

Masonic Reprints.

Reproductions
of
Masonic Manuscripts, Books
and Pamphlets.

WITH NOTES.

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P.M. 2076 and 2429 ; P.G.D. (Eng.).

XIII.

The "Chetwode Crawley" MS.
1720 cir.



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1930.

Masonic Reprints.

ALREADY PUBLISHED BY THE LODGE OF RESEARCH.

- No. I. { "Masonry Dissected." 1730. (Part).
"A Defence of Masonry," 1730.
- „ II. "Bruin in the Suds." 1751.
- „ III. "The Freemasons Accusation and Defence." 1726.
- „ IV. "Les Fri-Maçons."—Hyperdrame. 1740.
(Translation.)
- „ V. { "Free Masonry, the Highway to Hell." 1768.
"Masonry the Turnpike Road to Happiness." 1768.
- „ VI. "The Secrets of the Free-Masons Revealed by a Disgusted Brother." 1759.
- „ VII. "The Complete Free-Mason, or Multa Paucis for Lovers of Secrets." (Part.) 1763-64.
- „ VIII. "A Master-Key to Free Masonry." 1760.
- „ IX. "Rite Ancien de Bouillon." An Old English Ritual. 1740 ?
- „ X. "The Free Mason Examined." 1754.
- „ XI. "Solomon in all his Glory." 1768.
- „ XII. "Masonry Dissected." 1730.
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Masonic Reprints XIII.

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General Foreword.

(1907.)

In the flood of Masonic literature, more or less ephemeral, which appears year by year, one class, and that certainly not the least entertaining and instructive, seems of late to have been entirely absent. These are the Reprints, with notes, of old Masonic manuscripts, books and pamphlets, or portions of such, which are curious, rare or valuable.

This work carried out in so splendid a manner by the "Quatuor Coronati" Lodge, No. 2076 London, in the years 1889 to 1900, has, alas, been discontinued, to the deep regret of all Masonic students.* The unique character of the Reprints already produced, and the excellence of their execution, has laid the Masonic fraternity under a permanent obligation to that well-known and distinguished Lodge, and it is sincerely to be hoped that, ere long, the valuable work may be recommenced, as very much in that direction still remains to be done.

Meanwhile, something on a smaller and less pretentious scale may be undertaken with advantage by the "Lodge of Research," No. 2429 Leicester. It is therefore proposed to issue from time to time, as circumstances will allow, reprints of portions of little known Masonic manuscripts, books and pamphlets, which may be considered of sufficient interest, and are not easily obtainable by the ordinary Masonic reader.

* A further Vol. was published in 1913.

Much of the Masonic literature of the eighteenth century would not prove of sufficient value or interest, much could not be reprinted without incurring the displeasure of the Masonic authorities, but enough remains to form a valuable series, even although it may be necessary in some cases, for obvious reasons, seriously to mutilate the work.

Some of these proposed reprints will be in exact fac-simile, others will be printed *verbatim et literatim*, with the same pagination and with type as nearly matching the originals as can be obtained. Plates of frontispieces or title-pages will be added, in order to make the volumes as valuable and useful as possible, to those who desire to become acquainted with some of the early literature of Freemasonry.

J. T. T.

54 PRINCESS ROAD,
LEICESTER.



Foreword to Masonic Reprints XIII.

For several years past the Lodge of Research has reproduced annually, under the title of MASONIC REPRINTS, one or other of the series of *Masonic Catechisms and Exposures* which, for more than a century were published in such abundance. It has thus enabled the Brethren to become acquainted with some representative examples of these curious productions.

Prior, however, to the issue of the earliest of these original printed "exposures,"* there were probably quite a number of similar productions in manuscript, of which only a few have survived to the present time.

These are

The Sloane MS., No. 3329,
 The Dumfries-Kilwinning MS.,
 The Chetwode Crawley MS.,
 The Trinity College (Dublin) MS.,
 The Chesham MS.,
 The Haughfoot Lodge Minutes (a fragment).

One of these, the Chetwode Crawley MS., has been selected for reproduction this year as MASONIC REPRINTS XIII. It will be issued as a Supplement to the 1929-30 Transactions of the Lodge of Research, No. 2429 Leicester. Permission for the reproduction has been generously given by the Grand Lodge of Ireland, to which body the MS. belongs.

* A Mason's Examination of 1723.

It is more than twenty-five years since Bro. W. J. Hughan announced in the Transactions of the *Quatuor Coronati* Lodge, the discovery of this interesting and valuable manuscript, which he had been the means of procuring for the Grand Lodge of Ireland, and which he had named after that distinguished Irish Masonic historian, Dr. W. J. Chetwode Crawley of Dublin.

Its origin and previous history are alike unknown, but as it dates back probably to the early years of the eighteenth century, it preceded that flood of Masonic "catch-pennies," which was so curious a feature of the Masonic history of that period.

The document consists of five sheets of paper $7\frac{1}{4} \times 5\frac{1}{2}$ in., the writing covering four of the sheets and a quarter of the fifth. The fourth sheet is reproduced in fac-simile, in order to shew the character of the writing.

The MS., and the numerous excerpts from other MSS., etc., are given in every case *verbatim et literatim*.

It has been deemed advisable, for obvious reasons, to omit a few of the words from the transcript, but no difficulty will be found by members of the Order in filling up the blank spaces.

J. T. T.

THE
“ CHETWODE CRAWLEY ” MS.

TRANSCRIPT.

II

THE
“CHETWODE CRAWLEY” MS.

[Transcript.]

The small figures refer to the Notes following the Transcript.

The Grand Secret
or
The forme of giving the Mason-word.

Impf. Yow are to put the perfon, who is to get the word, |
upon his knees :⁽¹⁾ And, after a great many Ceremonies,
to | frighten him,⁽²⁾ yow make him to take up the Bible ;
and, | laying his right hand upon it, yow are to Conjure
him to | Secrecy, by threatning, that, if he fhall break his
Oath ; The | Sun in the firmament & all the Company
there present, | will be wittnefses againft him, which will
be an occafion of | his Damnation ; And, that likewife
they will be fure to Murder | him. Then after he has
promifed Secrecy, the* give him the | Oath as ffollowes.⁽³⁾

The words are
xxxxxx and xxxx.⁽⁴⁾

By God himfelf, As yow Shall answer to God, when |
yow fhall ftand before him naked at the great day, yow |
Shall not reveal any part of what yow hear or fee at | this
time, neither by word nor write, nor put it into write | at
any time, nor draw with the point of a Sword or any |
Infrument, upon the Snow or Sand, nor fhall yow
Speak | of it, but with an entered Mafon, So help, God.

* Error for “ they.”

After he has taken that Oath, he is removed out of the |
 Company with the youngest Mafon,⁽⁵⁾ where, after he is |
 Sufficiently frightened with a Thousand ridiculous postures
 | & Gramaces, he is to learn from the Said Mafon, the |
 manner of making Guard, which is the Sign, word & posture
 | of his entry. and are as followes. |

Here

[End of the first sheet.]

