

**THE CRAFT FREEMASONRY
NEWSLETTER No.30 MARCH 2009**

TO THE GLORY OF THE GRAND ARCHITECT OF HEAVEN AND EARTH



MASONIC HIGH COUNCIL THE MOTHER HIGH COUNCIL

In The Lord is All Our Trust

To All & Sundry

*To whose knowledge these presents shall come
Greetings*

COMMUNICATIONS

From the Craft Where Reigneth Peace and Silence

“The Light Shined in Darkness and the Darkness Comprehend It Not”

*“The man, whose mind on virtue bent,
Pursues some greatly good intent
With undiverted aim;
Serene, beholds the angry crowd,
Nor can their clamours, fierce and loud
His stubborn honour tame”.*

BLACKLOCK



Address from the Secretary General of the Masonic High Council

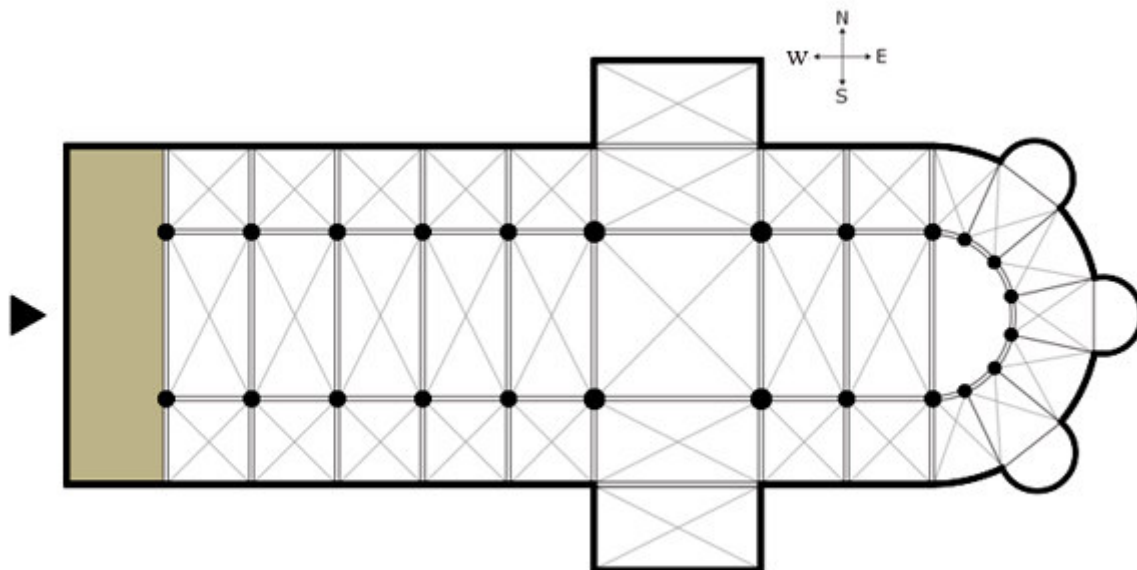
Dear Brethren,

It is now four years since the restoration of the Traditions to the Craft has been carried out under the guidance of the Masonic High Council the Mother High Council of the World, and it is only right that we should look back and pay our respects and thanks to those Brethren who came before us and attempted to achieve the same objectives as we have done. In this edition of the Craft Newsletter therefore, we particularly remember the immense contribution given to the Craft by our RW Bro. James Anderson.

The situation of the two columns in a lodge according to the Masonic Tradition

The perfect position of the columns J and B are described in the Book of Kings (1,7, 21 and 39). Here we are taught that the column J is the right column and the column B is the left column. This is how they were viewed by those inside the temple looking out. Their meanings in the Sacred Book are Jachin-The Lord Establishes and Boaz-Only in Him exists Fortitude.

The traditional orientation, and historically correct, orientation of the Masonic Temple follows the standard rule of early Christian churches with the narthex on the west.



Masonic Lodges started changing the position of the columns around 1730 this was due to the publication of the first pamphlets (unauthorised Exposes) on the mysteries of the Craft and so they

changed the columns so as to confuse any Cowan's (the profane) and prevent them from gaining access to the meetings of the lodges.

In the Kabalistic Tradition, in the Tree of Life the Left column is headed by Binah and is called the "Pillar of Severity." It is associated with Hebrew letter Mem, the water element and the female aspect; this is the Creation, the Foundation and the Establishment.

On the Right column, Chokhmah heads the Tree of Life, metaphorically speaking the "Pillar of Mercy", associated with the Hebrew letter Shin, the fire element of the Sun and the male aspect.

Concerning contacts with irregular organizations mimicking Masonic Ritual

We would like to remind all Brethren that no contact is permitted with any organisation which is deemed to be irregular and therefore not recognised by the Masonic High Councils of our International Federation of pure Ancient English Craft Freemasonry. We also wish to inform all brethren that any organisation found guilty of violating this rule may be expelled from the International Federation.



With MW Bro. Carlos Pacchioni, MHC of Peru
MHC SECRETARY GENERAL VISIT TO SOUTH AMERICA 2009

Dear Brethren Please Remember
International Craft Grand Assemblies
LIMA - PERU
25, 26 & 27 SEPTEMBER 2009



With the Brethren of the MHC of Bolivia in Santa Cruz, Bolivia

I am delighted to report back on the wonderful work and extraordinary advancement that Regular Craft Masonry has achieved in less than 4 years in the Continent of South America, specifically in Peru, Bolivia, Paraguay and Venezuela where we are presently so well established as to be the leading reference to regular Craft Masonry. A wonderful achievement.

During my 20 day visit to South America I had the pleasure in my capacity as Secretary General of the MHC to meet with the Brethren of our International Masonic Federation from Venezuela, Bolivia, Paraguay and Peru.

Sincerely and Fraternaly,
Dimitrij Klinar, MHC
Secretary General

MASONIC HIGH COUNCIL OF ROMANIA

Anniversary of the first year of works of our Grand Lodge with the name Regular
Grand Lodge of Romania

Or.: Petrosani 21 Mach 6009

We have the pleasure to invite you and all brethren, wherever they may be, to join with us in the celebration of the completion of our first year of the Regular Grand Lodge of Romania.

This Grand Lodge was formed under the auspices of the Masonic High Council, Mother of the World out of the National Grand Lodge DACIA on 16th February 2008. The Regular Grand Lodge of Romania is a regular, independent, sovereign and universally recognised Obedience, over the entire territory of Romania.

On this occasion we want to celebrate together the first brick laid in the wall of the Temple of the Great Architect of the Universe by our Grand Lodge. Our wish is to put many bricks in this wall in future, to realise our Masonic goal.

We hope that the Great Architect of the Universe will help us all in our work in order to both evolve spiritually and mentally and to help to build a better world for all humanity.

We hope that all brethren who wish to do so can join with us here in Romania in our joyous celebration.

Fraternal greetings to all.

Celebration of the first year of of the Regular Grand Lodge of Romania

PROGRAMME

Friday 20.03.2009

12:00hrs to 20:00hrs: The arrival of the foreign delegations on one of the airports:

- Timisoara
- Arad
- Craiova
- Cluj

When all delegations have arrived, brethren will be transported to Or.: Petrosani.
Depending on the time of arrival in Petrosani, there will be a dinner available.

Saturday 21.03.2009

09:00hrs to 12:00hrs: Masonic meeting to commemorate I.: B.: Nicu Filip and celebration of the first year of the Regular Grand Lodge of Romania.

12:00hrs to 14:30hrs: Lunch

15:00hrs to 17:00hrs: Mark Mason and Installed Master Meeting for all eligible brethren

17:00hrs to 18:30hrs: Masonic meeting of the mixed Serbian/Romanian lodge, Carpatica. All Brethren are cordially invited.

18:30hrs to 19:30hrs: Free time.

19:30hrs Masonic banquet

Sunday 22.03.2009

09:00hrs Breakfast for all participants.

After breakfast the foreign delegations will be transferred to the various airports.

Mode of Dress: DJ and bow tie or dark suit and tie.

Hotel and food costs for foreign delegations will be at the expense of the Regular Grand Lodge of Romania.

Any delegates who wish to remain in Romania to enjoy this wonderful country must make their own arrangements with the hotel.

Regular Grand Lodge of Romania
Masonic High Council of Romania

Grand Officers Elected 2009

MW Dorian Orz, MHCR, Grand Master of the Craft in Romania

RW Nicolae Alexa, MHCR, Senior Grand Warden

RW Sorin Silaghi, MHCR, Junior Grand Warden

RW Ionescu-Miu Adrian-Mihai, MHCR, Grand Chancellor

RW Mateiu Codreanu, MHCR, Grand Orator

RW Teodor Niculescu, MHCR, Grand Treasurer

MW Gabriel Sandel Gedo, MHCR, Provincial Grand Master of Ardeal

MW Cristian Cazacu, MHCR, Provincial Grand Master of Bucuresti

MW Region George Apostol, MHCR, Provincial Grand Master of Moldova

MW Eugen Olteanu, MHCR, Provincial Grand Master of Dobrogea

MW Ioan Puscas, MHCR, Provincial Grand Master of Ardeal West

RW Marian Pirciu, MHCR, Grand Chaplain

RW Ioan Lungu, MHCR, Grand Expert

RW Ioan Cucu, MHCR, Grand Hospitalier

RW Ionel Iosif, MHCR, Senior Grand Deacon

RW Arthur Orz, MHCR, Junior Grand Deacon

RW Octav Rus, MHCR, Grand Physician

RW Sergiu Ghinda, MHCR, Grand Historian

FEDERATED REGULAR CRAFT MASONIC LODGES

Lodge Nicu Filip No.1 Bucharest

Lodge Decembrie 1989, No.2, Bucharest

Lodge Alexandru Papiu Ilarian No.3, Targu Mures

Lodge Lucian Blaga No.4, Sebes

Lodge Sfantul Andrei No.5, Constanta

Lodge Fred Kleiknecht No.6, Bucharest

Lodge Constantin Brancusi No.7, Hobita

Lodge Helis Naparis No.8, Urziceni

Lodge Parang No.9, Petrosani

Lodge Concordia No.11, Arad

Masonic Triangle Gheorghe Pop de Basesti No.10, Baia Mare

Alto Consejo Masónico del Perú

Consejo Directivo

Período 2009 – 2010

- 1 - Presidente M.:R.:H.: Francisco Santiago Espinoza Orrego, Gran Logia del Norte del Perú.
- 2 - Vice Presidente M.:R.:H.: Regis Ilerena Paredes, Gran Logia Austral del Perú.
- 3 - Gran Orador y Gran Capellán M.:R.:H.: Víctor Rios Bravo, Gran Logia del Sur del Perú.
- 4 - Gran Canciller y Gran Tesorero M.:R.:H.: Benjamin Garay Rios, Gran Logia del Centro del Perú.
- 5 - Secretario General M.:R.:H.: Carlos Leopoldo Pacchioni Valdez, Gran Logia Occidental del Perú.

Grandes Comisiones del ACM del Perú

Funcionarán permanentemente varias Grandes Comisiones en el Alto Consejo Masónico del Perú, impulsando acciones en varios sectores del quehacer masónico nacional, para darle y conservar su unidad, mantener el sentimiento de fraternidad y solidaridad, que no debe resquebrajarse, ni perderse jamás en todo el territorio nacional.

Cada Gran Comisión estará siempre integrada por un representante designado por cada Gran Maestro de Masones de las Muy Respetables de las Grandes Logias del Perú, conformantes del ACMP. Entre tales representantes elegirán la Junta Directiva de cada Gran Comisión, en reunión física o virtual, utilizando el chateo por el internet y contarán con el asesoramiento de un past Gran Maestro designado por el Consejo Directivo del ACM del Perú.

Entre las Grandes Comisiones que se crean por acuerdo del Consejo Directivo y que podrá establecer otras más que fueren necesarias, tenemos:

1 - De Docencia Masónica

Que dedicará sus esfuerzos constantes a la elaboración de planes y programas de información y docencia masónica, con listados de temas, temas desarrollados, bibliografía física y virtual, para los tres grados de la Masonería Simbólica de los ritos que se practican en las Logias del Gran Oriente del Perú.

2 - De Revista y Publicaciones

Que dedicará sus esfuerzos constantes a la publicación periódica de la revista institucional y otras publicaciones, tanto físicas, como virtuales, colgándolas en la página web del ACM del Perú.

3 - De Aumento de Grandes Logias

Que dedicará sus esfuerzos constantes a la conformación de nuevas Grandes Logias Regulares en el Perú y en América, gestándolas con el patrocinio del Alto Consejo Masónico del Perú y para que su integración a él y al Alto Consejo Masónico Mundial de Grandes Logias Regulares.

4 - De Relaciones Fraternalas

Que dedicará sus esfuerzos constantes a contribuir de diversas maneras a consolidar los sentimientos tradicionales e históricos que distinguen y caracterizan a la Masonería Mundial y a la nuestra, a partir del sentimiento comprometido que se encuentra resumido en los trípticos salud, fuerza y unión; así como, en libertad, igualdad y fraternidad.

Cajamarca, 25 de Enero de 2009 e.:v.:.

FRANCISCO SANTIAGO ESPINOZA ORREGO
PRESIDENTE DEL ALTO CONSEJO MASÓNICO DEL PERÚ



En la hermosa ciudad de Tarapoto, Departamento de San Martín se Instaló el Soberano Capítulo del Santo Real Arco "ADONHIRAM", el Sábado 28 de Febrero 2009.

La instalación se llevo a cabo en un bello y nuevo templo en Tarapoto.

Cuadro de Dignidades y Oficiales

1er Principal Carlos Augusto La Torre Bartra
2do Principal Miguel Antonio Flores Lopez
3er Principal Alberto Apolinário Perona Butler
Cap.: D la Huste: Juan Carlos Herrera Vasquez
Cond.:Princ.: Linder Sánchez Ríos
Cap.: del Santo Real Arco: Julio Armando Rios Ramirez
Mtro.: del 1er Velo: Abner Milan Barzola Cárdenas
Mtro.: del 2do Velo: Carlos Napoleón del Carpio Palacios
Mtro.: del 3er Velo: José Oswaldo Chong Torres
Capellán: Teobaldo Segundo Guerrero Pinedo
Secretario: Germán Rafael Del Águila Pinedo
Tesorero: Oscar Garate Moscoso
Centinela: Jorge Ernesto Díaz García
Centinela 2: Keneth Reátegui Del Águila
Centinela 3: Ricardo Antonio La Rosa Larrea

Supremo Gran Capítulo de Masones del Santo Real Arco del Perú

Santidad al Señor

Saludos y nuestros agradecimientos fraternales en ni nombre y en nombre de los MM.:EE.:CC.: Carlos Shimomura Ura, Víctor Lescano Quevedo expositores y miembros del Supremo Gran Capítulo de Masones del Santo Real Arco para la República del Perú y del M.:E.:C.: Julio Franco Delgado Superintendente General del Supremo Gran Capítulo de Masones del Santo Real Arco para la República del Perú coordinador de los Soberanos Capítulos del Santo Real Arco Instalados en el Perú y Presidente de la Comisión de Docencia e Instrucción del Santo Real Arco y diseñador de las diapositivas presentadas en Tarapoto; por todas las atenciones brindadas durante nuestra estadía en la Bella Tarapoto.

