

Published with the Author's Sanction.

M A S O N I C
Sketches and Reprints.

1. *History of Freemasonry in York.*
2. *Unpublished Records of the Craft.*

BY

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WITH

VALUABLE APPENDICES,

CONTAINING

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NEW YORK:

MASONIC PUBLISHING COMPANY,
626 BROADWAY.

1871.

Entered according to Act of Congress, in the year 1871, by the
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TO

BRO. JOHN W. SIMONS,

PAST GRAND MASTER OF NEW YORK,
ETC., ETC.,

ONE OF THE MOST ACCOMPLISHED

AND

INTELLIGENT MASONS IN THE WORLD,

THIS LITTLE WORK

Is Dedicated,

WITH EVERY RESPECT AND ESTEEM,

BY

THE AUTHOR

AMERICAN PUBLISHERS' PREFACE.

THE Doings of the Fraternity, and the writings of the Brethren in every department of Masonic Literature in "ye olden time," have within the past few years enlisted the earnest attention of Masonic writers and connoisseurs in their researches after the true history of Freemasonry, and its connection with other ancient secret associations of similar character.

Many of the unsubstantiated and theoretical speculations concerning the antiquity of the Order in its present form, advanced by Masonic writers during the early part of the present century have recently been set aside as too chimerical for belief; yet, through the researches or these careful and industrious Masonic students, a more correct version of its history has been placed upon the "indubitable record," in which the seeker after facts and truth is sustained in the opinion that the ceremonies and customs of the Fraternity have undergone many important changes within the past two centuries. There is also sufficient evidence to prove, beyond the power of successful contradiction, the connecting links between the mediæval and the present ceremonies of the Fraternity, with the ancient cognate institutions, the Roman colleges of architects, and many other similar associations, to justify the assertion that Freemasonry is the continuous chain of union reaching far back into the cycles of past ages.

In view of these considerations, we offer with more than ordinary pleasure, a concise and well-arranged American edition of the recent labors of the distinguished historica-Masonic writer, Brother WILLIAM JAMES HUGHAN, of Truro, England.

In this particular field of Masonic literature, Bro. HUGHAN's efforts

have been eminently successful. His earnest devotion to Masonic research and the ability which he has displayed in the performance of this important department, are so widely known and acknowledged as to justify us in saying that he is entitled to the highest praise, and to the lasting gratitude of the whole Fraternity.

In the first part of the work, "THE HISTORY OF FREEMASONRY IN YORK," he has given a full and detailed account of the heretofore missing records of the workings of the Craft in that ancient city, and set at rest many of the theories which have prevailed with regard to the origin, progress and development of the Order in that place. The diligence with which Bro. HUGHAN has labored in collecting the materials for this portion of the volume, is equalled only by the care he has exercised in preserving every item of real value and interest; and the result is, not only an accurate, but a most pleasant and readable account of the sayings and doings of the Craft in "ye olden times."

The second part of the work, "UNPUBLISHED RECORDS OF THE CRAFT," is not less valuable, as it embraces many useful and interesting documents now published for the first time. A close and analytical examination of these papers will abundantly repay the Masonic student for the time devoted to the subject.

A limited edition (100 copies) of "*The Masonic Sketches and Reprints*" was recently published in England by Bro. HUGHAN, to subscribers only, and subscribed for long before the work was issued from the press.

The work is now republished in this country, with the sanction of Bro. HUGHAN, (he generously supplying us with advance sheets,) in which several important additional papers appear for the first time, thus greatly enhancing the value and interest of this work.

The present edition is limited to 500 copies.

MASONIC PUBLISHING CO.

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Masonic Sketches and Reprints.

PART I.

HISTORY OF FREEMASONRY IN YORK.



MASONIC SKETCHES AND REPRINTS.

HISTORY OF FREEMASONRY IN YORK.



HERE is no city in England more interesting to the Freemasons than York, and not one about which more fabulous statements have been made in connection with Freemasonry. It is partly because of the latter fact that we have been led to write this sketch, and as no such article has been previously presented to the Fraternity, we may be excused for attempting to tread on fresh grounds, seeing that reliable information on so important a subject is much wanted at this time.

With the architectural features of the grand old city and its ornaments, we do not purpose having anything to do, excepting to state that, to the Mark Master Mason, the noble Minster and the ruins of the Abbey are especially precious, containing, as they do, a number of Masons' Marks, some of which have been collected by Mr. George Godwin, and published in the Sessional Papers of the "Royal Institute of British Architects,"* and in the "Builder," and many more may still be seen on the walls,

* Sessional Papers, 1868-9, London. No. 9.

particularly in the early English basement, now in the crypt of the 11th and 12th centuries.

The origin of Masonry in York, and its ancient history, are much involved in fable, for in general, those who have written on the subject have been more anxious to magnify mere traditions, than to discover the few facts that still remain which illustrate its character for some centuries. Before 1700 we have no records but simply MS. Constitutions, although Bro. How in "Freemasons' Manual," would have us believe that the "York Rite has existed from time immemorial, and originated in the city of York, where the first Grand Lodge of England was held, A.D. 926"—*i.e.* the York Rite, including the Royal Arch and other degrees. We need not mention that the authority for such a statement, which has been made by so many of the Fraternity, exists only in imagination, and that in this city there are no records of Lodge Meetings anything like so old as those in Edinburgh, Kilwinning, Melrose, &c.

The Rev. Dr. Geo. Oliver in "Origin of the English Royal Arch,"* gives an account of the "government of the country attempting to interfere with its meetings" in the reign of Queen Elizabeth. "The Grand Master, Sir Thomas Sackville, received the Queen's Officers with great civility, telling them that nothing would give him greater pleasure than to admit them into the Grand Lodge,† and communicate to them the secrets of the Order. He persuaded them to be initiated, and this convinced them that the system was founded on the sublime ordinances of morality and religion." The sequel may be imagined. Of course the Queen was satisfied with their report and they were never afterwards disturbed! This is a pretty *tale*, but we believe it is nothing more, for who has ever heard of so wonderful a narrative being supported by documentary evidence, although the story itself has been repeated

* London—R. SPENCER, p. 10.

† No such title was known till A.D. 1717.

by Masonic Historians of the last century down to the present time with the most perfect assurance of its truth. Bro. Dr. Oliver also states that the "name of an Ancient York Mason was considered honorable in all ages; and the precedence has been conceded to it, by both the sister countries, as being of greater antiquity than the Kilwinning Masons of Scotland, or the Carrickfergus ones of Hibernia. There is sufficient proof that its proceedings were uniform and regular, and the names of its Grand Masters are before us in the proper order of succession * * * At these meetings the Grand Masters and Officers were installed."

We have not been able to find anything confirmatory of these assertions in the archives at York, and although they *might* be true, the proof of their accuracy is not forthcoming, and we make bold to say is not likely to be, as such observations are wholly opposed to the "minutes" still preserved of Lodges in England and Scotland, even of comparatively modern date, although some years before the revival of Freemasonry in the "South."

It seems difficult to understand why so much that is purely apocryphal should be written on Freemasonry in York, yet it is true that before the last few years, the little that has been written is frequently contrary to fact.

The esteemed author, in a subsequent part of this useful work just alluded to, presents a fair outline of the causes that led to the decline of the "Grand Lodge of all England."

In the "Stream of English Freemasonry," by Bro. Dr. J. P. Bell, the various Grand Masters are inserted, and its perusal will well repay the Masonic student, being a valuable Chart, both as respects its unique design, and the information afforded.

The following List, compiled by this distinguished Mason, may be relied on:—

No Record of Grand Masters between 1567 and 1705.

A.D.

- 1705 Sir George Tempest.
- 1706 Sir George Tempest.
- 1707 Rt. Hon. Robt. Benson,
afterwards Lord Bingley.
- 1708 Sir William Robinson, Bart.
- 1709 Sir William Robinson, Bart.
- 1710 Sir William Robinson, Bart.
- 1711 Sir Walter Hawkesworth,
Knt. and Bart.
- 1712 Sir Walter Hawkesworth.
- 1713 Sir Walter Hawkesworth.
- 1714 Charles Fairfax, Esq.
- 1715 Charles Fairfax, Esq.
- 1716 Charles Fairfax, Esq.
- 1717 Charles Fairfax, Esq.
- 1718 Charles Fairfax, Esq.
- 1719 Charles Fairfax, Esq.
- 1720 Sir Walter Hawkesworth,
Knt. and Bart.
- 1721 Sir Walter Hawkesworth.
- 1722 Sir Walter Hawkesworth.
- 1723 Sir Walter Hawkesworth.
- 1724 Charles Bathurst, Esq.
- 1725 Edward Bell, Esq.,
or Wm. Scourfield, Esq.
- 1726 Charles Bathurst, Esq.
- 1727
- 1728
- 1729 Edward Thompson, Jr., Esq.
- 1730

A.D.

- 1731
- 1732
- 1733 John Johnson, Esq., M.D.
- 1734 John Marsden, Esq.

No Record of Grand Masters or Proceedings from 1734 until 1761. Probably the York Grand Lodge was dormant during that period.

- 1761 Francis Drake, G. M.
- 1762 Francis Drake, G. M.
- 1763 John Sawry Morritt, Esq.,
G. M. Installed Grand
Master of all England.
- 1764 John Sawry Morritt, G. M.
- 1765 John Palmes, G. M.
- 1766 John Palmes, G. M.
- 1767 Seth Agar, G. M.
- 1768 George Palmes, G. M.
- 1769-70 George Palmes, G. M.
- 1771-2 Sir Thomas Gascoigne,
G. M.
- 1773 Charles Chaloner, G. M.
- 1774-5 Henry Stapilton, G. M.
- 1776 }
to } William Siddall, G. M.
1779 }
- 1780 Francis Smith, G. M.
- 1781 Robert Sinclair, G. M.

When we come to speak more particularly of Freemasonry in York, it will be seen that the Grand Lodge of all England elected its Grand Master and Officers some nine years later than the last date as above.

Various incorrect accounts are given in American Masonic Works about Freemasonry in York—*e.g.* in Bro. Robt.

Macoy's "Cyclopædia of Freemasonry,"* the otherwise capital sketch of Freemasonry, contains an account of the supposed two Grand Masters from 1567, in which year the terms "Grand Master of all England" (York), and "Grand Master of England" (London), are said to have been first used, whereas they were not known until some time after A.D. 1716, when the two rival Grand Bodies, of a *few years of antiquity*, (though, of course, as simple Lodges of Masons of *great age*) began to employ high-sounding titles to denote their respective importance and superiority. Bro. J. L. Gould, in his excellent "Guide to the Chapter,"† falls into the same mistake. However, this slight error is compensated by a carefully prepared sketch of the several Grand Lodges in England in relation to Royal Arch Masonry, in which the author mentions "It would appear that the Grand Lodge at York was little more than an annual assembly of Masons, whose main usefulness consisted in its being the conservator of the primitive Gothic Constitutions and Charges." (Page 11.)

One of the latest Masonic Works which treats of the subject is that by Bro. Wm. S. Gardner, Grand Master of Massachusetts.‡ Although mainly on the history of Royal Arch Masonry, the accomplished author reviews the origin and progress of the Craft universal, and thus refers to York:—"In the year 1717, there was, in the ancient city of York, in England, a body of Masons, whose existence for all practical purposes had ceased. It was known by the name of the 'Grand Lodge of York,' and claimed jurisdiction throughout England. But this body had fallen into such decay, that in this year four Lodges assembled in London, and formed what they called the Grand Lodge of England, recognizing as still existing the Grand Lodge of York, to which they gave the title of Grand Lodge of all England. * * * Most thorough examination of the

* New York, 1869.

† New York, 1868.

‡ Oration at Centennial of St. Andrew's R. A. Chapter, Boston, U.S., 1870.

records, papers and documents at York, by Bros. Findel and Hughan, has failed to discover any allusion to the Royal Arch, or the slightest evidence of its existence there." * Bro. Dr. Henry Beaumont Leeson, in the "Freemasons' Magazine," (London, 1862) is reported to have said:—"That when the York Masons were *invited* to join the Grand Lodge of 1717, they found certain Lodges combined together, who were the representatives of the ancient Guild of Masons." † How far this is correct it is impossible now to say, and equally impossible for Bro. Dr. Leeson to prove. We have his *ipse dixit* simply, and there it must rest.

We cannot accept Bro. Gardner's version of the York Grand Lodge, as there is nothing to show that it was more active *before* than *during* the second decade of the last century. There are no minutes before the latter period, and also no information beside, that would tend to confirm his statement. With all deference to the opinion of so learned a brother, we must express our objection to such a guess at the origin and condition of the Grand Lodges of that time. The Grand Lodge of England (at London), never acknowledged such a title as the "Grand Lodge of all England" for the body at York, but even so late as 1738 only termed it the "Old Lodge at York city." ‡ The influence of the Fraternity at York was felt long after the revival.

Bro. Robt. Macoy, in the General History of Freemasonry, attached to "Cyclopædia," under A.D. 1732, says as follows: "The Grand Lodge at York, to which belonged

* On drawing the talented author's attention to this latter statement, he informs us that his remarks had reference to the existence of the Royal Arch *prior to 1740*, as we pointed out the evidence of its existence in that city since that date, but not earlier.

† Vide Analysis of ancient and modern Freemasonry, by W. J. HUGHAN.—Freemasons' Magazine, (London,) March 28th, 1868. Also Masonic Monthly, (Boston, U. S.,) July and August, 1870.

‡ Constitutions, A.D. 1738, p. 196.

the Masons calling themselves Ancient, and whose constitution was more in accordance with the old corporations, recognized the necessity of conforming to the new order of things, as more clearly expressed in the London Constitutions." (Page 28.)

The Fraternity at York followed in the wake of the authorities at London, several years before 1732, as the minutes testify, but neither the records nor any document of any kind in its archives allude to the "Masons calling themselves Ancient," for the latter body was not in existence in 1732, and *never had* any connection with the "Grand Lodge of all England," although the members of this schismatic self-constituted authority often styled themselves "Ancient York Masons," and were always most anxious to claim connection with the brethren meeting in that ancient city, notwithstanding no authority was ever given them so to do.

Bro. Dr. A. G. Mackey, a popular American author, declares the "Cities of York and Kilwinning to be the cradle of British Freemasonry." Whether such be the case or not, one thing is clear, that so far as England is concerned, the distinction of having preserved the earliest records of its transactions belongs to the Brethren at York. It is much to be regretted that we know virtually nothing of the early recorded meetings of the four Lodges which met in A. D. 1716, and decided to revive Freemasonry in the *City* of Great Britain, whereas we can trace the "Old Lodge at York," several years before that period.

Why so many Minute and "Mark" Books are still preserved in Scotland, dating long before the institution of the Grand Lodge, even some in the 17th century, and yet scarcely any are to be found in this country, seems inexplicable.

The first Historian of the Grand Lodge of Scotland who attempted to divest the History of Freemasonry of

that jargon and mystery in which it had previously been enveloped; and to afford something like a classical view of this ancient and respectable Institution, was Bro. Alex. Laurie, Grand Secretary.* His views are entitled to consideration, and we therefore offer no apology for presenting the following from his useful work: "Whether the English received Freemasonry from the Scotch Masons at Kilwinning, or from other Brethren who had arrived from the Continent, there is no method of determining. The Fraternity in England however maintain that St. Alban, the Proto-Martyr, was the first who brought Masonry to Britain (about the end of the third century); that the Brethren received a Charter from King Athelstane, and that his brother Edwin summoned all the Lodges to meet at York, which formed the first Grand Lodge of England. But these are merely assertions, not only incapable of proof from authentic history, but inconsistent also with several historical events which rest upon indubitable evidence. In support of these opinions, indeed, it is alleged, that no other Lodge had laid claim to greater antiquity than that of York, and that its jurisdiction over the other Lodges in England has been invariably acknowledged by the whole Fraternity. But this argument only proves that York was the birth-place of Freemasonry in England. It brings no additional evidence in support of the improbable stories about St. Alban, Athelstane, and Edwin. If the antiquity of Freemasonry in Britain can be defended only by the forgery of silly and uninteresting stories, it does not deserve to be defended at all. Those who invent and propagate such tales, do not, surely, consider that they bring discredit upon their Order by the warmth of their zeal; and that by supporting what is false, they debar thinking men from believing what is true." (pp. 91-92.) We think it is from several of our Masonic authors not heeding the last few sentences by Bro. Laurie, that Mr.

* History of Freemasonry.—Edinburgh, 1804.

Halliwell spoke in such severe terms of those "who so far forget their own acknowledged importance as to wish for proofs of a pedigree from Adam. * * * Let them turn away for a moment from the mummery which envelopes the real good, and take a rational view of the facts of the case."*

Strange to say, Bro. Laurie soon after prefers *fiction* to *fact*, as he declares unequivocally that "the General Meetings of the Fraternity were always held at Kilwinning and York, 'because the several Lodges erected in different parts of the Island' derived their authority and existence from the two mother Lodges, and were likewise under their jurisdiction and control." (p. 92.) Our Brother does not state the grounds for such a sweeping assertion, and we do not need to search far to discover the reason why.

With the majority of Masonic Historians, the method observed in the composition of their works appears to be either to copy one from the other with any amount of credulity and assurance, or to blame each other for certain acts, and yet perform the same. These characteristics may be traced from the days of Anderson and Desaguliers down to Preston and Oliver.

In quoting still further from Laurie's *History of Freemasonry*, (A.D. 1804,) we shall show that the author entertained no such opinion as the one mentioned by Bro. Dr. H. B. Leeson, relative to the York brethren being asked to assist in the formation of the Grand Lodge of England, 1717, which has already been referred to.

We entirely support Bro. Laurie's views on this matter, as we believe, according to the evidence known at present, that the Fraternity at York had no more to do with the revival of Freemasonry in London than we had. Not a line has been produced to confirm such a statement,

* Early History of Freemasonry.—J. O. HALLIWELL. London, 1840.

and how the notion could be entertained by so able a Mason as Dr. Leeson, is, to say the least, a fit subject for wonder.

“About the beginning of the 18th century, during the reign of Queen Anne, Freemasonry seems to have rapidly declined in the south of England. Four Lodges only existed in the south, and few hopes could be entertained of a revival, while the seat of the Grand Lodge was at such a distance as the city of York. In such circumstances, the four Lodges met in 1717, and in order to give vigor to their declining cause, and advance the interests of the Fraternity in the south, they elected themselves into a Grand Lodge, and chose Anthony Sayer, Esq., for their first Grand Master. Thus was instituted the Grand Lodge of England, which has now attained to such a pitch of prosperity and splendor. *The motive which suggested this Institution, was certainly laudable and useful ; but every person must be aware that the four Lodges were guilty of a considerable impropriety in omitting to request the countenance of the Grand Lodge of York.*”* Bro. Dr. H. B. Leeson in 1867 says, *they were invited* ; Bro. Laurie in 1804 says, *they were not !* Who shall decide ?

We find that “a Masonic Student,” in the “Freemasons’ Magazine,”† declares, “We have numismatic evidence of the antiquity of the second part of the third degree, co-eval with the Operative Lodge of York Masons, certainly in the 15th century,” and although we have since, and during the discussion in which this statement formed a part, frequently asked for such evidence, or indeed for any evidence that would prove, or even shadow forth, the third *degree* before the “Revival” at London, none such has been produced. As all other Lodges *before* and *during* the first decade of the 18th century, so far as their preserved records are concerned, only seem to have worked

* History of Freemasonry.—A. LAURIE, p. 115.

† December 28th, 1867, p. 505.

a simple Rite of one degree, and neither MS. constitutions of that period, nor aught else of any kind whatsoever refer to *Masonic Degrees*, although they do mention the title of Apprentice, Craftsman, and Master Mason, (the *first* represents a lad put to learn his trade, the *second* informs us that his *term has been completed*, and the *last* describes an expert Craftsman charged with the care of work and of the workmen, &c.,) it would be somewhat singular if York were alone able to exhibit proofs of having worked *three distinct Masonic Degrees*! An examination however of the records entirely dispels any notion of such a peculiarity in the 15th century.

The distinguished Scottish Historian of Freemasonry, Bro. D. M. Lyon, in alluding to the secrets of the Fraternity anterior to the establishment of Grand Lodges, well observes that "there is a total absence from Lodge records of any allusion to secret Masonic rites other than what was embraced in giving the Masons' word. * * * Great value was attached by Craftsmen to possession of this talismanic monosyllable; for all who were without the word were regarded as cowans, to work with whom, subjected defaulters to fine or expulsion."

It is of no avail to argue that the gentlemen who became Freemasons in early days "worked a different Rite." They were either members of this same Operative Body, actually or by succession, or they were nothing; and to plead the paucity of the records, will not mend the matter, as we have no other means of judging what Masonry *was* than by studying what *is* left of its aged documents.

One of the most valuable works ever published relative to Masonry is the "Fabric Rolls of York Minster,"* by the "Surtees Society," edited by James Raine. This Society was established A.D. 1834, and has been most useful in preserving and publishing many old and valuable documents, to some of which we will now refer.

* Durham, 1859.

A fragment of a Roll, as early as 1350, mentions William de Hoton, the Master Mason, and Philip de Lincoln, the Master Carpenter, under whose care were the various Masons and Carpenters employed at the Minster.

The name by which the architect of Cologne Cathedral is designated in the contract for the work is *Magister Lapidida*, the master stone-cutter; and John Ruskin, in "Seven Lamps of Architecture," says, "This was the usual Latin term throughout the middle ages. The architect of the 14th century portion of Notre Dame, Paris, is styled in French merely, *premier masson*."

Without doubt the Master Mason thus referred to was simply the *chief* among the Masons, the others being Apprentices and Craftsmen. "*Degrees*" in Masonry are an introduction of the last century, for we never meet with such until late years.*

At York the wages were paid fortnightly, and the "Pledge Day" was observed at least once a year, when the workmen swore to observe the orders which the Chapter had ordained for their management.

On the 31st October, 1370, Master Robert de Patrington (the Master Mason A.D. 1368-71), and twelve other Masons, came before the York authorities, and swore to observe the Rules as follows: "Lordes, if it be your wyles, we grant for to stand at our werkes truly at our power, &c." This circumstance is recorded by the antiquary, Matthew Hutton, among his extracts from some of the books at York, which are now missing. They may be found in Harleian MSS., 6971, British Museum.

The Rules agreed on were as follows, of date A.D. 1370. They have been carefully transcribed by us from the "Fabric Rolls," and are believed to be a *verbatim et literatim* copy :

* Voice of Masonry, Chicago, U. S., 1870. Sparks from a Masonic Anvil, by W. JAMES HUGHAN.

XXXIII.—*Ordinacio Cementariorum.* (G. c. 100, b.)*

“Fabric Rolls of York Minster.”—p. 181.

Itte es ordayned by ye Chapitre of ye Kirk of Saint Petyr of York yat all ye masouns yt sall wyrke till ye werkes of ye same Kyrk of Saynte Petyr, sall fra Mighelmesse day untill the firste Sonday of Lentyn, be ilka day atte morne atte yare werke, in ye loge, yat es ordayned to the masouns at wyrk in with ye close bysyde ye forsayde kirk, als erly als yai may see skilfully by day lyghte for till wyrke; and yai sall stande yar trewly wyrkande atte yair werke all ye day aftyr, als lang als yai may se skilfully for till wyrke, yf yt be alle werk day: outhur, elles, till itte be hegh none smytyn by ye clocke, when halyday falles atte none, sauf yt in with yt forsayde tyme bytwyx Mighelmes and Lentyne; and in all other tyme of ye yer yai may dyne byfore none, yf yai wille, and als wa, ette atte none whar yaim likes, swa yt yai sall noghte dwell fra yair werkes in ye forsayde loge natyme of ye yer in dyner tyme, bote swa schort tyme yat na skilful man sall tynde defaute in yaire dwellyne; and in tyme of mete, atte none, yai sall, na tyme of ye yer, dwell fra the loges, ne fra yaire werke forsayde, ovyr ye space of ye tyme of an houre, and aftyr none yai may drynk in ye lodge, ande for yaire drynkyng tyme bytwyx Mighelmes and Lentyn yai sall noghte cese no lefe, yare werk passand ye tyme of half a mileway: ande fra ye firste Sonday of Lentyn until Mighelmesse yai sall be in ye forsayde loge atte yaire werke atte ye son risyng, and stande yare trewely ande bysily wyrkande upon ye forsayde werke of ye kyrk all ye day, untill itte be namare space yan tyme of a mileway byfore ye sone sette, yf itte be werkday; outhur elles untill tyme of none, als itte es sayde byfore, saf yt yai sall, bytwix ye firste Sonday of Lentyne ande Mighelmes, dyne and ette, als es byfore sayde, ande slepe ande drynke aftyr none in ye forsayde loge; and yai sall noghte cese no lefe yair werke in slepyng tyme, passande ye tyme of a mileway, no in drynkyng tyme after none, passande ye tyme of a mileway. And yai sall noghte slepe eftyre none na tyme botte bytwene Saynte Elemnes and Lammes; and yf any mane dwell fra ye loge ande fra ye werk forsayde, outhur make defaute any tyme of ye yer agayn yis forsaide ordinance, he sall be chastyde with abatyng of his payment, atte ye loking and devys of ye maistyr masoun; and all yer tymes and houres sall by reweled bi a bell ordayned yare fore. Ande, als wa, it es ordayned yt na masoun sall be receavyde atte wyrke, to ye werk of ye forsayde kyrke, bot he be firste provede a weeke or

* From Constitutions of the Freemasons, by W. JAMES HUGHAN.

mare upon his well wyrkyng; and, after yt he es foundyn souffissant of his werke, be receavyde of ye commune assente of ye mayster and ye keepers of ye werk, ande of ye maystyr masoun, and swere upon ye boke yt he sall trewly ande bysyli at his power, for oute any maner gylry, fayntys, outhere desayte, hald and kepe haly all ye poyntes of yis forsayde ordinance, in all thynges yt hym touches, or may touches, fra tyme yt he be receavyde till ye forsayde werke als lang als he sall dwell masoun hyryd atte wyrk till yt forsayde werke of ye kyrk of Sanct Petyr, ande noght ga away fra yt forsayde werke bote ye maystys gyf hym lefe atte parte fra yt forsayde werk; and wha sum evyr cum agayne yis ordinance and breke sitte agayn ye will o ye forsayde Chapitre have he Goddy's malyson and Saynt Petirs.

The able editor of the "Fabric Rolls" remarks that the foregoing "is a document of very great interest. It is valuable not only for the insight it gives us into the rules and government of the Masons, but also for the language in which they are made." There are two others of value, for the first of which the date is not given, but it was probably in June, 1352. It is entitled "*Ordinaci facta pro Cementariis et ceteris Operariis Fabricæ*" (*Acta cap.* 1343-1368, 77a). It is not exclusively connected with the Masons, and it continued in force for about twenty years. "The restoration of the choir, a serious and extensive undertaking, would oblige the Chapter to take care that their staff of workmen and officers was of the most efficient description, and the observance of the rules now given would ensure punctuality and order, and be of great assistance to the regular progress of the work." (*Fabric Rolls*, page 171.) Another Roll of date 15th November, 1409, contains provisions of importance affecting the Operatives, and especially with reference to the Masons, for through a great share of the responsibility falling upon the Master Mason of the Minster, the Craftsmen required special laws as operatives at York.

The brethren, however, did not always respect their Constitutions, for the editor mentions an assault which was made by some discontentents upon William Col-

chester, the Master Mason. The exact date of Colchester's appointment is not known, but his name occurs in that capacity between the years 1415 and 1419. He had been selected for that office by the King, in all probability over the heads of the Senior Masons. The Master Mason had generally, if not always, been selected from the staff of the Fabric, and the Masons, indignant at this encroachment upon their presumed privileges, had fallen upon their new Master, and had grievously maltreated him. The Chapter desired their representatives to acquaint the King with the fact, and the circumstances attending his appointment, as of course the attack by the Craftsmen was wholly unwarranted and illegal, inasmuch as the Masons had not the power to appoint the Master of the work (*Maistryr of ye werke*) and therefore their interference was all the more unjustifiable. The striking similarity between this incident and a legend of the third degree must suggest itself to the reflecting Master Mason. One may have given rise to the other, but of course it is idle thus to speculate, so we forbear.

A work involving much labor and research was lately issued by Bro. John Yarker, entitled "*Notes on the Orders of the Temple and St. John*;"* and as there are many references in it to York, we purpose glancing at it a few minutes. Bro. Yarker propounds several startling theories as to the connection of Brothers of the Rosy Cross, Protestant Knights Templar, and others, with Masonic General Assemblies of York and London during the reigns of James I., Charles I., and Charles II.; but as we have not discovered the evidences on which such opinions are based, either elsewhere or in the work itself, we refrain from considering the matter, however interesting or curious the enquiry may be. As an epitomized history of the Knights of the Temple, especially at Manchester, the "*Notes*" are a decided success. The same,

* Manchester, 1869.

however, cannot, we think, be said of the "Craft" portion which relates to York. We not only have the "Sir Thomas Sackville" story described, but even statements still more improbable are made in the work. At p. 13, it is declared that the "York Brothers would appear to have recognized all degrees; and when they held a Grand Lodge, they seem to have opened a Chapter, or a Royal Encampment, &c., and to have closed them within a limited period." *No proof is submitted, and none exists at York.* The Rev. Dr. George Oliver says — "It is doubtful whether the ancient Grand Lodge at York ever issued charters for more than Blue Masonry."* Further on we read of the "Ancients." (Page 14.) "This body first made their appearance as protesting against the continued innovations of the London Grand Lodge of 1717, and they were recognized by the Grand Lodge of all England at York, as the representatives of what was termed Ancient Masonry in the South." The "Constitutions," Grand Lodge of England, A.D. 1784, p. 240, declare that — "Under the *fictitious* sanction of the Ancient York Constitutions, which was entirely dropt at the revival of the Grand Lodge in 1717, they presumed to claim the right of constituting Lodges. Some brethren at York continued indeed to act under their original constitution, notwithstanding the revival of the Grand Lodge of England; but the irregular Masons in London never received any patronage from them."†

Bro. William Preston, in "Illustrations of Masonry"‡ observes that "without any authority from the Grand Lodge at York, or from any other established Masonic power, these irregular brethren formed committees, held communications, appointed annual feasts; and under the

* Historical Landmarks, vol. II., p. 671.

† The same reference is in Calendar of Grand Lodge of England, p. 23, 1783. Also, SMITH'S Use and Abuse of Freemasonry. TREWMAN'S Principles of Masonry, 1777, &c., &c.

‡ Edition 1788, p. 278.

false appellation of the York banner, gained the countenance of the Scotch and Irish Masons." * But we need not multiply authorities in condemnation of the statement that the "Seceders" were recognized by the Grand Lodge of all England at York, particularly when it is remembered that there is not an atom of anything existing at York which speaks of such recognition, neither has any Masonic Historian of the last century made such a claim. A Grand Lodge was acknowledged in London certainly, but never the "Ancients;" *proof* however will be given that the favored *one* was that body formed under the wing of the Lodge of "Antiquity." Bro. Yarker says, at p. 20, "I am told on respectable authority, that at Eastwood, near Todmorden, they have separate York Warrants authorizing them to confer a Red Cross degree, as also the K. T., the Priestly Order, Rose Croix, and other degrees." It having also been affirmed by many that this same Lodge possesses a "York Warrant" for the Craft degrees, we have given the matter careful attention, and the following will indicate the result of our researches, and place the only warrants the Lodge has, in the hands of all interested in the inquiry.

We are told that the "Warrant ad interim," (as annexed) is the authority by which the present holders of this document at Eastwood, Todmorden, "claim to work the Mark, and other side degrees, which were sanctioned at the time the Warrant was issued!" We presume No. 308 is meant, that being a noted Lodge with such a claim; if so, it will be a sufficient answer to present the following copy, as there will be found no word of reference to the Grand Lodge of all England at York, or in fact any power given to work other than the three Craft degrees, although such has often been declared.

* Bro. Preston ought to have known their character well, having himself once belonged to that body, but resigned on discovering their history, &c.

{ *Seal.* } To Brothers *Stephen Paslaw, William Holmes, John Holmes, John Roper, John Smith, and T. Ardacre, and J. Driver.*

BRETHREN :—You are hereby authorised to assemble as a Regular Lodge of Free and Accepted Masons, under the title or denomination of the LODGE OF PRINCE GEORGE, at the House known by the sign of the WHITE LION, in HAWORTH, in the County of York, and to make, pass and raise Masons as occasion may require. And also to do every other act as a Regular Lodge until a Warrant of Confirmation shall be made out.

Given under our Hand and Seal of Masonry, this Eighteenth day of February, A.D. 1796, A.L. 5796.

By the Provincial Grand Master's Command,

WM. SPENCER, P. D. P. G. M.*

Witness :—JOHN WATSON, P. G. T.

The Lodge is thus noticed in the Freemasons' Calendar for A.D. 1799, p. 45, "No. 550, Lodge of Prince George, White Lion, Haworth, Yorkshire, 2d Monday."

The Royal Arch Warrant is dated A.D. 1821, and the Priestly Order, A.D. 1819, A.L. 5819, Priesthood, 1786. The Knight Templars' Warrant bears the date 16th April, A.L. 1816, A.D. 1812; Anno Ordinis 694; A.C. 498, No. XLII. Signed by Walter Rodwell Wright, G. M., and countersigned by Robert Gill, Grand Chancellor, &c., and is as follows :—

ENCAMPMENT OF PRINCE EDWARD.

Initium Sapientiæ Amor Domini;

In the Name of the Great Architect of the Universe,

In the East of London, a Place full of Light,

Wherein Reign Silence and Peace,

But the Darkness Comprehendeth it not.

{ *Seal.* } To those whom it may concern, Greeting, and more particularly to the Knights Companions of the Royal, Exalted, Religious and Military Order of *H. B. D. M., K. D. S. M.* Grand No. XLII. Elected Knights Templars of St. John of Jerusalem, &c., under the auspices of *His Royal Highness Edward Duke of Kent, &c., &c., &c.*, Royal Grand Patron.

* Under Grand Lodge of England, (London.)

HEALTH, PEACE, AND GOODWILL.

Know ye, that **We**, the most Excellent and Supreme Grand Master of the said Order have received a Petition from Sirs John Sutcliffe, David Hollinrake, and Jeremiah Brown, and several other Knights of the said Order, residing at Stansfield, Parish of Halifax, County of York, requesting us to grant to them our Patent of Constitution to open and hold a Conclave or Chapter of Encampment at the Masons' Arms Inn, Bottoms, and that having duly taken the same into our consideration, **We** do hereby grant to the said John Sutcliffe and the other Knight Petitioners, and their successors, full power and authority to assemble on the First Sunday in every month, to install Knights Templars, &c., in their Field of Encampment aforesaid, or at such other time and place as they and their successors with the consent of us and our successors for the time being shall appoint. With such powers, privileges, prerogatives, and immunities as do of antient usage and right belong to Regularly Established Conclaves or Chapters, and to noble Knights of the said Order, subject nevertheless to the antient Statutes and Ordinances of our Predecessors, and such as may be hereafter enacted by us and our successors in our Grand and Royal Conclave.

Given at London aforesaid, in our Grand Field of Encampment, this Sixteenth day of April, Anno Lucis, 5816, Anno Domini, 1812, Anno Ordinis, 694, Anno Cædis, 498.

ROBERT GILL, ^T**HE**
Grand Chancellor and Registrar.

WALTER RODWELL WRIGHT, G. M.

Registered in Grand Conclave,
R. GILL, G. R.

THE "PRIESTLY ORDER" WARRANT.

We, the Pillars of the Second Lancashire Union Band, Bury, finding many worthy and deserving Knights Templars Priests amongst us who are desirous of a Band amongst themselves, in compliance with their requisition, **We**, the Pillars of the said Band, think it expedient to empower the following Priests Members of Lodges No. 574, 517, 541 :—William Utley, James Holt, William Ackroyd, William Mitton, William Smith, and John Smith, Abraham Barker, and others, or their successors to

establish a Band to be known by the Name of the First Yorkshire Union Band, to hold the same from time to time as they shall think proper, under sanction of their respective Warrants, to make such worthy Knights Templars as they think proper.

In testimony whereof, we have affixed the Seal of our Band and Signatures.

Given in our Temple at Bottoms, in Stansfield, Yorkshire, this Ninth day of May, 1819, and of Masonry 5819, and of the Priesthood, 1786.

	Lodge	574, JAMES HOLT - - - -	1st	Pillar.
	"	574, JOHN HOLDSWORTH - -	2d	"
	"	70, THOMAS BROWN - - -	3d	"
{ Seal. }	"	655, JAMES ATKIN - - - -	4th	"
	"	574, SQUIRE BARKER - - -	5th	"
	"	209, JOHN WHITEHEAD - -	6th	"
	"	209, SAMUEL RILEY - - -	7th	"

The "Craft Warrant" was derived from the regular Grand Lodge at London, and the "Royal Arch" and "Knight Templar" also from London authorities for those degrees, so that the boasted "York origin" is disposed of completely. As to the "Priestly Order," and its *revival* in 1686 (see p. 29), it will be time enough to consider the probability of such an occurrence when evidence is forthcoming of its *existence* even so early as *fifty years later*.

Bro. Yarker propounds a new explanation respecting the York Records at p. 32. It is *new* to the Brethren at York, and for the first time made known in print to the Fraternity. No doubt Bro. Yarker can give some reasons for the following startling statement:—"It is fair to state that, owing to the documents of the Grand Lodge at York having been conveyed to the Duke of Sussex by Bro. Godfrey Higgins, there are but a few stray papers left at York," (p. 32). In the absence of such explanation we can only mention *two facts* which do not confirm his assertion.

Bro. William Cowling, of York, informs us that he

never heard of such a loss before ; and as it reflects considerably on the honor of some one or more brethren, who either have or do keep valuable property in an illegal manner, we really hope such a charge is not correct. The following is an Inventory of the Documents, &c., possessed by the Grand Lodge of all England, A.D. 1779. One exists also of a few years earlier date, but not so explicit. Now the value of this Schedule is to be found in the *fact* that we have an official List of what was in existence some years before this said removal by Bro. Higgins, and the lines with an asterisk prefixed, indicate that such documents *still exist in the year 1870.*

“ A Schedule of the Regalia, Records, &c., belonging to the Grand Lodge of all England, *taken at a Committee held the 15th September, 1779.*”

*The * affixed denotes that the Article or Articles are still preserved at York, and are at this date (August, 1870), in the archives of the York Lodge, No. 236, in that city, as certified by Bro. William Cowling, P. M. and Treasurer (P. Prov. S. G. W., N. and E. Yorkshire.)*

An oak wainscot Repository with three locks and keys in the upper part, and an iron bolt and staple inside.

* An old brass Plate for the Summonses.

* A new one for the like.

* A new one for the Certificates.

* A Seal and Counter Seal, the first bearing the arms of Prince Edwin, and the other the arms of Masonry.

* An old Seal of Prince Edwin's arms.

An iron Screw Press.

* A wooden Square, Level and Plumb.

A white Staff for the G. M.

A blue cloth Coat with a red Collar for the Tyler.

(Records and Papers in a paper Box) as follows :—

No. 1.—A parchment Roll in three slips, containing the Constitutions of Masonry, and by an Endorsement appears to have been found in Pontefract Castle at the demolition, and given to the Grand Lodge by Bro. Drake.

- * No. 2.—Another like Roll in three slips, Endorsed “Constitutions for Masonry.”
 - No. 3.—A parchment Roll of Charges on Masonry, 1630.
 - * No. 4.—A paper Roll of Charges on Masonry, 1693. Given to the Grand Lodge by Bro. Walker, 1777.
 - * No. 5.—Part of another paper Roll of Charges on Masonry.
 - No. 6.—A parchment Roll of Charges, whereof the bottom part is awaiting.
 - * No. 7.—Another parchment Roll, containing the Manual Subscriptions, &c., of persons made Masons in the Grand Lodge. It begins March 19th, 1712, and ends with the Minutes of a Lodge 4th May, 1730.
 - * No. 8.—A Skin of Parchment containing old Rules of the Grand Lodge, 1725.
 - * No. 9.—A little narrow slip of Parchment containing “List of M. M’s.”
 - * No. 10.—A parchment Roll containing the names of the Brethren from 1761.
- A bundle of Letters and sundry odd Papers.
 A narrow folio Manuscript Book beginning 7th March, 1705–6, containing sundry Accounts and Minutes relative to the Grand Lodge.
- * A Minute Book beginning 1761; being folio.
- Another folio Minute Book beginning 27th Dec. 1774. A green Bag.

Printed Books, as follows:—

- * One Book of Anderson’s Constitutions.
- * A Charge given by Bro. Frodsham.
- * A state of Facts by Bro. Preston.
- * Four Sermons by Bro. Parker.
- * An old quarto Bible, black print. One Freemason’s Pocket Companion.
- Holy Bible bound in crimson velvet, gilt.
- * A large Painting of the Ancient Grand Lodge with Masonic Emblems.
- * Two brass Branches. * A large mahogany Pedestal upon Castors.
- * A Cushion with a crimson Velvet Cover, gold Fringe round the edge, the gift of Bro. Sir Thos. Gascoigne, Baronet.

- * Three Candlesticks of the Doric, Ionic, and Corinthian Orders, with silver Sockets.
- * Two painted Floor Cloths. * A broad basket-hilted Sword.
A Hanger, green Handle, Silver-mounted. * One ditto, ditto.
- * A pair of gold Compasses, enriched with a Ruby and steel points.
- * A silver Square. * Level. * Plumb. * Cross Keys.
- * A Bible and Jewel for the Grand Chaplain, the gift of Bro. Kitson.
- * A large Square. * A small Square. A pair of brass Compasses.
Two small Pedestals.
- * A Lewis let into Masonry. * A silver Extinguisher. * A wood
Box lined with green baize.
- * A mahogany Balloting Box with two Drawers in. An Apron for
the G. M.
Four Aprons lined with pink silk.
- * Three Ebony Mallets. Three brass letters, J. B. C., and small
green Bags.
- * A large silk Banner with the Society's Arms painted on each side,
silk Fringed.
- * Two lesser Banners. Five Aprons.

So far from such a list indicating the abstraction of the majority of the Records, &c., as Bro. Yarker's statement suggests, it is actually proved that but few things of value are missing, *and those that are*, appear mainly to be of a similar character to others still preserved; *e.g.*—The parchment Rolls are, in all probability, very much like the many MS. Constitutions in the archives of York and other places. The folio MS. Book from 1705 is, of course, a most unfortunate loss, but as the Records from 1712, and for many years subsequently, have been faithfully kept, we fail to see any confirmation of the statement that "only a few stray Papers are left at York," and what is more, we feel sure that such an opinion will be endorsed by our readers, who will not forget at the same time to remember, gratefully, the extraordinary care bestowed on such documents for so long a period by the York Lodge.

We do not make these statements to detract in any way from the merit of Bro. Yarker's work. We have always

been among the first to acknowledge his indefatigable zeal and diligent researches as a Masonic student. Our slight analysis of these "Notes" has been given simply because we should think it a dereliction of our duty had we done otherwise, on knowing their references to Freemasonry in York were faulty in several important particulars.

Dr. Robert Plot in "*Natural History of Staffordshire*," 1686, (pp. 316-7-8), favors the Fraternity with his views on the Craft as a non-Mason. Apart from the accuracy or otherwise of his opinions, the allusions to the customs of the society at so early a period are most valuable, especially as many of those he relates are to be found in MS. Constitutions of about that date, which are still happily in existence.

This author is very firm in his objections to our traditional history, and in the opinion of scholars like James Dallaway, ("*Discourses upon Architecture*," London, 1833), and Turner, ("*Anglo-Saxon History*"), he had some reason to be so. Turner, indeed, states positively that a Grand Lodge could not have been convened by Edwyn, son of King Athelstane, at York, 926, for "He had no son, Edwyn was his brother, and in that same year conspired against him, and was deprived of life by his order." (Vol. II., p. 207).

Dr. Plot speaks of a "large Parchment volume," which the Craft had amongst them, declaring the Fraternity were to "assemble at York, and to bring all the old Books of their Craft, and out of them was ordained such charges and manners, as was then thought fit: which charges in the said Scroll or Parchment Volume are in part declared."* In describing the mode of Initiation or "Admission," the author says it "chiefly consists in the communication of certain secret signs, whereby they are known to one an-

* See the MS. Constitutions of York, 1693.—APPENDIX A.

other all over the nation." * Dr. Plot then proceeds to abuse the Society, and has the audacity to state that "It is still to be feared these Chapters of Freemasons do as much mischief as before, which, if one may estimate by the penalty, was anciently so great, that perhaps it might be useful to examine them now." (A.D. 1686). A "Detection of Dr. Plot's account of the Freemasons" having been published in "Scott's Pocket Companion" (London, 1754), there is no need for any of his many mis-statements to be examined here, only the mention of his work seems desirable in such an effort as the present, and we will conclude our reference to him with the following opinion expressed by the writer of the "Detection:"—"Allowing all due praise to his literary acquisitions, in which it must be confessed he took great pains, yet it is most certain, a man of less judgment and more credulity *never lived than Dr. Plot.*"—(Page 236).

Bro. Laurence Dermott, in "Ahiman Rezon," 1756,† refers to Dr. D'Assigny as a writer on the "Royal Arch," of A. D. 1744, (page 48). We have a copy of this scarce work, (*the only one we know of,*) and as this author more than once alludes to Freemasonry at York, we will quote the various references, as some are not to be found in either edition of "Ahiman Rezon," or in any other work.

After presenting an abstract of the History of Freemasonry contained in the "Constitutions," of A. D. 1723 and 1738, and giving in full the traditional account of the origin of the Craft with the York Legend, Dr. D'Assigny remarks—"I am informed in that city is held an assembly of Master Masons, under the title of Royal Arch Masons, who, as their qualifications and excellencies are superior to others, they receive a larger pay than working masons; but

* "I found Persons of the most eminent quality, that did not disdain to be of this Fellowship; nor indeed need they, were it of that *Antiquity* and *Honour* that is pretended in a large *Parchment Volume* they have amongst them."—(DR. ROBERT PLOT, A.D., 1686.)

† London, 1st edition; also 1764, and all other editions.

of this more hereafter.”—(Page 16.) Nothing to substantiate this assertion is offered in any subsequent portion of the “Enquiry,” and no word on the subject is in “Fabric Rolls of York Minster” or the “Records” of the extinct Grand Lodge. The “Royal Arch” was not known before A.D. 1738, and the above is the earliest printed work that mentions the degree; hence we think it superfluous to attempt any refutation of the supposed superior wages paid to Royal Arch Masons in “Prince Edwin’s” time; seeing that “Degrees” are an introduction of the last century, as we have before intimated.

After maintaining that “to afford succour to the distressed, to divide our bread with the industrious poor, and to put the misguided traveller into his way, are qualifications inherent in the Craft,” the learned Doctor proceeds to caution the Brethren against “a certain propagator of a false system some few years ago in this city, (Dublin,) who imposed upon several very worthy men under a pretence of being Master of the Royal Arch, which he asserted he had brought from the city of York,” and declares for himself “We have contented ourselves with *three material steps* to approach our *Summum Bonum*, THE IMMORTAL GOD, yet he presumes to acquaint us that he can add THREE more, which, when properly placed, may advance us to the highest heavens.” (“A Serious and Impartial Enquiry,” &c., by Fifield D’Assigny, M. D., Dublin, 1744.)

The “Constitutions” published by authority of the Grand Lodge of England, held at London, contain little of value on Freemasonry at York. The first edition ever published was printed A. D. 1723, and was edited by Bro. the Rev. Jas. Anderson, D.D., who was more anxious to record the names of certain Freemasons who have conducted several buildings—instances by no means confirmed by chronological facts—than to notice the real state of Masonry in York and elsewhere. In the second edition (A.D. 1738), there is an account of the “Revival of the Grand Lodge, *pro tempore*,” A.D. 1716, but the only regard

paid to the ancient city is at page 196, when after publishing a list of Foreign Lodges under the patronage of the Grand Master of England, the author observes—"But the Old Lodge at York City, and the Lodges of Scotland, Ireland, France and Italy, affecting independence, are under their own Grand Masters, though they have the same Constitutions, Charges, Regulations, &c., for substance, with their Brethren of England, and are equally zealous for the Augustan stile, and the secrets of the ancient and honorable Fraternity."

Nothing worthy of mention occurs in the 3d edition of A.D. 1756, but in those of A.D. 1767 and 1784, an important clause is inserted, which not only affected the "Seceders" for which it was mainly intended, but the Members of the Grand Lodge of all England, held at York, were prohibited from visiting the Lodges under the Grand Lodge of England. The new law is to be found in both editions under the heading of "Visitors." "Nor shall any person made a Mason in England, under any other Constitution than this, be admitted as a Visitor." This new regulation was made, notwithstanding an offer of friendly correspondence on the part of the authorities at York, and evinces the desire of the Grand Lodge at London to witness the extinction of all rivals; so that we shall not wonder, after this exhibition of party feeling, to read in the "Constitutions" of A.D. 1784, by Bro. John Noorthouck,— "The ancient York Masons were confined to one Lodge, which is still extant, but consists of very few members, and will be soon altogether annihilated." The same uncharitable remark is to be found in the Freemasons' Calendar for A.D. 1783, and explains a reference in some correspondence which will be given further on. It is not correct that the York Masons "were confined to one Lodge," as permission was granted to *several Lodges* during the period the Grand Lodge of all England was in working order, to *assume* the York Banner, not only in that county, but in Cheshire and London.