Here am I the youngest & last entered Apprentice, As |
 I am sworn by God and St. John,⁽⁶⁾ by the Square & Compasses,
 | and Common Judge,⁽⁷⁾ to attend my Masters Service, at
 this | Honourable Lodge, from Munday in the Morning,
 to Saturday | at Night,⁽⁸⁾ and to keep the Kyes⁽⁹⁾ thereof,
 under no less pain, | Then* to have my xxxxxx xxx xxx xxxxx
 xx xxx, and of | being xxxxxx within the flood-mark, where no
 man shall know. | Then he makes the Sign again, which is
 by drawing his hand | xxxxx xxx xxx, xxxxxxx xxx xxxxxx ; which
 denotes that it is | to be xxx xxx, in case he shall break
 his word. | ⁽¹⁰⁾

Then all the Mafons present, whisper amongst themselves
 | the word, beginning at the youngest till it come to the
 Master | Mafon,⁽¹¹⁾ who gives the word to the entered
 prentice. |

Now, it is to be remarked, that all the Signs & words,
 as yet | Spoken off, are only what belongs to the entered
 prentices: | But to a Master-Mafon, or fellow-Craft,⁽¹²⁾
 there is more to be | done, as after followes. |

first, All the Apprentices are to be removed out of the |
 Company, and non Suffered to Stay,⁽¹³⁾ but only Mafon
 Masters.⁽¹⁴⁾ | Then, he who is to be admitted a member of the
 fellowship, is | put again to his knees, and gets the Oath
 administered to him | a-new.⁽¹⁵⁾ Afterwards, he must go
 out of the Company with the | youngest master to learn

*Error for "than."

the words & Signs of ffellowship.⁽¹⁶⁾ | Then Comming in
 again, he makes the Mafter-Sign, and Says | the Same
 words of Entry as the prentice did, only leaving | out the
 Common Judge.⁽¹⁷⁾ Then the Mafons whifper the word |
 amongft themselves, beginning at the youngeft, as formerly.
 | Afterwards, The young Mafter muft advance & put
 himfelf | in the pofture wherein they to* receive the word,
 And fays to the |

Honble

[End of the second sheet.]

Honourable Company, whifpering |

The Worthy Mafons & Honourable Company that I
 came | from, Greet yow well, Greet yow well. |

Then the Mafter Mafon gives him the word & grips his |
 hand, and afterwards, all the Mafons, which is all to be
 done | to make a perfect Mafon.⁽¹⁸⁾ |

Some Queftions that Mafons ufe to put to thofe |
 who profefs to have the Mafon word, befor they will |
 acknowledge them. | ⁽¹⁹⁾

Queft. 1. Are yow a Mafon? Anf^r, yes indeed that
 I am. |

Q. 2^d How fhall I know it? Anf^r, Yow fhall know
 it | in time & place Convenient.

Nota. The forefaid Anf^r is only to be made where there
 | is a Company prefent who are not Mafons: But if there
 be no | fuch Company by yow, yow fhould anf^r by Signs &
 other | Tokens of Entry. | ⁽²⁰⁾

Q. 3^d What is the firft point? Anf^r, Tell me the firft
 and | Ile tell yow the Second. The firft is, Hear & Conceal;
 The | 2^d Under no lefs pain then† the ~~xxxxxx~~ of the ~~xxxxxx~~.
 But yow | muft make the Sign when yow say this. |

* Error for "do."

† Error for "than."

Q. 4th Where was yow entered? Anf^r, At the Hon^{ble} Lodge. |

Q. 5th What makes a true perfect Lodge?⁽²¹⁾ Anf^r, Seven | Mafters, five Apprentices, a days Journey from a Borrows- | Towne, without bark of a Dog, or Crow of a Cock. | ⁽²²⁾

Q. 6th Does not lefs make a true perfect Lodge? Anf^r, | 4 Mafters, 3 Entred prentices, & the reft as formerly. |

Q. 7th Does no lefs? Anf^r, The moe the merrier, and | the fewer the better cheer.

Q. 8th Whats the name of your Lodge?⁽²³⁾ Anf^r, The | Lodge of Killwinning.

Q 9.

[End of the third sheet.]

Q. 9th How ftands your Lodge? Anf^r, Eaft & Weft, as the | Temple of Jerufalem.

Q. 10th Where was the firft Lodge? Anf^r, In the porch of | Solomons Temple.

Q. 11th Are there Lights in your Lodge?⁽²⁴⁾ Anf^r, Three, The | Northeaft, the Southweft, & the Eaftern pafsage. The one De- | notes the Mafter Mafon, The other the Words* and the Third | The fellow-Craft.

Q. 12th Are there any Jewells in yo^r Lodge?⁽²⁵⁾ Anf^r, Three, | Perpendefter, a Square pavement and an Brokedzmall. |

Q. 13th Where fhall I find the kye of your Lodge?⁽²⁶⁾ Anf^r, | Three and an half foots from the Lodge under the perpendefter | & a Green Divot.

Q. 14. What mean yow by a Perpendefter and Green- | Divott? Anf^r, I mean not only under a perpendefter and | Green Divott, but under the lap of my Liver, where all the | Secrets of my heart ly hid. |

* Probably an error for "Wardens."

Q. 15. Which is the Kye of your Lodge ? Anf, A well hung tongue. |

Q. 16. Where lyes the Kye of yo^r Lodge ? Anf, In the Bone Box. |

After the Mafons have Examined yow by all or Some of these | Questions, and that yow have answered the Same exactly | & made the Sign, they will acknowledge yow, not as a Master- | Mafon or ffellow-Craft, but only as a prentice. So they will | furdur say.

Q. 17. I fee yow have been in the Kitchin, but I know not | if yow have been in the Hall ⁽²⁷⁾ Anf, I have been in the Hall | as well as the Kitchin. |

Q. 18th Are you a ffellow-Craft ? Anf, Yes. |

Q. 19. How many Points of ffellowship are there ⁽²⁸⁾ | Anf, ffive, viz^t 1st ffoot to ffoot. 2ly K^{xxx} to K^{xxx}. |

[End of the fourth sheet.]

3ly H^{xxxx} to H^{xxxx}. 4ly H^{xxx} to H^{xxx}. 5ly E^{xx} to E^{xx}. | These make the Signs of ffellowship ; And Shaking hands, yow | will be acknowledged a very Mafon. |

Q. 20th Where are the words to be found ⁽²⁹⁾ Anf, in | x King. Chap. xth verfe xx. And x Chron : x Chapter | L^{xxx} verfe.

[End of portion on the fifth sheet.]

MS. ends.

NOTES

ON THE

“CHETWODE CRAWLEY” MS.

NOTES ON THE
 " CHETWODE CRAWLEY " MS.