Nuestro agradecimiento al M.:E.:C.: Ovidio Rojas Vasquez, Principal Zorobabel del Soberano Capítulo Libertad Iluminada del valle de Trujillo; por su apoyo en la Instalación del Cuadro de D.: y OO.: del Cuadro del Soberano Capítulo del Santo Real Arco Adoniran del Valle de Tarapoto.

Quiera en Santísimo brindarles toda la fuerza necesaria, para que continuéis vuestros trabajos del Soberano Capítulo del Santo Real Arco.

Siempre estaremos a vuestras ordenes, cuando se nos requiera.

Sincera y Fraternalmente,
Carlos L. Pacchioni Valdez

Gran Logia del Norte del Peru

R.:L.:S.: Cosmopolita 13 No.1, en el VALL.: de TRUJILLO,

R.:L.:S.: CHAVÍN de HUANTAR 117 No.2, en el VALL.: de HUARAZ

R.:L.:S.: Sol de los Incas 26, No.3, en el VALL.: de CAJAMARCA

R.:L.:S.: Cruz de Piedra No.4, en el VALL.: de CAJAMARCA

R.:L.:S.: PASCUAL Saco OLIVERO 67 No.5, en el VALL.: de LAMBAYEQUE

R.:L.:S.: JUSTICIA Bondad MORALIDAD 157 No.6, en el VALL.: de TRUJILLO

R.:L.:S.: ASHLAR BONAİM SHALOM No.7, en el VALL.: de CAJAMARCA

R.:L.:S.: JOSÉ ELEODORO LANDIVAR Vargas 173 No.8, en el VALL.: de CHICLAYO

R.:L.:S.: FRATERNIDAD y CONCORDIA LAMBAYECANA No.9, en el VALL.: de LAMBAYEQUE

R.:L.:S.: Estrella del Sur No.10, en el VALL.: de LIMA

5to Aniversario de la Orden DeMolay en México

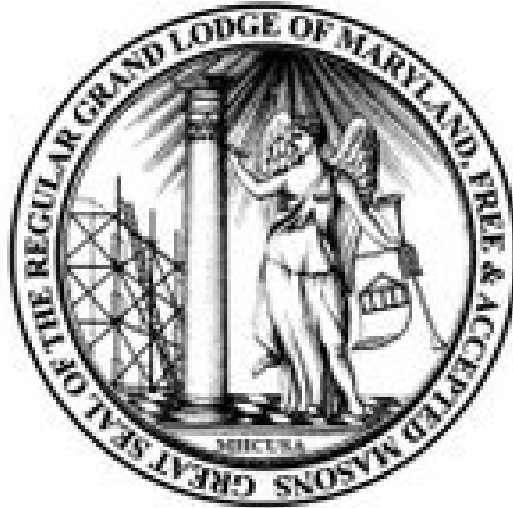
Hola a todos, los invito a festejar con nosotros nuestro 5to Aniversario y recordar todos esos maravillosos momentos que hemos vivido dentro de la Orden DeMolay en México a través de nuestro Video Conmemorativo.

La dirección en youtube es:

<http://www.youtube.com/watch?v=bwsmmWBcwyI>

Espero les guste, Un abrazo en DeMolay

Angel R. Ladrón de Guevara S., PGM
Capitulo DeMolay Mexico



Regular Grand Lodge of Maryland

Grand Lodge Officers

MW Bro. Carlton S. Brigham Sr, Grand Master
MW Bro. Donald J. Anthony Sr, Deputy GM
RW Bro. Gregory Miles, Grand SW
RW Bro. Norphlin S. William Jr, Grand JW
RW Bro. Marcus W. Hill, Grand Secretary
RW Bro. Jimmie Wallace, Grand Treasurer

Federated Regular Craft Lodges



Exodus Lodge No.2, Maryland, USA



Phoenix Lodge No.3, Maryland, USA



Travellers Lodge No.4, Maryland, USA

Rev. James Anderson 1679–1739

The date and place of his birth have not yet been discovered with certainty, but the date was probably 1680, and the place, Aberdeen, where he was educated and where he probably took the degrees of Master of Arts and Doctor of Divinity.

He was ordained a minister in the Church of Scotland in 1707 and moved to London, where he ministered to the Glass House Street congregation until 1710, to the Presbyterian church in Swallow Street until 1734, and at Lisle Street Chapel until his death.

Our first precise knowledge of him, derived from a document in the State Records, is that on February 15, 1709-10, he, as a Presbyterian minister, took over the lease of a chapel in Swallow Street, Piccadilly, from a congregation of French Protestants which desired to dispose of it because of their decreasing property. During the following decade he published several sermons.

Where and when his connection with Freemasonry commenced has not yet been discovered, but he must have been a fairly prominent member of the Craft, because, Anderson was the Master of a Masonic lodge, and a Grand Warden of the Grand Lodge of London and Westminster.

On 29th September 1721, he was ordered by the Grand Lodge, to write a history of the Free-Masons which had been established in London in 1717, to "digest the old Gothic Constitutions in a new and better method." On the 27th of December following, his work was finished, and the Grand Lodge appointed a committee of fourteen learned Brethren to examine and report upon it. Their report was made on the 25th of March 1722; and, after a few amendments, Anderson's work was formally approved and ordered to be printed for the benefit of the Lodges, and it was published in 1723 as *The Constitutions of the Free-Masons*. Anderson's name does not appear on the title page, but his authorship is declared in an appendix.

The Constitutions was edited and reprinted by Benjamin Franklin in Philadelphia in 1734, becoming the first Masonic book printed in America.

This is now the well-known Book of Constitutions, which contains the History of Freemasonry or, more correctly, architecture, the Ancient Charges, and the General Regulations, as the same were in use in many old Lodges.

A second London edition, much expanded, appeared in 1738. The work was translated into many languages, including Dutch (1736), German (1741), and French (1745).

Both editions have become exceedingly rare, and copies of them bring fancy prices among collectors of old Masonic Books. Its intrinsic value is derived only from the fact that it contains the first printed copy of the Old Charges and also the General Regulations.

His other published works include *Royal Genealogies* (1732), *A Defence of Masonry* (1738), *News from Elysium* (1739), and *A Genealogical History of the House of Yvery* (1742).

Anderson died on 28th May 1739, and was buried in Bunhill Fields with a Masonic funeral, which is thus reported in The Daily Post of June 2nd: "Last night was interr'd the corpse of Dr. Anderson, a Dissenting Teacher, in a very remarkable deep Grave. His pall was supported by Five Dissenting Teachers, and the Rev. Dr. Desaguliers: It was followed by about a Dozen of Free-masons, who encircled the Grave; and after Dr. Earl had harangued on the Uncertainty of Life, etc. without one word of the deceased, the Brethren, in a most solemn dismal Posture, lifted up their Hands, sigh'd, and struck their aprons three times in Honour of the Deceased."



WAS ANDERSON RIGHT? WHO WAS HE?

A Review of His Report on the First Six Years of Organized Freemasonry

RW OSSIAN LANG

The story of the formation of the first Grand Lodge of Free and Accepted Masons in the world has been told innumerable times. The earliest and only official accounts are those to be found in the first and second editions of the "Constitutions of the Freemasons" published by order of the Grand Lodge of England. The first edition (1723) contains only a passing reference to the event, but includes a list of Lodges recorded as being in existence in 1722. The edition of 1738 is the one, which supplies the earliest summary of what took place between 1716 and 1723 and after. The account having been written about twenty years after the happenings of the things there recorded, it is possible of course that the text contains some errors. The question is whether the things attacked by critics as not being true, really are important, or whether ANDERSON'S account may be accepted as substantially correct. The report respectfully submitted herewith presents conclusions arrived at after careful consideration of scholarly criticisms of ANDERSON'S text and their bearing upon ascertained facts relating to the formative period of organized Freemasonry from 1716 to June 24, 1723, the date when the premier Grand Lodge installed its first Secretary, from which time onward the official minutes have been kept without interruption and are in existence now.

Tedious as the examination of questionings of the accuracy of ANDERSON'S account may appear, those criticisms have obtained currency because of the scholarly writers who raised them and, if for no other reason, it seemed important that the facts should be established so firmly as to put a wholesome check on writers who would, if they could, keep the story of beginnings look uncertain and thereby retain a play-ground in which they can sport their imaginations in the guise of history.

The original text of the first Book of Constitutions was compiled and completed before June 24, 1722, submitted in print on January 17, 1723, and put on sale in February, as is evident from an advertisement in the London Post Boy of February 26/28, 1723:

THIS DAY IS PUBLISH'D

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

The first edition has only one reference to beginnings, and that is rather vague: "And now the Freeborn British Nations, disentangled from foreign and civil Wars, and enjoying the good Fruits of Peace and Liberty, having of late much indulg'd their happy Genius for Masonry of every sort, and reviv'd the drooping Lodges of London, this fair Metropolis flourisheth, as well as other Parts, with several worthy particular Lodges, that have a quarterly Communication, and an annual grand Assembly, wherein the Forms and Usages of the most ancient and worshipful Fraternity are wisely propagat'd, and the Royal Art duly cultivated, and the Cement of the Brotherhood preserv'd; so that the whole Body resembles a well built Arch; several Noblemen and Gentlemen of the best Rank, with Clergymen and learned Scholars of most Professions and Denominations, having frankly join'd and submitted to take the Charges, and to wear the Badges of a Free and Accepted Mason, under our present worthy Grand-Master, the most noble PRINCE JOHN DUKE OF MONTAGUE."

ANDERSON himself appeared in Grand Lodge for the first time in September 1721, and so could have had no share in the shaping of the organization before that time. One point of special interest in the cited statement is that- "Several worthy particular Lodges have a quarterly Communication, and an annual Grand Assembly." Nothing is said of a Grand Lodge.

In a second edition of the Book of Constitutions (1739), he supplies considerable detail, but hardly any reference therein given as to matters antedating 1723, has gone unchallenged. His "carelessness" here has been severely criticized, and not always justly. ANDERSON, it must be remembered, had to depend almost entirely on hearsay. Details of what took place, before THE DUKE OF MONTAGU became Grand Master, probably were supplied by his friend JACOB LAMBELL (or LAMBALL), a carpenter, who attended the First Assembly, on John Baptist Day in 1717, and retained his membership in the Craft for many years thereafter.

Having suffered serious financial losses in the bursting of the South Sea Bubble, in 1720, ANDERSON sought to supply his wants by compilations for which there might be a profitable market. If in his recital of events he gave rather free rein to his imagination where there was a hiatus, he did no more than a host of others have done after him, when the object was to write Masonic History. In

ANDERSON's defence we at least can say that he was the pioneer in the field and had nothing to guide him. Moreover, no really serious harm has been done to the reputation of the Craft, which is something that can not be said in behalf of later uncritical writers with abundant opportunity near at hand to get at the truth.

It is well to bear these things in mind when reading, for example, LIONEL VIBERT'S paper on "Anderson's Constitutions of 1723," originally prepared for the Quatuor Coronati Lodge of London, in 1723, and since republished in book form; or Bro. DR. WILHELM BEGEMANN'S monumental work on Freemasonry in England, who first formulated the various strictures repeated by the former distinguished historiographer.

Without ANDERSON's account of what occurred between 1716 and the time of the first appointment of a Secretary to Grand Lodge, on June 24, 1723, we should have next to nothing to turn to for light concerning the earliest beginnings of Freemasonry, except stray newspaper items and a few diary notations and letters. If the men who had been active participants in the events recited by ANDERSON in the Constitutions of 1738, and were yet alive, found no fault with his chronicle, there would appear to be no reasonable ground for taking him to task now.

The newspaper items collected by SIR ALFRED ROBBINS and published in volume XXII of the Transactions of the Lodge Quatuor Coronati; DR. STUKELEY's Diaries and Letters, containing references to Masonic doings in London from January 6, 1721, onward, which GOULD extracted and read to the Lodge Q. C. on July 23, 1893; and various notes found in other contemporary publications, supply correctives for anything which may be found amiss in ANDERSON or is not included in his chronicle. After all is said and done, we shall find that his chief fault, if it is a fault, is that he was inclined to picture conditions in too rosy a light. For my own part I feel that Freemasonry owes to JAMES ANDERSON a greater debt of gratitude than to any other men of the early days, except perhaps DESAGULIERS and PAYNE.

The chronicle of Masonic events from the formation of the premier Grand Lodge, in 1717, to the beginning of the first official minutes, in 1723, as it is set down by ANDERSON in his Constitutions of 1739, has been reprinted many times as the Official History of the Grand Lodge of England for that period. Yet, for convenience in reviewing it critically, it appears desirable to repeat it once more. So here goes:

1717

King George I enter'd London most magnificently on 20th September 1714. And after the Rebellion was over A.D. 1716, the few Lodges at London finding themselves neglected by SIR CHRISTOPHER WREN, thought fit to cement under a Grand Master as the Center of Union and Harmony, viz., the Lodges that met,

1. At the Goose and Gridiron Ale-house in St. Paul's Church-Yard.
2. At the Crown Ale-house in Parker's Lane near Drury-Lane.
3. At the Apple-Tree Tavern in Charles-street, Covent-Garden.
4. At the Rummer and Grapes Tavern in Channel-Row, Westminster.

They and some old Brothers met at the said Apple-Tree, and having put into the Chair the oldest Master Mason (now the Master of a Lodge), they constituted themselves a Grand Lodge pro Tempore in Due Form, and forthwith revived the Quarterly Communication of the Officers of Lodges (Call'd the Grand Lodge) resolv'd to hold the Annual Assembly and Feast, and then to chuse a Grand Master from among themselves, till they should have the Honour of a Noble Brother at their head.

