

HISTORY  
OF THE  
OLD LODGE OF DUMFRIES,  
NOW DENOMINATED  
DUMFRIES KILWINNING, No. 53.

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NOW DENOMINATED  
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BY

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With an Introduction on the Ancient M<sup>S</sup>. Charges

THE PROPERTY OF THE LODGE,

BY

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## P R E F A C E.

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A HISTORY of the Progress of Masonry in the "Southern District," as Dumfriesshire was wont to be called, would be one of surpassing interest, and with the expression of a hope that such a book may yet see the light, I now present the Transactions of the oldest Lodge in the Province, which, though written primarily for the information of local Brethren, will, I trust, prove of some value to readers beyond the Borders of Nithsdale. Many Lodges have been erected in Dumfriesshire, and the list consists of :

- Present No. 53—"DUMFRIES KILWINNING."  
,, 62—"THISTLE," DUMFRIES.  
,, 63—"ST. MICHAEL'S KILWINNING," DUMFRIES.  
,, 100—"ST. MAGDALENE," LOCHMABEN.  
,, 107—"ESKDAILE KILWINNING," LANGHOLM.  
,, 140—"OPERATIVE," DUMFRIES.  
,, 238—"CALEDONIAN," ANNAN.  
,, 252—"ST. JOHN," THORNHILL.  
,, 258—"QUHYTEWOOLLEN," LOCKERBIE.  
,, 728—"HARTFELL," MOFFAT.

(An old Lodge, "No. 159 Hartfell," formerly existed.)

The dormant Lodges are :—

Original No.	79—	“ST. ANDREW,”	ANNAN.
„	139—	“ST. PAUL,”	NITHSDALE.
„	179—	“ST. ANDREW,”	DUMFRIES.
„	195—	“SANQUHAR	KILWINNING.”
„	204—	“UNION,”	DUMFRIES.
„	234—	“ST. PETER’S,”	MOUSWALD.
„	255-2—	“ST. RUTH’S,”	RUTHWELL.
„	336—	“ST. ORWALD,”	LANGHOLM.

It will thus be seen that the Craft has flourished in all parts of the County.

I must here express my acknowledgments to Bro. John M’Creath, the zealous R.W.M. of No. 53, for his kindness in placing the books and valuable MSS. at my disposal, and to the other Brethren of the Lodge for their encouragement and support.

To Brother William J. Hugan, of Torquay, I am deeply grateful for helpful advice and generous aid. His valuable Introduction to the Ancient Charges must prove a pleasure to all who desire enlightenment about these curious documents. All Masonic students know the value of his researches, and Bro. R. F. Gould, in his brilliant “History of Freemasonry,” writes that Bro. Hugan “has devoted more time to the elucidation of “these old Scottish Records than any one else in the “country.”

Brother D. Murray Lyon, Grand Secretary, has also shown his interest in this work, and has, from time to time, kindly afforded me all the information and assistance craved for ; and to Bro. John Mackechnie, No. 63, I am indebted for the photograph of the page of the old Minute Book from which the Frontispiece has been prepared.

JAMES SMITH.

DUMFRIES,  
*4th November, 1892.*

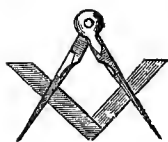
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# OLD CHARGES

## OF

### BRITISH FREEMASONS.

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IN preparing a work on the operative constitutions of the Freemasons\* some years since, it surprised me to find that Scotland possessed so few copies of these curious and important documents, only three having then been traced. Undoubtedly all the old Lodges had transcripts of these "Old Charges," which were duly read to apprentices on their reception, and by which they were more or less bound as Craftsmen.

Considering that in no other country are there such ancient Lodges, and particularly when it is remembered that actual records of Masonic meetings are preserved in Scotland from the latter part of the sixteenth century (such as those of the "Lodge of Edinburgh," beginning in the year 1599, and many others dating from the seventeenth century), this fact appears all the more remarkable, suggesting either that several of these Rolls

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\* "Old Charges of British Freemasons," 1872.

have found their way to England, *where they abound*, or have been worn out in the service and destroyed.

It seemed to me, also, that diligent search had not been made for such scrolls. Hence a few of us students began our researches in England and Scotland, the result being the discovery of two more in the north by Bro. W. F. Vernon (the "Melrose MS., No. 2," of 1674, with its transcript of 1762), and many copies in the Southern part of the United Kingdom.

I never felt satisfied, however, with the small number of our Scottish MSS., and hence hailed the proposition of Bro. James Smith to write the History of No. 53, Dumfries, with delight, feeling confident that more documents would be traced through his well-directed efforts. His thorough examination of old Lodge chests (assisted by other competent brethren) have revealed *five* more MSS.; and now that the good work has again begun in earnest, by which the number of known Scottish Masonic Scrolls has been doubled, we have grounds for anticipating that more of these valuable MSS. will be discovered.

It is nearly thirty years since my attention was first directed to these "Old Charges," at which period only some dozen or so were traced in England, and but two or three in Scotland. Now, thanks to the hearty co-operation of earnest students, we have *fifty-seven* MSS., with *five* printed versions, the originals of which are more or less uncertain, besides eleven Scrolls that are referred

to, but not yet traced, making a grand total of *seventy-three* copies of the "Old Charges," duly registered, and, as far as possible, carefully transcribed. Of existing Scrolls and copies, over fifty have been published either in fac-simile or *verbatim et literatim* reproductions.

The "Quatuor Coronati" Lodge, No. 2076, London, with its energetic Secretary, Bro. G. W. Speth, as editor, has issued twelve of these documents in a most sumptuous manner. Under its auspices we shall soon have exact reproductions of all the chief versions in this magnificent series of "Masonic Reprints."\* For the *West Yorkshire Masonic Library* (edited by the Honorary Librarian, Bro. William Watson), there has been published a most useful set of reproductions, handy as to size, and partly in fac-simile, of all the MSS. in Yorkshire, excepting those belonging to the "York Lodge," No. 236, which, however, were issued sometime since by myself.

The latest calendar of the MSS.—based on Bro. Gould's History of Freemasonry and his "Commentary," of A.D. 1889—is to be found in the "Fraternity Company's History" (5th edit., 1892). Even since its preparation several more copies of the "Old Charges" have been discovered, as previously mentioned, requiring additions to be made in each successive edition.

The Scottish versions generally, of which now there

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\* Vols. 1, 2, 3, and 4 of the Series are now published, and others are in progress.

are ten traced, and probably more as yet undiscovered (besides, possibly, some which have strayed into England), partly partake of the sixteenth century versions; or, in other words, their text was not derived from originals of an earlier period, and, save as respects the "Melrose MS., No. 2," there is nothing to suggest even so early a transcription, so that practically they are of seventeenth century origin.

#### I.—THE "KILWINNING MS."

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THIS copy is in the handwriting of the Clerk of the "Lodge of Edinburgh," though preserved by the "Mother Lodge Kilwinning" (hence its title), and was made about the year 1665, according to the excellent authority of Bro. D. Murray Lyon, the Scottish Masonic Historian. The document is given in his History of No. 1 (1873), with fifteen lines in fac-simile. An ordinary copy is also to be found in my "Masonic Sketches and Reprints" (1871).

Bro. Lyon mentions that "In the early part of the "last century it was a custom of the Lodge of Kilwinning "to sell to Lodges receiving its charters, written copies "of this document, which was termed *The old buik*."—Chap. xiv. Singular to state, the "Lodge of Edinburgh" has failed to preserve even one of the "Old Charges," though its existing Records cover a period of nearly three hundred years.

Bro. Lyon notes as to the text, that it is not a little remarkable, seeing that the manuscript so circulated contained no allusion to Kilwinning or any other legend connecting the Fraternity with Scotland. That it was a production of the sister Kingdom is evident from its containing a charge in which *every man that is a Mason* is bound to be *leidgeman to the King of England*.

## 2.—THE “ATCHESON-HAVEN MS.”

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THE transcript, entitled “Anc Narratione of the finding out of the craft of Masonerie, and by whom it has “been cherished,” was engrossed in the old minute-book of the Lodge Atcheson-Haven in 1666, and has been carefully reproduced by Bro. Lyon in his noble History, twenty-four lines being *in fac-simile*. The invocation is slightly different to the generality, but the text is not of a special character, any more than the former Scroll. It is, however, dated 19th of May, 1666, and signed by “Jo. Auchinleck, clerk to the Masones of Achisones “Lodge.”

Modernized transcripts are contained in Bro. W. A. Laurie's History of Freemasonry, 1859, and Bro. James Cruikshank's “Sketch of the Incorporation of Masons, “Glasgow,” 1879. The original is in the Library of the Grand Lodge of Scotland.

3.—THE “ABERDEEN MS.”

THIS “Discourse : hade : before : A : Meeting : of : Meas-  
“sones : Commonly : caled : the : Measson : Charter :” is  
written in the old “Mark Book” of the year 1670, and  
was used at the reception of new members, one of the  
regulations of that year, in the same volume, being as  
follows:—“Wee ordaine lykwayes that the Measson  
“Charter be read at the entering of everie entered  
“prentise, and the wholl Lawes of this Book.” The MS.  
is of the ordinary text, but ends with the 9th of the  
Charges for “Maisters & Fellows,” as numbered in the  
second MS. The only time it has been published was  
by me in the *Voice of Masonry* (U.S.A.), of December  
1874, from a transcript made by Bro. James Jamieson.