It may fairly be taken for granted that, from very early times, the operative masons were bound together into a close brotherhood or fellowship. In addition to the secrets appertaining to their craft—the secret how to build, how to turn an arch, how to make a perfect square, the proper use of their many working-tools, etc.,—they appear to have had other secrets of an entirely different character, which they shared with one another, and which were communicated to noviciates with some kind of ceremonial. The object of these secrets was probably to serve as an introduction to prospective employers, when they were travelling through the country in search of work, and perhaps also to indicate their standard of knowledge and proficiency in the craft.

The masons seem to have been very proud of the fact that they possessed secrets, of which the general public had no knowledge, and they appear to have rejoiced in enveloping the whole of their proceedings in an atmosphere of mystery.

Just exactly what these secrets were, and what the ceremony consisted of, in the course of which they were communicated, we do not know, as so very little was ever put into writing, the brethren preferring to rely upon their memory, and therefore passed on their secrets " from mouth to ear."

Efforts to penetrate the mystery resulted in the alleged discovery that the masons had " a word," called " the mason-word," which was believed by the ignorant to possess almost miraculous talismanic powers; they also believed that the masons indulged in many practices under the guidance of, or in association with, the powers of darkness.*

The Scottish poet Burns, who was himself a Brother of the Order, in his "*Address to the Deil*," thus gave expression

* In India many of the natives call the Masonic Hall " The Devil's House."

to the superstitious notions about Masonic rites, which were widely prevalent in his day :—*

“ When Masons’ mystic word and grip
 In storms and tempests raise you up,
 Some cock or cat your rage maun stop,
 Or, stange to tell !
 The youngest brother ye wad whip
 Aff straught to hell ! ”

In a book, entitled *The Muse’s Threnodie*, by H. Adamson, published in Edinburgh in 1638, occur the words—

“ For we be brethren of the rosie cross,
 We have the mason-word and second sight.”

which was intended to convey the idea that the person was possessed of a knowledge of an unusual and supernatural character.

But whilst there is no definite authentic knowledge of the early Masonic ritual and ceremonial, a few manuscripts have come to light in recent years, from which Masonic students have been able to gather much curious, but interesting information, concerning the customs and practices of the members of the Masonic brotherhood, two or three centuries ago.

The best-known of these manuscripts are—

The Sloane (3329) MS.,
 The Dumfries-Kilwinning MS.,
 The Chetwode Crawley MS.,
 The Trinity College (Dublin) MS.,
 The Chesham MS.,
 The Haughfoot Lodge Minutes (a fragment).

While all these MSS. conform to a general style and character, they differ so widely one from another, that it is impossible to place implicit reliance upon any one of them. They consist of some details of an antiquated ritual, references to some quaint customs, and a recital of curious catechisms. Much of this conveys little or no meaning to

* *History of the Lodge of Edinburgh*, D. Murray Lyon, p. 357.

the minds of present-day Brethren, indeed, in some cases it is quite impossible to give any idea what it means, although, no doubt, it had a well-understood meaning at the time it was written—a meaning long since lost.

The question naturally arises—Is it possible to ascertain the object of their compilation? No doubt they were intended to serve some purpose—but what purpose? Were they relics of the old “operative” ceremony and practices, or suggestions for the preparation of a ritual for the new “speculatives”?

Whilst nothing can be definitely stated, suggestions may be hazarded.

All these MSS. are believed, from the character of the hand-writing, to belong to the early years of the eighteenth century; but whilst this may be so, it is possible that they were copies of earlier documents, or at least were compiled earlier, perhaps even in the second half of the seventeenth century.

At this latter date “operative” masonry had quite lost its old prestige, most of the Lodges had ceased to exist, and those that still survived, contrived to eke out a precarious existence only with the help of “speculatives” like Ashmole and others. This was the state of affairs in England in the early part of the eighteenth century, when a movement spread throughout the country for the establishment of a system of “speculative” Freemasonry, and the formation of Lodges for its practice.

The men who were foremost in fostering this movement, would doubtless be anxious to obtain possession of every bit of information possible, which might tend to throw some light upon the mysterious ritual and practices of the old “operative” masons. Very likely old Lodge-boxes would be ransacked, masters and wardens of defunct Lodges interrogated, and whatever scrap of information was obtained would be carefully preserved, for incorporation later in the contemplated ceremonial of the new organisation.

Is it not quite possible that these manuscripts represent gleanings from old "operative" rituals and catechisms? And that those portions which are meaningless to us now, may have had a very definite and well-understood meaning two centuries ago? And may not the catechism portions represent the questions and answers, which every "operative" craftsman was expected to know, before he went "on the road" in search of work, or with which as a "speculative" he would be tested, before being allowed to visit a strange Lodge?

When it is remembered how uncertain is the human memory, how liable to error, and how little was placed upon paper by the masons in olden times, is it to be wondered at that these manuscripts should, in places, be so inexplicable, so full of curious points and statements, the meaning which belonged to them at one time having been lost, in the course of passing them from one to another through many years?

Although these manuscripts bear some resemblance to the early eighteenth century "exposures," there is this difference, that whilst the latter—many, if not most of them—were published as "exposures," with an eye probably to pecuniary profit, and contained many curious and fantastic statements, the former were undoubtedly genuine documents, compiled for a certain well-defined, legitimate purpose, which was in all probability to indicate the substance of the old "operative" ritual and catechism, and to form the basis of a ceremonial for the contemplated new Lodges, more in accord with the learning, knowledge and spirit of more modern times.

As a specimen of these documents, the "Chetwode Crawley" MS. has been selected for reproduction for two reasons, because it seems to be complete in itself, and has not hitherto been published.

It will be noticed that the manuscript professes to give an account of the ceremonial of initiation of a man into the Order of Freemasons, and whilst it strikes one at first as a

hotch-potch of rubbish and nonsense, a closer study will not be without interest to Masonic students.

In these Notes many references will be made to other manuscripts and printed rituals, and excerpts made therefrom for the purpose of comparison. The titles of these will be abbreviated as follows :

Ch. Cr.	stands for the Chetwode Crawley MS.,
Sl.	—, — the Sloane (3329) MS.,
Tr. Coll.	—, — the Trinity College (Dublin) MS.,
D. Kil.	—, — the Dumfries-Kilwinning MS.,
Ms. Ex.	—, — A Mason's Examination, 1723,
Mys. Fs.	—, — Mystery of Free Masons, 1730,
Gd. Mys.	—, — Grand Mystery Discovered, 1730,
Ms. Con.	—, — Masons Confession, 1727 ?
My. Dis.	—, — Masonry Dissected, 1730,
Trahi	—, — L'Ordre des Francs-Maçons trahi, 1745.*

The Manuscript is headed

The Grand Secret

or

The forme of giving the Mason-word.

From this heading we learn that the Masons had a "Grand Secret," including a "Mason-word," which was communicated to noviciates with a certain "forme" or ceremony, and the document professes to be about to reveal this "Grand Secret" to the reader. However, although some portions of this "Grand Secret" are revealed, there is abundant evidence all through the document that very much is not disclosed.