Bro. William Preston, the author of "Illustrations of Masonry," in several editions of that far-famed work, communicates much information on Freemasonry at York, which was quite new to the generality of his numerous readers of the last century. In the first edition of A.D. 1772, no allusion is made to the subject; but as we examine the later issues, we find the Fraternity at York gradually receive more attention, until, in the editions of A.D. 1781 and A.D. 1788, considerable space is devoted to their history and progress as a Grand Lodge.

We will give a resumé of Bro. Preston's observations on York Masonry from an examination of these two editions, premising, however, that their publication is not confined to these two only, but may be found in all subsequent issues of the work, either under Bro. Preston's personal supervision, or Bro. Stephen Jones and the Rev. Dr. Geo. Oliver, the editors of the later editions. The copies chosen for our sketch contain more information as to York, &c., than any of the others, and hence their selection. Bro. Preston remarks that—"If the Constitutions of the English Lodges are derived from this General Assembly at York, and all Masons are bound to observe and preserve those in all time coming; and there is no satisfactory proof that such Assembly was ever regularly removed by the resolution of its members, but that on the contrary the Fraternity still continue to meet in that city under that appellation, it may remain a doubt, whether, while these Constitutions exist as the standard of Masonic conduct, that Assembly may not justly claim the allegiance to which their original authority entitled them; and whether any other convention of Masons, however great their consequence may be, can, consistent with those Constitutions, withdraw that allegiance, or set aside an authority to which not only antiquity, but the concurrent approbation of Masons for ages, have given a legal sanction. (Ed. 1781, p. 177.) * * * "The appellation of *Antient York Masons* is well-known in Ireland and Scot-

land ; and the universal tradition is, that the Brethren of that appellation originated at Auldby, near York." * * *

We have not time to transcribe the elaborate views of Bro. Preston, with respect to the character of a "General or Grand Lodge" in olden time, neither can we enter into his arguments in defence of the Traditions of Masonry. We presume they either are, or ought to be, well known to all students of Freemasonry.

His abridged report of the progress of Freemasonry in the North of England is so good that we cannot refrain from reproducing it :—"While Masonry was thus spreading its influence over the Southern part of the Kingdom, it was by no means neglected in the North. The General Assembly, or Grand Lodge, at York, continued regularly to meet as before. In 1705, under the direction of Sir George Tempest, Bart., then Grand Master, there were several Lodges, and many worthy Brethren initiated in York and its neighborhood. Sir George being succeeded by the Right Hon. Robert Benson, Mayor of York, a number of meetings of the Fraternity were held at different times in that city, and the Grand Feast during his Mastership is said to have been very brilliant." * * * (Then follows a list of Grand Masters to John Marsden, Esq.) "From this account, which is authenticated by the Books of the Grand Lodge at York,* it appears, that the revival of Masonry in the South of England did not interfere with the proceedings of the Fraternity in the North ; nor did that event taking place, alienate any allegiance that might be due to the General Assembly or Grand Lodge there, which seems to have been considered at that time, and long after, as the Mother Lodge of the whole Kingdom. For a series of years the most perfect harmony subsisted between the two Grand Lodges, and Private Lodges, flourished in both parts of the Kingdom under their separate jurisdiction. The only mark of superiority which the Grand Lodge in the North appears to have retained after

* How and when we shall state further on.

the revival of Masonry in the South, is in the title, which they claimed, viz. : *The Grand Lodge of all England, Totius Angliæ*; while the Grand Lodge in the South passed only under the denomination of *The Grand Lodge of England*. * * * It is much to be regretted that any separate interests should have destroyed the social intercourse of Masons; but it is no less remarkable than true, that the Brethren in the North and those in the South are now in a manner unknown to each other. * * * To the introduction of some modern innovations among the Lodges in the South, this unfortunate circumstance may be attributed; and as to the coolness which now subsists between the Grand Lodge at York and the Grand Lodge in London, another reason is assigned. A few of the Brethren at York having, on some trivial occasion, seceded from their Ancient Lodge, they applied to London for a Warrant of Constitution. Without any enquiry into the merits of the case, their application was honoured. Instead of being recommended to the Mother Lodge, to be restored to favour, these Brethren were encouraged to revolt; and in open defiance of an established authority, permitted, under the banner of the Grand Lodge at London, to open a new Lodge in the city of York itself. This illegal extension of power, and violent encroachment on the privileges of Ancient Masonry, gave the highest offence to the Grand Lodge at York, and occasioned a breach, which time, and a proper attention to the rules of the Order, only can repair." (Pp. 230-1-2, ed. 1781.)

Bro. Preston* believes the Earl of Crawford to have made the first encroachment on the jurisdiction of the Grand Lodge of Masons in the city of York, by constituting two Lodges within their district, and by granting without their consent, three Deputations: one for Lancashire, a second for Durham, and a third for Northumberland. "This circumstance the Grand Lodge at York

* Illustrations of Masonry. Ed. 1812, p. 235.

highly resented, and ever after seem to have viewed the Grand Lodge at London with a jealous eye. All friendly intercourse was stopt, and the York Masons from that moment considered their interest as distinct from that of the Masons under the Grand Lodge at London.”*

Our readers will find, before we finish our labors, that the encroachments were first made *before* the Earl of Crawford’s rule, and that friendly correspondence did not cease at the time Bro. Preston declares it did.

It will be remembered, that in consequence of the lamentable disagreements between the Lodge of Antiquity and the Grand Lodge of England, because of a presumed breach of the law on the part of the former, this “Time Immemorial Lodge” refused to comply with the resolutions of the Grand Lodge, and accordingly withdrew entirely from its Quarterly Communications. Happily, in a few years, the dispute was finally and harmoniously settled; but, in the interim, the unfortunate quarrel was the means of starting a new Grand Lodge, thus making *four* in all, in working order at that time in this country, viz.: the “Grand Lodge of England,” (London,) the “Grand Lodge of all England,” (York,) the “Grand Lodge of England, according to the Old Constitutions,” (the “Antients,” London,) and the “Grand Lodge of England, *South of the Trent.*” (Lodges in connection with the Lodge of Antiquity, and recognized by the authorities at York.)

“The Lodge of Antiquity supported its own immemorial privileges, appointed committees to examine Records, and applied to the old Lodge in York city, and the Lodges of Scotland and Ireland for advice, * * * * published a Manifesto in its own vindication, publicly notified its separation from the Grand Lodge, and avowed an alliance with the Grand Lodge of all England, held in the city of

* Illustrations of Masonry. Ed. 1781, p. 252.

York, and with every Lodge and Mason who wished to act in conformity to the original Constitutions." *

In this movement, Bro. William Preston took a prominent part—he became a member of the Grand Lodge of all England, as we shall subsequently prove, and in the editions of his "Illustrations of Masonry," published during the "Secession," devoted much space to a consideration, and defence of his conduct. With the cause of the dispute we have *now* nothing whatever to do; but for such a trivial matter to have caused so direful a result, certainly cannot be genuine "Illustrations of Masonry."

The Lodge of Antiquity "received the sanction of the oldest Masonic jurisdiction in this Kingdom, the Grand Lodge of all England, held in the city of York, as well as the Lodges of Scotland and Ireland. * * * Finding no redress to their repeated remonstrances, and considering themselves ill repaid for their past services and support, after a variety of meetings and consultations, it was determined to support the original rights of the Lodge; to open a communication with the old Lodge in York city, and the Grand Lodges of Scotland and Ireland, to supplicate their assistance on the present emergency. * * * The application to York was successful, and an alliance was immediately formed with that respectable Society." †

So that what the Grand Lodge of England was blamed for doing within the jurisdiction of the "Grand Lodge of all England" was actually committed by the Grand Lodge, making the complaint only in a ten-fold more severe form.

An entertaining and useful "History of the Provincial Grand Lodge of N. and E. Yorkshire, including Notices of the Ancient Grand Lodge of York," ‡ &c., has been

* Illustrations of Masonry. Ed. 1788, pp. 309-10.

† Illustrations of Masonry. Ed. 1788, p. 315.

‡ Kingston-upon-Hull, 1868.

written by Bro. Dr. John Pearson Bell (D. Prov. G.M.), and appended to the *By-Laws* of that flourishing Province. In it will be found much condensed information about Freemasonry in the ancient City now engaging our attention. As the commencement of this useful compilation is mainly embodied in a "Memorial" issued subsequently, we shall leave what is mostly legendary, for the more decided historical part. The learned author observes, (page 24,) "The two Grand Lodges continued to go on amicably until the year 1734, when, in consequence of the Grand Lodge of England having granted Warrants out of its prescribed jurisdiction, shyness between the Lodges ensued."

Bro. J. G. Findel, in his capital "History of Freemasonry,"* states that in "The year 1734, many Brethren, at their own request, received in London a charter for the institution of a Lodge at York, (Crawford, Grand Master in the South.) Another Lodge was constituted in the West-Riding of Yorkshire, by the London Grand Lodge in 1738."† (Page 165.)

We have already quoted Bro. Preston's opinion to the same effect, and many other historians support the same views. It is curious, however, that on a careful examination of the Records, and perusal of all the works we have at our disposal, (and these are not a few,) from A. D. 1730 to 1780, we are bound to declare the weight of evidence is directly in opposition to Bro. Dr. Bell's version, as also contrary to the belief of such noted Masonic authors as Preston and Findel.

In the first place, we are prepared to prove that if an invasion of the jurisdiction of the "Grand Lodge of all England," by the "Grand Lodge of England," (London,) was made *the* ground of complaint and "shyness," this

* Asher & Co., London, 2nd Ed. 1869.

† At the Black Bull, Halifax, 1st August, 1738.

ought to have occurred some years anterior to A. D. 1734, for in turning to "Constitutions of Freemasons," 1738 (p. 192), we read of the following Lodge being constituted in Yorkshire *five years* earlier than the period named. "Scarborough, at *Vipont's* Long Room, constituted 27th August, 1729, and meet first Wednesday." In Smith's "Freemasons' Pocket Companion,"* of the year A. D. 1738, the Lodge ranks as No. 59, "Three Tuns in Scarborough, 1st Wednesday, August 27, 1729," (p. 91.) The "Freemasons' Pocket Companion" for 1761, (Edinburgh,) gives the same particulars, under the heading, "No. 51." We were disappointed in not seeing No. 59 in the List of Regular Lodges, compiled for "Constitutions," 1756, but on looking back a few pages we soon discovered the reason. It was erased with 20 others on November 29th, 1754, and is therein styled "No. 52, Three Tuns, at Scarborough," (p. 264.) The same register of "Erazure" is contained in "Constitutions," 1769.

Bro. Dr. Bell proceeds to summarize the Warrants granted to Lodges in Yorkshire, and points out (p. 25, "History,") that in 1738, "There was then but one Lodge existing in Yorkshire deriving its Warrant from the Grand Lodge of England. It was held at the Black Bull, Halifax." (Warrant dated 12th July, 1738.)

Now the authorities quoted by us distinctly declare, that there was an earlier Lodge in existence *then*, warranted A. D. 1729, and that the Grand Lodge of England accordingly did invade the "Grand Lodge of *all* England" precincts by constituting a Lodge at Scarborough, which Town was actually under the jurisdiction of the "Grand Lodge of all England," held at York, (the truth of which is confirmed by this latter Grand Lodge having constituted a Lodge there,) and that, therefore, the "shyness" said to exist between these two bodies could not be simply

* London: John Torbeck, 2nd Edition.

from an invasion of territory in 1734, seeing that such an act really occurred some *five* years before.

In the second place, we are surprised to discover that there is no register of any Lodge being Warranted or Constituted in Yorkshire or neighborhood in A.D. 1734! We have searched every list of Lodges of any consequence from A. D. 1738 to A.D. 1784, including the various editions of the Constitutions, Freemasons' Calendars, Companions, and Pocket Books, &c., but cannot find any "Deputation granted within the jurisdiction of the Grand Lodge of all England," during 1734, by the Grand Lodge of England, (London,) and we are at a loss to decide how that year has been so generally accepted as the one in which the said "invasion of territory" occurred. In neither official nor ordinary Lists of Lodges are there *any* Warrants or Constitutions of Lodges for A. D. 1734, save for those towns not in any way connected with the neighborhood of Yorkshire.

Notwithstanding this fact, it is recorded that "Two Lodges constituted in the York District, the Earl of Crawford, G. M., caused shyness between the two Grand Lodges, A. D. 1734."* Bro. Preston speaks of *two* Lodges being opened in the city of York itself when Lord Crawford was Grand Master in A. D. 1734, but *no* Warrants were granted during his Lordship's rule for York, and it was not until nearly thirty years later that a Lodge was opened in that city, by authority of the Grand Lodge at London. In the "Freemasons' Calendar" for 1781, we find that there were *two* Lodges in York, No. 357, "Apollo," and No. 409, "Union Lodge, Lockwood's Coffee House," respectively constituted A.D. 1773,† and A.D. 1777; in the Calendar for 1799, their places of meeting were removed to the "Merchant's Hall" and the "Golden Lion,"

* "Stream of English Freemasonry." Notes.

† Discontinued at the "Union" of A.D. 1813.

and their numbers changed to 290 and 331. So that there were two Lodges from A. D. 1777, which accounts for the mistake of Bro. Preston, who doubtless misunderstood the dates of their Warrants, and thereby confounded them with Lodges warranted under the Earl of Crawford's rule. There was, however, a Lodge *before* A.D. 1773, because we find in Trewman's "Select Collection of Masonic Songs," Exeter, 1767, the following, "The Punch and Bowl, at Stonegate, York, 1st and 3rd Monday, 1761," and in a MS. List of Lodges, to A. D. 1765, kindly copied for me by Bro. James F. Spurr, P. M., No. 200, Scarborough, the number of the Lodge is declared to be No. 259. This latter Lodge we shall have occasion to refer to when transcribing some of the Records of the "Grand Lodge of all England." Its career was very short, yet noteworthy.

We are informed that in "Anderson's Book of Constitutions, published 1756, William Horton, Esquire, is still in the list as Provincial Grand Master for Yorkshire, and it is uncertain by whom he was succeeded in office; but as there were at that time only two Lodges in the whole county, the office of Provincial Grand Master may have been in abeyance for some years."* Bro. Dr. J. P. Bell, will be pleased to learn that Edward Rooke, Esq., was appointed Prov. Grand Master for the "West-Riding of the County of York, in the room of Horton, deceased," in the year 1740, (page 334, "Constitutions," A.D. 1756, and page 364, "Constitutions," 1767.)

The particulars concerning the progress of the Craft in Yorkshire are carefully narrated in this excellent little work, but as our remarks have more to do with York, we must refrain from quoting any interesting details. We are not, however, prepared to accept the statement "No notice of a Grand Master, after the year 1781, being recorded," (*i. e.* for Grand Lodge of all England, held at

* "History of Provincial Grand Lodge of N. & E. Yorkshire," p. 26.

York) as we have an account of the election of Bro. Wolley as Grand Master, so late as A. D. 1792!

Notwithstanding that the Grand Lodge at York was thus in existence in the last decade of the 18th century, it is emphatically stated in Trewman's "Principles of Masonry," p. 183, (Exeter, 1777,) that "It was, many years ago, thought proper, for the convenience of the Fraternity, to remove the Grand Lodge from York to the Metropolis. * * * Upon the whole, the Grand Lodge of York was (as has been said before), removed to the capital for convenience, and the present Grand Lodge of England are the true York Masons!"

Bro. Dr. George Oliver in "Some account of the Schism," (London, 1847,) declares that "a Grand Lodge was established at York under the charter of Edwin, which maintained its functions, and asserted its supremacy down to the middle of the 18th century." We have already objected to Bro. Dr. Oliver's views of the character of Freemasonry at York *before* the 18th century. (See notice of "Origin of the Royal Arch.") No record of the appointment and installation of Grand Masters and Grand Officers, or of the existence of a Grand Lodge at York *anterior* to A. D. 1717 has ever been made public. The list of Grand Masters (previously recorded, page 16,) from A.D. 1705, as transcribed from the "Protest," (or Dr. Bell's Chart, etc.,) really refers only to *Presidents* or *Masters*, and *not Grand Masters*, until *after* A. D. 1724.

We shall now proceed to review the excerpts from the Grand Lodge of all England Records, which were kindly exhibited to us, while on a Masonic visit to York, on the 10th July, 1867, by Bro. William Cowling, (P. M. and Treasurer of 236, and P.S.P.G. W., N. & E. Yorkshire.) At the same time we must do our grateful feelings the justice to explain that the *exactness* of the quotations from these valuable Records, is mainly due to the indefatigable attention paid to our numerous letters of inquiry subsequently

sent to Bro. William Cowling, who has spared neither time nor trouble to ensure every copy of the MSS. being *verbatim et literatim* copies, and has considerably added to the obligations under which he has placed us, by transcribing the whole of the two York Manuscripts of A. D. 1693 and 1704, which we have thus been made the medium of first introducing to the Fraternity *in print*, and the value of which cannot easily be over-estimated in a Masonic point of view.

In these most fraternal and kind offices, Bro. W. Cowling has been ably seconded by Bro. Ralph Davison, P. M., and for many years Secretary of No. 236, to both of whom we offer our heartfelt thanks.

Most of the precious documents so faithfully preserved by the "York" Lodge were presented to the members by Capt. Blanchard, (a son, we believe, of the last Grand Secretary of the Grand Lodge of *all* England,) and the remainder were given to the Lodge by the representative of Bro. Wolley, Grand Master, A. D. 1792. Bro. the Rev. A. F. A. Woodford, M. A., P. M. of many Lodges, P. G. C. of England, &c., paid a visit to this celebrated City in company with Bro. E. W. Shaw, in the year 1864, and has written the results of his examination of the records in the "Freemasons' Magazine," No. 250.* This distinguished Brother believes in the distinct and independent character of Craft Masonry, apart altogether from the Chivalric degrees and other innovations of the last century, while under the wing of the Ancient York Masons.

The Inventory of A. D. 1779, previously given, will have prepared our readers for the character of the remaining archives of the Grand Lodge of all England. There were in that year *six* Constitutions or Charges of Masonry; in 1870, however, there are only *three*. The first on the inventory without date, was given to the Grand Lodge by

* "Freemasons' Magazine," (London) April 9th, 1864.

Bro. Dr. Drake, and since lost. No. 2 is still in existence, and dated 1704. No. 3, that was dated 1630, is missing. No. 4, thanks be, still remains, of the year 1693. It is both a valuable and interesting document, and we have a peculiar pleasure in being the first to have it printed from a copy made and certified by two distinguished Masons, and also carefully examined by ourselves.* It is written on a Roll of Paper, and excepting the Invocation at the commencement, is in good condition, and was evidently transcribed from an older set of Charges of a purely operative character. It is believed to be the oldest of the three now at York. No. 5 is a paper Roll of Charges, without date, but considered to be the latest MS. of the whole. No. 2 is marked "The Constitutions of Masonrie, 1704," and headed "An Annagrame on the Name of Masonrie — Robert Preston to his friend Daniel Moulst, upon the art of Masonrie as followeth." †

As our readers have both "Constitutions" before them, it will be superfluous on our part to do more than briefly point out a few peculiarities (and at the same time their general agreement) when compared with other Constitutions about the same age or older. 1.—The copy of A. D. 1693 (No. 4.) agrees in its chief features with the Halliwell, Cooke, Lansdowne, Sloane, Harleian and Rawlinson MSS., and Roberts' and Cole's printed Constitutions, and yet is unique in some respects, *e. g.*: The order of the Seven Sciences is different to the generality, and even contrary to the York MS. (No. 2.) 2.—Before the Special Charges are delivered "The one of the elders takeing the Booke and that hee or *shee* that is to bee made Mason shall lay their hands thereon, and the Charge shall bee given." This reference is unquestionably to a *female* being admitted, and has caused no little surprise in some quarters; we do not, however, see anything to excite astonishment, because, as we have before stated, this

* See Appendix A.

† See Appendix B.

Manuscript must not be judged simply by the date when the copy was written. It is likely enough a transcript of a much older document, and in former times the Guilds, from which the Crafts evidently sprung, admitted both sexes. Miss Lucy Toulmin Smith, in Introduction to her father's excellent work on "English Gilds,"* observes that "scarcely five out of the five hundred (Gilds) were not formed equally of men and of women," (p. xxx,) and the "Crafts" were doubtless formed on the model of these still more ancient "Gilds." Dr. Luigi Brentano states, in his able Preliminary Essay to the same work, "The Constitutions of the old Gilds evidently served as the model of the Craft Gilds, and it appears to have been altered only in so far as a change was rendered necessary by the peculiar wants of the Craftsmen, which made them confederate into Gilds, namely, protection of the industry of the Freeman," (p. cxvi.) In the Gild of "Corpus Christi, York," begun A. D. 1408, the rule was "No lay folks shall be admitted to the Gild, save only those belonging to some honest Craft; but all as well clerks as lay folks, and of both sexes, will be received of good fame and conversation." This was the fifth ordinance, and the "sixth ordinance fixes the regular payments to be made by the Brethren and *Sisteren*; and requires that all shall, under penalty of fine, come when summoned." These rules were in Latin, and the "Gild" was held in high esteem. They were copied by the lamented Toulmin Smith, *deceased*, and from original documents in the "Public Record Office," and we beg to draw special attention to the custom, then prevalent, of the Brethren and Sisters being "sworne upon a book." We are not prepared to advocate the opinion that the women, as with the men, were admitted into the *Mysteries of Mdsonry*. All Crafts had their *mysteries* from about the 12th century, and we are not aware that the Masons were any exception to the ordinary

* Trubner, London, 1870.

constitution of such Bodies, save that in organization, and probably as to their "secrets" they were somewhat different, although then, more of an extension of the same features, than of any radical change.* The attentive reader will discover, before finishing the perusal of the MS., that there is more than one reference to the " Dame," as well as the *Master*, especially in the "Apprentice Charge," the like of which we have not read before, and is a strong support of our views that women really did at times, employ Masons as the Masters did. We believe then, under certain conditions, in early times, women were admitted into the Masons' Gild as well as into others, and were generally the "wives or daughters of Gild Brothers," who did not, however, take any part in its Administrations or Councils.† Bearing this in mind, the clause in the MS. of York, 1693, is fully explained, and is at once an evidence of its antiquity, as the custom to admit women into the Gilds appears gradually to have been discontinued as years rolled on. It is the only Masonic MS. we know of that mentions such a clause for women.

The MS. of 1704 speaks of a "Freemason." In this respect it agrees with the "Edinburgh-Kilwinning MS." of about the year 1666, which, we understand, will be published in the "History of the Lodge, Edinburgh," (Mary Chapel,) now being written by Bro. D. Murray Lyon. This will be *the* Masonic work for the year 1871, and one of great importance as respects Freemasonry in general, as well as the History of this ancient Lodge in particular, for the Records are the earliest known in Scotland, and commence A. D. 1598. The mention of the term "Free-

* Mr. J. O. HALLIWELL observes, that "the fact is every trade had a Company, and the regulations of the Companies of Masons in olden times were not very different from those of the others. I refer the reader to the statutes of the Company of Tilers at Coventry, in the 14th century and MS. Harl. 6466." (Early History of Freemasonry in England, London, 1844, p. 47.)

† See Dr. BRENTANO'S Essay on this point.

mason "agrees also with the Rawlinson MS.," (14th Law,) but usually the word "Mason" only occurs. We do not remember in any other Manuscript, after cautioning the Initiate as to the care needful on taking an oath, that the following is inserted, "Take good heede that ye may keepe these charges Right well, for it is perilous and great dainger for a man to forswear himselfe upon the wholly Scripture." The "Booke" is mentioned, but not the "*Holy Scripture.*"

It is somewhat singular and noteworthy to mark the fact that these Manuscript Constitutions, of whatever date, usually agree in stating that the General Assembly was held at York; even the MS. Constitutions of Scotland, previously mentioned, contain the same statement, and admit York to have been the first favored City for a General Assemblage of the Craft. Though we are not anxious to invest Legends with the significance of Historical facts, yet we cannot but think so uniform an agreement respecting York, in Manuscripts found in different parts of England and Scotland, and of such various dates, must have its origin in something more stable than fiction.

Much unnecessary stir has been made about the York Constitutions of A. D. 926.* None such exist now, and no one can say *where* they did, or *when*. Lately, so important was the subject deemed in Germany, that our Bro. Findel, of Leipzig, was sent to this country, by the "German Masonic Union," in 1864; and although the journey was but negative in its results, yet the Masonic traveler was convinced that his previous doubts of its genuineness were

* TITLE.—The Ancient York Charter, accepted in the year 926; or the Deed of the Laws of the Lodges in England; translated into Latin by an Englishman in 1807, from the original preserved in York Lodge; and again from Latin into German by Bro. J. A. SCHNEIDER, in Altenburg, in the year 1808, and accompanied by many Explanatory Remarks, by the author. Dr. KRAUSE. "Die drei ältesten Kunsturkunden der Freimaurer brüderschaft." 1821. Vol. 2.

correct ; he calls it a "spurious MS. and has at York, probably, never existed."

The opinions of Bros. Dr. Krause and Dr. Kloss, respecting the York MS. are to be found in Bro. Findel's "*History of Freemasonry*," (which is the best work on the subject extant,) and also his own views, after an analysis of all the evidence that was submitted in its favor. "We may state that at York they know nothing of the existence of such a document A. D. 926, and from the 'Fabric Rolls of York Minster,' the distinguished Dr. Drake, in speech of 1726, and Bro. Preston in 'Manifesto,' being all silent on the subject, together with the facts—(a) that the original of the translation of Dr. Krause's has never been found—(b) the Inventory of 1777, and the one earlier, do not mention such an ancient Manuscript—(c) the Bro. Stonehouse, who supported the pretended Latin translation, is not known in York ; and finally, that the searching investigations made by Bro. Cowling and two celebrated antiquarians, resulting in their doubts of its existence, we cannot ourselves accept such a document as genuine." *

The first Parchment Roll of Minutes begins March 19th, A. D. 1712, when several members were "sworne and admitted, Geo. Bowes, Esq., Deputy President." A Lodge was also held June 24th and August 7th, A. D. 1713, and on December 18th, A. D. 1713, a "Private Lodge" was held, at which gentlemen were again admitted members, and at which Sir Walter Hawksworth, Knight and Bart., was the "President," (his portrait is still to be seen—1870—in the "York" Lodge.) A General Lodge was held at Christmas, the minutes of which we now present to our readers, and beg them to notice the absence of any reference to such titles as Grand Master, Grand Lodge, &c., as the proximity of these meetings to the date of

* See "*Constitutions of the Freemasons*," by W. J. HUGHAN, pp. xxi-ii.

“Revival” at London, invests their character with more than ordinary significance and importance.

“At St. John’s Lodge in Christmas, 1716, at the house of Mr. James Boreham, situate Stonegate, in York, being a General Lodge, held then by the Honourable Society and Company of Freemasons, in the City of York, John Turner, Esq., was sworn and admitted into the said Honourable Society and fraternity of Freemasons.”

“CHARLES FAIRFAX, Esq., Dep. Prest.”

“On Jany. 10th, 1722-3, at the same time the following persons were acknowledged as Brethren of this ancient Society.” [Here occurs the names.] And on “Feb. 4th, 1722-3, at the same time and place, the two persons, whose names are underwritten, were upon their examination, received as Masons, and as such were accordingly introduced and admitted into this Lodge.

“GEO. REYNOLDSON,
“BARNABY BAWTRY.”

We are unable, at this period, to decide precisely what this minute refers to, but it would appear to indicate that these two Masons were received as visiting Brethren. If so, how interesting it would be to know from what Constitution they hailed, or how they obtained their knowledge of the “Mysterie of Masonrie”? On the other hand, it might just announce two “Initiates” (of “persons”) who, on a satisfactory examination, were accepted Members. At this date but little could be known of Freemasonry as practiced at London; and hence the mode of admission must have been of a very simple and unpretentious character. “Persons” and “Gentlemen” are recorded Initiates, and were received at the house of a Mrs. Hall, in addition to the places previously named. Aug. 10th, 1725, we read for the first time of the Worshipful Mr. William Scourfield, *Master*, and Bros. Marsden and Reynoldson, *Wardens*. Sept. 6th, 1725, Francis Drake, M. D., F. R. S., a celebrated Antiquarian and Historian of York, was initiated at a Private Lodge, Star

Inn, Stonegate, (the house exists yet,) and soon made his name felt in Masonry.

The year 1725 seems to have been as notable a one for York, as 1717 was for London, Masonically. Before this period the chief officer was styled the President, and there is an entire absence of titles of the character which subsequently designated the Officers, besides which, no such term as Grand Lodge is recorded. The meetings, however, were not confined to York, for as early as 1713, and four years before the London "Revival," the Brethren opened a Lodge at Bradford, and made 18 Gentlemen, of the families in that neighborhood, Masons.

The 27th December, 1725 was the "red letter," day at York, when Bro. Charles Bathurst was chosen Grand Master, and Bros. Pawson and Dr. Francis Drake, Grand Wardens. Bro. Findel states that Mr. Johnson was appointed his "Deputy; — Scourfield, Treasurer, and Inigo Russell, Clerk, for the ensuing year." This latter note had escaped our attention.

Dr. Bell mentions in his "Chart," A. D. 1725, "A noted Procession at York, and a Charge delivered by Bro. Francis Drake, Senior Grand Warden, which was so favored by the Grand Lodge in London, that it was printed by their printer, and inserted amongst others published by their order." Bro. Findel terms the author of this charge Junior Grand Warden, which is correct. He is elsewhere entitled "Senior Grand Warden," but the title of the Charge affords us unequivocal testimony as to Dr. Drake's Masonic rank at that time. It is as follows: "A speech delivered to the Worshipful and Ancient Society of Free and Accepted Masons, at a Grand Lodge, held at Merchants' Hall, in the City of York, on St. John's Day, December the 27th, 1726. The Right Worshipful Charles Bathurst, Esq., Grand Master. By the Junior Grand Warden. *Olim meminisse fuvabit.* York: Printed by Thomas Gent, for the benefit of the Lodge." (No date,

but probably A. D. 1727).* Another edition was published in London, according to Bro. Findel, either in 1727 or 1729, and we possess a copy of the work printed A.D. 1734, by Creak and Cole, entitled "The Second Edition," which must refer to the second issue in London, as the first of all was printed at York.† Bro. Cole also reprinted the speech in his "Constitutions of the Freemasons," after the edition of 1728, and it was likewise inserted in the "Freemasons' Magazine" for A. D. 1794, p. 329, and A. D. 1858, p. 726.

Strange to say, no minute appears to have been made of this Grand Festival, although there is a notification of the one previous, viz., December 22nd, 1725. Perhaps, owing to the speech being printed, it was deemed sufficient, one copy of which alone remains at present in the "York" Lodge, and *that*, we believe, only of late procured. A careful examination of the speech will exhibit the fact that the Grand Lodges of York and London were then on excellent terms, and also prove that *Operatives* were not alone received as Members of the Grand Lodge of all England, either in 1726, or for several years earlier. We have shown that as early as 1713, eighteen Gentlemen were admitted into Freemasonry at Bradford, so that *four* years before the institution of the Grand Lodge of England, at London, *Speculative* Freemasonry (in the sense of non-operative Members) was in active existence at York. This, however, is nothing new, for from the 17th century, the Records of several Lodges in Scotland contain minutes of Gentlemen being received as Members, notably "Mother Lodge Kilwinning," "Lodge of Edinburgh," (Mary-Chapel,) and others. Some, like those of Haughfoot, described by the excellent Mason, Bro. R. Sander-

* Bro. Dr. GEORGE KLOSS in "Bibliographie der Freimaurerei," (Frankfurt am Main, 1844, p. 57,) inserts under No. 793, an edition of this Speech, which was printed at London, 1729. 8vo. pp. 36.

† See Appendix C, for an exact reprint of this scarce Work.

son, Prov. Grand Sec., do not seem to have been for Operative Masonic purposes at all; and from December 22nd, 1702, (when the Records preserved commence,) and for many years afterwards during the same century, the Records never say aught of *three degrees of Masonry*. So that some Lodges, like Haughfoot, (Scotland,) and York, (England,) never mention Operative Masonry as a condition of Membership, or as a basis of admission, while others do. We have written a series of articles on this subject in the first numbers of the "Freemason," to which we invite the attention and consideration of Brethren who favor such inquiries, and also beg to refer them to Bro. D. Murray Lyon's admirable history of "Mother Lodge, Kilwinning," and Bro. Hunter's History of "Lodge Journeymen," Edinburgh. Dr. Drake, however, is careful to trace the origin of Freemasonry to *Operative* Masonry, in which all reflective Masons, we think, who have, thoroughly examined the subject, must concur. Bro. S. S. Powell, P. M., in an elaborate address delivered at the Centenary of the Grand Master's Lodge, No. 1, London, calls this Meeting of 1726, "A Grand Lodge of Centenary."* This is not correct; no such distinction was claimed at the time, nor in Dr. Drake's speech, especially as the Grand Lodge titles were not used or apparently known before A. D. 1725.

The Constitutions of the Grand Lodge of England (London), were first published A. D. 1723, and were in fact the earliest Constitutions printed by any Grand Lodge in the world. There has been some talk about an edition of A. D. 1722, issued in Brussels, containing "the Laws approved on St. John's Day, 1721, by the Duke of Montagu, Grand Master, and the Grand Lodge, the 37th clause of which enacts that all the Masters of Lodges, Knights Elected Kadosh," &c., &c., are expressly commanded to acknowledge these present Statutes.

* Truscott, Son, and Simmons, London, 1860.

We have paid some little attention to Masonic Bibliography, and Masons like Bros. Findel and Richard Spencer, (the enterprising Masonic Publisher, of London,) have made it their study for many years, but neither they nor we are conversant with such a work. Besides which, it is quite impossible for such a work to have been printed in Brussels, A. D. 1722, for the *five* following reasons* :—1. The Constitutions were not published, with the “approbation” of the Grand Lodge of England until 17th day of January, 1723. 2. These Laws were not approved by Grand Lodge until 25th March, 1722, when the Committee of fourteen Brethren presented their report, which, after some amendments, was finally adopted and the Constitutions ordered to be printed. 3. The XXXVII clause is *entirely different* to the one quoted as being published at Brussels, and only mentions Fellow Crafts and Apprentices. 4. In no “Constitutions” published by the Grand Lodge of England, or by any Grand Lodge once existing in England, are there any references to the “Hautes Grades.” Before the “Union” the Laws of the regular Grand Lodge of England were only for Master Masons, or lower grades, and after then refer to the Royal Arch (*beyond* the Third Degree nominally, but strictly the *completion*), and to that alone in addition to the three first degrees of Masonry. 5. No such degrees as “Knight Kadosh” were known until long after A. D. 1722.

We are thus particular in proving *what* Constitutions were known from A. D. 1723, and few following years, because of the allusion to “our Constitutions,” by Dr. Drake, in his speech of A. D. 1726. They were the Laws of A. D. 1723. The following were adopted at York two years afterwards :—

* The controversy will soon be *actually* decided. Bro. R. Spencer is about to re-print the Work itself, with others, entitled “The Old Constitutions of the Freemasons,” viz :—The Constitutions of 1722, 1726, (from a MS.) 1723, and 1730 (Irish). The two former are purely of an *Operative Character*.

A Sheet of Parchment, endorsed, "*Old Rules of the Grand Lodge at York, 1725, No. 8.*"

Articles agreed to be kept and observed by the Antient Society of Freemasons in the City of York, and to be subscribed by every Member thereof at their Admittance into the said Society.

Imprimis.—That every first Wednesday in the month a Lodge shall be held at the house of a Brother according as their turn shall fall out.

- 2.—All Subscribers to these Articles not appearing at the monthly Lodge, shall forfeit Sixpence each time.
- 3.—If any Brother appear at a Lodge that is not a Subscriber to these Articles, he shall pay over and above his club the sum of one shilling.
- 4.—The Bowl shall be filled at the monthly Lodges with Punch once, Ale, Bread, Cheese, and Tobacco in common, but if anything more shall be called for by any Brother, either for eating or drinking, that Brother so calling shall pay for it himself besides his club.
- 5.—The Master or Deputy shall be obliged to call for a Bill exactly at ten o'clock, if they meet in the evening, and discharge it.
- 6.—None to be admitted to the making of a Brother but such as have subscribed to these Articles.
- 7.—Timely notice shall be given to all the Subscribers when a Brother or Brothers are to be made.
- 8.—Any Brother or Brothers presuming to call a Lodge with a design to make a Mason or Masons, without the Master or Deputy, or one of them deputed, for every such offence shall forfeit the sum of Five Pounds.
- 9.—Any Brother that shall interrupt the Examination of a Brother shall forfeit one Shilling.
- 10.—Clerk's Salary for keeping the Books and Accounts shall be one Shilling, to be paid him by each Brother at his admittance, and at each of the two Grand days he shall receive such gratuity as the Company shall think proper.
- 11.—A Steward to be chose for keeping the Stock at the Grand Lodge,

at Christmas, and the Accounts to be passed three days after each Lodge.

- 12.—If any dispute arise, the Master shall silence them by a knock of the Mallet; any Brother that shall presume to disobey shall immediately be obliged to leave the Company, or forfeit five Shillings.
- 13.—An Hour shall be set apart to talk Masonry.
- 14.—No person shall be admitted into the Lodge but after having been strictly examined.
- 15.—No more persons shall be admitted as Brothers of this Society that shall keep a Public-House.
- 16.—That these Articles, shall at Lodges be laid upon the Table, to be perused by the Members, and also when any new Brothers are made, the Clerk shall publicly read them.
- 17.—Every new Brother at his admittance shall pay to the Waits as their Salary, the sum of two Shillings, the money to be lodged in the Steward's hands, and paid to them at each of the Grand days.
- 18.—The Bidder of the Society shall receive of each new Brother at his admittance the sum of one Shilling as his Salary.
- 19.—No money shall be expended out of the Stock after the hour of ten, as in the fifth Article.

These Rules are signed by "Ed. Bell, Master," and 87 Members, and though they offer a strange contrast to the "Constitutions of the Grand Lodge of England," (London, 1723,) published two years before, we can discover sufficient of the style of their meetings to see that the Freemasons of York, at that early date, had begun to bestir themselves, and assume the prerogatives of a Grand Lodge; doubtless in consequence of the London "Constitutions" being published, a little rivalry being engendered between the two Bodies, and because public attention was being directed to the Fraternity.

The members of the "Grand Lodge of all England," held at York, do not appear ever to have had "Constitutions" of their own printed, approving apparently, of

those issued by their more prosperous rival in the South, and not being financially strong enough to warrant such an important outlay.

It is confirmatory of our belief that the first *Grand Lodge* in the world was formed in London, A. D. 1717, (from which all the others now extant, directly or indirectly derive their origin,) by the earliest Constitutions, mentioning such titles as Grand Master, Grand Lodge, and other "Grand" designations being issued by that Body, and then not until A. D. 1723. The next code of Laws of a Grand Lodge is in MS. and was promulgated by the authorities at York, and though neither documents are ancient in a general sense, they are virtually so in a Masonic point of view. The Constitutions formerly published in MSS. are all of an *Operative* Masonic character, but though such is the case, it must be borne in mind, that Gentlemen were "admitted Masons" for many years before the institution of Grand Lodges, Grand Officers, and Grand Laws, and in process of time, actually *revived* and *continued* the old Operative Masonic Lodges when they languished only in a *purely speculative form* under the title of the Grand Lodge of England, from which organization modern Freemasonry has descended.

It has been well observed that—"The antiquity of all documents depends upon the subjects they illustrate. This is particularly the case respecting Masonic Writings, and if we are to judge them exclusively by this rule, it needs no very great penetration to show that all our *old* memoranda are Masonically speaking, *new*. But in treating of ancient documents, we must have recourse to another standard of *age* besides the former, and hence we shall call those writings *old* that have been penned beyond the limits of a century. In the majority of cases, all such works are considered by the antiquary, as not old enough to be ancient, and too old to be modern. In Masonry we suffer under a disadvantage if we adopt this rule,

for our Records are but few, so that we are reluctantly compelled to adopt those as old which are of a recent date.”*

The minutes, so far reproduced, are not of any antiquity to mention, neither are they anything like the age of some preserved in Scotland, but yet they are of much value, being written just before, and for many years after the “*Révilal*.” They also clearly indicate that the meetings held were for the admission of *Persons* or *Gentlemen* and not for *Operatives* exclusively. After 1725, a marked difference is observable in the Records, and the Regulations of the London Grand Lodge were evidently adopted by the York Masons as the *model* Laws for the guidance of the Fraternity.

Bro. William Scourfield, the “Master,” August 10th, 1725, and the present Treasurer, was severely censured, with others, by the Grand Lodge, July 6th, 1726, and allusion is made to the illegal act, by the learned Dr. Drake, at the Grand Festival. The minute is as follows: “Whereas, it has been certified to me, that Mr. Wm. Scourfield has presumed to call a Lodge and make Masons, without the consent of the Grand Master, and the approbation of the whole Lodge, declare him to be disqualified from being a member of this Society, and he is hereby forever banished from the same. Such members as were assisting in constituting and forming Mr. Scourfield’s Schismatical Lodge, on the 21st of last month, whose names are John Carpenter, W. Musgreve, Th. Albanson, and Th. Preston, are by the same authority liable to the same sentence, yet upon their acknowledging their error in being deluded, and making such submission as shall be judged requisite by the Grand Master and Lodge at the next monthly meeting, shall be received into the favor of the Brotherhood, otherwise to be banished as Mr. Scour-

* “*Freemasons’ Magazine*,” 1858, page 726.

field, and their names to be erased out of the Roll and Articles."

We presume that this misconduct must have been more than an ordinary breach of the 8th Law of A. D. 1725, because to that clause a fine of five pounds was attached, whereas the penalty in this case was expulsion.

The Right Honorable Lord Viscount Irwin, was "sworn and admitted" on the 13th December, 1726, and on June 24th, 1729, "Edward Thompson, Jun., of Masten, Esquire, was chosen Grand Master, and a Committee appointed." Our notes of this meeting being more meagre than our friend Bro. Findel's, we will reproduce his copy, as follows: "After the minutes of December 22d, 1726, a considerable space is left in the page, and then follow the minutes of June 21st, 1729,* wherein it is said two Gentlemen were received into the St. John's Lodge, and their election confirmed by vote: Edw. Thompson, Esq., Grand Master, John Willmers, Deputy Grand Master, G. Rhodes and Reynoldson, Grand Wardens. The Grand Master, on his part, appointed a Committee of seven Brothers, amongst whom was Drake, to assist him in the management of the Lodge, and every now and then support his authority in removing any abuses which might have crept in." †

Bro. Findel declares the "York Lodge was inactive from 1730 to 1760," (p. 164.) This we cannot admit, as it is contrary to evidence. The No. 9 Roll of Parchment, containing "List of Master Masons," *Thirty-five in all*, and on which Bro. Edward Thompson's name appears (second on the List), being admitted June 24th, 1729, (probably the Grand Master *of the same date*!) and the 27th register of which is *July 7th*, 1734, alone being sufficient to prove the error of such a statement. There *was* also a Minute Book

* 24th June, it should be.

† History of Freemasonry, by J. G. FINDEL, page 164.

commencing 1705 and continued to 1735, which now is lost, but it is inserted in the Inventory of A. D. 1777, and thereby brings the active operations of the Grand Lodge at York, at least down to 1735. Bro. W. Cowling writes to us on this subject, saying—"The Grand Lodge was certainly at work in 1735, perhaps later. At the 'Revival' in 1761, there are certain names put down as old Members who revived the Grand Lodge, that do not appear in any former list, thereby proving they were admitted after A. D. 1735."

On May 4th, 1730, it was agreed to require the payment of one shilling from each of the officers of the Grand Lodge who failed to attend the meetings.

Bro. R. B. Folger, M. D., in his exhaustive "History of the Ancient and Accepted Rite, New York, 1862," declares that "a serious rupture took place between the Grand Lodge at York, and the Grand Lodge of England, A. D. 1740," (p. 306,) *but there is no foundation whatever for such a statement.* We presume Dr. Folger must have been thinking of the "Ancients" at London who seceded about that date.

We have now to bridge over a period of some twenty years at least, and commence our perusal of the Records for the year 1761. Between 1740 and 1761, we know nothing of the proceedings of this Grand Body, and so the fabulous account of York Masonry in connection with the Royal Arch during this period, falls to the ground. Bro. Findel observes of the members, that "their right to assume the designation of Grand Lodge is, as we have seen from the foregoing history, more than doubtful, and was entirely founded upon the legendary and improbable tale that a General Assembly had taken place formerly in York. A Grand Lodge in the modern acceptation of the term, had never taken place at York. The isolated or Mother Lodge, which dates from a very early period, had until the year 1730, neither made nor constituted any

other Lodge, and it was not until the publication of the London Book of Constitutions in 1723, that it laid any claim whatever to the appellation, *Grand Lodge of all England*. Even then, the name 'Grand Lodge' was only an empty title."* We differ from our accomplished Brother entirely, so far as respects the right of the York Lodge to claim the appellation of the Grand Lodge after 1717. There were no laws to decide *how, when, or where* Grand Lodges should be instituted before the 18th century; and certainly, if a few Lodges in the South of England elected to congregate and call their meetings a Grand Lodge, the members of any other old Lodges had an equal right to so designate their assemblies. When gentlemen were admitted under the Constitution of a Grand Lodge, of course, their allegiance was rightly *claimed* by that Body, but for those Brethren who had been accepted Masons long before, and quite independent of any Grand Lodge, to be so trammelled, would, we think, be most unfair. We hold that such of the Fraternity of Freemasons who had been initiated prior to the institution of a Grand Lodge in their territory, and in a Lodge not under the rule of any Grand Lodge elsewhere, were quite free to act as they chose, so long as the ancient Charges were not infringed, seeing that these old Regulations left them quite exempted from the Laws promulgated by such modern self-elected Bodies, by never alluding to any Grand Lodge whatever.

But we will insert several of the Records, and leave the Brethren who desire to investigate the claims and Masonic position of York, to judge for themselves whether the "name of a Grand Lodge was an empty title," as Bro. J. G. Findel intimates.

The first is a copy of the minutes of the Grand Lodge of all England, held in the city of York, March 17th, 1761, which is given *exactly* as it is written (as are also all

* History of Freemasonry, page 166.

the subsequent documents), and should be appreciated accordingly.

The Antient and Independent Constitution of Free and Accepted Masons, Belonging to the City of York, was this Seventeenth day of March, in the year of our Lord 1761, Revived by Six of the Surviving Members of the Fraternity by the Grand Lodge being opened, and held at the House of Mr. Henry Howard, in Lendall, in the said City by them and others hereinafter named.

When and where it was farther agreed on, that it should be continued and held there only the Second and Last Monday in every Month.

PRESENT :

Grand Master—Brother FRANCIS DRAKE, Esq., F. R. S.

Deputy G. M.— “ GEORGE REYNOLDSON.

Grand Wardens— “ GEORGE COATES and THOMAS MASON.

Together with Brothers CHRISTOPHER COULTON and MARTIN CROFTS.

VISITING BRETHREN :

Tasker, Leng, Swetnam, Malby Beckwith, Frodsham, Fitzmaurice, Granger, Crisp, Oram, Burton, and Howard.

MINUTES of the TRANSACTIONS at the Revival and Opening of the said Grand Lodge:

Brother John Tasker was by the Grand Master and the rest of the Brethren, unanimously appointed Grand Secretary and Treasurer. He having first petitioned to become a Member, and being approved and accepted *nem. con.*

Brother Henry Howard also petitioned to be admitted a Member, who was accordingly balloted for and approved *nem. con.*

Mr. Charles Chaloner, Mr. Seth Agar, George Palmes, Esq., Mr. Ambrose Beckwith, and Mr. William Siddall, petitioned to be made Brethren the first opportunity, who being severally balloted for, were all approved of *nem. con.*

This Lodge was closed till Monday, the 23rd day of this instant March, unless in case of Emergency.

At the Grand Lodge, held December 14th, 1767 :—

Several Letters from the Grand Lodge in London having been re-

ceived by the Grand Master, the same were at this Lodge considered, and the following answer agreed to be sent by the Grand Secretary.

Worshipful Brother,

At the Grand Lodge in York, held 14th December, 1767.

PRESENT :

The Right Worshipful SETH AGAR, G. M. of all England.

JOHN TASKER, D. G. M. and T.

JOHN ATKINSON, S. G. W.

AMBROSE BECKWITH, Jun., J. G. W.

RICHARD DAVIS, D. S. G. W.

WILLIAM SPENCER, D. J. G. W.

DAVID LAMBERT, G. S.

STEPHEN MAXWELL, Grand Sword
Bearer. And many other Brethren.

Your account of the Business done at the Quarterly Communication held at the Crown and Anchor in the Strand, London, addressed to the Right Worshipful Master of the Lodge at the Punch Bowl, in Stonegate, in this City, having come to the hands of the Grand Master was produced and read.

Unanimously resolved—That the Grand Secretary do inform the Grand Lodge in London, that the Lodge heretofore held under their Constitution No. 259, at the Punch Bowl, in Stonegate, has been for some years discontinued, and that the most Antient Grand Lodge of all England, held from time immemorial in this City is the only Lodge held therein.

