

for shrouds, and secured plain coffins for the dead father and son himself. One merchant there did manifest extraordinary—by comparison with his neighbors—liberality in selling the shrouds at cost. Mr. Chapman also procured some food and nourishment, and again went back to the cabin. The action of the Masons in Lewisburgh induced him specially to inquire if her husband had been a Mason, and, as a proof of the fact, she gave Mr. Chapman the key of a trunk which, on being opened, was found to contain a very handsome regalia, evidently appropriate for a member high in the degrees of the order. In the same trunk also were discovered \$80,000 in bonds of the Fort Smith Road. When these facts became known to the fraternity in Lewisburgh, a sudden disposition to render assistance possessed them. Mr. Chapman, however deemed it wise and more profitable to appeal to the brethren elsewhere, and so he went to Little Rock and presented the case. The fraternity there, without delay raised \$60 or \$70, and now, thanks to their generous hearts, the mother and her two children have every necessary comfort. There is little hope that the mother will survive, as she is suffering from pneumonia, and the little girl is so reduced from want of food that only the most careful nursing can restore her to health. The baby, which is now ten or eleven days old, is, we understand, not expected to live many days more.

The story, so far as the Lewisburgh Lodge is concerned, seems incredible, but the *Little Rock Republican* is a respectable paper, and we are compelled to take its statements as the truth. And this being so, what ought the Grand Lodge of Arkansas to do with a subordinate which thus disregards one of the vital tenets of Masonry?—*Masonic Tidings*.

WAS A GRAND LODGE ORGANIZED IN LONDON IN 1717?

[Concluded.]

It would be a source of great interest to reading Masons to know the *origin* of the *four Lodges* which met with *some Old Brothers* and constituted themselves a Grand Lodge (as Anderson in 1738 reports) at the Apple Tree Tavern, in London, in 1717. Will some good Brother enlighten us? We want to know the time they were constituted, and by what authority, as the information is not only important but essential to a proper understanding of that 1717 movement. And a reason is wanted, if such Grand Lodge was constituted at the time and in the manner Anderson published in 1738, why he did not publish the information in his 1725 Book of Constitutions. To our mind no such Grand Lodge was constituted, else Anderson and the members of that Grand Lodge would have been but too happy to avail themselves of that opportunity of making it known far and wide through an official publication, the first ever published by Masonic authority. Anderson was a vain man, his bump of vanity was very large, and it was no feeling of modesty that prevented him from giving the full particulars of the origination of a Grand Lodge in 1717 in *his Book*, published in 1723, as in that Book he announces himself "THE AUTHOR OF THIS BOOK," also "James Anderson, A. M., Master of Lodge 17." The date of constituting the Grand Lodges is not even given, and that there is much that is equivocal in the short story, none will doubt who read it carefully. All that we know of that date is that it was "after the Rebellion was over A. D. 1716."

Although Anderson's story, after the Grand Lodge had attained its majority, viz., 21 years, is brief, yet the apparent precision in some particulars would indicate that he was fond of fun, and that St. John Baptist's day fell on the first day of April in that year, and altogether, appropriately, the Assembly and Feast was held at the *Goose and Gridiron* Ale house. Oh that the chronicles of that time had only told of the vast multitude of M. M.'s who wended their way to the Goose-and-Gridiron Ale-house, to partake of the dinner on the occasion of that Assembly and Feast. Was it a joke on the part of Anderson connecting the three words Goose and Gridiron with hyphens?

The editor of Bro. Spencer's valuable Book of Constitutions, already referred to, the Rev. John Edmund Cox, D. D. F. S. A., P. G. C. of the United Grand Lodge of England, etc., etc., in his preface, does not refer to the 1717 organization at all, nor does he mention Anderson until after the election of the Duke Montague as Grand Master in 1721, and only then in being commanded with Dr. Desaguliers to revise, arrange and digest the Gothic constitutions, old charges, and general regulations. He quotes from Preston in preference to Anderson. We make no comment on the above at present, but much might be said in not noticing the 1717 movement, and ignoring Anderson. Bro. Cox remarked in his preface, that there is an entire absence of myth in the "History of Freemasons," &c., as prefixed to each of the "Constitutions included in this volume, is by no means to be supposed, and much less to be insisted upon." And then, as the following extract will show, adopts Anderson's hyperbolic extravagant style, and ecclesiastic like, favors the absurd and inconsistent myths of Anderson, Oliver, and others of the cloth.