## 4.—THE “MELROSE MS., No. 2.”

## 5.—THE “MELROSE MS., No. 3.”

TO Bro. W. Fred. Vernon is due the credit of unearthing  
this important version, who kindly sent me an exact copy  
in 1879, which was printed in the *Masonic Magazine* for  
January, 1880. Another transcript has lately been made  
by the same brother, after collation with the original,  
which is printed in his most welcome “History of  
“Freemasonry in the Province of Roxburghshire and  
“Selkirkshire, from 1674 to the present time,”\* with

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\* London : George Kenning—1892.

full particulars as to its origin. It was "Extracted by  
" me, A. M. [Andro Mein], upon the 1, 2, 3, and 4 dayes  
" of December, anno MDCLXXIII," and at the end is a  
Certificate of the year 1581, granted to an apprentice,  
apparently (who had served his time), by "his Master  
" frie Mason, in the Year of our Lord 1581, and in the  
" raing of our most Soveraing Lady Elizabeth the (22)  
" year." This having doubtless been inserted in the  
original, virtually dates back the text to 1580 *circa*, and  
the concluding words suggest an English origin of the  
prototype. It contains the clause respecting the "King  
of *England*," as noted by Bro. Lyon in the "Kilwinning  
MS.," which is also in the "Aberdeen" version, but not  
in the other Scottish MSS., the country not being  
specified in the remaining six, thus agreeing with most  
of those preserved in England.

The "Melrose MS., No. 3," is simply a transcript of  
the second of the trio, made in 1762, the original Roll  
being, unfortunately, missing. The remarkable laws  
respecting Apprentices, and "Loses" [Cowans], who  
were prohibited from knowing "ye priviledge of ye  
" compass, square, levell, and ye plum-rule," which con-  
clude the MS., are unique; and though partaking some-  
what of the style of the "Apprentice Charges," peculiar  
to some eleven MSS., in most respects these clauses  
differ from all other Scrolls known, and deserve careful  
examination.



## THE "DUMFRIES KILWINNING MSS."

Nos. 1, 2, 3, 4, and 5.

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THESE Scrolls, duly described by Bro. James Smith, are in many respects peculiar, and save in two of its representatives, preserved in England, they possess features which are not to be found in any other documents of the kind ; hence their importance.

Bro. Gould's classification of the "Old Charges" into six divisions, according to their relative value as authoritative or accredited writings, places only seven MSS. in the highest group, of which four are Scottish, viz., all the foregoing. To these may now be added the "Dumfries Kilwinning MSS," the property of the Lodges No. 53 and 62. No. 3 of the Dumfries series is thus referred to in the records of the Lodge, on Nov. 22nd, 1696 :—

"The qlk day, the fraternity ordered William M'George ye clerk to deliver up the institutions in parchment to Robert Anderson."

Again, on December 27th, 1718, it is noted "As also " he delivered to them, ye Constitutions of ye old lodge, " in parchment."

Nos. 1 and 2 have much in common, whilst those of 3, 4, and 5 are different, in many respects, and No. 4 has a curious Masonic Catechism added. The first and second of the MSS. may be included in Dr. Begemann's "Grand Lodge Family," just as the other Scottish MSS.

already noted, though, as will be seen in the following reproduction, there are a few departures from the usual text. The ancient worthies are described as "Harmarines," "Aynon," "Maymios," and "Mimus Grecus,"\* etc. The "two stones" are noted as marble and "Letterus," and the wages in St. Albans' day are given as 4/6 per week, which is unusual. The 18th clause is omitted in the MS. No. 2.

In the remaining three we have quite a different text, for in some respects they may be assigned a "family" to themselves, with their two copies in England. Even a cursory glance at the following reproduction of No. 3 will reveal some extraordinary departures from the general run of MSS., of which the marginal titles are the most striking, though not the most curious or important. The differences are too numerous to be dealt with in this Introduction, but will necessitate a special paper on the subject.

"Harris MS., No. 1," owned by the "Bedford Lodge, No. 157," London, is evidently a transcript of "Dumfries Kilwinning MS., No. 3." The document was presented to No. 157 in January, 1809, by Bro. James Harris, the Secretary, who probably obtained it from an older member. The Lodge was known as an operative one as far

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\* See "Maymus Grecus," by Mr. Wyatt Papworth—Vol. iii., "Ars Quatuor Coronatorum," and the same ancient worthy "Identified," by Bro. C. C. Howard—Vol. iv. (1891).

back as 1739, though not warranted until 1766, and I think it likely that, in early days, it was an offshoot of No. 53, Dumfries, composed of Operative Masons, who had journeyed to the Metropolis. Bro. Lane states in his "Masonic Records, 1717-1886," that when No. 364, it was styled the "Operative Lodge" in 1767. The MS. was copied by Bro. John Constable, P.M., 185, and printed in the *Freemasons' Chronicle* for April 22nd and 29th, 1882, and is practically a transcript of No. 3, Dumfries. "Harris, No. 2," in the British Museum (discovered by Bro. Lane and myself), is a copy of "Harris, No. 1," slightly modernized, and it has only been by the tracing of these Dumfries MSS. that we have been able to discover the prototype of these "Harris" transcripts.

An exact reproduction of the "Harris, No. 2," is given in Volume IV. of the "Masonic Reprints" of Lodge No. 2076, with a careful description by the Editor, Bro. G. W. Speth, who remarks: "Dumfries Kilwinning "MS., No. 3, one of the five recently discovered at "Dumfries, is believed by Bro. Hughan to be the original "text, of which the two 'Harris MSS.' are versions." The same Brother also observes: "It will be noticed "that in the eleventh article of the Charge he, [the "scribe] introduces the word *Lewis*, which is absent from "all the other versions (except the 'Dumfries, No. 3,' "and the 'Harris' copy), and, moreover, explains it,

“but in a manner quite opposed to the usual conception of the term.” The *Freemason* for August 25th, 1888, may also be consulted as to this peculiarity, as it contains an interesting communication on the subject, by Bro. Speth.

The “Dumfries Kilwinning, No. 4,” is still more original, and differs materially from the ordinary MSS. It has been copied by Bro. John Lane, collated with the document by me, and, doubtless, will soon be printed by the transcriber.

The 5th of the valuable series contains most extraordinary additions, some verging on the absurd, the product of an ignorant Brother, who went in for originality, if nothing else, and was written in the Minute Book of the “Thistle Lodge, No. 62,” Dumfries, A.D. 1756, duly subscribed to by the members—sixty-four in all—as follows:—“We bind ourselves to all the above artickls, as “onto the substius of which canot be writen, but as writen on the hart.” Both Nos. 4 and 5 contain theological references quite foreign to Masonic purposes and usage, and whilst some are of an amusing character, others are quite contrary to the spirit of the craft.

Of the four regular MSS. of the Dumfries series, three give the usual “50 miles” as the length of the “cable tow,” and obligatory attendance at the annual Assembly, and one (No. 4) has *five* miles—the latter agreeing with the “William Watson,” “Harleian, No. 2054,” “Hope,”

“Waistell,” “Papworth,” and “Krause” MSS. Two Scrolls recite *seven*, two others have *ten*, and one each *thirty* and *forty* miles; but as with the five “York MSS.” generally, the distance is declared to be *fifty*.

The No. 4 of the MSS. possesses some features of Dr. Begemann’s “Sloane Family,” *e. g.*, Naamah is described as *sister* to Tubal-Cain, etc., instead of the *daughter* of Lamech, the usual designation. This document is the only one of the Dumfries Scrolls which recites “The Apprentice Charge,” and so, in that respect, is an important version. Only eleven MSS. contain these clauses, the text of No. 4 partaking mainly of the “Clapham” and “Wren” versions. Bro. William Watson’s Introduction to the former of these, as well as the MS. itself, should be carefully read and compared with the remaining nine; also with the “Melrose” version, which may virtually be placed in this particular class.

These Scrolls belong to one or other of the three great Families, the “Apprentice Charge” being substantially the same in all.

The later MSS. are evidently attempts to utilize the “Old Charges” for modern receptions, and hence the terms and phrases employed are frequently more suggestive of initiations during the last century than of an earlier period. No. 4 speaks of the “Rules of Euclidean & Hiram & other famous worthies,” and introduces many theological injunctions. The “Charges in general”

conclude with the promise that fidelity will render the members "famous to future generations, and God will " bless ther progenie and geve them a good Talent, and " cast their lines in pleasant placeses." The Charges for Masters and Fellows end with the hitherto unknown regulation, viz.: " That no lodge or corum of massons " shall give the Royal Secret to any suddenly, but upon " great deliberation. First let him learn his Questions by " heart, then his symbals, then do as the lodge thinks " fit."

It will be seen that Bro. Smith's has been a rich find, and that the two MSS. he has had reproduced in his most interesting History, as well as the three others of the Dumfries series, are of considerable value and importance, requiring much time and no little space in a work on the " Old Charges " to do them justice.