That this Lodge acknowledges no Superior, that it pays homage to none, that it exists in its own Right, that it grants Constitutions and Certificates in the same manner as is done by the Grand Lodge in London, and as it has from Time immemorial had a Right and used to do, and that it distributes its own Charity according to the true principles of Masons.

That the Seal of this Lodge affixed to its Constitutions and Certificates is Three Regal Crowns, with this Circumscription "*Sigillum Edwini Northum. Regis.*" an impression whereof is annexed.

It is not doubted but the Grand Lodge in London will pay due respect thereto, and to all Brethren praying Instructions or Relief by virtue thereof, as this Lodge has ever had a very great esteem for that in London and for all Brethren claiming privilege under its authority.

That it is the constant endeavour of this Grand Lodge to promote the Honor and Dignity of Masonry in General, for which reason it is very circumspect in admitting Members, and never makes any person a Mason for an unworthy consideration.

In anything that may tend to the General Good or may concern the whole fraternity of Masons, this Grand Lodge will readily concur with that in London, and will pay all proper respect to any information that shall be communicated by it.

The Grand Master, Grand Officers, and the other Brethren present join in brotherly respects and hearty commendations to the Right Worshipful and Most Noble Grand Master, the Grand Officers and other Brethren of the Grand Lodge in London, with

Your faithful and affectionate Brother,

DD. LAMBERT, Grand Secretary.

To SAMUEL SPENCER, Esq.,

Grand Secretary of the Grand Lodge of Free
and Accepted Masons in London.

N. B.—The above Letter was sent by Bro. Joseph Atkinson, Senior Grand Warden, and by him delivered to the hands of the above named Brother Samuel Spencer.

This letter is of much consequence in proving that the two Grand Lodges were on excellent terms, and that the Constitution of this Lodge in York had not been viewed offensively by the Grand Lodge located there.

We presume the letters referred to had been sent to the W. M. of No. 259, but being extinct, (although only warranted 12th January, 1761,) they had been forwarded to the chief authority of the only Masonic Body then existing in York.

The five candidates who were proposed, March 17th, 1761, were Initiated on the 11th May following, and advanced to the second degree on the 23d. Mention is likewise made of a Brother being raised a Master Mason on the 23d May, 1761.

At the opening of the Grand Lodge there were Rules and Orders agreed on, to be inviolably observed, by the Members. Bros. Preston and Calcott visited the Grand Lodge about this time, and likely enough the latter Brother introduced the Royal Arch to the Brethren at York, as it had been receiving attention in London, owing to the prestige required by the "Antients," on account of this "Fourth Degree," manufactured about 1740; and which was actually in the end so warmly received, that a Grand Chapter was started A. D. 1769, by the "Moderns," (only without the consent of the Grand Lodge at that time, although subsequently granted A. D. 1813.)

In the year A. D. 1762, Bro. Morritt was elected Grand Master, and a Grand Festival was observed. Bro. Findel states, that on "January 31st, 1764, Freemasons' Glees and Songs were purchased for the use of the Lodge. In the year 1765-67, Bro. Palmes was Grand Master, and Fr. Agar, Deputy Grand Master. Bro. Drake is seldom mentioned. From December, 1767, the Minutes were more regular and complete." The Grand Secretary, Bro. David Lambert, was presented with the sum of Five Guineas, for the faithful discharge of the duties appertaining to his office.

The "List of the Members' names who revived the ancient Grand Lodge of all England in 1761, and of all who have been made Masons therein since," numbers 124 Brethren in all. Dr. Francis Drake, Grand Master, George Reynoldson, Deputy Grand Master, and many others are therein included. It is signed by J. Tasker, G. T. and G. S. These Minutes from 1761 to 1774 are on a Long Roll of Parchment, and commence 17th March, A.D. 1761, and end on the 27th December, A. D. 1774. On July 1st, 1769, a Brother Atkinson requested permission to open the Royal Oak Lodge at Ripon, which was granted *nem. con.*, and Constitution delivered. On October

30th, 1769, the Crown Lodge at Knaresborough was granted, on the petition of three brethren, who were raised "to the degree of Master" on the same day. A Warrant to hold a Lodge at Inniskilling was also agreed on. "In December, 1770, a Procession to the Church of St. John took place, when a Brother preached a Sermon from "God is Love." Bro. Sir Thomas Gascoigne, Bart., was the Grand Master appointed. Many Brethren from York, as well as from the daughter Lodges of the Grand Lodge, established at Ripon, Knaresborough, and Inniskilling, were present at this Festival." Various Charitable Bequests were then made.

One of the new Lodges (if not more) appears to have been absent, for, on the 24th September, 1770, a "Petition was received at York for the Constitution of a Lodge at the sign of the Duke of Devonshire, Macclesfield, Cheshire," and agreed to. A Lodge was constituted in this Town by the Grand Lodge of England, (London,) in the year 1731. There was also a Lodge at Scarborough, constituted by the Grand Lodge of all England, (York,) of which some of the Minutes exist to this day, but whether working in the year A. D. 1770, or not we are unable to affirm.

The next minute of importance is thus worded :—

Fourth Night of Quarter, January 31st, 1774.
The Lodge met according to adjournment.

PRESENT :

Bro. Lakeland, as G. M.	Bro. Wilbor,	Bro. Ellice.
" Coates, as D. G. M.	" R. Cousitt,	
" Bagley, S. G. W.	" J. Cousitt,	
" Richardson, J. G. W.	" Meek,	{ Oram, Powell, Preston.
" Kitson, G. Treasurer.	" Coulsman,	
" Bussey, G. Secretary.	" Bovenick.	

At this Lodge, Bro. Crowden and Bro. Ellice were proposed to become Members, they were severally ballotted for and were both

admitted. Bro. Preston was proposed to become a member, *pro tempore*, he was ballotted for and admitted. The Lodge was closed and adjourned to the second Monday in the next Month, except as is always excepted.

Bro. George Kitson was Grand Treasurer from A. D. 1774 to 1792. Whether Bro. Preston herein mentioned was the author of "Illustrations of Masonry," is not certain. Bro. Calcott, Masonic Author, we know was in the habit of travelling about the country, as his name may be seen recorded in various Lodge Minute Books, in different parts of England.

We now arrive at a most eventful period in the history of the "Grand Lodge of all England." Bro. Findel refers to the circumstances in the following manner :—"The Lodge appears to have existed up to this period, but only vegetated, not ** flourished*. * * * Nevertheless she opened a communication with the Lodge of Antiquity, and was upon the point of granting, or perhaps did actually grant her a Constitution. The rough draught is still existing, and is of the year 1778 ; the petition is signed by sixteen Brethren from London, amongst whom is Bro. W. Preston." Bro. Findel then concludes his "Sketch of Freemasonry in York" by an analysis of the "Manifesto,"† but not being apparently aware of the whole facts of the affair, falls into a few errors. We are pleased to be able to clear up the question, having the correspondence before us, entered into, between the Grand Lodge of all England, (York,) on the one part, and the Lodge of Antiquity, (London,) on the other part.

On the Festival of St. John the Evangelist, 1777, the contest between some of the Members of the "Lodge of Antiquity" was introduced into the Grand Lodge of Eng-

* We would say *flourished most decidedly*.

† The "Manifesto" was first issued and dated 16th day of December, A.D. 1778. We have a copy of the Pamphlet. Appendix D.

land, and the dispute having arisen out of a presumed breach of the Law respecting Public Processions, this old Lodge, in consequence of the decision of the Grand Lodge, withdrew from its meetings, and set up a jurisdiction of its own, seeking union with the Grand Lodges of Scotland, Ireland, and York, "and with all regular Lodges and Masons acting in conformity to the original Constitutions of the order." We do not purpose to enter into the merits of the question now. All unpleasantness was ultimately adjusted, and the Brethren were received back into the fold a few years afterwards. In the interim, however, another Grand Lodge (the fourth) was instituted, and the correspondence with the Grand Lodge at York, together with the Records prove such to have been constituted, and in active operation for a short period. We write now neither in justification nor condemnation of such an act. Reasons were not wanting to give a color to the action on the part of the York authorities; and on the other hand, the "Lodge of Antiquity" presumed too much on their "time immemorial" privileges after forming a part of the Grand Lodge of England 1717.

Several letters passed between Bro. Bussey, Grand Secretary at York, and Bro. Benjamin Bradley of the Lodge of Antiquity. The motives which actuated the Members of this Lodge to seek the countenance of the Grand Lodge at York, are plainly seen; and the sympathy of this latter body with the supposed wrongs and complaints of the former, are as plainly indicated.

Copy of Letter from the Lodge of Antiquity, to the Grand Lodge at York.

Most Worshipful Grand Master and Brethren,

The contents of Bro. Bussey's Letter to Mr. Benjamin Bradley, dated ye 29th ult. has been communicated to us, and we are much obliged to that Gentleman for the information it contains, but humbly conceive that our meaning has not been clearly explained to him.

Though we should be happy to promote Masonry under the Banners of the Grand Lodge at York, an application by petition for a Warrant for a Constitution to act as a *Private Lodge* here was never our intention, as we

consider ourselves sufficiently empowered by the Immemorial Constitution of our Lodge to execute every duty we can wish as a *Private Lodge* of Masons.

What we meant to propose to Bro. Bussey when we had the pleasure of seeing him in London, was, that in order to the forming a social intercourse between the York Masons and the Brethren in the South of England, and thereby strengthen that Connexion, We were ready, if the Grand Lodge at York furnished us with sufficient and satisfactory proofs of their Existence before the year 1717—and provided the same met with their approbation, to accept from them a Constitutional Authority to Act as a Grand Lodge in London, for that part of England South of the Trent, and would willingly and faithfully acquit ourselves of any Trust which might be reposed in us by that respectable Assembly, of whose Antiquity, and the regularity of whose proceedings we have the highest opinion.

This proposal of ours we now Ratify—and in expectation of being favored with an Answer, whether it has the Happiness of meeting with your Approbation or not, We have the honor to remain with the greatest respect,

Most Worshipful Sir and Brethren,
Your most Obedt. Servts. and faithfully
Devoted Brethren,

R. W. Lodge of Antiquity,
London, 16th Sept. A. D. 1778,
A. L. 5782.

J. WILSON, R. W. M.
WILLIAM PRESTON, R. W. P. M.
BENJN. BRADLEY, W. J. W.
GILBT. BUCHANAN.
JNO. SEALY.

To the Most Worshipful Grand Master and Brethren of the Grand Lodge of Free and Accepted Masons at York.

Addressed—"To the Most Worshipful Grand Master
and Brethren of the Grand Lodge of
Free and Accepted Masons at York."

Copy of Letter from a Brother of the Lodge of Antiquity to the Grand Secretary of the Grand Lodge at York.

London, 22nd September, 1778.

Sir :—Your obliging favor of the 29th ult. came safe to hand. The information it gives is very satisfactory to me and to all the other friends here of the York Grand Lodge. I can have no longer a doubt of the authenticity of that Assembly, and as I shall have frequent occasion to quote the original Book from which you have extracted the names of the Grand Masters from 1705 to 1734 inclusive, hope it will be carefully preserved, and all 'the other Books preceding the date thereof, but this caution I have no occasion to

give to Bro. Bussey, a Gentleman ever strenuous in support of so Antient and noble an establishment.

As to a petition for a Constitution for a Private Lodge here, we cannot think of it, as we are all at present Members of a Lodge whose Constitution is universally allowed to be Immemorial, and which nothing can invalidate but a violation of the principles of Masonry and the rules of the Institution, which I hope will never happen. A Mutual Correspondence being kept up betwixt the R. W. Lodge of Antiquity, or any of its Members, and the Grand Lodge at York, might be highly commendable, and I am convinced a proper respect would ever be paid on our parts, to that truly Antient and respectable Masonic Legislature.

A Warrant or Deputation from York to a few Members of the R. W. Lodge of Antiquity, to act as a Grand Lodge for that part of England South of the Trent, with a Power to Constitute Lodges in that Division, when properly applied for, and a regular correspondence to be kept up, and some token of allegiance to be annually given on the part of the Brethren thus authorized to act, in my humble opinion might tend much to revive the Splendor of that Assembly whose prerogatives appear to have been so grossly invaded.

Should such a plan succeed, I shall be happy to spread the Art of *Free* Masonry once more under the Banners of York, and endeavour to convince the Grand Lodge of London that the prophecy of their Calendar Compilers is not likely to be fulfilled.

As the matter I understand has been laid before the Grand Lodge by you, I have, with the advice of my worthy friend Brother Preston, and some other well wishers here, enclosed a Letter to the Grand Master and Brethren of the Grand Lodge, in order to explain our meaning, and must request you to lay it before their next Meeting, and favor me with the result as soon as possible.

The following are the names of the Brethren I could wish to have specified in the Warrant or Deputation, should the Grand Lodge think proper to grant one, viz:—

JOHN WILSON, Esq., (present Right W. Master of the Lodge of Antiquity)
as R. W. Grand Master.

WILLIAM PRESTON, (present R. W. Past Master of ditto)
as W. Deputy Grand Master.

BENJAMIN BRADLEY, (present W. Junior Warden of ditto)
as W. Senior Grand Warden.

GILBERT BUCHANAN, (present Secretary to ditto)
as W. Junior Grand Warden.

JOHN SEABY, (present Senior Steward of ditto)
as Grand Secretary.

And two other Brethren whom we may appoint hereafter out of said Lodge.

Bro. PRESTON joins with me in a sincere wish for the prosperity of Bro. BUSSEY, and all the other Brethren of the Grand Lodge of York.

I am, with the utmost esteem and respect,

Dear Sir, your faithful Bro. and Obedt. Servt..

BENJAMIN BRADLEY.

To Mr. JACOB BUSSEY, Pavement, York.

Addressed—"Mr. JACOB BUSSEY, York."

More Letters were forwarded and answered, and eventually the Warrant of Confirmation was sent to the Lodge of Antiquity, and the "Grand Lodge of England South of the Trent" was an accomplished fact.

A communication was duly despatched to the "Most Worshipful Grand Master and Brethren at York, from the Grand Lodge South of the Trent" respecting the Inauguration of the new Grand Lodge. The Letter is dated 1st July, 1780, and reports "That on the 19th April, the Grand Master had been Installed and had appointed his Officers." A return is yet preserved, dated March 10th, 1789, giving the following as the Lodges then under the Grand Lodge, South of the Trent, exclusive of Lodge of Antiquity:—

No. 1.—Lodge of Perfect Observance.

No. 2.—Lodge of Perseverance & Triumph.

And by another form, we find that they were Constituted on the 9th August and 15th November, A. D. 1779, respectively. On the 1st July, 1780, these are declared to be "*The only Lodges under us.*" Bro. Preston in "*Illustrations of Masonry,*" A. D. 1781, (p. 295,) informs us that "A Grand Lodge under the banner of the Grand Lodge in York is established in London, and *several* Lodges are already constituted under that banner, while the Lodge of Antiquity acts independent, by virtue of its own authority." The prominent Members and Officers, however, of the Grand Lodge were Past Masters of the "*Lodge of Antiquity.*" Bro. Preston was not easy in

mind, notwithstanding the statement of the flourishing condition of his Lodge and Grand Lodge, for, he concludes this edition of his excellent "Illustrations," "with a sincere wish that some abler hand may prosecute this history, and that all animosities having subsided, a reconciliation may be speedily effected, and harmony being restored, the Society may once more be conducted on its original establishment."

His desire was soon gratified, and a few years later, the "Union" healed all differences, and good fellowship again prevailed.

There is a letter in the "Archives" at York, dated "January 5th, 1815, 295 Oxford Street, London," from a member of Lodge Antiquity, to Lord Hawke, asking his Lordship to procure from York a certified copy of the Warrant granted by the Grand Lodge to the Lodge of Antiquity, which had become obliterated.

The main clauses of the Warrant of Confirmation were to admit the members of the Lodge of Antiquity "to a participation in our government, and to act *solely* as a *Grand* Lodge over that part of England which is situated South of the river Trent;" to assemble as a Grand Lodge; and as a "Token of allegiance to the most ancient patrons of the art—that they shall pay an Annual Contribution of money, and Two Guineas for any Constitutions." These were confirmed A. D. 1778.

In concluding the excerpts from the Minutes of the extinct Craft Grand Lodge, formerly held at York, we may state that in evidence of its existence and activity down to the last decade of the 18th century, there exists "A list of the Brethren made Maceons or raised above the first or other degrees of Maceonry in this Grand Lodge and those admitted to it after the 17th day of March, 1761," the last entry of which is dated 1st October, 1790, and refers to the third degree. A former register

of the same year informs us that a candidate was Initiated and Passed on the evening of 1st March. The last minute, or reference to the Grand Lodge of all England is dated August 23d, 1792. It is a rough minute on a sheet of paper, recording the Election of Bro. Wolley as Grand Master, Bro. Geo. Kitson, Grand Treasurer, Bro. Thomas Richardson, S. G. W., and Bro. Williams, J. G. W. The assertion therefore, that this Grand Lodge ceased to exist some ten years before this date is erroneous. There are also other evidences of its activity before A.D. 1790, which we will enumerate.

It would be tedious to specify all the allusions to the York Masons in the several works issued from 1770 to 1790. To particularize a few is all we intend to do.

In "Ahiman Rezon," A. D. 1807, page 23, and A. D. 1804, page 30, whilst recording the lethargy which seemed to threaten the London Lodges with a final dissolution, it is affirmed in the Address by Bro. Laurence Dermott, July, 1778, that "Notwithstanding this state of inactivity in London, the Lodges in the Country, particularly in Scotland and at York, as well as those in Ireland, kept up their ancient formalities, customs, and usages, without altering, adding, or diminishing to *this hour*." This from the "Ancients" is a valuable testimony, as they were never recognized by the Grand Lodge of all England; they were, however, by the Grand Lodges of Scotland and Ireland. Bro. Dr. Kloss states that the "Lodge of York never formed any connection whatever with the so-called Ancient Masons." (History of Freemasonry in England, page 321.)

We notice in the "Minerva Lodge Directory," * 1863, under the heading of "Annals, 1784," "The Chairs now in the East and West were made after the pattern of those in the Grand Lodge at York." (This flourishing Lodge

* Bro. M. C. PECK, Hull.

was constituted in the year 1783, by Warrant from the Grand Lodge of England, London.) The Royal Arch and Knights Templar Degrees, also indirectly afford proof of the working of the Grand Lodge of all England at this period, documents to illustrate which we shall now append.

The earliest allusion to Royal Arch Masonry is the "Treasurer's Book of the Grand Chapter of Royal Arch Masons," commencing April 29th, 1768: "A most sublime Royal Arch Chapter was opened 8th February, 1778," and at which it was resolved that it should be worked "1st Sunday in the Month, at the Grub Tavern, York. * * * To be raised to the Fourth Degree (being a member of the Grand Lodge of all England) shall pay to the Chapter ten shillings and sixpence, and one shilling to the Tyler."

In Bro. Yarker's readable "Notes of the Temple and Hospital of St. John," the following copy is inserted, which was found among the loose papers belonging to the Jerusalem Encampment, Manchester, (page 21.) "Extract of letter, dated July 8th, 1791, taken by T. H." "Mr. Hassall: At my return from a journey I received yours, and am sorry you have been so long disappointed of your Warrants, the illness of our G. M., the death of our Brother, Clubley, and the absence of our Deputy G. M., who has been long in London, is the reason of our delay. Bro. Wolley I am told will soon return, and as our G. M. is a little better, I hope very soon we shall hold a Chapter and a R. E., and then the Secretary will have orders to prepare and send you the Warrants. You may be certain of my assistance, being your faithful Brother, George Kitson, of York." So that Bro. George Kitson, as one of the chief Officers in the Grand Lodge, was evidently much interested in these "Chivalrous Degrees," and so the other Officials. A copy of the Warrant (No. 15,) is given in these "Notes," to "hold a R. E. of S. K. T., in

Manchester," and we find Bro. Edward Wolley appears as "G. G. C." Bro. John Parker, "S. G. A. C." Bro. Geo. Kitson, "J. G. A. C." and Bro. Wm. Blanchard, "G. S." It is dated 10th October, A.D. 1786, and if it correctly represents the *order* of the Officers of the Grand Lodge (which is probable), it affords us an insight into the Craft arrangements as well. "A Petition for a Warrant to hold an Encampment at Rotherham, addressed to the Royal Encampment of all England, the M. W. Sir Francis Smyth, Grand Master of Knights Templars, and Grand Commander of all England, held at the ancient city of York," was considered 6th July, 1780, and the "Warrant issued hereupon."* *Signed by Officers in the "Mark" Cypher.*

A Warrant for a Royal Arch Chapter was granted on 25th February, 1780, by the Grand Chapter at York, to be held at the same place.

There is a certificate preserved which was issued apparently by the officers of the Grand Lodge of all England and signed by "JOHN BROWN, G. S."

Copy.

Admitted (1st degree) 26th January, 1779.

Raised (2nd degree) 29th February, 1779.

Raised (3rd degree) 27th September, 1779.

Raised (4th degree or R. A. M.) 27th October, 1779.

Knight Templar (5th degree) 29th November, 1779.

This is the earliest official document known in Great Britain and Ireland relating to Knights Templars in connection with Freemasonry.† A strange form of Ritual is contained among these old papers, entitled "Royal Union Band of Holy Royal Arch Knight Templar Priests, Order of Aaron, &c." Only Knights Templar were eligible.

* In Archives of the York Lodge.

† In the United States they are to be met with a few years earlier.

The Ritual is peculiar. In it Seven Pillars are referred to, and the "City on the top of a Hill—The New Jerusalem," is kept prominent throughout. Part of a Minute Book is likewise still in existence belonging "To the Honorable Order Knights Templars assembled in the Grand Lodge Room at York, Sir Francis Smyth, G.M." The first date is February 18th, 1780, which is the first *record* of Masonic Templars we know of in England. The "Order of Knights of the Tabernacle," is also mentioned of this year.

Bro. William Cowling is of the opinion that the "Royal Arch Degree was kept distinct from the Craft at York, but that there was a very intimate connection between them." We coincide with this statement entirely, as we believe the relationship subsisting between the Craft Grand Lodge, the Grand Chapter, and the Grand Encampment of all England, held at York, was on a similar footing to the connection now existing between the Grand Lodge and Grand Chapter of England. The Chief Officers in the one body were the Principals of the other, only whereas the present Grand Lodge of England expressly recognizes Royal Arch Masonry, the "Grand Lodge of all England," (York,) never appears to have actually authorized more than the Three Craft Degrees.

Bro. Findel finishes his sketch of Freemasonry in York with the following not very complimentary statement:—"The Royal Arch degree was introduced into York in 1768, and the order of the Knights Templars revived as play-things for great children, about 1780." We fancy that the Records at York, and the Roll of Knights of the latter Order at the present time do not confirm such an assertion. In England now, as it was in York during the last century, many zealous and active Freemasons are warm supporters of Masonic Chivalric degrees.

We should state that among the curiosities at York are—(a) An old Painting on wood, representing a view of the Crypt of York Minster, with the inscription "The Grand

Lodge of all England, founded by Prince Edwin, A.D. 926." A tradition mentions the custom of the Masons to assemble in the "Crypt," for the purpose of celebrating their mysteries. (b) Two "Floor Cloths," with Masonic Emblems painted thereon, one of which refers to the Master Mason's Degree. (c) The old "Plates" for the Summons. (See frontispiece.)

This plate is doubtless more than a century old, and not the least curious of the memorials of the extinct Grand Lodge.

Freemasonry has flourished in Yorkshire this century in a surprising manner. For some years, the M.W. Bro. the Earl of Zetland, K.T., the late Grand Master, and the M.W. Bro. the Earl De Grey and Ripon, Grand Master, have been the Provincial Grand Masters of the two divisions of Yorkshire. Prosperity appears to have attended their Lordships' rule everywhere in the two Provinces, and the banner of the Craft has not been unfurled over more enthusiastic or devoted Masons than are found in Yorkshire.

The "Union" Lodge is at present one of the most successful of the many Lodges in the Province of North and East Yorkshire, and has maintained its position from A.D. 1777, when it was constituted. The Members of late petitioned for permission to change its name to that of "York," which was granted in response to the following Memorial:—

Copy of Memorial.

*To the Right Honorable the Earl of Zetland, K. T.,
Most Worshipful Grand Master.**

WE the undersigned, the Masters and Wardens of the Union Lodge, No. 236, meeting in the Masonic Hall, Duncombe Place, York, in pursuance of a Resolution passed in open Lodge, at a regular Lodge, held

* The oldest subscribing member of the Lodge.

on Monday, the Seventeenth of January, A.L. 5870, A.D. 1870, humbly request your Lordship to grant permission that the name of this Lodge may be changed from that of *Union*, to the *York Lodge*.

It has long been the wish of the Brethren of the Lodge, that it should be more closely connected with that of our Ancient City, and with the Masonic glory with which it is associated.

Our early traditions inform us, that from the time of Prince Edwin, A. D. 926, when the first Lodge was held in the Norman Crypt of York Minster, under a charter from King Athelstan, a Grand Lodge existed in an uninterrupted stream until about the year 1780; and, although the York Grand Lodge then died out from the growing importance of Masonry in the South of England, yet Masonry itself continued to flourish in the North, and gave birth to the Provincial Grand Lodge for Yorkshire, and from which sprang the Union Lodge, in the year 1777, one of the most influential Lodges in the Province. The Provincial Grand Lodge was always held at York, until the year 1821, when it was divided into separate Provinces. On the 14th of August, 1821, the first Provincial Grand Lodge, under the title of North and East Ridings of Yorkshire, was held in the "Grand Lodge Room," in the City of York, and there regularly held until the year 1830, and it was not until the year 1835, that the Provincial Grand Lodge was held out of the city. Since which period, it has been held in various Towns in the Province, and at York in 1836, 1838, 1841, 1843, 1848, 1851, 1856, and 1864. Thus the importance of York, as having taken a prominent place in the history of English Masonry; the charges and regulations it has framed under the title of the York Constitutions, and the present appellation still given to those working under them of "Antient York Masons," entitle us to your consideration to make the required change.

That the name of our Lodge should be distinctive is by the Brethren desired, as there are already two Lodges of the *Union* in London, and *nine* in the Country, besides eight of the same name in Foreign Parts.

For the desired name of York to distinguish our Lodge by in the future, we call your Lordship's recollection to the fact, that throughout the world, this city has been for a great length of time regarded almost as the birth-place of "English Masonry," or at least as its foster-mother, and we do hope that this feeling, coupled with our strong desire, will

be a sufficient excuse for sincerely hoping your Lordship will grant our request.

We have the honour to be, my Lord, your Lordship's most humble and obedient Servants,

THOMAS GIBSON HARTLEY,	Worshipful Master.
JOSEPH TODD,	Senior Warden.
MATTHEW COOPER,	Junior Warden.
JOHN CHARLES SWALLOW,	Secretary.

With hearty good wishes for the prosperity of this excellent representative of the "Ancient Grand Lodge of all England, formerly held at York," nothing now remains for us to do, but to close our labors, *pro tempore*, and in the hope of returning to the subject ere long.





NOTES.

Picart's "Ceremonies," &c., and York Masonry.

(a) In the "Freemasons' Magazine," (Feb. 26th, 1870, page 165,) we read that Bro. Matthew Cooke, P. M., has stated that "Sir Richard Steele was a Freemason of the York Rite, or Ancient Masons. In a list of the ancient Lodges inserted in Picart's *Ceremonies et Coutumes religieuses de tous les peuples du Monde*, (7 vols. fol., Amsterdam, 1723-37,) Sir Richard Steele's portrait is given at the head of the sheet depicting the names and places of the Ancient Masons' Lodgings and Meetings."

On reading this paragraph we were at once convinced of its importance if *it could be verified*. As it was, however, contrary to all the facts we have accumulated on the subject, we wrote a noted Bibliographer in London, to search the various volumes of Picart's Work in his valuable Library. He did so, but was unable to find any allusion to Freemasonry. Failing in this attempt, and believing the investigation had not been carefully made, we communicated with our friend Bro. Angelo J. Lewis, M. A., (*London*), who kindly visited the Reading Room of the British Museum, and after some little difficulty (there being no reference to the Craft in the index) discovered the List of Lodges referred to by Bro. Matthew Cooke. The result of Bro. Lewis's examination of the work is as follows:—"In a note upon the article on the Labadistes, after some remarks on the suppression of Masonry in Holland, and the various evil reports against the Society, and after commenting on the account given of our Ceremonies in Pritchard's '*Masonry Dissected*,' the author continues:—* "*La Société ou Confrérie des Massons Libres a publié cette année (1735) une liste des loges, qu'elle avone, rangé selon la date de leur établissement qui a continué sans interruption depuis 1691, selon l'écrit intitulé 'Masonry dissected,' avec les armes de chaque loge, telle qu'on les représente ici pour la satisfaction de ceux qui s'amusevent volontiers à regarder des tailles-douces. On trouve dans ce petit livre l'année de l'établissement de chaque loge, et les jours qu'on s'y assemble. My Lord Weymouth, dont on voit ici les armes, est actuelle-*

* Vol. IV. page 251. Pressmark of the *British Museum* 2006c.

NOTES—Continued.

ment Grand Maître des Freemassons, et c'est à lui que *Pine*, Editeur de cette liste et lui-même Free-Masson l'a didée." *Ceremonies et Coutumes Religieuses de tous les Peuples du Monde*, représentées par des Figures dessinées de la main de Bernard Picard, avec une Explication Historique, et quelques Dissertations curieuses. & Amsterdam chez J. F. BERNARD. MDCCXXIII. fol.*

Opposite the foregoing quotation is a large two-page Engraving representing a Group of Figures in Masonic Costume, and beyond them a Screen divided into 129 compartments, each containing a number, and either the names of the Lodges, or the *Signs* of the Houses at which the Meetings are held, but more generally the latter. "The Plate is undoubtedly well worth attention, and was evidently copied from the 'Engraved List of Lodges' by J. Pine, Old Bond Street, London, (1735,) as his name occurs in the work as the engraver of the original List. No allusion is made to Sir Richard Steele beyond his name placed under his portrait. Above is Lord Weymouth's Coat of Arms, with motto *J'ay bonne cause*."

We must now direct attention to the remark of Bro. Cooke's, which we can prove to be incorrect in every respect with regard to the Ancient Masons of York, because (a) there is no evidence that Sir Richard Steele was a Freemason of the York Rite. (b) The list of Lodges did *not* belong to the "Ancient" body with which Sir Richard Steele is said to have been connected. And (c) the Lodges on the List were those under the authority of the Grand Lodge of England, held at London, and *not* at York, e. g. No. 1 to No. 24 were Lodges meeting in London, either of "Immemorial Constitution," or warranted by the Grand Lodge of England. No. 25 met at Greenwich, No. 28 at "City of Bath," No. 29 at Bristol, No. 30 at "City of Norwich," No. 31 "City of Chichester," No. 32 and 33 at "City of Chester," No. 34 at Carmarthen, No. 35 at Gosport, Hampshire, No. 36 at Congleton, Cheshire, Nos. 37 to 47 met in London, and No. 48 at Salford. These particulars copied from Picart's "Ceremonies, &c." will be sufficient to justify our doubts of the accuracy of the reference to Masonry at York, its patronage by Sir Richard Steele, &c., as by comparing the numbers and places of meeting of the Lodges, with the Engraved list issued by J. Pine, or with any other official document published about the period under consideration, it will be found that the "York Rite or Ancient Masons" are never once referred to.

"High Degrees," at Eastwood, Todmorden.

(b) The Lodge Bro. John Yarker refers to in his "Notes on the Orders of the Temple and St. John," is the "Prince George, No. 308."

The Brother who sent us carefully executed copies of the *Original War-*

* The volumes differ as to date. The first being 1723 and the fifth 1737. The sixth and seventh appear to form a separate work. "*Ceremonies et Coutumes religieuses des peuples idolâtres*," and are respectively dated 1723 and 1728.

NOTES—Continued.

rants in the possession of this Lodge, (and which we have already reproduced,) informs us that its Meetings are held at "Station House Inn," Bottoms, Stansfield, near Todmorden and Hebden Bridge.

"*Eastwood* is the name of the nearest Railway Station on the main line from Manchester to Leeds, and the Lodge itself is well known and attended by the Fraternity for miles round, owing to so many of the 'Higher Degrees,' (so-called) being conferred in this quiet little country valley of Bottoms, Stansfield."

We have, therefore, clearly proven that the claim made by Lodge No. 308, with respect to "York Warrants," is entirely unfounded; indeed, we are not aware of a Lodge anywhere, having the right to work either of the degrees in question, by virtue of a Warrant from the "Grand Lodge of *all* England."

History of Freemasonry.

(c) Our remarks on the unsatisfactory state of Masonic History may be thought rather too condemnatory of the generality of our writers on the Ancient Craft, but we are not singular in holding such views, for even so late as A. D. 1866, the "Builder," in reviewing Bro. J. G. Findel's voluminous work, states that "It was freer from nonsense and error than other attempts of the kind, *but the real History of Freemasonry is yet to be written;*" and a justly esteemed author has observed "That the curious subject of Freemasonry has unfortunately been treated of only by panegyrists or calumniators, both equally mendacious."—Hallam, on the "Middle Ages," Vol. III. p. 435, Note.)

Province of Yorkshire.

(d) We have been favored by Bro. M. C. Peck, (P. M. 250 and 1040, P.G. Sec.,) with a copy of the printed Report of the Prov. Grand Lodge for the "County of York, held at their Provincial Grand Lodge Room, Blake Street, in the City of York, on Wednesday, October 23rd, 1805."* In this interesting document Edward Wolley, Esquire, is recorded as a *visitor*, (the *first* on the list,) and was no doubt the same brother who acted as Grand Master of *all* England, A. D. 1792, and probably still later. The Province was not divided as respects its Masonic jurisdiction until A. D. 1821.

* See Appendix E.

APPENDIX
TO
HISTORY OF FREEMASONRY IN YORK.

Appendix to History of Freemasonry in York.

A.

MS. CONSTITUTIONS, No. 4.

*** **jht of the Father of heaven, ye wisdom ** ** ***ssed Son through the Goodness of the ***j Ghost be with us at our begining & give us grace soe to governe our lives that we may come to Eternal Joyes. Good Brethren & fellowes oure purpose is to tell you how and in what manner the Craft of masonry was first begun, and afterwards how it was knowne by Mighty Kings and worthy princes & many other worshipfull men, and to them that be here, we declare the charge that belong to every true Mason to Keepe, for in good faith, if you take heed thereto, it is well worthy to be Kept for a worshipful Craft and for a Curious Science, for there be severall & seaven liberall sciences of the which it be one, as followes. The first is grammar that teacheth to pronounce and speak truly, The second Lodieck that teacheth to deserue the truth from fallsehood, The third Rhetorick that learns to speake in subtile tearmes, The fourth is Musick that teacheth the art of Song and voice of harp and organ, The fifth is Arithmetick yt teacheth to number, The sixth is Geometry that teacheth to measure the Earth and other things of which is Masonry, The seaventh is Astronomy that teacheth the course of Sun, and moone & other ornaments of the heavens. The seaven liberall sciences which all one science, viz:—Geometry it teacheth mett and Measure ponderation and weight of all manners of things in the world, and there is noe man that worketh by any Craft but he worketh by some measure & all this is Geometry. Craft men and Merchants depend upon this Science, and especially plowmen, both for Corne and Seeds, wines, plants, etc. for neither Grammar nor Astronomy nor aney of the rest doe find a man one measure without Geometry, wherefore this science is most worthy that findeth all other. How this science was first begun, I shall tell. Before Noah's flood, a man called Lameck, as it is written Gen. ye 4th, and this Lameck had two wives, the name of the one was Adah, the other Zillah, by Adah he had two sons Jaball and Juball, by the other a son called Tuball Kain and a daughter called Naamah, and these children found out the begining of all the Arts & Sciences. This Jaball was the Elder son and found out Geometry, and depasted flockes of Sheepe and Lames in the field, and first wrought houses of Stone and tress as it is written in the chapter aforesaid, and his Brother Juball

found out Musick of harpe and organ. The third Brother Tuball found out Smith Craft of Iron and Stell, and their sister Naamah found out the Craft of weaving. Those children knew well that God would take vengeance for sin either by fire or water, Therefore the arts they had invented they writt in two pillars of stone that they might be found after the flood, the one was called Laternes that would not drowne with water, the other was called Marbell that would not burn with fire. The Great Hermermes was son unto Cush, Cush was son unto Ham, which was son unto Noah, The son Hemermes was after named Hermes the father of wisdom, and found out the two pillars of stone, and ye Sciences written there on, and taught them, and at the Building of the Tower of Babylon this was called the Craft of Masonry first found out and much made of. The King of that Babylon was called Nimbroth Nimrod, was a Mason and Loved well the Craft, and it is said by the mafsters of the stories, that when the City of Ninneveh & other Cities should be builded, Nimbroth King of Babylon sent thither sixty masons at the Request of the King of Ninneveh his cossen, and when they went forth he gave them a Charge as followeth, viz.—they should serve truely the Lord for his pay, that he might have worshipp by sending them unto him, and other things he gave them in charge, and this was the first that masons had aney Charge of their Craft. More-over Abraham and Sārah went into Egypt, and taught the seaven sciences to the Egyptians, he had a worthy schollar called Euclid, and served right well, and master of all the seaven sciences. And it befell in dayes the Lords and States of ye Land had so many sons that they had gotten, some by their wives and some by other Ladies of the Realme, for the land was holden and Replenished by generation, wherefore they were sore trobled in mind in what sort to provide for them, and the King maid proclamation through the Realme if there werè any man that could informe them, that he should come unto him, and that he should be well rewarded for his travell, and that him selfe should be well pleased. After this crye and proclamation was made, came the worthy Clark, Euclid, and said to the King and his Lords, if you will give me your Children to govern and teach as gentelmen should, under condition that you will grant me and them a commission that I have to Rule honestly as that science ought to be used and Ruled. And the King granted anon, and sealled their commission, & then the worthy doctor tooke the Lord's sons, and taught the science of Geometry in practise to work in stone all manner of worthy worke that belonged to Castels, Courts, Tempels, and Churches and other buildings, and he gave them a charge in manner following, viz.—first that they should be true to the King, and to the Lords whome they served, & that they should love well together, and be true one to an-

other, and that they should call each other fellow, and not servant, nor his Knave, nor any foull name, & that they should ordain the wisest among them to master of the Lord's worke, and neither for love of great Riches nor hirings to let any that had little understanding to be master of the Lord's worke, whereby the Lord should be evill served and they disgraced, and that they should call the governor of the worke m^r whilst they wrought with him, and many other charges which were tedious to Relate; and to all other charges he made them sweare a great oath used at that time, and ordained for them Reasonable pay that they might live honestly by it. And that they should come and assembele themselves, and have counsell in the Art of Geometry governed there, and that worthy m^r gave it the name and it was called Masonry in this land, since long after the children of Issrael were come into the Land of Behest, it is now called amongst us the Land of Jerusalem. King David began the Temple of Jerusalem which is called with them devine templu, and the same King David loved Masons well and Cherished them, and gave them good pay, and he gave them the Charges & manners as he had it out of Egypt by Euclid, & other charges which you shall hear afterwards. And after the death of King David, Sollamon his son p formed the temple that his father had begun, and sent divers Masons of divers lands, and gathered them together for that he had Eighty Thousand workers of stone, & they were named Masons, & 3000 & 300 of them which were ordained Masters and governors of the worke. And there was a
K. of Tyre. King called Hiram, and he loved King Sollamon, and gave him timber for the worke, And had a son called Amon, & he wass Mr of Geometry and Chiefe Mr of all his workmen, & Mr of his carved worke & of all other Masonry that belonged to the temple, as it is written in the 5th of 1 Kings, vers the 3rd: and the same Sollamon Confirmed the Charges & manners his father had given Masons. And this was the worthy Craft of Masonry in the land of Israell and Citty of Jerusalem, and in many other Kingdoms, glorious workmen walked abroad, some because learning more Craft, & others to teach their Craft. And soe it came to passe, a Curious Mason named Minus Greneusis that had been at the Building of Lomons temple and came into France, and taught ye craft of Masonry to men in France. And there was one of the Royall line of France called Charles Martell, he Loved this Minus Grenus well because of his Craft and tooke upon him the Charges and Manners, and afterwards by the grace of God he was Elected King of France, and when he was in his Realme he tooke to him Many Masons there, and sett them on worke, and gave them both Charges & manners & good payment, which he had Learned of other Masons, & he Confirmed them a Charter to hold from yeare to yeare

for their assembly and Cherrished them much; and thus came the Craft into France. England now all this while voyd of Masons until the time of St. Albons, in his time the King of England was a Pagan and builded the town called Albons. After that in Albons time, was a worthy Knt. Chief-Steward to the King & had governmt of the Realme and the Erecting of the towne walles, & he loved Masons well and Cherrished them, and there wages was Right standing as the Realme did require, for he gave them every weeke 3s. 6d. to their double payment or wages; before that time through all the land a Mason tooke but a penny a day and afterwards St. Albons amended it much, and gott them a Charter from the King and his Counsell, and gave it the name of an assembly, and there at himselfe was made mason and gave them Charges as you shall hear afterwards. Right soon after the death of St Albons came great warrs into England by divers nations, soe that the good Rule of Masonry was destroyed untill the time of Athelstone who was a worthy King of England, brought the land into great peace and builded many famos buildings as Abbeyes & Castles, etc. and he loved Masons well, and he had a son whose name was Hedwin, & he loved Masons much more then his father, for he was full of practice in Geometry, wherefore he drew himselfe much to commune with masons to learn their Craft, and after for the love he had to Masons and the Craft, he was made a mason himselfe, & gott of the King his father a Charter and a Commission to hold every year once an assembly, where he would, within the Realme, & to correct within themselves Enormities and tresspasses that was done within the Craft. And he made himselfe an assembly at Yorke, and there he made masons, and gave them charges, and taught them the manners of Masons, and did command that Rule to be kept ever after; and to them he gave a Charter and Commission to keep and make ordinances that it should be Ruled from King to King. When this assembly was gathered, he made a Cry that all Masons that had any writings, or understanding the Craft that was made in this Land, or in any other land, that they should shew them forth, and there was some in French, some in Greeke, and Lattine, & some in English and other Languages, and the Intent thereof was found, and he commanded a booke thereof to bee made how the Craft was first found, and commanded that it should be Read and tould where any Masons was to be made, and to give them their Charges, and from that time Masons have kept in this form and order as well as men might govern it. Furthermore at divers assemblies there have bene added to it divers charges more and more by the best Maisters, and fellows advices. Now you have heard in pticular how this nouble and famous Craft of Masonry was first Invented and how Maraculusly it was preserved,

And since how it hath beene Loved & Cherrished both by Kings and potentates from its first beginning to this very day, and how it should & ought still to be loved and kept in high repute and Estimation by all manner of persons whatsoever, **The one of the elders takeing the Booke, and that hee or shee that is to bee made mason shall lay their hands thereon, and the charge shall be given.** Every man that is a mason take heed to his Charge, if you find yourselves guilty in aney of these crimes, strive to amend & especially you that is to be charged, take heed that you keepe the Charge for it is a great perill and danger to the soulle for a man to forswear himselfe on a booke. The first articelle of your Charge is that you shall be true to God and the holy Church, And you use noe heresie nor error to your understanding, alsoe you shall be true Liege Men to the King without treason, but that you shall mend it if you may, also warne the King or his counsell thereof. Thirdly you shall be true one to another, viz^t. To every Mr and fellow of the Craft of masonry that be masons allowed, that you doe to them as you would they should doe unto you, And alsoe that every Mason shall keepe true Chamber and Lodg & all other counsell that ought to be kept by way of Masonry. Fourthly that you shall be true to the Mr. and lord you serve, and truely seeke his profit and advantage. Fifthly that you shall call all Masons fellowes or else Brethren, and noe other foull name, neither shall you take your fellowes wife in villany, nor desire his daughter unlawfully nor his servant. Sixthly you shall pay truly for table & for meate and drinke where you goe to board. These be the charges in generall that every Mason should hold, both Masters and fellowes. Now will I Rehears the Charges in generall that belong to every true Mr. and fellow. First that noe Mr. or fellow shall take aney Lords worke or other, but that he know himselfe able and cunning to p forme the same, soe that the Crafte have noe slander, that the Lord may be well and truely served, Alsoe that no Mr take aney worke but that he take it Reasonable, soe that the Lord may be truly served with his owne goods, And the Masters and fellowes to have honest true pay as the manner of the Craft doth Require. And alsoe that noe Mr or fellow shall supplant others, vizt., if he have taken worke or stand Mr of the Lords worke, you shall not put him out if he can finnish the worke, and alsoe no Mr or Fellow shall Take noe Apprentice to be allowed his prentice for seaven years, Except that the prentice be able of birth and alsoe of his limbs as he ought. And alsoe that no Mr or fellowe shall take any allowance to be made Mason without the consent of his fellowes at least in number five or six, and if he that is to be made Mason shall be free borne, and of a good kindred and noe bondman, and that he has his Right Limbs as a man ought to have, and that noe Mr or fellowe shall put any Lords

worke to taske that used to goe to Journey, And that noe Mr shall give more wages to any fellowes but as they deserve, soe that he be not deceived by false workmen, and alsoe that noe fellow shall slander another behind his backe to make him loose his good name or his worldly goods, alsoe that noe fellow within the Lodg or without, may answer his fellow unrespectively without a Reasonable cause, & every Mason shall prefer his Elder and put him to worshipec, alsoe that noe fellowe go into the towne in the night time without some fellow with him to beare testamony he was in honest place, Alsoe that noe Mason shall play at hazard or other play whereby the Craft may be slandered, Alsoe that every Mr and fellow come to the assembly if it be within 50 Miles about him, if he have warning, and there stand at the reward of Mr and fellowes, and every Mr and fellow, if he have trespassed, shall stand at the reward of Masters and fellowes if he or they make them accounte, if they cannot accounte, then to goe to the Common assembly. Alsoe that noe Mason shall make any mould square or Rule to any Rough Mason, alsoe that noe Mason within the Lodge or without, sett or lay any mould stones without moulds of his own Makeing. Alsoe that every Mason shall entertaine strange fellowes when they come over into the Country, and sett them on worke as the order is vizt. That if he have mould stones to place, he shall sett him two weeks at Least on worke, and give him his hire, if there be no stones for hime, then to refresh him with money to bring him to the next Lodg. Lastly all Masons shall be true to their work be it by taske or Journey, and truly make an end of their worke, if they may have their pay as they ought to have it. Here followes the apprentice Charge, That he shall be true to God and the holy Church, the prince, his Mr and dame whome he shall serve, And that he shall not steale nor pike away his Mr or dames goods or absent himselfe from their service, nor goe from them about his own pleasure by day or by night without their Licence, And that he do not commit adultery or fornication in his Masters house with his wife, daughter or servant or any other, and that he shall keepe councell in all things spoken in Lodg or Chamber by any Masons, fellowes or fremasons. And that he shall not hold any disabedient argument against any fremason nor disclose any secret whereby any difference may arise amongst any Masons or fellowes or apprentices, but Reverently to behave himselfe to all fremasons being sworne brethren, to his Mr and not to use any carding, diceing or any other unlawfull games, nor haunt Tavernes or alehouses there to waste any mans goods, without Licence of his said Mr or some other fremason, and that he shall not commit adultery in any mans house where he shall worke or be tabled. And that he shall not purloyn nor steale the goods of any p son nor willing suffer harme or shame or consent thereto

during his said apprentisshyp either to his Mr or dame, or any other fremason. But to withstand the same to the utmost of his power, And thereof to informe his said Mr or some other fremason, with all convenient speed that may bee.

These be the Constitutions of the noble and famous History called Masonry made and now in practice by the best Masters and Fellawes for directing and guiding all that use the said Craft, Scripted p me vicesimo terito die Octobris, Anno Regni regis et Regina Gulielm et Marie quinto Annoque domini 1693.

MARK KYPLING.

The names of the Lodg.

WILLIAM SIMPSON,	{	CHRISTOPHER THOMPSON,
ANTHONY HORSMAN,		CHRISTOPHER GILL,

Mr. ISAAC BRENT, *Lodg Ward.*

We, the undersigned, have compared this with the original Document in the possession of the "York Lodge," No. 236, and formerly belonging to "The Antient Grand Lodge of all England," held in the City of York, and hereby certify that it is a true and correct Copy.

WILLIAM COWLING, P.M. and Treasurer, 236.
RALPH L. DAVISON, P.M. 236.

York, May 13, 1870.

The original Document is a Roll of Paper slightly mutilated, endorsed:

No. 4.
1693.

*Brother Geo. Walker of Wetherby
To
the Grand Lodge of York, 1777.*



B.

MS. CONSTITUTIONS, No. 2.

