of my remarks on the earlier work, *Masonic Jurisprudence*, apply equally to this volume, and need not be repeated. A few other points may perhaps be mentioned.

Bro. Lawrence says (page 33,) "a peculiarity of Royal Arch Masonry is the fact that the Chapter is opened by Principals only." He refers to a discussion in Grand Chapter in 1896, when an unsuccessful attempt was made to alter the procedure, but has failed to note the further discussion in 1902, when a similar motion was carried. So that for the past seven years all members of Royal Arch Chapters have been privileged to witness the opening ceremony.

In the Chapter on "The Symbol of the Cross," I do not see any reference to the *Swastika* which is shewn in the diagram No. 14. I am interested to note the suggestion that the letter *G* as known in Masonry has been taken from the upper part of the *Cruz Ansata*. It seems clear that in its early use it stood for the word *Geometry*, but I am inclined to think that the more modern explanation may have been derived from a resemblance to the θ which in the Greek Church is frequently placed in the centre of interlaced triangles. Palengue, on page 53, seems to be intended for *Palenque*, which is in one of the Southern States of Mexico, not in Guatemala.

In Chapter xii. on "Freemasonry in the Colonies," the author expresses a hope that some day there will be one Grand Lodge for South Africa. The main difficulty appears to be that the various Lodges work there under four Masonic jurisdictions—those of England, Ireland, Scotland, and the Netherlands. A good deal of 'give and take' would be necessary in order to bring the four into line. Perhaps mention might have been made of the curious fact that in Jamaica where there is an English District Grand Lodge, one Lodge works directly under the Grand Lodge in London.

On page 87 Bro. Lawrence refers to children of Colonial brethren as if they were unable to obtain admission to our Masonic Schools in England. Colonial candidates are by no means uncommon, and I do not remember one who was not ultimately successful at the elections.

The statement that the Athol Lodges "only came on the Register at the time of the Union" (page 105) is misleading. Both the Grand Lodges kept Registers which were amalgamated after the Union. The question of again closing up and re-numbering the Lodges is one on which opinions differ. I, for instance, am quite content to leave things as they are; and I cannot agree that precedence should be reckoned by dates of Warrants. It is well known that in many cases surrendered Warrants were re-issued, and the age of the new Lodges so formed must count from the re-issue and not from the original date. I have not been able to find a Lodge whose Provincial number has been taken as its number on the Grand Lodge register (page 108). In this as in several other instances, it would have been an advantage if Bro. Lawrence had furnished references.

The interesting Chapter (xvi.) on "Class Lodges" does not pretend to give the names of all Lodges coming under this definition. There are many whose names do not readily indicate the 'Class' of their members. As an instance may be mentioned the *Semper Vigilans* which is for the convenience of members of the Chartered Institute of Secretaries. On the other hand some which seem clear are misleading. Thus Bro. Lawrence cites the *Pellipar* which has no direct connection with those interested in the hide and skin industry, but was formed by members of one of the London Guilds—the Skinners Company. And the *Aquarius* is not for fishermen, but for the employés of the Metropolitan Water Board, while the *Alleyn* is in no sense a Class Lodge, although it bears the name of the founder of Dulwich College.

I had noted a number of other points but perhaps they need not be referred to, as I fancy the differences of opinion are in some measure due to the fact that Bro. Lawrence's experiences have mostly been gained in the Provinces and Districts, and mine mainly in London. Here for instance it is not the custom to give the Toasts from the "King and the Craft" to the Grand Officers as *four*. I have never heard them compressed into *one* (page 146), and if it were so done in London, I am sure that no one would rise and say "All the aforesaid!" Is there not a misprint on page 139? I fancy Bro. Lawrence wrote *relief* and not *release* in his version of the Tyler's Toast.

In my opinion the question of "Ladies on the Level" is treated too tenderly. Whatever we may think of the Orders of the Mopses and the Eastern Star, it seems clear that they never pretended to be Masonic, but the same cannot be said of some other bodies, and I think it would have been well if Bro. Lawrence had sounded a note of warning, and pointed out that no recognition should be given to anyone claiming to be a Mason who has not been admitted under a governing body recognised by our Grand Lodge. The subject of "Spurious Masonry" might perhaps be dealt with in a second series of "Sidelights."

It may be pointed out that English R.A. Masons do not use the date "Anno Inventionis, 530 B.C.," as stated on page 208.

I do not think that the expression "due guard" can be taken as an Americanism (page 210.) It is not unknown in the British Isles, and it is said to be a corruption of *Dieu me garde*.

Chapter xxvi. on "Metropolitan Masonry" deals mainly with the question of dividing London into Provinces, and the Author wisely concludes by saying that the "subject is full of difficulties."

W. J. SONGHURST.

"RECORDS OF ST. JOHN'S LODGE, No. 579, NEWFOUNDLAND"

(Compiled by W. J. Edgar, W.M., 1909).

This interesting history of Lodge No. 579, St. John's, Newfoundland, by Bro. W. J. Edgar, W.M. (District Grand Sec.), will be much valued by those for whom it has mainly been written, but it is of use to many else, as the Craft found a Home in Newfoundland as far back as 1746. It is the first effort of its kind issued in the Colony, and, assuredly, a better way to commemorate the 60th Anniversary of the Lodge could not have been devised.

The Chronological Summary of Events prior to 1848 is all too short, but sufficient is given to prove that "brethren of the mystic tie" had been active, more or less, for very many years, prior to the advent of No. 579. The first Lodge was started at St. John's in 1746, by the Prov.G.L of Mass. (U.S.A), which was formed in 1733. "It was followed by a second under the same authority in 1766. Neither of these was registered in the books of the Grand Lodge" [of England]. I find, however, in the "Proceedings of the G. L. of Mass. 1733-1792" (1895), the premier Lodge is thus referred to:—

"At the Pettition of Sundry Brethren Residing at — in Newfoundland our Rt. Worsh^l Grand Master Granted a Constitution for a Lodge to be held there, and appointed the R^t Worsh^l Mr — to be their first Master."

On 24th October, 1766, among the Lodges for which "no Persons appeared," there are two Lodges noted for Newfoundland, the one of 1746, and the other at end of list, named "St. John's Newfoundland Lodge," but I cannot trace any account of the origin of the latter. Eleven Lodges had been established to 1824; the "Ancients," in 1774, making the first start from this country, but they all ceased to work sooner or later, or were removed elsewhere, so that No. 579 is the senior of the seven now on the Roll of the District Grand Lodge, having the R.W. Bro., the Hon. J. Augustus Clift, as Dist.G.M.

St. John's Lodge was really formed by the Prov.G.M. of Nova Scotia, in 1848, by dispensation, but the Grand Lodge of England does not date the origin before 1850. The Brief History of the Lodge is well done, and nothing seems to have been omitted that would be likely to prove of value or interest to the members. So that Bro. Edgar is to be congratulated accordingly. One of the Charter members is still living.

It may be as well to point out that there are 507 members returned by the seven Lodges on the Roll of the District Grand Lodge, and the two additional Lodges (making nine in all in Newfoundland), under the Grand Lodge of Scotland, have a total membership of 321 brethren ; and there is also a District Grand Lodge of Scottish origin.

W. J. HUGHAN.



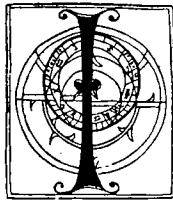
ARMS of the Free Masons, Rough Masons, Wallers, Slaters, Paviours,
Plaisterers, and Bricklayers of Durham.

Reproduced from the Original in the Guildhall, Durham, by kind permission of the Mayor.

MEXICAN MASONRY IN 1909.

BY BRO. F. E. YOUNG.

Past Grand Master, Grand Lodge of Valle de Mexico.



HAVE been asked for a statement showing the present condition of Masonry in Mexico, which I shall endeavour to make as clear and concise as possible.

Symbolic Masonry as the foundation comes first and its premier Grand Lodge in strength and prosperity, in age and the extent of the relations with foreign Grand Lodges, is the Grand Lodge "Valle de Mexico," which in English is "Valley of Mexico." Its jurisdiction extends over the Federal District, which includes the Central City and many nearby towns and villages, and also the three Federal Territories in the Republic of Mexico. It has also many Lodges throughout the Republic in States where no Grand Lodges exist and one in the State of Nuevo Leon and three in the State of Chihuahua, both of which States have Grand Lodges which are irregular for reasons which will be given later, and therefore remain unrecognized until such time as they shall regularize themselves.

Its Lodges are:—

Washington-Hidalgo No. 2, Chihuahua, State of Chihuahua; English.
 Benito Juarez No. 3, Mexico City, Federal District; Spanish.
 Cananea No. 4, La Cananea, State of Sonora; Spanish.
 Hiram No. 5, Parral, State of Chihuahua; English.
 Union No. 6, Mexico City, Federal District; Spanish.
 Felix Diaz No. 7, Mexico City, Federal District; Spanish.
 Sufragio Libre No. 8, Juarez, State of Chihuahua; Spanish.
 Jalisco No. 9, Guadalajara, State of Jalisco; English.
 Tampico No. 10, Tampico, State of Tamaulipas; English.
 Esperanza No. 11, El Oro, State of Mexico; English.
 Sonora No. 12, La Cananea, State of Sonora; English.
 Lealtad No. 15, Mexico City, Federal District; Spanish.
 Ignacio Ramirez No. 20, Mexico City, Federal District; Spanish.
 Hermes No. 21, Guaymas, State of Sonora; Spanish.
 Fé Liberal No. 22, Teloloapan, State of Guerrero; Spanish.
 Chichindaro No. 23, Guanajuato, State of Guanajuato; English.
 Benito Juarez No. 24, Guadalajara, State of Jalisco; Spanish.
 Anahuac No. 141, Mexico City, Federal District; English.
 Itzcoatl No. 186, Paraiso, State of Tabasco; Spanish.
 Fieles Obreros No. 189, La Paz, Lower California; Spanish.
 George Washington No. 195, San Luis Potosí, State of S.L.P.; English.
 Toltec No. 214, Mexico City, Federal District; English.
 Germania No. 219, Mexico City, Federal District; German.
 Occidental No. 225, Ensenada, Lower California; Spanish.

Albert Pike No. 229, Puebla, State of Puebla : English.

Monterey No. 242, Monterey, State of Nuevo Leon : English.

Actividad y Concordia No. 243, Orizatlan, State of Hidalgo ; Spanish.

Aguascalientes No. 251, Aguascalientes, State of Aguascalientes ; English.

Hidalgo No. 264, Pachuca, State of Hidalgo ; English.

Total 30, of which fifteen work in English, fourteen in Spanish and one in German.