W. J. HUGHAN.



# HISTORY

## OF

### THE OLD LODGE OF DUMFRIES

(LODGE DUMFRIES KILWINNING, No. 53).



IT appears singular that no exhaustive record of the History of Lodge Kilwinning, No. 53 (the original No. was 61) should have been written before this. Some years ago, Bro. Dickie, a member of No. 53, placed within the Minute Book (No. 3) a brief Historical Sketch of the Lodge, parts of which were printed in the columns of the *Dumfries Standard* (18th April, 1888); but no other record, so far as we are aware, has ever been compiled. The foundation of this Lodge dates from the sixteenth century. From the Minutes of 27th Dec., 1815, we are informed that the Third Centenary Celebration was then held. This would, of course, take us back to 1515. We are at a loss to know how the



brethren of that day arrived at such an important conclusion, for no record corroborating the circumstance can be found. The Charter of the Lodge was issued in 1750. From its context we learn that the Lodge had been sitting under authority from Mother Kilwinning for some one hundred and seventy-five years prior to that date, and we concluded that some verification of this claim was submitted to Grand Lodge before the Charter was granted. On communicating with Bro. D. Murray Lyon, the Grand Secretary, he replied :—"The Charter "appears to have been drawn under *the bare representation of its antiquity* by Petitioners in their letter. The "Kilwinning Records contain no allusion to its alleged "Dumfries daughter or pendicle, and I have read every "line of these records—1642 onwards." Taking the literal opinion of the Brethren of 1750 as our guide, this would fix the foundation of the Old Lodge of Dumfries to the year 1575, leaving the tradition of an earlier existence still to be unravelled. The Box of the Lodge has the date 1515 painted upon it. This has been placed over some previous painting, and we are inclined to think that the *top part* of the 7 in the date 1575 had become obliterated, and the artist, taking the downward stroke for the figure 1, thus possibly gave the Brethren of 1815 the data upon which they founded the celebration referred to.

The Charter granted by the Grand Lodge of Scotland written on vellum, is in the following terms :—

CHARTER OF LODGE KILWINNING, No. 53.

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“To All and Sundry To whom these presents shall come Greeting in God Everlasting. Whereas upon a petition and Supplication given in to the Grand Lodge of free and accepted Masons for the Kingdom of Scotland By the worshipfull Brethren after-named viz: Robert Corsan of Meikle Knox, Esquire, present Master; William Edgar, writter in Dumfries; and James Harley, late Deacon of the Squaremen in the said Burgh, Senior and Junior Wardens; William Waddell, Mason, there Treasurer; and James Coupland, Writter, there Clerk for themselves, in name of and as representing the whole other worshipfull Brethren belonging to the Mason Lodge of Dumfries Killwinning in Scotland Humbly Shewing that Whereas the said Lodge of Dumfries having been constitute in a just and perfect Mason Lodge as a pendicle of the Ancient Mother Lodge of Killwinning about the number one hundred and seventy five years agoe, since which time they had been in use to admitt entered apprentices pass fellows of Craft and raise Master Masons upon payment of some small Compositions for the use of their poor and to Keep Regular Records of their meetings, minutes and proceedings—and being desirous to come under the Authority and protection of the Grand Lodge Promiseing to Comply with and obey the Laws and Statutes thereof as becomes the Honour and harmony of masonry.

And therefore craving to the effect aftermentioned. Which being considered by the Grand Lodge who being therewith well and ripely advised Have Ratified approved and Confirmed and by the Tenor hereof Ratifies, approves and confirms the foresaid Erection and Constitution in favours of the Right Worshipfull the Brethren above-named and other Brethren of their said Lodges and their successors and Have of New hereby Erected, Constituted and appointed them and their successors a True Regular Lodge of free and accepted Masters by the title and Denomination of the Lodge of Dumfries and hereby appoint and ordain all Regular Mason Lodges in Scotland to hold, own, and respect them as such in all time coming. Hereby giving granting and committing To them and their successors full and ample power to meet assemble and convene as a Regular Mason Lodge and to admitt and Receive entered apprentices pass fellows of Craft and raise Master Masons upon payment of such Compositions for the use and support of their Lodge as they shall see proper and convenient and to Elect and make choise of Masters, Wardens and other office-bearers annually or otherways as they shall have occasion. Recommending To the Brethren aforesaid to Reverence and obey their superiors in all things lawfull and Honest as becomes the Honour and Harmony of Masonry. And shall faithfully become Bound and engaged not to Desert their Lodge, and that

none of them upon any pretest whatsoever Do make any separate or Schismaticall meetings without the consent of their Master and Wardens for the time, nor yet shall they collect money or other ffunds separate from the Common Stock of their Lodge To the hurt and prejudice of the poor thereof. The said Brethren and their successors being allways by their acceptation hereof Bound and Obliged In all time coming To obtemper obey and fullfill the whole Acts Statutes and Regulations of the Grand Lodge, as well these already made as hereafter to be made for the utility wellfare and prosperity of Masonry in generall and to pay and perform whatever is stipulated or demanded from them for support of the Dignity of the Grand Lodge and shall Record in their books this present patent of Confirmation with their own Regulations, By Laws, and proeedure had by them whether as concerning the Craft or otherways from time to time as they shall happen, To the effect the same may be the more readily seen and observed by the brethren (subject nevertheless to the review of the Grand Lodge). And also the Brethren aforesaid and their Successors are hereby Required punctually to attend the whole meetings and quarterly Communications of the Grand Lodge by their Representatives viz : By their Masters and Wardens for the time being or by lawfull proxies in their places Providing the said Proxies be Master Masons or ffellow Crafts belonging to some Established Lodge owning the Grand Lodge.

To the end the Brethren aforesaid and their successors may act and vote in the affairs of the Grand Lodge and so have the Knowledge of the proceedings therein. Declaring their precedency in the Grand Lodge to be and commence from the day and date hereof. And to the effect that these presents may be the more effectually kept and preserved The Grand Lodge have appointed the Samen to be recorded in the Books Conform to the Regulations made thereanent. Given at the Grand Lodge held in Mary's Chappell in Edinburgh the Seventh day of february one thousand seven hundred and ffifty years By the Right Worshipfull John Douglas, Esquire, Chyrurgeon in Edinburgh, present Grand Master Substitute of the free and accepted Masons in Scotland; The Right Worshipfull Andrew Hay, Esquire, and Mr. Charles Mack, Mason and late Deacon of the Masons in Edinburgh, present Senior and Junior Grand Wardens; The Right Worshipfull Thomas Milne, late Deacon of the Masons in Edinburgh, present Theasurer to the Grand Lodge; and John M'Dougall, Esquire, Grand Secretary thereto, being written by David Marshall, Writter in Edinburgh for Robert Alisone, senior, Writter there, present Clerk to the Grand Lodge, Before these witnesses John Ross, Writter in Edinburgh, and James Calder,

Mason there, Walter Colvill Baxter there, John Gray, Pewtheror, in South Leith, and the said Robert Alisone.

(Signed) JOHN DOUGLAS, M. Sub.  
 witnesses (as above) ANDREW HAY, G.W., Sen.  
 CHARLES MACK, G. Jun. Warden.  
 THOS. MYLNE, G. Trs.  
 JNO. DOUGALL, G. Secretary.

EDINBURGH the 7th of February  
 1750. Recorded in the Books  
 of the Grand Lodge by me Clerk  
 to and Keeper of the Records thereof.

RO. ALISONE, G. Clk."

There are four Minute Books in existence, which, for convenience, we number in their order.

No. 1 Records from 20th May, 1687 to Nov., 1788.  
 „ 2 „ 30th Nov., 1788, to 27th Nov., 1815.  
 „ 3 „ 30th Nov., 1815, to 8th Sept., 1847.  
 „ 4 „ 19th March, 1874, to present day.

The early minutes of the Lodge contain brief statements of the business transacted, and the record of entering and passing to fellow-craft of such brethren as were "booked." Some quaint circumstances are worth quoting, and we transcribe some of these earlier minutes as being of interest.

The first record extant is in a wonderfully well-preserved Minute Book (8-in. by 5½-in.), and bears date 20th May, 1687, and is as follows:—

“Drumfreis, Maÿ 20, 1687.

The qlk day ye honble Company of Masonry being mett together for settling of ane Lodge belonging to ye burgt of Drumfreis forsaide do nominat and appoynt James Tod to be Master and James Johnston Warden to ye sd lodge, & Deacon Anderson, Hugh Bartane, John Hastie, James Selking and James Nasmith to be fellowes of ye sd Lodge and ye said persons are hereby oblist not to enter or pass any persons within twelve myles of ye sd lodge w<sup>t</sup>out consent of ye Master, Warden and fellowes under no less penaltie nor ye law of ye Lodge doth allow as witness our hands day year and place foresd and this we subscribe wt our hands as we Sall answr to God.

