

culminating in the organization of a rival Grand Lodge in 1753, see Gould's "Four Old Lodges," pp. 33-35.

On the 29th of September, 1721, "the members of the Grand Lodge, finding great fault with all the copies of the Old Gothic Constitutions, Bro. James Anderson, A. M., was ordered to digest them in a new and better method." The result of his labor did not appear in print until 1723. Now mark! Within four months after this action by the Grand Lodge, the following pamphlet appeared in print:

"THE OLD CONSTITUTIONS belonging to the Ancient and Honorable Society of Free and Accepted Masons. Taken from a Manuscript wrote about five hundred years since. London: printed and sold by J. Roberts, in Warwick Lane, 1722. 80 pp. 26."

This was the first exclusively Masonic book ever printed. I assume as a part of my theory that the printing of this book was instigated by "dissatisfied brethren," and its publication was precipitated in order to anticipate Anderson's projected "digested edition," which it did by at least a year.

Certainly there were some Masons who still adhered to these Old Constitutions, for several editions of them appeared within a few years; one in London, 1729—an exact fac-simile of an original old manuscript, engraved and printed throughout from copper-plates. A second edition of this was printed in London in 1731. Another edition appeared under the following title, "The beginning and first foundation of the Most Worthy Craft of Masonry, with the charges thereunto belonging." 40 pp. 20. London, 1739. Another, by Benjamin Cole, appeared in London 1751. 80 pp. 78. It is said that these Constitutions related only to the operative Masons. Still they were the only ones known in any Masonry prior to Anderson's, and it is no longer a mooted question that there were "speculative Masons" long anterior to his time. Take from

Anderson's History, Constitutions and Charges the part that relates to operative Masonry, and we should have but little more than the cover of them left.

I claim that the whole system of Freemasonry was changed both in doctrine and government about the time "Anderson's Constitutions" were compiled. It may be that Anderson only did his work "to order." That, however, does not affect our statement at all. A change, and a very radical one, was made, and it matters not whether this was done by Anderson or the Grand Lodge; undoubtedly they acted in harmony.

Now, Mr. Editor, will you, or some of the "English Masonic students" whom you think "will not endorse in any measure" my statements, please tell us where we can find in print or manuscript any Masonic Charges or Constitutions of a date prior to 1721, in which the article on "God and Religion" is like that in Anderson's book?

We have said we do not believe that the English Order of Masonic Knights Templar had its origin in France, or that the Chevalier Ramsay had anything to do with the formulating of the Templar ceremonial. Does any English Templar having a knowledge of the Templar ceremonial in vogue eighty years ago, and long before, believe that any one but an Englishman, and of a highly religious cast of mind at that, and most likely an operative Mason, would ever have thought of introducing any part of Bunyan's "Pilgrim Progress" into a Masonic degree? Yet it is a well-known fact that the journeyings, trials and vicissitudes of Bunyan's Pilgrim, weighted down with his great load (knapsack!) of sin upon his weary back, was the principal dramatic feature of the grade in early English Templary. That ceremonial is enough to fix the English origin of the grade in my mind. That "pious Pilgrim," freed from his load of sin at the foot of the cross, was no