A Roll of Parchment, headed,

"An Annagrame on the name of Masonrie. Robert Preston to his friend Daniel Moult, upon the Art of Masonrie, as followeth."—

<p>Much might be said of the Noble Art, A Craft that is worth esteeming in each part; Sundry Nations, Nobles, and their Kings also, Oh how they sought its worth to know, Nimrod and Solomon the wisest of all men, Reason saw to love this Science, then I'll say no more, lest by my shallow verses I, Endeavouring to praise, should blemish Masonrie</p>	}	Masonrie.
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*The Constitutions of } 1704.
Masonrie }*

The Might of the Father of Heaven with Wisdom of the Blessed Son, through the grace of God and the goodness of the wholly ghost, that be three persons in one Godhead, be with us at our beginning, and give us grace so to govern us here in this life that we may come to his blessing that never shall have ending. And good Brethren and Fellows, our purpose is to tell you how and in what manner this worthie Science of Masonrie was begun, and afterwards how it was found by worthie Kings and Princes, and by many other worshipful men. And also to them that be hear, wee will declare the Charge that belongeth to every Freemason, to keepe sure in good faith and therefore take good heed hereto. It is well worthie to be kept well, for that the Science is Antient, for there be seven liberall Sciences of the which seven it is one, and the names of the seven Sciences be these:—First, Gramer, and that teacheth a man to speak truely and write truely. And the second is Retorick, and teacheth a man to speake fair, plaine, and in subtile termes. And the third is Dialectick or Lodgick, and that teacheth a man to Deserne truth from falshood. And the fourth is Arethmatick, and this teacheth a man to Reckon and to account all manner of numbers. And the fifth is called Geometrie, and teacheth meet and measure of ground and of all other things, of the which Science is grounded Masonrie. And the sixth Science is called Musicke, and that teacheth a man the science of Song and Violl of Tongue and Organ harpe and Trumpett. And the seventh Science is called Astronomie, and that teacheth a man to know the course of the

Sun, Moon, and Starrs. These be the seven Liberall Sciences the which seven be all grounded by one, that is to say Geometrie, for by this may a man prove the Essence of Worke as founded by Geometrie, for Geometrie teacheth meet, measure, ponderation, and weight of all manner of things on earth, for there is no man that worketh any Science but he worketh by some measure. Nor any man that letteth or selleth or buyeth, but he doth it by some Measure or Weight, and all this is Geometrie, and Marchants and all Craftsmen, and all other of the seven Sciences, and especially the Plower and Tiller of all manner of graines and seeds, planters of Vineyards, and sellers of Fruites, for in Gramer, Retorick, nor Astronomie, nor in any of all the other seven Liberall Sciences can any man finde meet or measure with Geometrie. Methinks that this Science Geometrie is most worthie, and foundeth all others. How these worthie Sciences was first Begotten I shall you tell, viz:—Before Noah's flood, there was a man named Lamech, as it is written in Scripture in the fourth Chapter of Genesses, and this Lamech had two wives, the one named Adah, by whome he had two Sons, the one named Jaball and the other named Juball, and his other wife was named Zillah, by whome he had one Son named Tuball Caine, and one Daughter named Naamah, and these four children founded the beginning of all the Sciences in the World. Which Jaball the eldest son found out the Science of Geometrie, and he was a keeper of flocks of Sheepe and Lambs in the feild, as it is noted in the chapter before-said. And his Brother Juball found the Science of Musick, Song of Tongue, Harpe, and Organ. And the third Brother, Tubal Caine found the Science called Smith Craft of Gould, Silver, Iron, Copper, and Steele. And the Daughter found the Arte of Weaving. And these persons, knowing well that God would take Vengeance for Sin, either by fire or water, wherefore they writt their severall Sciences that they had found in two Pillars of Stone that they might be found after Noah, his flood, and the one stone was Marble because it would not burn with fire, and the other stone called Lternes, and that because it would not Drowne with water. Now our Intent is to tell you how and in what manner these Stones were found, in which these Sciences were written. The great Hermarmes was a Cube, his son the which Cube was same that was Noah's Son, this Hermarmes was after called Hermes the father of wise men, he found one of the two Pillars of Stone, and he found the Sciences written therein and he taught it to the other men, and at the makeing of the Tower of Babell there was Masonrie, at first much esteemed. And of the Kings of Babilon that was called Nimrod was a Mason himselfe and loved well Masons, and that Science as it said among Masters of histories, and when the City of Ninnevie and other Cittys of the East should be builded, Nimrod the

King of Babilon sent thither sixty Masons at the Request of the King of Ninnevie his cuzen, and when he sent them forth he gave them a Charge on this manner.—That they should be true each one of them to other, and that they should love well one another, and that they should serve their Lord truely for their pay, so that the Master may have Credite and all that belongeth unto him, and other more Charges he gave them; and this was the first time that ever any Mason had any Charge of his Craft. Moreover Abraham and Sarah his wife went into Egipt, and there he Tought the Seven Sciences to the Egiptions. And he had a worthie Scholler named Euclid, and he learned right well and was master of all the seven Sciences Liberall, and in his days it befell that the Lords and States of the Land had so many Sons, some by their wives and some by their concubines, for that Land is a hot Land and plenteous of generation, and they had not a competent proportion of Estate wherewith to maintain their said children, wherefore they tooke much care, and the King of the Land called a great Councell and summoned a Parliament, to consult how they might provide for their Children whereon to live honestly as Gentlemen, and they could finde no manner of good way; and then they made proclamation throughout all the Realm, that if there were any that could inform them thereon, that he should come to them and he should be well Rewarded for his Travil so that he should hold himselfe satisfyed. After this proclamation was made came this worthie Clarke, Euclid, and said to the King and to his Nobles, if you will accept of me to teach, govern, and instruct your Children in the seven Sciences, whereby they may live honestly as Gentlemen, I shall do it upon Condition that you will grant me and them a Comission that I may have power to Rule them after the manner that the Science ought to be Ruled, which the King and all the Councell granted him and sealed the Comission. And then this worthy Doctor tooke to himselfe the said Lords sons, and Taught them the Science of Geometrie, and practice to work in Stones all manner of worthie worke that belongeth to Buildings, Churches, Temples, Castles, Towers, Mannors, and all manner of Buildings, and gave them in Charge on this manner:—first, that they should be true to the King and to the Lord that they serve, and that they should love well one another, and that they should be true one to another, and that they should call each other his Fellow or else Brother, and not his servant or knave, or other fowle name. And that they should truly deserve their pay of their Lord or the Master that they serve, and that they should ordain the wisest of them to be Master of the worke, and neither to Chuse for love or Affection, nor great Lineage nor Riches, to set any that hath not sufficient knowledge and cunning in the worke to be Master of the worke, whereby the Lord

should be evill served and they Disgraced or shamed, and also that they should call the governer of the work Master during the time that they worke with him; and other more Charges that is too long here to tell, and to all these Charges he made them to swear a great Oath that men used at that time, and ordained for them reasonable pay or wages that thereby they might live honestly, and also that they should come and assemble themselves together once every year to consult how they might best worke for their Lord's profit and their owne Credite, and to corect within themselves him that Tresspassed against the Science, and thus was the Science grounded then. And that worthy Mr Euclid was the first that gave it the name of Geometrie, the which is now called Masonrie through out all this Nation. And after that when the Children of Israel were comed into the Land of Behest, which is now called among us the Country of Jurie, King David began the Temple that is now called Templam Domi, and is named with us the Temple of Jerusalem, and the said King David loved well Masons and cherrished them much, and he gave them good wages, and he gave them both the charges and manners as he had learned in Egipt, given formerly by Euclid, and other more charges that you shall hear afterwards; and after the Decease of King David, Solomon his Son finished out the said Temple that his father had begun, and he sent for Masons into Divers Countrys and of Divers Lands, and gathered them together, so that he had Fourscore Thousand workers of Stone, and were all named Masons, and he chose out of them Three Thousand that was ordained to be Masters and governors of his Worke. And furthermore, there was a King of another Region that men called Hiram, and he loved well King Solomon and he gave him Timber to his worke, and he had a Son named Aymon and he was a master of Geometrie, and he was Chief Master of all his Graveings and Carveings, and of all his Masons and Masonrie, that belonged to the Temple, as appears in Scripture in Lib. Regni Primo, and Chapter the 5th, and this Solomon Confirmed both charge and manners that his Father had given to Masons, and this was that worthy Science of Masonrie Confirmed in that Country of Jurie and at the City of Jerusalem. And in many other Kingdomes Curious Craftsmen walked about full wide, and spread themselves into Divers Countries, some to learn more Craft and Cunning, and some to teach them that had little Skill and Cunning, and it befell that there was one Curious Mason, called Namus Grecus, that had been at the Building of Solomons Temple, and he came into France and there he taught the science of Masonrie to men of France, and there was one of Royall Lyne of France called Charles Martall, and he was a man that loved well such a Craft, and he Drew to this Namus Grecus above said, and he learnt of him the Craft, and tooke upon him the charge

and manners, and afterwards, by the providence of God, he was Elected King of France, and when he was in that Estate, he tooke and helped to make men Masons which before were none, and gave them both the Charge and the manners, and good pay as he had learned of other masons, and also confirmed a Charter from year to year to hold their Assembly where they would, and Cherrished them Right much, and thus came the famous Craft into France. And England, in all this time stood void of Masonrie, Especially for any Charge imposed upon that Science, until St. Albons time, and in his days the King of England, that was then a Pagan, did wall the Town of St. Albons about, and St. Albons was a worthie Knight and Steward of the Kingly Household, and had governante of Realm, and also had the ordering of the said Town Walls, and he Loved well Masons and Cherished them Right much, and made their pay Right good, considering how wages and other things stood then, for he gave them two shillings and sixpence a week and threepence to their nonsynch, and before that time throughout all this Land, a Mason tooke but a Penny a day; until St. Albons advansed it as aforesaid, and procured them a Charter of the King and his Counsell whereby for to hold a generall Councell, and gave it the name of Assembly, and thereat he was himself and helped to make Men Masons, and gave them a charge as you shall hear afterward. But it happened shortly after the death of St. Albons, that there arose great warrs in England which came out of Divers Nations, so that their good order of Masonrie was Destroyed until the days of King Athelstone, who was a worthie King of England and brought this Land in good Rest and peace, and builded many great workes as Abbeys, Towers, and other manner of Buildings, and loved well Masons. And he had a Son named Edwin, and he loved Masons much more than his Father, and he was a great Practitioner in Geometrie, and he Delighted much to talke and commune with Masons and to learn of them Skill and Cunning; and afterward, for love he bore to Masons and to their Science, he was made a Mason, and he procured for them of the King his Father, a Charter and Comission to hold every year an Assembly wheresoever they would within the Realm of England, and to correct within themselves Defaults and Tresspasses that were done within the Craft, and he himselfe held an Assembly **At York**, and there he made Masons and gave them the charge and taught the manners and comanded that Rule to be kept ever after, and also tooke for them the Charter to keepe, and also gave Order that it should be renewed from King to King, and when the Assembly was gathered together, he made proclamation that all old Masons or young, that had any writings or understanding of the Charge and the manners concerning the said Science that were made before in this Land or in any other, that they

should bring them forth, and when they had Received and Examined there were found some in French, some in Greeke, some in English, and some in other Languages and the Intent and Meaning of them was found all one, and he made a Booke thereof how the Craft was founded, and he himselfe gave Command that it should be Read or tould when that any Mason should be made, and to give them the Charge and from that Day to this Day, Manners of Masons have been kept and observed in that forme, as well as Men might observe and governe it. And furthermore, at Divers Assemblies an addition of Certain Things in the Charge ordained by the best advice of Masters and Fellows. *Tum, unus ex Senioribus Teneat Libra, ut ille vell ille potiat vell ponant manus super Librum et tunc precepta Deberent Legi.* Every man that is a Mason take Right good heede to these Charges, and if any man find himselfe guilty in any of these Charges that he amend himself before God, and in particular, Yee that be to be charged take good heede that ye may keepe these Charges Right well, for it is perilous and great Dainger for a man to forswear himselfe upon the whole Scripture. The first Charge is that he or thou shall be a true man to God and the whole Church, and that you use neither erour nor heresie according to your owne understanding or Discret and wise mens teaching, and also that he shall be true legeman and bear true Allegiance to the King of England, without any treason or any other falshood, and if they know of any Treason or Tretcherie, that you amend it privlie if ye may, or else warn the King or his Councell of, by Declaring it to the Magistrates. And also ye shall be true one to another that is to say to every mason of the Craft of Masonrie that be allowed masons, you shall Do to them as you would they should Do to you. And that you keepe truely all the Councell of Lodge and Chamber, and all other Councell that ought to be kept by way of Masonhood. And also that you use no Thevery but keepe yourselves true, and also you shall be true to the Lord or to the Master that you serve, and truely se his profit and advantage promoted and furthered. And also you shall call masons your Brethren or your Fellows, but not any other foule name. Also you shall not take in Villanie your fellows wife nor unlawfully Desire his Daughter or servant, nor put him to any Discredite, and also that you pay truely for your Meat and Drink where you go to Table, and that you do not anything whereby the Craft may be Scandalised or whereby it may Receive Disgrace. These be the charges in general that belongeth every Mason to keep, both Masters and Fellows. Now come I to Rehearse certain other Charges singularly for Masters and Fellows, viz:—First, that no Master shall take upon him any Lords worke or any other mens worke, Except he know himselfe to be of sufficient skill and Cunning to performe and finish the

same so that the Craft thereby receive no shame or Discredit, but that the Lord may be well served and have his worke truely and sufficiently Done. And also that no Master take any worke at unreasonable rates, but so reasonably that the Lord or owner may be truely served with his own goods and the Master to live honestly thereby and to pay his Fellows truely their wages as the manner is. And also that no Master or Fellow shall supplant another of their worke, that is to say, if any master or fellow have taken any worke to Doe and therefore stand as Master of the said worke, you shall not put him out of it unless he be unable of Cunning and Skill to performe the same to the end. And also that no Master or Fellow take any Apprentice under the terme of seven years, and that such apprentice, sufficiently able of body and sound of his Limbes, and also of good Birth, Freeborn, no Alian, but descended of a true and honest Kindred, and no bondman. And also that no Mason take any Apprentice, unless he have sufficient occupation where to employ two or three Fellows at the least. And also that no Master or fellow put any to take any Lords worke that was wont to worke Journey worke. And also that every Master shall but give wages to his fellows according as his worke doth Deserve that he be not Deceived by falce worke. And also that none shall slander another behind his back, whereby he may lose either his good name or worldlie Riches. And also that no fellow within the Lodge or without shall misanswer or unlawfully reprove another without cause. And also that every Mason shall Reverence his Elder Brother, and put him to honour. And also that no Mason shall be a comon Player at Cards, Dice, or any other unlawfull game or games, whereby the Science may be Slandered or Disgraced. And also that no fellow at any time go from his fellowes of the Lodge into any Town adjoyning, Except he have a fellow with him to bear Witness that he was in honest place and Civill Companie. And also that every Master and fellow shall come to the Assemblie of Masons, if it be within Fifty miles about him, if he have any warning of the same. And if he or they have Trespassed or offended Against the Craft, all such so trespassing shall stand there at the Award and Arbitration of the Masters and Fellows there, and they to make them accord if they can or may; and if they cannot agree there, then to go to the Comon Law. And also that no Master or fellow make any Mould, Rule, or Square for any Layer, nor sett any Layer within the Lodge or without, to hew any Mould stones. And that every Mason shall Cherish strainge fellows when they come over out of other Countries and set them on work if he can, as the manner is (viz.) if he have no stones nor Moulds in that place, he shall refresh him with money to supply his necessities untill he come at the next Lodge. And also that every Mason shall performe his worke truely and not sleightly

for his pay, But shall serve his Lord truly for his wages. And also that every master shall truly finish and make an end of his worke whether it be by Tax or Journey (viz.) by Measure or by Days, if he have his pay and all other covenants performed to him by the Lord of the worke according to his bargain. These Charges that we have now Rehearsed to you and to all others here present which belongeth to Masons, you shall well and truly Keepe to your power, So help you God and by the Contents of that Book. Amen.

Script nono Die Septembris Anno Regni Dñe Præ Anne Regina nunc Angl. &c. Tertio. Annoq. Dom. 1704.

We, the undersigned, have compared this with the Original Document in the possession of the York Lodge, No. 236, and formerly belonging to the Antient Grand Lodge of all England, held in the City of York, and hereby Certify that it is a true and exact copy.

WILLIAM COWLING, P.M. and Treasurer, 236.
RALPH DAVISON, P.M. 236.

York, May 18, 1870.



C.

[TITLEPAGE.]

A

S P E E C H

Deliver'd to the

Worshipful and Ancient SOCIETY

OF

Free and Accepted MASONS.

AT

A Grand Lodge, held at *Merchant's-Hall*, in the City of *York*, on *St. John's Day*, *December 27, 1726.*

The Right Worshipful

CHARLES BATHURST, Esq.
Grand-Master.

 The Second Edition.

 By the Junior Grand Warden.

Olim meminisse Juvabit.

L O N D O N:

Printed for *B. Creak* at the *Red-Bible*, *Ave Mary Lane*,
Ludgate Street, near *St. Paul's*, and *B. Cole* Engraver, the
Corner of *Kings Head Court*, *Fetter Lane*, *Holborn*. 1734.

[DEDICATION,]

To Daniel Draper, Esq.

DEAR BROTHER,

• That this Discourse sees the Light, is chiefly owing to your Candid Reception of it at the Rehearsal. I can no where therefore pitch upon a Patron more interested (I may say) in its Protection. A superior Command has since wrung it from me; and, as I hope you will bear me Witness, with Reluctancy enough. I am sorry to say, that I am afraid the Lodge has trusted too much to your Judgment, though that exceeds mine as far as an *Extempore* Harangue can a studied Speech. Since I mean it entirely for the Good of my Brethren, I am no ways in Pain what the rest of the World shall think of it; because we all know none but a *Mason* can thoroughly understand it. It is hard to have but a Negative to all the Invectives daily bestowed upon us, and yet as *Mens sibi conscia recti*, Silence is the best way of answering those angry Sophisters, who because they cannot unloose the Knot, would gladly cut it asunder.

And now I, as the Lodge's proper Officer, am order'd in this publick Manner to return you their unfeigned Thanks for the great Honour you have twice done them; and I should wrong very much their Trust to neglect it. I should now also go on, according to the constant Practice of Epistles Dedicatory, to say some very fine Things without Sense or Meaning: But as Flattery is no ways inherent to *Masonry*, as a Brother, pardon me if I only say this, That we know a Genius, which, were it plac'd in a proper Station for its Exertion deservedly its Due, might not only be a Credit to the Fraternity in particular, but an Honour to our whole Country,

"And stand the Foremost in the Rank of Fame."

I am, (SIR,)

Ever Cordially Yours.

A SPEECH deliver'd to the
Worshipful and Ancient Society of Free and Accepted
Masons.

Right Worshipful Grand Master and Brethren,

You, Sir, and all of you know, that I have had the Honour to bear the Office of one of the Grand-Wardens to this Society for this last Year; and by that Office, I am not only particularly obliged to take Care, that, during my Administration, neither the Revenues, nor the

Arcana of the Lodge, be either embezzled or exposed to vulgar Eyes; but I do think it also my Duty, before I resign my Place, at least, Sir, since I have your Commands for it, to remind you of some Things relating to Human Society in general, as well as to this our most antient LODGE in particular.

How unequal a Task I have taken upon myself, will, I am afraid, but too evidently appear by the Sequel. A young Brother pretending to dictate on two such Sublime Subjects to older and wiser Heads than his own, can admit of no Excuse but that I have just now mention'd. I would not in this be thought to derogate from the Dignity of my Office, which, as the learned *Verstegan* observes, is a Title of Trust and Power, *Warden* and *Guardian* being synonymous Terms; yet as you are no Strangers to publick Assemblies, and cannot but observe the Awe they often strike on such as are oblig'd to exert any Talent before them, this *First Essay*, however wrote or deliver'd, I hope will neither discredit my Person or my Office. It has been said, by one that knew it well, that one would think there was some Kind of Fascination in the Eyes of a large Circle of People, darting altogether on one Person, which has made many a brave Fellow, who has put his enemy to Flight in the Field, tremble in the delivering of a Speech before a Body of his Friends at home. What ever will be the Event of this, I hope the good Design I do it with, shall, by the Candour of my Brethren, be admitted for an Excuse, and in some Measure compensate for the Loss of Time, which, I doubt not, might be much better employed on this important Occasion.

HUMAN Society, Gentlemen, taken in general Terms, is one of the greatest Blessings of Life. For this End Speech and Language was given us, which does so sublimely distinguish us above the rest of the Works of the Creation. The different Empires, Kingdoms, and Commonwealths, in the Universe, are only so many greater or lesser Communities or Societies of Mankind collected together; and for the most part, have invented the Laws and Language they now speak, and are govern'd by. *Society* has Harmony in the very Sound of the Word; but much more in the Application of it: For 'tis to it we owe all Arts and Sciences whatsoever. To this End, all Schools, Seminaries, and Colleges, were erected by our wise Progenitors; not to mention those numberless noble Edifices set a-part for congregated Societies in Divine Worship. How useful this of our own has been in these remarkable Particulars, I shall have sufficient reason to speak of in the Sequel.

*Et adde tot Egregias Urbes, operumque laborem,
Tot congesta manu Prærupitis oppida Saxis.*

Virg.

BUT when we come to view Society, and its Usefulness in a nearer Perspective, we shall find it magnify upon us prodigiously, and requires a Pencil more delicate than mine to draw it in Perfection; I shall confine myself therefore to a few slight Touches, which, even from my Hand, may perhaps give some Idea of the Beauty of the Whole.

'Tis a Maxim indisputably true, That we ought to read Men as well as Books. What an unsociable Animal is a learned Pedant, who has shut himself up all his Life with *Plato* and *Aristotle*? For, till the Dust and Cobwebs of his Study are brush'd off of him by Conversation, he is utterly unfit for Human Society.

A GOOD Genius can only be cultivated this Way, but lies like a rich Diamond whose Beauty is indiscernable 'till polished.

GOOD Manners, the chief Characteristick of a fine Gentleman, is only attainable this way: For we learn by seeing how odious a Brute is to shun Brutality.

GOOD Sense, which indeed is a Genius, yet can no way be so readily improved, as by frequent observing in good Company Nonsense and Ribaldry exploded.

IN fine, neither our Health nor Wealth would suffer by it, but be both of them increas'd and amended, did not the pernicious Custom of Drinking too deep, which we of our Nation too much indulge, invert the Order and OEconomy of all Society. There is no Conversation to be kept up in the World without good Nature, or something which must bear its Appearance, and supply its place: For this Reason Mankind have been forc'd to invent an artificial Kind of Humanity, which, as a great Author has defined, is called *Good Breeding*. But when both these have their Foundations sapp'd by an Inundation of Liquor, Ruin and Desolation will undermine and lay waste that Glorious Seat of *Reason*, which the Divine Architect has, above all others, honoured the human Constitution with.

THE most ingenious Author that ever lived, has made a pretty Observation on the different Humours that Drink produces in an *English* Society. He says, they proceed from the different Mixtures of Foreign Blood that circulates in us. *We sit down, indeed, says he, all Friends, Acquaintance, and Neighbours; but after two Bottles, you see a Dane start up, and swears the Kingdom is his own; a Saxon drinks up the whole Quart, and swears he will dispute that with him; a Norman tells them both, he will assert his Liberty; and a Welshman cries, They are all Foreigners and Intruders of Yesterday, and beats them all out of the Room. Such Accidents, adds our Author, frequently happen amongst Neighbours, Children, and Cousin-Germans.* I wish I could not say, that I have frequently observed it in our own most amicable Brotherhood of *Free Masons*.

BUT so many better Heads and Pens have been employ'd on this Subject, that it would be too presuming in me to take up more of your Time about it. I shall proceed, therefore, as I proposed, to speak of this **Our Most Ancient and Most Honourable Society** in particular.

AND here, my Brethren, so vast and spacious a Foundation is marked out for one of the noblest Superstructures that Wit can invent, and Rhetorick adorn; that, were the Design drawn and executed by a masterly Genius, with all the necessary Oratorical Decorations proper for so sublime a Subject, we might safely say with the POET,

— *Quod nec Jovis Ira nec Ignis,
Nec poterit Ferrum, nec Edax abolere Vetustas.*

But as I am verily perswaded, that you neither expect to hear a *Cicero*, a *Demosthenes*, or even — a *Henry* in me; so I may hope your Candour and Humanity will pardon my Temerity, where the Loftiness of the Text must inevitable shew the Insufficiency of the Preacher.

THE Learned Author of the *Antiquity of Masonry*, annexed to which are our Constitutions, has taken so much true Pains to draw it out from the Rubbish which the ignorant Ages of the World had buried it in, as justly merits the highest Gratitude from his Brethren.

THAT diligent Antiquary has traced out to us those many stupendous Works of the Antients, which were certainly, and without doubt, infinitely superior to the Moderns: I shall not, therefore, follow his Steps; but since there ought to be something said of antient Architecture, to illustrate the real Antiquity of Masonry in general, I shall beg Leave to subjoin what an elegant Modern Author, the ever-celebrated Mr. *Addison*, has wrote on this Subject.

“WE find, says *he*, in Architecture, the Antients much superior to the Moderns: For, not to mention the Tower of *Babel*, which an old Author says, there were the Foundations to be seen in his Time, which looked like a spacious mountain, what could be more noble than the Walls of *Babylon*, its hanging Gardens, and its Temple to *Jupiter Belus*, that rose a Mile high by eight several Stories, each Story a Furlong in Height, and on the Top of which was the *Babylonian* Observatory? I might here likewise take notice of the huge Rock that was cut into the Figure of *Semiramis*, with the smaller Rocks that lay by it in the Shape of tributary Kings; the prodigious Bason, which took in the whole *Euphrates*, until such time as a new Canal was formed for its Reception, with the several Trenches through which that River was convey'd. I know, adds our Author, there are Persons, who look upon some of these Wonders of Art to be fabulous;

“but I cannot find any Grounds for such a Suspicion, unless it be that we have no such Works amongst us at present. There were indeed, many greater Advantages for Building in those Times, and in that part of the World, than have been met with ever since. The Earth was extremely fruitful, Men liv'd generally on Pasturage, which requires a much smaller Number of hands than Agriculture. There were few Trades to employ the busy Part of Mankind, and fewer Arts and Sciences to give Work to Men of speculative Tempers; and what is more than all the rest, the Prince was absolute; so that when he went to War, he put himself at the Head of a whole People; as we find *Semiramis* leading her three Millions to the Field, and yet overpower'd by the Number of her Enemies. It is no Wonder then, when she was at Peace, and turn'd her Thoughts on Building, that she could accomplish so great Works with such a prodigious Multitude of Labourers. Besides that, in her Climate there was small Interruption of Frost and winters, which make the Northern Workmen lie half the Year idle. I might mention, amongst the Benefits of the climate, what Historians say of the Earth, that it sweat'd out a Bitumen or natural kind of Mortar, which is doubtless the same with that mentioned in Holy Writ, as contributing to the Structure of *Babel*. *Slime they us'd instead of Mortar.*

“IN *Egypt* we still see their Pyramids, which answer to the Description that have been made of them; and I question not, but a Stranger might find out some Remains of the Labyrinth that covered a whole Province, and had an hundred Temples disposed among its several Quarters and Divisions.

“THE Wall of *China* is one of these Eastern Pieces of Magnificence, which makes a Figure even in the Map of the World; although an Account of it would have been thought fabulous, were not the Wall itself extant.

“WE are obliged to Devotion for the noblest Buildings that have adorned the several Countries of the World. It is this which has set Men at Work on Temples, and Publick Places of Worship, not only that they might by the Magnificence of the Building invite the Deity to reside there, but that such stupendous Works might at the same Time open the Mind to vast Conceptions, and fit it to converse with the Divinity of the Place.”

THUS far our Author: And I am persuaded you have not thought me tedious in giving you so much of the Works of that Great Man instead of my own. From what he has said, the great Antiquity of the Art of Building or Masonry may be easily deduc'd; for without running up to *Seth's* Pillars or the Tower of *Babel* for Proofs, the Temple of *Belus* alone, or the Walls of *Babylon*, of both which the Learned Dr. *Predeaux*

has given ample Accounts, which were built Four Thousand Years ago, and above One Thousand before the building of *Solomon's Temple*, are sufficient Testimonies, or at least give great Reason to conjecture, that three Parts in four of the whole Earth might then be divided into **E-P-F-C & M-M.**

NOW, it is morally impossible but Geometry, that noble and useful Science, must have begun and gone Hand-in-hand with Masonry; for without it, those stupendous and enormous Structures could never have been erected. And tho' we have not the Names of any great Proficients so early as *Babylon*, yet we have a *Pythagoras*, an *Euclid*, an *Archimedes*, flourishing in very remote Ages, whose Works have ever since been, and are at present the Basis on which the Learned have built, at different Times, so many noble Superstructures.

BUT I must not trespass too much on your Patience, and shall therefore, tho' unwillingly, pass over the Building of *Solomon's Temple*, a Building where God himself was the Architect, and which to all Masons is so very particular, that 'tis almost unpardonable to neglect it.

BUT that with the Repairs of it by *Josiah*, rebuilding by *Zarubbabel* and *Herod*, to the final Destruction by *Titus Vespasian*; together with the History of the *Grecian* and *Roman* Orders and Architects, the *Gothick* Intrusion over all, and its late Resurrection and present growing Greatness, may be Subjects sufficient for several Discourses; which, since I have ventur'd to break the Ice, I hope some abler Hand will carry on.

I shall now, by way of Conclusion, beg Leave to subjoin some Observations, and apply them more particularly to our ancient Lodge, and to our present Meeting at this Solemnity. And here I know you'll excuse me from unveiling our Mysteries, tho' I am speaking to my Brethren, when you see the Reason I dare not plain in my Hand.

SINCE, as has been said, Human Society has always been so useful, it cannot be wondered at, that this of ours should have so very ancient an Original. I have already shown you that Masonry is the oldest Science the World has produced; the first the earliest Ages, employ'd their whole Study and Industry upon; and for this Reason the fundamental Rules of this Art, have been handed down from Age to Age, and very justly thought fit to be made a Mystery on. A Mystery, however, that has something in it apparent to the whole World, and which alone is sufficient to answer all the Objections that Malice or Ignorance can throw or has urged against us; of which, to mention no more, our three Grand Principles of Brotherly Love, Relief, and Truth to one another, are very shining Instances. A Foundation laid in Virtue by the strictest Geometrical Rules, is a Point of such Moment, that each Line describes its Strength and Stability, and a Mason

must have a very superficial, and far from a solid Judgment, that can doubt of its Duration to the End of all Things.

THE Pen, the Pencil, and the Trowel, have always been thought by the greatest Monarchs the World has produc'd, the properest Instruments to convey their Names and Actions to the latest Posterity. The two former are certainly capable of flattering either their Vices or their Persons; but the honest *Trowel*, as the best and most durable Register, must be allowed to bid the fairest for eternizing of them, and has in their erecting Cities, Castles, Palaces, Amphitheatres, &c. brought down for many Ages, and does not only convince us at present of their distinct Genius, Riches, Religion, Politicks, and Power, but their very Names have been stamp'd, and are still current among us; for Instance, *Constantinople*, *Cesarea* and *Alexandria*.

WHAT Wonder after this, that so many Kings, Princes, and Noblemen, have at all Times honoured this Society with their peculiar Patronage and Protection, have taken it as an Honour to have been initiated into the mysterious Part of it, and thought it no Degradation for a Mason to say he was Brother and Fellow to a King?

EUROPE came much later to the Knowledge of this Art, than the Eastern Parts of the World; and this Island, as far as I can find, the latest of all: for tho' by our Records we learn it was brought into *France* and *Germany* by * one who was actually at the * *Ninus*. building of *Solomon's Temple*, yet it was long after that, when † *St. Alban*, the Proto-Martyr of *England*, along with Christianity introduced Masonry. To the *Romans*, indeed, our Ancestors owe the Origin of useful Learning amongst them, which made a very good Exchange for the Loss of their Freedom; for *Cæsar* in his Commentary tells us, that the *Britains* had no walled Towns nor Houses, but only fortified their Dwellings with Woods and Marshes: But when after that, our first *Saxon* Kings, having thrown off the barbarous Ignorance of *Paganism*, were by the Light of the Gospel more civiliz'd, and shewn the Usefulness of Arts and Sciences, this of ours answering the necessary End of Self-Preservation, as well as Grandeur and Devotion, must be allowed to be first sought after; and tho' Old *Verulam*, since * call'd *St. Albans*, may justly claim * *Cambden*. Precedency as the first-built Town in *Britain*, yet you know we can boast that the first Grand Lodge ever held in *England*, was held in this City; where † *Edwin*, the first Christian King of the *Northumbers*, about the Six Hundredth Year after *Christ*, and who laid

‡ This from an old Record preserv'd in our Lodge.

† *Edwin's Chief Seat of Residence was at Derventio, now call'd Auldby, six Miles from YORK, Rapin p. 162.*

the Foundation of our † Cathedral, sat as Grand Master. This is sufficient to make us dispute the Superiority with the Lodges at *London*: But as nought of that Kind ought to be amongst so amicable a Fraternity, we are content they enjoy the Title of Grand Master of *England*; but the *Totius Angliæ* we claim as our undoubted Right.

AND here I have a fair Opportunity to enlarge upon those Encomiums due to Our Present GRAND MASTER, whose Regard for his Office, Proficiency in the Science, and His Great Munificence shown to the Society, can never be forgotten; *Manat alta mente repostum*: We must all acknowledge Him to be the Foundation-Stone of its Present and Growing Grandeur.

BUT His Command prevents me from proceeding in this.

Mr. DEPUTY MASTER has likewise executed his Office throughout the whole Year with great Pains and Industry; and every particular Member of the Lodge owes him all imaginable Gratitude for it.

FOR my *Brother Warden* and myself, I leave our conduct to your own Judgment: Our Accounts have been examin'd; and we hope we have not any Ways wrong'd the Great Trust you repos'd in us.

A WORD of Advice, or two, and I have done. To You, my Brethren, the Working Masons, I recommend carefully to peruse our Constitutions: There are in them excellent Rules laid down for your Conduct, and I need not insist upon them here.

To You, that are of other Trades and Occupations, and have the Honour to be admitted into this Society, I speak thus: First Mind the Business of your Calling: Let not *Masonry* so far get the Ascendant, as to make you neglect the Support of yourselves and Families. You cannot be so absurd as to think that a Taylor, when admitted a Free Mason, is able to build a Church; and for that Reason your own Vocation ought to be your most important Study. False Brethren, 'tis true, may build Castles in the Air; but a good Mason works upon no such fickle Foundation: So square your Actions, as to live within Compass: Be obedient to the Officers chosen to govern the Lodge; consider they are of your own appointing, and are trusted with an unlimited Power by you. As well henceforwards, as this Solemn Day, let each salute his Brother with a cheerful Countenance; that as long as our feet shall stand upon this earthly Foundation, we may join Heart and Hand, and, as it were, with one Voice issuing from the same Throat, declare our Principles of Brotherly Love, Relief, and Truth, to one another. After

† *A Church of Wood was hastily run up at York for the new Converts, which were very numerous. Shortly after Edwin laid the Foundation of a Church of Free Stone, but finish'd by Oswald, his Successor. Rapin, p. 246. Bede, L. 2. c. 13.*

which, and a strict Observance of our Obligations, we can be in no danger from the Malice of our Enemies without the Lodge, nor *in Perils amongst False Brethren* within.

AND now, Gentlemen, I have reserved my last Admonitions for You: My Office, as I said before, must excuse my Boldness, and your Candour forgive my Impertinence. But I cannot help telling you, That a Gentleman without some knowledge of Arts and Sciences, is like a fine Shell of a House, without suitable Finishing or Furniture: The Education of most of you has been Noble, if an Academical one may be called so; and I doubt not but your Improvements in Literature are equal to it: But if the Study of Geometry and Architecture might likewise be admitted, how pleasant and beneficial they wou'd be, I do not presume to inform you.

—— *Ingenuas didicisse fideliter artes,
Emollit mores, ned sinit esse feros,*

says *Ovid*. And it is likewise said, That a Man who has a Taste for Musick, Painting, or Architecture, is like one that has another Sense, when compared with such as have no Relish for those Arts. 'Tis true, by Signs, Words and Tokens, you are put upon a Level with the meanest Brother; but then you are at Liberty to exceed them, as far as a superiour Genius and Education will conduct you. I am creditably inform'd, that in most Lodges in *London*, and several other Parts of this Kingdom, a Lecture on some Point of Geometry or Architecture is given at every Meeting. And why the *Mother Lodge* of them all shou'd so far forget her own Institutions, cannot be accounted for, but from her extreme old Age. However, being now sufficiently awaken'd and reviv'd by the comfortable Appearance of so many worthy Sons, I must tell you, that she expects that every Gentleman, who is called a Free Mason, shou'd not be startled at a Problem in Geometry, a Proposition in *Euclid*, or at least be wanting in the History and just Distinctions of the five Orders of Architecture.

To sum all: Since we are so happily met to celebrate this Annual Solemnity, let neither *Dane* nor *Norman*, *Goth* nor *Vandal*, start up to disturb the Harmony of it; that the World may hear and admire, that even at this critical Time all Parties are buried in Masonry; but let us so behave ourselves here and elsewhere, that the distinguishing Characteristicks of the whole Brotherhood may be to be called good Christians, Loyal Subjects, True Britons, as well as Free Masons.

D.

MANIFESTO OF THE RIGHT WORSHIPFUL LODGE OF
ANTIQUITY, 1778.

TO ALL REGULAR
FREE and ACCEPTED MASONS.

Original MS. in the
Lodge of Antiquity,
A. D. 1686.

Book of Constitutions,
1723, p. 32, 33.—
1738, p. 63.—1767,
p. 84.

Illustrations of Mason-
ry, 1775, p. 198. Free
Mason's Calendar, &c.,
MS. in the British Mu-
seum, and a variety of
Publications on the sub-
ject of Masonry.

O. MS. in the hands of
Mr. Wilson, of Broom-
head, near Sheffield,
Yorkshire, written in
the reign of K. Henry
8th.

Constitution Book,
1738, p. 81.—1767,
p. 108 & seq.

Illustrations of Mason-
ry, p. 234 & seq.

Old Records.

Constitution Book,
1723, p. 52, 60, 69, 72.
—1738, p. 150, 155.
—1767, p. 341, 344.

Illustrations of Mason-
ry, p. 119, MS. in the
Lodge of Antiquity.

Constitution Book,
1738, p. 106.—1767,
p. 176.

Illustrations of Mason-
ry, p. 244.

Biographia Britanica,
vol. I. *Aishmle*.

Whereas the Society of FREE MASONS is uni-
versally acknowledged to be of ancient standing and
great repute in this kingdom, as by our Records, and
Printed Constitutions, it appears that the first GRAND
LODGE in England was held at YORK, in the Year
926, by virtue of a Royal Charter, granted by KING
ATHELSTAN—And, under the patronage and govern-
ment of this Grand Lodge, the Society considerably
increased; and the ancient charges and regulations of
the Order so far obtained the sanction of Kings and
Princes, and other eminent persons, that they always
paid due allegiance to the said Grand Assembly.

And whereas it appears, by our Records, that in
the year 1567, the increase of Lodges in the South of
England being so great as to require some NOMINAL
PATRON to superintend their government, it was
resolved that a person under the title of Grand Master
for the South should be appointed for that purpose,
with the approbation of the GRAND LODGE at
YORK, to whom the whole Fraternity at large were
bound to pay tribute and acknowledge subjection.—
And, after the appointment of such PATRON, Ma-
sonry flourished under the guardianship of him and
his successors in the South, until the Civil Wars and
other intestine commotions interrupted the assemblies
of the Brethren.

And whereas, it also appears that, in the year
1693, the Meetings of the Fraternity in their regular
Lodges in the South became less frequent and chiefly
occasional, EXCEPT in or near places where great
works were carried on.—At which time the Lodge of
ANTIQUITY, or (as it was then called) the OLD LODGE

Constitution Book,
1738, p. 108.—1767,
p. 188.

OF ST. PAUL, with a few others of small note, continued to meet under the patronage of SIR CHRISTOPHER WREN, and assisted him in rearing that superb Structure from which this respectable Lodge derived its Title. But on completing this Edifice in 1710, and Sir Christopher Wren's retiring into the country, the few remaining Lodges, in London and its suburbs, continued, without any nominal Patron, in a declining state for about the space of seven years.

Constitution Book,
1738, p. 109.—1767,
p. 188, 189.

Illustrations of Masonry,
p. 246, 247.

And whereas, in the year 1717, the Fraternity in London agreed to cement under a new Grand Master, and with that view the Old Lodge of St. Paul, jointly with three other Lodges, assembled in form, constituted themselves a nominal Grand Lodge *pro tempore*, and elected a Grand Master to preside over their future *general* meetings, whom they afterwards invested with a power to constitute subordinate Lodges, and to convene the Fraternity at stated periods in Grand Lodge, in order to make Laws, with their consent and approbation, for the good government of the Society at large

Constitution Book,
1723, p. 70.

Ibid.

Ibid., p. 73, 74.

—But Subject to certain conditions and restrictions then expressly stipulated, and which are more fully set forth in the 39th article of the general regulations, in the first book of Constitutions. This article, with 38 others, was afterwards, at a meeting of the Brethren in and about the cities of London and Westminster, in the year 1721, solemnly approved of, ratified and confirmed by them and signed in their presence by the Master and Wardens of the Four old Lodges, on the one part; and Philip Duke of Wharton, then Grand Master, Dr. Desaguliers, D. G. M., Joshua Timson, and William Hawkins, Grand Wardens, and the Masters and Wardens of sixteen Lodges which had been constituted by the Fraternity, betwixt 1717 and 1721, on the other part. *And* these articles the Grand Master engaged for himself and his successors, when duly installed, in all time coming to observe and keep sacred and inviolable—By these prudent precautions the ancient LAND-MARKS (as they are properly styled) of the four old Lodges were intended to be secured against any encroachments on their Masonic Rights and Privileges.

Constitution Book,
1723, p. 69.

See the alterations in the last Edition of the Book of Constitutions, by comparing it with former Editions. See also State of Facts, by Brother Preston, *passim*.

And whereas, of late years, notwithstanding the said solemn engagement in the year 1721, sundry innovations and encroachments have been made, and are still making on the original plan and government of Masonry, by the present nominal Grand Lodge in London, highly injurious to the institution itself, and tending to subvert and destroy the ancient rights and privileges of the Society, more particularly of those members of it under whose sanction, and by whose authority, the said Grand Lodge was first established and now exists.

Constitution Book, 1738, p. 185.

And whereas, at this present time, there only remains one of the said four original ancient Lodges—THE OLD LODGE OF ST. PAUL, or, as it is now emphatically styled, THE LODGE OF ANTIQUITY. Two of the said four ancient Lodges having been extinct many years, and the Master of the other of them having, on the part of his Lodge, in open Grand Lodge relinquished all such inherent rights and privileges which, as a private Lodge acting by an immemorial Constitution, it enjoyed.—**But**, The LODGE OF ANTIQUITY, conscious of its own dignity, which the Members thereof are resolutely determined to support, and justly incensed at the violent measures and proceedings which have been lately adopted and pursued by the said nominal Grand Lodge, wherein they have assumed an unlawful prerogative over the LODGE OF ANTIQUITY, in manifest breach of the aforesaid 39th article, by which means the peaceable government of that respectable Lodge has been repeatedly interrupted, and even the original independent power thereof, in respect to its own INTERNAL GOVERNMENT, disputed.

State of Facts, *passim*.

Therefore, and on account of the ARBITRARY EDICTS and Laws which the said nominal Grand Lodge has, from time to time, presumed to issue and attempted to enforce, repugnant to the ancient Laws and principles of FREE MASONRY, and highly injurious to the LODGE OF ANTIQUITY,

We, the MASTER, WARDENS, and MEMBERS of the Lodge of ANTIQUITY, considering ourselves bound

in duty, as well as honour, to preserve inviolable the ancient rights and privileges of the Order, and, as far as in our power, to hand them down to posterity in their native purity and excellence, do hereby, for ourselves and our successors, solemnly disavow and discountenance such unlawful measures and proceedings of the said nominal Grand Lodge; and do hereby declare and announce to all our Masonic Brethren throughout the Globe, That the said Grand Lodge has, by such arbitrary conduct, evidently violated the conditions expressed in the aforesaid 39th article of the general regulations, in the observance of which article the permanency of their authority solely depended.

And in consequence thereof, **We**, do by these presents retract from, and recal, all such rights and powers, as **WE**, or our predecessors, did **CONDITIONALLY** give to the said nominal Grand Lodge in London; and do hereby disannul and make void all future Edicts and Laws which the said Grand Lodge may presume to issue and enforce, by virtue of such sanction, as representatives of the ancient and honourable Society of **FREE and ACCEPTED MASONS**.

Records in the Grand
Lodge of York.

And whereas we have, on full enquiry and due examination, happily discovered, that the aforesaid truly ancient **GRAND LODGE** at **YORK** does still exist; and have authentic Records to produce of their antiquity, long before the establishment of the nominal Grand Lodge in London, in the year 1717; **WE** do, therefore, hereby solemnly avow, acknowledge, and admit the Authority of the said Most Worshipful **GRAND LODGE** at **YORK**, as the truly ancient and only regular governing Grand Lodge of Masons in England, to whom the Fraternity all owe and are rightfully bound to pay allegiance.

Constitution Book,
1723, p. 60

Private Correspondence.

And whereas the present members of the said **GRAND LODGE** at **YORK** have acknowledged the ancient power and authority of the **LODGE OF ANTIQUITY** in London as a private Lodge, and have proposed to form an alliance with the said Lodge, on the most generous and disinterested principles,—**WE** do hereby

acknowledge this generous mark of their friendship towards us, and gratefully accept their liberal, candid, and ingenuous offers of alliance:—And do hereby, from a firm persuasion of the justice of our cause, announce a general union with all REGULAR MASONS throughout the world, who shall join us in supporting the original principles of FREE MASONRY,—in promoting and extending the authority of the said truly ancient GRAND LODGE at YORK, and under such respectable auspices in propagating Masonry on its pure, genuine and original plan.

And Lastly, we do earnestly solicit the hearty concurrence of all regular Lodges of the Fraternity in all places where Free-Masonry is legally established, to enable us to carry into execution the aforesaid plan, which is so apparently beneficial to our most excellent institution,—and at the present critical juncture, so essentially necessary to curb the arbitrary power which has been already exerted, or which hereafter may be illegally assumed, by the nominal Grand Lodge in London,—and so timely prevent such unmasonic proceedings from becoming a disgrace to the Society at large.

By order of the Right Worshipful LODGE OF
ANTIQUITY, in open Lodge assembled, this
16th day of *December*, A.D. 1778. A.L. 5782.

J. SEALY, SECRETARY.

*** As a few Expelled Members of the Lodge of Antiquity have presumed to associate as Masons at the *Mitre Tavern*, in *Fleet Street*, under the denomination of this Lodge,—Notice is hereby given, that the Right Worshipful Lodge of Antiquity, acting by an Immemorial Constitution, is removed from the said *Mitre Tavern*, to the *Queen's Arms Tavern*, in *St. Paul's Church-Yard*; where all letters to the Lodge are requested to be directed.

A.

E.

At a General Communication of the Most Ancient and Honourable Society of Free and Accepted Masons, of the Provincial Grand Lodge for the County of York, under the constitution of the Grand Lodge of England, held at Their Provincial Lodge Room, Blake Street, in the City of York, on Wednesday, October 23rd, 1805.

P R E S E N T :

THE HON. LAWRENCE DUNDAS, S.G.W., as Provincial Grand Master.

Robert Pemberton Milnes, Esq., D.P.G.M.	Mr. Benjamin Gale, G.A.
Mr. John Watson, G.T. as S.G.W.	Mr. William Cobb, G.S.B.
Mr. Robert Smith, as J.G.W.	Mr. Edward Benson, A.S.G.W.
Rev. John Parker, as G.C.	Mr. Denis Peacock, P.J.G.W.
Mr. John Seller, A.G.T.	VISITORS.
Mr. James Rule, G.S.	Edward Wolley, Esq.
Mr. Lucas Lund, G.S.	Mr. Robert Parkinson.
	Mr. Benjamin Parker, of Hull.

GRAND STEWARDS:

Mr. John Jackson	Mr. Thomas Clark
" John Barnard	" Thomas Johnson
" John Munkman	" Benjamin Carr
" John Morley	" Thomas Bradley.

THE MASTERS AND WARDENS OF SUNDRY LODGES.

Contributions were received from

Apollo Lodge, York..... No. 290	Lodge of Fidelity, Leeds.. No. 512
Britannia Lodge, Sheffield..... 189	St. John the Evangelist, Hud-
Lodge of Unanimity, Wakefield 202	dersfield 513
Lodge of Three Grand Princi-	Constitutional Lodge, Beverley 525
ples, Dewsbury..... 283	Lodge of Hope, Bradford..... 539
Royal Oak Lodge, Ripon..... 324	Philanthropic Lodge, Leeds... 542
Union Lodge, York 331	Alfred Lodge, Leeds... 546
St. George Lodge, Doncaster.. 348	Prince George Lodge, Haworth 550
Amphibious Lodge, High Town 407	Lion Lodge, Whitby..... 561
Nelson of the Nile, Batley..... 436	Almans Lodge, Almonbury ... 575
Duke of York Lodge, Doncaster 438	Mariners Lodge, Selby..... 576

The Minutes of the last Provincial Grand Lodge were read and confirmed.