The total membership was January 1st, 1908, 1371. Its Treasury had at last report, April 1st, 1908, \$1797.96.

It enjoys the recognition of the following Grand Lodges:—

Grand Lodge of	Arizona.
„ „ „	Arkansas.
„ „ „	California.
„ „ „	Colorado.
„ „ „	Columbia, District of
„ „ „	Connecticut.
„ „ „	Chili.
„ „ „	Coahuila.
„ „ „	Catalana Balear.
„ „ „	Cuba.
„ „ „	Dakota, North.
„ „ „	Dakota, South.
„ „ „	England.
„ „ „	Egypt.
„ „ „	Georgia.
Diet Union „	Germany.
Grand Orient „	Greece.
Grand Lodge „	Idaho.
„ „ „	Iowa.
„ „ „	Indiana.
„ „ „	Ireland.
„ „ „	Kansas.
„ „ „	Louisiana.
„ „ „	Missouri.
„ „ „	Minnesota.
„ „ „	Montana.
„ „ „	Michigan.
„ „ „	Mississippi.
„ „ „	Manitoba.
„ „ „	New Mexico.
„ „ „	Nebraska.
„ „ „	Nevada.
„ „ „	New Hampshire.
„ „ „	New Jersey.
„ „ „	New York.
„ „ „	New Brunswick.
„ „ „	New South Wales.
„ „ „	Ohio.
„ „ „	Oregon.

Grand Lodge of	Oaxaca.
Grand Orient „	Portugal.
„ „ „	Rio Grande de Sul.
„ Lodge „	Salvador.
„ „ „	Scotland.
„ „ „	Santo Domingo.
„ „ „	Texas.
„ „ „	Tasmania.
„ „ „	Utah.
„ „ „	Victoria, Australia.
„ „ „	Virginia.
„ „ „	Veracruz.
„ „ „	West Virginia.

Its constitution and By-Laws are founded on the Ancient Landmarks and Charges, and have been approved by the Grand Lodges mentioned.

Grand Lodge of Veracruz, in the State of Veracruz, has recognition of Cuba, Valle de Mexico, Coahuila, and Oaxaca. Constitution founded on the Ancient Landmarks and Charges.

Grand Lodge of Oaxaca, in the State of that name, has recognition of Valle de Mexico, Coahuila, and Veracruz. Constitution and By-Laws like those of Veracruz.

Grand Lodge of Coahuila, in the State of that name, has recognition of Texas, Valle de Mexico, Veracruz, and Oaxaca. Constitution and By-Laws like those of Valle de Mexico.

There were regular Grand Lodges in the States of Puebla and Tamaulipas, but, through lack of members, they have been dormant for some years. It is hoped that they may be revived, as those States receive more settlers. The Grand Lodge of Nuevo Leon was regularly formed by Lodges chartered by the Grand Lodge of Veracruz, although its formation caused the death of several good Lodges which were working in Spanish in various parts of the State, under charters from Valle de Mexico. It was formed by the then Governor of the State, who unwisely attempted to force the Valle de Mexico Lodges to join the new Grand Lodge which duress they resented; the pressure was so strong that they gave up their charters and quietly went out of existence, excepting the American Lodge in Monterey, which still works under Valle de Mexico. This Grand Lodge refuses to place the Bible on its Altars, its Grand Master, Governor Reyes, stating that he considers it a sectarian book which has no place in Freemasonry.

The Grand Lodge of Chihuahua is irregular, as its Grand Master takes the same stand with reference to the Bible, as does the Grand Master of the State of Nuevo Leon.

There is one absolutely Clandestine Grand Lodge in the Republic of Mexico, called the Grand Lodge of the Federal District, located in Mexico City, it has but few Lodges very obscure and of little note. It has invaded the territory of Valle de Mexico and of Texas, but is not noticed by either Grand Body. It is composed of Mr. Ignacio de la Peña, its perpetual main spring, and his dupes whom he recruits from all classes, the money being the principal requisite.

The Grand Royal Arch Chapter of Texas has two active chapters in the Republic, one in Mexico City and one in Guadalajara. Another is expected soon in San Luis Potosí.

The General Grand Commandery of Knights Templar of the United States, has an active chartered Commandery in Mexico City.

The Supreme Council A. and A.S.R. has a Lodge of perfection, Chapter Rose Croix, Council Knights Kadosh, Consistory and Supreme Council 33rd, in Mexico City. It has few subordinate bodies outside of the Capital, as it was the policy of the late Sovereign Grand Commander to hold things as much as possible directly under his personal supervision. It is to be regretted that he was strongly opposed to allowing any subordinate bodies to be chartered to work in the English language, as a great deal of excellent material was kept away by his action. This policy is being changed by the present Sovereign Grand Commander, Ill. Bro. José Castellot, to the great advantage of the Craft.

While not a Masonic Body the excellent work done by the Mystic Shrine in bringing together the members of the York and Scottish rites on a common platform makes it proper to say that it has a strong and prosperous Temple in Mexico City.

The present condition of Free Masonry in Mexico is wonderful when its situation in 1901 is considered. It had just rid itself of the Gran Dieta, and it was in serious conflict within itself. The Supreme Council 33° was endeavouring to dictate as to the regularity of symbolic Masonry, which the Grand Lodge Valle de Mexico successfully resisted. It had no recognition abroad whatever. It has worked its way out of these difficulties. The Supreme Council was a party to the Belgian Conference in 1907, which for all time discredited the famous Treaty of Lausanne and its pretensions over the first three degrees. This cleared the air for harmony in Mexico, and the Masons of Mexico are making great strides toward that unity of purpose and obedience to the law that will make Mexico stand in the front rank of Universal Masonry.

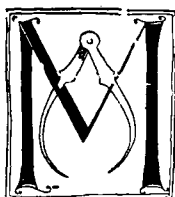
In Mexico we have a Masonic Temple worth \$250,000.00, on which we have a mortgage of \$77,000.00, which is being paid off easily in quarterly instalments. In Veracruz, Oaxaca and Nuevo Leon they have their own Temples, the property of the Fraternity.

December 4th, 1909.

P.S.—Since the departure from the State of Nuevo Leon of the Grand Master of the Grand Lodge of Nuevo Leon, who was also the Goveanor of the State, and who has been sent by the Federal Government on a mission of importance to Europe, the Grand Lodge, under the new Grand Master, Doctor Atanorio Carrillo, has at once repudiated the action of the former Grand Master in refusing to acknowledge that the Bible must be placed on the Altars and that is now a fundamental requisite in the jurisdiction of Nuevo Leon. The Grand Lodge Valle de Mexico, convinced of the sincerity of this action, is entering into recognition with the Grand Lodge of Nuevo Leon. The Lodge in the city of Monterey, "Monterey No. 241," which is chartered by Valle de Mexico, will remain under that charter by mutual consent of the two Grand Lodges until such time as the Lodge may ask to be transfereed to the jurisdiction of Nuevo Leon. This is one more step towards the unification of Mexican Masonry.

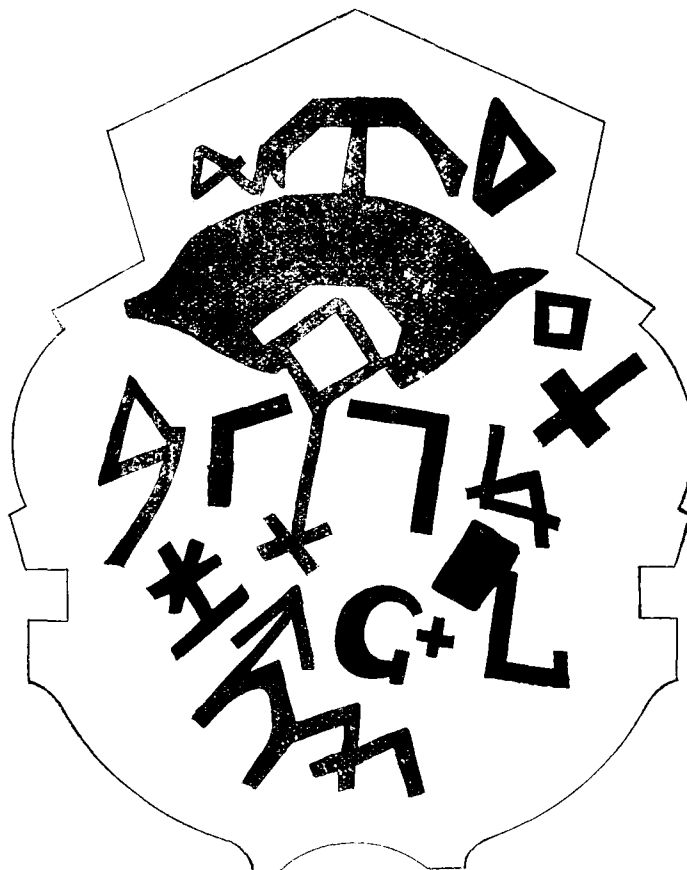
F. E. YOUNG.

NOTES AND QUERIES.



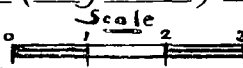
MASONIC Stone, Peterborough, Northamptonshire.—The drawing which illustrates these notes was made from an angle mullion which belonged to a house formerly the Vicarage of St. John Baptist's Parish, Peterborough, long before the Parish was so subdivided as it is to-day. The section of the mullion is shown by the line inclosing the marks.

As far as I can trace the history of this house, it was built about 1625-30. The Ecclesiastical Authorities, by way of making a bargain, exchanged the house for the one which is now the Vicarage in Priestgate, but *Quantum mutatus ab illo*. The City Council pulled it down, for street improvements, about nine years ago.



Incised Masons Marks on Mullion of Bay Window.
Peterborough Old Vicarage (Now Demolished) circa 1625-30.

Plan from Rubbing—
 Dark Parts sunk.



WM BOYER, MSA
 ARCHITECT
 PETERBOROUGH,
 Dec. 21, 1908

The marks on this suggest the full equipment of a Mark Master Mason's Lodge, and lead one to think that, even at this early date, such a Lodge of operative Masous existed at Peterborough.

It appears to me that this collection of marks in such a small compass of space must be unique, certainly I have never seen anything like it before. The initiated will readily recognise the emblems of the Mark Degree in Free Masonry.

The initials on the stone G.L. cannot now be identified; I have searched the records of Vicars, Churchwardens, and overseers of St. John, but without success.

This stone is now in the Office of the Surveyor to the Corporation of Peterborough.

Peterborough.

WILLIAM BOYER.

This illustration and note appeared in Northamptonshire "Notes and Queries," New Series, vol. ii., p. 250. Christopher A. Markham, Editor.