The qlk day ye sd company considering ye abuses done by them at some of ther Meetings and ye dishonour done to God by cursing and swearing they therefore enact that qlever brother or fellow belonging to ye sd Lodge sall any time hereafter curse and swear or take ye name of God in vain shall for ye first fault pay Eight Shilling Scots money into ye box and for every Fault therafter to be doubled."

The minute of 20th May, 1687, relates:—

“ being mett for electing of the members

belonging to ye honble Company yt Masonrie they did elect ye members of ye samye lodge and considering they want ther Clerk for that effect to record the sayme in tyme coming, They have elected Wm. M'George of Inglistoune and being assured of the qualifications of ye sd Wm. M'George to [ ] the sd office as ther Clerk, Doe hereby give power to him to [ ] the sd office of Clerk [ ] *ad vitam aut ad culpam* and failying of him through secknes or necessar absens only one of the members of ye sd Lodge to insert in ye book qr sall be found needfull and they give and insert in this book by command of the sd Lodge, &c." (*Signatures follow*).

On 2nd June, 1687, it is stated:—

" . . . considering ye great abuses done by James Tod in pns [? presence] of ye Brethren conveent for ye tyme and yt particularly upon ye 23 of Maÿ last and first of June instant by many base expressions and severall great oathes. Therefore they thought fitt to elect ye members and officers to ye sd Lodge of new again qlk they did qlk are as follows, viz:—James Selkrig, Master Mason, etc."

Then follow some regulations:—

"The qlk day they have enacted that no entered aprentiss be entered till first he pay to ye master and warden a merk Scots money for his assignt merk upon his entry, and to ye Clerk half a merk Scots money also for his booking."



“As also they fraterniti ordained yt if any person belonging to ye sd lodge shall happen to swear or give one oath or a lie or doe any abuse in pns of ye company that they sall pay eight shiling Scots money imediatly into the box and to be multiplied for every fault *toties quoties*.”

“As also they enact yt every persone yt is ane mechanick and enters prentise to the Lodge sall pay them ten lib Scots wt gloves and entertainment to the brethern and qv enters as no mechanick sall pay [*blank*] Scots money wt gloves and entertainment to the brethren and qv sall enter thereafter as fellowcraft sall pay fyve lib Scots wt gloves and entertainment.”

“Drumfreis, ye 27 of Dec., 1687.

“The sd day Compeared the fraternity of the Old Lodge for electing their Deacon, Wardens [ ] and Masters qv were nominate as follows, viz. : James Selkrig, Deacon; James Johnstone, Wardine; Jon Newall, Hugh Bartane, James Tod, Jon Rule, James Nasmyth, Jon Hastie, and James Cuthbertson, masters and fellows of the sayme lodge qve and contineis in ther [ ] offices till St. Johns day next ensuing and ther clerk is appointed to Subscrybe ther pns.

(Signed) WM. MAKGEORGE.

“The sd Day James Cuthbertson was fyned in 13 (?) Scots for his not personally pns at twelve a clock in the

hous of James Johnstone in the Friar Vennall wt the brethren of ye Lodge being warned thereto.”

On 27th December, 1688, after the election of office-bearers, it was enacted :—

“The fraternity present thinks fitt to call all the members thereof to be present the first Monday every quarter and there to be examined qr by every man may be taught qt is just under the pain of two masons dayes wages being two merks Scots for every dayes absens without a lyne under ther hand of ther necessar absens.”

*eod die.*

“The fraternity appoynt Jon Newall to have in readines his acompts against the last day of this instant to acompt before the Deacon, Wardine, and Jon Rule, T. Tait, Jon Crosbie, and ther Clerk.”

The minute of 27th December, 1690, is brief enough :

“The Election was continued as formerly in regard of the present troubles and ordains the Clerk to subscribe this.”

No doubt the political and religious anxieties of these days prevented the practice of the Craft, and this record brings home to us, in no ordinary degree, the trials and dangers that beset the path of those who upheld the Light of Freemasonry in perilous times.

The election duly took place in 1691, and prior to the election of 1692 the following enactment is minuted :—

“The fraternity of the Masonrie being mett w<sup>th</sup>in the hous of Deacon Andersone hes enacted and hereby enacts that every man yt belongeth to ye sd lodge sall attend & wait upon the Master and Warden the first Monday of every quarter of the year commencing from the first Monday of ffeby nixt to receave instructiōne of what already they have not receaved and that under the pain & penalty of three dayes wages to the Master of the lodge two dayes wages to the Warden qt ye said lodge (yt they or any of them neglect to call the rest of the fellowes) with one dayes wages to every fellow being there warned that sall not attend being modified to threten shilling fourpence for each days wages to be payed in to the use of ye sd lodge. In witness, etc.”  
(*Twelve Signatures follow*).

This minute has been reproduced and forms the Frontispiece of this volume.

The minutes that follow are annual ones, and only contain the record of the election of office-bearers. On 27th December, 1705, “The Lodge met at St. Christophers “Chappel near to Dumfries in ord<sup>r</sup> to elect a Clerk in “place of the deceased William MacGeorge,” who had been Clerk since 1687, and at the same time the office-bearers were elected. This is the only occasion that the

Brethren met (so far as the minutes show) in this place. Mr. M'Dowall, in his "History of Dumfries," says this Chapel "is said to have been a beautiful little Gothic building of oblong shape, cornered by pointed buttresses, and having a richly decorated oriel window" The Charter endowing the Chapel was granted by Bruce on 31st November, 1323. At the time of this meeting the Chapel was, no doubt, in a ruinous condition. In the History referred to we are informed that "the Incorporations had no building of their own, so that their annual meetings to choose office-bearers were held in the open air, at Kingholm, . . . or under such shelter as the ruined Castle, or St. Christopher's Chapel, could afford." So that it would no doubt be the scene of similar meetings through we have no record of them.

At St. John's election, 1706, "James Cuthbertson was fined in ane merk Scots for being absent from the meeting in regaird he was found working the said day."

A very ugly series of ink blots disfigure two pages of the Minute Book; and on the only clean part available the following minute has been inserted:—

"Feb. 8, 1711.

John Fleming, Mason being in pns of many of the members of the fraternity . . . when Jo. Martine was writing the former discharge he did grip the book in order for to tear it and caused these blds by

spilling of the ink in the inkhorn, and swearing he would be at James Harkness—qr. for the members then ordained this to be recorded till the next meeting.”

Thus was John Fleming immortalised by the members of that day, giving forth the history of the stains that sully the fair pages of their records !

At the election of the same year it was “enacted that  
“ after date hereof every freeman shall pay monthly into  
“ the Wardens twelve pounds Scots declaring heirby that  
“ every one that does not pay the sd twelve pounds  
“ monthly shall be excluded from meeting with the frater-  
“ nity signed by order of the sd fraternity by me. And  
“ this to uphold Saint Johns Day and ye other meetings  
“ occasion shall serve.” (Sgd) Ja: Johnstone.

No meetings seem to have been held between 1713 and 1717, and on 27th Deceniber of the latter year a small gathering of the brethren was held, when we are informed that the Master had evidently declined to “apoynt . . . meetings ;” but the brethren present elected office-bearers, and the meetings are continued from that date with regularity. The same minute states that petitions from four candidates were submitted, “which sd applica-  
“ tion they thought reasonable considering their good  
“ qualifications to Christianity.” The next minute records that these brethren were received “as free Fellows  
“ therein.” A certain examination was required before brethren were passed to the higher degree.

In 1718 the box of the Lodge was delivered up to the Warden, and the two keys were to be held by the Master and Warden. On the same date two brethren were excused because they were absent on "necessary business;" but one brother, "being absent and within ye distance mentioned in the Constitutions, They enact that he shall not have ye privelege to meet wt ye Lodge till he shall pay such sum as the Members of ye Lodge shall judge proper."

On 27th December, 1720, "George Dalrymple complimented the members of the Lodge wt a fine new Bible for their use, which was, with the papers Belonging to the Lodge delivered in ye box to the Warden." This Bible is still in possession of the Lodge. On the leather cover is the inscription, stamped in gold, "For the Honourable Lodge of Massons of Dumfreise;" and on the back cover: "God Bless, prosper the honourable Lodge of Massons in Dumfreise." The Book was printed in 1718.

On 9th January, 1723/4, the following articles were enacted to be observed by every member:—

"1<sup>mo</sup> That upon the first Monday of every quarter the whole members of the Lodge are to meet (where ever appointed) at Six of the a Clock in the afternoon. Each member paying three pence into the box of this Lodge and failing to meet without a Reasonable Excuse to pay Six pence."

“ 2<sup>d</sup> That in case of Complaint between any of the Brethren it is to be first entr’d and brought befor the members of this Lodge and if the matter be in dispute betwixt Mechanicks in their work the Mechanicks themselves are only proper judges and are to determine in such cases when Regularly met in the Lodge.”

“ 3<sup>to</sup> That no undertaker or Master of any work to Employ a Brother unless he conform himself to the Regulations of this Lodge.”

“ 4<sup>to</sup> That no undertaker or Master of Work Shall employ any man unless he produce to this Lodge a full Discharge of his Indenture.”

“ In witness whereof the Grand Master, Master, Warden, and Masters Mechanicks have signed these presents day and date forsaid.” (*Then follow sixteen signatures*).