The Right Hon. Earl Moira, A.G. Master, having signified by Letter to the P.G. Secretary, that His R.H. the Prince of Wales, Grand Master, had been pleased to appoint Robert P. Milnes, Esq; P.G.M. for the Province of York; when he was Installed in due form, and invested with the Insignia of his Office, after which Brother Robert Smith of Hull, A.J.W.G. as S.G.W. in the absence of the Hon. G. H. L. Dundas and the Right Hon. John Lord Pollington, were each invested with the Insignia as S. and J.G.W.

The Ceremony was then concluded by an Oration from the Rev. Brother Parker.

The Provincial Grand Master then appointed the following Brethren Provincial Grand Officers, for the year 1806.

The Hon. L. Dundas, M.P. D.P.G.M.	Mr. John Watson.....G.T.
The Hon. G. H. L. Dundas, M.P. S.G.W.	" John Seller.....A.G.T.
The Right Hon. John Lord Pollington ..J.G.W.	" James Rule..... } G.S.
Mr. Edward Benson ...A.S.G.W.	" Lucas Lund..... } G.S.
Mr. Robert Smith.....A.J.G.W.	" Henry BrearyG.R.K.
The Hon. and Rev. Thomas Dundas. } G.C.	" Quarton Levitt, of Hull.....G.S.K.
The Rev. John Parker }	" Benjamin Gale, of Hull.....G.A.
	" George Earle, do...G.A.
	" William Cobb.....G.S.B.

PAST GRAND OFFICERS:

Mr. Robert Houseman.A.S.G.W.	Mr. Dennis Peacock...S.G.W.
" John Benson.....A.J.G.W.	" Robert Parkinson..G.T.
" Alex. Cummins ...S.G.W.	" Christopher Wilson.G.S.

GRAND STEWARDS:

Mr. John Jackson,	Mr. Thomas Clark,
" John Barnard,	" Thomas Johnson,
" John Munkman,	" Benjamin Carr,
" John Morley,	" Thomas Bradley.

A Petition was presented from several Brethren at Pudsey, in the West-Riding of this County, praying for a Warrant of Constitution to assemble at a private Room in Pudsey, aforesaid; promising at the same time a strict Conformity to the Masonic Rules and Regulations, and praying that the Name of such Lodge might be called *The Pemberton*:

Resolved,

That the prayer of such Petition cannot be complied with agreeable to the existing Act of Parliament, but if the petitioning Brethren

should be fortunate enough to meet with a Dormant Warrant, that then this Provincial Grand Lodge, will not fail to transmit such latent Document to the Grand Lodge in London, so that their good wishes towards Masonry in forming *The Pemberton*, by their united Efforts may be carried into full effect.

The Provincial Grand Secretary informed the Right Worshipful Grand Master, Wardens and Brethren, that he had received a letter from the Secretary of the Lodge of Prince George, Haworth, complaining of the misconduct of Stephen Paslaw, whom they had expelled; but as the said Stephen Paslaw attended the Provincial Grand Lodge this day, with a view to his own justification, and in return exhibited complaint against the said Lodge of Prince George,

Resolved,

That such Complaint in its present shape be dismissed as irregular, but that this Provincial Grand Lodge will take the case into full and due consideration, whenever the same is submitted in a manner conformable to the Rules of the Fraternity.

The Provincial Grand Secretary then called over the Names of each Lodge in this Province, according to Seniority, and the communications from those present were received in regular succession; a recapitulation of which, with the monies then paid, has already been transmitted to the Grand Lodge in London.

The Grand Treasurer then acquainted the Provincial Grand Master, his Grand Wardens and the Brethren, that several Lodges had not communicated with this Provincial Grand Lodge, and therefore conjectured that they had transmitted their contribution to the Grand Lodge in London.

Resolved,

That the Grand Secretary shall confer with Brother White, Grand Secretary of the Grand Lodge, on this subject, and that the correspondence which may pass between them shall be communicated to the Provincial Grand Master and his Deputy.

In order that a report of the Absent Lodges might be taken into proper consideration, the Provincial Grand Master moved, that this Provincial Grand Lodge be closed until to-morrow, and that the Grand Secretary shall then receive further Instructions in the business, which passed unanimously.

The Provincial Grand Lodge was then closed in due form till Thursday the 24th instant; at which Lodge the last Resolution was taken into consideration, and the G. S. was requested to write to Brother White thereon, whose answer should be transmitted to each Lodge in this Province.

Masonic Sketches and Reprints.

PART II.

UNPUBLISHED RECORDS OF THE CRAFT.



UNPUBLISHED RECORDS OF THE CRAFT.

Soon after writing the "History of Freemasonry in York," we felt convinced that the "missing documents" which were formerly in the possession of the "Grand Lodge of *All England*," held at York, must either have been sent to the Grand Lodge (London) for custody, or have been retained by the relatives of the deceased officers of the Grand Lodge. Accordingly, having failed in tracing any of these Manuscripts on the latter hypothesis, we wrote the respected Grand Secretary of England, Bro. John Hervey, P. G. D., &c., and enclosed at the same time a list of the Records missing from the "Schedule of 15th September, 1779." Bro. Hervey kindly instituted a search among the old documents in the Archives of the Grand Lodge, and fortunately discovered "The Folio Minute Book, beginning 27th December, 1774, of the Grand Lodge of *all England*," and also the Records of the Grand Chapter, commencing 8th February, 1771, and ending September 10th, 1781. So happy a result from our investigations we had not anticipated, and we soon communicated the pleasing fact to the "York Lodge," whose members so carefully preserve the majority of the documents connected with the "old Lodge at York City."

Whether this Lodge will be permitted to again become the custodian of these two valuable books it is not for us to say, but of one thing we feel certain, the members

really deserve such confidence being placed in them by the Grand Lodge, because their great care of the MSS. in their possession which formerly belonged to the old Grand Lodge at York, is beyond all praise, and proves that these two volumes may also be safely entrusted to their keeping.

We have, in all probability, the explanation of their removal to London in the "Anacalypsis, an attempt to draw aside the veil of the Saitic Isis. By Godfrey Higgins." (Longmans, London, 1836., 2 vols.) Bro. Higgins' version has been already considered in "History of Freemasonry in York," page 32, the particulars of which were gleaned from the "Notes on the Orders of the Temple and St. John," (Manchester, 1869,) by Bro. John Yarker. The author of these "Notes" has since kindly sent us extracts from the "Anacalypsis," which refer to the subject. We are bound, however, to say that Bro. Godfrey Higgins' statements do not convey the idea that the *majority* of the documents were conveyed to H. R. H. the Duke of Sussex, and that consequently (as Bro. Yarker says), "There are but a few stray papers left at York," but, on the contrary, it will be seen by a comparison of the following quotations with the newly discovered minutes, that the whole of Bro. Higgins' assertions warrant us in believing that only those *two* volumes were forwarded to London, with probably some other documents of an unimportant character. In proof that the *majority* of the Records are still preserved by the York Lodge, we need only mention that an examination of the Schedule of A. D. 1779 will establish the fact; and, moreover, other circumstances abundantly confirm us in believing that most of the documents were presented to the York Lodge either by Captain Blanchard, (a son, we believe, of the *last* Grand Secretary,) or by a representative of the late Bro. Wolley, Grand Master of the "Grand Lodge of *all* England, A. D. 1792." The last Grand Master was also evidently in favor with the Fraternity at

York, for he attended one of the Provincial meetings held in that city so late as A. D. 1805. Brother Godfrey Higgins observes as follows :—

“From a Masonic document now in my possession, I can prove that no very long time ago the Chaldees of York were Freemasons, that they constituted the Grand Lodge of England, and that they held their meetings in the Crypt under the Grand Cathedral of that city. Vol. I., page 718. * * * After I had been led to suspect from various causes that the Culdees noticed in the *Notitia Monastica, &c.*, in the last chapter, and there stated to have been found in the Cathedral at York, were Masons, I searched the Masonic records in London, and I found a document which upon the face of it seemed to shew that the Lodge, which was the Grand Lodge of *all* England had been held under the Cathedral in the Crypt at York. In consequence of this, I went to York, and applied to the only survivor of the Lodge, who shewed me from the documents which he possessed, that the Druidical Lodge, or Chapter of Royal Arch Masons, or Templar Encampment, all of which it calls itself, was held for the last time in the Crypt, on Sunday, May 27th, 1778. At that time the Chapter was evidently on the decline, and it is since dead. From the books, it appears to have claimed to have been founded by Edwin in the year 926. From a curious parchment document, formerly belonging to the Lodge, and restored to it by Francis Drake, author of the “*Eboracum*,” as appears by an endorsement on the back of it signed by him, stating that it came from the Castle of Pontefract, it seems probable that according to the tradition to that effect, the ancient Records of the Lodge had been sent to that place for safety in the civil wars, as it is well known that many of the title-deeds of Yorkshire families at that time were, and on its destruction were like them destroyed or dispersed.” (Vol. I., page 768.)

“The documents from which I have extracted the above information respecting the York Masons were given to me by — Blanchard, Esq., and transferred by me to the person who now possesses them, and with whom they ought most properly to be placed, His Royal Highness, the Duke of Sussex. It appears from the documents above named, that Queen Elizabeth became jealous of the York Masons, and sent an armed force to York to put them down. * * * I do not pretend *absolutely to prove* that this Druidical Royal Arch Chapter, Lodge, or Encampment of the Temple of St. John at Jerusalem, or of the Tabernacle of

the Temple of the *Holy Wisdom*, as it calls itself, of Jerusalem, was actually the same as that of the Culdees of the Monastica, but I think the presumption is pretty strong. What more the *books* contain may be only known to Masons of High degree." (Vol. I., page 768.)

We should have examined some of the startling statements made by Bro. G. Higgins, but that is now unnecessary, owing to Bro. A. F. A. Woodford, M. A., having sent us an excellent article for publication in this work, entitled, *The Connection of York with the History of Freemasonry in England*,* in which the chief historical evidences respecting the York Masons and their Traditions, are very ably introduced and considered in a most scholar-like manner, and in which the claims York has to be designated *the* City of Freemasonry are impartially examined.

We are much indebted to our Reverend Brother for preparing so interesting and valuable a paper for our work, especially as no one is better qualified to write on the subject, and the views propounded are the result of many years of patient investigation.

We have now to consider the character of the documents recently discovered in the Archives at London, and which Bro. John Hervey, the Grand Secretary, in the kindest manner, permitted us to peruse.

We have made numerous extracts from the two volumes, and feel warranted in believing that the following sketch may be taken as fairly illustrative of their general character.

The proceedings of the Grand Chapter are recorded in an oblong quarto Minute Book, the *first* date of which is 8th February, 1778, and *last* September 10th, 1781.

During this period thirty-eight meetings were held, but the attendance was small at each Assembly. Only one-

* Appendix A.

fourth of the book contains writing, the remainder being blank. The title on the third page is as follows—"Royal Arch Minute Book belonging to the Grand Lodge of *All* England, held at the City of York." Then follow the "Names of the Brethren advanced to the Degree of Royal Arch in the Grand Chapter of all England, as they occur in the Minute Book," amounting in all to *Twenty*. The officers on the 8th February were Jacob Bussey, S.; George Kitson, H. T.; William Spencer, as H. A.; John Coupland, Secretary and Treasurer. The three Principals accordingly represented Solomon King of Israel, Hiram King of Tyre, and Hiram Abiff. On the 22d February—

"At this Chapter, an Article was made and wrote upon parchment, to be signed by the present and succeeding members, whereby they debarr themselves from forming or opening at any time in this City or Suburbs thereof, any other than this Royal Arch Chapter, or such as shall be constituted by, or under the sanction thereof. And it was ordered that no Brother shall henceforth be admitted a member until he shall have subscribed the same. And it was ordered that no Brother shall henceforth be raised to the Degree of Royal Arch in this Chapter, until he shall have subscribed an article to the effect aforesaid."

It was also ordered, "If any Brother shall betray any *secret* business of the Chapter he shall be excluded during pleasure." The Sabbath was the favorite day of meeting.

On the 3d May, 1778, "At this Chapter Brother Francis Smyth, Esq., was raised to the most sublime degree of Royal Arch, and was balloted for, and admitted a member." The latter was quite independent of the former, as some simply received the degree without being admitted to membership.

The Officers of the Grand Lodge of *all* England were elected to be "Masters of this Royal Arch Chapter whenever such Presiding Officers shall be members hereof. In case of default they shall be succeeded by the senior members of the Royal Arch Chapter." (2d May, 1779.)

On the 11th March of the same year, "Brother Josiah Beckwith, Right Worshipful Master of the Druidical Lodge of Rotherham, was raised to the most sublime degree of Royal Arch." A petition was recorded from Brothers Josiah Beckwith, John Hassall, and James Sines, to hold a warrant at Rotherham, 25th February, 1780, which was granted on the 3d March.

We shall refer to this subject again, when noticing the Minutes of the Grand Lodge. At the same Grand Chapter it was "Ordered that a seal be provided for the use of the Grand Chapter, not exceeding half a guinea." Particular Business was transacted on 2d June, 1780, and the proceedings are thus recorded :

"At this Chapter it was resolved that the Masonic Government anciently established by the *Royal Edwin*, and now existing at York under the title of *The Grand Lodge of all England*, comprehending in its nature all the different Orders or Degrees of Masonry, very justly claims the subordination of all other Lodges or Chapters of Free and Accepted Masons in this Realm. But that in itself ought in no wise to be divided, nor to consist of more than one fund. That each member's payments ought to be proportioned according to the Degrees of his Advancement; and each Inferior Order should observe due deference to the Superior. That all the Regalia, Seals, Plates, and other Utensils should appertain to the members in general for the time being, having regard to the propriety of their use, and subject to the Rules and Directions extant."

"Wherefore in Order to support the foregoing Resolutions, this Chapter do agree that the Expenses of a Lodge of Emergency of the *third* Degree previous to St. John's Day next, may be allowed out of the present Chapter Fund in order to lay before the members at large the foregoing Resolutions. And if they are assented to, the members of this Chapter unanimously consent to appropriate their fund to the general use. And this Chapter do also recommend it as essential to the above that the following resolutions do at the said Lodge pass into *General Rules and orders*, with such others as may then be deemed expedient."

"That the Grand Lodge of all England comprehending Five Degrees or Orders of Masonry shall, from and after St. John's Day next, be

assembled five times in a quarter to wit—one night on the Degrees of Enter'd Apprentice, one night in the Fellow Craft's Degree, one night in the Master's Degree, one night in the Degree or Order of Knight's Templar, and one night in the most Sublime Degree of Royal Arch; and each year to consist of four quarters, viz:—

1st Quarter.	1. N of G. Last Monday in July.	Entd. Appren. Lodge.
	2. N of G. Second Monday in Aug.	Knight Templars.
	3. N of G. Last Monday in Aug.	Fellow Crafts.
	4. N of G. Second Monday in Sept.	Royal Arch Chapter.
	5. N of G. Last Monday in Sept.	Master's Lodge.

“And that the Grand Lodge be accordingly summoned One Night in each quarter for each Degree. The Fees to the Grand Lodge are for the *First* Degree, 2s. 6d.; for the *Second* Degree, 3s. 6d.; for the *Third* Degree, 4s.; for the *Fourth* Degree, 5s. 6d.; and the whole *Five* Degrees, 7s.”

A note is made by the Grand Secretary on February 12, A. D. 1781, to this effect: “The Minutes of the R. A. Chapter from June 2, 1780, to February 12, 1781, are entered in the General Minute Book in the Grand Lodge.” It will thus be seen that there is little of consequence in these Records, and that all matters of importance are registered in the *Minutes of the Grand Lodge*. In page 41, “History of Freemasonry in York,” we alluded to the doubtful connection of Craft Masonry with the Royal Arch degree under the York Rite. The Minute Book of the Grand Lodge, however, which we shall now refer to, is more confirmatory of Bro. John Yarker's opinion, than of our own, as to recognition. According to all the known records *when we wrote that work*, none exhibited any authorization by the Grand Lodge of all England, of Royal Arch and Knight Templar Masonry, but we find now that some of the then missing documents decidedly support the statement made by Bro. John Yarker in “Notes on the Orders of the Temple and St. John,” respecting the opening of a Grand Chapter and Encampment under the authority of the Grand Lodge. We were certainly not prepared to find

references to Royal Arch Masonry and the Knight Templars with copies of warrants, proceedings, &c., in a Minute Book of the Grand Lodge of *all* England, during the latter part of the last century, because all previous Records had reference to Craft Masonry alone.

The following is the exact title of the important volume—"Minute Book belonging to the Ancient Society of Free and Accepted Masons of the Grand Lodge of all England, held at the City of York, 27th December, 1774, to 31st July, 1780." First of all is a well-written Register containing "A List of Persons made Masons in the Most Worshipful Grand Lodge of all England, as they successively occur in this Minute Book, beginning the 27th December, 1774." (In all fifty-one.) The few names annexed will suffice to exhibit the rapid advancement that prevailed.

<i>Names of the Brethren.</i>	<i>Ent'd Appren.</i>	<i>Fellow Craft.</i>	<i>Master Mason.</i>
1775. Richard Hinchliffe.	13 March, 1775.	13 March, 1775.	11 Dec., 1775
Charles Wood.	13 March, 1775.	13 March, 1775.	
John Hardman.	13 Novr., 1775.	13 Novr., 1775.	11 Dec., 1775
1776. Rev. John Parker.	12 Feby., 1776.	12 Feby., 1776.	26 Feb., 1776
Walter Gray.	26 Aug., 1776.	26 Aug., 1776.	
Ralph Dodsworth.	14 Oct., 1776.	14 Oct., 1776.	25 Nov. 1776
Capt. Jonathan Cope.	28 Oct., 1776.	28 Oct., 1776.	25 Nov. 1776

The last name that occurs is "Robert Thornton, 28 Feb., 1780." The list of officers is then noted. The titles were Grand Master, Deputy Grand Master, Senior and Junior Grand Wardens, Grand Chaplain, Grand Treasurer, Grand Secretary and Grand Sword Bearer, and a Tyler. George Kitson was the Grand Treasurer throughout the period. Joseph Atkinson was G. Sec. 1775. Jacob Bussey being appointed to that office A. D. 1776 to 1778, and John Browne the two succeeding years. The first few Minutes of the proceedings of the Grand Lodge of all England are uninteresting. November 27, 1775, "A dinner was ordered to be provided for twenty. To be twice advertised in both of the York newspapers."

The office of Grand Chaplain was *revived* 1775, (really *first* instituted then) at the Grand Lodge of England (London). Probably the Grand Lodge of *all* England (York) thought it a good example to be followed, for on 29th Jan., 1776, "Bro. Kitson proposed the Rev. Mr. Parker to be made a Mason, and it being mentioned that he would be a proper person to act as Chaplain to the Lodge, the Grand Master ordered, with the consent of the Lodge, that he should be balloted for immediately. He was so, and admitted *Gratis*." Bro. the Rev. John Parker was accordingly invested as Grand Chaplain on the 11th March, and was a regular attendant at the meetings from that time. His place was to occupy "the seat next the Grand Master's right hand."

Stewards were appointed to make the necessary preparations for holding the Banquets, which were formerly held on the Festival of St. John the Evangelist, but afterward on St. John the Baptist. Several instances of charity are narrated in a most unostentatious manner, and thoroughly characteristic of pure and ancient Freemasonry. It was agreed 25th November, 1776, "That a circular letter be sent to the Lodges under the Grand Lodge of all England, acquainting them with a sermon to be preached on St. John's Day by the Grand Chaplain, requesting their attendance." In consequence of this event, the brethren assembled at 10 o'clock, 27th December, 1776, at the "York Tavern, and proceeded from thence, properly clothed, to St. Helen's Church, to hear the sermon preached by the Grand Chaplain, at the request of the Lodge." New ribbons were voted to be obtained by the Grand Secretary, "for the Jewels and the brethren to appear in clean aprons and gloves." On the 25th Feb., 1777, "Gilbert Robinson, M., and Joseph Aspinwall" attended as visiting brethren from *Liverpool*.

A Lodge of Emergency was held 2d December, 1776, when "Bro. Kitson having observed that the Masons' Calendar for the ensuing year, published under the sanc-

tion of the Grand Lodge of England, contains some strictures on the Grand Lodge of York, tending greatly to its discredit, and altogether founded on ignorance and malevolence.* It was decided to issue a protest. About this date it was ordered that on a "Constitution being granted to any place, the money charged shall be paid on delivery." The advertisement in the York papers on the Annual Festival, A.D. 1777, read thus:—

"The Most Ancient Grand Lodge of All England,
SIDDALL, Grand Master.

Free and Accepted Masons are desired to meet the Grand Master at the York Tavern, on Monday, the 29th of December, at 10 o'clock in the Forenoon, from thence to proceed to St. Helen's Church, to hear Divine Service, where a Sermon will be preached on the occasion by the Rev. Brother John Parker, Grand Chaplain.

RICHARDSON, }
COUPLAND, } Grand Wardens."

The Grand Secretary was instructed "to acquaint the Lodges of Knaresbro' and Hovingham of the above resolution." The large Painting *now* in possession of the "York" Lodge was ordered by the Grand Lodge, 25th May, 1778, from various Drawings submitted by Bro. Beckwith, of Rotherham. The letter to which the communication at page 74 of "History of Freemasonry at York" was a reply, is inserted in full in the Minute Book, and was written by Brother Bussey, G.S. It commences by declaring that he (the Grand Sec.) had inspected the "Original Minute Book of this Grand Lodge, beginning in 1705, and ending in 1734, from which he had extracted the names of the Grand Masters during that period as follows:—

* See Appendix C for Documents.

1705, Sir John Tempest, Baronet,*

* * * *

"It is observable that during the above period the Grand Lodge was not holden twice together at the same house, and there is an instance of its being holden once (in 1713,) out of York, viz., at Bradford, in Yorkshire, when 18 gentlemen of the first families of that neighbourhood were made Masons." The remainder being mostly condemnatory of the proceedings of the regular Grand Lodge at London, it will neither be desirable nor necessary to reiterate them here.

The copy of the answer sent to the series of questions propounded by Bro. Benjamin Bradley, London, was as follows:—

"Right Worshipful Master and Brethren,

"In consequence of your address to the Most Ancient Grand Lodge of all England for a deputed authority to act as a Grand Lodge in London for that part of England south of Trent, and to constitute Lodges in that Division, we have unanimously consented to comply with your request on the following conditions: 1st. That the Grand Lodge at York receive an annual acknowledgment for this deputed authority. 2nd. That every Constitution to be granted under this sanction be registered in the Books of the Grand Lodge of York, for which some consideration will also be expected.

"We are happy to repose this trust in men whose abilities we admire, whose integrity we have the highest opinion of, and whose commendable (we had almost said *pious*) endeavours to disseminate and enhance true Masonry, merit our warmest acknowledgments, and the highest encomiums. We act upon the same plan, we treat you in a confidential manner as Brethren, and to convince you that we have no sinister mercenary views, we leave it to yourselves to fix the sums, to be paid to the Mother Lodge as well for the annual acknowledgment as for each Constitution.

"As a further proof of cordiality in this proposed Alliance, we refer the drawing of the Deputation to yourselves.

* The List is contained in "Stream of Freemasonry," by Dr. J. Pearson Bell, Preston's "Illustrations," &c.

"We remain, Right Worshipful Sir and Brother, with the greatest regard, Your obedient, Hble. Servants and Brothers,

"WM. SIDDALL, G. M.

"GEO. COATES, D. G. M.

"JNO. COUPLAND, J. S. G. W.

"THOS. BEWLAY, T. G. W.

"GEO. KITSON, G. T.

"JA. BUSSEY, G. S.

"JNO. PARKER, G. C.

"To the Right Worshipful Master
and Brethren of the Lodge of
Antiquity, held at Gt. Mitre
Tavern, Fleet Street, London.

19th October, 1778."

After considerable correspondence respecting the Lodge of Antiquity, this reply was received and entered on the Minutes:—

"Sir,—You herewith receive a form of a Deputation which has been drawn up in compliance with the Resolution of the Grand Lodge of York, and approved of by my Lodge. You are requested to lay the same before the next meeting of the Grand Lodge, in order, that if approved, it may be immediately ingrossed, executed, and transmitted to me with all convenient speed. I have also sent you, in another Frank, one of our manifestos, which, by order of the Lodge, is to be sent to all the Lodges in the world that are known.

I am, Sir,

Your most obedient Servant and Faithful Brother,

J. WILSON."

Furnivals Inn, 2nd Jan., 1779.

The manifesto alluded to is likewise inserted in the "Minutes" and an exact Reprint was given in the "History of Freemasonry at York." (Page 116). The "Deputation" itself, dated 29th day of March, A. D. 1779, A. L. 5783, was duly forwarded to the Lodge of Antiquity, "the Grand Lodge South of the Trent," and is recorded in the Minute Book at York, in the excellent handwriting of the Grand Secretary. It is an elaborate document;

and fully sets forth the claims of these two Grand Lodges to both *Antiquity* and *Respectability*. A copy is still retained at York.

No such innovation as "Making Masons at Sight" is recorded in the Minutes, so that in that respect the pretensions of some Grand Masters in the United States are not confirmed: On the contrary, the "Propositions" made by the various Grand Masters were conditional on an approved Ballot as much as those by the other members. The custom was for the First and Second Degrees to be given at the next meeting after the Proposition, and on another Ballot at the next Lodge the Third Degree was conferred. Only one exception to this Rule occurs so far as we discovered, *when* on a Lodge of Emergency being called on 21st April, 1779, "James Perryn, Esquire, Captain in the First Regiment of Guards, was proposed to be made a Maceon, and he being balloted for was admitted and made E. A. and F. C. Then, he was also proposed to be raised to the 3rd degree, and being balloted for, he was admitted and also raised." * * * We here state, *most positively*, that nothing is known now whatever of the Ritual then in use. We think it was mainly a copy of the ceremonies observed under the Grand Lodge of England, (London,) and in fact several circumstances might be mentioned in confirmation of this *theory*. It is, however, but a theory, and *nothing more*; and no one living can do more than theorize on the subject, for the Rituals were never written.

A petition was received from Brother Josiah Beckwith, of Rotherham, and six other brethren of that neighborhood, for a Constitution; which was unanimously agreed to.

It was also arranged and decided that "The Title of Most Worshipful shall be used in future to the Grand Master of all England, and the Lodges granted in future under this Constitution, the Masters of such Lodges be styled Right Worshipful Masters."

One of the petitioning brethren was John Hassall, who probably was the Brother alluded to by Bro. Yarker in "Notes of the Temple," (page 21,) and who was connected with the Encampment of Knights Templars at Manchester, A.D. 1791, working under the authority of the Brethren at York. The copy of the Warrant of the Lodge at Rotherham was similar to the one inserted at the end of this work, and was, doubtless, engrossed according to a Form adopted by the Grand Lodge of all England.

The original warrant granted to certain members to hold a Lodge at Hollingwood, in the county of Lancashire, is at present in the custody of the Grand Lodge of England. It is the first of its kind we have seen, and by the permission of the Grand Secretary, Bro. John Hervey, (P. G. D. of England,) we transcribed it, and have much pleasure in adding it to the number of hitherto unpublished documents printed in this volume.* "A letter was received from Bro. Lambert, of Malton, requesting a Constitution to be granted to Bro. George Beswicke, Bro. William Lockwood, and Bro. John Coulson, for a Lodge to be held at Snainton, which request was agreed to, and the Grand Secretary ordered to acquaint Bro. Lambert therewith." (14th December, 1778).

"The Grand Lodge of all England was formally opened at Rotherham on the 21st Dec., 1778, under the presidency of the Grand Master, the M. W. Bro. William Siddall." After the despatch of certain preliminaries, the brethren adjourned "Till to-morrow, the 22nd inst., when they are required to assemble by Ten o'clock in the forenoon of the same, in order to proceed to Church, and attend Divine Service." The Grand Lodge met according to adjournment, and "The Brethren being marshalled in due Order for procession, and in proper Clothing, about Eleven o'clock in the forenoon, proceeded to the Parish Church of Rotherham, where an excellent sermon

* See Appendix D.

on the occasion was preached by the Rev. Brother, the Grand Chaplain to the Grand Lodge of all England, from Acts, ch. 17, part of v. 28—"For we are also his offspring." From Church they returned in the same due order to the house of Bro. Wm. Charlton, where an elegant dinner was provided. About five o'clock in the evening the Grand Lodge was opened with the usual solemnity, and the Constitution creating a Lodge to be held at Rotherham under the style of

The Druidical Lodge of Antient York Masons,

was opened, and in ample form enforced. Brother Josiah Beckwith being invested with the high office of Right Worshipful Master of the said Lodge. He then appointed for his Senior Warden Bro. John Hassall, and for his Junior Warden Bro. James Sims; all of whom, with the rest of the brethren of the newly created Lodge were saluted with proper congratulations. The brethren of the Druidical Lodge, in Grand Lodge assembled, publicly requested that the Sermon this Day preached by our Reverend Brother might be printed, with which request he candidly complied." Four copies of this excellent sermon are still preserved at York.

Candidates were initiated, who were non-residents, many of whom came from a long distance, but whether specially for admittance into the Grand Lodge does not appear. There were Ambr. Beckwith, of Newcastle-on-Tyne; Edward Coulson, of Hull; John Hatfield Kay, Esq., of Hatfield Hall, Wakefield; William Hutton Steele, Scarborough; Charles Corbyn, "Broomsgrove in the county of Worcester;" Lieut.-Colonel Barnard, Foord; James Dibble, Scarborough; Thomas Oliver Crowther, of High Burton, near Masham, &c., &c.

In the Schedule of the Regalia, Records, &c., of A.D. 1779, belonging to the Grand Lodge of all England, "An

old quarto Bible, black print," is mentioned.* It was in all probability obtained under the following circumstances: "A Master's Lodge was then opened (8th February, 1779), at which the Bible in use appearing to be imperfect and incomplete, ordered that a complete and perfect Bible be procured for the use of this Grand Lodge; and Brother Wolley being pleased to engage that he could meet with one of an ancient date, he was requested to procure it." Bro. J. Bussey, who had been of great service to the Grand Lodge of all England, and had personally delivered the "Deputation" to the Lodge of Antiquity, received the following deserved compliment from the Grand Lodge:—

"On the motion of Bro. Kitson, 14th June, 1779, It was ordered that a piece of plate be presented to Bro. Bussey by this Grand Lodge as a Token of their Regard for him as a Brother, a sense of his indefatigable attention to the Duties of Masonry, and to the prosperity of this Lodge in particular.

At the Grand Lodge held 22nd July, 1779, "The Honorary Medal given by Bro. Palmes, and lately wore by Brother Bussey, was this evening adjudged to Brother Lakeland by the Grand Master, who invested him therewith."

A letter was read from Bro. William Powell, of Hull, at the Grand Lodge assembled on the 27th September in the same year, "Requiring the mode of applying for a Constitution. Bro. F. Consitt was desired to reply that it must be done by Petition in Writing, and that our Brother Captain Wiggins being now at Hull further information may be had of him." It is not stated whether such a warrant was granted or not.

A letter from Brother Sealy, Grand Secretary of the Grand Lodge in connection with the Lodge of Antiquity,

* "History of Freemasonry in York," p. 34.

London, was read at the Grand Lodge of all England (York), on the 11th Oct., 1779.

It mentions that *Two* Lodges were constituted in London during the year, and at the Grand Lodge held at London, by virtue of the authority from York, the list of officers appointed were:—

M. W. JOHN WILSON, Esq., G.M.	HUGH LLOYD,	} <i>G. Stewards.</i>
R. W. SAMUEL BASS, Esq., D. G. M.	SAM. GODDARD,	
W. BENJ. BRADLEY, Esq., S. G. W.	WM. PRESTON,	
JAS. DONALDSON, Esq., G. T.	JAMES SIMS,	
JNO. SEALY, G. S.	WM. NORRIS,	
JNO. SAVAGE, G. S. B.	SAM. CANFIELD,	

These were all present, with “Thomas Skipton and Wm. Shepperd, members of York Grand Lodge, and *nineteen* other visiting and assisting brethren.” “A brief account of the Grand Lodge at York, with a narrative of the un-Masonic conduct of the nominal Grand Lodge in London, as transmitted to the Right Worshipful Master of the Druidical Lodge at Rotherham, 2nd November, 1779,” is inserted in full in the Minutes, and is merely a reiteration of the statements contained in Appendix C to this work. The two forms of manifestos are blended, and a really dignified protest against the assertions of its rival is thereby obtained. The compiler speaks of the London Grand Lodge “despising the origin from whence it sprung,” and states that “It is admitted that the Constitutions of the English Lodges were derived from York.”

We regret that the great length of the “Brief account” prevents our giving it *in extenso*.

A letter was received and read from Bro. Steel, on the 13th Dec., 1779, “respecting the Regalia of a Lodge constituted by this Grand Lodge at Scarborough.” The next minute on the subject is as follows:

“Certain Regalia formerly belonging to a Lodge at Scarborough, constituted by the Grand Lodge of all England, were received from

Brother William Hutton Steel, the only surviving member of the said Lodge, and contained as follows: A Pair of Gold Compasses, with a Steel leg (the other leg being lost). A Silver Square, with those words engraved on it, O. Rudsell, Master, 1729. A Silver Level with those words engraved on it, R. Raine, Senr. Warden, 1729, and a Silver Plumb Rule, with those words engraved on it, B. Mumford, Jun. Warden, 1729. Also an Honorary Jewel, and a large ebony Cup or Bowl, with a silver rim.*

These jewels are still preserved at York.

This old Lodge is referred to in "History of Freemasonry at York," (page 45), and Scarborough is of note Masonically from the fact that one of the first Lodges chartered by the York authorities was for this town, and the *first* Lodge warranted by the Grand Lodge of England, (London,) for Yorkshire was also held in the same place. It is desirable to remember this, as it has an important relation to the causes which led to the separation between the two Bodies. At this Grand Lodge the Banner was presented, which is still carefully kept and highly valued by the "York Lodge."

Bro. Martin Croft, the elder, being deceased, his Funeral was attended by the Fraternity of York, by authority of the Grand Master. This was the form of notice sent to the brethren—

"All free and accepted Maceons in York, by order of Francis Smyth, Esqr., Grand Master, are desired to attend in Procession, on Friday, the fourth of February, 1780, at the Funeral of our late worthy and respected Brother Martin Croft, the Elder. Some time past an Honorary Member of the Grand Lodge of all England.

The Brethren are to assemble at the York Tavern at halfpast Two o'clock in the afternoon, Dressed in Mourning with *white stockings*, gloves, and aprons.

JOHN BROWNE, G. S."

* A Minute Book belonging to this dormant Lodge was received by the Grand Lodge at York, on the 31st January, 1780.

The form the procession took is given, likewise the names of those who attended, including the Grand Master. The funeral is invested with more than usual significance, however, from the fact that John Preston, *Master*, John Stephenson and Joseph Jones, *Wardens*, and Alexander Smith, *Secretary*, of the "Union Lodge," (the present "York" Lodge, *the custodian of the Records of the ancient and extinct Grand Lodge of all England*), as also Ten members of the "Apollo" Lodge (both Lodges being held in York, under the constitution of the Grand Lodge of England, London), took part in the procession, and walked subordinate to the Grand Lodge of all England. The Deacons and Stewards of the Grand Lodge carried "Mourning Rods," the Tylers' "Swords debased," and each brother had a sprig of evergreen in his hand.

On the 14th inst. it was agreed "That the Fee for a certificate of having passed all or any of the three first degrees shall be six shillings."

Likewise, "That the Rule or Order of the 8th February, 1763, which limits that no visiting brother shall be admitted into the Grand Lodge unless he be a member of some Lodge in Great Britain or Ireland, shall be repealed and forever revoked as repugnant to the Principles of Freemasonry."

The next Minute that occurs is a Record of the Proceedings of the "Companions of the Honourable Order of Knights Templars assembled at the Grand Lodge Room in York, pursuant to summons. Friday, 18th February, 1780."

Present,—SIR FRANCIS SMYTH, Grand Master,
SIR THOS. BECKWITH, Grand Aid-de-Camp,
SIR JOHN COUPLAND, Deputy Grand A. D. C.,
SIR JOHN BROWN, Scribe.
SIR JOHN JENNINGS, Messenger (or Knight of the Watch),
SIR JOHN HAMPSTON,
SIR JOHN HASSALL.

The prefix *Sir* is in what is now known as the "Mark Cypher," although it is a form of *reading* we have never met with before. We may state that no reference to the Mark degree is to be found in any records preserved belonging to the Grand Lodge of *all* England or any of its appendant Degrees, although *marks* were certainly affixed to some signatures. This, however, was the custom for more than a century before this date. From the subsequent minute it would appear that the Knight of the Tabernacle was considered then to mean the same as the Knight of the Temple.

"Brother Francis Chubley having been unanimously approved at a previous Encampment to be initiated or made a Knight and Companion of the Order of Templars *or* Knights of the Tabernacle, was received, initiated, and made a Knight and Companion accordingly. And on ballot was admitted a member of the Royal Grand Encampment of all England."

The following Rules were ordered to be recorded and always observed:—

"No person can be initiated into this Order until he hath passed the three first Degrees of Freemasonry, nor until he hath unanimously passed the Ballot of the Knights in their Lodge or Royal Encampment."

"That every Brother initiated into this Order must pay for his initiation the sum of Ten Shillings and Sixpence to the Fund, and One Shilling to the Messenger." *One black Ball excluded.*

Then follows a minute of the Grand Lodge which assembled 28th February, 1780, when the meeting was adjourned, being "Assize Week."

A letter from the Druidical Lodge, Rotherham, containing a fee, was read at the next meeting, held 10th March, 1780, and a communication was received on the 3rd prox. from the "Grand Lodge South of the Trent, acknowledging the receipt of the Seal transmitted them from hence, and enclosing six of the Lodge of Antiquity's manifestos."

The proceedings of the Grand Encampment of "Templars or Knights of the Tabernacle" are next recorded 18th May, 1780. The Pro. Grand Commander in the chair. The minutes of the Grand Lodge of 29th May, 1780, are then inserted!

On the 20th June, 1780, the resolutions "from the Grand Chapter were introduced" to the members of the Grand Lodge, and were not only considered, but *really adopted*. These we have already given in a former part of this work. The resolutions agreed to, affirmed the authority of the *Grand Lodge* over the "Five Degrees or Orders of Masonry," and the progression and grades as stated in these minutes of the *Grand Lodge*, were—1st, Entered Apprentice; 2nd, Fellow Craft; 3rd, Master Mason; 4th, Knight Templar; 5th, Sublime Degree of Royal Arch. These are all the degrees mentioned, and no word of the Ancient and Accepted Rite Degrees, or any other Rite or Grade occurs. The Royal Arch was evidently considered to be the climax of Freemasonry and superior to the Knight Templar, neither does it appear that either of these two degrees were considered the pre-requisite of the other. The recognition of Knight Templary and Royal Arch Masonry by the Grand Lodge of all England held at York, during the latter part of the last century (but certainly not before 1770), is thus proved beyond a doubt. Such *recognition*, however, was an *innovation* and contrary to every precedent down to the middle of the last century. At the same Grand Lodge that the foregoing Resolutions were agreed to, Propositions for membership were made, and for Initiation into the first degrees, and at the next Assembly of the Grand Lodge, the whole of the Minutes of these extraordinary Proceedings were *confirmed*. This is the only Grand Lodge that ever recognized Knight Templary in Great Britain, and it is rather a singular circumstance, that it collapsed soon afterwards. At the next recorded meeting of the Grand Encampment in this same "Volume of Minutes," it was agreed "That

the Presiding officers of the Grand Lodge in the other Degrees preside also in this order or Degree whenever such presiding officers shall be members of the same,—and that the several Rules for the general order and government of the Grand Lodge in the other Degrees consonant with the Internal ones of this Order are always to operate, and be considered by the Knights of this Order as binding Rules.” (6th July, 1780.) A Petition was also received then and granted, for certain Knights to hold a “Lodge and Encampment of K.T.” at Rotherham, and the warrant was ordered to be prepared. The copy of Warrant is then inserted, dated 6 July, 1780, (*Anno Christi*;) and likewise a copy of a Warrant to hold a Royal Arch Chapter at the same place. In each case the Warrant is granted to the members of “Druidical Lodge,” at Rotherham, and signed by John Browne, G. Secretary.

We have often been asked, “What was the York Rite, and is it *now* worked?” On this point we have received numerous letters from Brethren “at home and abroad,” and to all we have given the one reply, There *is* no such Rite, and *what it was*, no one *now* knows. The “Grand Lodge of *all* England” ceased to work during the last decade of the eighteenth century, and as there is no one living at the present time who was a member of that Body, and as all our investigations, (as also those of several most intelligent and indefatigable Masonic students,) have failed to trace the “Rite,” either through oral transmission, or by any other means, we cannot but believe that all attempts to dogmatize on such a subject, and palm off on credulous Masons the “Ancient York Rite,” is not only absurd, but positively wrong and contrary to fact.

There are the “English Rite,” consisting of the Three *first* degrees, the “Installed Master,” and the Royal Arch; the “Scotch Rite” of the “Three Degrees,” and the “Mark;” and the “Irish Rite” of the “Craft,” only.

With the exception of those degrees not connected with Craft Masonry, these are the only "Rites" known in Great Britain and Ireland. Doubtless the "Ritual" of the "Seceders" of A.D. 1738 gave rise to the "York Rite", as this Body styled itself "York, or Athol Masons;" but from A.D. 1813 no such Rite has existed, so that *now there is no "York Rite."*

The Minute Book concludes with the following :

"Copy of Letter with the Account of the forming a Royal Arch Chapter and K. T. Lodge at Rotherham."

"Sir and Brother,—A Royal Arch Chapter and Lodge of K. T. was last night held in this Town, under the Warrants granted to us from the Grand Chapter and Grand Lodge of K. T., when Brother, the Rev. Matthew Dixon, of Tickhill, and Brother William Eastfield Laughton, of Rotherham, were Initiated into the Mysteries of both Orders; and Brother James Simes, of Sheffield, was remade a K. T. Several other Brothers promised, but did not attend, so that the Fees for making (nothing being expected from Brother Simes, who is poor) fall greatly short at present of the Expence of the Constitutions. However, I have as desired, sent you the three Guineas by the Bearer, Brother Hassall, and must wait with Patience till I can reimburse myself."

"I am with Proper Respects to all the Brethren of the Grand Lodge,"

"Your affectionate Friend and Brother,

JOSIAH BECKWITH."

"Rotherham, 22nd July, 1780."

P.S.—"Brothers Dixon and Laughton were elected to supply the offices filled by Brother Simes and Brother Burnside till we have more members."

The Warrant granted to the Companions at Rotherham to hold a Royal Arch Chapter, is thus worded—

"Robert Lakeland, D.G.M. —

To all to whom these Presents shall come: Be it known that upon the humble Petition of our well beloved and most excellent Brothers, Josiah Beckwith, John Hassall, and James Simes, members of the Druidical Lodge of Ancient York Masons, at Rotherham, in the county of

York. We, the most Worshipful Masters and Brethren of the Grand Royal Arch Chapter of All England, in full Chapter Assembled in the City of York, do hereby grant to the said Josiah Beckwith, John Hassall, and James Simes, our Warrant to assemble and hold a Royal Arch Chapter of Free and Accepted Masons, at the Druidical Lodge, in Rotherham aforesaid, on such Days and Hours as to them shall seem meet, and to admit and advance other suitable Brethren to the same Degrees, and to do every act which appertaineth to a Royal Arch Chapter subordinate to us so long as they do faithfully observe and keep inviolable the Ancient Rules and Regulations of our Supreme and most Excellent Order. And we trust that they will promote the Worship of God, and be good and useful members. And we do hereby appoint our said Brethren, Josiah Beckwith, John Hassall, and James Simes, to be the Right Worshipful Masters of the said Chapter, with full power for them to Elect other Brothers of the same Order to succeed to the Offices aforesaid; and so from time to time Annually, for them and their successors to elect others, to supply these offices. Requiring, nevertheless, that an account in writing of the Proceedings from time to time, with the names of the Brethren by them admitted to the degrees aforesaid, shall be brought or transmitted to us and our successors Annually on the Feast of St. John the Evangelist, or as soon after as may be. Given under our Seal at the Grand Lodge All England, in York, the sixth day of July, Anno Domini one Thousand, seven Hundred, and Eighty.

“JOHN BROWNE,
G. Secretary.”

The sum of one shilling was requested, as a Fee on “each Brother being advanced to the degree of Royal Arch, and no one to be advanced without having passed the several probationary Degrees of Freemasonry.”

There are still missing from the “Schedule of A. D. 1779,” MSS. respectively numbered 1, 3, and 6. “A bundle of Letters, and sundry old Papers,” and a “narrow folio Manuscript Book, beginning 7th March, 1705–6, containing sundry Accounts and Minutes relative to the Grand Lodge.”

The Minutes from A. D. 1774 to A. D. 1778 having been traced, we would now suggest that an active search be made

for the volume commencing A. D. 1705, and for the MSS.; for whether the members of the "York Lodge" obtain them or not in the event of their discovery, it is highly important to them and the Craft generally, that neither expense nor trouble be spared in the endeavour to find these documents, as it is impossible for a complete History of Freemasonry in connection with the extinct Grand Lodge of All England, to be written until they are discovered.

It is just probable that one of the Manuscripts may be still preserved in the Muniment Room of the Grand Lodge of England, and in the interests of Masonic History, a careful examination of all the MSS. therein, should be instituted without loss of time, in order that it be officially declared whether any of these missing documents are in the safe custody of the Grand Lodge or not.

Failing in this attempt, we think that the descendants of the late prominent members of the York Grand Lodge should be asked to carefully scrutinize all old Family papers, that would likely tend to throw any light on the subject, or amongst which Manuscripts may be found relating to Freemasonry at York.

There are, no doubt, a number of Records still unpublished, which would throw a flood of light on the History of the Craft during the seventeenth century, both as to its operative and speculative character. The holders of such treasures should keep silence no longer, but cheerfully render an account to the Fraternity of their valuable possessions, because, though the connection between operative and speculative Freemasonry is virtually established, the proof of such a union is not so clear as to be entirely independent of further researches. We believe with the Rev. A. F. A. Woodford, that after the studies of several years, we are gradually accumulating data and documents, authentic facts and genuine evidences, from which we shall one day be able to put together, (especially in its

connection with the operative sodalities), a trustworthy and creditable history of our useful and benevolent Order.

The following list will exhibit, in an approximate chronological order, the various British MSS. relating to Freemasonry, *where* they are preserved and *whether* published or unpublished. Several MSS. never before printed we have had exactly copied, and have much pleasure in presenting them to our readers. The two York MSS. of A. D. 1693 and 1704 we also published for the first time in their entirety in the "Masonic Annual" for 1871, edited by Brother Llewellyn Wood Longstaff, of Hull, and have inserted them in the first part of this work. (See pp. 91 and 98.)





BRITISH MSS. ON FREEMASONRY.

Those marked with an * indicate that their date is uncertain.

Date.	Names and Numbers of MSS. Where located.	Where and when Published, &c.
FOURTEENTH CENTURY.		
*A. D. 1352.	"YORK MS." (York Minster). "Ordinacio Facta Pro Cemen- tariis et ceteiis operaiis Fabricæ" (Acta cap. 1343, 1368, 77a).	FABRIC ROLLS OF YORK MINS- TER,—(Durham A.D. 1859, p. 171.)
*A. D. 1370.	"YORK MS." (York Minster). "Ordinacio Cementariorium" (C.G.C., 100 pp.)	FABRIC ROLLS OF YORK MINS- TER—(Durham, A.D., 1859, p. 181). Reprinted in "Constitutions of the Freemasons," by W. Jas. Hughan.—(W. Lake, Truro, 1869, p. xxiii). Reprinted in "History of Free- masonry in York," by W. Jas. Hughan.—("Masonic Annual" 1871, p. 48.)
*A.D. 1390.	"HALLIWELL'S MS." (Bibl. Reg. 17A, 1, f. 32 British Museum). On vellum.	THE EARLY HISTORY OF FREE- MASONRY IN ENGLAND.—By J. O. Halliwell, Esq., F. R. S.—(Lon- don: T. Rodd, 1840; 2d edition, J. R. Smith, 1844.)
Or of the following century.	<i>Note.</i> "The MS. formerly belonged to Charles Theyer, a well-known col- lector of the seventeenth cen- tury. * * I believe I am right in stating that this is the earliest document brought to light con- nected with the progress of Free- masonry in Great Britain," J. O. HALLIWELL.	Mr. Ed. Augustus Bond, keeper of MSS. and Egerton Librarian, British Museum, dates the Halli- well MS. not earlier than the <i>middle of the fifteenth century.</i> — (Freemason's Magazine, July 10th, 1869, p. 29.) Bro. Dr. George Kloss considers it was written between 1427 and 1445. Mr. Halliwell, Mr. Wallbran, of Ripon, the Rev. Bro. A. F. A. Woodford, M.A., and other excel- lent authorities consider the MS. is not of a later date than the <i>fourteenth century.</i>

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FIFTEENTH CENTURY.

- A.D. "YORK MS." (York Minster)
1409. "Ordinationes quæ lam de cemen-
tariis et de quartæ columna"
(Acta cap. 1410—29 xxv, b).