SIR CHRISTOPHER WREN, the renowned architect, was adopted a Brother, on May 18, 1691, at a great convention, at St. Paul's Church, of the Fraternity of Free-Masons, as would appear from a Ms. notation made by JOHN AUBREY (1626-97). The Fraternity (or Fellowship) of Freemasons was a circle distinct from the Worshipful Company of Masons of the City of London. It is at least a coincidence that the Founder Lodge No. 4 was formed in the same year in which SIR CHRISTOPHER was adopted into the Fraternity. Moreover, there is a tenacious tradition, with at least one leg to stand on, that SIR CHRISTOPHER was elected head of the Fraternity. The expectation, in such case no doubt was that he would take an active interest. ANDERSON obviously followed the current talk when he said that the few Lodges at London found themselves neglected by SIR CHRISTOPHER WREN.

On St. John Baptist Day, in the 3d year of King George I., A.D. 1717, the ASSEMBLY and Feast of the Free and Accepted Masons was held at the foresaid Goose and Gridiron Ale-house.

Before Dinner, the oldest Master Mason (now the Master of a Lodge) in the Chair, proposed a List of proper Candidates; and the Brethren by a Alajority of Hands elected MR. ANTONY SAYER, Gentleman, Grand Master of Masons, who being forthwith invested with the Badges of Office and Power by the said oldest Master, and install'd, was duly congratulated by the Assembly who pay'd him the Homage. MR. JACOB LAMBALL, Carpenter CAPT. JOSEPH ELIOT Grand Wardens SAYER, Grand Master, commanded the Masters and Wardens of Lodges to meet the Grand Officers every Quarter in Communication,* at the Place that he should appoint in his summons sent by the Tyler.

N.B. -It is called the Quarterly Communication, because it should meet Quarterly according to antient Usage, And When the Grand Master is present it is a Lodge in Ample Form; otherwise, only in Due Form, yet having the same Authority with Ample Form.

That the Quarterly Communication of the Officers of Lodges (called Grand Lodge), held in 1716, represented a revival, has been denied by learned writers with considerable emphasis. But why? It had been the custom of English trade Corporations or Companies of Masons from "time immemorial" to hold Quarterly Communications, usually held on Michaelmas Day (Sept. 25), the Feast of St. John Evangelist (Dec ' 27) and Lady Day (March 25) ; and to hold their Annual Assembly on St. John Baptist Day. Hence the restoration of such practice by the Lodges of 1717, descendants of their operative prototypes, actually meant a revival, even though the rule was not observed during the inchoate period of the Grand Lodge. As a matter of fact, only Annual Assemblies were held in 1717, 1718, and 1719. The first Quarterly Communication of record was that on St. John Evangelist Day in 1720.

That any joint meeting of the four Lodges was held prior to St. John Baptist Day, 1717, also has been questioned. Certainly some action must have been taken by the interested parties to prepare for that Assembly. I can see no cogent reason for not accepting ANDERSON'S statement, especially as the critics have produced no counter proposition. JACOB LAMBALL, carpenter, made Senior Grand Warden of the premier Grand Lodge, is known to have been a friend of ANDERSON and is listed among the advance subscribers to the 1738 Constitutions, and he certainly never questioned the cited account, quite likely having himself furnished the information put into print.

The occurences noted in the record of the momentous Assembly on St. John Baptist Day, in 1717, the birthday of Freemasonry, the critics have allowed to stand unchallenged.

1718

ASSEMBLY and Feast at the said Place 24 June 1718.

Brother SAYER having gather'd the Votes, after Dinner proclaimed aloud our Brother GEORGE PAYNE, Esq., Grand Master of Masons who being duly invested, install'd, congratulated and homaged, recommended the strict Observance of the Quarterly Communication; and desired any Brethren to bring to the Grand Lodge any old Writings and Records concerning Masons and Masonry in order to shew the Usages of antient Times: And this Year several old Copies of the Gothic Constitutions were produced and collated.

PAYNE was an antiquarian and a man of considerable substance. He brought order into the organization, roused the me: hers to an appreciation of its antecedents, and urged a re-establishment of the ancient usages of operative Masons. ANDERSON speaks of Gothic Constitutions. It was the fashion in the London of his time to affect contempt for Medievalism in architecture and to enthuse over the Classic-Roman or Antient, ANDERSON calls it-style. What the cultured Englishman thought of the "Gothic" style may be judged from a sentence in S:R HENRY WOTTEN'S "Elements" (1650), where he speaks of the pointed Gothic:

"As for those arches. which our artizans call the third and fourth point, I say, these, both for the natural imbecility of the sharp angle itself, and likewise for their very uncomeliness, ought to be exiled from judicious eyes, and left to their first inventors, the Goths and Lombards, amongst other reliques of that barbarous age."

And Sir EVELYN, in dedicating his "Account of Architects and Architecture" (1687) to SIR CHRISTOPHER WREN lets loose a torrent of irritation at what he calls the "decadence of Classic Art": "After the irruption of swarms of those truculent people from the North, the Moors and Arabs from the South and East, overrunning the civilized world, that, wherever they find themselves, they soon began

to debauch this noble and useful art. Instead of those beautiful orders, so majestic and proper for their stations, becoming variety, and ornamental accessories, they set up those slender and misquaine pillars, or rather bundles of staves, and other incongruous props to support incumbent weights and ponderous arched roofs, without entablature. . . . The unreasonable and universal thickness of the walls, clumsy buttresses, etc., nonsensical insertions of various marbles impertinently placed, turrets and pinnacles thick set with monkeys and chimeras, and abundance of other busy work and incongruities, dissipate and break the angles of the sight, and so confound it that one can not consider it with any steadiness where to begin and where to end."

I am citing the opinions of those learned worthies because they furnish a clue to ANDERSON'S intentions in referring to the medieval "Constitutions 19 of the operative Masons as Gothic. He was a Scot Calvinist of the Knox stamp, and the time before the Reformation was the "Dark", the "Gothic Age". It accounts for much that is amiss in what he offers as History of the antecedents of the Craft. Moreover, it explains why our Senior Deacons' oration ascribes to the Greeks and Romans all that is best and noblest in architecture and disowns the Gothic altogether, the very style which was created by our own operative forbears.

1719

ASSEMBLY and Feast at the said Place, 24 June 1719. Brother PAYNE having gather'd the Votes, after Dinner proclaimed aloud our Reverend Brother JOHN THEOPHILUS DESAGULIERS, LL.D. and F.R.S., Grand Master Of Masons,(Mr. ANTHONY SAYER, MR. THO'S MORRICE, Grand Wardens) and being duly invested, install'd, congratulated and homaged, forthwith reviv'd the old regular and peculiar Toasts of Healths of the Free Masons. Now several old Brothers, that had neglected the Craft, visited the Lodges; Some Noblemen were also made Brothers, and more new Lodges were constituted.

The importance assigned to the revival of "the old and peculiar Toasts and Healths of the Free Masons" is first of all, an indication that a study of "old Writings and Records concerning Masons and Masonry" had gotten under way. Incidentally it reveals the essentially convivial character of the Lodges, before DESAGULIERS, PAYNE and ANDERSON, the great constructive trio, had effected a change, putting ideals into the foreground.

THOMAS MORRICE, stonecutter, who retains his place as Junior Warden, was a freeman of London and member of the Masons Company. As to the Noblemen made Brothers and the new Lodges there is justified doubt. The desire for the honor of a "Noble Brother" no doubt would else have found expression, and ANTHONY SAYER, Gentleman, would not have been put in the Grand Senior Warden's chair, after having been Grand Master. Anyway so the critics reason, and none can deny them.

1720

ASSEMBLY and Feast at the foresaid Place 24 June 1720. Brother DESAGULIERS having gather'd the Votes, after Dinner proclaimed aloud GEORGE PAYNE, Esq., again Grand Master of Masons; MR. THOMAS HOBBY and MR. RICH. WARE, Grand Wardens), who being duly invested, install'd, congratulated and homag'd, began the usual Demonstrations of Joy, Love and Harmony. This year, at some private Lodges several very valuable Manuscripts (for they had nothing yet in Print) concerning the Fraternity, Their Lodges, Regulations, Charges. Secrets, and Usages (particularly one writ by Mr. NICHOLAS STONE the Warden of Inigo Jones) were too hastily burnt by some scrupulous Brothers; that those Papers might not fall into strange Hands.

GEORGE PAYNE, Esquire, again Grand Master. So a Noble Brother is not yet available.

At the Quarterly Communication of Grand Lodge, in ample form, on St. John Evangelist's Day 1720, at the said Place

It was agreed, in order to avoid Disputes on the Annual Feast Day, that the new Grand Master for the future shall be named and proposed to the Grand Lodge some time before the Feast, by the present or old Grand Master; and if approv'd, that the Brother proposed, if present, shall be kindly saluted; or even if absent, his Health shall be toasted as Grand Master Elect.

Also agreed, that for the future the New Grand Master, as soon as he is install'd, shall have the sole power of appointing both his Grand Wardens and a Deputy Grand Master (now found as necessary as formerly) according to antient Custom, when Noble Brothers were Grand Masters.

1721

ACCORDINGLY

At the Grand Lodge in ample Form on Lady-Day 1721, at the said Place Grand Master PAYNE proposed for his Successor our most Noble Brother.

JOHN DUKE OF MONTAGU, Master of a Lodge; who being present, was forthwith saluted Grand Master Elect, and his Health drank in due Form; when they all express'd great Joy at the happy Prospect of being again patronized by noble Grand Masters, as in the prosperous Times of Freemasonry.

PAYNE, Grand Master, observing the Number of Lodges to encrease, and that the General Assembly requir'd more Room, proposed the next Assembly and Feast to be held at Stationers-Hall, Ludgate Street; which was agreed to.

Then the Grand Wardens were order'd, as usual, to prepare the Feast, and to take some Stewards to their Assistance, Brothers of Ability and Capacity, and to appoint some Brethren to attend the Tables; for that no strangers must be there. But the Grand Officers not finding a proper Number of Stewards, our Brother MR. JOSIAH VILLENAU, Upholder in the Burrough Southwark, generously undertook the whole himself, attended by some Waiters, THOMAS MORRICE, FRANCIS BAILEY, &C.

The "Noble Brother" is assured. PAYNE, ever on the alert for good order, introduced new regulations to prepare the way for a Grand Master who may not always be free to attend meetings. "Sole Power" is given the "New Grand Master" to appoint both his Grand Wardens and a Deputy Grand Master. GOULD ("The Four Old Lodges," 1879) wrote the final word on this departure:

"The first innovation upon the usages of the society occurred ... when the office of Deputy Grand Master was created, and the Grand Master was empowered to appoint that officer, together with the two Wardens. This encroachment upon the privileges of members seems to have been strenuously resisted for several years, and the question was not finally settled until April 28, 1724."

Lady-Day means March 25. Sometime before this, THE DUKE OF MONTAGU must have become a member of the fraternity and was made Master of a Lodge. The ardent wish of the Grand Lodge was now about to be realized.

The news of the acquisition spread abroad rapidly. A young organization, composed for the larger part of middle-class men, must have unusual attractions to secure a Duke for its official leader. Members of the nobility and scholars now sought and found membership. The REV. WILLIAM STUKELEY, M.D., fellow of the Royal Society appears to have been the first one to take the step. He was received into Masonry on January 6, 1721, as is witnessed by an entry in his diary reading:

"June 6, 1721. I was made a Freemason at the Salutation Tav., Tavistock Street, with MR. COLLINS, CAPT. ROWE, who made the famous diving Engine."

To his interest in the fraternity, for a number of years, we owe much interesting information concerning actual conditions in Grand Lodge, as he made mention of them both in his Autobiography and his Common-Place Book. As regards the period immediately preceding the installation of THE DUKE OF MONTAGU in the Grand Master's chair, he furnishes this note:

"I was the first person made a freernason in London for many years. We had great difficulty to find members enough to perform the ceremony. Immediately after that it took a run, & ran it self out of breath thro' the folly of the members."

What he means by "the folly of the members" appears to have troubled the critics quite a little. No doubt he had in mind the excitement which the admission of the Duke created, with the consequent influx of members, some of whom might not have been able to find admission after a close scrutiny of their fitness for Masonry. Being nobles or members of the Royal Society appears to have been considered ample recommendation.

ASSEMBLY and Feast at Stationers-Hall, 24 June 1721, in the 7th Year of King George 1. PAYNE, Grand Master, with his Wardens, the former Grand Officers, and the Master and Wardens of 12 Lodges, met the Grand Master Elect in a Grand Lodge at the King's Arms Tavern, St. Paul's Church-yard, in the Morning; and having forthwith recognized their Choice of Brother MONTAGU they made some new Brothers, particularly the noble PHILIP LORD STANHOPE, now Earl of Chesterfield; and from thence they marched on Foot to the Hall in proper Clothing and due Form; where they were joyfully receiv'd by about 150 true and faithful, all clothed.

After Grace said, they sat down in the antient Manner of Masons to a very elegant Feast, and dined with Joy and Gladness. After Dinner and Grace said, Brother PAYNE, the old Grand Master, made the first Procession round the Hall, and when return'd he proclaimed aloud the most noble Prince and our Brother, JOHN MONTAGU, Duke of Montagu, Grand Master of Masons and Brother PAYNE having invested his Grace's Worship with the Ensigns and Badges of his Office and Authority, install'd him in

Solomon's Chair and sat down on his Right Hand; while the Assembly own'd the Duke's Authority with due Homage and joyful Congratulations, upon this Revival of the Prosperity of Masonry.

MONTAGU, G. Master, immediately call'd forth (without naming him before) as it were carelessly, JOHN BEAL, M.D., as his Deputy Grand Master, whom Brother PAYNE invested, and install'd him in Hiram Abbiff's Chair on the Grand Master's left Hand.

In like Manner his Worship call'd forth and appointed MR. JOSIAH VILLENEAU Grand MR. THOMAS MORRICE Wardens, who were invested and install'd by the last Grand Wardens. Upon which the Deputy and Wardens were saluted and congratulated as usual.

Then MONTAGU, G. Master, with his Officers and the old Officers, having made the 2d procession round the Hall, Brother DESAGULIERS made an eloquent Oration about Masons and Masonry: And after Great Harmony, the Effect of brotherly Love, the Grand Master thank'd Brother VILLENEAU for his Care of the Feast, and order'd him as Warden to close the Lodge in good time.

The following newsprint report, published in the "Post Boy", June 27, 1721, no doubt was furnished to the press. It was copied subsequently in two weekly papers:

"There was a Meeting on Saturday last (June 24th) at Stationers Hall of between two and three hundred of the ancient Fraternity of Free-Masons, who had a splendid Dinner, and Musick. Several Noblemen and Gentlemen were present at this Meeting, and His Grace THE DUKE OF MONTAGUE was unanimously chosen Master for the ensuing Year, and DR. BEALE Sub-Master. The Reverend DR. DESAGULIERS made a Speech suitable to the Occasion."