"Wheeler's Lodge." "A New Model for Rebuilding Masonry."—At *A.Q.C.* xiv., 205, Bro. Dr. Chetwode Crawley answered the material question raised by the song beginning, "As I at Wheeler's Lodge one Night"; but I revert to that "specimen of tuneful trash" as it may be traced a little earlier than either the date, 1735, given in the above article, or "The Ancient Constitutions" of Benjamin Cole, 1731, given by Bro. J. T. Thorp at *A.Q.C.* xvii., 60. In the work named below (1730) the song appears with the following heading, "A New Song composed by Mr. Moses Harris, late Member of the One Tun Lodge in Noble Street," thus furnishing the author's name.

It is somewhat of a coincidence that the book containing it should be, "A New Model for the Rebuilding of Masonry on a Stronger Basis than the former; with a Sound Constitution, and a curious Catechism drawn from Rules both intelligible and insturctive (*sic*); In Three Degrees: teaching the Whole World to be Masons, without the Imputation of being either Fools or Knaves. To which is added, Several diverting Songs by Celebrated Masons of the Old Order, and Some new ones propos'd as Subjects for a certain Orator, with the Downfall of the Old Structure, a melancholy Poem addressed to Melpomene. By Peter Farmer Esq. Dedicated to Mr. Orator Henley. London—Printed for J. Wilford, at the Three Flower-de-Luces behind the Chapterhouse near St. Paul's—1730. (Price 6^d). I give the title in full, as separate advertisements of it have been mentioned at *A.Q.C.* iii., 186, and xii., 158, the latter by Bro. Dr. Chetwode Crawley, who was under the impression that no copy of the work itself was in existence. There is, however, one in the British Museum (Press Mark, 161, l. 40), where I found it when searching for Henleyana. As the book must be exceedingly rare, a note of its contents may be acceptable. Pages 32, of which 16-32 consist of songs.

III-VI. Dedication to, "The Reverend Mr. Henley The Famous Orator at Lincoln's Inn Fields," containing this passage, "Could any tongue but Mr. Henley's speak so many fine things on the yelping, braying, butting, snapping, snarling, grinning, barking, yowling, puffing, blowing, learing, staring, strutting, snorting and petulant Clatter of Prichard and others about Masonry, in that curious Dissertation of yours intituled The Free Masons Triumph, or Hod and Trowel beat the whole Field. Malicious People say you borrowed those Redundancies from Pool's Parnassus: what if you did?"

Amongst the Songs are, "a Song made by a Mason, occasion'd by a Report that they were guilty of [*undesirable*] Practices." (18 lines).

"The following Song was made by a Country Attorney on his being admitted a Mason." (Three 5-line verses and chorus):—

"We have no idle Prating
Of either Whig or Tory ; "

commonly found in old collections of Masonic verse, but here prefixed by,

"The following Song was sung by a Son of Bacchus, at a Bacchanalian Banquet of Free Masons, and pass'd the approbation of the late D. of W." ; obviously in allusion to, "Wharton's noble Duke our Master Grand," of "The Warden's Song," in Anderson's Constitutions, 1723.

"An Amorous Mason," (two songs in pastoral style, dealing with Lesbia and "Collin"). (Nine verses in all).

"A Merry Mason's Catch." (Three verses).

"A Doctor there is, and whose name I could tell." (Nine 3-line verses and chorus).

"A Melancholy Poem address'd to Melpomene, on the Downfall of Masonry." (54 lines in rhyming couplets),

Of what might be expected to be the main portion of the book, the "New Model for Rebuilding Masonry," all that can be said is that it is utterly disappointing ; indeed, the "catchy" title-page and dedication, together with the Songs, seem to have been intended as the substantial part of the publication. Whilst the coarseness which is apparent in places gives the latter something in common with "The Free Masons ; an Hudibrastic Poem . . . 1723," the "New Model" is worthy of being noted as a bibliographical curiosity.

W. B. HEXTALL.

Masons and "First Aid."—Probably some brethren will be interested in the following copy of a curious Masonic document which is in my possession :—

Maidstone 21st June, 1782.

FREEMASONS LODGE OF FORTITUDE,
No. 422.

Whereas persons here occasionally meet with accidents in the water, who when taken out, are apparently dead ; and it has been found by experience, that sometimes such persons may be recovered, if proper methods are speedily used ; therefore the gentlemen of the Lodge of Fortitude, held at the Bell Inn, in Week Street, have procured an account of all the methods used by the Benevolent Medical Society in London for recovering persons, who meet with accidents in the water, producing the appearance of sudden death, and by which means numbers have been annually recovered in London ; who otherwise had probably lost their lives, on which account the gentlemen of the above Lodge of Fortitude have distributed papers of instructions, published by the above Medical Society, for recovering persons who have the appearance of sudden death to Messrs. Arnold and Charles, Allen, Coleman, Day, and Peckham ; and the said gentlemen of the above Lodge do also promise to give five shillings to the person who shall first fetch any one of the above gentlemen, to any unfortunate person who is taken out of the water, and has the appearance of being almost, or quite dead ; and also five shillings to any one who shall first procure a room, near to where the unfortunate person is, such as the medical gentleman who is fetch'd shall approve, for recovering the said unfortunate person ; and that

one guinea be given as a small gratuity to the medical gentleman first fetched, who shall recover or do his endeavour to recover the said person to whom he is fetched; which sums will be paid by applying to Mr. Hopkins, at the Bell in Week Street.

N.B.—When a casualty of the kind here described, happens, the body must, as soon as possible, be carefully conveyed upon a hand-barrow, or other convenient carriage, into a neighbouring house, and there immediately stripped, laid slopingly with the head upwards, upon a bed, a proper table, or a broad bench, in blankets, and, for obvious reasons, examined from head to foot before a fire if the weather be cold, or the body chilled; otherwise, in the moderate warmth of a room, till the Doctor comes.

W. ROGERS, P.Pr.G.D.C., Surrey.

Honour Where Honour is Due.—Frequently throughout the literature of the Craft one meets with the statement, in substance, that from the Grand Lodge of England is derived all the existing Freemasonry of the symbolic degrees wherever found. For instance, Bro. T. B. Whytehead, usually a very careful writer, in the preface to Bro. Hughan's *Origin of the English Rite of Freemasonry* (1884), says "that the Grand Lodge of England is the original mother of all the regular Masonic Lodges of the Three Degrees the world over," and the distinguished author of that work in a note on page 1 says that "it was the parent, directly or indirectly, of every other Grand Lodge in the Universe."

Now, it may be truthfully said that the Grand Lodge of England is the "premier Grand Lodge," that it furnished the model for all other Grand Lodges; and it may be contended with much reason that it first suggested to the Masonic world the idea of Grand Lodges. But to say that it is the "mother" or "parent" of all other regular Lodges and Grand Lodges is either to use those words in a distorted sense, or to claim more for it than the facts of history warrant.

It cannot be denied that there are to-day in existence subordinate Lodges older than the Grand Lodge of England itself, and it is also true that the Grand Lodges of both Ireland (1729) and Scotland (1736) were organised by Lodges having no connection with the Grand Lodge of England. Moreover, it has been shown by Bro. Henry Sadler that the Grand Lodge of the "Antients" was formed by Lodges which had not been created by the Grand Lodge of England, and which owed no allegiance to it.

All three of these Grand Lodges were as independent of and as distinct from the Grand Lodge of England as they were from each other. Two of them are still in existence, and there are regular Lodges in all parts of the world created by one or the other of them, which have never had at any time any connection with the Grand Lodge of England. It will scarcely be denied that the "Antients" were more potent in the establishment of Freemasonry in North America than were the "Moderns." Down to the present day, the Grand Lodges of Ireland and Scotland have been active in the creation of Lodges and in the spread of Freemasonry in all English speaking countries.

How can it then be said with any propriety that the Grand Lodge of England is the "mother" of all symbolic Masonry? Without doubt, it may be said to have been derived, directly or indirectly, from the British Isles, no matter where it may now be found. This should be honour enough for their Grand Lodges, but to say that the Grand Lodge of England is entitled to all the credit is to become invidious and to distort history.

OLIVER D. STREET.

John Cunningham, 1729-1773, poet, playwright, and actor, was born in Dublin, the son of Scottish parents, but appears to have passed most of his life in the North of England. He died at Newcastle-on-Tyne, September 18th, 1773, and his tombstone in St. John's Churchyard states that, "Of his excellence as a Pastoral Poet, His works will remain a Monument for Ages After this temporary tribute of Esteem is in Dust forgotten."

Cunningham is credited by Stephen Jones in his "Masonic Miscellanies," 1797 and 1811, with authorship of the two well-known verses beginning,

Let Masonry from pole to pole
Her sacred laws expand,

but they do not appear in the former's printed collection of "Poems, chiefly Pastoral," published at Newcastle in 1766, second edition 1771. His poems include, under the title, "An Eulogium on Masonry, Spoke by Mr. Diggs, at Edinburgh," the lines headed "Ode I." in Preston's "Illustrations of Masonry," commencing as there (and elsewhere) given with,

Hail to the Craft! at whose serene command

and ending,

And Adam's race be bound in brother's love.

but Cunningham in his "Poems" prefixes these four lines, which I do not recollect having seen,

Say, can the garter, or the star of state,
That on the vain, or on the vicious wait,
Such emblems, with such emphasis impart,
As an insignium near the Mason's heart?

and I think the following, which is the only other reference to the Craft in Cunningham's book, has escaped inclusion in the various collections of Masonic verse;

A Petition to the Worshipful Free Masons, delivered from the Stage, by
a Lady, at a Comedy countenanced by that Fraternity.

Brothers! 'tis bold to interrupt your meeting,
But from the female world I wait you—greeting:
(curtsies)

The Ladies can advance a thousand reasons,
That make them hope to be received as Masons:
To keep a secret, not one *hint* expressing,
To rein the tongue—O husbands, there's a blessing!
As virtue seems the Mason's sole foundation,
Why should the Fair be barr'd from—Installation?
If you suppose us *weak*, indeed you wrong us;
Historians, *Saphos* too, you'll find among us;
Think—Brothers—think, and graciously admit us;
Doubt it not, Sirs, we'll gloriously acquit us,
How to be wiser, and more cautious, teach us,
Indeed 'tis time that your instructions reach us:
The faults of late, and every foul miscarriage,
Committed in the sphere of *modern* marriage,
Were caus'd (If I've a grain of penetration)
From each great Lady's not being made a Mason.
Accept us then, to Brotherhood receive us,
And Virtue, we're convinc'd, will never leave us."