Note.

"The above is dated 15th No-
vember, 1409."

"FABRIC ROLLS OF YORK MINSTER," (p. 198.) This MS. with the two foregoing have been carefully edited by the Rev. James Raine, Secretary to the Surtees Society, and published in the above invaluable work.

- *A.D. "MATTHEW COOKE'S MS."
1490. (Latter part of fifteenth century.)
(Add. MSS. No. 23,198, British
Museum.—On Vellum.)

Note.

"Purchased of Mrs. Caroline
Baker, 14th October, 1859."

SIR FREDERICK MADDEN, KNT.,
Keeper of the MSS.

The antiquity of this MS. is
generally admitted and from in-
ternal evidence, about A.D. 1490
may be fairly considered the
period when it was written.

"THE HISTORY AND ARTICLES
OF MASONRY," by Matthew Cooke.
—(London: R. Spencer, 1861.)

The Editor remarks—"Judg-
ing from the character of the
handwriting and the form of con-
tractions employed by the scribe,
it was most probably written in
the latter portion of the fifteenth
century, and may be considered a
very clear specimen of penman-
ship of that period." (p. v.)

SIXTEENTH CENTURY.

- A.D. "LANSDOWNE MS. (Latter part
1560. of the sixteenth century) No. 98,
art. 48, f. 276 b, British Museum.)

Note.

The MS. is to be found in
the volume lettered "Burghley
Papers" and is considered to
have belonged to the collection
made by Lord Burghley who died
A.D. 1598. It is written on paper,
each sheet of which contains two
'water marks,' and the style of
penmanship warrants so early a
date being ascribed to it, indeed
some authorities think it should
be chronicled under a still earlier
period.

"FREEMASON'S MAGAZINE," (Feb.
24th, 1858, p. 348.) The anony-
mous contributor states that "In
the transcript the original capitals,
orthography and punctuation
have been exactly preserved."

It has been erroneously stated
to have been first published in
the *Freemason's Magazine*, A. D.
1794. The MS. then reprinted
was from the copper-plate edition
of Cole's Constitutions.

Mr. Richard Sims, MS. Depart-
ment British Museum, informs us
that the "Lansdowne MS." occu-
pies three sheets and a half of
stout rough paper, and that many
of the principal words are well
written in large letters of an
ornamental character.

See APPENDIX I.

- A.D. "SCHAW MS." (Lodge of Edin-
1598. burgh," Scotland.)

The MS. is on paper and dated
xxviii December, 1598.

"LAWS AND CONSTITUTIONS OF
THE GRAND LODGE OF SCOT-
LAND," Edinburgh, 1848 p. 107.

"HISTORY OF FREEMASONRY
AND THE GRAND LODGE OF SCOT-
LAND," by W. A. Laurie, (Edin-
burgh, 1859, p. 441.)

See APPENDIX J.

A.D. "THE EGLINTON MS." (Dated HITHERTO UNPUBLISHED.
1599. XXVIII December, 1599.) See APPENDIX K.

Note.—So named from its having been discovered some years ago in the 'Charter-chest,' at Eglinton Castle. Edinburgh is termed "The first and principal Ludge," and "Kilwyning, the heid and secund ludge of Scotland in all tyme cuming."

SEVENTEENTH CENTURY.

No. 1 "THE ST. CLAIR MSS."

*A.D. *Note.*—Bro. D. Murray Lyon in 1660. the "Freemason," (August 27th, No. 2. 1870, p. 418,) has written an excellent account of these MSS. which

*A.D. 1628. he states "were several years ago accidentally discovered by David Laing, Esq., of the Signet Library, who gave them to the late Bro. Aytoun, Professor of Belles-Lettres, in the University of Edinburgh, in exchange for some antique documents he had."

"The Professor presented them to the Grand Lodge of Scotland, in whose repositories they now are. There can be no doubt of their identity as originals."

"HISTORY OF FREEMASONRY AND THE GRAND LODGE OF SCOTLAND," by Alex. Laurie, 1804; 2d Edit. by W. A. Laurie, A.D. 1859, Edinburgh.

"The Laws and Regulations of the Grand Lodge of Scotland," A. D. 1848.

The "Freemason," Vol. 3, No. 77, p. 418.

See APPENDIX L.

A. D. "SLOANE MS. (No. 3848, f. 213, 1646. *present pagination, British Museum.*)

Note.—It is signed by Edward Sankey, and dated Sexto die Octobris 1646.

NEVER PUBLISHED.

It is similar to "Sloane MS" A. D. 1659.

See APPENDIX G.

*A.D. "HARLEIAN MS," (middle of the 1650. seventeenth century,) No. 2054, (f. 29—f. 33 by another calculation, British Museum.)

Mr. Richard Sims informs us that the Masonic MS., and nearly the whole of the papers in Vol. 2054, containing 259 leaves, is in the handwriting of Randle Holmes, Herald of Chester, and mostly refer to charters, orders and constitutions of Chester companies. There are "water marks" in this paper but without dates.

Since the issue of the English ed. of this work, one of the keepers of the MSS., British Museum, informed us that "there were four Randle Holmeses. They died in the years 1655, 1659, 1700 and

HITHERTO UNPUBLISHED.

The Harleian MS., No. 2054, and the Sloane MS. 3323 have been transcribed *verbatim et literatim* for this work by a faithful copyist generally employed by Mr. Richard Sims of the MS. department, British Museum. Mr. Sims kindly looked through the copies, compared different portions with the *originals*, and found them quite correct. We are much obliged to this gentleman for the assistance rendered us in the compilation of this little volume, and for his valuable services in superintending the transcript of these MSS.—(See APPENDIX E.)

1709. The Harleian MSS. in Vol. No. 2054 are in the handwriting of the second and third of these gentlemen respectively. The documents they copied were probably, for the most part, written before 1600."

Hence the above date is certainly not too early an approximation.

*A.D. "HARLEIAN MSS," (middle of 1650. seventeenth century (No. 2054, ff. 33 and 34. British Museum.)

Note F. 33, is a fragment of a leaf in same volume as the large MS. and the undermentioned.

F. 34, is a list of persons made Freemasons with initiation fees.

HITHERTO UNPUBLISHED.

We are indebted to Mr. Sims for the copies of these two documents which are to be found in Appendix F.—The List of Freemasons received and the fees for initiation, have no connection with the MS. f. 29. It is in Randle Holmes's handwriting and upon a separate leaf of paper.—F. 33 is simply a *fragment*.

A.D. "SLOANE MS." (No. 3323, f. 209. 1659. British Museum.)

Note.—Having been paged several times, the pagination given in the catalogue is superseded by one more modern and more correct. The old foliation was 195, then it became 205, and now it is 209.

HITHERTO UNPUBLISHED.

For an exact transcript see Appendix G, to *this work*.

Sir Hans Sloane has written upon the fly-leaf of the large folio volume of 328 leaves, "Loose papers of mine concerning curiosities."—The contents are by many hands, and the MS. in question is signed by *Thomas Martin*, 1659.

A.D. "ATCHESON HAVEN MS." (Dated 1666. 29th May, 1666.)

This MS. is engrossed in the old Minute Book of the Atcheson Haven Lodge. Bro. D. Murray Lyon declares it to be a similar version to the Edinburgh-Kilwinning MS. of a few years later date.

This well-known Masonic author intends referring to the valuable document in the History of the "Lodge of Edinburgh," (now preparing,) and will also give extracts from the *Records*, which commenced A.D. 1636. The Lodge met at *Musselborough*, Scotland.

NEVER PUBLISHED.

The MS. is entitled "Ane Narratione of the finding out of the Craft of Massonrie and by whom it hath been cherished." It is to be published as an Appendix to the "History of the Lodge of Edinburgh," previously announced.

*A.D. "THE EDINBURGH-KILWINNING 1670. MS." (Mother Lodge, Kilwinning, Scotland.)

The above MS. is written in a small quarto book belonging to the famous "Mother Kilwinning Lodge," Scotland. Bro. D. M.

HITHERTO UNPUBLISHED.

This MS. is made known to the Craft for the first time, through the kindness of Brother Lyon, who made an exact copy for the work he has in preparation, and most fraternally offered it as an

Lyon (the historian of the Lodge) "whilst glancing at the minutes of the Lodge of Edinburgh, from December 27, 1675, till March 12, 1678, inclusive, was struck with the similarity which the handwriting bore to that in which the Kilwinning copy of the "Narration of the Founding of the Craft" is written; and upon closer examination he was convinced that in both cases the caligraphy is the same. This is important as fixing the probable date at which the written history and articles of Masonry were introduced to the Lodge of Kilwinning, and the channel through which they came. That this document was a production of the sister kingdom is evident from its containing a charge in which "Every man that is a mason is taken bound to be liedgeman to the King of England."

This MS. is very like the York MS. of 1704, and was probably written earlier than A.D. 1670.

*A.D. "YORK MS." ("York" Lodge, 1670. City of York)—(*middle of 17th century.)

This copy of charges &c., is imperfect, the beginning and the conclusion are both gone. It is not so well written as the other MSS. belonging to the ancient York masons, and is on a long narrow roll of paper.

additional attraction for this work.—See APPENDIX H.

NEVER PUBLISHED.

The following extracts from the MS. may prove interesting to the Masonic student.

"Every man yt Is a Mason take good heed to these charges and yt he may amend himself before God, If Particular by you that are to be charged take good heed yt you may keep those charges right well for Itt is perilous and great danger for a man to forswear himself upon ye Holy Scripture. The first charge is yt he or thou be true, to man and God and ye Holy Church and ye use neither error nor Herisi according to your own understanding or discretion or wise men's teaching and also yt he shall be a true Legiman and bear true allegiance to ye King of England." It concludes as follows. "These charges yt we have Reharsed to you and all others here present which belongeth to Masons you shall well and truly keep to your power. So help you God and by ye contents of yt Booke."

Certified to be a true copy by
William Cowling, P.M.

A.D. "HARLEIAN MS." (*Latter part 1670. of the seventeenth century)—(Vol. 1942, British Museum.)

"The new articles" are in some respects unique, and at the end, the "oath of secrecy" is recorded as necessary to be taken before "being accepted a Freemason:" these articles are generally believed to have been agreed on about A.D. 1666.

"FREEMASONS' QUARTERLY REVIEW." (A.D. 1836, pp. 288-295.)

This copy however (which was made by Bro. Hy. Phillips,) is not an exact one, for according to the authority of Mr. E. A. Bond, who compared part of the transcript with the original, "the copyist has overlooked peculiarities in many instances."—Letter to Bro. W. P. Buchan, of Glasgow.—("Freemasons Mag." July 10th, 1869 p. 30.)

The "New Articles" were also printed in the "Constitutions of the Freemasons." See APPENDIX D.

A.D. "YORK MS." No. 4. ("York 1693. Lodge, City of York.)

The original Document is a Roll of Paper, slightly mutilated, endorsed, No. 4, 1693.

"Brother Geo. Walker, of Wetherby

to

the Grand Lodge of York 1777."

*1640 "SLOANE MS." (No. 3329, f. 142—formerly f. 102—British *1700. Museum.)

Mr. Edward A. Bond and Mr. Richard Sims, of the British Museum, agree in stating that this MS. is "probably of the beginning of the eighteenth century." We are also informed by a gentleman whose name has been honorably associated with the British Museum for years that "as Sir Hans Sloane only died in 1753, the article on MS. 3329 might easily be of a date *after* 1717."

The Rev. A. F. A. Woodford, however, mentions a *great authority* on the antiquity of MSS. who declares it to be "previous to the middle of the seventeenth century."—Bro. Woodford coincides with Mr. Wallbran of Ripson, who makes the foregoing statement.

Bro. J. G. Findel ("History of Freemasonry," 1869, p. 118) thinks it "originated at the end of the seventeenth century," and fancies it was known to Dr. Plot, before writing the "Natural History of Staffordshire," (Oxford, A.D. 1686),

"HISTORY OF FREEMASONRY IN YORK."—1871. (W. Lake, Truro. See APPENDIX A, p. 91.)

PARTLY PRINTED in "Findel's History of Freemasonry." APPENDIX C.—(London: 1866; 2d edit. 1869.)

We have compared the above with an exact copy of the article from the Sloane MSS. Vol. 3329, which was transcribed especially for insertion, as an appendix to "Unpublished Records of the Craft," and find that about half of the MS. is published in the work by Bro. J. G. Findel; the remainder we do not think of supplying, as it is better fitted for private perusal than for publication.

for which reason it has been styled "The Plot MS."

We do not feel competent to decide to which century the Manuscript in question belongs; but we would rather trust to a critical examination of its contents when compared with other documents about the same period, than rely on any theory which is based merely on a presumed acquaintance with the date of its calligraphy.

It is of importance to determine the date of this MS., as its contents differ considerably from either of the foregoing MSS. and moreover several other historical points are involved in the decision.

EIGHTEENTH CENTURY.

A.D. DR. RAWLINSON'S MS. (Bodleian Library, Oxford. c. 136.)

This MS. is contained in a "kind of Masonic Album, or common place book, belonging to Bro. Richard Rawlinson, LL.D., and F.R.S." and is located in the famous Bodleian Library. We think the year 1700 a fair approximate date.

A.D. "ALNWICK MS." (Alnwick.)

1701. The Masons' Constitutions, written on the first twelve pages of the Records of the "Company and Fellowship of Freemasons of a Lodge held at Alnwick," which commence Sept. 29th, 1701, "being the Generall head meeting Day."

It is in the possession of Bro. E. T. Turnbull, of Alnwick, who in the most fraternal manner placed it in our hands for perusal and publication.

A.D. YORK MS. No. 2. ("York Lodge," in the city of York.)
1704. Entitled—The Constitutions of Masonrie. } 1704

A.D. "HOPE MS." (Lodge of Hope, 1704. Bradford, Yorkshire.)

Although we have tried to obtain reliable information respecting the above MS. and so have several of our friends, we regret to state that, the document has not yet been traced.

"FREEMASONS' MONTHLY MAGAZINE." (March, p. 151, and April, p. 209, A.D. 1855.)

The writer of the article is Bro. the Rev. J. S. Sidebottom, B. A., who also gives transcripts of other documents relating to Freemasonry which are preserved at Oxford.

NOW PUBLISHED for the first time, and only in this work (American edition.) See APPENDIX B.

Note.—The Laws of A.D. 1701, we have had published in the "Freemason" for Jan. 21st, 1871, as also all the minutes of importance in the volume.

"HISTORY OF FREEMASONRY IN YORK," 1871. (W. Lake, Truro. See APPENDIX B, p. 98.)

NEVER PUBLISHED.

A.D. "OPERATIVE MS." (Partly im- NEVER PUBLISHED.
1714. perfect.)

This MS. is in the possession of Mr. Wyatt Papworth, an Architect of London. It resembles the one printed in the Gentleman's Magazine, (A.D. 1815,) so nearly that Mr. Papworth has copied from it, the conclusion which was wanting in his document.—It is of the date 1714 and bears the inscription: "*In the Lord is all our trust.*"

There are a number of other MSS. relating to the craft, which have been printed in various works, the originals of which have never been found, and there are still copies of Masonic MSS., which have never yet been recorded in any list. Of the latter, we might mention those in the Archives of the Grand Lodge of England, (London,) which we hope soon to peruse, and make known to Masonic students.

The MS. in "Illustrations of Masonry," by Bro. William Preston, is declared to have been written during the reign of James the Second, and was at the time the author wrote, in the possession of the Lodge of Antiquity, London. The "Dowland MS.," (so called because Mr. James Dowland transcribed it for the "Gentleman's Magazine," May 31st, 1815, p. 489,) is believed by Mr. Wallbran to be a copy of an ancient MS. of A. D. 1550. Mr. Dowland in writing to Mr. Urban, remarks as follows: "For the gratification of your readers, I send you a curious address respecting Freemasonry, which not long since came into my possession. It is written on a long roll of parchment, in a very clear hand, *apparently in the 17th century*, and very probably was copied from a MS. of earlier date.

The "Locke MS." was printed in the "Gentleman's Magazine" for 1753, (p. 417,) and it is said to be an "Ancient MS. on Freemasonry, and a copy of a small pamphlet, consisting of 12 pages in octavo, printed at Frankfurt, in Germany, in 1748." It is likewise declared to have

been copied from the original, in the "Bodleian Library," Oxford, and that John Locke, the Philosopher, wrote about its character to Thomas Earl of Pembroke. Mr. Halliwell searched in vain for the MS. in the "Bodleian Library," and in the MS. Catalogues of Leland and Bodley, it is not mentioned. The Rev. James Dallaway, Bro. G. E. Lessing, Bro. J. G. Findel, and other authorities, express doubts of its genuineness, and we quite agree with them in so doing. Then there are the "York Constitutions of A. D. 926," and others which alike fail to maintain their position, both as respects antiquity and genuineness. The majority of the MSS. on Masonry, from the fourteenth to the eighteenth century, being published, our present want is a *careful analysis* of all these ancient documents, so as to exhibit the peculiar features of each, their several points of agreement, and finally to present in *one* volume, copies of the whole of the MSS., for the information of the craft universal.



APPENDIX
TO
UNPUBLISHED RECORDS OF THE CRAFT.

Appendix to the Unpublished Records of the Craft.

A.

THE CONNECTION OF YORK WITH THE HISTORY OF FREEMASONRY IN ENGLAND.

BY A. F. A. WOODFORD, M.A.,

*Rector of Swillington, Diocese of Ripon, Past Grand Chaplain of
England, &c., &c., &c.*

THE most inattentive readers of our common Masonic histories must have been struck with the prominence given to York, in all the annals of Freemasonry, and in all the traditions of the Craft.

"The York Grand Lodge," "The Ancient York Masons," "The York Rite," the "Grand Assembly at York, under Edwin," are so often alluded to, so continually put forward, that it is impossible in truth to pass them by unnoticed, when we seek to-day, to open out carefully the Roll of Masonic Archæology, to investigate the customs and conditions, and progress of English Freemasonry, to harmonize and reconcile those conflicting statements, and that questionable authority, which have been allowed so long, to throw a doubt on the actual existence and the true history in this country, of our ancient and useful and beneficent order.

Whether or not, our own Masonic annalists are not somewhat to blame, for the present unsatisfactory state of things in this respect, I shall not stop now to enquire; there is an old Yorkshire saying: "It is no use crying over spilt milk," and I think it far better, to leave the past to take care of itself, and to try simply to remedy our present defects, and so to pave the way for still better things in the future!

But when we begin to investigate the real facts of the case, and to trace the historical connexion thus said to exist between that ancient City and our Fraternity, not only have we (as perhaps might have been expected), to discard at once much that we have held tenaciously and taught habitually, simply resting on the reiterated assertions of others, but we shall also find that we have to get rid of, what I fear, we must call "accumulated rubbish," before that we can see clearly, how that the great edifice of Masonic History, raised at last on sure and good foundations, stands out clearer to the sight, and even more honourable to the builders, from those needful, if preparatory labours.

Shall I then shock the minds and feelings of many of my brethren if I say at the beginning that, for instance, of what is called the "An-

cient York Rite," "The York System," &c., there is not the slightest historical or even Masonic evidence?

That some skilful brethren, in the *middle* of the *last century*, for there are no earlier documents known which will bear any critical investigation, put together a "rite" or "ritual," which they termed the "Ancient York Rite," may be perfectly true, in which they mixed up the *craft degrees* and the "chivalric orders," but it never came from York, and never had anything to do with the York Grand Lodge—just as little, in fact, as Dermott's "Ancient Masons" had any connexion with the real old York Masons. As far as one can now speak positively on such a subject, until 1780 the system at York was simply the system of our own present Grand Lodge, the three Craft Degrees, and the Royal Arch.

About 1780, owing to the Grand Secretary of the time being a member of the Masonic Knights Templar, then first appearing, some connexion may apparently exist, and may seemingly be traced, between the Craft degrees and the High Grades, but certainly not earlier!

One is always doubtful of any system which pretends to incorporate any higher grades than the Craft and the Arch, remembering that true and incontestable remark of Dr. Oliver in 1829, which all researches now seem most clearly to confirm,* "*all degrees beyond the Royal Arch ought to be carefully separated from genuine masonry, as they are mostly founded on vague and uncertain traditions, which possess not the shadow of authority to recommend them to our notice.*" So, too, we must dismiss as a pure fable, the extraordinary theory propounded of later years, that York Masonry is the product of a Templar perpetuation, or of a Rosicrucian Confraternity.

With neither of these august bodies could Freemasonry at York in later times be connected, inasmuch as we know now too well the history of the dissolution and final separation of the Knights Templar, especially at York, and the Masonic Knights Templar, though a very benevolent modern order, have no legitimate connection with the "Chivalry of the Temple;" and though we may admit, perhaps, the antiquity of the brethren of the Rosy Cross, we want a little more proof, than has hitherto been vouchsafed to us, that the Rose Croix Masonic Degree has any real connection whatever with the followers of Rosenkrentz.

One gets tired of reiterated assertions without one tittle of satisfactory evidence, and all we ask for is "proof," or "credible authority," for claims which seem so doubtful in themselves, and which rest on no historical basis whatever.

* Illustrations of Masonry. Edited by Oliver. London, 1829.

But what then, it may be asked, is after all, the true connexion of York with Freemasonry?

It is to be found, as I venture to believe and to feel myself convinced, in the history of the Masonic Guilds in England, in the customs, traditions, and secret organization of the operative Freemasons.

And if it is again asked—What is the earliest known authority which links Freemasonry to York, in this country? I answer, the earliest so far as I know, is that copy of the “Constitutions,” published by Dowland in the *Gentleman's Magazine*, in 1815, and which represents a MS. of date, at least, about 1550, or the “Lansdowne MS.,” British Museum, which may be fairly be put about 1590.

There are, indeed, two earlier Masonic MSS., namely, the MS. edited by Halliwell, of date about 1390, and the MS. edited by Bro. Matthew Cooke about 1490, which, though they both “speak of the annual assembly,” and “of the City,” do not mention York by name.

In the MS. edited by Halliwell,* page 14, it is said:—

*Thys craft com ynto Englonde as y yow say,
Yn tyme of good Kyng Adelstonus day;*

* * * * *

*For dyvers defawtys that yn the craft he fonde;
He sende aboute ynto the londe
After alle the masonys of the crafte,
To come to hym ful evene strayfte,
For to amende these defawtys alle
By good consel, yef hyt mytyth falle.
A semblè thenne he cowthe let make
Of dyvers lordis, yn here state,
Dukys, erlys, and barnes also,
Kynthys, squyers, and mony mo,
And the grete burges of that sytt,
They were ther alle yn here degré,*

* * * * *

*Fyftene artyculus they ther sowyton
And fyftene poyntys ther they wroyton.*

In the MS. published by Bro. M. Cooke, p. 93,† it is said:—

*“And purchased a fre patent of ye Kyg that they schulde make asembly
whan thei sawe resonably tyme a cū to gedir toher counsell of ye
whiche charges, Manors and semble as is write and taught ī ye boke
of our charges wherefor I leve hit at this tyme.*

And though York is not mentioned in either of these early MSS., “the

* Early History of Freemasonry in England. London, 1840.

† History and Articles of Freemasonry. London, 1861.

assembly and the City" thus mentioned, seem to agree with later traditions, that we may fairly understand them to refer to York, and the tradition of that great assembly, which is said to have been holden about 926.

But from about the year 1550, at any rate, the traditions have been uniform and specific that *York* was the place of meeting of this assembly.

It may be found in all the known existing MSS., the two Sloane, the two Harleian, the two York, the MS. of the Lodge of Antiquity, the MS. belonging to Mr. W. Papworth, and to the Lodge of Hope, Bradford, and the one mentioned by Bro. Laurie.

And I confess I can see no *à priori* objection why this uniform tradition, dating distinctly from 1550, and by implication from 1390, should not in itself be true.

On the contrary, there is much in favour of it.* King Athelstan is said, for instance, on very good authority, to have given charters to many operative guilds in England, and to be claimed as their patron.†

I see no reason, therefore, to reject so old a tradition that under Athelstan the operative Masons obtained his patronage, and met in Grand Assembly.

It is quite clear, indeed, that there is some mistake or misnomer about *Edwyn*, but as the mistake was acknowledged, and the true solution of the difficulty pointed out by our learned Brother, Francis Drake, so far back as 1726; I prefer to give his opinion, rather than my own on this subject:—"Yet you know we can boast that the first Grand Lodge ever held in England was held in this City, where Edwin, the first Christian King of Northumbria, about the 600th year after Christ, and who laid foundation of our Cathedral, sat as Grand Master."

I also see no reason to reject this explanation of our learned brother, the more so as it seems to harmonize with our unceasing tradition on this point, and there is, I think, a confirmation to be found in this, that whereas Auldby, in our common traditions, was the seat of the pseudo Edwin, it seems from authority which cannot be questioned, to have been, in truth, the seat of the real Edwin.‡

* Mr. J. R. Wallbran, Editor of the "Chartulary of Fountain's Abbey."

† I may observe that the contemporary grant of an incorporation, or charter in France to the French Masons, mentioned by our Masonic MSS., is now proved to be historically accurate by the recent French Archæological works on the subject. See "Viollet le Duc," and "Didrou."

‡ It is also not a little remarkable that the *buildings* said in the MS. of 1480 to have been built by the pseudo Edwin were really built as an historical fact by Edwin, King of Northumbria.

We must always bear in mind, however much we may not feel disposed to give up our preconceived fancies on the subject, that the true history of Freemasonry in this country is the history of an operative body.

I do not say that there are no difficulties in the way, even of this explanation of our existence, but none so great as belong historically to any other theory so far put forward !

William Preston in his history saw this so clearly, that his history of early Freemasonry in England is but the history of operative companies brought from Rome, first by Abanus, then Augustine, then by the famous builders, Benedict Biscop, St. Swithin, Paulinus, who baptized Edwin at York and built the Yorkshire Minsters, with Roman Masons, then Archbishop Wilfred, and others, especially Dunstan, and latterly Gundolph, Bishop of Rochester, after the Norman Conquest.

All these men were the great builders of those times ; and in the early chronicles we read how in almost every case they brought artificers, or masons "cementarii," from Rome, who would thus perpetuate the old Roman sodality under Christian auspices and control.

This is the theory of Mr. Hope in his well known essay on architecture, and I confess has always seemed to me to contain the only true history of our fraternity in those early days. I am, therefore, by no means indisposed to accept the very ancient tradition that the masons met together under Edwin, and were actually incorporated under Athelstan, though for the proof of such statement we must probably rely on our own traditions, which so clearly connect us with York and these early patrons of Freemasonry. I am aware that in saying this I run counter to a great deal that has lately been advanced both in England and Germany on this subject, but I am writing as I really believe, and am only advancing an opinion which my own studies for many years now have tended entirely to confirm. There is but little evidence historically beyond our own traditions to connect York with Freemasonry. We have, indeed, in the Fabric Rolls of York Minster, published by the Surtees Society, the fact established beyond all doubt of the existence of the *Freemasons* as working under the Chapter in 1370.*

We have rules laid down for their government ; we obtain glimpses, though only few and far between, of their habits and customs, and we are told of "le loge," of the "Magister," of the "Guardiani" (Wardens), of the "majores," of the "felowes," and of the apprentices.

And all other entries in other fabric rolls which I have read, have long since confirmed my belief in this, that the Freemasons of those days were a recognized and organized body, with habits and customs, and secrets of their own !

* *Vide* "Unpublished Records of the Craft," by Bro. W. James Hughan, p. 20.

That for a long time the Masons were under the direction of the Monasteries, is put beyond a doubt, by the discovery at Oxford of the actual names of all the members of the Lodge attached to Christ Church, Canterbury.

Our earliest known Masonic MS. was written by a monk, and this would account for the remarkable preservation of our old traditions and usages, and even secrets. There is still at York or was a year ago, in the possession of Mr. Brown, who has written a very able history of the Minster, a very curious token, or seal, which had evidently belonged to some Lodge, and was found in the Minster yard, having on it, indubitably, emblems and words even known only to Masons, and as it could not be possibly later than the 14th century, as my learned Brother Shaw thought some years ago, and Mr. Wallbran, of Ripon agreed, it is an interesting item of evidence in the history of York Masonry.

That Lodges had formerly such seals, may be seen by another curious seal in the British Museum, viz., the pentalpha, covered with a hood, and then two words underneath, "Lago—Tago."

In the search for ancient Masonic documents, and in the happily revived interest for all matters relative to Masonic Archæology, we shall probably, ere long, bring to light many other interesting documents, and seals, and evidences.

I am sorry, however, to say, that after long research, I have found no further evidence which would connect Freemasonry with York, though I do not mean to say but what it may be perfectly true, after all, that the Annual Operative Grand Assembly was held at York. I am afraid we must give up the story of the York Grand Lodge in Queen Elizabeth's time, and Sir Thomas Sackville, though the unknown writer of "*Multa Paucis*" declares with great particularity that the incident took place on St. John's Day, 27th December, 1561, and Bro. Yarker, who has recently written, seems to credit the story. At least, we have no historical proof of it, except the statement of that writer, who is, in truth, responsible for those assertions, which give us so many great and distinguished Grand Masters!

In 1567, it is stated in the famous manifesto of the Lodge of Antiquity of 1778, the Grand Lodge permitted the creation of a Grand Master for the South, but of this no other proof is, as I am aware, so far forthcoming, and this is the only existing evidence that in 1567 there was a Grand Lodge at York.

To shew how great our difficulties are in this respect, we have a list in *Multa Paucis*, published about 1764 (which list Preston has followed), of Grand Masters from 1558, for instance, to 1689, all depending on the statements of the writer, and his assertion that William the Third was made a Mason at Hampton Court after 1689 (Preston says

1695), has yet received no historical confirmation, neither is there, I am assured, any traces of it in the archives of the Grand Lodge.

I am afraid, then, we must wait for further proof before we can rightly claim so many great and noble names as Grand Masters of our order, or as presiding over the York Grand Lodge. We shall have to give up the supposed Charter of Edwin, published by a German, Bro. Krause, years ago; and latterly repudiated altogether by our learned brother, Dr. Findel. We do not know exactly under what circumstances Dr. Krause obtained it, or from whom, or whether the Bro. Stonehouse, who then vouched for it, was a real or mythical personage.

I agree with Bro. Findel in giving up the Charter as actually Edwin's Charter; but it is, in itself, a curious document, and deserves some consideration. It is, apparently, for the most part, a very old document, and may have been the very Constitution of 1630, now missing from the archives of the York Lodge.

Its prayer is almost identical with that in "Dowland's" form, and though I have been unable to find any known MS. which entirely agrees with it in its remaining articles, I do not consider it as either spurious or a modern adaptation.

Still, it certainly is not what it professes to be, neither can we fairly believe the Masonic poem, to which I have often alluded to represent the rules and regulations of the Grand Assembly of York in 926.

This was Dr. Oliver's view, but I confess I never could see why he should suppose this, the more so as York is not mentioned in the MS. itself.

When then, it may be added, can we really connect York with speculative Freemasonry, allowing, as we do, for its early connection with the operative guilds in the main, in consonance with our Masonic traditions?

I answer, not earlier at any rate than 1600, at which time the operative element of the order was beginning to yield to the speculative; and that, I am also bound to say, can be only an approximate date.

But I have arrived at it in this way—There is now in the possession of the Lodge of York a MS., of date 1693, and there was in 1777 a MS., of date 1630, and seemingly even earlier MSS.

Allowing then for 25 years of use, we get back to 1600, and if Preston and the author of *Multa Paucis* may be relied on, the Grand Lodge had continued regularly to meet at York.

Preston tells us, moreover, that in 1567 the Earl of Bedford was appointed Grand Master in the North, Sir Thomas Gresham in the South, but this is merely an amplification of a statement in the manifesto of the Antiquity Lodge of 1778, probably written by Preston himself, and which we have already referred to.

The author of *Multa Paucis* says on the contrary that Sir Thomas Gresham was Grand Master in 1567, the Earl of Effingham in 1570, the Earl of Huntingdon in 1588, King James the First in 1603, and subsequently Inigo Jones; the Earl of Pembroke in 1618, King Charles the First after 1620, and Lord Danby in 1630, the Earl of Arundel in 1635, and the Earl of Bedford in 1640.

If these dates and statements were to be relied on, they would confirm the declaration made by the Lodge of Antiquity in 1778, that on full enquiry and due examination, they had happily discovered that the Grand Lodge of York then existed, and that their antiquity dated "long before the establishment of the Grand Lodge in 1717."

But at present the oldest known Minute Book of the York Grand Lodge is dated 1705, and is now unhappily missing. Preston, however, professes to have seen and to have quoted from it, and also gives from it, a list of 21 Grand Masters until 1714.

From that time its history is well known to all Masonic students, and I would only add, what is not so generally known, or apparently understood, that the York Grand Lodge has never been formally dissolved, but simply was absorbed, so to say, by the predominance of its more prosperous Southern Rival of 1717.

I wish that I could have put before my brethren a fuller and more satisfactory paper, but such as it is, with every imperfection, I have ventured to submit it to them, as a humble contribution towards a better and truer history of our time-honoured and wide-spread Craft.



B.

“THE MASONS’ CONSTITUTIONS.”

(A.D. 1701.)

(Copied January, 1871, from the ORIGINAL in the possession of Edward Thew Turnbull, Esqr., (J. W. and Treas. No. 1169,) of Alnwick, Northumberland. Inserted as a Preface to Rules of the Lodge, dated Sept. 29th, 1701. 12 ff. quarto.)

Draw near unto me, ye unlearned, and dwell in the house of learning.—*Ecclesiasticus*, Cap. li. ver. 23.

In the hand of the Craftsmen shall the word be commended.—*Ecclesiasticus*, Cap. ix. ver. 17.

The might of the Father of Heaven with the Wisdom of his Glorious Son, through the Grace and Goodness of the Holy Ghost, Three Persons in one Godhead, be with us att our beginning; and Give us Grace soe to governe us here in o^r Liveing, Thatt we may come to his Bliss thatt never shall have ending. Amen.

Good Brethren and Fellowes, o^r Purpose is to tell you how and in what manner this craft of masonry was Begun and afterwards how it was Founded by Worthy Emperours and Princes and many other Worpp^l men, and alsoe to them that be here, we will declare them. The Charge thatt doth belong to Every true Mason is to keep in good Faith, and if you take good head theretoe it is well worthy to be kept, for a worthy Craft and a Curious Science; For there is Seaven Liberall Sciences of the which itt is one of them, and the names of the Seven Sciences be these—The First is Gramm^e and thatt teacheth a man to speak Truely; and to write Truely: The Second is Rhetoricke and thatt teacheth a man to speak fair and in subtill Terms. The Third is Logick thatt teacheth to Discern Trueth from falshood. The Fourth is Arithmaticke thatt teacheth to Reckon and number all manner of numb^{rs}. The Fifth is called Geometry and it teacheth to mett and measure the Earth, and other things; of which Science is Masonry. The Sixth is Musick that teacheth the Craft of Songs, Organs and Harpe and Trumpett. The Seaventh is called Astronomy thatt teacheth a man to know the course of the Sunne moon and Starrs; These be the seaven Liberall Sciences which be all founded by that one science that is called Geometrie; For Geometrie teacheth a man mett and measure, Ponderation, and Weight of all manners of things on Earth, and there is noe man thatt worketh any craft but he worketh by some mett or measure, nor noe man buyeth or selleth butt by some measure or weight, and all this Geometrie: And Craftsmen and March^{ts} finde

noe other of the seaven sciences, and Especially Plowmen, and Tillars of all manner of Graine, both corne, seeds, Vines, Plants, Setters of all other fruite, For neither Gramm^e nor Astronomy, nor none of all these can finde a man one measure or mett, without Geometrie, Wherefor I think the Science of Geometrie is to be accounted above any of the Seaven Sciences;

How this worthy Science was first begunne, I shall tell.
 Cap. 4th Before Noah's Flood, there was a man called Lameck as
 Ver. 19th it is written in the 4 Chap. of Geñ. : and this Lameck had
 two Wives. The one was called Adah, and the other Zillah; By the
 first wife Adah he gott two Sons, the one called Jaball, and
 Ver. 20th the other Juball, and by the other wife Zillah he got a Son
 Ver. 21st and Daughter, and the four children found the beginning
 called of all Crafts in the world. This Jaball was the elder Son,
 Tuball Cain and Naamah and he found the Craft of Geometrie, and he parted flocks,
 as of Sheep and Lambs in the fields, and first wrought Houses of Stone
 and Tree, as it is noted in the Chap^e aforesaid, and his Brother Juball
 found the crafte of Musick, of Songs, Organs and Harp.

Tuball Cain. The Third Brother found out Smith's craft to work Iron
 and steel, and their sister Naamah found out the art of Weaving;
 These children did know thatt God would take Vengeance for Sinne,
 Either by fire or water, wherefor they wrote these Sciences which they
 had found in Two Pillars of stone, thatt they might be found after the
 Flood.

The one stone was called Marbell—cannott burn with Fire, and the
 other was called Laturus, thatt cannott drown in the Water :

Our intent is to tell you truely, and in whatt manner these stones
 were found thatt the science was written on.

Gen^s 10th, The Great Hermem^{es} thatt was Son unto Cush, which
 Ver. 8th, was Son unto Shem, which was Son unto Noah: This
 alias Nimrod. same Hermem^{es} was afterwards called Hermes the Father of Wisdom,
 he found one of the Two Pillars of Stones, and found the Science writ-
 ten thereupon, and he taught to other men: And att the makeing of
 the Tower of Babylon, there was the Craft off Masonry first found, and
 made much of: And the King of Babylon who was called Nimbroth
 was a Mason himselfe and loved well the craft, and is soe reported of
 by Mast^{es} of the Stories: And when the City of Ninevy and other
 Citties of the East should be Built Nimbroth the King of Babylon sent
 thither Sixty Masons att the Desire of the King of Ninevey his cosen,
 and when they went forth he gave them a Charge on this mann^e (bi):

Thatt they should serve the Lord truely for his payment,
 Nimbroth's and thatt they should be true one to another, and that
 Charge. they should Leve truely together soe he might have Wor-

ship for sending them to him, and other charges he gave y^m. More-over when Abraham and Sarah his wife went intoe Egypt, and there taught the seaven Liberall Sciences to the Egyptians, and he had a worthy Scholl^e called Euclide, and he learned right well, and was Mast^e of all the Seaven Liberall Sciences. And it befell in his days thatt the Lords and State of the Realm had soe many Sons, thatt they had begotten, some by their Wives, and some by other Ladyes of that Realme; For that Land is whole layd and a replenished Generation, and they had nott Liveing competent for their children, wherefor they made much sorrow. And the King of thatt Land Assembled a great Councill att a Parliam^t to know they might mentain their children, and they could finde noe good way, soe they caused a cry to be made throughout the Realm, if there were any man thatt could inform him, thatt he should come unto him, and he should be well rewarded for his Travell, and should hold himselfe well pleased.

After this cry was made, came this worthy Clark Euclide and said to the King and all his Greatt Lords—If you will give me yo^e children to govern and Teach them honestly as Gentlemen should be taught under condition thatt you will grant them and me a Commission thatt I may have Power to Rule them honestly, as thatt Science ought to be ruled, and the King with his Councill granted them anon, and sealed them that Commission, and the worthy Doct^e took to him the Lord's sons and taught them the Science of Geometrie in practice for to work in stones all mann^e of work thatt belonged to building of Castles, all mann^e of Courts, Temples and Churches with all other Buildings, and he gave them a Charge in this mann^e.

Euclides charge in Egypt. First that they should be true unto the King—and to the Lord they served, and thatt they should live well together, and be true one to another, and thatt they should call one another Fellow, and nott servant nor his knave, nor other foul names; and thatt they should truely serve for their Payment to their Lord, thatt they serve; and thatt they should ordain the wisest of them to be Maist^e of the said Lord's work, and neither for Love great Lineage nor Liveing nor Riches to sett any other thatt had little cunning for to be Maist^{er} of the Lord's work, whereby the Lord should be ill served, and they ashamed; and thatt they should call the Govern^r of the work Mast^e of the work while they wrought with him, and many other charges which were too long to tell.

And to all the Charges he made them swear thatt great Oath thatt men used att thatt time to swear, and ordered for them Reasonable paym^t thatt they might live by work honestly: and alsoe thatt they come and assemble themselves together, thatt they might have Councill in their Crafte, how they might work best to serve their Lord for

his proffit and worship, and thus was the craft of Geometrie grounded there ; and thatt they correct themselves if they had trespassed, and thatt worthy Mast^e Euclide gave it the name of Geometrie, and it is called Masonry throughout all the land ever since. Long after the children of Israell were come intoe the land of Bless ; and it is now amongst us called the country of Jerusalem. King David began the Temple of Jerusalem, which with them is called *Templum Domini*: And the same King David loved Masons very well and cherished them, and gave them good paym^t: And he gave them the charge and mann^{er} as he had it out of Egypt given by Euclide, and other charges thatt you shall hear afterwards.

And after the decease of King David, Solomon thatt was Son to David performed out the Temple thatt his father had begun, and sent after Masons of diverse Lands, and gathered them together, soe thatt he had fourscore Thousand Workers of Stone. And they were named Masons, and three Thousand of them which were ordained to be Mast^{ers} and Govern^{ors} of this work.

And there was a King of another Region that men called Hiram, and he loved well King Solomon, and gave him Timber for his work: And he had a son thatt was named Ajuon, and he was Mast^e of Geometrie, and he was chief Mast^e of all his Masons and Mast^{ers} of all his Graveing and Carving works, and of all other Mann^{er} of Masonry thatt belonged to the Temple, and this is Witnessed in the Bible in Libro Regum pri^o Cap 5th. And this same Solomon confirmed both charges and mann^{er} which his Father had given to Masons, and after this mann^{er} was thatt worthy Craft of Masonry confirmed in the county of Jerusalem and many other Kingdoms. Glorious craftsmen walking about intoe diverse countrys, some because of Learning more craft, and some to teach their craft, and soe it befell that there was a curious mason named Naimus Græcus thatt had been att the makeing of Solomon's Temple, and came intoe France, and he taught the craft of masonry to the men of France. And soe there was one of the Royall Lyne of France that was called Charles Martiall, an was a man that loved well such a craft, and drew to him this Naimus Græcus abovesaid, and learned of him the craft and took upon him the charges, and afterwards by the Grace of God was elected King of France, And when he was in his stall he took to him many Masons and made Masons there that were none, and sett them on work, and gave them both charges and manners which he had learned of other Masons and confirmed them a Charter from year to year to hold their Assembly, and cherished them much, and thus came the craft into France.

England all this time stood void of any charge of Masonry, untill the time of S^t Alban, and in his time, the King of England thatt was a

Pagan and he walled a Town that is now called S^t Albons, and in thatt S^t Albons was a worthy Knight which was chief steward to the King and Govern^r of the Realm, and alsoe of making of the Town Walls and he loved Masons well, and cherished them, and he made their paym^t right good standing pay, as the Realm did require, for he gave them every week, Three shillings six pence, their double wages befor thatt time, throughout all the Land a Mason took butt a penny y^e day and meat untill the time that S^t Albon amended it, and gave them a chart^r of the King and his Councill, and gave it the name of Assembly, and thereatt he was himselfe and made Masons and gave them a charge as you shall hear afterwards.

Right soon after the decease of S^t Albon there came great Warrs intoe England of Divers nations soe thatt good rule of Masonry was destroyed, unto the time of King Athelstone thatt was a worthy King in England, who brought the Land intoe great rest and peace, and builded many great works of Abbeys, Castles, and many other buildings, and he loved Masons well. And he had a Sonn that was named Edwine; and he loved Masons more then his Fath^r did, for he was full of Practice in Geometrie wherefor he drew him to common Masons to learn of them their Craft and after for the love he had to Masons and to the Craft he was made Mason himself, and he gott of his Father the King a Chart^r and Commission to hold every year an Assembly wherever he would within the Realm, and to correct within themselves faultes and Trespasses thatt were done within the Craft, And he held an Assembly att York, and there he made Masons, and gave them charges and taught them the mann^r of Masons, and commanded that Rule to be holden for ever hereafter: and to them he gave the Chart^r and commission to keep and make ordinances thatt should be observed from King to King when this Assembly was gathered togeth^r he made a cry thatt all Masons both young and old thatt had any knowledge or understanding of the charges thatt were made in this Land, or in any other Land thatt they should shew them forth; and there was found some in Greeke some in English, some in French, and some in oth^r Languages; and the Intent thereof was found and commanded thatt it should be read and told when any Mason was made, and to give him his Charge, and from thatt Day untill this present time Masons have been kept in thatt form and order; as well as men might govern it. And furthermore of diverse Assemblies there hath been putt and added certaine charges more and more by the best of advice from Mast^r and Fellows.

Then shall one of the most ancient of them all hold a Book that he or they may lay his or their hand or hands upon the said Book, and these precepts following ought then to be Read.

Every man thatt is a Mason take heed right well of this charge. If you find yo^eself guilty of any of these, thatt you amend you again, and especially yee thatt are to be charged: Take heed thatt you may keep this charge for it is a greatt Perill for a man to forswear himself on a Book.

Edwine's
Charge.

The First charge is Thatt you shall be a True man to God and his holy Church and thatt you use noe heresy nor Error to your understanding, or to desert discreet or wise men's Teaching, Alsoe you shall be a true Leige man to the King without Treason or falshood, and thatt you shall know noe Treason, but thatt you mend it and you may, or else warne the King or his Councill thereof: Alsoe you shall betrue one to another (that is to say) to every Mast^e and Fellow of the Craft of Masonry thatt be Masons allowed. Thatt you would do to them, as you would they should doe to you. Alsoe thatt every Mason keep true Councill of Lodge of Chamb^e, and all other Councill, thatt ought to be kept by way of Masonry:

Alsoe thatt noe man shall be Thief, nor Thief's see soe far as you shall know. Alsoe thatt you shall be true to yo^e Lord and Mast^e thatt you serve, and truly to see his Proffit and Advantage. Alsoe thatt you shall call Masons yo^e Fellows and Brethren; and by noe other Foul Name, nor you shall nott take yo^e Fellows wife in Villany, or desire ungodly his daught^e or his servant to his Villany, Alsoe you shall pay truly for yo^e Table and meat and drinke where you goe to Board, and alsoe thatt you doe noe Villany in thatt house whereby the craft should be slandered, These be the charges in Generall that a Mason should hold both Mast^es and Fellows.

Rehearse I will now other charges singular for Masters and Fellows. First thatt noe Mast^e shall take any work of a Lord, or any other work butt thatt he know himself able and cunning to performe the same, soe thatt the craft have noe disworship, butt thatt the Lord be well and truly served; Alsoe thatt noe Mast^e take any work, but thatt he take it reasonably, soe thatt the Lord may be truly served with his own goods, and the Mast^e to live honestly, and pay his Fellows truly their pay as the mann^e of the craft doth require; Alsoe thatt noe Mast^e or Fellows subplant others of these works (thatt is to say) if he hath taken a worke or stand Mast^e of a Lord's work; you shall nott putt him out, if he be able and cunning of craft to end the work; Alsoe thatt noe Mast^e or Fellows take noe Apprentice to be allowed his Apprentice, butt for seaven yeares, And thatt Apprentice be able of his Birth and Limbs, as he ought to be. Alsoe thatt noe Mast^e or Fellows take noe allowance to be made without the assent of his Fellows, and thatt att the least Five or Six. And thatt he thatt shall be made Mason be able over all Sciences—(thatt is to say) thatt he be free born, and of good

Kindred, and noe Bondman, and thatt he have his right Limbs, as he ought to have : Alsoe thatt noe Mast^e putt noe Lord's work to task, thatt was wont to goe to Journey.

Alsoe thatt every Mast^e shall give to his Fellows, butt as he may deserve, soe thatt he be nott deceived by false worke, Alsoe thatt noe Fellow slander one falsly behinde his back to make him loose his good Name or his worldly goods.

Alsoe thatt noe Fellow wth in the Lodge nor without misanswer another neither ungodly or irreverently without reasonable cause. Alsoe thatt mason preferr his Elder and put him to worshipp. Alsoe thatt noe Mason should play att Hazard or any oth^e unlawfull game whereby they may be slandered : Alsoe thatt noe mason be a common Rebell in leachery to make the craft to be slandered and thatt noe Fellow goe intoe the Town in the Night time, where is a Lodge of Fellows, without a Fellow thatt may bear him witnesse thatt he was in an honest place : Alsoe thatt every mason and Fellow come to the Assembly if it be within Fifty miles about him ; if he have reasonable warning and stand there att the award of Mast^e and Fellows : Alsoe thatt every Mast^e and Fellow if they have Trespassed one to another shall stand the award of Mast^e and Fellows to make them accord if they may ; and if they may not accord, then to goe to Common Law : Alsoe thatt noe mason make moulds, Square or Rule to any Rough Layers, Alsoe thatt noe Mason sett any Layer within a Lodge or without to Hew or mould stones with noe mould of his own makeing—Alsoe thatt every mason shall cherish and receive strange Fellows, when they come over the country and sett them on work as the mann^e is (thatt is to say) if they have mould stones in place, he shall sett him a fortnight att the least on worke, and give him his hyre : And if there be noe Stones for him to work, he shall refresh him with money, to bring him to the next Lodge. And alsoe you and every mason shall serve truely the workers, and truely make an end of your work, be it Task or Journey ; if you have your pay, as you ought to have.