STUKELEY attended the meeting, to judge from the following entry in his diary:

"June 24, 1721-The Masons had a dinner at Stationers Hall present, DUKE OF MONTAGUE, LD. HERBERT, LD. STANHOIE, SR. AND. FOUNTAIN, &C. DR. DESAGULIERS pronounced an oration. The Gd. Master MR. PAIN prodic'd an old MS. of the Constitutions which he got in the West of England, 500 years old. He read over a new sett of articles to be observ'd. THE DUKE OF MONTAGUE chose Gd. Mr. Next year. DR. BEAL, Deputy."

This adds to ANDERSON's account the interesting and important mention Of PAYNE's having "produced an old Ms. of the Constitutions which he got in the West of England. The document has been identified authoritatively as the so-called "Cooke Ms." of the Ancient Charges, now in the British Museum. BEGEMANN has proved conclusively, on philological grounds, that it actually was derived from Western England, more particularly the Western Midland and, though it must have been written in the early part of the fifteenth century, it contains a part dating back to a much earlier time. Hence STUKELEY, learned archaeologist that he was, appears to be right when he judged it to have been five hundred years old at the time it was exhibited in Grand Lodge.

The Grand Lodge in ample Form on 29 Sept. 1721, at King's Arms foresaid, with the former Grand Officers and those of 16 Lodges.

His Grace's Worship and the Lodge finding Fault with all the Copies of the old Gothic Constitutions, order'd Brother JAMES ANDERSON, A.M., to digest the same in a new and better Method.

This probably is correct in substance as it stands.

The next item in the diary refers to the constitution by Dr. BEAL, Deputy Grand Master, of a new Lodge of which STUKELEY became the Master. The recorded meeting must have taken place in the afternoon, preceding the next Quarterly Communication:

December 27, 1721. "We met at the Fountain Ta. Strand & by consent of Grand Mr. present, DR. BEAL constituted a new Lodge there, where I was chose Mr."

The Grand Lodge in ample Form on St John's Day 27 Dec. 1721, met at the said King's Arms, with Former Grand Officers and those of 20 Lodges.

MONTAGU, Grand Master, at the Desire of the Lodge, appointed 14 learned Brothers to examine Brother ANDERSON'S Manuscript, and to make Report. This Communication was made very entertaining by the Lectures of some old Masons.

This was the first Communication attended by ANDERSON.

1722

Grand Lodge at the Fountain, Strand, in ample Form, 25 March 1722, with former Grand Officers and those of 24 Lodges.

The said Committee of 14 reported that they had perused Brother ANDERSON'S Manuscript, viz, the History, Charges, Regulations, and Master's Song, and after some Amendments, had approv'd of it: Upon which the Lodge desir'd the Grand Master to order it to be printed.

Meanwhile

Ingenious Men of all Faculties and Stations being convinced that the Cement of the Lodge was Love and Friendship, earnestly requested to be made Masons, Affecting this amicable Fraternity more than other Societies, then often disturbed by warm Disputes.

Grand Master MONTAGU'S good Government inclin'd the better Sort to continue him in the Chair another year; and therefore they delay'd to prepare the Feast.

But PHILIP, DUKE OF WHARTON, lately made a Brother, tho' not the Master of a Lodge, being ambitious of the Chair, got a Number of Others to meet him at Stationers-Hall 24 June 1722. And having no Grand Officers, they put in the Chair the oldest Master Mason (who was not the present Master of a Lodge, also irregular '), and without the usual decent Ceremonials, the said old Mason proclaimed aloud PHILIP WHARTON, Duke of Wharton, Grand Master of Masons, and

Mr. JOSHUA TIMSON, Blacksmith, Grand

Mr. WILLIAM HAWKINS, Mason, Warden

but his Grace appointed no Deputy, nor was the Lodge opened and closed in due Form. Therefore the noble Brothers and all those that would not countenance Irregularities, disown'd WHARTON'S authority, till worthy Brother MONTAGU heal'd the Breach of Harmony.

The significance of the latter sentence is explained by ominous happenings. The first inkling is supplied in an innocent looking news item in Applebee's Original Weekly Journal of August 5, 1721:

"Last week His Grace THE DUKE OF WHARTON was admitted into the Society of Free-Masons; the Ceremonies being performed at the King's Arms Tavern in St. Paul's Church-Yard, and His Grace came Home to his House in the Pall-Mall in a white Leathern Apron."

WHARTON was only twenty-two years old and in the midst of "that wilfull and unruly age, which lacketh rypeness and discretion, and (as wee saye) hath not sowed all theyr wyeld Oates." He was a dissipated, unstable, ambitious, turbulent young man, attractive in appearance and a popular mixer. Politics was his particular hobby and, after having been, with the Whigs, on the side of the King, he turned Jacobite and agitated the Stuart cause. His admission into Masonry was bound to rouse the suspicions of the Government, as he carried his Jacobite preferences to the hustings.

The many newspaper references to the expansion of Grand Lodge, since THE DUKE OF MONTAGU'S election to the Grand Mastership, no doubt led WHARTON to see in Masonry a short route to prominence. He lost no time to press his aspirations to the fore and make known his desire to succeed MONTAGU in office.

The danger of having politics break into Masonry caused the Craft much anxiety. Hence the delay of preparations for "the Feast."

STUKELEY notes in his diary that, on May 25, 1722, he met THE DUKE OF QUEENSBORO', Lord DIJMBARTON, HINCHINBROKE and others, at Fountain Tavern "to consider the Feast of St. John's."

This would appear to suggest that WHARTON's doings were discussed and an agreement reached that the Annual Assembly must be held on St. John's Day, whatever may happen.

The anxieties of "the better Sort" may be surmised from a news item in the London Journal of June 16, 1722:

"A few Days ago a select Body of the Society of Free Masons waited on the Right Honourable the Lord VISCOUNT TOWNSHEND, one of His Majesty's Principal Secretaries of State, to signify to his Lordship, that being obliged by their Constitutions, to hold a General meeting now at Midsummer, according to annual Custom, they hoped the Administration would take no Umbrage at the Convocation as they were all zealously affected to his Majesty's Person and Government. His Lordship received this Intimation in a very affable manner; telling them, he believed they need not be apprehensive of any Molestation from the Government, so long as they went on doing nothing more dangerous than the ancient Secrets of the Society; which must be a very harmless Nature, because as much as Mankind love Mischief, no Body ever betray'd them."

The Government's assurance that there would be no Molestation "so long as they went on doing nothing more dangerous than the ancient Secrets of the Society" quite likely was a veiled hint to WHARTON and his adherents to stick to the Landmarks and leave politics alone.

This was the prelude to the following announcement in the Daily Journal of June 20, 1722:

"On Monday next, being the 25th Instant, will be kept at Stationers-Hall, the Grand Meeting of the most Noble and Ancient Fraternity of Free Masons, as usual."

In the same number of the Daily Journal appeared another announcement, not authorized by Grand Lodge and evidently issuing from the WHARTON camp:

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

This misleading ad was stamped as spurious in the Post next day:

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

On the same day was published, by authority of Grand Lodge, in the Daily Journal, the following announcement:

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

THE ANNUAL ASSEMBLY OF 1722

The Daily Post of June 27, 1722, printed a brief notice, which emanated no doubt from an official source:

"On Monday last was kept at Stationer's Hall, the usual Annual Grand Meeting of the most Noble and Ancient Fraternity of Free-Masonry (where there was a noble Appearance of Persons of Distinction) at which meeting they were obliged by their Orders to elect a Grand and Deputy-Master; in pursuance whereof they have accordingly chosen His Grace THE DUKE OF WHARTON their Grand Master, in the room of His Grace THE DUKE OF MONTAGIJE, and DR. DESAGULIERS, Deputy Master, in the Room of DR. BEAL, for the Year ensuing."

ANDERSON's account of the happenings on June 25, 1722, written fifteen years after the event, has been criticised because he gives the date as June 24 -a not unnatural slip, seeing it was the St. John's Day Assembly. From that the conclusion is drawn that everything he wrote under this head must be wrong, particularly as the cited newspaper report tells an entirely different story.

To begin with the Grand Lodge hardly could afford, at the time, to have the details of the Stormy Feast appear in public print, considering the conditions under which the Government had permitted it to be held. As between the two accounts, that by ANDERSON undoubtedly is the correct one. His Grace actually had "appointed no Deputy" for the very good reason that DESAGULIERS, sternly loyal to the King, saw fit to protest against some of the upstart Duke's Jacobite doings. This also was not wise to publish abroad.

If ANDERSON had started a new paragraph at "Therefore the noble Brothers . . . disown'd WHARTON's Authority," he would have made clearer that the reference was to noble Brothers who had kept away so as not to give rise to still more unbecoming acts.

"Brother MONTAGU heal'd the Breach of Harmony" on January 17, 1723, in exactly the manner described by ANDERSON, and it was not till after WHARTON had given certain pledges, that his Grand Mastership was ratified and DESAGULIERS appointed Deputy Grand Master. In other words WHARTON doffed the Jacobite coat and donned the Hanoverian one again. A new impetus was given to Masonry now that order had been restored.

1723

The Grand Lodge met 17 January 1722/3 at the King's Arms foresaid, where THE DUKE OF WHARTON promising to be True and Faithful, Deputy Grand Master BEAL proclaimed aloud the most noble Prince and our Brother. PHILIP WHARTON, Duke of Wharton, Grand Master of Masons, who appointed DR. DESAGULIERS the Deputy Grand Master, JOSHUA TIMSON, Foresaid, and JAMES ANDERSON, Grand Wardens, for HAWKINS demitted as always out of town.

When former Grand Officers, with those of 25 Lodges, paid their Homage.

G. Warden ANDERSON produced the new Book of Constitutions now in Print, which was again approv'd, with the Addition of the antient Manner of Constituting a Lodge.

Now Masonry flourish'd in Harmony, Reputation, and Numbers; many Noblemen and Gentlemen of the first Rank desir'd to be admitted into the Fraternity, besides other Learned Men, Merchants, Clergymen, and Tradesmen, who found a Lodge to be a safe and pleasant Relaxation from Intense Study or the Hurry of Business, without Politicks or Party. Therefore the Grand Master was obliged to constitute more new Lodges, and was very assiduous in visiting the Lodges every Week with his Deputy and Wardens; and his Worship was well pleas'd with their kind and respectful Manner of receiving him, as they were with his affable and clever conversation. ANDERSON's Book of Constitutions was presented in print and again approved.

The mentioned "Addition" probably was suggested at this meeting. The Book was put on sale on February 1, 1723, as shown by the advertisement cited at the beginning of this report.

Grand Lodge in ample Form, 25 April 1723, at the White-Lion, Cornhill. with former Grand Officers and those of 30 Lodges call'd over by G. Warden ANDERSON, for no Secretary was yet appointed. When WHARTON, Grand Master, proposed for his Successor THE EARL OF DALKEITH (now Duke of Buckleugh), Master of a Lodge, who was unanimously approv'd and duly saluted as Grand Master Elect. Of exceptional importance is the record-unquestioned-that no Secretary had been appointed as yet. ANDERSON called the roll and wrote the above minutes which were printed in the 1738 edition of his Book of Constitutions. Here we have another reminder of the indebtedness of the Craft to him for all essential information concerning Communications of Grand Lodge from its very beginning to June 24, 1723, when "WILLIAM COWPER, Esquire, a Brother of the Horn Lodge at Westminster" became "Secretary to Grand Lodge."

FINALE

We have arrived at a convenient place to stop. The succeeding Assembly was a rather agitated one, because of the scheming WHARTON. That may be interesting history, but is not concerned in the examination of ANDERSON'S accounts before the opening of the first official Grand Lodge Book of Minutes.

For the convenience of the readers of my report I now shall attempt to indicate what of ANDERSON'S account remains intact:

Some time in 1716, four Lodges of Free-Masons, located in London and Westminster, together with some unaffiliated old Brothers, met in joint session at the Apple-Tree Tavern in Covent Garden. The oldest Master Mason, then Master of a Lodge, was called upon to preside. A resolution was adopted to revive the time-immemorial custom of operative Mason Lodges of holding an Annual Assembly and Feast on St. John Baptist Day.

The proposed Feast was held on June 24, 1717, at the Goose and Gridiron Tavern in St. Paul's Churchyard. Before dinner, the oldest Master Mason, then Master of a Lodge, was placed in the Chair. It was decided to elect a Grand Master. The presiding Master proposed a list of suitable candidates. The Brethren, by show of hands, elected ANTHONY SAYER, Gentleman. The presiding Master forthwith invested him with the insignia of the office, and the Assembly paid him the customary homage. JACOB LAMBELL, carpenter, and CAPTAIN JOSEPH ELLIOT were made Grand Wardens. The four Lodges then constituted a Grand Lodge, in due form, to be their common center of union. After that they dined together.

On St. John Baptist Day, in 1718, the Grand Lodge met again at the Goose and Gridiron, in Annual Assembly. An election was held, and ANTHONY SAYER who presided, proclaimed Brother GEORGE PAYNE, Esquire, to have been chosen Grand Master. Investment, installation and homage followed. PAYNE recommended the holding of Quarterly Communications, according to ancient usage, and asked the Brethren to bring to Grand Lodge any old manuscripts and records concerning Masons and Masonry in order to arrive at a better knowledge of the usages of ancient times.

At the Annual Assembly of 1719, the Rev. Brother JOHN THEOPIIILUS DESAGULIERS, LL.D. and F.R.S., was elected Grand Master, and ANTHONY SAYER and THOMAS MORRICE were made Grand Wardens. At dinner, DESAGULIERS revived the old regular toasts peculiar to the Free Masons.

On St. John Baptist Day, in 1720, GEORGE PAYNE was again elected Grand Master. The first Quarterly Communication of Grand Lodge was held on December 27, 1720, in celebration of St. John Evangelist Day. With an eye to orderly procedure at the Annual Feast, a resolution was adopted to elect the future Grand Masters at some time before that event, the actual Grand Master naming and proposing his successor, and, if the nomination be approved, the Grand Master Elect, if

present, is to be saluted and his health toasted. The latter homage is to be paid even if he should be absent.