A notice of Cunningham in the *London Magazine* for 1773 (vol. xlii., 495) somewhat quaintly says of him and his occupation as strolling player, "Precarious, and rather unrespectable as this mode of life may be deemed, Mr. Cunningham, however, by enjoying the caresses of some of the most respectable characters in the country, found it infinitely less so than the generality of his brother performers." In modern times a window with figures of Faith, Hope, and Charity, has been placed to his memory in St. John's Church by the late Mr. Joseph Cowen, M.P., and his tomb in the churchyard has been restored by public subscription. (*Tomlinson's Northumberland*, 1888).

Can our Northumbrian brethren tell us if John Cunningham is known to have been a Freemason?

W.B.H.

Freemasonry among the Afghans.—As a support to the theory that the Pathan tribes of the frontier are descended from some portion of the lost ten tribes of Israel, it has been urged that in appearance and characteristics they are typically Semitic. This is very true, and the rapacity and greed of the Cabuli money lenders, who have drifted Southward to prey on less warlike and more simple creditors is notorious throughout India and Burma. Bloodthirsty, and intensely cruel, yet possessed of an independence and frankness of manner which hides treachery and duplicity, very Ishmaelites in their dealings with others, the Pathan tribesmen often seem to have been modelled on the strictest form of Old Testament morals though their standard of morality is low and their practices are incredibly bestial.

It is said that a casual romance of King David's period of wandering, resulted in the birth of one Afghana, who later became captain of King Solomon's Archer Guard, and a personage of high standing, filling among other notable offices one of trust in the building of the Temple. On Solomon's death, the jealousy of Rehoboam caused him to fly for his life, accompanied by the faithful of his Archers, and his wives and family. After a period spent in mercenary service, drifting ever Eastward, he at last crossed the mountains and entered the service of the ruler of the trans-Himalayan tracts. Here on the death by accident or design of his Master, Afghana became chief, and extending his dominions towards India, created for his sons, Isa (Isaac) and Yussuf (Joseph) Sathapys, on the frontier. To this day, the Isazai (people or sons of Isaac), and the Usufzai (people of Joseph), are powerful tribes, many being enlisted in our Indian Army. The legend states that he called his land after his own name, the land of Afghana, *i.e.*, Afghanistan and his Capital and personally directed province Kabul. In 1. Kings ix., 13, we find, that King Solomon gave to Hiram, King of Tyre, ten cities of Benjamin as a reward, "and they are called Kabul unto this day." This is the legend, and it is noteworthy, that some years back, an Afghan Sirdar demanded admission to a Lodge in India, proved himself and was admitted. To the interpreter who was put at his service, he expressed surprise at the accuracy of the working and wondered how Masonry had spread to England. He seemed to consider the proceedings somewhat tame, a fact which those who know Trans-frontier tribesmen will not wonder at, for unless all blood feuds are provisionally laid aside, and the tribesmen disarm before meeting, it is difficult to understand how a Pathan lodge could meet at all, at all events how they ever part without open bloodshed, or frequent ambushes later on. The Sirdar was uncommunicative and would say practically nothing as to Tribal Masonry, but if they have a Grand Master, we may well wonder who it is. Is it the Sultan of Turkey, who claims the powers of Suleiman and the Kalifat of the Mussulman World, or is it the Emir? If the latter, was the ceremony of initiation of the present Emir while

visiting India, a piece of characteristic Afghan bluff at which the potentate was laughing up his sleeve, or behind his apron? We know that it caused offence to his subjects. Was this the reason?

It is interesting that when the Pelly expedition of which my father, Commander Dawes, late Indian Navy (a member of Lodge 355, S.C.), was second in command, visited El Rindh, the Capital of Central Arabia, the Emir Fazl bin Saoud, responded to a Masonic grip, and later not only warned them of danger, but facilitated their escape. He was blind and was losing his authority, and the Expedition were practically prisoners, so investigation was hopeless. Fazl bin Saoud had been in Alexandria in his youth, and may have been initiated there, but it is possible that there may be something in the tradition that the ancient Sheba was in Arabia and that the old legend of Solomon's son by Sheba's Queen may have a basis of truth. All this would point if true to the existence of a Masonry, far older and possibly more accurate in its working than our own, and I should be very much interested to know if any authentic writings exist, bearing on the subject.

A. J. DAWES, 834 S.C.

A University of Masonic Origin.—After the breaking up of the Kingdom of the Netherlands in 1830, public instruction in Belgium fell to a low level. There were only two Universities in the new Kingdom, one at Liège, the other at Ghent. They were badly provided for and had but a small number of teachers. In 1834, the Catholic Bishops founded at Malines, the ecclesiastical metropolis of Belgium, a full University, which was soon afterwards transferred to Louvain, where it still flourishes under confessional restrictions. The same year, Bro. Pierre-Théodore Verhaeghen, first Grand Master of the newly constituted Grand-Orient of Belgium, resolved to open a University in the interest of free enquiry at Brussels, the capital of the State. He launched the scheme at the "fête solsticiale" of the Lodge *les Amis Philanthropes* in June 1884, and as it was received with much favour, he carried it into effect five months later, starting at once with a handful of disinterested professors, several of them Freemasons, in a building provided by the City, five Faculties: Philosophy (Arts), Law, Medicine, Political Sciences, Natural Sciences. At the commencement, only thirty-six students matriculated. But ten years had not elapsed before the University of Brussels could compete with its Belgian sisters, both in the number of its students, and the value of its teaching. Bro. Verhaeghen's well deserved statue stands to-day in front of the Palace which has long since replaced the primitive seat of the University.

When, in 1884, the University celebrated its fiftieth anniversary, the students offered a silver mallet to the Grand Master who then held the chair of Bro. Verhaeghen, in token of the part Freemasonry had taken in the foundation of their *Alma mater* and they were, on that occasion, solemnly received by the Grand-Orient. Amidst the recent festivities of the 75th Anniversary, the Worshipful Masters of the three Brussels Lodges, wearing their Masonic Badges, presented an address, on Commemoration Day, to the President of the University, Dr. Rommelaere, who received them officially, together with the representatives of the local scientific societies and the Delegates of other Universities (including London, Oxford, and Cambridge). It was a very impressive scene, at the Theatre Communal, where, besides the academic and municipal authorities, several thousands of enthusiastic students and citizens cheered the succeeding deputations as they appeared on the platform.

We quote from the address of the Lodges: "The realisation of Verhaeghen's scheme, in such a short time, was due to Belgian Masonry, which seconded his efforts with admirable eagerness and enthusiasm. Since then, our Masonry has never ceased to lend a special sympathy to the Institution it founded, and it is pleasant to acknowledge a reciprocal link through the professors who largely affiliated to its ranks. . . . This participation of our Brethren in directing the studies has become quite a tradition, and we hope that it will not only last, but even grow larger with time. Freemasonry and particularly Brussels Masonry desires to join in the records of gratitude, and in the good wishes tendered to those who have undertaken the heavy task of maintaining the free University of Brussels, and of spreading through the world more light and more truth."

It is well to add that, on the occasion of this jubilee, the University received from private sources, donations amounting to more than four millions of francs (£160,000), two thirds of this gift coming from Masons.

The University has lately adopted for its seal the Arms of the City of Brussels: St. Michael fighting the Dragon, but with the explanatory motto: *Scientia vincere tenebras*. While piercing the Demon with his flaming sword, the Archangel lifts up with the other hand a lighted torch—a symbolism that speaks for itself. The seal has been designed by the great Belgian sculptor, Bro. Devreese.

GOBLET D'ALVIELLA.

A French Operative Master Mason.—In the *Archaeological Journal* (vol. lxiv. pp. 32-7) we find an interesting account of Maistre Alixandre de Berneville, who came to England in 1414 to purchase Alabaster from the quarry at Chelleston. In the charter party he recites that "lord" Nicolle, monk in the abbey for and in the name of the reverent Father in God, Monseigneur the abbot, and the convent of Fecamp, freighted the ship Vendredi, of which is master after God, Guatier Nyessem (? Neasham) dwelling in England in the town of Neufchastel (Newcastle) on Tine, which shall leave the port of Harfleu in the first fair wind that God shall send him and proceed to the port of Houl (Hull) and shall take and bring back, safe and sound, Sandrin de Berneval, Martin Lausse, Raoul Lapappe, and Jehan Deparis, at the expense of the said abbot. And shall receive such alabaster or other goods as the said servants shall deliver for which he acknowledges the receipt of the sum of two hundred golden crowns—and if they do not buy alabaster or other goods, he shall not compell them to do so, and shall return the said IIc crowns of gold, without any rebate for his freight and salary, but shall have the sum of five to six crowns of gold for each ten; and if he has to make any payments for the said abbot, he shall be reimbursed.

In a narrative of the voyage—all too short—we find that Alixandre de Berneville and his companions, left Harfleu in the ship Vendredi and arrived at Noeufchastel (Newcastle) on the following Wednesday; and remained there vii days at the expense of the said Gualtier Nyessem (angloiz); setting out on the day of St. Xritoffle (Christopher), they arrived at Notyngant (Nottingham) and thence the said "engloiz" led them to Chaleston (Chelleston) where the alabaster was quarried and whence Master Robert Prentis agreed to deliver at Houl (Hull) certain pieces of alabaster, for which he received forty crowns of gold. After this, the English merchant led Maistre Alixander de Berneville and his companions to the port of Vicenery in England (? Winchelsea) and sent them to Dieppe at the expense of the said Gualtier Nyessem from the time they left Harfleu till they arrived at Dieppe with three horses purchased by the said Englishmen.

Five years later he was appointed "maitre des oeuvres de macconerie au baillage de Rouen": and, in 1420, was employed (being described as "Maistre Alixandre de Berneval demeurant á present á Rouen") by the abbot of Fecamp to make a stone tabernacle for the "Pas de l'ange."

Dying in 1440, he had a slab placed over his remains in St. Ouen at Rouen with two life sized figures thereon; that on the right was that of a man (representing Alixandre) with compasses and a drawing of a rose window in his hands, while the one on the left-hand held a pair of compasses and a drawing of a plan of a building. The inscription is only round the right-hand side figure and runs "Cy gist Alixandre de Berneval, maistre des oeuvres de macchonerie du Roy nre sire du baillage de Rouen et de ceste eglise, qui trespasa l'an mil CCCC XL le v jour de Janvier, pries DIEU pour l'ame de luy."

The fact of there being only one inscription to the two figures has given rise to a tradition somewhat similar to that of the 'prentice pillar at Rosslyn—that the master (de Berneval) had slain his apprentice for having designed a more beautiful window for the south, than he had for the north, transept. But, this is without foundation; the reason for there being only an inscription for one figure is because the two represent father and son, of whom the latter, after succeeding the former as Master Mason to the Cathedral, died and was buried elsewhere.