These regulations would appear to have been kept ; for on 1st August, 1726, it is recorded that : “ Do hereby  
“ Discharge all Masters of this Lodge or other Mecha-  
“ nicks thereto belonging to imploy Robert Forest . . .  
“ in any work after the tenth of August instant under the  
“ penalty of Two Days Wages for each days work.” No reason or further mention is made of this order, so we are unable to say whether the enactment of the Lodge was enforced.

The Lodge was in possession of a Kettle, which was lent to a Brother for one year on payment of eight shillings, to be paid quarterly, "and that he shall Deliver the " said Kettle safe and sound to them." Two brethren became cautioners for him! This Kettle seems to have been in request, for, a year later, it was "sett" for a year at ten shillings, with the proviso that "he shall make use " of the sd Kettle for two familys only and no more." The Lodge funds were also lent, and bills accepted for the amounts.

A Grand Master and Grand Warden were appointed in these early days, in addition to the Master, Warden, six Masters, Clerk, and an Officer, who constituted the office-bearers. The minute of 27th December, 1726, says: "They by plurality of votes have elected and " chosen Mr. Sutherland, late Grand Master, to be their " Master." This is the first reference to such an office, but later minutes are more explicit. The minute of 27th December, 1729, after the record of election of Master, etc., states: "The sd day . . . the Lodge of " freemasons elected George M'Min to be their Grand " Master and Alex. Agnew to be their Grand Warden for " the ensuing year." The minutes of 27th December, 1732-3-4-5-6-7-8-9 also contain the appointment of two brethren to these offices. Bro. Lyon, in his "History of the Lodge of Edinburgh," says (p. 4)—"The Election of " a Grand Master of the Lodge of Edinburgh, in Decem-



“ber, 1731, is the earliest instance of the title being used “at all in connection with Scottish Masonry, and it was “then employed in a strictly local sense.” It will be seen that Dumfries Kilwinning, *prior to 1726*, had two Grand officers, in addition to the usual officials. The system obtained until 1740, when the election mentions, for the first time, the appointments of Senior and Junior Wardens. We may therefore claim for No. 53 the distinction of this dignity, hitherto held (according to Bro. Lyon) by “the Lodge of Edinburgh.”

The following letter addressed to “The Present “Deacon of the Incorporation of Masons at Dumfries,” has been preserved :—

“Edinr., 9 Nov., 1736.

BROTHER,

As a great many of the Lodges in Scotland are determined on this Election of a Grand Master to give their vote and interest for William St. Clair now of Rosline, Esqr., to be the first Grand Master whose predecessors for many years enjoyed the same by patent from the King as appears by a Declaration Signed by Several Regular Lodges about 153 years agoe in favor of that family, and again Ratified about 50 years after. Furder lest it should Humble any of the Brethren The present Roslin notwithstanding from the face of the Inclosed Declarations he appears to have a hereditary right thereto does not [*torn*] that by electing him the same should be

continued to [? him and] his heirs. On the Contrary he is willing upon his being elected the first Grand Master to Declare the same Annual in all time coming. This with the Inclosed you will signify to your Lodge and you will much oblige.

Your affect. Brethren and most humbl Servts.,

GEO. FRAZER, Cannongate Kilwinning.

WM. MONTGOMERY, Leith Kilwinning.

JAMES CARMEHAELL, Lanark.

Proxie.

P.S.—Let the printed [? Proxy] be signed by your Master and Warden at the foot and the blanks not filled up But sent Inclosed under cover to Sir Wm. Baillie of Lamington, Barronet."

No mention of this communication is made in the minutes, and so we are without the expressed opinion of the Brethren on this point. The Grand Lodge of Scotland was formed at this time when William St. Clair of Roslin filled the Throne and demitted office in the following year.

In February, 1739, it was "enacted by and with consent of this Lodge that no member shall be admitted into this Lodge but by the Authority of the Grand Master, Grand Warden, Master and Warden, who are to appoint a select number to that Effect or in Case of the absence of any of them by the Authority of the next

“succeeding member admentioned & this is subscribed  
 “by the Grand Master in name of the Lodge.” This  
 delegation of the power of admission, which had evidently  
 heretofore been exercised by the Lodge as a whole, does  
 not appear to have been more than perhaps a committee  
 of enquiry into the character and conduct of candidates,  
 for succeeding minutes still bear that initiates were  
 admitted by the Lodge. References are made to  
 Brethren at their admission “taking out their mark,”  
 and Brethren, not masons by trade, did this, “and paid  
 “for the same.” This was in no way a degree, as in later  
 days. We shall refer to the character of these marks again.

On 12th August, 1740, the Lodge met in the Trades’  
 Hall, and “were honoured with ye company of his Grace  
 “the Duke of Queensberry and Dover and His Lordship  
 “the Marquess of Annandale who all went from said  
 “Hall in Procession to the Old Church of Dumfries  
 “[now ‘St. Michael’s’] and there in a Regular form did  
 “lay ye foundation of ye Steeple of ye said Church, and  
 “afterwards in procession to ye said Hall where Severall  
 “healths were drunk.”

On the 18th of the same month we are informed that  
 these noblemen had “bestowed upon the said Lodge a  
 “Compliment of Twenty Guineas;” and it was resolved  
 that “they be waited on by the Master, Wardens, Mas-  
 “ters, three fellow Craft and one entered apprentice with  
 “an address of thanks for ye above favour.”

In 1742, His Grace Charles Duke of Queensberry and Dover was chosen and elected Master ; but the appointment was necessarily of an honorary character, and His Grace does not appear to have been able to attend any of the meetings during the years he filled the office.

The following recommendation in favor of a poor Brother, dated from Landrick, February 8th, 1746, “ desires you to be kind to this young man for he has “ been robbed by the highlanders of all his money and “ clothes. We have helped him . . . I desire you to “ help him as much as you can for he is [ ? acquaintance ] “ of mine and Brother to ye.”

On St. John’s Day, 1747, several members absented themselves from the said meeting “ and for their Contumacy ye said Lodge do amerciat and fine each in “ a merk Scots . . . to be applied for ye relief of “ ye poor members of ye Lodge.”

In 1737 a letter was received from the Grand Secretary asking the Lodge to join Grand Lodge and “ transmit an authentick copy of the Constitution or “ Charter of your Lodge (if such you have).” But no record of any communication with the Supreme Body is extant, until January 23rd, 1749, when application was made for a Charter. The minute is as follows :—

“ At a meeting of the said Lodge where were present Mr. Robert Corson, Master ; James Harley, Junior

Warden ; Masters, and other members of the said Lodge ; The said Robert Corson, Master, in obedience to a verbal appointment given him the 30th of December last Reported that he had wrote to the Master of the Lodge of Kilwinning and received answer dated the Sixteenth current under the hand of Robert Mollison, Collector of Excise at Air and Deputy Master of the said Lodge of Kilwinning In Absence of their Right Worshipfull the Earl of Egletoun, Declareing that any application that shall be made by the pretended Masons or Young Imposters of Drumfries Complained upon at desire of the Lodge (by the said Robert Corson) for a Charter or Instructions shall be ineffectuale as with all the other Lodges in their neighbourhood that are of their Cretiation, And desire Mr Corson to write to Mr. John Douglass, Chyr in Edin<sup>r</sup>, Deputy Master of the Grand Lodge of Scotland, to prevent their obtaining a Charter from them, which letter Mr. Corson having prepared and shown to this Lodge with a list of the said pretended or Imposter Masons above named, And applying to the Grand Lodge for a Charter to ourselves, Promiseing to submitt ourselves to their rules and directions. The above named persons of the said Lodge approve of the said Letter to be sent to the said Grand Lodge in all its heads and articles.”

The first mention of conferring the degree of Master Mason is of the same date :

*“Eo: die.*

23 Jany., 1749.

Mr. Corson, Master, having been applied to by Wm. Edgar to be advanced from a Fellow craft to a Master . . . he hereby appoints James Harley, Junior Warden, (and six others) . . . to take tryall of the said William Edgar . . . and if found duly qualified to admitt . . . accordingly. And tryall being taken . . . found qualified and advanced to the above station.”

Bro. R. F. Gould, in his “History of Freemasonry,” states that “The minutes of ‘Canongate Kilwinning’ “contain the earliest Scottish record extant of the “admission of a Master Mason under the modern “Masonic Constitution.” This occurred on 31st March, 1735.