Also agreed was that, in the future, the new Grand Master shall have the sole power of appointing both his Grand Wardens and a Deputy Grand Master. Whether or not this was the "antient Custom, when Noble Brothers were Grand Masters" is of no consequence. Grand Lodge felt assured that it was. That assurance is valuable merely as indication of a settled purpose to act in all things in accord with what was believed to have been the traditional practice of the ancient forbears of the Grand Lodge. All Communications from 1717 onward, including the one held on March 25, 1721, were held at the Goose and Gridiron. At the latter Grand Lodge session, THE DUKE OF MONTAGU, then Master of a Lodge, was elected Grand Master, on nomination by GEORGE PAYNE.

This would appear to be sufficient recension of the record bequeathed to posterity by the Rev. Bro. DR. JAMES ANDERSON concerning the early days of the first Grand Lodge of Free and Accepted Masons, from which all present regular Freemasonry has sprung. From the day on which MONTAGU was installed Grand Master, onward, an abundance of printed material has become accessible to interested historians to supplement ANDERSON's record. Without him we should be entirely in the dark with regard to beginnings, and Freemasonry would be, even more than it has been, at the mercy of romancers of the DR. OLIVER type and fabulists with a penchant for creating a history to prove particular theories.

Thank God for ANDERSON and that he is right,-on the whole!-so far as concerns the formative period of organized Freemasonry, from its beginning in 1716 or 1717 to the day of the inauguration of official minutes, on June 24, 1723, and from there onward to the present.

WHO WAS DR. ANDERSON?

Our Brethren in Continental Europe are inclined to regard JAMES ANDERSON as a sort of hierophant who, under the guise of phantastic history, conceals mysteries which to the initiates reveal the true meaning of the wisdom of the cabalists, alchemists or whatever they would like to be regarded as the true ancestors of Freemasonry. Appeal to the "Anderson Constitutions" is one to Sir Oracle. They never think of referring to them as the Constitutions of the premier Grand Lodge.

In England, on the other hand, the tendency has been to regard ANDERSON as a mere hack, diffuse, and utterly unreliable in almost everything but the Charges and Regulations, which are not his, but are transcripts of the authoritative law of Grand Lodge.

The Scots and the Irish took over the Constitutions "as is" and have not troubled themselves about the "History" bound up with the book ' One who does not know the Scots might think national pride would have stirred them from the very beginning to gather everything available in the records of their country to supply a comprehensive and authentic biography. So far they have not turned a hand. Why should they? It was a Scot who gave to England and to the world at large the Constitutions of Freemasonry. That is all that matters.

ANDERSON was a Presbyterian and the pastor of "a congregation gathered from amongst persons of the Scottish nation who resided about Westminster." The words between inverted commas appear in the first fairly satisfying biographical notice of him, a voluminous work on "Dissenting Churches and Meeting Houses in London, Westminster and Southwark," published by a non-Mason, in 1814. Dissenter-that is what ANDERSON, "this learned divine," was, -- being a Presbyterian pastor in the early Georgian days. And it was not good manners to talk about such non-conformist persons. That may explain the night of silence enshrouding JAMES ANDERSON for almost a century. It is only within the past thirty years or so that English Masons have gone to work to build up a biography of what they could find concerning him.

In 1910, Bro. ALFRED ROBBINS read to the Quatuor Coronati Lodge his paper on "Dr. Anderson of the Constitutions" (vol. XXIII, A.Q.C.). In it he embodied much information regarding ANDERSON and his extensive literary output. The discussion by the members revealed a deep-seated unwillingness to have it appear that they consider the compiler of the Constitutions to be entitled to a niche in the Masonic hall of fame.

Bro. ROBBINS characterized ANDERSON'S work as "imaginative, fantastic and unhistorical." That passed as being about right. He spoke of ANDERSON'S "appalling industry." That was challenged. ANDERSON'S title of D.D. was questioned, etc.

Yet ANDERSON was, as Bro. ROBBINS pointed out, "the constant associate and helper" of DESAGULIERS whose "large part in the origin and development of the Grand Lodge of England" is freely acknowledged by all. The DUKE OF BUCHAN was his life-long patron. "My friend Mr. JA. ANDERSON"-writes STUKELEY in his diary. The standing and character of the men who were lifelong admirers and friends of ANDERSON ought to suffice in themselves to make critics cautious. It is well to bear in mind also that a man must be judged against the background of the time in which he is living. Judging a man of two centuries or more ago by present day standards of scholarship is unhistorical as well as not fair. The literary life and social conditions of the London of the first third of the eighteenth century must be taken into account, to do justice to any public figure of that period. JAMES ANDERSON was born at Aberdeen about 1680, he was graduated from Mareschal College, and later he received the degrees of M.A. and D.D. Sometime between 1705 and 1710 he arrived in London where he gathered together a number of his Presbyterian countrymen and became their minister. The congregation worshiped in a church formerly held by French Huguenots, on Swallow Street, with the father of DR. DESAGULIERS for their rector. Twenty-four years later, a division having arisen in his congregation, ANDERSON with his followers transferred to Lisle Street in Leicesterfields. The division appears to have arisen out of his leaning toward ceremonial, which caused his being popularly known as "Bishop Anderson" and by the facetious as "a little mass John."

His literary output was staggering, considering the amount of research necessarily involved. Among his published sermons was one preached on the anniversary of the execution of Charles I., entitled "No King-Killers" and was intended chiefly to beat down current misrepresentation of the position of the Presbyterians, during the civil wars, by showing that the conduct of his people and of Scots in general always had been entirely loyal to the crown. The sermon aroused enough interest to call for a second edition. The preface reveals that he personally had been subjected to vehement attacks from pulpit and press for anti-monarchical principles and practices. The publication is dedicated to the REV. DANIEL WILLIAMS, one of the most eminent divines of his time, by whom ANDERSON had been ordained to the ministry.

ANDERSON'S wife, Rebecca, had brought him a considerable fortune, most of which was lost in a wild orgy of speculation quite generally indulged in and finally, in 1720, resulting in disaster for all stockholders in the South Sea scheme.

Aside from the "Constitutions" his chief work was entitled "Royal Genealogies; or the Genealogical Tables of Emperors, Kings and Princes, from Adam to these times." It was professedly based on a German publication by JOHANN HUEBNEII, but considerably expanded by ANDERSON to include genealogies and dynasties and "the peers and great gentry of the Britannic isles." The latter feature found particular favor in England. The folio was dedicated to Frederick, Prince of Wales. ANDERSON spent seven years of hard labor on it, the first work of its kind on so large a scale published in the English language. Those who are interested and happen to live in or near New York City, will find a copy in the New York Public Library.

To mention only one more of his publications, there is "Unity in Trinity and Trinity in Unity," a theological treatise "by JAMES ANDERSON, D.D., chaplain to RT. HONOURABLE DAVID BUCHAN." It was dedicated to JOHN MITCHELL, M.D., for reasons of "our old friendship early contracted at the University which hitherto has not been once interrupted." SIR RICHARD ELLYES, Baronet, is mentioned, as from the library of this renowned scholar ANDERSON had obtained the use of many rare books on Classical and Oriental lore, including many Rabbinical writings.

There is no need of enlarging the list. ANDERSON continued to write to the day of his death, on May 25, 1739. "News from Elysium, or Dialogues of the Dead" was published after his death.

Prejudice appears to have dogged him to the very grave and after The Daily Post of Saturday, June 2, 1739, had this interesting note concerning his interment, interesting as furnishing -the earliest hint as to how Masonic obsequies were conducted:

"Last Night, was interr'd in Bullhill-Field the Corpse of DR. ANDERSON, a Dissenting Teacher, in a very remarkable deep Grave. His Pall was supported by five Dissenting Teachers, and the REV. DR. DESAGULIERS: It was follow'd by about a Dozen of Free-Masons, who encircled the Grave; and after DR. EARLE had harangued on the Uncertainty of Life, &c. without one Word of the Deceased, the Brethren, in a most solemn dismal Posture, lifted up their Hands, sign'd, and struck their Aprons three Times in Honour to the Deceased."

His brother, ADAM ANDERSON (1692-1765), had the advantage over him as regards exposure to unfair criticism, by not being a clergyman and having chosen commerce and industry for his chief study. He was an industrial expert, as is witnessed by his great two-volume historical and chronological

work "tracing political, commercial, social and colonial developments of European powers, with particular reference to Great Britain and Ireland." An appendix is devoted to "Modern Politico-Commercial Geography of the Several Countries of Europe."

Interesting to us as Americans is ADAM ANDERSON'S particular devotion to colonial affairs and his having been one of the trustees for establishing a colony of Englishmen in Georgia. He also was a trustee to carry out the wishes of Queen Anne for the establishment of parochial libraries at home and in the colonies.

The minutes of the Grand Lodge of England, under date of December 13, 1733, record that "Deputy Grand Master BATSON recommended the New Colony of Georgia, in North America to the Benevolence of the particular Lodges."

The reason for making mention of ADAM ANDERSON was to suggest what the intellectual caliber of the two brothers was and what sort of educational equipment they must have brought with them from Scotland.

Criticism, whether constructive or destructive, is needed to destroy or correct error. Prejudice never yet has benefited anyone, least of all the one afflicted with it. That is why one of the chief objects of Masonry is to emancipate its votaries from such obsession and to turn them into sympathetic, open-minded and open-eyed searchers for the truth and good in all things.

I have dropped into preaching. All I merely wanted to do was to try to have you appreciate with me the great debt Freemasons owe to our worthy Brother, the REVEREND JAMES ANDERSON, D.D., from Aberdeen.

Anderson's Constitutions of 1723

Bro. LIONEL VIBERT

Bro. Lionel Vibert, of Marline, Lansdowne, Bath, England, is author of *Freemasonry Before the Existence of Grand Lodges and The Story of the Craft* and is editor of *Miscellanea Latomorum*. He has contributed papers to the *Ars Quatuor Coronatorum*, notably one on "The French Compagnonnage," a critical and exhaustive treatise that is bound to replace Gould's famous chapter among the sources available to the rank and file of students of that important theme. After having devoted his attention for several years to pre-Grand Lodge Masonry, Bro. Vibert is now specializing on the Grand Lodge era the records of which are still so confused or incomplete that, in spite of the great amount of work accomplished by scholars in the past, a work "great as the Twelve Labours of Hercules" remains yet to be done. The paper below is one of the author's first published studies of the Grand Lodge era. To us American Masons, who live under forty-nine Grand Jurisdictions and to whom Masonic jurisprudence is an almost necessary preoccupation, any new light on that formative and critical period, and especially on Dr. Anderson whose Constitutions is the groundwork of our laws, is not only interesting but useful.

THE GRAND LODGE THAT WAS brought into existence in 1717 did not find it necessary to possess a Constitution of its own for some years. Exactly what went on between 1717 and 1721 we do not know; almost our only authority being the account given by Anderson in 1738 which is unreliable in many particulars. Indeed it cannot be stated with certainty whether there were any more than the original Four Old Lodges until 1721; it would appear from the Lists and other records we possess that the first lodge to join them did not do so till July of that year; the statements as to the number of new lodges in each year given by Anderson are not capable of verification. It was also in the year 1721 that the Duke of Montagu was made Grand Master on 24th June, having probably joined the Craft just previously. The effect of his becoming Grand Master, a fact advertised in the daily press of the period, was that the Craft leapt into popularity, its numbers increased, and new lodges were rapidly constituted. Even now it was not anticipated that the Grand Lodge would extend the scope of its activities beyond London and Westminster, but Grand Master Payne, possibly anticipating the stimulus that would be provided by the accession to the Craft of the Duke, had got ready a set of General Regulations, and these were read over on the occasion of his installation. Unfortunately we do not possess the original text of them but have only the version as revised and expanded by Anderson. But we can understand that in a very short time it would be found necessary for these regulations to be printed and published to the Craft. Their publication was undertaken by Anderson, who took the opportunity to write a history of the Craft as an introduction, and to prepare a set of Charges; his intention clearly being to give the new body a work which would in every respect replace the Old Manuscript Constitutions. The work consists of a dedication written by Desaguliers and addressed to Montagu as late Grand Master; a Historical introduction; a set of six Charges; Payne's Regulations revised; the manner of constituting a new lodge; and songs for the Master, Wardens, Fellow Craft and Entered Apprentice, of which the last is well known in this country (England) and is still sung today in many lodges. There is also an elaborate

frontispiece. The work was published by J. Senex and J. Hooke, on 28th February, 1722-3, that is to say 1722 according to the official or civil reckoning, but 1723 by the so-called New Style, the popular way of reckoning. (It did not become the official style till the reform of the calendar in 1752.) The title page bears the date 1723 simply.

Dr. Anderson was born in Aberdeen, and was a Master of Arts of the Marischal College in that city. He was in London in 1710 and was minister of a Presbyterian Chapel in Swallow Street, Piccadilly, till 1734. He was also chaplain to the Earl of Buchan, and as the Earl was a representative peer for Scotland from 1714-1734, it was probably during these years that he maintained a London establishment. We do not know that the Earl was a Mason, although his sons were. When Anderson was initiated we do not know either; but it may have been in the Aberdeen Lodge. There is a remarkable similarity between his entry in the Constitutions of his name as "Master of a Lodge and Author of this Book," and in entry in the Aberdeen Mark Book, of "James Anderson, Glazier and Mason and Writer of this Book." This was in 1670 and this James Anderson is no doubt another person. It just happens most unfortunately that the minutes for the precise period during which we might expect to find our author are missing. In any case he was familiar with the Scottish terminology which he no doubt had some share in introducing into English Freemasonry.

Nor can it be stated with confidence when he joined the Craft in London. He was Master of a lodge in 1722, a lodge not as yet identified, but there is no record of his having had anything to do with Grand Lodge prior to the Grand Mastership of the Duke of Montagu. He was not even present at the Duke's installation; at all events Stukeley does not name him as being there. He himself, in his version of the minutes, introduces his own name for the first time at the next meeting.

HOW HE CAME TO WRITE THE WORK

His own account of the work, as given in 1738, is that he was ordered to digest the Old Gothic Constitutions in a new and better method by Montagu on 29th September, 1721, that on 27th December, Montagu appointed fourteen learned brothers to examine the MS., and that after they had approved it was ordered to be printed on 25th March, 1722. He goes on to say that it was produced in print for the approval of Grand Lodge on 17th January, 1722-3, when Grand Master Wharton's manner of constituting a lodge was added. In the book itself are printed a formal Approbation by Grand Lodge and the Masters and Wardens of twenty lodges (with the exception of two Masters), which is undated, and also a copy of a resolution of the Quarterly Communication of 17th January, 1722-3, directing the publication and recommending it to the Craft.