These Charges thatt we have reckoned, and all other thatt belongeth toe Masonry you shall truely keep and well observe, so helpe you God and Holydoome ; and this Book, to the uttermost of your Power.

FINIS.

Gra: Loquitz: Lo: vera docet: Rhe: verba solorat: Mu: canit.

Ar: Numeratt: Ge: Ponderat

Ast: capit Astra.

Transcribed and carefully compared by me,

WILLIAM JAMES HUGHAN,
Prov. Grand Sec. for Cornwall,

This 18th day of Jany., 1871.

C.

DRAFT OF A MANIFESTO, MAY, 1779

PART I.

WHEREAS the Ancient and laudable Landmarks of the Society of Free and Accepted Masons have ever been held by all true Brothers, as sacred and Inviolable. And it is the duty of the Masonic Government to maintain and require a faithful observance thereof, by discountenancing all Infringements and Innovations, and cherishing the faithful, whereby the sacred Art or Mystery may be propagated on its genuine and original system. And Whereas not only all the Printed Histories of Masonry, but also the old records testify that the Masonic Government of this Kingdom was established at the City of York, so early as the time of Edwin, for that all the Masons in the Realm were convened by Virtue of Edwin's Charter to a General Assembly at York, where they accordingly met and Established a General, or Grand Lodge, bringing with them all the Writings and Records extant, from the contents whereof that Assembly formed and Issued the Laws and Charges by which all Masons in the Kingdom were to be governed, and which they made a Law to preserve and observe in all time coming. And that the Fraternity should thenceforth meet annually in communication at York, having a correction among themselves (as it was anciently expressed), or a freedom and power there to regulate themselves, and to amend what might happen amiss. And Whereas the Society considerably increased under the auspices of this Grand Lodge, over which, according to Ancient Tradition, Kings and other Male Sovereigns, when made Masons, were Grand Masters by Prerogative during Life, and appointed a Deputy, or approved of his Election to preside over the Fraternity with the title and Honours of Grand Master.

And as a Testimony of the Established Power and great influence of the Grand Lodge at York, the Maceons in Ireland to this day bear the Appellation of Ancient York Masons, and their Universal Tradition is, that the Brethren of this Appellation originated at Auldbby, near York: Now this carries with it the strongest Marks of Confirmation, for Auldbby was the seat of Edwin. York being the established Place of Masonic Government, the whole fraternity successively paid Allegiance to its Authority, and so great was the Increase of the Society under its Auspices, that in the Reign of Queen Elizabeth, Sir Thomas Sackville

being Grand Master, the Queen mistaking the Purport of their Meeting and being zealous of all Secret Assemblies, sent an Armed force to York, with Intent to break up their Annual Communication. But, this design was happily frustrated by the Initiation of some of the Queen's officers, who thereupon joined in Communication with the Maceons, and making a true Report to the Queen, She countermanded her orders, and never afterwards attempted to disturb the fraternity. And Whereas the sacred Art flourished so much, that Masonry in the South came to require some Nominal Patron to superintend its Government, and accordingly in the Year 1567, on the Resignation of Sir Thomas Sackville and the Election of Francis Russell, Earl of Bedford, as his Successor in the North, a person under the Title of Grand Master for the South was appointed, with the Approbation of the Grand Lodge at York, to which the whole fraternity at large were still bound as they were before, to pay Tribute and acknowledge Subjection. And thus Masonry flourished for many years in the South, as well as in the North, but afterwards came again at so low a Ebb in the South, that in the year 1717, only four Lodges remained extant in those parts, but those Lodges ever gloried in Originating from the Ancient York Masons, which they constantly testified at their meeting in hailing Success to the Grand Lodge at York. And Whereas These very Lodges cemented under a new Grand Master for the South, and hence arose what is now called the Nominal Grand Lodge in London, who then described themselves by the name of Ancient York Masons, and whose meetings in London, have on account of the Great Increase of the fraternity in and about the Metropolis within these few years, been by some considered as General meetings, but without any Constitutional Authority to give such Meetings a Sanction to that Title.

And Whereas upon the facts aforesaid and other well known truths, it is evident that the Constitutions of the English Lodges are derived from York, and that that Assembly reformed and Issued the Laws and Charges, by which all Maceons in the Kingdom were to be governed, and which they were bound to preserve and observe in all time coming, and Therefore, while these Laws and Charges exist, as the Standard of Masonic Conduct, and any Vestige or Remnant of that Assembly remains, from whence those Laws and Charges sprung, to that Assembly and that Assembly only, allegiance is due; and no other Convention of Masons's be their Consequence ever so great, can, consistent with these Constitutions, withdraw their Allegiance, or set aside the original Power and Authority of that Assembly, which is justly considered as the Parent of Free Masonry in England, and, which not only Antiquity has sealed, but the concurrent Approbation of Masons for Ages, has honoured with a Sanction. And Whereas, the Grand Lodge

of All England, established as aforesaid, and still existing at York, (where its Original Laws and the true Tenets of the Masonic System have been, and are Inviolably maintained) by its Inherent Rights, is the Supreme Legislature of Masonry in this Kingdom. And hath with Lamentation, beheld that the Nominal Grand Lodge, in London, have not only forgotten the Allegiance due to this Parent State of Masonry in England, but have proceeded to insult its Dignity and depart from every ancient Landmark of the order, assuming such arbitrary and unmasonic Measures, as ought not to be found among Maceons. They have in a most unbrotherly manner, falsely insinuated in Public Almanacks, that the Brethren who were remaining under the Old Constitution of York, were few in number, and would probably soon be annihilated. Then they have encouraged some of the York Brethren openly, to revolt from their Ancient Lodge, and to that end granted 'em a pretended Constitution to form a new Lodge in the very City of York. Then in a subsequent Almanack they have even published, that there was a Division in the Grand Lodge, at York, and have ventured to create a New Distinction of Masons, Giving to themselves and their Adherents the Appellation of Modern Masons in Distinction, from those who remained on the Old Land Mark. They have countenanced Publications falsely, asserting that the Grand Lodge, of York, was removed to London, although their own Books contradict it, particularly, a Charge delivered at York, long after the date of their pretended Establishment, wherein, the Supremacy of the Grand Lodge, at York, is maintained in the Title of totius Angliæ, with which they acquiesced, and so much favored as to have it printed amongst their own Charges, and besides which the Records of the Grand Lodge at York, which at that time were faithfully kept under the Directions of several Grand Masters of Honour, Probity of Fortune, very fully contradict. They have moreover refused Admission to Brothers who have been made under the Old Constitution of York, and whom they could not deny to be Masons, by having granted a Constitution to some who had ceded from the same Origin, and they have Imposed such Terms to the Prejudice of the Grand Lodge at York, on the Initiation of New Brethren as no Masons ought to impose: Besides, which many Masters and Lodges under their Sanction have been struck off their Books on trifling occasions, and particularly on Pecuniary ones, Motives which Masons ought to blush at, and in fine, they have adopted Measures altogether arbitrary and repugnant to the principles of the Masonic Institution, whereby the true Spirit of Free Masonry in the South of England hath been subverted, and, if not timely supported by the Masonic Legislature might become totally destroyed.

And Whereas we have happily perceived, that there exists in London

a Regular Lodge of free and accepted Masons, under the Denomination of the Right Worshipful Lodge of Antiquity, which continues to discharge the Duties of Masonry in a Regular and Constitutional Manner, according to the Ancient Landmarks of Our Order. And the Members of the said Lodge, have expressed a most earnest desire, that Free Masonry may be Constitutionally Patronized and propagated in those parts on its Original System.

Therefore, We, the Grand Master, and Members of the Most Worshipful Grand Lodge of All England, of free and accepted Masons, assembled at the City of York, considering ourselves in Honour bound to preserve Inviolable the Ancient Rights and Privileges of Our Order, and to hand them down to Posterity in their native Purity and Excellence, Do hereby solemnly disavow and discountenance the unmasonic and arbitrary measures and Proceedings of the Nominal Grand Lodge in London. And the Title Privileges and Powers granted them on condition as aforesaid of their obedience to our Predecessors, and to us and of their strict observance of the Ancient Landmarks of our Order, we do declare forfeited and for ever frustrated. And we do retract and recall from them, all manner of Privileges and Powers given them in the year 1567, when a Grand Master for the South of England was created, and which have been given them at any other time. And we do hereby publish and declare, that out of our good Will and Favour, and for the Honour and Increase of our truly ancient Institution upon the original plan of its Establishment, We have authorized and empowered the Master Wardens and Members of the said Right Worshipful Lodge of Antiquity, to assemble and act as a Grand Lodge of free and accepted Masons for all that Part of England which is situated South of the River Trent, To issue Warrants of Constitutions, and make and enforce Laws, and to do and perform every other Act and Deed requisite and necessary for the due Support of their Authority as a Grand Lodge, so long as they do faithfully observe and keep Inviolable the Ancient Charges and Regulations of our Order, and do fulfill the Conditions by Us reasonably required, and by them promised in Acknowledgement of the Allegiance and Homage due to Us, as the Most Ancient Patrons of the Masonic Art.

And We do require and enjoin all regular Lodges of the fraternity in England, which are situated South of the River Trent, to pay due Allegiance to the Authority of the Grand Lodge, so by Us delegated. And do promise to countenance and cherish them in all their regular Proceedings. And We do hereby announce a General Communion with all regular Masons throughout the World, and *do expect and require* their hearty Concurrence in Supporting and Propagating Free Masonry on its Pure, Genuine, and Original Plan.

PART II.

That all the Maceons in the Realm being convened by Virtue of Edwin's Charter, in a General Assembly at York, the Masonic Governm^t was there Established, where it hath continued.

(After describing the nature of the true Grand Lodge, and having mentioned the Rise of the Nominal one in London. Then go on with some such Account as follows:)

Let us now revert to the State and Conduct of the Nominal Gr. Lodge in London, and it will be found that perfect harmony existed between it and the Grand Lodge at York, till after the year 1725, and, that in this Masonick Unity of Acting, Masonry much flourished in the North and South. In the year 1725, there was a noted Procession of the Maceons at York, and Cha^s Bathurst, Esq^r being then Gr. Master, a Charge was delivered by Bro^r Fra^s Drake, then S.G.W., wherein he, we find mentions the Gr. Lodge at London, in a truly Masonick and Brotherly way, but maintains the Superiority of the Gr. Lodge at York, which he proves by the Title of totius Angliæ, which then, and Anciently belonged to the Grand Masters at York. This Charge was so favour'd by the Gr. Lodge in London, that it was printed by their Printer, and inserted amongst others published by their orders. Hence, however, the Gr. Lodge in London from its Situation, being encouraged by some of the Principal Nobility of the Nation, arose at Great Power, and began to despise the origin from whence it sprang. In an unbrotherly manner, wishing the Gr. Lodge at York annihilated, which appears by one of their Almanacks, insinuating, that though there are some Brethren remaining, who act under the Old Constitution of York, yet, that they are few in number, and will be soon annihilated. Now some of the York Brethren on a most trivial occasion were encouraged to an open Revolt, by the Nominal Grand Lodge in London, who, without the least Enquiry into the Merits of the question, granted a Constitution to set up a New Lodge in the very City of York. Then in a subsequent Almanack they even publish, that there was a Division in the Grand Lodge at York, and venture to create a New Distinction for Masons, giving to themselves and their adherents the Appellation of Modern Masons, in Distinction from those who remained on the Old Land Mark.

Now what co'd be more unmasonick than all these measures, swerving from every ancient Land Mark of the order, and polluting the very source from whence Masonry sprung.

In a Book published at Exeter, and much countenanced by the Nominal Grand Lodge in London, it is falsly said that the Grand

Lodge, anciently establish'd at York, was some years ago removed from thence to London. Now such a removal as is here pretended, could have done no good: the York Masons were too just to give up their Rights to a sett of Men acting on measures so arbitrary and foreign to true Masonry, as the Nominal Grand Lodge in London has presumed to act. Besides, the Charge before mentioned and their acquiescence thereto very fully contradict it, as well as the Records of the Grand Lodge at York, which at that time were faithfully kept under the direction of several Grand Masters, who were Gentlemen of Honour, Probity, and Fortune, and whose Names for a few years before and after the formation of the Nominal Grand Lodge in London, anno 1717, shall be subjoined, viz.: Sir George Tempest, Bart., &c., &c.

Besides what is before mentioned, of the arbitrary Conduct of the Nominal Grand Lodge in London, we meet with several other marks of their oppression—Many Masters and Lodges under their Sanction have been struck off their Books on trifling occasions, and particularly on *Pecuniary* ones. Motives which Masons ought to blush at. The Grand Lodge at York have beheld such Measures with Lamentation, but, like Masons, have pass'd them unnoticed, till roused by repeated Insults to themselves, of which, two daring Instances occur. The one in Refusing admission to Brothers who have been made under the old Constitution at York, whom they co'd not deny to be Maceons, by their having granted a Constitution to some who had immediately ceded from the same origin: a Behaviour which the Grand Lodge at York, as Masons, could not nor have not retaliated. The other, by Imposing such Terms on the Initiation of new Brothers as no Masons ought to impose, but, which may not in writing be more fully expressed. Upon the whole, let every dispassionate Mason but weigh impartially the several Facts here stated, and he must spurn at the daring Innovation offered by the Nominal Grand Lodge in London to so sacred an Institution. If he wishes to partake of Masonry on its original Purity, he will turn his attention to that Source where it hath been Inviolably maintained and continued for successive Ages to this Day, and, where the Legislature of Masonry for this Kingdom stands fixed by its true Title, "The Grand Lodge of All England, Established at the City of York."



THOMAS KILBY,
Grand Master.

Copy of Warrant issued by the "Grand Lodge of All England," made by W. James Hughan from the original in the Archives of the Grand Lodge of England, at London. A.D. 1870. Written on parchment. Size 24 In. by 16 In. Dated 27th Nov., 1790.

D.

We, THOMAS KILBY, Esquire, Grand Master of All England. To all and every our Right Worshipful and loving Brethren of the Most Ancient and honourable Society of Free and Accepted Masons,
Send Greeting in the Word.

Now We that we have received the humble petition and request of our well beloved and faithful Brethren ISAAC CLEGG, HENRY MILLS, JOHN BOOTH, JOHN HASSALL, JONATHAN RAYNOR, SAMUEL BRIETLEY, and JAMES HILTON, all of Lancashire, praying that we would (grant) a Constitution to them the said Brethren to hold a regular Lodge by the Title of the Lodge of Fortitude, at the House of Brother James Taylor, the sign of the Sun, in Hollingwood, in the said county of Lancashire, or such other place within the said county, as they shall from time to time please. We, therefore, with the unanimous assent and consent of our Brethren of the most Ancient Lodge of All England, and more especially because we are well satisfied of the Good Life and Conversation of the said Brethren, Isaac Clegg, Henry Mills, John Booth, John Hassall, Jonathan Raynor, Samuel Brietley, and James Hilton, Do hereby constitute the said seven Brethren into a *Regular Lodge of Free and Accepted Masons* to be opened at the house of James Taylor, the Sign of the Sun, in Hollingwood aforesaid; and to be held for ever on such Days, at such Hours, and in such places in the county of Lancaster, as the Right Worshipful the Master, and the rest of the Brethren of the said Lodge shall from time to time appoint. And we do further, at the request of the said seven Brethren, in whom we in this matter repose the greatest Trust and Confidence, hereby appoint the said Brother Isaac Clegg to be Right Worshipful Master, Brother Henry Mills, Senior Warden, Brother John Booth, Junior Warden of the said Lodge, when the same shall be opened, and to continue in the said offices for such further Time as the Brethren of the said Lodge shall think proper, it being in no wise our Intention that this our appointment of the said several Brethren to the offices above mentioned shall affect any future Election of the Officers of the said Lodge, but that such Elections shall be regulated in conformity to the Bye Laws of the said Lodge for the time being of which we Will and Require shall be consistent with the General Laws and Principles of Masonry. And we do hereby Will and Require the said Isaac Clegg to take especial care by due examination, that all and every the said Brethren are Masons regularly made, and that they do observe the Laws of Masonry, and in all respects demean themselves as becometh Masons. And further that the Right Worshipful Master of the said Lodge for the time being shall cause to be entered in a Book to be kept for that purpose an Account of the Proceedings of the said Lodge, together with all such Orders and Regulations as shall be made for the good government thereof. And that it be not in any wise omitted once in every year, at or before the Feast of Saint John the Evangelist in winter, sending us at the least one of the brethren of the said Lodge, if it can be made convenient to lay before us and our successors, *Grand Masters of All England*, and the Grand Officers and Brethren of the Grand Lodge of All England, an account in Writing of such Proceedings, and Copies of all such Rules, Orders, and Regulations as aforesaid, to be then and there confirmed, unless for reasonable cause; together with a List of the Members of the said Lodge, and of the names of such Persons as shall be received into the same as Masons, and such yearly and other sums of money as may suit the circumstances of the Lodge, and may be reasonably required to be applied towards General Charity, and in augmentation of the Revenues of the said Grand Lodge of All England.

And we further Will and Require the said Isaac Clegg, Right Worshipful Master, forthwith to send us an account of what shall be done by virtue of these presents. Given at York the Twenty-seventh day of November, Anno Domini MDCXC.; A. L. 5790, and in the year of the Most Worshipful Grand Lodge of England (864).

By the Grand Master's Command.

BLANCHARD, Grand Secretary.

[SEAL.]
[A.D. 996.]

(Copied from the original MS. in the British Museum, Nov., 1870.)

THE FFREE MASONS ORDERS AND CONSTITUTIONS.

THE might of the father of heaven, with the wisdom of the glorious sone through the goodnesse of the holy ghost that be 3 p'sons in one God, and be with us at our begining and give us grace so to gov'ne us in our lyveing, that we may come to his blisse that nev shall have ending.

Good Bretheren and fellowes our purpose is to tell y^a how and in w^t man^r this craft of Masonrie was begun, and afterwards founded by worthy kings and princes and many other wor^t men and also to them y^e be here we will declare to them the charge that doth belonge to ev'ry true Mason to keepe, for in good sooth if y^a take heed therunto it is well worthy to be kept, for a worthy trust and a curious scyence, for ther be 7 severall sciences of the w^{ch} it is one: vidlt the first is Gram that teacheth a man to speake truly and to write truly: the second is Retoricke that teacheth a man to speake fine and in subtyll terme, the third is Logique, that teacheth to diserne truth fro falshood y^e fourth is Arethmaticke that teacheth to account and recount all manner of numb's, the fift is called Geometry and it teacheth a man to meat and measure of the earth and other things, w^{ch} science is Masonrie the sixt is Musick w^{ch} teacheth songe and voice of Tongue or Organs and harpes: the seaventh is called Astrologie, w^{ch} teacheth to know the course of sun and moone and other ornam^{ts} of the heavens, the 7 liberall sciences the w^{ch} be all one science, y^t is to say Geomaty; thus may a man prove that all the sciences in the world be found by Geomaty for it teacheth to meat and mesure ponder and waight of all man^r of earth and there is no man that worketh by any craft but he worketh by some measure and waight, and all Geo: and crafts men and merchants find no other of the 7 sciences and especially plow men and tillers of all man^r of ground both corne feilds, vynes plants, sellers of all fruits for grane, nether Astronomy any of all these can find a man one measure or meate wth out Geomaty: wherefore I thinke that science most worthy that findeth all others. How this worthy science was first begun I shall tell y^a. Before Noahs flood was a man called Lameth as it is written in the 4th chapt: of Genesis, and this Lameth had 2 wives the one was

called Ada and the other Seala and by the 1 wife Ada he begat 2 sones the one was called Jabell and the oth^r Jubell; and by y^e other wife he had one son and a daughter and these foure children found the begining of all crafts in all the world, this Jabell was y^e elder sone and he found the craft of Geometry, and he departed flockes of sheepe and lambes in the feild, he first wrought house of stone and tree and it is noted in the chapter afores^d that his Brother Juball found Musick of songs harpe and organs, the brother of Juball found smith's craft as of Iron and steele and their sister found waveing and these children did know that God would take vengeance for sin either by fire or water wherefore they writt the sciences that were found in two pillars of stone that they might be found after the flood the one stone called Marble that canot burne with fire, the other was called Latera which canot drowne with water, our intent is to tell you truly how and in what man'r these stones were found, where these crafts were written in Greeke. Hermenes that was son to *Cus* and *Cas* was son to them w^{ch} was sone to Noah, the same Hermenes was afterward called Hermes, the father of wise men; and he found out the 2 pillars of stone where the sciences were now written and taught them both and at y^e making of the tower of Babilon there was the craft of Masonrie first found and made much of, and the King of Babilon w^{ch} was called Hembroth or Nembroth was a mason and loved well the craft as it is said of y^e Maister of stories, and when the city of Ninivie and other cittyes of Est Azia should be made, the Kinge of Babilon sent thither sixty masons at the desire of the King of Ninivie his cosen and when they went forth, he gave them charge in this manner, that the should be true and live togather truly and that the should serve the lord truely for there payment; so that he might have wor^{sh} for sending them and other charg he gave them; and this was the first tyme that any mason had any charge of craft, moreov' when Abraham and Sarai his wife went into Egypt there were taught the 7 sciences unto the Egyptians and he had a worthy scholler called Euchild and he learned right well and was M^r of all the 7 sciences and it befell in his dayes that the Lords and such of the relme had so many sones that they had begotten, some by there wives and some by Ladyes of the realme (for y^t land is a holy land and plenyshed generacon and they had no competent liveing for there children wherefore they mad much sorrow) and the King of the land made a counsell and a pliam^t to know how they might find there children meanes and they could find no good wayes; and caused a cry to be made throughout the realme that if there were any man that could inform him, that he should come to him and be well rewarded and hould himselfe well payed; and after this cry was made came this worthy clarke Euchild and sayd to the King and all his great Lords: if y^u will have y^r children gov'ned and

taught honestly as gentlem; should be under condicon, if y^u will graunt me a commission that I may have power to rule them honestly, as these sciences ought to be ruled; and the Kinge with his counsell graunted them and sealed that commission; and then y^t worthy doctor tooke the Lords sones and taught them this science of Geomaty in practice to worke Masonrie, all man' of worthy workes that belongeth to building castles all maners of Lords temples and churches with all other buildings and he gave them charge in this maner: first that they should be true to the King and to the lords they served, and that y^e should love well together and be true one to another, and that they call on another fellowes and not servants or knafes nor other foule names and that they should truly serve there paym^t to there Lord that the serve and they should ordaine y^e wisest to be M^r of the Lords worke and neither for love, great liveing, nor riches to get another that hath little cunning to be M^r of the Lords worke, whereby he should be evill served or they ashamed and that they should call the gov'nor of the worke M^r of y^e worke whilst they worke with him, and many other charges w^{ch} are too longe to tell. And to all these chargs he made them swere the great oath that men vsed at that tyme, and ordained for y^m reasonable paym^t that they might live by it honestly and also y^t they should come and assemble with others, that he might have counsell in there crafts, they might worke best to serve there Lord for there profit and worshipp and correct themselves if they had tresspassed.

And thus the craft Geomaty was govne'd there and that worthy M^r gave it the name of Geometry, and it is called Masonrie in this land longe after: it is now amongst us in the cuntry of Jerusalem, King David begane the temple of Jerusalem, that is with the templum dei, and same King David loved masons well and cherished them, and gave them good paym^t and he gave charge that y^u should hereafterwards, and after the decease of King David, Solomon that was son to David p'formed out the temple his father had begun and he sent afterwards masons of diverse lands and gathered them together so that he had fourscore thousand workers of stone and they were named masons and he had three thousand of them w^{ch} were ordained maisters and gov'nours: and there was a King in another region that men called Hyram and he loved well King Solomon and gave him timber for his worke, and he had a son y^t was named Agnon and he was M^r of Geometry and he was cheife M^r of all his masons, and M^r of all his graving workes and of all other masons that belonged to the temple and this wittnesse the Bible in libro 2 Sam: capite 5. and this sonne Solomon construed both the charges and maners, that his father had given to Masons, and this was the worthy craft of Masons conserved in the cuntry of Jerusalem and in many other Kingdomes glorious craftsmen walking abroad

in diverse countries, some because of learneing mor craft and other some to teach there craft; and so it befell y^t a curious mason who was named Nymus Greacus and had bine at the makeing of Solomons temple and came into ffrance and there taught the craft of Masonrie to the man of ffrance that was named Charles Martill he loved well this craft and drew to him this Naymus Greacus and learned of him the craft and took upon him the charge and maners and afterwards by the grace of God he was elected Kinge of ffrance and when he was in his estate he took many masons and made masons there that were non and get them in worke and gave them both charge and maners and good payment w^{ch} he had learned of other masons and confirmed them a charter fro 7 to 7 to hold there. And thus came the craft into ffrance; And this season was voyd both of any charge or masonrie until the tyme of St. Albns, and in this time the Kinge of England that was a pagan, and he walled the towne that is now called St. Albons, and in Albons tyme a worthy Knight was cosen stuard to the Kinge and had govm^t of the realme and alsoe of making the towne walles, and he loved Masons well and cherished them and made there payment right good standing waiges as the realme did require, for he gave them ev^y weeke 3s. 6d. to there double wages, before that tyme through all the land a mason tooke but a Id. a day And next to the tyme y^t St. Albones mended it he gat them a charter fro the Kinge and his counsell and gave it the name of Assembly and thereat he was himselfe and made masons and gave them charges as yⁿ shall heare hereater. After the deace of St. Albones there came greivous warrs into England through nations, for y^t good rule of Masonrie was destroyed untill the tyme of Kinge Athestan that was a worthy King in Engl. and he brought the land into good reste and peace againe and he building many great workes of Castles and Abbons and many other buildings and he loved masons very well, and he had a son that was named Hadrian and he loved Masons much more than his father, for he was full of practice in Geomaty wherefore he drew himselfe to co'mance with masons and to learne of them y^e craft and afterwards for love he had to Masons and to the craft that he was made Mason himselfe, and he got of the Kinge his father a charter and a comission to hold ev^y 7 an assemble, where he would within y^e realme and to correct with themselves statutes and trespasses, if it were done within the craft, and he held himselfe an assembly at Yorke and there he made masons and gave them charge and taught them maners of the masons and comanded that rule to be holden ever after and to them tooke the charter and comission to keepe and ordaine that it should be ruled fro King to Kinge when this assembly was gathered together, he caused a cry to be made y^t all Masons both yonge and old that had any writting or understanding of the

bly was gathered together, he caused a cry to be made y^t all Masons both yonge and old that had any writting or understanding of the charges that were made before in this land or any oth^r land that they shew them forth and there was some in french, some in greeke some in English and some in other languages and the intent thereof was found and thereof a comanded a booke to be made, how the craft was first found, and made and comanded that they should be read and tould when any Mason should be madde, and to give him his charge, and fro tyme to tyme, untill this day Masonrie hath bine kept in that forme and order, as well as might gov^{ne} the same and furthermore at diverse assemblies, hath bine put to and added certaine charges more by the best advises of Maisters and fellowes.

HERE FOLLOWETH THE WORTHY AND GODLY OATH OF MASONS.

Every man that is a mason take heed right well of this charge if yⁿ finde y^r selfe guiltie of any of these y^t ye may amend yⁿ againe, especially yⁿ that are to be charged take good heed y^t yⁿ may keepe this charge, for it is a great p^rill for a man to foresweare himselfe on a booke.

- 1.—The first charge is y^t yⁿ shalbe a true man to God and y^e holy church and that yⁿ use no herisie nor errour by your understanding or teaching of discreet men.
- 2.—Alsoe yⁿ shalbe true liege men to the Kinge without treason or falshood, and y^t yⁿ shall know no treason, but that yⁿ amend it if you may, or else warne the kinge or his counsell thereof.
- 3.—Alsoe yⁿ shalbe true one to another, that is to say to ev maister and fellowe of the craft of Masonrie that be Masons allowed and that yⁿ doe to them as yⁿ would they should doe to yⁿ.
- 4.—Alsoe, that ev^y Mason keepe true counsell of Lodge and Chamber and all other counsell that ought to be kept by the way of Masonrie.
- 5.—Alsoe that no Mason be theife in company soe far forth as yⁿ shall know.
- 6.—Alsoe that yⁿ shall be true unto the Lord and Maister that yⁿ serve and truely to see for his profit and advantage.
- 7.—Alsoe that yⁿ doe no uncivility in that house whereby the craft should be stayned.

These he charges in generall w^{ch} every Mason should hold both Maisters and fellowes.

Now I will rehearse other charges in singular for Maisters and fellowes.

- 1.—That no maister take upon him any Lords worke nor other worke but that he knowe himselfe able and cuninge to p^rforme the same,

so y^t the craft have noe disworshipp but y^t the Lord may be served and that truly.

- 2.—Alsoe that noe maister take any worke, but he take reasonable, so y^t y^e Lord may be truely served with his owne good, and the maister to live honestly and pay his fellowes truly there pay as the manours of the craft doth require.
- 3.—Alsoe that noe maister nor fellowe shall subplant others of their worke, that is to say, if they have taken a worke or stand maister of a Lord's work, y^a shall not put him out of it if he be able of cuning to end the worke.
- 4.—Alsoe that noe maister or fellow take any apprentize to be allowed apprentize but for 7 yeares, and that the apprentize be able of his birth and limes as he ought to be.
- 5.—Alsoe that noe maister nor fellow take allowance to be made a mason without the assent of his fellowes, that at the least 5 or 6, and that he that shall be made a mason to be able ov all syres, that is to say, that he be free borne and of good kindred and no bondman and y^t he have his right limes as a man ought to have.
- 6.—Alsoe that no Maister put a Lord's man to taske that is used to go to Journey.
- 7.—Alsoe that ev'y mason shall give no pay for his fellowes but as he may deserve, for that he be not deceived by false workmen.
- 8.—Alsoe that no fellowe within the lodge or without answer another ungodly without reasonable cause.
- 9.—Alsoe that noe fellowe slander other falsely behindé his backe to make him loose his good name or his worldly goods.
- 10.—Also ev'y Mason shall preferre his elder to put him to worshippe.
- 11.—Alsoe that noe Mason shall play at Hasarts or any other vnlawful game whereby they may be slandered.
- 12.—Alsoe that no Mason shalbe a comon Rybald in Lecherie to make the craft slandered, and that no fellowe goe into the towne where is a lodge of fellowes without a fellow with him, that may beare him witnesse that he was in honest company.
- 13.—Alsoe that ev'y M^r and fellow come to the assembly if it be within five miles about him, if he have any warning, and to stand at y^e rewarde of Maisters andfellowes.
- 14.—Alsoe that ev'y Maister and fellow if they have trespassed shall stand at the reward of Maisters and fellowes to make them accord (if they may) but if they may not, goe to the comon law.
- 15.—Alsoe that noe Mason make moulds, square or rule to any rough layers.
- 16.—Alsoe that no Mason set noe layes within a lodge or without to have mould stones with one mould of his workeing.

- 17.--Alsoe when the come ov' the countrey to sett them on worke as the maner is (that is to say) if they have mould stones in place he shall set him a fortnight in worke at the least and give him his hyre, and if there be noe stones for him, then refresh him with some money to bring him to the next lodge.
- 18.—Alsoe yⁿ shall and every mason shall serve truely the workes and truely make an end of y^e worke, be it taske or journey if yⁿ may have y^r pay as yⁿ ought to have.
- tunc unus ex senioribus teneat libru et illi vel ille teneat libru et .

tunc incip. hic jurare sodales.

These charges that we have rehearsed and all others that belongeth to Masonrie yⁿ shall keepe to the uttermost of y^r knowledge soe help you God, and by the contents of this booke.



HARLEIAN MS. No. 2054, FF. 33 & 34.

(Copied by Mr. Richard Sims, from the originals, in the British Museum, Nov. 1870.)

"There is Severall words & signes of a free mason to be reveiled to yⁿ wch as yⁿ will answ: before God at the Great & terrible day of Judgm^t yⁿ keep secret & not to reveale the same in the heares of any person or to any but to the M^{rs} & fellows of the said Society of free masons so helpe me God &c.

HARLEIAN MS. F. 34 (No. 2054).

William Wade wt give for to be a free Mason

.....	20s	Robert Morris.	
.....	10	Wilton Street Aldm ^y .	
.....	15	John Hughes.	
.....	5	Sam. Pikes Taylor.	
.....	8	Will ^m Wade.	
Wilton Harvey.....	20		
Michl. Holden.....	20		
Petr. Downham.....	20		
Tho. Foulker.....	10		
Wilt. Hughes.....	8		
Jo. Fletcher.....	10		
Seth, Hilton.....	15		
Ran Holme.....	10		
Ricd. Taylor.....	10		
Ricd. Ratcliffe.....	20		
Will. Woods.....	5		
Jo: Parry.....	10		
Tho: Morris.....	10		
Tho: May.....	10		
Will: Robinson.....	20		
James Mort.....	20		
Jo. Lloyd.....	20		
Geo: Harvey.....	20		
Will. Jackson.....	10		
Rob. Harvey.....	20		
John Madock.....	10		
		for 1 ^{ll}	9
		for 10 ^s	9
		for 15 ^s	1
		for 5 ^s	1
		for 8 ^s	1

*This is evidently an analysis of the foregoing.

W. J. H.

(Printed from an exact transcript made from the original in the British Museum, Nov., 1870.)

The might of the father of Heaven wth y^e wisdom of the glorious son through the goodness of the Holy Ghost y^t be three in one God, &c. Be with us att our beginning and give us grace so to govern us in our living y^t me may come to his bliss that neer shall have ending.

Good Brethren and fellowes our purpose is to tell how and in what manner this craft of masonry was begun and afterwards founded by worthy Kings and Princes and many other worshipfull men as alsoe to y^m y^t be here we will declare, that the charge that doth belong every true Mason to keep, for in good faith if you take thereunto it is well worth to be well kept for a worthy true science, for there between liberell syences of the which it one; the first is grammer that teacheth to speak truly and to write truly. The second is Rhetorick y^t teacheth men to speak faire & in subtile termes; the 3d is logick y^t teacheth to discern truth from falshood; the 4th is Arithmetick & that teacheth to account and recount all manner numbers; the 5th is called Geometry and it teacheth them to mete and measure the Earth and other things wth science is masonry, the 6th is musick wth teacheth song and voice of tunning organ & harp. The 7th is cal'd Astronomy that teacheth to know the course of Sun and Moon and other ornaments of the heavens. These be the seven liberall sciences the which seven be all one science, that is to say Geometry. Thus may a man prove y^t all the science in the world be found by Geometry, for it teacheth men to measure ponderation or weight of all manner of kind of earth.

And there is no man that worketh by any craft but he worketh by measure and weight, and all Geometry and Crafts men and merchants, and no other of the seven sciences and especially plowmen and tillers of all manner of graine, both corne, seeds, vines, plants, setters of all other fruits, for Grammer neither Astronomy nor any of all these we fine a man on measure or mete wth out Geometry. Wherefore I thinke that science most worthy that findeth all other.

Since long after the children of Israell were come into the land of Boohest it is now among us the Geometry of Jerusalem. King David begun the Temple of Jerusalem that is wth them, Templvm Dei. And the s^d King David loved y^e masons well and cherished them well and gave them good payment and gave them charge that you shall heare

afterwards and after the disease of King David, Solomon his son perform'd out the temple his father had begun, and he sent afterwards masons of divers lands and gathered them together soe that fourscore thousand workers of stone and they named masons, and he had three thousand of them which were ordained masters and governours of the work, and there was another king of another region that men called Haram and loved well King Solomon and gave him timber for his work, and he had a son y^t was named Dyan and he was master of Geometry and he was cheife master of all his masons and master of all his gravng workes and of all other masons that belonged to the temple and this witnesseth the Holy bible in libr Regni quarto p^ris capt, To this son Solomon confirmed both charges and manners that his father had given to Masons. And thus was the worthy craft of masons confirmed in the cuntry of Jerusalem and in many other kingdoms glorious crafts waking abroad into divers cuntrys, some because of learning more craft the others to teach their craft. And to it fell that a curious mason nam'd Naymus Green had been at the making of Solomons Temple, and come into ffrance and there taught the craft of masonry to thesmen of ffrance that was named Charles Mastill he loved well his craft and drew unto him Naymus Greacus and learned of him the craft and took upon him the charges and manners and afterwards by the grace of God he was elected King of ffrance and when he was in Estate he tooke to him many masons and made masons there that that were there and sett them in worke and gave them both charges and manners and good payment which he learned of other masons and confirm'd them a charter from yeare to yeare to hold their assemblies and thus came the craft into ffrance.

England all that season was void both of any charge and masonry untill the time of Saint Alban, and in his time the king of England was Pagan, and he wal'd the town w^{ch} is call'd St. Albans. And so in St. Alban's time a worthy knight was cheif steward to the King and had government of the realme and also of making to town walls and loved the masons well and cherished them and made their payment right good standing wages as the realme did require for he gave them every week sixpence to their duple wages, before that time throughout the whole land a mason took but a penny a day; and next to that time St. Albans mended it and gott them a charter from the King and his counsell and gave it to that name of assembly and there at he was himself and made masons and gave them charges that you shall heare of. After the death of St. Albans there came great wars into England through divers nations so that good rule of Masonry was destroyed untill the time of King Athelstone that was a worthy King in England and he brought that land into good rest and peace againe and builded many

good workes of Castles and abbys and many other buildings and he loved masonry very well and he had a son that he named Hegme he loved masons much more than his father for he was of practice in Geometry wherefore he drew himselfe to commune with masons and to learn of them the craft and afterwards for the love he had for masons and to the craft that he was made mason of himself, and he gott of his father the King a charter and commission to hold every year an assembly where they would within the Realm and to correct within themselves statutes and trespasses if it was never done wth in the craft and he held himself an assembly att Yorke and there he made masons and gave them charges and taught them manners of the masons and commanded that rules to be holden ever afterwards to themselves took the charter and a commissions to keep and ordained it should be rul'd from King to King. When the assembly was gathered together he caused a cry to be made, that all masons young and old that had any writing or understanding of the charges that were made in this land that they should shew themselves forth and there was some in ffrench, some in Greek, some in English and some in other languages and the intent thereof was found and made and commanded that they should be read and tould when any Mason shou'd be made and give him his charge and from then to this time Masonry hath been kept in that forme and order as well as men might govern the same, and furthermore of divers assemblies hath been put to and added severall charges more by the best of the Masters and fellowes.

HERE FOLLOWETH THE WORTHY OATH OF MASONRY.

Every man that is a mason take heed right well of this charge if you find y^e self guilty of any of these that you may amend again, and especially you that are to be charged take good heed you keep this charge for it is a great perill for any man to forswear himself on a book. &c.

- 1.—The charge is you shall be a true man to God and the holy Church and that you use no heresie by your understanding or by teaching discret men.
- 2.—Alsoe you shall be true liegh men to the King without treason or falshood and that you shall know no treason that you amend it if you may or warne the King or his councill thereof.
- 3.—Alsoe you shall be true one to another that is to say to every master and fellow of the trust of Masonry that be masons allowed and y^e you as you would they shou'd doe unto you.
- 4.—Alsoe that every mason keep true councill of lodge or chamber and all other councill that ought to be kept by way of masonry.

- 5.—Alsoe that noe mason shall be theife in company soe far forth as shall be known.
- 6.—Alsoe that you shall be true unto the lord and master that you serve and truly see for his profit and advantage.
- 7.—Alsoe that you do no villany in that house whereby the craft may be slandered.

These be the charge in generall all which every mason should hold both master and fellowes, now I will rehearse the charge in singular for masters and fellowes.

- 1.—That noe master shall take upon him any Lords Worke nor other worke butt that he know himselfe able and cunning to performe the same soe that the craft have no disworship but that the lord may be truly serv'd.
- 2.—Alsoe that noe master take upon him any worke but that he take it reasonably soe that the Lord may be truly serv'd wth his own goods, and the master to live honestly and pay his fellows truly their pay as the manner of their craft doth require.
- 3^y.—That no master or fellow shall supplant another of their work, viz. if they have taken a work or stand master of a lords work, you shall not put him out if he be able of cunning to decide the worke.
- 4^y.—That no master or fellow take any apprentice to be allowed this apprentice but for seven years, and that y^t apprentice be able of his birth and limbs as he ought.
- 5^y.—That no master or fellow take allowance to be made masons wth out the assent of his fellows and that at least five or six, and that he that shall be made mason to be able over all sciences, that is to say that he be free born and of good kindred and no bondsman and that he have his right limbs as a man ought to have.
- 6^y.—That no master put a lord man to task that is used to go on a journey.
- 7.—That no master shall give no pay to his fellowes but as he may deserve so that he be not deceived by false workmen.
- 8.—That no fellow slander one another falsely behind his backe to make him loose his good name or his worldly goods.
- 9.—That no fellows within the lodge or without answer another ungodly wth out reasonable cause.
- 10.—That every mason should prefer his elder and put him to worship.
- 11.—That no mason shall play att hazard or any other unlawfull game whereby they may be slandered.
- 12.—That no mason be a common Bibbald in Lechery to make the craft slandered and no fellow goe into the town where is a lodge

of fellows wth out a fellow wth him, that may bear him witness that he was in honest company.

- 13.—That every fellow and master come to assembly if it be within fifty miles about him if he have warning and to stand to the award of master and fellows.
- 14.—That every master and fellow if they have trespassed shall stand to the award of master and fellows to make the accord if they may, but if they may not to go to the common law.
- 15.—That no mason work moulds square or rule to any rough Lyers.
- 16.—That no mason setts or layes within a lodge or wth out to have mould stone wth mould of his own making.
- 17.—That no mason shall receive and cherish strange fellows when they come over the cuntry to sett them on worke as the manner is, that is to say, if they mould stones in place he shall sett him in a fortnight in work att the least and give him his hyre and if there be no stone for him then resteth himself wth some mony and bring him to the next lodge, and alsoe you shall and every mason shall serve truly the works and truly make an end of your worke if it be task or journey if you have your pay as you ought to have.
- 18.—That no fellow shall take upon him to call a lodge to make any fellow or fellows wth out the consent of master or wardens if they be wth in fifteen miles, these things and all other matters that shall be discounted to which belongeth the free masonry you shall faithfully keep soe help you God and by the contents of that book.

Hæc scripta fuerunt p me

Thomam Martin.

Copia vera

1659.

(Indorsed) Free Masonry.



THE "EDINBURGH-KILWINNING" MS.

(17TH CENTURY.)

Printed from a Copy made by Bro. D. Murray Lyon, of Ayr, Scotland, from the original at Kilwinning, A.D. 1870.

"The might of the Father of Heavin and the wisdom of the Glorious Sonne, through the grace and goodness of the Holy Ghost: that been Three persons and One God be with us at our beginning, and give us grace for to govern us here in in our living, that wee may come to his bliss that never shall have ending. Amen.

"Good Brethren and Fellows: Our purpose is to tell yow how and in what manner wise this worthy CRAFT OF MASSONRIE begun and how it was keepest by worthy Kings and Princes, and by many Worshipfull Men. And also to those that be here wee will charge by the Charges that belongeth to every free Masson to keepe, ffor in good faith, and they take heed to it, it is worthy to be weell kepted, for it is a worthy Craft and a curious Science. For there be sevin Liberal Sciences, of which sevin it is one of them, and the names of the sevin sciences be these:

"The first is Grammar, and that teacheth a man to speake truely. The second is Rhetoricke, and that teaches a man to speake truely and fair in soft terms. The third is Dialecticke or Logicke, and that teacheth a man to discern or know trueth from falshoode. And the fourth is Arithmeticke, which teaches a man to rekon and to count all manner of numbers. The fifth is Geometry, and that teacheth a man to mett and measure of earth and all other things. The which science is called Massonrie. And the sixth science is called Musicke, and that teacheth a man the craft of song and voyce of tongue and organ, harpe and trump. And the sevinth science is called Astronomie, and that teacheth a man to know the course of the Sun, of the Moon, and of the Stars.

"These be the sevin Liberal Sciences, the which sevin be all found by one science, that is to say Geometry. And this may a man prove that all the sciences of the world is found out by Geometry, ffor Geometry teaches a man to measure, ponderation, or weight of all manner of things on earth, ffor there is no man that worketh any craft but he works by some measure. Nor no man buyes or selles but by some measure or by some weight, and all this is Geometry. And all these merchands, craftsmen, and all others of the Sevin Sciences, and especially the plowmen and the tillers of all manner of grain and seeds,

vineplanters, and setters of other fruits are hereby directed; for by Grammar nor Arithmetick nor Astronomy, nor any of all the other Sevin Sciences no man finds mett and measure without Geometrie. Wherefore me thinks that the science is most worthy that finds all other.

“How this worthy science of Geometrie was first begun I shall tell you. Before Noah’s flood, there was a man named LAMECH, as it is written in the bible in the fourth chapter of Genesis; and this Lamech had two wives, the one wife heght ADA, and the other SCELA. By his wife Ada he got two sonnes, and the one heght JABELL, and the other JUBELL; and by the other wife Scla he got a son and a daughter;—and these four children found the beginning of all the Crafts of the world. And this elder sonne Jabell found the Craft of Geometrie; and he had flocks of sheep and land in the field, and first wrought houses of stone and tree (as it is noted in the chopter abouesaide). And his brother Jubell found the Craft of Musick, Song of tongue, harpe, and organ. And the third brother TUBELL CAYNE found Smith’s Craft of gold, silver, copper, iron, and steel. And the daughter found the Craft of Weaving. And these children knew weell that God would doe vengeance for sin either by fire or water; wherefore they wrote their Sciences that they had found in two pillars of stone, that they might be found after Noah’s flood;—and the one was marble, for that will not burn with any fire; and the other stone was called latrones, for that will not drown in any water.

“Our intent is to tell you truely how and in what manner these stones were found wherein these Sciences were written. The great HERMARIUS that was CUBE’S son, the which Cube was [SHEM’S] son that was NOAH’S son—this same Hermarinis was afterwards called HERMS, the father of wisdom,—he found one of the pillars of wisdom, and found the Sciences written; and he taught to other men. And at the makeing of the tower of Babilon there was Massonrie made much of. And the King of Babilon that heght NIMRODE was a Masson himselfe, as it was said with masters of histories. And when the city of Nineve and other cities should be made, Nimrode the King of Babilon sent thither Massons at the request of the King of Ninevie his cussen;—And when he sent them forth he gave them a Charge in this manner, That they should be true one to another; and that they should live truely together; and that they should serve their lord truely for their pay, so that Master may have worshipec and all that belong to him. And other moe charges he gave them; and this was the first time that ever any Massons had any Charge of his Craft.

“Moreuer, when ABRAHAM and SARAH his wife went into Egypt and there taught the Sevin Sciences to the Egyptians, he had a scholar that heght EUCLIDE, and he learned right weel, and was a Master

of the Sevin Sciences. And in his dayes it befell that the Lords and the Estats of the realme had so many sonnes *that they had gotten, some by their wives and some by other laydes of the realme, for that land is a hote land and plenteous of generation.* And they had no competent livelyhood to find their children, wherefore they took much care. And then the king of the land made a Great Council and a Parliament, viz., how they might finde their children, honestly as gentlemen: and they could finde no manner of good way; and then did they proclaime through all the realme that if there were any man that could informe them that he should come unto them, and he should be so rewarded for his travell that he should hold him weel pleased. After that this cry was made then came this worthy Clerke Euclide and said to the King and to all his great Lords, if yow will take me your children to governe I will teach them one of the Sevin Sciences wherewith they may live honestly as gentlemen should, under a condition that you will grant me them that I may have power to rulle them after the manner that the Science ought to be rulled. And that the king and all his Councill granted annone and sealed the commission;—and then this worthy Clerke tooke to himselfe these Lords' sonnes and taught them the Sciences of Geometrie in practicke, for to worke in stone of all manner of worthy works that belongeth to churches, temples, castles, towers, and mannors, and all the other manner building; and he gave them a Charge in this manner: To the ffellowshipe qrof they are admitted. The first is that they should be true to the King and to the lord that they serve; and that should live weell together, and be true to each other; and that they should call each other his Fellow or else his Brother, and not his servant nor his knave nor other foull name; and that they should truly deserve their pay of the lord or the master of the worke that they serve; and that they should ordain the wisest of them to be the master of the worke, and neither for love nor lineage, riches nor favour, to get another that hath little cunning to be master of the lords' work, whereby the lord should be evil served and they ashamed, and also that they should call the governor of the worke Master in the time that they worke with him;—and other many moe Charges that are too long to tell. And to all these Charges he made them swear a great oath that men used in that time, and ordained for them reasonable pay whereby they might live honestlie; and also that they should come and assemble together every year once, how they might worke best to serve their lord for his profit and to their own worshippe, and to correct within themselves him that had trespassed against the Craft. And thus was the Craft governed there: and that worthie Clarke Euclide gave it the name of Geometrie; and now it is called through all this land Maissonrie.

“Sithen long after when the Children of Israel were come into the Land of Behest, that is now called amongst us the Countrey of Jerusalem, King DAVID began the Temple that is called Templum Domini, and is named with us the Temple of Jerusalem. And this same King David loved weel Massons, and cherished them much and gave them good pay; and he gave the Charges and the Manners as he had learned, in Egypt gived by Euclide, and other Charges moe, which ye shall hear hereafterward. And after the deceass of King David, SOLOMON, that was King David's son, performed out the Temple which his father had begun. And he sent for Massons into diverss countreyes and lands and gathered them together, so that he had four score thousand workmen that were workers of stone, and were all named Massons; and he chose three thousand that were ordained to be Masters and Governours of his worke.