W. HOWARD-FLANDERS.

Farewell Dinner to Bro. Neil McMillan.—The following transcript from the Minute Book of the Port Huron Lodge will doubtless be of interest to our readers: On above date, [3rd September 1909] the Brethren of Pine Grove Lodge 11, Port Huron Lodge 58 and Fort Gratiot Lodge 374, located in Port Huron, Mich., united in tendering a farewell Reception and Banquet to Right Worshipful Neil McMillan, Past Grand Master of Michigan and an Honorary Member of Port Huron Lodge 58, on his retirement from the office of U.S. Consul at Sarnia, Ont., to take up his residence at his old home in Rockford, Michigan.

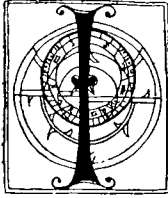
The Brethren to the number of one hundred including a number of visitors from Sarnia assembled in the Lodge room when after some time spent in social converse, they repaired to the dining room and partook of a very satisfying lunch served by the Stewards of the Lodges. After which with Bro. H. F. Lewis, acting as Toastmaster (a position which he filled with great credit to himself, and extreme satisfaction to the Brethren), a couple of hours were spent in eulogizing our distinguished guest of honor and wishing him Godspeed on his departure. During the proceedings the Toastmaster called on our beloved Bro. Past Grand Master, William T. Mitchell as the Dean of Michigan Masonry, (being 93 years of age and oldest living Past Grand Master, also an active member of this Lodge) who in a most feeling and eloquent address, presented Bro. McMillan with a beautiful Loving Cup as a slight token of the esteem in which he is held by the Brethren in this City.

In accepting the gift, Bro. McMillan dwelt at some length on his love for Masonry, and the reasons that inspired it.

Speeches were also made by Bro. J. J. Bell, (Mayor of the City), George H. Brown, Fred. H. Sherman, Alderman Ed. L. Vincent, O. W. Strout and C. C. Casler of this City, and Bros. A. McLean, and Lou. Phippen of Sarnia—all bearing on the lovable character of Bro. McMillan and our regret at losing him. The meeting closed with the singing of "Auld Lang Syne," at eleven o'clock p.m.

C. C. CASLER.

OBITUARY.



It is with regret that we have to announce the deaths of the following Brethren:—

Charles James Egan, M.D., District Grand Master of the Eastern Division of South Africa, of Grey's Hospital, King William's Town, who joined the Correspondence Circle in January, 1889.

Dr. Edward Cruesemann, of 85, Gracechurch Street, London, E.C. He was elected to the Correspondence Circle in June, 1903, and died on 24th June last.

Maurice Victor, of 1, Arundel Square, Barnsbury, London, N. Bro. Victor was a well-known musical artist at Masonic functions. He joined the Correspondence Circle in January, 1907, and died in October last.

Henry Field Newman, a life member of the Circle, to which he was elected in October, 1888. He resided at 2, Bedford Street, Basford, Stoke-on-Trent.

John Neville Oldfield Thurston, of the Bank of Rangoon, Burma, in January, who joined the Correspondence Circle as recently as June, 1908.

Arthur John Hunt, Ravensbourne, Station Road, Harrow-on-the-Hill, on 5th November.

Sereno D. Hickerson, Grand Secretary of the Grand Lodge of Massachusetts. He was for many years the Editor of the Proceedings of that Grand Lodge, and rendered invaluable service to Masonic students by printing the earliest records of Masonry in the State.

Samuel George Stephens, Past District Grand Sword Bearer, of Toowoomba, Queensland, on September 26th. He was elected a member of the Correspondence Circle in October, 1895.

Robert Sandham, of Ringwood, Westbourne Road, West Hartlepool, on 25th November. He joined the Correspondence Circle in January, 1902.

Frank Hemmings, Bulawayo, Rhodesia. Bro. Hemmings died of enteric fever at the Livingstone Hospital, Bulawayo, on 25th October. He was elected to the Circle in June, 1906.

Harry Brown, I.S.O., and late H.M. Inspector of Schools for Durham. Bro. Brown was a valued member of the Correspondence Circle, and those who took part in our Summer Outing at Durham in 1908 will remember his untiring efforts on our behalf. He contributed an interesting paper this year on the Masons' Guild at Durham. Bro. Brown was a Past Provincial Grand Warden and Provincial Grand Joshua at the time of his death. He was also Deputy Provincial Grand Mark Master of Northumberland and Durham. He was elected to the Correspondence Circle in May, 1896, and passed away on the 12th December last.

S. Pulney Andy, M.D., 1, Ritherden Road, Egmore, Madras, a member of our Correspondence Circle since October, 1893. His "Notes on the Three Degrees" were published in 1890.

William Dawes, Wannoek, Rye, Sussex, Past Grand Deacon and Past Assistant Grand Sojourner, England. He was also Past Provincial Grand Warden of Kent and Sussex. He was elected to the Correspondence Circle in March last, and died on Christmas Day.

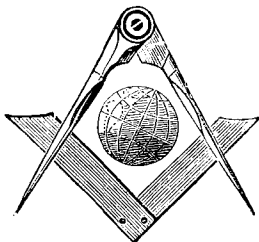
William Roylance Bennet, of 125, Ferme Park Road, Hornsey, London, N. He joined the Correspondence Circle in January, 1907, and died last August.

George Herbert Robinson, a member of the Correspondence Circle since March, 1900. Bro. Robinson resided at Manor Lodge, Osborne Road, Fareham, Hants. He died on 10th September.

Antonio Audagna, 28, Panton Street, Haymarket, London, W., in September. He joined the Correspondence Circle in June, 1904.

Reginald Alexander Thomson, of 1, Greenfield-place, Newcastle-on-Tyne, on 10th September, a member of the Correspondence Circle since March, 1907.

William Moore Cunningham, 174, North Fourth Street, Newark, Ohio. Born in 1829, and educated at Harvard. Bro. Cunningham was initiated in the Newark Lodge No. 97 in 1850, and attained to high rank in the Craft and many other degrees. But his chief work was in connection with the Grand Lodge Committee on foreign correspondence, of which he was appointed Chairman in 1885, and which position he held at the time of his death. He was an earnest student of Masonic literature, and was engaged upon the first volume of the History of Masonry in Ohio, when death called him from his labours. He died August 16th, and was buried with full Masonic honours.



ADVERTISEMENTS.



This page will be reserved for Members who desire to advertise their Masonic wants. The charge will be One Shilling per line of twelve words, strictly payable in advance. Advertisements should be sent to the Secretary, 52, Great Queen Street, Lincoln's Inn Fields, London, W.C. Replies must in all cases be addressed direct to the Advertisers, as the time of the Secretary is too fully occupied to permit him to act as intermediary.

FOR SALE:

A Collection of old Masonic Decorations, mostly unique and others scarce, dating from 1763 to *circa* 1860: 55 in number *en bloc*. Can be viewed in London.—T. FRANCIS, The Croft, Ropley, Alresford, Hants.

Set of 21 Vols. of the *Transactions*: Vol. XXI. unbound: Vol. I. without S. John's Card.—C.B., 11, Park Hill, Richmond, Surrey.

Notes on Historical Masonry—I., The Locke MS.; II., Our Symbolical Traditions; III., Our Written Traditions; IV., The Religion of Freemasonry; V., On the Reproduction of Rare Manuscripts and Early Publications of the Craft; and VI., An Inventory of Ancient Craft Documents. Unbound, 5s. 6d. Also "The Degrees of Pure and Ancient Freemasonry," with the sequel; "Philo-Musica et Architecture Societas Apolloni," price 7s. 6d. the two; also "A Commentary on the Regius MS.," price 10s., from the Author, R. F. GOULD, Kingfield, Woking.

WANTED BY:

GEORGE EVANS, Greenbank School, Bristol. *Ars Quatuor Coronatorum*, Vols. I. and III.

THE SECRETARY, 52, Great Queen Street, Lincoln's Inn Fields, W.C. *Freemasons' Quarterly Review*, 1845, 1846, 1847, 1848, 1849. *Reports*, Grand Lodge of England, March and April, 1880. *Report*, Metropolitan College, Societas Rosicruciana in Anglia, 1889-90. *The Texas Freemason*, all before Vol. VIII.: Vol. XIII., Nos. 3, 6, 9 (1901-2); Vol. IX., No. 1 (1902). *The Freemasons' Chronicle*, London, Vols. IX., X., XVI. (Nos. 395, 409, 417, 418), XVII. (No. 425), XVIII. (Nos. 458, 461, 468), XX. (Nos. 499, 500, 503), XXI. (No. 524), XXII. (Nos. 565, 567, 572), XXIII. (No. 573).

Quatuor Coronati Lodge, No. 2076, London.

PUBLICATIONS.

ARS QUATUOR CORONATORUM.

COMPLETE SETS OF *THE TRANSACTIONS*.—Very few complete sets of *Ars Quatuor Coronatorum*, vols. I. to XXI., now remain unsold. Prices may be obtained on application to the Secretary. Each volume will be accompanied so far as possible, with the St. John's Card of the corresponding year; but the Cards for volumes I. and V. are no longer available.

ODD VOLUMES.—Such copies of Volumes as remain over after completing sets, will in future be on sale to members at 12s. 6d. per volume. Vols. I., III., VI., VII., and VIII. are, however, only sold in complete sets.

The principal contents of these volumes are as under, but many shorter articles, as well as reviews, notes and queries, biographic, and obituary notices, &c., &c., will also be found in each volume.

Vol. I., 1886-1888, *not sold separately*. On Some Old Scottish Customs, *R. F. Gould*; The Steinmetz Theory Critically Examined, *G. W. Speth*; An Early Version of the Hiranic Legend, *Prof. T. Hayter Lewis*; Freemasonry and Hermeticism, *Rev. A. F. A. Woodford*; On the Orientation of Temples, *Sir G. Warren*; Connecting Links between Ancient and Modern Freemasonry, *W. J. Hughan*; The Religion of Freemasonry Illuminated by the Kabbalah, *Dr. W. W. Westcott*; English Freemasonry before the Era of Grand Lodges, *R. F. Gould*; Threefold Division of Temples, *W. Simpson*; The Unrecognised Lodges and Degrees of Freemasonry, etc., *J. Yarker*; A Word on the Legends of the Compagnonnage, Part I., *W. H. Rylands*; Two New Versions of the Old Charges, *G. W. Speth*; Scottish Freemasonry before the Era of Grand Lodges, *G. W. Speth*; The Roman Legend of the Quatuor Coronati, *S. Russell Forbes*; An Attempt to Classify the Old Charges of the British Masons, *Dr. Begemann*; Masters' Lodges, *J. Lane*; "Quatuor Coronati" Abroad, *G. W. Speth*; Scottish Freemasonry in the Present Era, *E. Macbean*; Notes on the Relations between the Grand Lodges of England and Sweden in the last Century, *C. Kupferschmidt*.