The reply from the Grand Clerk to the above letter is recorded in the minutes “whereof the tenor follows” :—

“Sir,—Yours of the 24th Ultimo . . . was read before the Grand Lodge at their Quarterly Communication on Wednesday last, and I, as Clerk to the Grand Lodge am appointed to make you this return. They are indeed a little surprized That Stephens the prisoner should by himself singly presume to form a Lodge so as to enter and pass others directly contrair to all the known rules of

Masonry. And they do agree with you that no such fraternity ought to be owned as orthodox brothers, and they will gett no manner of encouragement from any concerned in the Grand Lodge, which I shall notice from the List contained in your letter. Yet in regard other honest people may be imposed upon by their false pretentions The Grand Lodge are of opinion That your Lodge should enter and pass them of new for some small consideration which will rectifie mistakes and remove all differences: as for your Charter from the Grand Lodge They are very willing to give you a Charter or patent of Confirmation ratifying your former erection with the ordinary clauses which contains almost their whole laws and statutes and will cost in whole only one guinea and a half with half-a-crown to the Grand Lodge for each member entered in your Lodge since December 1736 (when the Grand Lodge was erected), for which their names will be recorded in the books of the Grand Lodge and thereby they will be intituled to a part of their Charity and their other privileges and as a foundation for your Patent inclosed you have a draught of a petition to be signed by you and your two Wardens, Threasurer and Secretary in name of your Lodge which ye are to return with a list of such members with their proper designations as ye design shall be recorded, etc.

(Signed) RO. ALISON."

10 Feby 1749."

This letter was duly considered by the Lodge and unanimously approved of. The petition was drawn up, roll of members compiled, and arrangements made for paying the required fees, and "all this to be done without loss of time." It was, however, a year later, namely on 9th February, 1750, when Grand Secretary wrote that the Charter had been granted on petition and enclosing an account for £4 2s. 10d. We are indebted to Bro. Murray Lyon for an excerpt from the minute of Grand Lodge of 7th February, 1750 :

"The same day there was read a letter from the Mason Lodge of Dumfries, dated the 24th of January last addressed to the Clerk of the Grand Lodge desiring a Charter or power of confirmation and ratification of their former erection, which being read the desire thereof was granted—and their Charter being extended by the Clerk the same was accordingly signed by the proper officers of the Grand Lodge the dues whereof he is accomtable for when the Charter is given out and the money comes to his hands."

The Lodge is styled the "Old Lodge" until 1755, when the present title of "Kilwinning" is commenced. Doubtless the formation of the "Journeymen" (now "Thistle, No. 62"), in 1754, made them desirous of departing from the vague, though in some respects unique, title they had heretofore held.



On 27th December, 1755, it is minuted that “Lord  
 “Aberdour when elected Grand Master of Scotland upon  
 “St. Andrews Day last was requested by the Representa-  
 “tive of all the Lodges in Scotland then present to allow  
 “himself to be recorded a member in each Lodge which  
 “his Lordship was pleased to agree to . . . Wherefore  
 “this Lodge . . . with one voice hereby receive and  
 “admit the said Lord Aberdour present Grand Master  
 “of the Lodge of Scotland a free member of this antient  
 “Dumfries Kilwinning Lodge and ordered their Clerk to  
 “record this act accordingly . . . as also the Lodge  
 “unanimously appoints Robert Corson of Meiklenox their  
 “Master in their names to write a letter of Congratulation  
 “to the said Lord Aberdour on his accession to the  
 “Grand Mastership of Scotland.” \*

The formation of the Provincial Grand Lodge is minuted in the books of the Old Lodge, and as the information is of more than usual interest we transcribe the Commission :

“To all and Sundry the Lodges hereinafter specified—  
 Sholto Charles, Lord Aberdour, Grand Master of the  
 Most Antient and Honourable Society of Free and  
 Accepted Masons in Scotland, greeting.

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\* The law (No. 18) constituting the Grand Master Mason of Scotland an affiliated member of *all* Scotch Lodges was first enacted on 1st December, 1755. Representatives of Lodges “Journeyman” and “St. Michael’s,” Dumfries, were present at the meeting at which it was passed.

Whereas at a meeting of the Grand Lodge of Scotland it has been resolved for further promoting the interest of the Craft and Prosperity and advancement of Masonry that Provincial Grand Masters should be appointed to visit the several Lodges which lie at too great a distance from the seat of the Grand Lodge to be visited by the Grand Master in person. Know, therefore, that we in prosecution of the foresaid resolution, with advice and consent of the officers of the Grand Lodge, Have constituted and appointed and hereby constitute and appoint our Right Worshipful Brother Andrew Crosbie, Esquire (of whose zeal for the Prosperity of Masonry we are well informed) Provincial Grand Master over the following Lodges :—Dumfries Kilwinning, St. Michaels, Dumfries ; Journeyman Lodge Dumfries and Kirkcudbright, with full power to him in our name to visit the said Lodges and preside therein, Chuse proper persons to act as Grand Wardens, and to enquire into the State and Condition of the said Lodges, Receive from them such proposals and requests as they shall desire to be offered to us for the welfare and prosperity of Masonry or for the particular advantage or convenience of the said Lodges respectively. And in general to do execute and perform everything which by the rules of masonry is known to belong to the Duty and Office of a Provincial Grand Master. Requiring our said P.G.M. to obey all such Instructions as he shall receive from us and to

Report to the Grand Lodge from time to time his whole actings and proceedings in virtue of this Commission.

And we Will and Require the foresaid Lodges to pay all due obedience to our said Provincial Grand Master and the Wardens to be by him appointed. And this Commission to continue in force until recalled. In Witness whereof these presents are given under the hands of our Secretary and Clerk And the seal of the Grand Lodge hereunto appended. At Edinburgh the 28th day of September in the year of our Lord 1756 and of Masonry 5756.

By command of the Most Worshipful The Grand Master of Scotland.

(Signed) ALEX. DOUGALL,  
*Grand Secy."*

Then follows the following extract from the Records of the Grand Lodge:—

“At a Quarterly Communication of the Grand Lodge of Scotland held at St. Marys Chappell in Edinburgh the Second day of February one thousand seven hundred and fifty-six years. Sholto Charles, Lord Aberdour, Grand Master.

Whereas upon a Motion made from the Chair, That in order to have the affairs of the Grand Lodge upon a better footing it is thought proper and necessary that Provincial Grand Masters should be appointed to visit

the several distant Lodges, Examine their Books and to Report the following particulars, viz. :—

1<sup>mo</sup> The names of their present Master and oyr. officers.

2<sup>mo</sup> The days of the Annual Election.

3<sup>mo</sup> The place and time of their stated meetings.

4<sup>to</sup> The number of their members.

5<sup>to</sup> The state of their funds.

6<sup>to</sup> To take up a List of their members to be enrolled in the Grand Lodge's Books and the dues thereof being 2/6 each with power to compound for bygones if they see cause.

7<sup>mo</sup> To get proper Proxys from to Represent their Lodges at the Grand Election on St. Andrews Day and at the Quarterly Communications, by whom they will be acquainted of what passes there from time to time.

8<sup>vo</sup> That the Provincial Grand Masters Return their Reports in writing to the Secretary of the Grand Lodge, who, or his Clerk shall engross them in a book to be kept for that purpose, and on receipt of any money Deliver the same to the Grand Treasurer to be stated in his accompts.

(Signed) ALEX. DOUGALL,  
*Grand Secy."*

It would seem that the custom of the Lodge from early days of examining the Apprentices before passing them to the next degree has been well maintained ; and

we note that "instruction meetings," or, as these are called, "for improvement," were also ordained to be held on 27th December, 1758.

On 30th November, 1768, the Lodge took into "their serious Consideration" the question of altering the date of their election of office-bearers from 27th December to 30th November, so as to conform to the practice of Grand Lodge and of other Lodges in the Kingdom, and did enact that "the Election of a Master "and oyr Office Bearers to this Lodge shall be in all "time coming upon the 30th day of November, and "agreeable to this order they appoint their Master and "Clerk and oyr. Office Bearers to sign the same." (*Seventeen signatures follow*).

In 1770, the composition to be paid by Intrants was fixed at one guinea. In 1775, a Comedian, who had been entered and passed in "The Club Lodge Ely, No. "322, E.C." was raised to the Masters degree, after just trial and the production of Certificates; and, about the same period, "a Worthy Brother of the Sanquhar "Lodge" was passed and raised, and admitted as a member.

Several processions to church took place during these years, some upon the initiative of The Old Lodge, and some by request of "The Operative" and "Thistle." These services were held in the New Church (now Greyfriars'), the Old Church (now St. Michael's), and

the Episcopal Chapel, the Incumbent of which (Rev. Joseph Messenger) had been admitted to the Kilwinning Lodge in 1770. These church attendances were usually held on St. John's Day, and the Festival was celebrated thereafter in their several Lodge Rooms.

It was resolved on 5th February, 1784, that "for the  
 " future all Elections in this Lodge upon St. Andrews  
 " Days following for Master, Wardens and other Office  
 " Bearers be done by ballot and not in the open Lodge  
 " as has been the practice for some time bypast and it  
 " is further agreed that in all time coming that any  
 " Brother who does not annually dine with ye said Lodge  
 " upon St. Johns Day or pay one shilling according to  
 " the bye-laws shall not be warned by the officer to any  
 " meeting of the Lodge until he pay up the same and  
 " shall also be denied any benefit of said Lodge, accord-  
 " ingly, and to preserve harmony in all time coming the  
 " Lodge unanimously do agree that any Brother soliciting  
 " or making interest with any member of this Lodge for  
 " Master or any other Office-Bearer in said Lodge shall  
 " be for ever excluded." Although there is no reason to  
 doubt that the Brethren had many happy meetings during  
 these early years, it is not until 1786 that the minutes  
 bear reference to the Lodge being closed with the usual  
 "harmony."