With regard to the committee of fourteen learned brethren and the three occasions on which the book is alleged to have been considered in Grand Lodge, the Approbation itself states that the author first submitted his text for the perusal of the late and present Deputy Grand Master's and of other learned brethren and also the Masters of lodges, and then delivered it to Grand Master Montagu, who by the advice of several brethren ordered the same to be handsomely printed, This is not quite the same thing. And it is to be noted that in 1735 Anderson appeared before Grand Lodge to protest against the doings of one Smith who had pirated the Constitutions which were his sole property. His account of this incident in the 1738 edition suppresses this interesting circumstance. Further it is very clear from the Grand Lodge minutes that the appearance of the book caused a good deal of dissension in Grand Lodge itself, and it brought the Craft into ridicule from outside; in particular Anderson's re-writing of Payne's Regulations was taken exception to. Anderson himself did not appear again in Grand Lodge for nearly eight years.

The true state of the case appears to be that Anderson undertook to write the work as a private venture of his own and that this was sanctioned, since it was desirable that the Regulations at least published, without any very careful examination of his text, or of so much of it as was ready, and that when it was published it was discovered, but too late, that he had taken what were felt by many to be unwarrantable liberties not only with the traditional Charges but also with Payne's Regulations.

THE BOOK IS ANALYZED

In using the term Constitutions he was following the phraseology of several of the versions of the Old Charges, and in fact the word occurs (in Latin) in the Regius, though Anderson never saw that. It was apparently traditional in the Craft. The contents of the work itself indicate that the various portions were put together at different dates and Anderson tells us it was not all in print during Montagu's term of office.

Taking the Approbation first, this is signed by officers of twenty lodges; the Master and both Wardens have all signed in all but two. In those, numbers eight and ten, the place for the Master's signature is blank. Mr. Mathew Birkhead is shown as Master of number five; and he died on the 30th December, 1722. Accordingly the Approbation must be of an earlier date and of the twenty lodges we know that number nineteen was constituted on 25th November, 1722, and number twenty if, as is probable, it is of later date, will have been constituted possibly on the same day but more probably a few days later. Thus we can date the Approbation within narrow limits. In his 1738 edition Anderson gives a series of the numbers of lodges on the roll of Grand Lodge at different dates which cannot be checked from any independent source, and he suggests that on 25th March, 1722, there were already at least twenty-four lodges in existence because he asserts that representatives of twenty-four paid their homage to the Grand Master on that date; and that those of twenty-five did so on 17th January, 1722-3. Because of Anderson's assertion as to twenty-four lodges some writers have speculated as to the lodges the officers of which omitted to sign or which were ignored by the author. But the truth probably is that these lodges - if they existed at all - were simply not represented at the meeting.

The Approbation is signed by Wharton as Grand Master, Desaguliers as Deputy, and Timson and Hawkins as Grand Wardens. According to the story as told by Anderson in 1738 Wharton got himself elected Grand Master irregularly on 24th June, 1722, when he appointed these brethren as his Wardens but omitted to appoint a Deputy. On 17th January, 1722-3, the Duke of Montagu, "to heal the breach," had Wharton proclaimed Grand Master and he then appointed Desaguliers as his Deputy and Timson and Anderson, (not Hawkins,) Wardens and Anderson adds that his appointment was made for Hawkins demitted as always out of town. If this story could be accepted the Approbation was signed by three officers who were never in office simultaneously, since when Desaguliers came in Hawkins had already demitted. This by itself would throw no small doubt on Anderson's later narrative, but in fact we know that his whole story as to Wharton is a tissue of fabrication. The daily papers of the period prove that the Duke of Wharton was in fact installed on 25th June, and he then appointed Desaguliers as his Deputy and Timson and Hawkins as his Wardens. It is unfortunate that Anderson overlooked that his very date, 24th June, was impossible as it was a Sunday, a day expressly prohibited by Payne's Regulations for meetings of Grand Lodge. There are indications of some disagreement; apparently some brethren wished Montagu to continue, but in fact Wharton went in the regular course; the list of Grand Lodge officers in the minute book of Grand Lodge shows him as Grand Master in 1722. And that Hawkins demitted is merely Anderson's allegation. In this same list he appears as Grand Warden, but Anderson himself has written the words (which he is careful to reproduce in 1738): "Who demitted and James Anderson A.M. was chosen in his place;" vide the photographic reproduction of the entry at page 196 of *Quatuor Coronatorum Antigrapha* Vol. X; while in the very first recorded minute of Grand Lodge, that of 24th June, 1723, the entry as to Grand Wardens originally stood: Joshua Timson and the Reverend Mr. James Anderson who officiated for Mr. William Hawkins. But these last six words have been carefully erased, vide the photo reproduction at page 48 *Quatuor Coronatorum Antigrapha* VOL X, which brings them to light again. Hawkins then was still the Grand Warden in June 1723, and on that occasion Anderson officiated for him at the January meeting. The explanation of the whole business appears to be that Anderson in 1738 was not anxious to emphasize his association with Wharton, who after his term of office as Grand Master proved a renegade and Jacobite and an enemy to the Craft. He had died in Spain in 1731. For the Book of Constitutions of 1738 there is a new Approbation altogether.

But we have not yet done with this Approbation for the further question arises, At what meeting of Grand Lodge was it drawn up? The license to publish refers to a meeting of 17th January, 1722-23, and that there was such a meeting is implied by the reference to this document in the official minutes of June, when the accuracy of this part of it is not impugned. But this Approbation was as we have seen drawn up between the end of November and the end of December, 1722, and between these limits an earlier date, is more probable than a later. No such meeting is mentioned by Anderson himself in 1738. But the explanation of this no doubt is that he now has his tale of the proclamation of Wharton at that meeting on 17th January, and any references to a meeting of a month or so earlier presided over by that nobleman would stultify the narrative. It is probable that a meeting was in fact held, and that its occurrence was suppressed by Anderson when he came to publish his narrative of the doings of Grand Lodge fifteen years later. The alternative would be that the whole document was unauthorized, but so impudent an imposture could never have escaped contemporary criticism. Truly the ways of the deceiver are hard.

THE FRONTISPIECE IS DESCRIBED

The Frontispiece to the Constitutions of 1723, which was used over again without alteration in 1738, represents a classical arcade in the foreground of which stand two noble personages, each attended by three others of whom one of those on the spectator's left carries cloaks and pairs of gloves. The principal personages can hardly be intended for any others than Montagu and Wharton; and Montagu is wearing the robes of the Garter, and is handing his successor a roll of the Constitutions, not a book. This may be intended for Anderson's as yet unprinted manuscript, or, more likely it indicates that a version of the Old Constitutions was regarded at the time as part of the Grand Master's equipment, which would be a survival of Operative practice. Behind each Grand Master stand their officers, Beal, Villeneau, and Morris on one side, and on the other Desaguliers, Timson, and Hawkins, Desaguliers as a clergyman and the other two in ordinary dress, and evidently an attempt has been made in each case to give actual portraits. It is unnecessary to suppose, as we would have to if we accepted Anderson's story, that this plate was designed, drawn, and printed in the short interval between 17th January and 28th February. It might obviously have been prepared at any time after June 25, 1722. By it Anderson is once more contradicted, because here is Hawkins - or at all events someone in ordinary clothes - as Grand Warden, and not the Reverend James Anderson, as should be the case if Wharton was not Grand Master till January and then replaced the absent Hawkins by the Doctor. The only other plate in the book is an elaborate illustration of the arms of the Duke of Montagu which stands at the head of the first page of the dedication.

We can date the historical portion of the work from the circumstance that it ends with the words: "our present worthy Grand Master, the most noble Prince John, Duke of Montagu." We can be fairly certain that Anderson's emendations of Payne's Regulations were in part made after the incidents of Wharton's election because they contain elaborate provisions for the possible continuance of the Grand Master and the nomination or election of his successor and in the charges again, there is a reference to the Regulations hereunto annexed. But beyond this internal evidence, (and that of the Approbation and sanction to publish already referred to), the only guide we have to the dates of printing the various sections of the work is the manner in which the printers' catch words occur. The absence of a catch word is not proof that the sections were printed at different times because it might be omitted if, e. g., it would spoil the appearance of a tail-piece; but the occurrence of a catch word is a very strong indication that the sections it links were printed together. Now in the Constitution of 1723 they occur as follows: from the dedication to the history, none; from the history to the Charges, catch word; from the Charges to a Postscript 'put in here to fill a page', catch word; from this to the Regulations, none; from the Regulations to the method of constituting a New Lodge, catch word; from this to the Approbation, none; from the Approbation to the final section, the songs, none; and none from here to the license to publish on the last page.

Accordingly we may now date the several portions of the work with some degree of certainty. The times are as follows: The plate; at any time after June 25th, 1722. The dedication, id., but probably written immediately before publication. The historical portion; prior to 25th June, 1722. The charges printed with the preceding section, but drafted conjointly with the Regulations. The postscript; the same. The General Regulations, after Wharton's installation The method of constituting a new Lodge; printed with the preceding section. The Approbation; between 25th November and end of December, 1722. The songs and sanction to publish; after January 17th, 1722-3, and probably at the last moment. Of these sections the plate and Approbation have already been dealt with. The dedication calls for no special notice; it is an extravagant eulogy of the accuracy and diligence of the author. The songs are of little interest except the familiar Apprentice's Song, and this is now described as by our late Brother Matthew Birkhead.

THE HISTORICAL PORTION

This requires a somewhat extended notice. The legendary history, as it is perhaps not necessary to remind my readers, brought Masonry or Geometry from the children of Lamech to Solomon; then jumped to France and Charles Martel; and then by St. Alban, Athelstan and Edwin, this worthy Craft was established in England. In the Spencer family of MSS. an attempt has been made to fill in the obvious gaps in this narrative by introducing the second and third temples, those of Zerubbabel and Herod, and Auviragus king of Britain as a link with Rome, France and Charles Martel being dropped, while a series of monarchs has also been introduced between St. Alban's paynim king and Atheistan. Anderson's design was wholly different. He was obsessed by the idea of the perfection of the Roman architecture, what he called the Augustan Style, and he took the attitude that the then recent introduction of Renaissance architecture into England as a return to a model from which Gothic had been merely a barbarous lapse. He traces the Art from Cain who built a city, and who was instructed in Geometry by Adam. Here he is no doubt merely bettering his originals which were content with the

sons of Lamech. The assertion shows a total want of any sense of humour, but then so do all his contributions to history. But it is worth while pointing out that it suggests more than this; it suggests that he had an entire lack of acquaintance with the polite literature of the period. No well-read person of the day would be unacquainted with the writings of Abraham Cowley, the poet and essayist of the Restoration, and the opening sentence of his *Essay of Agriculture* is: "The three first men in the world were a gardener, a ploughman and a grazier; and if any man object that the second of these was a murderer, I desire he would consider that as soon as he was so he quitted our profession, and turned builder." It is difficult to imagine that Anderson would have claimed Cain as the first Mason if he had been familiar with this passage.

From this point he develops the history in his own fashion, but he incorporates freely and with an entire disregard for textual accuracy any passages in the Old Charges that suit him and he has actually used the Cooke Text, as also some text closely allied to the William Watson. We know the Cooke was available to him; we learn from Stukeley that it had been produced in Grand Lodge on 24 June, 1721. Anderson, in 1738, omits all reference to this incident, but asserts that in 1718 Payne desired the brethren to bring to Grand Lodge any old writings and records, and that several copies of the Gothic Constitutions (as he calls them) were produced and collated. He also alleges that in 1720 several valuable manuscripts concerning the Craft were too hastily burnt by some scrupulous brethren. The former of these statements we should receive with caution; for the very reason that the 1723 Constitutions show no traces of such texts; the latter may be true and the manuscripts may have been rituals, or they may have been versions of the Old Charges, but there was nothing secret about those. The antiquary Plot had already printed long extracts from them.

Returning to the narrative we are told that Noah and his sons were Masons, which is a statement for which Anderson found no warrant in his originals; but he seems to have had a peculiar fondness for Noah. In 1738 he speaks of Masons as true Noachidae, alleging this to have been their first name according to some old traditions, and it is interesting to observe that the Irish Constitutions of 1858 preserve this fragment of scholarship and assert as a fact that Noachidae was the first name of Masons. Anderson also speaks of the three great articles of Noah, which are not however further elucidated, but it is probable that the reference is to the familiar triad of Brotherly Love, Relief and Truth. He omits Abraham and introduces Euclid in his proper chronological sequence, so that he has corrected the old histories to that extent; but after Solomon and the second Temple he goes to Greece, Sicily and Rome, where was perfected the glorious Augustan Style. He introduces Charles Martel - as King of France! - as helping England to recover the true art after the Saxon invasion, but ignores Athelstan and Edwin. He however introduces most of the monarchs after the Conquest and makes a very special reference to Scotland and the Stuarts. In the concluding passage he used the phrase "the whole body resembles a well built Arch" and it has been suggested, not very convincingly perhaps, that this is an allusion to the Royal Arch Degree.

There is an elaborate account of Zerubbabel's temple which may have some such significance, and the Tabernacle of Moses, Aholiab and Bezaleel is also mentioned at some length, Moses indeed being a Grand Master. He also inserts for no apparent reason a long note on the words Hiram Abiff, and in this case the suggestion that there is a motive for his doing so connected with ritual is of more cogency. It is an obvious suggestion that the name was of importance to the Craft at this date, that is to say early in 1722, and that the correctness of treating Abiff as a surname instead of as equivalent to his "father" was a matter the Craft were taking an interest in.

THE SIX CHARGES

The Charges, of which there are six, are alleged to be extracted from ancient records of lodges beyond Sea, and of those in England, Scotland and Ireland. In the Approbation the assertion is that he has examined several copies from Italy and Scotland and sundry parts of England. Were it not that he now omits Ireland altogether we might have been disposed to attach some importance to the former statement. As yet no Irish version of the Old Charges has come to light but it is barely possible that there were records of Irish Freemasonry at the time which have since passed out of sight, a Freemasonry no doubt derived originally from England. But the discrepancy is fatal; we must conclude that the worthy doctor never saw any Irish record. And we can safely dismiss his lodges in Italy or beyond Sea as equally mythical.

Of the six Charges themselves the first caused trouble immediately on its appearance. It replaced the old invocation of the Trinity and whatever else there may have been of statements of religious and Christian belief in the practice of the lodges by a vague statement that we are only to be obliged to that religion in which all men agree. Complete religious tolerance has in fact become the rule of our

Craft, but the Grand Lodge of 1723 was not ready for so sudden a change and it caused much ill feeling and possibly many secessions. It was the basis of a series of attacks on the new Grand Lodge.