Vol. II., 1889. The Worship of Death, *W. Simpson*; The Compagnonnage, Part II.; Hogarth's Picture, "Night," *W. H. Rylands*; Foundation of Modern Freemasonry, *G. W. Speth*; Freemasonry in Rotterdam 120 years ago, *J. P. Vaillant*; Origin of Freemasonry, *B. Cramer*; Grand Lodge at York, *T. B. Whytehead*; Free and Freemason, *P. F. Schnitzer*; &c.

Vol. III., 1890, *not sold separately*. The Antiquity of Masonic Symbolism, *R. F. Gould*; Evidence of the Steinmetz Esoterics, *P. F. Schnitzer*; A Symbolic Chart of 1789, *G. W. Speth*; Masonic Character of the Roman Villa at Morton, Isle of Wight, *Col. J. F. Crease, C.B.*; Masonry and Masons' Marks, *Prof. T. Hayter Lewis*; Masons' Marks, *Dr. W. Wynn Westcott*; Masons' Marks, *P. F. Schnitzer*; Mummies and Guisers, *W. Simpson*; Mosaics at Morton, *S. Russell Forbes*; Freemasonry in Holland, *F. J. W. Crowe*; The Grand Lodge of Hungary, *L. de Malczovich*; Brahminical Initiation, *W. Simpson*; A Masonic Curriculum, *G. W. Speth*; Freemasonry in America, *G. P. MacCalla*; A Forgotten Rival of Freemasonry: The Noble Order of Bucks, *W. H. Rylands*; Naymus Græcus, *Wyatt Papworth*; Formation of the Grand Lodge of Scotland, *E. Macbean*.

Vol. IV., 1891. The Druses and Freemasonry, *Rev. Haskett Smith*; Freemasonry in Austria and Hungary, (continued in Vols. V. to IX.) *L. de Malczovich*; Freemasonry in Holland, *Dr. H. W. Dieperink, J. P. Vaillant, F. J. W. Crowe*; The Swastica, *Mrs. Murray Aynsley*; Martin Clare, *Albert Pike, R. F. Gould*; Masonic Landmarks among the Hindus, *Rev. P. J. Oliver Minos*; Unidentified MSS., *W. J. Hughan*; The Alban and Athelstan Legends; Naymus Græcus, *C. C. Howard*; Masonic Musicians, *Dr. W. A. Barrett*; A Masonic-built City, *Dr. S. Russell Forbes*; Old Lodge at Lincoln, *W. Dixon*; The W. Watson MS., *Dr. Begemann*; Legend of Sethos, *Sir B. W. Richardson*; Cobham Church, *W. M. Bywater*; Royal Arch Masonry, *W. J. Hughan*; An Early Home of Masonry, *W. F. Vernon*, &c.

Vol. V., 1892. The Noose Symbol, *W. Simpson*; Freemasonry in Holland, *J. P. Vaillant, Dr. Dieperink, J. D. Oortman-Gerlings*; Masonic Clothing, *F. J. W. Crowe*; The Craft Legend, *Dr. Begemann*; Masonic Genius of Robert Burns, *Sir B. Ward Richardson*; Freemasons and the Laws of the Realm, *W. Fooks*; Thomas Manningham, *R. F. Gould*; The Proper Names of Masonic Tradition, *Rev. C. J. Ball*; Date of Origin of Grand Lodge (Ancients) 1751, *John Lane*; The Masonic Apron, *W. H. Rylands*; The Assembly, *R. F. Gould*, &c.

Vol. VI., 1893, *not sold separately*. W. M. Williams, *Sir B. W. Richardson*; The Tabernacle, *Rev. C. H. Malden*, *Dr. W. W. Westcott*; Sikh Initiation; Consecration of Parsee Priest, *W. Simpson*; The Tracing Board in Oriental and Medieval Masonry, *C. Purdon Clarke*; Ancient Stirling Lodge; Old Charges, *W. J. Hughan*; Rev. W. Stakeley; Dr. Robert Plot, *R. F. Gould*; The Assembly, *G. W. Speth, Dr. Begemann*; Masonic Clothing, *F. J. W. Crowe*, &c.

Vol. VII., 1894, *not sold separately*. From Labour to Refreshment, *W. F. Vernon*; Continental Jewels and Medals, *F. J. W. Crowe*; The Rosicrucians, *Dr. W. Wynn Westcott*; Masters' Lodge at Exeter, *W. J. Hughan*; Master Masons to Crown of Scotland, *E. Macbean*; The True Text of MS. Constitutions, *W. H. Upton*; Random Courses of Scotch Masonry, *J. McIntyre North*; Medical Profession and Freemasonry, *R. F. Gould*, &c.

Vol. VIII., 1895, *not sold separately*. The Arch and Temple in Dundee, *Thomas A. Lindsay*; The Hon. Miss St. Leger, *E. Conder, jun.*; Notes on Irish Freemasonry, *Dr. Chetwode Crawley*; Some Masonic Symbols, *W. H. Rylands*; Duke of Wharton, and the Gormogons, *R. F. Gould*; The Cabiri, *G. Fitz Gibbon*; Early Lodges and Warrants, *J. Lane*; The two Saints John Legend, *Dr. Chetwode Crawley*; Death and the Freemason, *E. J. Barron*, &c.

Vol. IX., 1896. Notes on Irish Freemasonry, *Dr. Chetwode Crawley*; The Masons' Company, *E. Conder, jun.*; German Freemasonry, *G. Greiner, C. Wiebe, C. Kupferschmidt*; Law of Dakhil, *S. T. Klein*; A Curious Historical Error, *Dr. W. Barlow*; Bibliography of the Old Charges, *W. J. Hughan*, &c.

Vol. X., 1897. Sir B. W. Richardson, *R. F. Gould*; Free and Freemasonry, *G. W. Speth*; Furniture of Shakespeare Lodge, *I. J. Rainey*; Lodge at Mons, *G. Jottand*; Masonic Contract, *W. J. Hughan*; Masonic Symbolism, *Rev. J. W. Horsley*; The Great Symbol, *S. T. Klein*; The Three Degrees, *W. J. Hughan*; J. H. Drummond, *R. F. Gould*; Masonic Medals, *G. L. Shackles*; The Kirkwall Scroll, *Rev. J. B. Craven*, &c.

VOL. XI., 1898. Bodleian Masonic MSS., *Dr. Chetwode Crawley*; Hidden Mysteries, *S. T. Klein*; Two Degrees Theory, *G. W. Speth*; Order of the Temple, *J. Yarker*; Freemasonry in Greece, *N. Philon*; Charles II. and Masonry, *E. Conder, jun.*; Batty Langley on Geometry, *Henry Lovegrove*; Robert Samber, *E. Armitage*; Sussex Notes, *W. H. Rylands*; The John T. Thorp MS., *W. J. Hughan*, &c.

Vol. XII., 1899. T. H. Lewis, *C. Purdon Clarke*; English Lodge at Bordeaux, *G. W. Speth*; Intimations of Immortality, *J. W. Horsley*; West African Secret Societies, *H. P. Fitz-Gerald Marriott*; Leicester Masonry, *G. W. Speth*; Descriptions of King Solomon's Temple, *S. P. Johnston*; Jacob Jehudah Leon, *W. J. Chetwode Crawley*; Establishment of Grand Lodge of Ireland, *W. Begemann*; W. Simpson, *E. Macbean*; Vestigia Quatuor Coronatorum, *C. Purdon Clarke*.

Vol. XIII., 1900. The York Grand Lodge, John Lane, *W. J. Hughan*; The Chevalier Burnes, *R. F. Gould*; Prince Hall's Letter Book, *W. H. Upton*; The 31st Foot and Masonry in West Florida, *R. F. Gould*; Quatuor Coronati in Belgium, *Count Goblet d'Alviella*; Relics of the Grand Lodge at York, *T. B. Whytehead*; The Sackville Medal, *Dr. W. J. Chetwode Crawley*; Chivalric Freemasonry in the British Isles, *Sir Charles A. Cameron*; Inaugural Address, *E. Conder, jun.*; &c.

Vol. XIV., 1901. The Alnwick Lodge Minutes, *W. H. Rylands*; The 47th Proposition, *T. Greene, W. H. Rylands*; Military Masonry, *R. F. Gould*; The Miracle Play, *E. Conder, jun.*; The "Settegast" Grand Lodge of Germany, *G. W. Speth*; In Memoriam—G. W. Speth: Sir Walter Besant, *W. H. Rylands*; Nymus Grecus, *G. W. Speth*; Marcus Grævus Eversus, *Dr. Chetwode Crawley*; Leicestershire Masonry, *E. Conder, jun.*; Remarks, &c., on the "Sloane Family," *Dr. W. Begeemann*; The "Testament of Solomon," *Rev. W. E. Windle*; Antony Sayer, *A. F. Culvert*; Inaugural Address, *Gottlieb Greiner*; "Wheeler's Lodge," *Dr. Chetwode Crawley*; &c.

Vol. XV., 1902. Sir Peter Lewys, *H. F. Berry*; Sir John Doyle, *R. F. Gould*; Theodore Sutton Parvin, *R. F. Gould*; Building of Culham Bridge, *W. H. Rylands*; Solomon's Seal and the Shield of David, *Rev. J. W. Horsley*; The Gormogon Medal, *G. L. Shackles*; Coins of the Grand Masters of the Order of Malta, *G. L. Shackles*; Samuel Boltz, *E. A. Ebbelwhite*; Two French Documents, *W. H. Rylands*; The Wesleys and Irish Freemasonry, *Dr. Chetwode Crawley*; Summer Outing, *F. J. Rebman*; Charter Incorporating the Trades of Gateshead, *W. H. Rylands*; The Reception (Initiation) of a Templar, *E. J. Castle*; Inaugural Address—Secret Societies, *E. J. Castle*; Early Irish Certificates, *Dr. Chetwode Crawley*; The Old Swallow Lodge, *J. Yarker*; Craft Guilds of Norwich, *J. C. Tingley*; &c., &c.