And furthermore, there was a King of another region that men called Iram, and he loved weel King Solomon, and he gave him timber to his worke. And he had a son what heght AYNON, and he was a Master of Geometrie; and he was Chiefe Master of all his Massons, and was Master of his Graveing and Carveing, and all other manner of Massonrie that belongeth to the Temple. And this is witnessed in the Bible in the fourth of Kings and third chapter. And this same Solomon confirmed both Charges and Manners that his father had given to Massons; and thus was that Craft of Massonrie confirmed in the Countrey of Jerusalem and many other Kingdoms.

“Curious craftsmen walked about full wyde in diverss countries, some to learn more craft and cunning, and some to teach them that had but little cunning; and so it befell that there was a curious Masson that heght GRECUS that had been at the working of Solomon's Temple; and he came into France, and there he taught the sciencie of Masonrie to men of France. And there was one of the Royal line of France that heght CHARLES MARTLE, and he was a man that loved weell such a Craft, and drew to this Grecus and learned of him the Craft, and tooke upon him the Charges and the Manners; and afterwards by the grace of God he was elect to be King of France. And when he was in his estate he took Massons and did help to make men Massons that were none, and set them a worke, and gave them Statutes and Lawes, as also ordaind them competent wages, how they might live as gentlemen and not be burdensome to their friends, and as he had learned of other Massons, and confirmed them a Charter from year to year, to hold their Assemblie were they would, and cherished them right much; and thus came the Craft into France.

“England in all this season was voyd of any Charge of Massonrie untill SAINT ALBAN's time; and in his dayes the King of England

that was a paginne did wall the town about that was called St. Albans, And St. Albans was a worthy knight and stewart to the King, and had the government of the realme and also town walls, and loved Massons weell, and cherished them much, and made their pay right good standingby as the realme did, for he gave them iis. a week and 3d. to their cheer—for befor that time through all the land a Masson had but a peny a day and his meat until St. Albian ammented it; and he gave them a Charter of the King and Council for to enact lawes and punish transgressours, as they had receaved them from their predecessours, and gave it the name of ane Assembly, and was thereat himselfe; and he helped for to make Massons, and gave them Charges, as ye shall hear afterwards right soone.

“After the death of St. Alban there came into England of diverss nations, so that the good rule of Massonrie was destroyed untill the time of King ATHELSTOUNE that was a worthy King of England, and brought all the land into rest and peace, and builded many great works of abbacyes and other building; and he loved weel Massons, and had a son that heght EDWIN, and loved Massons much more than his father did, and he was a great practiser of Geometrie; and he drew him much to commune and talk with Massons to learn of them the Craft, and afterwards for love that he had to Massons and to the Craft he was made a Masson. And he got of the King his father a Charter of Commission to hold ane Assembly where they would within the realm once a year, and to correct within themselves faults and trespasses that within the Craft were done. And he held ane Assembly himselfe at YORKE; and there he made Massons and gave charges and taught them, and commanded that rule to be kept for ever after, and gave them the Charter and Commission to keep, and made ane ordinance that it should be renewed from King to King. And when the Assembly was gathered together, he made a cry, that all old Massons or young that had any writting or understanding of the Charges and Manners that were made before in this land or in any other, that they should bring and shew them further. And when it was proved there was founde some in France, some in Greece, some in English, and some in other languages, and they were all to one intent, and he made a booke thereof, how the Craft was founded, and he himselfe bade and commanded that it should be read and told when any Masson should be made, and for to give him his Charges. And from that day untill this time Manners of Massons have been kept in that forme as weell as men might govern it. Furtharmore, at diverss Assemblies, certain Charges have been made and ordained by the best advice of Masters and Fellowes.

“Tunc unus ex senioribus tenet librum, et ille vel illi opponunt manus sup. librum, et tunc precepta debent legi.

“Every man that is a Mason take right good heed to those Charges, and if any finde himselfe guiltie in any of these Charges, that he amend himselfe against God; and especiallie yee that are to be charged, take good heed that yee may keep these Charges right weell; for it is a great perill a man to forswear himselfe upon a booke. The first Charge is, that yee shall be true men to God and Holy Church; and that yee use no error nor heresie by your understanding or discretion, be yee discret men, or wise men, in each thing. And also, that yee should be leidgesmen to the King of England, without treason or any other falshood; and that yee know no treason or treacherie; but you amend it if you may; or also warne the King or his Council thereof. And also, you shall be true, each one to other; that is to say, to every Masson of the Craft of Masonrie that be Massons allowed, ye shall doe unto them as you would they should doe unto you. And also, that you keep all the counsell of your Fellowes truly, be it in Lodge or in Chamber, and all other counsell that ought to be kept by the way of Brotherhoode. And also, that no Masson shall be a thiefe or manslayer, so far forth as he may witt or know. And also that you shall be true each unto other, and to the Lord or Master that yee serve; and truly to see too his profits and his advantage. And also, yow shall call Massons your Fellowes and Brethren, and no other foull names. And also, you shall not take your Fellowe's wife in vilanye, nor desire ungodly his daughter, nor his servant, nor put him to no disworship. And also, that yee pay truly for your meat and drink there where yow goe to board, whereby the Craft might not be slandred. These be the Charges in generall that belongeth to every Masson to keep, both Masters and Fellowes.

“Rehearse I will other Charges in singular for Masters and Fellowes.

“First, that no Master or Fellow shall take upon him any Lord's worke, nor any other man's work, unless he know himselfe able and sufficient of cunning to perform the same, so that the Craft have no slander or disworship thereby; that the Lord may be weell and truly served. Also, that no Master take no worke, but that he take it reasonable, so that the Lord may be weell served with his owne goods, and the Master to live honestlie, and to pay his Fellowes their pay, as the manner is. Also, that no Master nor Fellowes shall not suplant any of their worke; that is to say, if he has taken a worke in hand, or else stand Master of the Lord's work, he shall not put him out, except he was unable of cunning to end the worke. And also, that no Master or Fellow take no prentice but for the term of sevin years. And that the prentice be able of birth: that is to say, free born and whose limb as a man ought to be. And also, that no Master or Fellowes take no allowance from one to be made Masson, without the Assembly and

Council of his Fellowes, and that he take him for no less than sevin years ; and that he which shall be made a Masson be able in all manner of degress: that is to say, free-born, come of good kindred, true, and no bond man. And also, that he have his right limbs, as a man ought to have.

“ Also, that no Masson take any prentice unless he have sufficient occupation for to set him on, or to set three of his Fellowes, or two at the least, on worke. And also that no master or Fellowe shall take no man's worke to taske that was wont to goe to journey. Also, that every Master shall give pay to his Fellow but as they deserve, so that he be not deceived with false workmen. Also, that no Masson slaunder any other behinde his backe, to make him lose his good name or his worldly goods. Also, that no Fellow within the Lodge or without misanswer another ungodly or reproachfullie, without some reasonable cause. Also, that every Masson shall reverence his elder, and put him to worships. And also that no Masson shall be common players at hazard or at dyce, nor at any other unlawfull playes, whereby the Craft might be slaundered. And also, that no Masson shall use no lecherie or be baud, whereby the Craft might be slaundered. And also, that no Fellow goe into the town in night times without two or three witnesses with him, lest the trade be charged of villanie by him, to the grief of his Fellowes, without that he have a Fellow with him, that may bear him witness that he was in honest places.

“ Also, that every Master and Fellow shall come to the Assembly, if that it be within fiftie milles about him, if he have any warning. And if he have trespassed against the Craft, then to abyde the award of the Masters and Fellowes. Also, that every Master and Fellow that have trespassed against the Craft shall stand to the award of the Masters and Fellowes, to make them accorded if they can ; and, if they may not accord them, then to goe to common law as usuallie is. Also, that no Master or Fellow make no mould, nor square, nor rule to no layer, nor set no layer within the Lodge nor without to hew no mould stons. And also, that every Masson receive and cherish strange Fellowes when they come over the countreys, and get them a worke, if they will, as the manner is: that is to say, if they have mould stons in his place, or else he shall refresh him with money into the next lodging. Also, that every Masson shall truely serve the Lord for his pay, and every Master truely to make an end of his worke, be it taske or journey, if he have his demands and all that he ought to have.

“ These Charges that we have now rehearsed unto yow, and all others that belongeth to Massons, yow shall keep ; so help you GOD and your halydoome.”

I.

LANSDOWNE MS.

(*To be found in the British Museum, and known as the Burghley Papers. 16th Century.*)

“HERE BEGINETH THE TRUE ORDER OF MASONRIE.

“*The might of the Father of the Heavens The Wisdome of the Glorious Son, And the goodnesse of the Holy Ghost three persons and one God be with vs now and ever Amen.*

“*Good Bretheren and Fellows our purpose is to shew you how and in what manner this Noble and Worthy Craft of Masonry was first founded and begun, And afterwards how it was confirmed by worthy Kings Princes and by many other Worshipfull men, And also to all those that be heere, We minde to shew you the Charge that belongs to every trew Mason to keep, for in good ffaith if you take good heed it is well worthy to be kept for A worthy Craft and curious Science. So there be Seaven Liberall Sciencies of the which the Noble Craft of Masonry is one, And the Seaven be these, The first is Gramer and that teacheth a man to Spell and Write trewly, The second is Rethorick and that teacheth A man to speake faire and Subtill, The third is Lodgick and that teacheth A man deserne the trew from false, The flowrth is Arethmatick and teacheth A man to Reckon and Account all manner of Accompts, the fifth is Geometry and that teacheth A man* and Measur of Earth and of all things of the which this Science is called Geometry, The sixth is called Musick : and that teacheth A man to sing with Voyce and Tongue and Organ Harp and Trump, The Seaventh is called Astronemy and that teacheth A man to know the Course of the Sunn and the Moone and the Stars, these be the Seaven Liberall Sciences of the which all be founded by one which is Geometry, and thus a man, may prove that all the Seaven Sciences be founde by Geometrie for it Teacheth A man* and Measure ponderation*

* weight on all things on Earth, ffor there is noe Workman that worketh any Craft but he worketh by some Mott or Measure. And every man that buyeth or Selleth they buy or sell by some weight or Measure, And all this is *Geometry*, And the Merchants and all other Craftsmen of the Seaven Sciencies, and the Plowmen and Tillers of the Earth and Sowers of all manner of Graines Seeds and Vine plants, and Setters of all manner of ffruits: ffor *Gramer* or *Arethmatick* nor

* Blanks in original.

Astronomy nor none of all the Seaven Sciencies can no man find Mott or Measure in without *Geometry* wherefore methinks that the said Science of *Geometry* is most worthy, And all the other be founded by it, But how this worthy Science and Craft was first founded and begun I shall tell you before *Noyes* flood there was A man which was called *Lameth* as it is written in the Bible in the 4th Chapter of Genesis, and this *Lameth* had 2 Wifes the one called *Ada* the other *Sella*, by the first wife *Ada* he begat a Sonne and a Daughter And these 4 Children found the beginning of all these Crafts and Sciencies in the World, ffor the Eldest Sonne *Gabell* found the Craft of *Geometry* and he fed flocks of Sheep and Lambs in the ffeilds: And first wrought houses of Stone and he and his Brother *Tuball* found the Crafts of *Music* song of mouth harp and Organs and other Instruments. The third Brother *Tubalican* found the Smith Craft of Gold and Silver Iron and Copper and Steel, And the Daughter found the Craft of Webbing and these Children knew well that *God* would take vengeance for Sinn either by ffire or Water, wherefore they wrought the Scyences they had founded in 2 Pillers of Stone, that they might be found afterwards, and the one Stone was called Marble for that would not burne in the ffire, And the other Stone was called Latherne and that would not be drowned with water; Our Intent is to tell you how and in what manner these Stones were found that these Sciencies was written on the *Herminerus* that was *Cubb* his Sonne, The which *Cubb*, *Semet*, Sonne the which Sonne was *Noaths* sonne this same *Herminerus* was afterwards called *Armes* the ffather of the Wisemen he found one of the 2 Pillers of Stone and found the Science written therein and he taught it to others, And at the making of the Tower of *Babylon*, was *Masonrie* first made there much of, and the King of *Babylon* called *Nemroth* who was a Mason himselfe and loved well the rest as is said with the Masters of Stories, And when the City of *Ninevey* or the City of *East Port* should have bin made *Nemroth* the King of *Babylon* sent thither Sixty *Masons* of his Reign to the King of *Ninevey* his cozen, And when he sent them forth he gave them a Charge in this manner.

“ The first was that they should be true to their King Lord or Master that they served and that they shoulde Ordaine the most wise and cunning man to be Master of the King or Lords worke that was amongst them, and neither for Love Riches nor favour to sett another that had little cunninge to be Master of that worke whereby the Lord should be ill served And the Science ill Defamed.

* Secondly that they should call the Governor of the Worke Master all the tyme they wrought with him and other many more Charges that were too long to write, and for the keeping of all those charges he made them sware a great Oath which men vsed at that time, And ordained

for them reasonable pay that they might live with honestie, and also he gave them in Charge that they should Assemble together every yeare once to see how they might Worke best to serve the *King* or Lord for their proffit and their owne Workshop, And also that they should correct within themselves those that had Tresspassed against the Science or Craft, And thus was this Noble Craft first Grounded there, And the worthy *Mr. Ewclides* gave it the name of Geometry, and how it is called through out all the World *Masonrie* Long after when the Children of Israell were come into the Land *Berhest* which is now called the Countrey of Jerusalem where *King David* begun the Temple that is now called *Templum Dei*, and is named with us the Temple of *Jerusalem*, and the same King David Loued Masons then right well and gave them good pay, and he gave the Charges and Manners that he learned in Egipt which were given by that worthy Doctor Ewclid and other more charges that you shall hear after wardes ; And after the decease of *King David*, then reigned *Solloman* that was King Davids Sonne and he performed out the Temple that his ffather had begun and he sent after Masons into Diverse Countreys and into Diverse Lands and he gathered them together so that he had 24000 Workers of Stone and were all named *Masons* and he chosed out of them 3000 and were all ordained to be Masters, Rulers and Governors of his worke, and was there a King of another Region which men called *Iram* and he loved well *King Solloman* and gave him Timber to his worke and he had a Sonne that was called a man that was Master of Geometry, and was chiefe Master of all his Masonrie & of all his Graving, Carving and all other Masonry that belonged to the Temple, this is Witnessed in the holy Bible (in Libro Regium quarto et Tertio) and this same *Solloman* confirmed both the Charges and the Manners which his ffather had given, And thus was the worthy Craft of *Masonrie* confirmed in that Countrey of Jerusalem And many other Regions and Kingdoms men walked into Diverse some because of Learning to learn more cunning, And some to teach them that had but little Cunning, and soe it befell that there was A Curious man named *Namas Greecious* who had been at the making of Sollomans Temple And he came from thence into ffrance and there he taught the *Science of Masonrie* to men of that Land and so there was one of the Royall Line of ffrance called *Charles Marshall* and he was A man that loved well the said Craft and took upon him the Rules and Manners and after that BY THE GRACE OF GOD he was elect to be the *King* of ffrance and when he was in his Estate he helped to make those Masons that were now, and sett them on Work and gave them Charges and Manners and good pay as he had learned of other Masons, and confirmed them a Charter from yeare to yeare to hold their Assembly when they would and Cherished them right well, and thus came this Noble Craft

into ffrence and England, in that season stood void as floragine Charge of Masons until St. Albanes and St. Albans was a worthy Knight and Steward to the King of his household and had Government of his Realme and also of the makeing of the Walls of the said Towne, and he loved well Masons and cherished them much and made there pay right good for he gave ijijis vjd a week & ijjd before that time all the Land a Mason took but one penny a day and hiſ meat till St. Albones mended it and he gott them a Charter of the King and his Councell for to hold a Generall Councell and gave it to name Assembly. Thereat was he himselfe and did help to make *Masons* and gave them Charges as you shall heare afterwards, soone after the Decease of St. Albones there came Diverse Warrs into England out of Diverse Nations so that the good rule of Masons was distirbed and put downe vntill the tyme of *King Adelston* 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 ffather did and he was soe 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 got of the *King* his ffather a Charter and commission once every yeare to have Assembly within the Realme where they would within *England* and to correct within themselves ffaults & Tresspasses that were done as touching the Crafts, and he held them an Assembly at *Yorke* and there he made *Masons* and gave them Charges and taught them the Manners, and Commands the same to be kept ever afterwards And tooke them the Charter and Commission to keep their Assembly, and Ordained that it should be renewed from *King* to *King*, and when the Assembly were gathered together he made a Cry that all old Masons or young that had any Writings or Vnderstanding of the Charges and manners that weere made before their Lands wheresoever they were made *Masons* that they should shew them forth, there were found some in ffrench, some in Greeke some in Hebrew and some in English, and some in other Languages, and when they were read over and over seen well the intent of them was vnderstood to be all one, and then he caused a Book to be made there of how this worthy Craft of *Masonrie* was first founded and he himselfe Commanded and also then caused that it should be read at any tyme when it should happen any Mason or Masons to be made to give him or them their Charges, and from that time vntill this Day Manners of Masons have been kept in this Manner and forme as well as Men might Governe it and ffarther more at diverse Assemblies have been put and Ordained diverse Charges by the best advice of *Masters* and ffellows (Tunc vnus ex Senioribus contat Librum et ille poneret manam Suam Super Librum) Every man that is a

Mason take good heede to these Charges, If any man finde himselfe guilty in any of these Charges wee pray that he may amende himselfe or principally for dread of *God* you that be charged take good heede that you Keep all these Charges well for it is a great perill to a man to forswear himself upon a Booke.

“*The First Charge* is that you shall be true to God and holy Church and to vse noe Error or Heresie you vnderstanding and by wise mens teaching, also that you shall be Leige men to the *King* of England without Treason or any ffalsehood and that you know noe Treason or treachery but that ye amend and give knowledge thereof to the King or his Councell also that ye shall be true to one another (that is to say) every Mason of the Craft that is Mason allowed you shall doe to him as you would be done to yo^r selfe.

“*Secondly* and ye shall keep truely all the Councell of the Lodge or of the Chamber, and all the Councell of the Lodge that ought to be kept by the way of Masonhood also that you be noe theefe nor theeves to yo^r Knowledge free that you shall be true to the *King* Lord or Master that you serve and truely to see and worke for his advantage also you shall call all Masons yo^r fellows or yo^r Brethren and noe other names.

“*Fourthly** also you shall not take your fellows wife in Villoney no deflowre his Daughter or Servant nor put him to disworship also you shall truely pay for yo^r meat or drinke wheresoever you goe to Table or Board whereby the Craft or Science may be slandered, The be the Charges Generall that belonge to every true Masons both Masters and Fellows.

“*Now I will rehearse other Charges single for Masons Allowed.*

“*First* that noe Mason take on him noe Lords worke nor other mans but if he know himselfe well able to performe the worke soe that the Craft have noe Slander.

“*Secondly* also that noe Master take worke but that he take reasonable pay for it, soe that the Lord may be truely served and the Master to live honestly and to pay his fellows truely also that noe Master or fellow suplant others of their worke (that is to say) if he have taken a worke or elsé stand Master of a worke that he shall not put him out without he be vnable of Cunnings to make an end of his worke, Alsoe that noe Master nor fellow shall take noe Prentice for lesse than Seaven yeares and that the prentice be able of Birth that is free borne and of Limbs whole as a Man ought to be and that noe Mason or fellow take no Allowance to be maid Mason without the Assent of his fellows at the least Six or Seaven, that he that be maide be able in all degrees that is free borne and of a goode Kindred true and no bondsman and that he have his right Limbes as a man ought to have.

* This is correct ; the “*Thirdly*” is omitted in original.

" *Thirdly* also that a Master take noe Prentice without he have Occupcon sufficient to Occupie two or three Fellows at least.

" *Fourthly* also that noe Master or fellow put away Lords worke to Taske that ought to be Journey worke.

" *Fifty* also that every Master give pay to his ffellows and Servants as they deserve so that he be not defamed with false working.

" *Sixthly* also that none slander another behind his back to make him loose his good name.

" *Seventhly* that noe fellow in the house or abroad answere another vngodly or reprobable with out cause.

" *Eighthly* also that every Master Mason reverence his elder also that a Mason be no coman player at the Dice Cards or hazard nor at any other vnlawful playes through the which the Science or Craft may be dishonored.

" *Ninethly* also that Mason vse no Lechery nor have been abroad whereby the Craft may be dishonerd or Slandered.

" *Tenthly* also that no fellow goe into the Towne by night except he have a fellow with him who may beare record that he was in an honest place.

" *Eleventhly* also that every Master and fellow shall come to the Assembly if it be within 50 Miles of him if he have any warning and if have trespassed against the Craft to abide the award of the Master and fellows.

" *Twelfthly* also that every Master Mason and fellow that have tresspass'd against the Craft shall stand in Correcon of other Masters and fellows to make him accord and if they cannot accord to goe to the comon Law.

" *Thirteenthly* also that a Master or fellow make not a Mould Stone Square nor rule to no Lowen * nor Sett no Lowen worke within the Lodge nor without to no Mould Stone.

" *Fourteenthly* also that every Mason receive or cherish Strange Fellows when they come over the Countrey and sett them on worke if they will worke as the Manner is (that is to say) if the Mason have any Moulde Stone in his place on worke and if he have none the Mason shall refresh him with money unto the next Lodge.

" *Fifteenthly* also that every Mason shall truely serve his Master ffor his pay.

" *Sixteenthly* also that every Master shall truely make an end of his worke taske or Journey whether soe it bee.

" *These* be all the Charges and Covenantants that ought to be had read at the makeing of a Mason or Masons.

" *The Almighty God who have you & me in his Keeping Amen.*

* This no doubt is a mistake for "Cowan."

"At Halyrudehouse Edinburgh the xxviij day of December the zeir of God I^m V^e four scoir awchtene zeiris.

The Statutis and Ordinanceis to be obseruit be all the Maister-Maissounis within this realme sett doun be Williame Schaw Maister of Wark to his Maiestie and generall Wardene of the said Craft with the consent of the Maisteris efter specifeit.

ITEM First that thay obserue and keip all the gude Ordinanceis sett doun of befor concerning the privilegis of thair Craft be thair predecessoris of gude memorie, and specially That thay be trew ane to ane vther and leve cheritable togidder as becomis sworne brether and companzeounis of Craft.

ITEM That thay be obedient to their Wardeneis Dekynnis and Maisteris in all thingis concerning thair Craft.

ITEM That thay be honest faithfull and diligent in thair calling and deill uprichtlie w^t the maisteris or awnaris of the warkis that thay sall tak vpoun hand be it in task meit & fie or owklike wage.

ITEM That nane tak vpoun hand ony wark gritt or small quhilk he is nocht abill to performe qualifeitlie vnder the paine of fourtie pundis money or ellis the fourt part of the worth and valour of the said wark and that by and attour ane condigne amendis and satisfaccione to be maid to the awnaris of the wark at the sycht and discretione of the generall Wardene or in his absence at the sycht of the Wardeneis Dekynnis and Maisteris of the Sheriffdome quhair the said wark is interprisit and wrocht.

ITEM That na Maister sall tak ane vther Maisteris wark over his heid efter that the first Maister has aggreit w^t the awnar of the wark ather be contract arles or verball conditione vnder the paine of fourtie pundis.

ITEM That na Maister sall tak the wirking of ony wark that vther Maisteris hes wrocht at of befor vnto that the tyme that the first wirkaris be satisfeit for the wark quhilk thay haif wrocht vnder the paine foirsaid.

ITEM That thair be ane Wardene chosin and electit ilk zeir to haif the charge over everie Ludge as thay are devidit particularlie and that be the voitis of the Maisteris of the saids Ludgeis and consent of thair Wardene generall gif he happenis to be present and vtherways that he be aduerteist that sic ane Wardene is chosin for sic ane zeir to the effect that the Wardene generall may send sic directions to that Wardene electit as effeiris.

ITEM That na Maister sall tak ony ma Prenteissis nor thre during his lyfetye w^{out} ane speciall consent of the haill Wardeneis Dekynnis and Maisteris of the Sheriffdome quhair the said Prenteiss that is to be ressavit dwellis and remanis.

ITEM That na Maister ressave ony Prenteiss bund for fewar zeiris nor

sevin at the leist and siclyke it sall nocht be lesum to mak the said Prenteiss Brother and Fallow-in-Craft vnto the tyme that he haif seruit the space of vther sevin zeiris efter the ische of his said Prenteisship w^{out} ane speciall licence granttit be the Wardeneis Dekynnis and Maisteris assemblit for that caus and that sufficient tryall be tane of the worthynes qualificationis and skill of the persone that desyris to be made Fallow-in-Craft and that vnder the paine of fourtie pundis to be upliftit as ane pecuniall penaltie fra the persone that is maid Fallow-in-Craft aganis this ordour besyde the penalteis to be sett down aganis his persone accordyng to the ordour of the Ludge quhair he remanis.

ITEM It sall nocht be lesum to na Maister to sell his Prenteiss to ony vther Maister nor zit to dispens w^t the zeiris of his Prenteisship be selling y^{of} to the Prenteissis self vnder the paine of fourtie pundis.

ITEM That na Maister ressave ony Prenteiss w^{out} he signifie the samyn to the Wardene of the Ludge quhair he dwellis to the effect that the said Prenteissis name and the day of his ressavyn may be orderlie buikit.

ITEM That na Prenteiss be enterit bot be the samyn ordour that the day of thair enteris may be buikit.

ITEM That na Maister or Fallow-of-Craft be ressavit nor admittit w^{out} the numer of six Maisteris and tua enterit Prenteissis the Wardene of that Ludge being ane of the said six, and that the day of the ressavyn of the said Fallow-of-Craft or Maister be orderlie buikit and his name and mark insert in the said buik w^t the names of his six admittors and enterit Prenteissis and the names of the intendaris that salbe chosin in euerie persone to be alsua insert in the buik. Providing alwayis that na man be admittit w^{out} ane assay and sufficient tryall of his skill and worthynes in his vocation and craft.

ITEM That na Maister wirk ony Maissoun wark vnder charge or command of ony vther craftsman that takis vpoun hand or vpoun him the wirking of ony Maissoun wark.

ITEM That na Maister or Fallow-of-Craft ressave ony cowanis to wirk in his societie or cumpanye nor send nane of his servands to wirk w^t cowanis vnder the paine of twentie pundis so often as ony persone offendis heirintill.

ITEM It sall nocht be lesum to na enterit Prenteiss to tak ony vther gritter task or wark vpoun hand fra a awnar nor will extend to the summe of ten pundis vnder the paine foirsaid to wit xx lib and that task being done thay sall interpryiss na mair w^{out} licence of the Maisteris or Wardeneis quhair thay dwelle.

ITEM Gif ony questionis stryfe or variance sall fall out among ony of the Maisteris Servands or entert Prenteissis that the parteis that fallis in questioun or debat sall signifie the causis of thair querrell to the perticular Wardeneis or Dekynnis of thair Ludge wⁱⁿ the space of

xxiiij hours vnder the paine of ten pundis to the effect that thay may be reconcilit and agreit and thair variance removit be thair saids Wardeneis Dekynnys and Maisteris and gif ony of the saids parteis salhappin to remane wilfull or obstinat that thay salbe deprivit of the privilege of thair Ludge and nocht permittit to wirk y^rat vnto the tyme tha^t thay submitt thame selffis to ressoun at the sycht of thair Wardeneis Dekynnys and Maisteris as said is.

ITEM That all Maisteris interpriseris of wark is be verray carefull to se thair skaffoldis and fute gangis surelie sett and placit to the effect that throw thair negligence and sloth na hurt or skaith cum vnto ony personis that wrikis at the said wark vnder the paine of discharginge of thaim y^rafter to wirk as Maisteris havand charge of ane wark bot sall ever be subiect all the rest of thair dayis to wirk vnder or w^t ane other principall Maister havand charge of the wark.

ITEM That na Maister ressave or resett ane vther Maisteris Prenteiss or Servand that salhappin to ryn awa fra his Maisteris servie nor intertayne him in his companye efter he has gottin knowledg y^r of vnder the paine of fourtie pundis.

ITEM That all personis of the Maissounis Craft conuene in tyme and place being lawchfullie warnit vnder the paine of ten pundis.

ITEM That all the Maisteris that salhappin to be send for to ony assemble or meitting sall be sworne be thair grit aith that thay sall hyde nor conceill na fawltis nor wrangis done be ane to ane vther nor zit the faultis or wrangis that ony man hes done to the awnaris of the warkis that thay haif had in hand sa far as thay know and that vnder the paine of ten pundis to be takin vp fra the conceillars of the saidis faultis.

ITEM It is ordanit that all thir foirsaidis penalteis sal be liftit and tane vp fra the offendaris and breakaris of thir ordinanceis be the Wardeneis Dekynnys and Maisteris of the Ludges quhair the offendaris dwellis and to be distributit *ad pios usus* accordyng to gude conscience be the advys of the foirsaidis. And for fulfilling and obseruing of thir ordinanceis sett down as said is the haill Maisteris conuenit the foirsaid day bindis and obliesses thaim heirto faithfullie and thairfore hes requestit thair said Wardene generall to subscribe thir presentis w^t his awin hand to the effect that ane autentik copy heiroyf may be send to euerie particular Ludge wⁱn this realme."

William Schaw
Maister of swark

"THE EGLINTON MS.," A.D. 1599.

(*From an Exact Copy made by Bro. D. Murray Lyon, of Ayr, Scotland, for Bro. W. James Hughan, of Truro, England.*)

xxviii Decem̃ber, 1599.

First, It is ordanit that the wardene within the boundis of Kilwynning, and vtheris places subject to thair ludge, salbe chosen and electit zeirlie be mony of the maisteris voites of the said ludge, vpon the twentie day of December, and that within the kirk at Kilwynning, as the heid and secund ludge of Scotland, and thereafter that the generall warden be advertysit zeirlie quha is chosin warden of the ludge, immediatelie efter his electioun.

Item, it is thocht neidfull and expedient by my lord warden generall, that every ludge within Scotland sall have in tyme cuming the auld and antient liberteis therof vsit and wont of befoir; and in speciall, that the ludge of Kilwynning, secund ludge of Scotland, sall haif thair warden present at the election of the wardenis within the boundis of the Nether Waird of Cliddisdaill, Glasgow, Air, and boundis of Carrik; with power to the said warden and dekyn of Kilwynning to convene the remanent wardenis and dekynis within the boundis foirsaid quhan thay haif ony neid of importance ado, and thay to be judgit be the warden and dekyn of Kilwynning quhen it sall pleis thame to convene for the tyme, aither in Kilwynning, or within any vther part of the west of Scotland and boundis foirsaid.

Item, it is thocht neidfull and expedient be my lord warden generall, that Edinburgh salbe in all tyme cuming, as of befoir, the first and principal ludge in Scotland; and that Kilwynning be the secund ludge, as of befoir is not ourlie manifest in our awld antient writtis; and that Stirueling salbe the thrid ludge, conforme to the auld privileges thair of.

Item, it is thocht expedient that the wardenis of everie ilk ludge salbe answerable to the presbyteries within thair schirefdomes for the maisounis subject to the lugeis anent all offensis ony of thame sall committ; and the third part of the vnlawis salbe employit to the godlie vsis of the ludge quhair ony offens salhappin to be committit.

Item, that ther be tryall takin zeirlie be the wardenis and maist antient maisteris of the ludge, extending to sex personis, quha sall tak tryall of the offensis, that punishment may be execut conforme to equitie and iustice and guid conscience and the antient ordour.

Item, it is ordanit be my lord warden generall, that the warden of Kilwynning, as secund in Scotland, elect and chuis sex of the maist perfyte and worthiest of memorie within [thair boundis,] to tak tryall of the qualificatioun of the haill masonis within the boundis foirsaid, of thair art, craft, scyance and antient memorie; to the effect the warden deakin may be answerable heiraftir for sic personis as is committit to him, and within his boundis and jurisdictioun.

Item, commissioun is gewin to the warden and deakon of Kilwynning, as secund ludge, to seclud and away put furth of their societie and cumpanie all personis disobedient to fulfil and obey the hail actis and antient statutis sett doun of befoir of guid memorie; and all personis disobedient ather to kirk, craft, counsall, and otheris statutis and acts to be maid heireftir for ane guid ordour.

Item, it is ordainit be the warden generall, that the warden and deacon to be present of [with?] his quarter maisteris, elect cheis and constitut ane famous notar, as ordinar clark and scryb; and that the said notar to be chosinge sall occupye the office, and that all indentouris discharges and vtheris wrytis quhatsumever, perteing to the craft, salbe onlie wrytin be the clark; and that na maner of wryt, neyther tityll nor other evident, to be admit be the said warden and deacon befoir thame, except it be maid be the said clark, and subscriuit with his hand.

Item, it is ordainit be my lord generall, that the hale auld antient actis and statutis maid of befoir be the predecessouris of the masounis of Kilwynning, be observit faithfullie and kept be the crafts in all tymes cuminge; and that na prenteis nor craftis man, in ony tymes heireftir, be admittit nor enterit bot onlie within the kirk of Kilwynning, as his paroche and secund ludge; and that all bankattis for entrie of prenteis or fallow of craftis to be maid within the said ludge of Kilwynning.

Item, it is ordainit that all fallows of craft at his entrie, pay to the commoun bokis of the ludge the soume of ten pundis mone, with x s. worthe of gluffis, or euir he be admittit, and that for the bankatt; and that he be not admittit without ane sufficient essay and prufe of memorie and art of craft, be the warden, deacon, and quarter maisteris of the ludge, conforme to the foirmer; and quhairthrow thai may be the mair answerable to the generall warden.

Item, that all prenteissis to be admittit be not admittit quhill thai first pay to the commoun bankat foiresaid, the sowme of sex pundis money; utherwyes to pay to the bankat for the haill members of craft within the said ludge and prenteissis thair of.

Item, it is ordainit that the warken and deaconis of the secund ludge of Scotland, present of Kilwynning, sall tak the aythe, fidelitie and trewth of all maisteris and fallowis of craft within the haill boundis

commit to thair chairge, zeirlie, that thai sall not accompanie with cowanis, nor work with thame, nor any of their servandis or prenteisses, undir the pain of the penaltie contenit in the foirmer acts, and peying thairof.

Item, it is ordainit be the generall warden, that the luge of Kilwynning, being the second luge in Scotland, tak tryall of the art of memorie and science thairof, of everie fallow of craft and everie prenteiss, according to ather of their vocationis; and in cais that thai have lost onie point thairof, eurie of thame to pay the penaltie as followis, for their slewthfulness, viz., ilk fallow of craft xx s. ilk prenteiss, xi s. and that to be payit to the box for the commoun weill zeirlie; and that conforme to the commoun vse and pratik of the commoun lugis of this realm.

And for the fulfilling, observinge and keeping of thir statutis, and all thair actis and stattutis maid of befoir, and to be maid be the warden, deaconis, and quarter maisteris of the lugis foirsaidis, for guid ordour keeping, conforme to equitie, justice, and antient ordour; to the making and setting doun quhairof, the generall warden hes gevin his power and commission to the said warden and others abvnevritten, to set doun and mak actis conforme as accordis to the office and law. And in signe and taking thairof, I, the generall warden of Scotland, hes sett doun and causit pen thir actis and statutis, and hes subscriuit the samynis with my hand efter the testimoniale.

Be it kend to the warden, dekyn, and to the maisteris of the ludge of Kilwynning, that Archibald Barklay, being directit commissioner fra the said ludge, comperit in Edinburgh, the twentie seven and twenty awcht of December instant, quhair the said Archibald, in presens of the warden generall, and the maisteris of the ludge of Edinburgh, producit his commissioun, and behaifit himself verie honestlie and cairfullie for the discharge of sik thingis as was committit into him; bot be resson of the absence of his Maiestie out of the toun, and that thair was na maisteris but the ludge of Edinburgh convenit of this tyme, we culd nocht get sik ane satlat ordour (as the privileges of the craft requyris) tane at this time; bot heirefter, quhan occasion sall be offerit, we sall get his Maiesties warrand, baith for the authorizing of the ludgeis privileges, and ane penaltie sett downe for the dissobedient personis and perturberis of all guid ordour: Thus far I thocht guid to signifie vnto the haill brether of the ludge, vnto the neist commoditie: In witnes heirof, I have subscriuit thir presents with my hand, at Halyrudhous, the twentie awcht day of December, the zeir of God 1^m. V^o. fourscoir nynetene zeirs.

WILLIAM SCHAW,

Maistir of Wark, Warden of the Maisonis.

 THE ST. CLAIR CHARTERS.

By Bro. D. MURRAY LYON, Hon. Corresponding Member of the Union of German Freemasons, and of the Rosicrucian Society of England; Hon. Fellow of the London Literary Union; one of the Grand Stewards in the Grand Lodge of Scotland; P. M. Lodge Scarborough, Tobago, West Indies; author of the "History of Mother Kilwinning," &c.

These MSS. were several years ago accidentally discovered by David Laing, Esq., of the Signet Library, who gave them to the late Bro. Aytoun, Professor of Belles-lettres in the University of Edinburgh, in exchange for some antique documents he had. The Professor presented them to the Grand Lodge of Scotland, in whose repositories they now are. There can be no doubt of their identity as originals. We have compared several of the signatures with autographs in other MSS. of the time. The charters are in scrolls of paper—the one 15 by 11½ inches, the other 26 by 11½ inches—and for their better preservation have been affixed to cloth. The caligraphy is beautiful, and though the edges of the paper have been frayed and holes worn in one or two places where the sheets had been folded, there is no difficulty in supplying the few words that have been obliterated and making out the whole of the text. About three inches in depth at the bottom of No. 1 in the right hand corner is entirely wanting, which may have contained some signatures in addition to those given. The left hand bottom corner of No. 2 has been similarly torn away, and the same remark with regard to signatures may apply to it. The first document is a Letter of Jurisdiction granted by the Freemen Masons of Scotland to William St. Clair of Roslin (probable date 1600–1); the second purports to have been granted by the Freemen Masons and Hammermen of Scotland to Sir William St. Clair of Roslin (probable date May 1, 1628). They are as follows:—

No. 1.

Be it kend till all men be thir present Iris. Ws deacones maisteris and frie men of the Maissones w'tin the realme of Scotland with expres consent & assent of W'm Schaw Maister of Wark to our sou'ane lord ffor sa mekle as from aige to aige it hes bene observit amangs ws that the Lairds of rosling hes ever bene patrones and protectors of ws and our privileges lyckas our predecessors hes obeyit and acknowlegeit thame as patrones and ¶tectoris Quhill that w'in thir few yiers throwch negligence and slewthfulness the samyn hes past furth of vse Quhairby nocht onlie hes the Laird of Rosling lyne owt of his just vrycht bot also

our haill craft hes bene destitute of ane patrone protectour and oversear q'lk hes genderit manyfauld corrupcionnes and imperfectiones baith amangis ourselfis and in our craft and hes gevin occasioun to mony persones to consave evill opinioun of ws and our craft and to leive off great inerpyses of pollecie Be ressonne of our great misbehaviour w'out correction Quhairby not onelie the comittairs of the faultis bot also the honest men ar disapoyntit of thair craft and ~~W~~ffeit. As lyckwayes quhen dyvers and sindrie contraverses fallis out amangis ourselfis thair follows great & manyfald inconveniencis throw want of ane [patrone and protector] we nocht being abill to await vpoun the ordiner judges & judgement of this realme throw the occasioun of our powertie and langsumness of process ffor remeid of q'r'of and for keping of guid ordour amangis ws in all tymes cummyng and for advancement our craft and vocation within this realme and furtherens of policie w't'in the samin. We for our selfis & in name of our haill bretherene and craftismen w't consent foirsaid aggreis and consentis that W'm Sinclar now of roslin for him self & his airis purches and obtene at ye hands of our Sou'ane Lord libertie friedome and jurisdiction vpone ws and our successoures in all times cummyng as patrones & judges to us and the haill ~~W~~ffessoris of our craft w't'in this realme quhom of we have power and commissoun Swa that heirefter we may acknowledge him and his airis as our patrone and judge vnder our Sou'ane Lord w't'out ony kynd of appellatioun or declynnyng from his judgement with power to the said Williame and his airis to depute judges ane or mae vnder him and to vse sick ampill and lairge jurisdictione vpoun ws & our successors als weill as burghe as land as it sall pleis our souerane lord to grant to him and his airis

WILLIAM SCHAW,
Maistir of Wark.

Edinburgh
Andro Symson
Jhone Robeson

St. Androis

Haddingtoun
P. Campbell takand
ye burdyng for
Jon. Saw
J. Vallance
Willim Aittoun

Thomas Weir mason in Edr. Thomas Robert-
soun wardane of the Ludge of Dumfermling
and Sanct Androis and takand the burding
vpoun him for his bretherene of ye mason craft
within they Lwdges and for the Commissionars
efter mentionat viz Dauid Skowgall Alexander
Gilbert & Dauid Spens for the Lwdge of Sanct
Androis, Andro Alesoun and Archibald An-
gous Commissionars for the Lwdge of Dwm-
fermling & Rot. Balze and Johne Saw for the
Lwdge of Heddington with o'r hands led on
the pen be the Notairies vnderwritten at o'r
commandis because we can nocht write

Achiezones Heavin
George Aittoun
Jo. Fwsetter
Thomas Petticrwf

Ita. est Laurentius Robesoun Nortarius
publicus ad præmissa requisitus de speciali-
bus mandatis dict. personarum scribere nes-
cien vt aseruerunt testan. manu mea propria

Dumfermling
Robert Pest

[Ita est] Henricus Banna[tyne] connotarius
ad premissa [de mandatis] antedictarum per-
sonarum [scribere nescientium ut aseruerunt
teste] manu mea propria

NO. II.

Be it kend till all men be thir present lres. We the Deacones mais-
teris and friemen of the maissones and hammermen within the king-
dome of Scotland That forsamekill as from aidge to aidge it hes bene
observet amangis ws and owr predecessoris that the Lairds of Rosling
hes ever bene patrones and protectoris of ws & o'r priwledgis Lykeas
our predecessores hes obeyit reverencet & acknowledged thame as
patrones and protectoris q'rof they had letters of protection & vtheris
richtis grantit be his ma'ties most no'll progenitors of worthie memorie
q'lkis with sindrie vtheris of the Lairds of Rosling his writis being
consumet & brunt in ane flame of fyre within the castle of Rosling in
ane

The consummation and burneing q'r'of being clearlie knawin to ws
and owr predecessors deacones maisteris and friemen of the saidis voca-
tionis, and our protection of the samyn and priviledgis thereof [be
negligence] and slouthfulness being liklie to pass furth of wse q'rthrow
not only wald the Lairds of Rosling lyne out of thair just richt but also
our haill craftis wald haif bene destitute of any patrone protector &
oversear quhilk wald ingenner monyfald imperfectiounes and corrup-
tiounes baith amangis our selfis and in our craft and give occasioun to
mony persones to conceive evill opinioun of ws and our craft and to
leive af many and grit interpryces of policie q'lkis wald be vndertakin
if our grit misbehaviour were sufferit to go on w't'out correctioun. For
remeid q'r'of and for keiping of guid ordour amangis ws in all tyme
cuming and for advancement of our craft and vocation within his
hienes kingdome of Scotland and furthering of policie yairntill The
maist pairt of our predecessoris for themselfis and in name and behalfe
of our bretherene and craftsmen w't' advyse and consent of Williame
Schaw maistir of wark to heines unq'le darrest father of worthie mem-
orie All in ane voce agreit consentit and subscriyvet that Williame
Sinclar of Rosling father to to S'r Williame Sinclar now of Rosling for
him self and his airis sould purches & obtaine at the handis of his
ma'tie libertie friedome & jurisdiction upon ws & our predecessoris

deacones maisteres & friemen of the saidis vocatiounes as patrones and judges to us and the haill professors y'r'of within the said Kingdom q'r'of they had power & commissioun Sua that they and we micht yaireafter acknowlege him and his airis as o'r patrone & judge under our soverane lord without ony kynd of appellation or declinatoure frome thair judgement for ever, As the said agriement subscrivet be the said m'r of wark and our predecessors at maire length [proportis] In the quhilk office priviledge & jurisdiction over ws and our said [voca]tioun the said Williame Sinclar of Rosling ever continewit to his going to Ireland q'r he presently remanes sen the quhilk [time] of his departure furth of this realme thair ar very mony corruptionnes & imperfectiounes rysin and ingennerit baith amangis ourselfis & in our saidis vocatiounes in defect of ane patrone and oversear over ws and the samyn Sua that the saidis vocatiounes ar altogieter liklie to decay And now for saiftie thair of we haifing full experience of the efauld guid skill and judgement quihilk the said S'r Williame Sinclar now of Rosling hes in our said craft and vocatioun and for reparation of the ruines and monyfold corruptionnes and enormities done be unskilfull persones thairintill We all in ane voce haif ratifiet and approven and be thir presentis ratifies & approves the foresaid former l're of jurisdiction and libertie made and sub't be our bretherene and his heines umq'le M'r of wark for the tyme of the said Williame Sinclar of Rosling father to the said Sir William quhairby he and his airis ar acknowledged as our patrones and judge under o'r soverane lord over ws & the haill professors of our said vocatioun w't'in this his heines kingdom of Scotlande without any appellation or declinato'r from thair judgements in ony [time hereafter] forever And further we all in ane voce as said is of new haif maid constitute & ordainit and be thir presentis makis constitutes & ordanes the said S'r Williame Sinclar now of Rosling and his airis maill our only patrones protectoris and oversearis under our soverane lord to ws & our successoris deacones maisteris and friemen of our saids vocatiounes of maissones hammermen w't'in the haill Kingdome of Scotland & of o'r haill priviledges and jurisdictiones belonging thairto q'r'in he his father and yair predecessoris Lairds of Rosling haif bene in vse of possessioun thir mony aidges bygane With full power to him and thame be thame selfis thair waurdanis and deputtis to be constitute be thame to affix and appoynt places of meeting for keiping of guid ord'r in the said craft als oft and sua oft as neid sall requyre All and sindrie persones that may be knawin to be subject to the said vocatioun to be callit absentis to amerciat transgressoris to punish unlawis casualities and vtheris dewties quhatsoever pertaining and belonging or that may fall to be pait be quhatsoever persone or persones subject to said craft to aske crave ressave intromet with and uplift and the

samyn to thair awn proper vse to apply deputtis under thame in the said office with clerkis seruandis assisteris and all vtheris officiaris and memberis of court neidfull to mak creat substitute and ordene for quhom they sall be haldin to answer All & sindrie plaintis actiones & causes perteing to the said craft and vocatioun and againes quhatsumever persone or persones professors y'r'of to heir discuss decerne & decyde actis decreitis & sentences thairvpoun to pronounce and the samyn to dew executioun to cause be put And gnallie. all sindrie vyeris priuiledges liberties and immunities quhatsumever concerning the said craft to do vse & exerce and caus be done exercet and keipet siclyke and als friely in all respects as ony vyeris thair predecessors hes done or micht haif done thameselfis in ony tyme bygane friely quietlie weill and in peace but ony revocatioun obstacle impediment or againe calling quhatsumevir. In witness of the q'lk thing to thir Wtntis w'ttin be Alexander Aikinheid servitor to Andro Hay wrytter we haif sub't thir Wtnts w't our hands at

*The Ludge of
Edinburgh*
William Wallace
decon

Johne Watt

Thomas
Pater son

*The Ludge of
Glasgow*

Johne Boyd deakin

Rot. Boyd ane of the mestres

.

{ Thomas Fleming war-
dane in Ed'r and Hew
Forrest w't o'r handis
at the pen led be the
notar vnder sub'd for
ws o'r command be-
cause we can not
wryt
Adow. Hay notarius
asseruit

{ Robert Caldwell in
Glasgow with my hand
at ye pen led be ye
notar vnder subscri-
wand for me because I
cannot writ myselff

{ J. Henrysone noturius
asseruit

{ I Jn. Serveite m'r of ye craftis
in Stirlinge with my hand at ye
pen led be ye notar vnder sub-
scriyv and for me becaus I can
not writt
J. Henrysone notarius asseruit

*The Ludge of
Dundie*

Robert Strachowne
maister

Andrew Wast and
Dauid Quhyit maisteris
in Dundie w't o'r hands
at the pen led be the
notar vnder subtcryve-
and at our commands be-
cause we can not writt.
Thomas Robertson no-
tarius asseruit

Robert Johnstone
Mais . . .

Dawid Mesone
Mais . . .

Hew Douok dekin of ye measounes and vrichtis off Ayr	}	I Jon Burne ane of the m'r's of Dumfermlinge w't my hand at ye pen led be ye notar vnder subscriyvand for me at my com- mand becaus I can not writ myselff J. Henrysone notarius as- seruit
---	---	--

George Lid[ell] decan of squarmen and nov quartermaistir	}	Dauad Robertson ane of ye mesteris Andrew Welsone mas- ter and Thomas [W]elsone var- den of ye sed Lug of Sant Androis
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The Ludge of Stirlinge
 Johne Thomsone
 James Rond

The Ludge of Dunfermlinge
 . . . ne of . . .



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