CONSTITUTING A NEW LODGE

The manner of constituting a New Lodge is noteworthy for its reference to the "Charges of a Master," and the question, familiar to us today: Do you submit to these charges as Masters have done in all ages? It does not appear that these are the six ancient Charges of a previous section; they were something quite distinct. But not until 1777 are any Charges of the Master known to have been printed. It is also worthy of notice that the officers to be appointed Wardens of the new lodge are Fellow Crafts. There is also a reference to the Charges to the Wardens which are to be given by a Grand Warden. This section appeared in the Constitutions of the United Grand Lodge as late as 1873.

Anderson in 1738 alleges that he was directed to add this section to the work at the meeting of January 17 and he then speaks of it as the ancient manner of constituting a lodge. This is also the title of the corresponding section in the 1738 Constitutions, which is only this enlarged. But its title in 1723 is: Here follows the Manner of constituting a NEW LODGE, as practiced by His Grace the Duke of Wharton, the present Right Worshipful Grand Master, according to the ancient Usages of Masons. We once more see Anderson suppressing references to the Duke of Wharton where he can in 1738, and yet obliged to assert that the section was added after January 17th in order to be consistent in his story. It is not in the least likely that this is what was done. It was to all appearance printed at one and the same time with the Regulations, which he himself tells us were in print on 17th January, and since Wharton constituted four lodges if not more in 1722 he will not have waited six months to settle his method. We may be pretty certain that this section was in print before the Approbation to which it is not linked by a catch-word.

THE REGULATIONS

The Regulations, as I have already mentioned, have come down to us only as rewritten by Anderson. The official minutes of Grand Lodge throw considerable light on the matter. The first of all relates to the appointment of the Secretary, and the very next one is as follows:

The Order of the 17th January 1722-3 printed at the end of the Constitutions page 91 for the publishing the said Constitutions as read purporting, that they had been before approved in Manuscript by the Grand Lodge and were then (viz) 17th January aforesaid produced in print and approved by the Society.

Then the Question was moved, that the said General Regulations be confirmed, so far as they are consistent with the Ancient Rules of Masonry. The previous question was moved and put, whether the words "so far as they are consistent with the Ancient Rules of Masonry" be part of the Question. Resolved in the affirmative, But the main Question was not put. And the Question was moved that it is not in the Power of any person, or Body of men, to make any alteration, or Innovation in the Body of Masonry without the consent first obtained of the Annual Grand Lodge. And the Question being put accordingly Resolved in the Affirmative. We would record these proceedings today in somewhat different form, perhaps as follows:

It was proposed (and seconded) that the said General Regulations be confirmed so far as they are consistent with the Ancient Rules of Masonry. An amendment to omit the words "so far ... Masonry" was negatived. But in place of the original proposition the following resolution was adopted by a majority: That it is not, etc.

The effect of this is that it indicates pretty clearly that there was a strong feeling in Grand Lodge that Anderson's version of the Regulations had never been confirmed; that there was a difference of opinion as to now confirming them, even partially; and that in fact this was not done, but a resolution was adopted instead condemning alterations made without the consent of Grand Lodge at its annual meeting first obtained. I should perhaps say that the word "purporting" does not here have the meaning we would today attach to it; it has no sense of misrepresentation. Anderson was present at this meeting, but naturally not a word of all this appears in the account he gives of it in 1738.

Regulation XIII, or one sentence in it rather, "Apprentices must be admitted Masters and Fellow Craft only here, (i.e. in Grand Lodge) unless by a Dispensation," was at one time the battle ground of the Two Degree versus Three Degree schools; but it is generally admitted now, I believe, that only two degrees are referred to, namely the admission and the Master's Part.

The order of the words is significant. In the Regulation they read "Masters and Fellow Craft." In the resolution of 27 November, 1725 by which the rule was annulled, the wording is "Master" in the official minutes, which is a strong indication that the original Regulation only referred to one degree. In 1738 Anderson deliberately alters what is set out as the original wording and makes it read "Fellow Crafts and Masters," while in the new Regulation printed alongside of it the alteration of 27 November, 1725, is quoted as "Masters and Fellows" both being inaccurate; and he even gives the date wrongly.

The second Regulation enacts that the Master of a particular lodge has the right of congregating the members of his lodge into a chapter upon any emergency as well as to appoint the time and place of their usual forming. But it would be quite unsafe to assume that this is another reference to the Royal Arch; it appears to deal with what we would now call an emergent meeting. Payne's, or rather Anderson's, Regulations were the foundation on which the law of the Craft was based, it being developed by a continual process of emendation and addition, and their phraseology can still be traced in our English Constitutions today.

SUBSEQUENT ALTERATIONS

In America Franklin reprinted this work in 1734 apparently verbatim. In 1738 Anderson brought out a second addition which was intended to replace the earlier one altogether, but it was a slovenly performance and the Regulations were printed in so confused a manner, being all mixed up with notes and amendments (many inaccurately stated), that it was difficult to make head or tail of them and to ascertain what was the law of the Craft. He also re-wrote the history entirely and greatly expanded it, introducing so many absurdities that Gould has suggested that he was deliberately fooling the Grand Lodge, or in the alternative that he was himself in his dotage. He died very shortly after. But this same ridiculous history has done duty in all seriousness till comparatively recent years, being brought up to date by Preston and others who were apparently quite unconscious of its true value. Unfortunately that portion of the history which professed to give an account of the proceedings of Grand Lodge and for which the official minutes were at Anderson's disposal is full of what one must consider wilful inaccuracies and misstatements.

In the next edition of the Constitutions, 1754, the Regulations were rewritten by Entick, but the history was preserved. Entick also reverted to the Charges as drawn up in 1723 into which, especially the first, Anderson had introduced various modifications in 1738, and those Charges are the basis of the Ancient Charges to be found today in the Constitutions of the United Grand Lodge of England, the only differences, except as regards the first Charge, not amounting to more than verbal modifications.

OUR DEBT TO ANDERSON

While as students we are bound to receive any statement that Anderson makes with the utmost caution unless it can be tested from other sources, we must not be too ready to abuse the worthy Doctor on that account. Our standards of historical and literary accuracy are higher than those of 1723, and his object was to glorify Montagu and the Craft and the new style of architecture introduced by Inigo Jones and others of his school; and this he did wholeheartedly, and if in the process he twisted a text or two or supplied suitable events to fill gaps in his narrative for which mere history as such had failed to record facts, no one at the time would think any the worse of him for that. It was a far more serious matter that he was instrumental in removing from the literature of the Craft all definite religious allusions; but as we now see, the Craft in fact owes its universality today to its wide undenominationalism and in this respect he builded better than he knew. The Constitutions of 1723 remains one of our most important texts and only awaits publication in full facsimile with suitable notes and introduction at the hands of some Society with the requisite funds.

This newsletter is intended to be an eclectic mix of information and teachings and it is with this in mind we publish the following article from RW Bro Brian Malcolm, MHC Northern Europe. We do not intend to become involved in any kind of Masonic politics but feel that the brethren should be made aware of how fragile Freemasonry is and that it only needs a small number of dissenters to sopoil what has taken many years to builld.

SOME MASONIC ISSUES IN GERMANY

The always fragile system of uniting different Grand Lodges, as is in operation in Germany, could never hope to run smoothly all of the time and it has been remarkable that it has lasted as long as it has-50 years. This organisation has under it's banner 5 different Grand Lodges who comprise not only of various nationalities but also what can be considered to be totally incompatible systems. Two of the Grand Lodges will only admit those who profess a Christian belief. This in itself is contradictory to accepted Masonic secularism.

In the last 10 years a disturbing personality cult has developed in German Freemasonry, most particularly in the smallest component of the United Grand Lodges of Germany namely the Grand Lodge of British Freemasons in Germany. This Grand Lodge comprises of 16 lodges, mainly situated in the area of Germany which was occupied by British Forces after WW2. The present membership of this Grand Lodge in Germany is currently around 300. This is decreasing year by year.

Replacing the original Masonic ideals with those akin to a dictatorship has been the policy of successive leaderships since the year 2000. A system of dictatorial rule coupled with the use of handing out inordinately high Past Grand Rank to various functionaries makes it easy to compare this organisation with the eastern bloc "governments" prior to 1989.

In recent times Past Grand Masters and other high ranking Past Grand Officers of this organisation have either resigned or been illegally forced out because of their opposition to the corrupt methods being employed by the current leadership.

Amongst other matters there have been misappropriation of money, lies to to the brethren in order to have Regulation changes brought in, giving the Grand Master ultimate power.

Some brethren have taken legal action against the Grand Lodge leadership and individual lodges. Two brethren are currently facing criminal charges for the most serious form of slander against a senior member who continuously speaks out against the actions of the leadership. Younger Masons are confused and receive conflicting versions of who is at fault. This results even more in a decline of membership.

The current Grand Master has been personally accused of misappropriating Grand Lodge monies and using his illegal attained powers of discipline to rid himself of anyone who dares speak out against these most unmasonic activities.

In spite of their Grand Lodge making up less than 3% of German Masons, the so called leaders of the Grand Lodge of British Freemasons insist on international travel around Europe at the Brethren expense, citing the need to "represent" their brethren in foreign constitutions. This is in spite of the fact that the Grand Lodge of British Freemasons in Germany is not a sovereign Grand Lodge in the understanding of international relations and indeed the United Grand Lodges of Germany alone are responsible for fraternal relationships with foreign Grand Lodges. Unfortunately the United Grand Lodges of Germany appears unable to reign in it's delinquent child.

The largest Grand Lodge in Germany, the Grand Lodge AF & AM of Germany has begun to consecrate English speaking lodges within their own system and the membership of the Grand Lodge of British Freemasons in Germany are flocking to join what they see a "a proper lodge". As such, the situation will probably solve itself over the coming years, but it is very important that we learn a lesson from this affair.

We must never begin to believe that we are better or more important than any other brother in our organisation. We require ranks in Freemasonry for our organisation to function but we would do well

to remember that these are temporary trappings of a particular function carried out and not official insignia to show your superiority over fellow brethren.

We must always talk to each other with honesty, make certain we do no harm to a brother by careless words, ensure that it is our business to make sure he is comfortable in Freemasonry and to put right whatever we can to make this so.

If you wish to discuss these kind of problems with like minded brethren you could take a look at www.glbfg.de where you will find a Masonic Forum which is presently discussing the above mentioned situation. You will also find complete documentation reference the above mentioned debacle going on in Germany. May we pray that our system will always be universal and that personality cults are avoided by the effective teachings of basic Masonic tenets.

Brian Malcolm
MHC Northern Europe

Masonic High Council of the Middle East



Petra Lodge No.1, Jordan



Emir Lodge No.1, United Arab Emirates



Knights of the Desert No.1, Saudia Arabia

mhclebanon@gmail.com



A.: L.: G.: D.: G.: A.: D.: U.: en Santiago de Chile, el vigésimo noveno día del primer mes del año mas.: 5929, Leon Cornier 30º. afilió a don Baldomero Gran, al B. A. y P. de M. - M. reconociéndolo, como, A. M. B. - C. seguida, con firmó el grado de A. a los señores Geófilo Bayla Ber, Antonio Aledo y Esteban Linares.

A continuación se formó un cuadrángulo mas.: con el nombre distintivo de "Pitágoras", nombrándose el B. Baldomero Gran 1º Vig. y el B. Antonio Aledo 2º Vig. y Tesorero el B. Geófilo Bayla. - Leon Cornier actuando como presidente, abrió los trabajos del B. leyendo a los nuevos B. el catecismo interpretativo del Grado. - Acto continuo el B. Leon Cornier, que estaba solamente de paso en Santiago, entregó el mallette al B. Luis Truñoz reconociéndolo con la aprobación de los B. presentes, como Presidente del nuevo B. - No habiendo ninguna materia que tratar, el B. Truñoz cerró los trabajos del B.

Luis Truñoz

A.: L.: G.: D.: G.: A.: D.: U.: en Santiago de Chile, el décimo día del ^{segundo} mes del año mas.: 5929, bajo la Presidencia del Ven. Luis Truñoz M. 3º. se reunió el cuadrángulo mas.: "Pitágoras", con asistencia de los B. B. Baldomero Gran, como 1º Vig., y el B. An



Important News

Dear Brethren,

Our Grand Secretary's staff is working hard to ensure that this newsletter is prepared and sent out to all of you on a regular basis. We urge you to send in all items which you may feel are of interest to the thousands of brethren who receive this newsletter. Although we cannot always guarantee publication we can certainly promise not to if you do not send it! We will not publish your name if you do not wish us to, please enclose your details to prove authenticity

We look forward to receiving input.

From the staff of the Office of the Grand Secretary, Regular Grand Lodge of England

All enquiries, submissions and articles should be sent to the attention of the:

**Secretary General
Masonic High Council**

e-mail: masoniccouncil@gmail.com

"We are unable to return material submitted by individual brethren. Any submissions which are not signed will not be considered for publication."



Gran Asamblea del Alto Consejo Masónico para la República del Perú

22 de Noviembre 2008 e..v..



Agenda

1.- Bienvenida a los Grandes Maestros, Past Grandes Maestros y Grandes Secretarios.

2.- Incorporación de los nuevos miembros del ACM del Perú

3.- Informes y Pedidos de los Miembros del ACM del Perú.

4.- Informes del Presidente:

a).- Papel de la Masonería Regular en el Mundo.

b).- Sede de la próxima Gran Asamblea del Alto Consejo Matriz de la Masonería Regular del Mundo.

c).- Revista Masónica.

5.- Orden del Día.

a).- Sometimiento de los puntos pasados a la Orden del Día, para su Aprobación.

b).- Planificación de las actividades del ACM para el periodo 2009.

6.- Concesión de la Palabra. y clausura de la Gran Asamblea.



Siendo las 17:00 horas del 22 de Noviembre del 2008, en el local de la Universidad Particular Antonio Guillermo Urrelo, de la bella ciudad de Cajamarca y con ocasión de la celebración del IX Aniversario de la Gran Logia del Norte, se dio inicio a la Gran Asamblea del Alto Consejo Masónico del Perú, contando con la presencia de las siguientes Grandes Logias: Gran Logia del Norte del Perú, Gran Logia Austral del Perú, Gran Logia del Sur del Perú, Gran Logia Occidental del Perú y con la ausencia

de la Gran Logia del Centro del Perú que había anunciado su presencia a través de su Gran Canciller, el mismo que no se hizo presente en el momento de verificar el quórum.