I. *Secrecy.*

In all Masonic rituals, or professed rituals, from the earliest times whereof we have any knowledge, a promise of secrecy has always been insisted upon, before any portion

* This French work was the basis of some of the English eighteenth century "exposures."

of the mysteries have been revealed. In this case the promise took the form of a solemn oath, the candidate kneeling, with his right hand placed upon the Holy Bible.

That the "operative" secrets were thus safeguarded there is no doubt, and this, as well as many other portions of the "operative" practice, was continued by the "speculatives."

2. *Threats to frighten.*

Everything possible seems to have been done to frighten the novice into promising and maintaining secrecy. The details here given would seem to indicate a low intellectual standard in the candidates, as though the practice was first established centuries before, which it probably was. Bringing in the sun as a witness, and the penalties for breaking the oath, viz. "death and damnation," would tend to prove it an ancient practice with the "operative" craft.

Attempts to frighten candidates about to be admitted among the "speculatives," by tales of red-hot pokers, grid-irons, brandings, skeletons, etc., were very rife for many years, and are not as yet entirely discontinued. The practice, where it still exists, cannot be too strongly condemned as utterly unworthy of the Fraternity.

3. *The Oath.*

This is short but comprehensive, and capable of being easily understood and retained. It is very similar to the oath contained in other MSS., viz., not to reveal any portion of the secrets, either by word or deed, to any one in the world. Whether the candidate was required to seal the oath with his lips upon the Bible is not stated, but he probably was required to do so. The present-day Ob. is this old oath amplified.

4. *The Words are*

x x x x x and x x x x .

These two words are omitted from the transcript, being sufficiently well-known to all Brethren of the present day. In this MS., as in some of the old "exposures," the words are reversed.

There is no indication throughout the MS. of the use of a third word, although one is given in the Sloane (3329) MS. and others. It is interesting to find the use, more than two centuries ago, of words with which all Masons are to-day so familiar, and it is a fair assumption that the use of "stability," as a distinguishing test-word for Masons, dates back to mediæval times.

5. *The Youngest Mason.*

It would appear from this portion of the MS. that the newly-admitted member, and the last-made one, were taken together "out of the Company," for the elucidation of the secrets. The use of the word "removed" indicates that they did not go alone, but were accompanied. And, after more "frightenings", the novice was there instructed how best to guard the secrets from the attacks of the insidious. The words "he is to learn from the said Mason" can scarcely mean that he was to be instructed by "the youngest Mason," but probably by an older and more experienced Brother who accompanied them. The "youngest Mason" would perhaps be taken with the object of increasing his experience, and confirming his knowledge.*

The method of "guarding" the secrets appears to have been by "sign, word and posture." The words "due guard" were long in use by "speculative" Masons, and are still heard in some Lodges.

* In some old Lodges the youngest E.A. filled the position of messenger or tyler.

[SECOND SHEET.]

6. *Sworn by God and St. John.*

This seems to have been a usual form of oath among the "operative" masons in times long past, during the period when the Brotherhood was established upon a Christian basis, which it is known to have been for several centuries. The St. John here referred to is St. John the Evangelist, who was considered the patron of the Order. St. John the Baptist was subsequently associated with the Evangelist, while later still St. John the Almoner was sometimes added. The early "speculative" Lodges were often denominated "St. John's Lodges," and the Brethren "St. John's Masons," an appellation which is still in general use on the Continent of Europe.

7. *By the Square & Compass,
and Common Judge.*

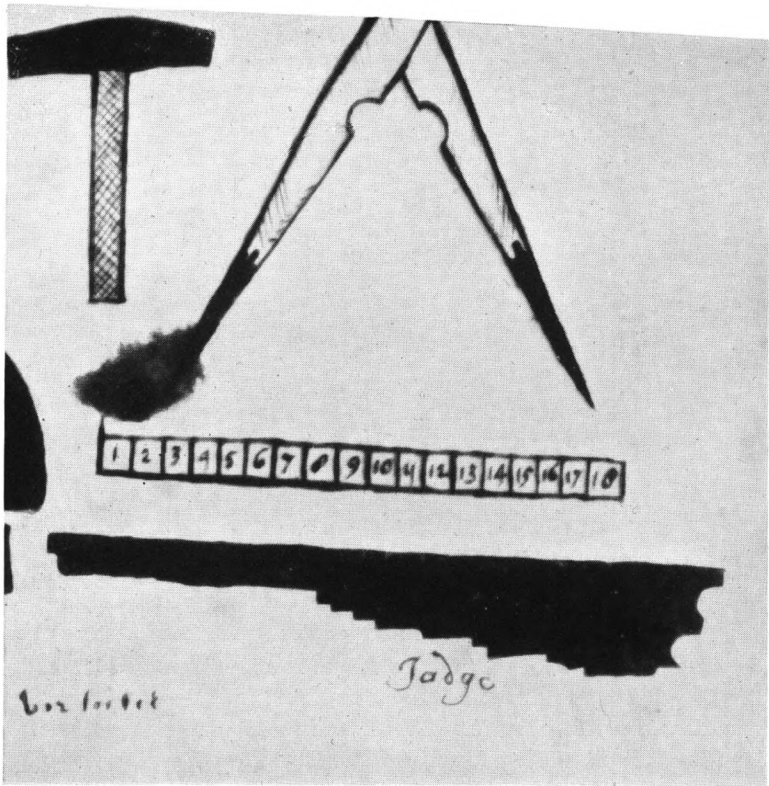
The Square and Compasses—Compass is merely an old and now little-used form of the word—are two of the most important and necessary implements of the working mason, it is not surprising, therefore, that the oath of the new brother was taken upon them, in conjunction with the Holy Scriptures. The Square and Compasses combined form to-day the commonest symbol of the "speculative" Craft, and one which is universally recognised as such the whole world over.

But what is meant by the "Common Judge"?

These words are used once again in the MS., where, after having taken a further oath, and been entrusted with further secrets, the noviciate joins the Company again,

"and Says the Same words of entry as the prentice did, only leaving out the Common Judge."

PLATE II.



THE JUDGE.

Vide p. 27

The same words are found in the Minutes of the Haughfoot Lodge, a fragment of *cir.* 1702, which reads—

“of entrie as the apprentice did leaving out (the Common Judge).”

In—

“*A Mason's Examination*” of A.D. 1723,

and

“*The Mystery of Free-Masons*” of *cir.* 1730,

the words appear as *Common Gudge*, in the definition of what makes a just and perfect Lodge.

In a book entitled “*Notes on the Early History of the Lodge Aberdeen 1^{ter}*,” by A. L. Miller, published in 1919, there is a plate of Operative Masons' Tools of probably late seventeenth century, among which is one marked “Judge.”* This resembles a template—an implement the edge of which is shaped to serve as a pattern for moulding.

That templates were used in some of the old “speculative” Lodges is recorded by Bro. E. H. Dring, who says†—

“To assist the Tyler in drawing the Lodge, shaped templates cut out of metal seem to have been used. Two sets and a portion of a third set are in the possession of Grand Lodge, and are exhibited in the Grand Lodge Museum. One set belonged originally to the Royal Alpha Lodge of 1722.*** Although I call them templates, these pieces of metal may have been used as ornaments, and laid on the floor of the Lodge. At present we have no means of judging.”