Vol. XVI., 1903. Some Notes on the Legends of Masonry, *W. H. Rylands*; Masonic Certificates of the Netherlands, *E. J. W. Crowe*; The Degrees of Pure and Ancient Freemasonry, *R. F. Gould*; A Curious Old Illuminated Magic Roll, *W. J. Hughan*; Order of Masonic Merit, *W. J. Hughan*; Notes on Irish Freemasonry, No. VII., *Dr. Chetwode Crawley*; William of Wykeham, *E. Conder, jun.*; Three Great Masonic Lights, *R. F. Gould*; Philo Musica et Architectura Societas Apollini, *R. F. Gould*; A French Prisoners' Lodge, *F. J. W. Crowe*; The Magic Scroll (text and facsimile); Royal Templar Certificate of 1779, *J. Yarker*; The Patent of a Russian Grand Lodge, 1815, *J. Yarker*; A Curious Carbonari Certificate, *F. J. W. Crowe*; A "Pompe Funèbre," *John T. Thorp*; Order of St. John of Jerusalem, *W. H. Rylands*; Freemasonry in Gounod's Opera, Irene the Queen of Sheba, *John T. Thorp*; The Ionic Lodge, No. 227, London, *W. John Soughurst*; Knights Templars, *F. H. Gobbey*; Speth Memorial Fund; Chichester Certificates, 18th-century, *John T. Thorp*; Summer Outing, June, 1903, *W. John Soughurst*; The Chevalier D'Eon, *W. J. Chetwode Crawley*; The Magic Roll, *Dr. W. Wynn Westcott*, &c.

Vol. XVII., 1904. Colours in Freemasonry, *F. J. W. Crowe*; Dr. Robert Fludd, *E. Armitage*; Minutes of an Extinct Lodge, *E. A. J. Bredt*; Budrum Castle, *Admiral Sir A. H. Markham*; The Very Ancient Clermont Chapter; The High Grades in Bristol and Bath, *J. Yarker*; The "Chetwode Crawley" M.S., *W. J. Hughan*; Irish Certificates, *S. C. Ringham*, *W. John Soughurst*; Accounts of Re-building St. Paul's Cathedral, *Canon J. W. Horsley*, *Andrew Oliver*; Summer Outing, Worcester, *W. John Soughurst*; The Grand Lodge of Ireland and the Grand Lodge of Pennsylvania, *Dr. Chetwode Crawley*; A Glance at the Records of Two Extinct Hall Lodges, *G. L. Shackles*; Templaria et Hospitalaria, *L. de Malczovich*; Inaugural Address—The Government of the Lodge, *Canon J. W. Horsley*; Notes on Irish Freemasonry, No. VIII., *Dr. Chetwode Crawley*; &c., &c.

Vol. XVIII., 1905. The Rev. James Anderson and the Earls of Buchan, *J. T. Thorp*; The "Marencourt" Cup and Ancient Square, *H. F. Berry*; The Rev. Dr. Anderson's Non-Masonic Writings, *Dr. Chetwode Crawley*; Speculative Members included in Bishop Cosin's Charter incorporating the Trades of Gateshead, 1671, *St. Maur*; The Kipperah, or Bora; An Unrecorded Grand Lodge, *H. Sadler*; Origin of Masonic Knight Templary in the United Kingdom, *W. J. Hughan*; Jean Baptiste Marie Ragon, *W. J. Soughurst*; Moses Mendez, Grand Steward, *J. P. Simpson*; Mock Masonry in the Eighteenth Century, *Dr. Chetwode Crawley*; Masonic Chivalry, *J. Littleton*; Some Fresh Light on the Old Bengal Lodges, *Rev. W. K. Firminger*; A Newly Discovered Version of the Old Charges, *F. W. Leander*; An Old York Templar Charter, *J. Yarker*; The Naimus Grecus Legend, I., *E. H. Dring*; Summer Outing—Chester, *W. J. Soughurst*; Contemporary Comments on the Freemasonry of the Eighteenth Century, *Dr. W. J. Chetwode Crawley*; Rev. Fearon Fallows, M.A., *W. F. Lumbly*; Installation Address, *G. L. Shackles*; A Forgotten Masonic Charity, *F. J. W. Crowe*; &c., &c.

Vol. XIX., 1906. Old City Taverns and Masonry, *J. P. Simpson*; The Carolus of our Ancient MSS., *J. Yarker*; The Sirm Family and Freemasonry, *H. Sirm*; The Naimus Grecus Legend, II., *E. H. Dring*; Seals on "Antients" Grand Chapter Certificates, *J. T. Thorp*; The Lodge of Prudent Brethren, *H. Guy*; Templaria et Hospitalaria, *L. de Malczovich*; A Unique Engraved List of Lodges, "Antients," A.D. 1753, *W. J. Hughan*; The Sea Serjeants, *W. B. Hestall*; "Demit" and Jewel of Ancient Lodge, *G. L. Shackles*; King Solomon and the Queen of Sheba, *F. J. W. Crowe*; J. Morgan, and his "Phoenix Britannicus," *H. Sirm*; Order of the Knights of the Holy Sepulchre of Jerusalem, *L. de Malczovich*; Studies in Eighteenth Century Continental (so-called) Masonry, *Rev. W. K. Firminger*; The Equilateral Triangle in Gothic Architecture, *Arthur Bowes*; Summer Outing, Shrewsbury and Ludlow, *W. John Soughurst*; Notes on the Grand Chaplains of England, *Canon Horsley*; Eighteenth Century Masonic Documents, *Archdeacon Clarke*; Gnosticism and Templary, *E. J. Castle*; An Old Engraved Apron, *St. Maur*; Notes on a Curious Certificate and Seal, *Wm. Wynn Westcott*; Arab Masonry, *John Yarker*; &c., &c.

Vol. XX., 1907. John Cole, *W. John Soughurst*; On Masonic History, *John Yarker*; Some old London Taverns and Masonry, *J. P. Simpson*; Proceedings against the Templars, 1307-11, *E. J. Castle*; A Belgian Daughter of the Grand Lodge of Scotland, *Count Goblet d'Alviella*; Freemasonry Parodied in 1754 by Slade's "Freemason Exam'd," *J. T. Thorp*; Notes on the Metal Work of St. Paul's Cathedral, London, and Jean Tijou's Designs and Ironwork therein, *Chas. J. R. Tijou*; Templaria et Hospitalaria, *Ladislav de Malczovich*; The Scottish Lodge at Namur, *Fred J. W. Crowe*; Sir Walter Scott as a Freemason, *Adam Mcir Mackay*; Summer Outing, Bury St. Edmund's and Ely, *W. John Soughurst*; Another French Prisoners' Lodge, *Fred J. W. Crowe*; The Great Lodge, Swaffham, Norfolk, 1761-1785, *Hamon le Strange*; The Bain MS., *W. J. Hughan*; &c., &c.

Vol. XXI., 1908. New Light on the Old Pillars which stood in Front of the Porch of Solomon's Temple, *Canon J. W. Horsley*; An Old Minute Book of Lodge Perfect Unanimity, now 150 Madras, *Herbert Braden*; Some Old Suburban Taverns and Masonry, *J. Percy Simpson*; Notes on Freemasonry in Cork City, *Thomas Johnson Westropp*; The Armorial Bearings of the Grand Masters of the Order of Malta, from 1113 to 1536, *Andrew Oliver*; Two Editions of the Book of Constitutions, *E. L. Hawkins, M.A.*; Notes on the Heraldry at the Castle of Budrum, *Andrew Oliver*; Notes on the Society of Gregorians, *W. H. Rylands*; A Masonic Pantomime and some other Plays, *W. B. Hestall*; The Henry Heade MS., 1675, *E. L. Hawkins*; Freeman and Cowan, with special reference to the Records of Lodge Canongate Kilwinning, *Alfred A. Arbuthnot Murray*; The Taylor MS., *W. Watson*, *W. J. Hughan*; Summer Outing—Durham, *Dr. S. Walshe Owen*; Early Masons' Contracts at Durham, *E. H. Dring*; The Man of Taste, *W. B. Hestall*; Henry Yvele, The King's Master Mason, *W. Wemmecott*; The Engraved List of Lodges, Antients, A.D. 1753, *W. J. Hughan*; Two Ancient Legends concerning Solomon's Temple, *John Yarker*, &c., &c.

Vol. XXII., 1909. The Prince Edwin Legend, *E. H. Dring*; Notes concerning the Masons' Guild and the Marquis of Granby Lodge of Freemasons in the City of Durham, *Harry Brown*; The Fendeurs, *Fred J. W. Crowe*; The Lodge of Falkirk, and Portraits of some of its Masters, *Thomas Middleton*; The Earliest Years of English Organized Freemasonry, *Alfred F. Robbins*; Giorgione's "Three Wise Men," *Fred J. W. Crowe*; The "Tho. Carmick MS." and the Introduction of Freemasonry into Philadelphia, U.S.A., *W. J. Hughan*; Summer Outing, Cambridge and Wisbech, *W. B. Hestall*; Some Notes on Freemasonry in Cambridgeshire in the Eighteenth Century, *A. R. Hill*; Two Old Oxford Lodges, *E. L. Hawkins*; A Newly Discovered Print of the "Roberts MS." *Alfred F. Robbins*; Freemasonry and Hindoo Symbolism, *Rai Bahadur Lala Bhawani Das Butra*; Mexican Masonry in 1909, *F. E. Young*; &c., &c.

MASONIC REPRINTS.

Of these Masonic Reprints, consisting mainly of exquisite facsimiles, a few copies in each case of the following volumes are still in stock. Vols. I., II., III., IV. and VIII. are out of print.

QUATUOR CORONATORUM ANTIGRAPHA.

Volume I. (*out of print*), contains:—

Facsimile and Transcript of the "Masonic Poem" MS., Bib. Reg. 17 A. 1. (*British Museum*). This MS. is the earliest document (circa 1390) in existence, in any tongue, relating to Freemasonry. It was first published in 1840 by J. Orchard Halliwell with a facsimile of four lines, and again in 1844 with a facsimile of the first page. This was at once translated into several languages, causing great interest throughout the Craft.

Facsimile and Transcript of "Urbanitatis" Cott. MS., Caligula A. II., fol. 88. (*British Museum*).

Facsimile and Transcript from "Instructions for a Parish Priest," Cott. MS., Claudius A. II., fol. 127. (*British Museum*). These two old MSS. contain passages identical with some of those which appear in the "Poem."

"The Plain Dealer," No. 51, Monday, September 14th. 1724. An article on the Freemasons, concluding with the celebrated letters on the "Gormogons." This is reproduced from the copy presented to the Lodge by Bro. Ramsden Riley, and only one other copy is known to exist. Portions of the article were printed in "The Grand Mystery," 2nd edition, 1725.

"An Ode to the Grand Khaibar," 1726. This reproduction is also made from the copy in the Lodge Library, presented by Bro. T. B. Whytehead, no other copy being known to exist. The Khaibarites were apparently a somewhat similar Society to the Gormogons, and were equally the rivals of the Freemasons.

"A Defence of Masonry." The Free Mason's Pocket Companion, 2nd edition, 1738. (*Grand Lodge of England Library*).