Se contó adicionalmente a los representantes acreditados, con la presencia del M.º.R.º.H.º. Leonardo Alberca Balarezo Past G.º.M.º. de la G.º.L.º. del Norte, con el I.º y P.º H.º Oscar Cassinelli Cassinelli, Soberano Gran Comendador del Supremo Consejo Grado 33 del Rito A.º y A.º para la República del Perú; los RR.º.HH.º. Tulio Segura, Vice Gran Maestro de la GLNP, y el R.º.H.º.Víctor Cerna, 1er. Gran Vigilante de la GLNP; y con el I.º P.º H.º José Luis Silva Cueva, Gran Secretario de la GLNP,.



Luego de leída y aprobada la Agenda se procedió a la intervención y discusión de cada uno de sus puntos, así como los del informe del Presidente del ACM del Perú el M.º.R.º.H.º. Carlos L. Pacchioni Valdez.

Debatidos ampliamente y con la intervención de cada uno de los asistentes se aprobó por unanimidad:



Acuerdo N° 1.- Se acuerda la adhesión unánime a las Conclusiones y Acuerdos de la Grand Assembly THE MASONIC HIGH COUNCIL The Mother High Council of the World, celebrada en Eslovenia entre el 26 el 28 de Setiembre del 2008; dando a conocer a la membresía de las GG.º.LL.º. que conforman el ACM del Perú, todos sus Acuerdos y Conclusiones.



Acuerdo N° 2.- Se acuerda otorgar Carta Constitutiva a la primera Logia Itinerante del mundo de este siglo, bajo el nombre de "Masones del Siglo XXI - Jerusalén", con la firma de los Grandes Maestros de las GG.º.LL.º. del ACM del Perú;



Acuerdo N° 3.- Se acuerda modificar el Estatuto del ACM del Perú, en lo concerniente a la Presidencia, la que deberá ser siempre ejercida por un Gran Maestro de una Gran Logia integrante del ACM, a fin de que rote la presidencia, sin posibilidad de reelección, de manera que cada Gran Logia tenga la oportunidad de presidir el "ACM del Perú" a través únicamente de su Gran Maestro; siendo la Secretaría General la que si puede ser reelecta para la continuidad de los Planes y Programas del ACM del Perú, con cargo a su redacción las modificaciones pertinentes.

Acuerdo N° 4. – Se acuerda la conformación y nombramiento de la Gran Comisión de Docencia e Instrucción Masónica, integrada por un representante de cada Gran Logia, que será designado por su Gran Maestro.

Acuerdo N° 5.- Se acuerda constituir el Comité Directivo de la Revista del ACM del Perú, integrado por un representante de cada Gran Logia, que será designado por su Gran Maestro.



Acuerdo N° 6.- Se acuerda constituir la "Comisión Organizadora de la Gran Asamblea del ACM Mundial" a realizarse en el Perú los días 25, 26 y 27 de Setiembre del 2009, donde el ACM del Perú será el Anfitrión de la Gran Asamblea de la Masonería Regular del Mundo.



Acuerdo N° 7.- A propuesta del G.:M.: de la Gran Logia Occidental del Perú M.:R.:H.: Carlos L. Pacchioni Valdez, se aprobó por unanimidad que sea a partir de la fecha que se inicie la elección y rotación de la presidencia del ACM del Perú.



Estableciéndose que la antigüedad reconocida por el ACM del Perú es la siguiente:

- 1.- Gran Logia del Norte del Perú.
- 2.- Gran Logia Austral del Perú.
- 3.- Gran Logia del Sur del Perú.
- 4.- Gran Logia Occidental del Perú.
- 5.- Gran Logia del Centro del Perú.



El orden de antigüedad para las Grandes Logias que se vayan incorporando al ACM del Perú, será el que le corresponda de acuerdo al momento de su ingreso.



Acuerdo N° 8.- Se elige al M.:R.:H.: Francisco Santiago Espinoza Orrego, Gran Maestro de Maestros de la Muy Respetable Gran Logia del Norte del Perú, la más antigua de las integrantes, como Presidente por un año del Alto Consejo Masónico del Perú; deseándole tenga el éxito esperado, en la Presidencia, del que a partir de este momento se hace cargo, con el aplauso de todos los asistentes.

Acuerdo N° 9.- Se acuerda que el flamante Presidente del ACM del Perú, el M.:R.:H.: Francisco Santiago Espinoza Orrego, presente la nueva conformación del Consejo Directivo del ACM del Perú, a los Grandes Maestros, modificando la actual estructura del Consejo Directivo. Incluyéndose una Vice Presidencia, considerando que esta sea ocupada por el representante de la Gran Logia que asumirá la Presidencia en el siguiente periodo.

Acuerdo N° 10.- Se acuerda que el territorio peruano, será un territorio compartido por las Grandes Logias del ACM del Perú y que las Grandes Logias del ACM del Perú, apoyen la formación de una nueva Logia próxima a su sede, cuando así lo solicite la Gran Logia que este auspiciando tal formación y seguir trabajando por la Unión de la Masonería Regular en el Perú.

Acuerdo N° 11.- Se acuerda saludar a la Gran Logia del Norte del Perú por su IX Aniversario de fundación.



Siendo las 19:20 horas y con la dispensa de la lectura del Acta se autoriza al M.:R.:H.: Carlos L. Pacchioni Valdez, circular la presente entre las Grandes Logias de l ACM del Perú.

Firmado en Cajamarca



Francisco Santiago Espinoza Orrego
Francisco Santiago Espinoza Orrego
Gran Maestro

Isabel Mercedes Paredes
Isabel Mercedes Paredes
G.:M.: de La G.:L.:Austral de Perú



Juan Manuel Velásquez
JUAN MANUEL VELÁSQUEZ
GRAN MAESTRO



Benjamín Garay Ríos
M.:R.:H.: Benjamín Garay Ríos
Gran Maestro



Carlos L. Pacchioni Valdez
Carlos L. Pacchioni Valdez
Gran Maestro



A.: L.: G.: D.: G.: A.: D.: U.:
M.:R.: Gran Logia del Norte del Perú

De los Antiguos, Libres y Aceptados Masones

Afiliada a la Confederación de Grandes Logias Masónicas del Perú
Fundada el 30 de Octubre de 1999 - Instalada el 29 de Enero del 2000

MM.:RR.:., RR.:. y QQ.:. HH.:.

Cumplo con poner en conocimiento de toda la membresía de la Gran Logia del Norte del Perú y del mundo, los cuadros Logiales de nuestras Logias para el presente año masónico.



La P.:F.:A.:E.:C.:B.:P.:L.:R.:L.:S.: Sol de los Incas 26 N° 3 del Vall.: de Cajamarca llevó a cabo la Ceremonia de Instalación de su Cuadro de DD.: y OO.: en su Temp.: P.:G.: Zepita 454 del Vall.: de Trujillo, el día Jueves 18.DIC.2008 e.:v.:., a las 08.30 pm. La Instalación estuvo a cargo de la V.:C.: de VV.:MM.:II.: "Antonio Rogelio Vásquez Pita" del Vall.: de Trujillo. El Cuadro Logial es el siguiente:

V.:M.:.	Q.:H.:. Félix Tomás Sánchez Vargas
P.:V.:M.:I.:.	R.:H.:. Luis Rojas Villalobos
1er. Vig.:.	Q.:H.:. Fausto Hernán Valdivia Mestanza
2do. Vig	Q.:H.:. Alfredo Ramal Briceño
Cap.:.	Q.:H.:. Juan Tafur Ganoza
Sec.:.	Q.:H.:. Julio Estuardo Amaya Robles
Tes.:.	Q.:H.:. Francisco Rabanal Salazar
M.: de C.:.	Q.:H.:. Manuel Federico Loyola Florián
1er. Diác.:.	Q.:H.:. Manuel Taboada Fernández
2do. Diác.:.	Q.:H.:. Víctor Raúl Vallejo Martell
G.:T.:I.:.	Q.:H.:. Carlos Ysmodes Ganoza
G.:T.:E.:.	R.:H.:. Francisco Delgado Rengifo



La B.:R.:L.:S.: Chavín de Huantar 117 N° 2 del Vall.: de Huaraz llevó a cabo la Ceremonia de Instalación de su Cuadro de DD.: y OO.: en su Temp.: P.:G.: Juan Bautista 858 del Vall.: de Huaraz, el día Sábado 31.ENE.2009 e.:v.:., a las 11.00 am. El Cuadro Logial es el siguiente:

V.:M.:.	M.:R.:.H.:. Lorgio Pastor Sánchez Guzmán
P.:V.:M.:I.:.	R.:H.:. Julio Salas Cuadros
1er. Vig.:.	Q.:H.:. Fidel Hidalgo Solís
2do. Vig	Q.:H.:. Ilich Vilchez Ferreyra
Cap.:.	R.:H.:. Leoncio Susuki López
Sec.:.	R.:H.:. Julio Salas Cuadros
M.: de C.:.	R.:H.:. Roger Ramírez Rojas
1er. Diác.:.	R.:H.:. Abraham Vilchez Castro
2do. Diác.:.	R.:H.:. Benjamín Romero Pastor
G.:T.:I.:.	R.:H.:. Gerardo Bustillos Camacho
G.:T.:E.:.	R.:H.:. José Gamarra Gonzáles



La F.P.C.E.L.A.B.R.L.S. Sol de los Incas 26 N° 3 del Vall. de Cajamarca llevó a cabo la Ceremonia de Instalación de su Cuadro de DD. y OO. en su Temp. P.G. Junín 777 del Vall. de Cajamarca, el día Sábado 14.FEB.2009 e.v., a las 11.00 am. La Instalación estuvo a cargo de la V.C. de V.V.MM.II. "Emilio Cabrera Camacho" del Vall. de Cajamarca. El Cuadro Logial es el siguiente:

V.M.	R.H. Jorge Huamán Ruiz
P.V.M.I.	R.H. Erico Espinoza Rojas
1er. Vig.	Q.H. Julio César Vigo Peña
2do. Vig	Q.H. Guido de la Quintana Cossío
Cap.	R.H. Héctor Gamarra Ortiz
Sec.	Q.H. César Eduardo Huamán Rojas
Tes.	R.H. Luis Antonio Aliaga Rodríguez
M. de C.	Q.H. Jorge Wilder Becerra Bazán
1er. Diác.	Q.H. Carlos Alejandro Chávez Vargas
2do. Diác.	Q.H. Walter Napoleón Pando Briones
G.T.I.	R.H. César Alejandro Briones Arrascue
G.T.E.	R.H. Wilson Germán Pando Briones



La B.R.L.S. Pascual Saco Olivero 67 N° 5 del Vall. de Lambayeque llevó a cabo la Ceremonia de Instalación de su Cuadro de DD. y OO. en su Temp. P.G. Junín 535 del Vall. de Lambayeque, el día Sábado 17.ENE.2009 e.v., a las 08.30 pm. La Instalación estuvo a cargo de la V.C. de V.V.MM.II. "Julio Laca Ormeño" del Vall. de Lambayeque. El Cuadro Logial es el siguiente:

V.M.	R.H. Juan Gualberto Sánchez Dejo
1er. Vig.	R.H. Luis Humberto Fernández Castillo
2do. Vig	Q.H. Felipe del Carpio Ramos
Cap.	R.H. Genaro Ubaldo Velásquez Vilchez
Sec.	R.H. José Carlos Vargas Ugaz
Tes.	R.H. Carlos Mario del Piélago Quiñones
M. de C.	Q.H. César Orlandini Cossío
1er. Diác.	R.H. José Luis Vilchez Muñoz
2do. Diác.	R.H. Jesús Yesquén Albuquerque
G.T.I.	R.H. Juan Leo Farromeque
G.T.E.	R.H. Baltazar Yesquén Vidaurre



La R..L..S.. José Eleodoro Landivar Vargas 173 N° 8 del Vall.. de José Leonardo Ortiz llevó a cabo la Ceremonia de Instalación de su Cuadro de DD.. y OO.. en su Temp.. P..G.. Calle Coloniaje 128 del Vall.. de José Leonardo Ortiz, el día Sábado 20.DIC.2008 e..v.., a las 09.00 pm. La Instalación estuvo a cargo de la V..C.. de VV..MM..II.. "Julio Laca Ormeño" del Vall.. de Lambayeque. El Cuadro Logial es el siguiente:

V..M..	R..H.. Beltrán Seclén Cadenillas
P..V..M..I..	R..H.. Miguel Estela Campos
1er. Vig..	R..H.. Jorge Castro Gastelo
2do. Vig	Q..H.. Ceferino Bacilio Mercedes
Cap..	Q..H.. Mirko Noblecilla Rivas
Sec..	R..H.. Elmer Calderón Soto
Tes..	Q..H.. Paulino Tapia Pérez
1er. Diác..	Q..H.. Carlos Pretel Salazar
2do. Diác..	Q..H.. Luis Bulnes Díaz
G..T..I..	R..H.. Manuel Ruiz Paredes
G..T..E..	R..H.. Guelly Contreras Idrogo



El día sábado 7 de marzo del 2009 e..v.. se llevó a cabo la Cer.. de Levantamiento de Columnas de la R..L..S.. Estrella del Sur N° 10 del Vall.. de Lince, en su Temp.. P..G.. José Bernardo Alcedo 375, Lince. Se procedió a instalar el Primer Cuadro Logial de dicha Resp.. Logia, el cual es el siguiente.

V..M..	R..H.. Bernardo Jorge Carrillo Heredia
1er. Vig..	Q..H.. Henderson Díaz Díaz
2do. Vig..	Q..H.. Eduardo Valdemar Rojas Gonzáles
Orad..	Q..H.. Edgardo Lozano Pinedo
Sec..	Q..H.. Hugo Martín Contreras Iguchi
Tes..	Q..H.. Edgardo Lozano Pinedo
M.. de C..	Q..H.. Angel Mariano Espinoza Mascaraqui
1er. Exp..	Q..H.. Julio César Fernández Rodríguez
2do. Exp..	Q..H.. Julio Celedonio Salas Cuadros
Hosp. ..	Q..H.. Adrián Cáceres Colque
G..T..I..	Q..H.. Abel Rodríguez Taboada
G..T..E..	Desierto

Posteriormente, se llevó a cabo la Cer.. de Colocación y Presentación del Pabellón Nacional y luego, la Cer.. de Consagración del Estandarte. El día de trabajo de esta Logia, es todos los jueves 8.00pm. en su Temp.. arriba señalado.

V.. A.. H..

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 RPM # 390964
josicu@hotmail.com