Templates were also used in the Old Dundee Lodge, London.‡

The use of the word “common” in connection with the tool, indicates one of two things, either that its use was general with all classes of workmen, or that it was used for many different purposes. There are a number of uses to which a template might be put, quite beyond the utility of

* *Vide* Plate II.

† *Vide* A.Q.C. v. xxix., pp. 250-51.

‡ Heiron's *Old Dundee Lodge*, p. 127.

an ordinary gauge of any length, 18, 24 or 30 in. The Common Judge may have been a combination tool, by which any desired length could be measured off, from which any pattern of moulding could be accurately copied, and many patterns moulded in stone. The use of the words " mould, square and rule " in virtually all the copies of the Old Charges, leads to the conviction that there was a tool or gauge for the purpose of moulding, otherwise how were the stones moulded? Indeed, mould, square and rule were three different tools with three different uses. May not the Common Judge (or Gudge) be the mould of earlier days?

Further, the Aberdeen illustration on Plate II seems to confirm this view, and lends no support to the theory that the Common Judge was an ordinary gauge or measuring-rule. It certainly bears no resemblance to our present gauge.

This is probably another instance where the meaning of an old operative word has been lost. It will be realized that when the demand for Gothic buildings declined, a tool for moulding stones would no longer be necessary, and would, together with its name, be gradually forgotten.

But why did the candidate take an oath on the Common Judge? If the tool really performed all the functions I have suggested as possible, then it would seem to be as useful and necessary to the mason as either the Square or Compasses, hence its association with them.

However, the matter cannot be taken any further at the present time.

8. *From Munday in the Morning,
to Saturday at Night.*

This phrase belongs to the old " operative " period, when youths were " bound apprentice ", in many cases for a term of seven years, the above clause appearing in many indentures as one of the conditions of service. This is one of the many references to " operative " customs and practices, which may be found in the early " speculative " rituals.

9. *To keep the Kyes (Keys) thereof.*

That is, to keep the secrets of his master's business safely locked up in his breast. This is another condition which was embodied in many of the old "operative" indentures of apprenticeship, where the youth promised that he would "his master's counsels keep and his lawful commands obey."

10. *The penalties for breaking his oath.*

These are very similar to the penalties which are usually found in the old "operative" rituals, and which were continued in the "speculative" régime. There is, however, a rather unusual phrase in this MS., viz. a reference to "*within the flood-mark.*"

Although these penalties seem barbarous punishments to us at the present day, they were by no means uncommon in the middle ages, when the oath was originally framed, and indeed right down to the eighteenth century.

11. *The Master-Mason.*

This was probably the Master of the Lodge. In olden times no Mason was designated "Master," until he had occupied the position of Master of an "operative" Lodge. However, the "speculatives" very soon discontinued the custom, and applied the term to all those who had advanced beyond the degree of an Entered Apprentice. *Vide* next Note.

12. *A Master-Mason or ffellow-Craft.*

As far as can be judged, only two degrees are referred to in the Ch. Cr. MS., viz. the Entered Apprentice and the *Master-Mason or ffellow-Craft*, with secrets restricted to

each. How the two titles, M. M. and F. C., came to be applied to a mason holding the same rank, it is impossible to say, but it was quite a common practice in early times.

Bro. E. L. Hawkins in his "*Concise Cyclopædia of Freemasonry*" says (p. 93),

"The term 'Fellow Craft' was originally employed by the Operative Masons in Scotland, and occurs in the Schaw Statutes of 1598, in which 'Maister' and 'Fellow-of-Craft' are used as synonymous terms, * * * Similarly Dr. Anderson in the 1723 Constitutions (Regulation XIII) uses the terms 'Masters' and 'Fellow Craft' as synonymous, having apparently introduced the second term from the Scottish phraseology; and it is plain from several passages in this—the first—edition of the Constitutions that the degree of Fellow Craft was the highest then known."

13. *Apprentices removed out of the Company.*

One would assume that this was necessary, because some ceremonial was to be carried out, on conferring the rank of Fellow Craft on a member of the Lodge, and the Apprentices were not allowed to see it. The assumption is probably correct.

14. *Mason Masters.*

In the MS. this originally stood "Masons," but subsequently the final "s" was erased, and the word "Masters" added in the same handwriting. This accounts for the reversal of the words as generally used.

15. *And gets the Oath—a-new.*

It is quite impossible to say whether this second oath was different from the former one, but from the words used in the MS. it would seem to have been a repetition merely.

16. *Words & Signs of ffellowship.*

It is clear that there were some special words and signs communicated to an Apprentice when he was admitted to the "ffellowship," i.e. to the degree of a Fellow Craft. What these were we do not know, as no indication whatever is given in the manuscript.

17. *Leaving out the Common Judge.*

After being entrusted with "*the words & Signs of ffellowship*," he returned to the Company, giving "the Master-Sign," with which he had just been entrusted, but using the apprentice's "words," and "leaving out the Common Judge."

It is curious that, while some of the terms used in the MS. are explained, there is no explanation of the words "Common Judge," which would seem to indicate that the implement, whatever it was, was well-known, and any explanation was therefore unnecessary. *Vide* Note 7.

18. *A perfect Mason.*

From the use of this term it would appear that the degrees of E. A. and F. C., which had been conferred upon the new Brother, were the only ones known to the Brethren of the Lodge to which this MS. belonged, or of which it was the ritual.

It is well-known that the degree of a M.M., as now recognised, was not generally conferred upon members until towards the third decade of the eighteenth century. *Vide* Note 12.

19. *Test Examinations.*

A Catechism for testing the qualifications and knowledge of a visitor or travelling mason, and to detect impostors, is a common feature of most of the manuscripts, rituals and printed "exposures."

There is little doubt that many of these "exposures" were used by travelling masons as "aids to memory," which accounts for their rarity, and for the delapidated condition of many of those which have survived.

Whilst these catechisms all agree in their main features, no two are exactly alike in details, but nevertheless it is quite possible that all of them originated from one early form, which was gradually changed and altered by the errors of copying writers, and the mistakes consequent on the "mouth-to-ear" system of instruction.* Many of these variations are given in the following Notes, but nevertheless the main features of the Catechisms are the same.

20. *Tokens (or Points)† of Entry.*

There is considerable variation in what constitute the Points of Entry and, indeed, what the phrase really means.

They seem to represent, in each case, the outstanding features of the ceremony of admission, those points which would most probably remain uppermost in the mind and memory after a long period of time.

In the Ch. Cr. MS. they are two in number, viz.

1. *Heal & Conceal—*
2. *The Pains and Pens.*

They thus represent what, it is believed, would remain in the memory, when every other portion of the ceremony had been forgotten, viz. the injunction for secrecy, and the penalties for breaking the promise.