On 22nd May, 1787, it was reported that Alexander Fergusson the P.G. Master has intimated his intention of

calling a Grand Provincial Lodge, "and the Lodge did "unanimously agree to pay all due respect to the same." At the same time a candidate, hailing from "The Kingdom of Ireland," was, after due consideration, admitted as an entered apprentice.

The first minute book closes its record in November, 1788, having been in use for a little over one hundred years.

The next minute book has lost a few pages, which appear to have contained, at least, the first four Regulations. These number eighteen in all; and as it is well to know the laws that regulated the Lodge in days bygone we give them *in extenso*.

"Reg. 5<sup>th</sup> No person shall be admitted or initiated into the Lodge unless he has given previous notice, and bears a good character, and of proper age and well recommended by a member of the Lodge."

"6<sup>th</sup> If any member or members be convicted of aiding or assisting any Brother or Brothers in entering, passing, or raising any Clandestine Masons, shall, for every such offence, be excluded."

"7<sup>th</sup> That no member shall get himself drunk when the Lodge is assembled, or come into the Lodge when intoxicated with liquor to the hurt of the harmony of any sober members or of our Society in general. He shall, for every such offence, receive a severe reprimand from the Master, and be ordered to leave the Lodge for that

night. The second offence to be fined at the discretion of the Master and Wardens, & if he refuses to pay the fine, or offend the third time, he shall be excluded for irregular behaviour."

"8<sup>th</sup> That every person admitted a member of the Lodge, He shall for such benefit pay [*blank*]. But if he has received the benefit before in a regular Lodge he shall only pay [*blank*]."

"9<sup>th</sup> No member or members shall, while the Lodge is open, laugh, whisper, or use any unseemly gesture . . . or make known to any absent Brother or Brothers the business that was transacted or talked of in the Lodge under the penalty of 2d."

"10<sup>th</sup> That Annually on St. Andrew's Day the Master, Wardens, and other Office-Bearers, shall Resign their respective offices, with the badges thereto belonging, and the Lodge shall proceed to make a new choice of others for the ensuing year in their place."

"11<sup>th</sup> The whole Jewels, Sashes, books, and other Materials shall be put into the Lodge Box, these to be secured with two different locks & keys to be kept by the Master and Cashier, and if any of the Brethren shall lose, break, or deface any of the sashes, Jewels, &c., they shall be obliged to make the same good at their own expense, or be excluded."

"12<sup>th</sup> That any member elected a Master, Warden,



or any other office-bearer & refuse to accept the office, they shall pay 2/6 or be expelled."

"13<sup>th</sup> That any breaking in upon any other member's Discourse when addressing the Chair, or refuse to keep silence when commanded to do so by the Master or Wardens, he shall for every such offence pay 2d."

"14<sup>th</sup> That no Brother whatever Shall be admitted into our Lodge as a visiting Brother without he produce a Certificate that he is of a Regular Body, or one know him to be such, and every visiting Brother who is admitted into our Lodge, while there assembled shall be subject to all the Laws and Regulations of the Lodge and be liable for the penalties accordingly, the same as Initiates and members."

"15<sup>th</sup> That any Brother having broke any of the above Regulations or any Laws that may hereafter be made, allow himself to be excluded by refusing to pay the penalties at the time it is demanded, afterwards recant & offer to pay the penalty, he shall not be admitted unless he petition the Lodge & pay double the penalty. And if he do not make such application within the space of one year after he is extruded, He shall not be admitted at all."

"16<sup>th</sup> That any member within the district of Masonry who does not dine annually with the Lodge upon St. John's Day, shall pay one shilling for his dinner or be expelled."

“ 17<sup>th</sup> That no member belonging to this Lodge shall have a Certificate from sd Lodge unless he is about to leave this place, and not upon any pretence whatsoever to leave his Mother Lodge to join any other Lodge in Town, without giving a satisfactory reason for so doing : or if he does not he shall be deprived of the benefit of a Certificate & be for ever extruded the Lodge.”

“ 18<sup>th</sup> We & each of us bind and oblige ourselves respectively to observe, perform, and fulfill to the utmost of our power the several by Laws contained in the above seventeen Regulations, and that under the penalties therein specified and whatever new ones may be made, the Same being engrossed in the minutes of the meeting shall, if signed by the Master, Wardens, & Secretary, be as binding as if subscribed by each member respectively.”

Four pages that follow bear the signatures of 143 Brethren, some of whom added their marks.\*

St. Michael's Kilwinning Lodge, No. 63, erected and chartered on 9th April, 1755, had been for some time dormant, but certain Brethren who were members of “Thistle” Lodge asked the P. Grand Master to allow them to work under the Charter of No. 63, and stating that “on account of much confusion and disorder having “prevailed” in the “Thistle” Lodge they wished to leave it. The prayer of their petition was granted, after

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\* See Chapter on “Marks.”

the P.G. Master had “considered and enquired into the “circumstances therein set forth.” The Kilwinning Lodge made the following resolutions to be submitted to the P.G. Lodge upon the question of the reponement of St. Michael’s :—

“Old Lodge, Dumfries, 16 April, 1791.

In consequence of an advertisement in the *Dumfries Journal* from the P.G. Master respecting the renovation of the St. Michael’s Lodge of this place . . . the following resolutions were come to :—

Primo. This Lodge considers the Call of a Provincial Master to be equivalent to the Call of the Grand Lodge of Scotland, and therefore they intend to wait upon the Provincial Master on the day he has appointed, and pay him the utmost respect in their power, and which his dignity as the representative of the Grand Lodge merits.

Secundo. They do not consider themselves entitled to direct the conduct & measures of P.G. Master ; but, with respect to the renovation of the St. Michael’s Lodge, they humbly suggest, that if three Brethren, originally Master Masons of the St. Michael’s Lodge shall appear, and as such can, consistently with the rules of Masonry, Constitute and open that Lodge, the Old Lodge of Dumfries will not only most certainly approve of, but they will solicit the P.G. Master to recognize, approve of, and if it is thought necessary, confirm and renovate the

St. Michael's Lodge in its whole rights, privileges and Precedence. But,

Tertio. If three original Master Masons of the St. Michael's do not appear, the Old Lodge of Dumfries do, with the utmost deference and humility, testify their disapprobation of any such confirmation or renovation ; because, unless thrce Master Masons of the Lodge proposed to be renovated do exist, and are present at the time, that Lodge cannot be opened or Constituted without infringing upon a certain part of the solemn oaths and engagements which all Masons come under at their admission to the different dignities to which they are preferred.

Quarto. As several of the Lodges of Dumfries have waited upon the Old Lodge and expressed their desire to wait upon the P.G. Master on the evening previous to the meeting advertised, this Lodge agree to wait upon the P.G. Master and lay before him these resolutions.

(Signed) ROBERT CROCKAT, Clk."

The minutes contain no further mention of this incident, and we may conclude that the P.G. Master saw good grounds for reponing the St. Michael's Lodge. The above resolutions appear to us to have been somewhat late in the day, for the petition for the reponement of the St. Michael's Charter was granted by the P.G. Master, and the first meeting under the reponal was held

on 24th November, 1789. But it was not until August, 1791, that the P.G. Master, "by orders from the Grand Lodge of Scotland, renovated the Lodge (St. Michael's) "in common form."

A curious item of expenditure is minuted in June, 1797, when it was "unanimously agreed that the Lodge "shall pay the expenses of the wax candles that was got "for a Mason play last December."

In December, 1798, a letter was received from the Grand Lodge asking "whether the proposition of Erect-  
"ing a Hall for the Masons of Scotland meets with the  
"approbation of your Brethren."

The reply conveyed to the Grand Lodge stated that the Lodge highly approved of the suggestion, but regretted that, owing to scarcity of members and the want of funds, they were unable to subscribe.

On 5th October, 1799, "In presence of Robert  
"Riddell, J.P., John Brand and Thomas Glendinning,  
"two of the members of the Old Lodge of Dumfries  
"Kilwinning (No. 61) of Freemasons, in terms of, and  
"agreeable to, an Act passed in the last Session of  
"Parliament, Cap. 79, entituled 'An Act for the more  
"effectual suppression of Societies established for treason-  
"able and seditious purposes, &c.,' Make Oath and

“ depone, That the said Lodge has, before the passing of  
 “ the said Act, been usually held under the denomination  
 “ of a Lodge of Free Masons and in conformity to the  
 “ rules prevailing among the Lodges of Free Masons in  
 “ this Kingdom.

(Signed) JOHN BRAND.  
 THOS. GLENDINNING.  
 ROBERT RIDDELL, J.P.”

Then follows the list of members, according to seniority—47 in all.

The following letter has a kind of melancholy interest, seeing it is from the “ Union Lodge,” now extinct:—

“ Right Worshipfull Master  
 & Brethren of The Old Lodge.