"Brother Euclid's Letter to the Author," The New Book of Constitutions, . . . by James Anderson, D.D., London, . . . 1738. (*Grand Lodge of England Library*).

A Commentary on the "Masonic Poem," "Urbanitatis," and "Instructions for a Parish Priest," by Bro. R. F. Gould.

Maps and Glossary.

In Vols. II. to VI. is reproduced a series of the MS. Constitutions or "Old Charges," which fully represents the various "families" into which all known copies of these interesting documents have been classified by Dr. Begemann.

Volume II. (*out of print*) contains:—

Facsimile and Transcript of the "Matthew Cooke MS." Add. MS., 23198 (*British Museum*), with Commentary thereon by Bro. G. W. Speth. This MS. is believed to have been written about the beginning of the 15th century. It is next in point of interest to the "Regius MS," (Masonic Poem) published in Vol. I. and is probably equal to it in interest.

Facsimile and Transcript of the "Landsdowne MS." No. 98, art 48, f. 276 b. (*British Museum*). The late Mr. Bond estimated the date of this MS. at about 1600, but as it is believed to have formed part of the collection of Lord Burghley, who died A.D. 1598, its age is probably greater.

Facsimile and Transcript of the "Harleian MS." No. 1942. (*British Museum*). The question of the date of this MS. is all-important and has given rise to much discussion. Mr. Bond and others ascribe it to the beginning of the 17th century, though other commentators such as Bro. Gould believe that the contents are scarcely compatible with this theory.

Volume III. (*out of print*) contains:—

Facsimile of the "Harleian MS." No. 2054, fo. 22. (*British Museum*). With Introduction and Transcript. This MS. is of the 17th century and contains, besides the usual legends and laws, a curious list of payments made "to be a mason," also the Freemasons' oath in the handwriting of Randle Holme, the herald and antiquary.

Facsimile of the "Sloane MS." No. 3848. (*British Museum*). With Introduction and Transcript.

Facsimile of the "Sloane MS." No. 3323. (*British Museum*). With Introduction and Transcript. The dates of these two MSS. are 1646 and 1649 respectively.

Facsimile of the "William Watson MS." Roll. (*Masonic Library, Province of West Yorkshire, Wakefield*). With Transcript, and Commentary by Bro. C. C. Howard. For many reasons this is one of the most interesting and important in the series of "Old Charges" which has yet been discovered. It is dated 1687, and is the only one shewing signs of derivation from the celebrated "Matthew Cooke MS."

Facsimile (one page) of the "Cama MS." With Introduction and Transcript. This MS. is in the possession of the Lodge, and has not before been published in any form. It supplies a link long missing between the "Grand Lodge" and "Spencer" families of these old writings.

Volume IV. (*out of print*) contains:—

Facsimile of the "Grand Lodge No. 1, MS." Roll. (*Grand Lodge Library*). With Introduction and Transcript. This Roll is dated 25th December, 1583, is the oldest one extant with a date attached, presumably the third or fourth oldest known, and its text is of especial value, inasmuch that in Dr. Begemann's classification it gives its name to the most important family of these documents and to the most important branch of that family.

Facsimile of the "Grand Lodge No. 2, MS." Roll. (*Grand Lodge Library*). With Introduction and Transcript. The great value of this MS. apart from its beauty, lies in the fact that it corroborates the text of the Harleian 1942 MS. (see Vol. II.), whose authority has been severely called in question by some students.

Facsimile of the "Buchanan MS." Roll. (*Grand Lodge Library*). With Introduction and Transcript. This MS. has once before been printed (in Gould's "History.") Its date would presumably be about 1670.

Facsimile of "The Beginning and First Foundation of the Most Worthy Craft of Masonry . . . Printed for Mrs. Dodd . . . 1739." With Introduction. This print is so rare that in addition to the copy in the Library of Grand Lodge, from which our facsimile is taken, only two others are known to exist, and both of these are in the U.S.A.

Facsimile (two pages) of the "Harris No. 2 MS." (*Bound up with a copy of the "Freemasons' Calendar for 1781," in the British Museum, Ephemerides, pp. 2493, gaa.*) With Introduction and Transcript. Although of so late a date the additions to the ordinary text presented by this version are of great interest and curiosity.

Volume V., price 10s. 6d., contains:—

Facsimile and Transcript of the Scarborough MS. Roll of the Constitutions. This MS. dates previous to 1705, and bears a beautifully coloured coat of the Masons' Arms, besides a valuable endorsement of Makings in the year 1705. It is in the possession of the Grand Lodge of Canada, and was kindly entrusted to us by the Grand Master for the purpose of reproduction.

Facsimile and Transcript of the Philipps No. 1 MS. A beautiful MS. in two colours of the 17th century.

Facsimile (partial) and Transcript of the Philipps No. II. MS. Very similar to the above.

Facsimile (partial) and Transcript of the Philipps No. III. MS. Early 18th century, and has never been published in any form. The above three MSS. are now in the possession of the Rev. J. E. A. Fenwick, Cheltenham.

Volume VI., price 10s. 6d., contains:—

Facsimile of the so-called Inigo Jones MS., formerly in the library of our late Bro. Woodford, and now in the collection of the Provincial Grand Lodge of Worcestershire. It is a specially beautiful MS., rubricated throughout, and has a curious frontispiece, signed Inigo Jones, and dated 1607.

Facsimile of the Wood MS. This is dated 1610, which is undoubtedly authentic. A beautifully written and rubricated MS. with marginal references, and a copious index, the latter being a unique feature in this class of documents. "Newly Translated by J. Whytstones for John Sargensonne, 1610." It was formerly in the library of the late Bro. A. F. A. Woodford, and is now the property of the Provincial Grand Lodge of Worcestershire.

Facsimile and Transcript of the Lechmere MS., 17th century, undated, the property of the Provincial Grand Lodge of Worcestershire.

Volume VII., (nearly exhausted), price 10s. 6d., contains:—

A photo-lithographic facsimile of "**The New Book of Constitutions,**" by Dr. Anderson, 1738, with an introduction by Bro. W. J. Hughan, P.G.D. This is one of the rarest, and to the student one of the most important books in the whole range of Masonic literature, giving as it does, the earliest account of the first twenty-one years of the Grand Lodge of England. Our facsimile is taken from the copy in the library of the late Bro. J. E. Le Feuvre, who kindly lent it for the purpose, and is an exact reproduction, and not a mere imitation in old-faced type.

Vol. VIII. (*out of print*.) **Masonic Certificates** being Notes and Illustrations (thirteen plates) descriptive of those Engraved Documents of the Grand Lodge and Grand Chapter of England, from the Earliest to the Present Time, by J. Ramsden Riley, P.M., etc.

Volume IX., price 10s. 6d., contains the full text of a valuable and hitherto unedited MS. in the British Museum:—

"**The Book of the Fundamental Constitutions and Orders of the Philo Musicæ et Architecturæ Societas, London, 1725-1727,**" twenty-two pages of facsimile, and a treatise on the history and masonic importance of this Society from the pen of W. Bro. W. H. Rylands, F.S.A., P.A.G.D.C., Past Master. A point of great importance is that we have in this MS. the first evidence of three separate degrees in Freemasonry, and a glimpse of the way in which Freemasonry was carried on only a few years after the foundation of the Grand Lodge by brethren imbued with the methods in vogue immediately before that event. The Society, as its name implies, was composed of musicians and lovers of music who were at the same time Freemasons, and although it was not a Lodge recognised by the Grand Lodge of England, it carried on Masonic work, apparently by the inherent right of its members, whenever they thought convenient so to do.

FACSIMILES OF THE OLD CHARGES.

FOUR ROLLS, viz., Grand Lodge Nos. 1 and 2 MS., Scarborough MS., and the Buchanan MS., as above, are also published separately, without Transcript, in the original Roll form, lithographed on vegetable vellum, and stitched in exact imitation of the originals. They are enclosed in lettered leather cylinders. **Price One Guinea each.** The edition is strictly limited to 100 of each (only a few left), and each case and roll numbered and registered.

OTHER PUBLICATIONS.

The Masonic Genius of Robert Burns, by Sir Benjamin Ward Richardson, drawing-room edition, extra illustrations	£0 5 0
Facsimile of the Regius MS. or Masonic Poem, circa 1390, bound in imitation of the original in the Brit. Museum	£0 12 6
Caementaria Hibernica, by Dr. W. J. Cheycode Crawley, a collection of facsimiles of early Irish Masonic Documents, with commentaries, &c., Fasciculus I. (<i>out of print</i>).	
Do., Fasciculus II., Fasciculus III., each complete in itself but only a few copies available	each £0 11 0
The Orientation of Temples, by Bro. W. Simpson, uniform in size to bind with the Transactions	£0 2 6
The MacNab Mas. MS., by Wm. Watson and W. J. Hughan, Reproduction and Commentary	£0 2 6
British Masonic Medals, with twelve plates of illustrations. This book is practically complete, and contains every British Masonic Medal of a commemorative character hitherto known. Each Medal is illustrated obverse and reverse, described and historically treated. The book is handsomely bound in blue cloth with gold lettering	£0 10 6
A Masonic Curriculum. A guide to a course of study in Freemasonry, by G. W. Speth	£0 0 6
Classified Catalogue of the Quatuor Coronati Lodge Library, Nos. 1 to 2247, bound up with original library slips	£0 10 6
The same without the slips	£0 5 0

All the above are carriage paid, at the prices quoted, and to be obtained only by application to the Secretary.

BINDING.

Members returning their parts to the Secretary can have them half-bound, dark blue Morocco, lettered gold, for 5s per volume. The Secretary will supply cases, as above, at 2s. 6d. per volume.

MEMBERSHIP MEDAL.

Brethren of the Outer Circle are entitled to wear a Lodge Medal, to be procured of the Secretary. Price, with ring to attach to watch guard, in bronze 4s.; in silver 5s.; silver gilt 7s. 6d.; with bar, pin and ribbon, as a breast jewel, in bronze 6s. 6d.; in silver 7s. 6d.; in silver gilt 10s. 6d.; in gold, 22 ct., £5; 18 ct., £4 4s.; all carriage paid. Brethren of the Inner Circle are informed that a special jewel is provided for their use, silver gilt, blue and red enamel, price 31s. 6d.

December 1909.

Quatuor Coronati Lodge,

NO. 2076, LONDON.



BRITISH MUSEUM, ADD. MSS. 18.851.
CIRCA. 1500 A.D.

SECRETARY

W. JOHN SONGHURST, F.C.I.S., P.A.G.D.C.

OFFICE, LIBRARY AND READING ROOM:

52, GREAT QUEEN STREET, LINCOLN'S INN FIELDS, LONDON, W.C.