Other manuscripts and rituals give the following variations, viz. :—

* A case of this kind occurred to me recently, a stranger to the city asking his way to "Millum Lane," when he really meant "Mill Hill Lane."

† These are not the same as the Pts. of Fell.

- Sl. *heal and Conceal or Conceal and keep secrett* (followed by pens.).
 D. Kil. *Ill heal & conceal.*
 Ms. Ex. *Hear and conceal* (followed by pens.).
 Gd. Mys. *I Hear and Conceal* (followed by pens.).
 My. Dis. *I Hail it. I Conceal it.*

It will be noticed that in two of the foregoing quotations the word " *heal* " is used, while in only one instance does it appear as " *hail*." It is thus evident that the difference of opinion as to the correct word to be used, existed two hundred years ago.

How different are these " *points* " from those with which Masons are familiar in the present day.

21. *What makes a true perfect Lodge?*

The description of the Lodge is variously given in the manuscripts, etc., thus

- Ch. Cr. *A true perfect Lodge.*
 Sl. *A just and perfect or just and Lawfull Lodge.*
 Tr. Coll. *A full & perfect Lodge.*
 D. Kil. *ye trwe lodge.*
 Ms. Ex. *A just and Perfect Lodge.*
 Mys. Fs. *A Just and Perfect Lodge.*
 Gd. Mys. *A just and perfect Lodge.*
 My. Dis. *A Just and Perfect Lodge.*
 Trahi. (Trans.) *A perfect Lodge.*

Thus most of the documents agree that no candidates could be admitted to the fellowship, except in " *a just and perfect Lodge.*" This regulation was doubtless established, in order to prevent any " *hole and corner* " admissions. But when it comes to details, there is a considerable variation in the replies as to what constitutes " *a perfect Lodge,*" nearly every MS. quoting a different list of requirements. As below are the lists :—

- Ch. Cr. *Seven Masters, ffive Apprentices,*
 or
4 Masters, 3 Entred prentices.
 Sl. *two Interprintices two fellow craftes and two Mast^rs more or fewer.*

- Tr. Coll. *three masters, 3 fellow craftsmen, & 3 enterprentices.*
 Ms. Ex. *A Master, two Wardens, four Fellows, five Apprentices, with Square, Compass, and Common Gudge.*
 Mys. Fs. *A Master, two Wardens, & four Fellows with S. C. and C. G.*
 Gd. Mys. *God and the Square, with Five or Seven right and perfect Masons.*
 Ms. Con. *God, the square, nineteen fellow-crafts and thirteen entered prentices, or Five fellow-crafts, and seven entered prentices.*
 My. Dis. *One Master, two Wardens, two Fellow-Crafts, two Enter'd Prentices.*
 Trahi. (Trans.) *The Grand Master, the first and second Wardens, two Companions & two Apprentices.*

But whilst there was great variation in the number of masons required to constitute a perfect Lodge, it seems that brethren of different ranks were absolutely necessary, in addition to the Master and Wardens.

Compare these answers with those given to similar questions in more recent times, viz. :—“ *Three rule a Lodge, five hold a Lodge, and seven or more make it perfect, etc.*”

It is quite a natural inference that it was immaterial exactly what number of masons was specified, as long as two or three ranks were included, and the answer came promptly, without hesitation.

This view would seem to receive confirmation from a remark in the “ *Masons Confession,*” where the candidate, after having stated that it took “ *nineteen fellow-crafts and thirteen entered prentices* ” to form the Lodge, adds “ *To the best of my remembrance, the whole Lodge present did not exceed twenty persons ; but so I was taught to answer, which I can give no reason for.*” And again later, he says “ *They do not restrict themselves to this number, though they mention it in their form of questions, but will do the thing with fewer.*”

22. *A Days Journey from a Borrows-Towne,
 without Bark of a Dog, or Crow of a Cock.*

Borrows-Towne probably means “ *Borough,*” or a Town of some considerable size and importance.

The absence of dog and cock emphasises the necessity for the Lodge being held in a lonely place, far removed from human dwellings.

The terms in which this necessity is expressed in some of the catechisms is interesting and curious, for example—

- Sl. *On the highest hill or Lowest Valley of the World without the crow of a Cock or the bark of a Dogg.*
- D. Kil. *On the top of a mountain or in ye middle of a boge without the hearing of ye crowing of a cok or ye bark of a doge.*
- Ms. Ex. { *In the Valley of Jehosophet, behind a Rush-bush, where a*
 Mys. Fs. { *Dog was never heard to bark, or Cock crow, or elsewhere.*
- Ms. Con. *On the top of a mountain, from the crow of a cock, the bark of a dog, or the turtle of a dove.*
- My. Dis. *The highest Hill or lowest Vale, or in the Vale of Jehosaphat, or any other secret Place.*
- Trahi. (Trans.) *On the top of a high mountain, and at the bottom of a deep valley, where a cock never crows, a woman never chatters, and a lion never roars, in a word, where all is tranquil, as in the Valley of Josaphat.*

All of the foregoing quotations agree in emphasising the necessity for the Lodges being held in a secret or lonely place.

23. *Whats the name of your Lodge?*
The Lodge of Kilwinning.

Kilwinning is a small Scottish village, not far from Glasgow. It was at the building of the abbey there, in the twelfth century that, according to tradition, the craft of Masonry was established in Scotland. The "speculative" Lodge that now works there stands at the head of the roll of Scottish Lodges, under the designation "Mother Kilwinning Lodge, No. O."

From this answer, and from other points, it is believed that the Chetwode Crawley MS. is of Scottish origin.

A similar question appears in other MSS., the general answer to which is—

"The Lodge of St. John,"

but in one case—the Ms. Ex. ritual—the reply is "The Lodge of St. Stephen's."

24. *Are there lights in your Lodge?*
Three, the Northeast, the Southwest, & the Eastern
passage. The one denotes the Master Mason, the
other the words and the Third The ffellow-Craft.*

This question appears in most of the Catechisms under review, but the answers thereto are very varied. The lights are generally given as three—as two in two cases—but their position in the Lodge, what they represented, and which of the Brethren occupied the respective positions, is very differently stated.

Originally, of course, the Lights were the windows of the Lodge, and are supposed to have been placed in the east, south and west of the building, the Master being seated in the east, and the Wardens in the south and west. In the Ch. Cr. MS. the change of east to north-east, and of south and west to south-west can be well understood; but the “Eastern passage,” what it means, where situated and the connection of the fellow-crafts therewith, is quite a puzzle, which has defied all attempts to solve. That at one time it had a well-understood meaning may be taken for granted.

As below are the answers given in the various Catechisms to the question “*Are there Lights in your Lodge?*”

- Sl. *three the sun the mastr and the Square,*
 and later
two one to see to go in and another to see to work.
- D. Kil. *two **** ye sun riseth in ye east & sets all men to work &*
sets in ye west & so turns all men to bed.
 and later
*3 **** east **** west **** midle.*
*master **** ffellow craftsmen **** warden.*
- Ms. Ex. *Three. The Master, Warden, and Fellöws.*
- Mys. Fs. *East **** East **** the Eastern Passage.*
*The Master's **** Warden's **** Fellow.*
- Gd. Mys. *Three: a Right East, South, and West, The Three Persons,*
Father, Son, and Holy Ghost.
- My. Dis. *Sun, Moon, and Master Mason.*
- Trahi. (Trans.) *Three. The Sun, the Moon, & the Grand Master*
of the Lodge.

* Probably an error for “wardens.”

Compare the foregoing answers with the change made about a century later, viz.

“*Six Lights. Three Great and three Lesser, with their position and meaning.*”

From the foregoing there is only one conclusion to be drawn, viz.—that as long as a prompt reply was forthcoming to the question, it did not matter much exactly what it was.

25. *Are there any Jewells in yo^r Lodge?
Three, Perpendester, a Square pavement
and a Brokedzmall.*

In the answers to the question as to the number of jewels with their character and uses, details vary considerably in the various manuscripts and printed catechisms. While their number is generally given as three in the earlier ones, six is given later. There is also a serious confusion among them, lists including some that are later classified as *ornaments* and not *jewels*.

Thus

Sl. *three the Square pavem^t the blazing Star and the Danty tassley.*
 Ms. Ex. *Four: Square, Astler, Diamond, and Common Square.*
 Mys. Fs. *Three; the Master, Wardens and Fellows.*
 Gd. Mys. *Three; a square Asher, a Diamond, and a Square.*
 Ms. Con. *Three. A square pavement, a dinted ashler, and a broached dornal.*
 My. Dis. *Six. Sq. L. and P.R.—Trasel Board, Rough Ashler, and Broach'd Thurnel.*
 Trahi. (Trans.) *Six. Sq. L. and P.R.—Rough Ashlar, Cubical, pointed Stone and Tracing-board.*

It will be easily realized how difficult it is, with such variations, to decide what the masons' jewels really were, and to give a description of some of those mentioned.

Two of the three given in the Ch. Cr. list present great difficulty, viz. *Perpendester* and *Brokedzmall*. What are these?

The word "perpendester" occurs nowhere but in the Ch. Cr. MS., although a similar word "perpendashler" appears in the Notes below the Print of the *Scald Miserables Procession**, and elsewhere.

The late Bro. E. H. Dring gave it as his opinion† that the words *perpendester* and *perpendashler* were early forms of the term *Perfect Ashlar*.

The word *perpend* has nothing in common with *perpendicular*.‡

Bro. Dring wrote, in reference to the word *perpendashler* :—§

"The following quotations are from *The New English Dictionary*—Parpen, parpend, parpent, perpend, perpent, etc.

1. In Masonry, A stone which passes through a wall from side to side, having two smooth vertical faces; a stone squared or dressed for this purpose. * * * * *

3. 1429. * * * perpendaschler * * *; in Gloucestershire ashlar thick enough to reach through a wall, and shew a fair face on both sides is called Parping Ashlar."

The *Century Dictionary* gives—||

"Ashler (or Ashlar) : a rough stone as brought from the quarry.

"Perpend; a stone made just as thick as the wall shewing its smoothed ends on either side thereof."

Perpeyn-walls are walls built of perpend ashlar.**

Thus *Perpendester* or *Perpendashler* may be taken to mean an oblong stone with dressed ends. This explanation of Bro. Dring's must be accepted, until a better one is forthcoming.

* *The Westminster Journal* of May 8th, 1742 :—

"xxxxxx and xxxx I have seen
An enter'd Prentice I have been;
A Fellow-Craft I am most rare,
By Perpendashler and the Square."

† A.Q.C. v. xxix, p. 258.

‡ Dring in *The Freemason*, Oct. 1920, p. 210.

§ A.Q.C. xxix, p. 258.

|| Heiron's "*Old Dundee Lodge*," p. 26.

** *Mas^c Mthly.*, Vol. 1, July 1882, p. 13.

It is curious to find the second jewel in the trio—a Square Pavement—described “as a jewel,” because at the present time it ranks as an ornament of the Lodge. Still it is thus designated in many of the old rituals, so that there must have been some reason, now lost, for the custom.

The third jewel in the Ch. Cr. MS. is a *Brokedzmall*. What is this? It is probably a corruption of a word which was well-known among Masons of the eighteenth century.

Reference must again be made to an opinion expressed by the late Bro. E. H. Dring.*

He thinks that

Ch. Cr. *Brokedzmall*,
 Ms. Con. *Broached dornal*,
 My. Dis. *Broach'd Thurnel*,

all refer to the same thing.

But what is a *Broach'd Thurnel*?

For an answer to this question I must refer you to an article on the subject by the late Bro. G. W. Speth, in A.Q.C., which reads as follows—†

“I had often looked in Ogilvie's “*Imperial Dictionary*” (for the term Broached Thurnel) but somehow had never referred to the Supplement. By accident I opened the Supplement one day at the right page, and there I found:

BROACH, in Scotland a term among masons, signifying to rough-hew. BROACHED WORK, in Scotland a term among masons, signifying work or stones that are rough-hewn, and thus distinguished from Ashlar or polished work. BROACHING-THURMAL, THURMER, TURNER, names given to the chisels by which broached work is executed.”

“There we have it, I think. The only difficulty is that if a *Thurnel* is a chisel, the apprentices cannot learn to work *upon* it, but if *Thurmer* can be ignorantly changed to *Dornal* or *Thurnel*, then surely it is not too much to suppose that the “upon” has been substituted for “with,” and that the answer should read “for the apprentices to learn to work with.” The apprentice has put into his hands the special tools with which the easiest and earliest work was executed or “broached.”

* A.Q.C., xxix, p. 261.

† A.Q.C., xxii, p. 206.

Personally, I am unable to accept Bro. Speth's conclusion, but am inclined to interpret *Brokedzmall* as a rough-hewn stone, upon which the E. A.s could learn the use of their working-tools. This would bring the jewels of the Ch. Cr. MS. into harmony with those of most of the other catechisms, and with the Immoveable Jewels of the present day.

Here, then, the matter must rest, until further discovery provides a better solution.

26. *Where shall I find the Kye (Key) of your Lodge?*

The key as a symbol for "safeguarding," for "solving," for "locking up," and also for "revealing," has been in general use for centuries, and has taken a place in the symbolism of the English language.* Its use as a Masonic symbol is common to all the manuscripts and rituals down to the present day, although latterly its symbolism has changed somewhat.

In olden times, as well as at the present day, great stress has always been laid upon the necessity for practising the Masonic virtues of silence and secrecy, Brethren being continually exhorted to "lock up the secrets in the safe and sacred repository of the heart."

Just where, and in what manner, this safeguarding key was kept, is the subject of a great deal of curious symbolism, which assumes many different forms in the various manuscripts and rituals. This symbolism continues through several questions and answers, details of which are given in this Note.

* *E.G.*—To keep anything safe, people are advised to place it "under lock and key." The prison is often called "the lock-up." The key to the puzzle is the solution, that which reveals its meaning, etc., etc.

There was a remarkable Secret Society in Dublin in the middle of the eighteenth century, called "The Most Solemn and Secret Order of the Lock."

The first portion of the answer to the question “ *Where shall I find the key of your Lodge?* ”, consists in locating “ the key ” at an arbitrary distance from the Lodge, thus—

- Ch. Cr. *Three and an half foots from the Lodge.*
 Sl. *About a foote and halfe from the Lodge door.*
 Tr. Coll. *Within a foot & $\frac{1}{2}$ of ye lodge door.*
 Ms. Ex. *From the Door two Foot and a half.*
 Mys. Fs. *From the Door two Feet and a Half.*

From the foregoing quotations it is evident, that there was nothing of especial significance or importance in the distance from the Lodge. If at one time there was any, it has long since dropped out of our cognisance. As suggested in a previous Note, it was probably of more importance for the answer to be prompt and ready, than that some special distance in feet should be universally adhered to.

The second part of the answer to the question “ *Where shall I find the key of your Lodge?* ”, provides further interesting symbolism. The character of this changes somewhat, for the key here symbolises, not so much the instrument which secures and safeguards, but rather the secrets themselves, which are hidden away in a place where it is impossible to find them.

This is variously presented as follows :—

- Ch. Cr. *Under the perpendester & a Green Divot.*
 Sl. *In a bound Case or undr, a three cornered pavemt.*
 Ms. Ex. *Under a Green Turf, and one Square.*
 Mys. Fs. *Under a green Turf, or under a square Ashler.*

The word “ perpendester ” has already been considered in Note 25, and the various answers here quoted, tend to confirm Bro. Dring’s opinion, that it was a “ dressed stone.”

But what is a “ Green Divot ? ”

In *Murray’s Dictionary* a “ divot ” is described as

“a slice of earth with the grass growing upon it, a turf, a sod, such as are used in the north for roofing cottages, forming the edges of thatched roofs, the tops of dry stone walls, etc.”

But what is the meaning of the association of the stone and turf together ?

It must be remembered that the answer is intended to convey to the questioner, that the key of the Lodge* is kept in an especially safe place. May not the association of the stone and the turf be intended to represent symbolically " a grave or tomb ? " Indeed, can there be a more suitable and appropriate emblem than " the tomb " for silence and secrecy—a place " where all the secrets of the heart lie hid ? "

But further symbolism follows.

The key of the Lodge is further hidden, viz. :—

Ch. Cr. *Under the lap of my Liver.*
 Ms. Ex. *Under the Lap of my Liver.*
 Mys. Fs. *Under the Lap of my Liver.*
 Gd. Mys. *Within my Heart.*
 Ms. Con. *Under a lap of my liver.*
 Trahi. (Trans.) *In my heart.*

Thus the key of the Lodge † is kept in the heart, or under the lap or lobe of the liver, another symbol for inaccessibility, beyond the power of men to obtain possession of it.

Again the symbolism of the key developes, for it now represents " the tongue," which can safeguard the secrets by silence, but can also reveal them to the detriment of the Lodge and the Brethren.

Thus, in the Ch. Cr. MS. there are the following two questions and answers, viz :—

*Which is the Kye of your Lodge ?
 A well hung tongue.
 Where lyes the Kye of yor Lodge ?
 In the Bone Box.*

This symbol of the " bone box " is common to most of the early rituals, but it is differently described, as can be seen from the following excerpts :—

* I.E. The Secrets.

† The Secrets.

- Tr. Coll. *In a box of bone.*
 D. Kil. *In a bone box covered wth a rough map. My head is ye box my teeth is the bons my hair is the mapp my tongue is ye key.*
 Ms. Ex. *In an Ivory Box between my Teeth.*
 Mys. Fs. *In an Ivory Box, between my Tongue and my Teeth.*
 Gd. Mys. *In an Ivory Box, between my Tongue and my Teeth.*
 Ms. Con. *Between my tongue and my teeth.*
 My. Dis. *In a Bone Bone Box that neither opens nor shuts but with Ivory Keys.*
 What Metal is it of?
 No manner of Metal at all; but a Tongue of good Report is as good behind a Brother's Back as before his Face.
 Trahi. (Trans.) *In an Ivory Box. The tongue is the key, and the ivory box is the teeth.*

In later times the key as a symbol of the Tongue of Good Report, has superseded it as an emblem of secrecy and security. The following catechism describes the change :

- Q. How do we expect to arrive at them [the secrets] ?
 A. By the assistance of a key.
 Q. What is the position of that key ?
 A. It hangs.
 Q. Why is the preference given to hanging ?
 A. It should always hang in a brother's defence, and never lie to his prejudice.
 Q. What does it hang by ?
 A. The thread of life, in the passage of utterance, between Guttural and Pectoral.
 Q. And why so nearly connected with the heart ?
 A. That being the index of the mind, it should never utter anything but what the heart truly dictates.
 Q. It is a curious key ; can you unravel its mystery and tell me of what metal it is composed ?
 A. Of no metal, formed by no mortal hands, but a tongue of good report.

27. *Kitchen and Hall.*

It would appear from the Chetwode Crawley MS., that if a visitor declared "*he had been in the Hall,*" it was accepted as an assurance that he had advanced beyond the status of an apprentice in the craft.

This may perhaps refer to a traditional custom among the "operatives," that the Craftsmen or Masters were permitted to associate with the ecclesiastic-employer or landlord, for whom the work was being executed, whilst the

Apprentices were restricted to associating with the menials and dependants.

28. *How many Points of ffellowship are there?—ffive—*

Whilst five is the number generally given in the manuscripts and rituals under review—six is given in one case only—the points themselves show a considerable variation, *tongue* and *ear* being sometimes enclued, and the present, “fifth” being absent from all.

It is interesting to find, that a series of points has maintained a prominent position in Masonry for at least two centuries.

29. *Where are the words to be found?*

The references to the V.S.L. are those which are well-known to all Master Masons of the present day. *Vide* Note 4.

A careful study of the Chetwode Crawley MS., and the Notes which have been printed herewith, must have impressed upon all readers the wonderful living continuity of the Masonic ritual, customs and practices.

Although the various rituals and catechisms quoted in the Notes exhibit considerable verbal differences, the main features are the same in all, indicating an original code of procedure and regulations, established by the Brotherhood of Masons probably many centuries ago.

There have been, of course, many changes and alterations in the course of the last two centuries, many customs and practices of the “operatives” have dropped out of use, while others have been altered to bring them more in accord with the ideas, feelings and wishes of the “speculative” brethren of later times.

It will have been noticed that the Hiramic legend—that wonderful human drama which grips and holds every M.M., is entirely absent from the Chetwode Crawley MS., sufficient indication that the introduction of the legend into the plan of “speculative” Freemasonry, was subsequent to the compilation of the MS.

That MASONIC REPRINTS XIII will prove of interest to Masonic students everywhere is my earnest wish.

J. T. T.