This being St. Andrew's festival I beg leave in name of the Union Lodge here to congratulate you upon this occasion flattering myself that before this time your election of Office bearers for the ensuing year is happily over. Ours have been chosen in the most agreeable manner. I am truly sorry (from the scarcity of members) it is not in my power to comply with my wish in sending you a deputation this evening. I beg leave in the meantime to assure you it will allways be the study of this Lodge to keep up a good Understanding with your much esteemed and respectfull Lodge. Wishing you a happy

and very merry night, and that your Lodge may ever enjoy all prosperity is the wish of Right Worshipfull Master & Brethren.

Union Lodge,	}	Your Brother,
Dfrs., 30th Nov: 1802.)		
(No. 204)		WILLIAM CHALMERS, Mr."

Early in this century a Past Master of the Lodge was found guilty of many unmasonic practices and he was found "unworthy of being any longer a member of said "Lodge, & hereby ordain that he be for ever scored out "of the Roll of said Lodge"—a copy of the minute to be sent to every Lodge in Dumfries "for their information, so as the same may prove a lighted Beacon to all "others in time coming."

About this time the fees were raised to £1 5s. On St. John's Day, 1806, a member of Lodge 155, Nova-Scotia, was accepted as an affiliated member. On St. Andrew's Day, 1808, Bro. Charles Sharp of Hoddam, Provincial Grand Master, honoured the Lodge with a visit. Meetings, save the annual one, about this period were few in number; but on St. John's Day, 1812, all the Lodges in Town walked to the New Church and heard sermon by the Rev. Wm. Dunbar, their Chaplain.

The foundation stone of the Mausoleum erected over the mortal remains of Robert Burns was laid on 5th June, 1815, but the minutes of the Old Lodge contain no

record of this event. We cull the following account from the pages of the *Dumfries Courier*, which shows that members of No. 53 graced the proceedings :—

“The ceremonial took place on the King’s Birthday, and at noon the various Lodges assembled in the New Church, more than 400 being present. The following Lodges were represented :—“Lockerby Quhytewoolen;” “St. John,” Thornhill; “St. Andrew’s” and “Caledonian,” Annan; “St. Peter’s,” Mouswald; “St. Ruth’s,” Ruthwell; “St. John,” Newabbey; “St. Michael’s,” “Union,” “Operative,” “Thistle,” “Kilwinning,” Dumfries; “Eskdale Kilwinning,” Langholm; “St. Magdalene’s,” Lochmaben; “Nithsdale St. Paul’s;” “Kirkcudbright;” “Royal Arch,” Annan. The P.G. Master, Bro. Millar, after laying the stone, spoke as follows :—

“Having performed a duty resulting from the situation which I have the honour to hold under the Worshipful the Grand Lodge of Scotland, it will probably be deemed incumbent upon me, in my official capacity of Provincial Grand Master, to offer a few remarks on the nature and duties of the Masonic Institution, especially upon those in which we have now been more immediately employed . . . There are many and important secrets of which the Masonic body has long been considered as the only safe and lawful depository. These must for ever remain a mystery to all but initiated brethren. Many of the more general features, however, of our ancient and



honourable institution appear unveiled to every eye, and, with modest and becoming aspect, court the affections of every sound and honest heart. Of these, truth, charity, and forbearance, form the most prominent and conspicuous; and as the principles of Freemasonry have been widely diffused over all nations, and eagerly embraced by all sects and by every persuasion, we, as Masons, without arrogating too much to our own labours, may indulge a reasonable hope that we have been neither idle nor altogether unsuccessful in promoting the object and in extending the sphere, at least, of practical Christianity. It is the peculiar province of freemasons, when it is required of them, to give their advice and assistance on all occasions calculated to advance the progress of the arts or to promote the general interest and prosperity of society." He then paid a graceful tribute to the genius of Burns.

The celebration of the Third Centenary took place, as has been already stated, on 27th December, 1815. The Brethren toasted "His Royal Highness the Prince Regent, Grand Master of the Grand Lodge of Scotland; The Acting Grand Master The Earl of Fife; The Grand Lodge itself, with the Grand Lodges of England and Ireland." Later in the evening they adjourned to the Ball that was held in honour of the event in the New Assembly Rooms. The following report is taken from the *Courier* of 2nd January, 1816:—

“Wednesday last being the Anniversary of St. John and the *Third Centenary* of the Dumfries Kilwinning Lodge, No. 61, the R.W.M., with his Wardens, and a numerous assemblage of the brethren held a lodge in the New Assembly Rooms in celebration of these events. About nine o’clock they proceeded in masonic order to the Ball Room, and the Master having, in an appropriate address, stated the object of the meeting, opened the ball with the assistance of his officers. The splendour of the rooms had a most imposing effect; the excellence of the entertainment received the most marked approbation, and that decorum and propriety, hitherto so characteristic of the Old Lodge, with which everything was regulated excited the admiration of all.”

The same issue contains a Masonic song of six verses, dated from “English Street.” The first verse runs :

“ We’ll no forget that canty night,  
 That night they ca’ St. John’s, man,  
 When hearts sae light, and legs sae tight,  
 Danced to the fiddle’s tones, man ;—  
 Wi’ fun and glee, sae merrily,  
 We capered and we flang, man,  
 The music played sae cheerily  
 Wi’ mirth the ball-room rang, man,—  
 O ! urin turin, urin turin, urin turin, a’ man.”

The minute of 29th December, referring to the celebration, states :—

“A meeting of all the members of the Kilwinning Lodge, with the Members of the other Lodges who had attended the Ball on St. John’s night, Francis Shortt being in the Chair. The meeting took into consideration the Regular and highly Respectable manner in which the Ball was conducted, the numerous and brilliant assemblage of Ladies, who honoured the Ball with their attendance sufficiently bespoke the respectability of the Lodge that had existed for THREE HUNDRED YEARS.”

The Lodge was in a very prosperous state about this time, and “in consequence of the thriving state of the funds it was moved that ‘in place of the present ‘brass jewels the Lodge ought to provide itself with ‘a set of new Massive Silver Jewels.’ This was ‘unanimously carried.’ At the same meeting it was resolved that voting, etc., should be by ballot, instead of the *vivâ voce* method then in use. On 14th October, 1816, the Lodge met for the first time in the Trades’ Hall, and on 11th November the new silver jewels were presented to the Lodge by the Committee, who were duly thanked for their services in this matter. These jewels are still in use and are very handsome. The Clerk was instructed to prepare a set of Bye-Laws, and these were duly passed, and are seventeen in number. They are written in the minute book, and were signed by each member. These were added to from time to time, until they numbered thirty-four. These, with very slight

alterations, are merely a copy of those quoted on page 32, where the first four were stated to be amissing. These can now be quoted.

No. 1 Refers to the monthly meetings, the warning thereto, and a proper excuse required for absence.

No. 2. The order of officers taking the chair in absence of the Master.

No. 3 Exacts respect and honour to those in authority.

No. 4 Commands the observation of decorum, and enacts penalties for irregularities in debate, and deportment of members.

On 27th December, 1816, the brethren celebrated the Festival of St. John, "when Wm. Miller, Esq., the "Most W. Provincial G. Master, with his R.W.G. Wardens, T. Crichton, Esq. of Friars' Carse, and John "Staig, Esq., did the Lodge the honour to preside on "that occasion. The evening was spent with the utmost "harmony, many masonic toasts were drunk, and it is "believed that even high twelve would have been forgot "had not a worthy Brother reminded the G.M. that "the hour was arrived for conducting the Ladies to the "Ball!" At the following meeting (2nd January, 1817) the Committee were thanked for their service.

A motion to consider the propriety of holding Monthly Lectures was agreed to, but no information bearing on this subject is further vouchsafed.

On 25th November, 1817, "Brother John Dunbar presented the Lodge with an elegant sword (a claymore), and the warmest thanks were unanimously returned to Bro. Dunbar for his very handsome present."

On St. Andrew's Day, in the same year "the Brethren were clothed in black to show how much they participated in the general gloom which pervaded the empire of Great Britain in consequence of the demise of the Princess Charlotte of Wales." The Provincial Grand Lodge held a meeting the same evening, when "addresses of Condolence to their Royal Highnesses The Prince Regent and the Prince of Saxe-Cobourg were moved by the M.W.P.G. Master, seconded by the R.W. Master of this Lodge, and carried."

The first Honorary Member was admitted on 8th December, 1817, when we are informed that Brother Gracie, an initiated member of St. Michael's Lodge, No. 63, had that honour conferred upon him.

On the same date this marginal note appears:—"Author of the South American appointed Poet Laureate;" and the minute states:—"Brother James Scott Walker was present to take leave of this Lodge, previous to his going to Liverpool. The meeting, as a compliment to him, unanimously appointed him Poet Laureate to the Lodge, but were sorry that they could not give him what seems highly essential to that office —a salary."

These were thriving days for the "Old Lodge," and the Clerk of that period, Bro. James Spalding, wrote excellent minutes of the transactions, and has recorded many interesting incidents. The Magistrates of the Burgh and the two clergymen of the Established Churches were invited to join the Brethren at the Festival of St. John. Two of these magnates, Brethren of the mystic tie, attended.

A challenge from "Thistle" Lodge for a curling match was not accepted, as it would not be convenient.

The list of 50 members was submitted as being on the roll when the necessary declaration was made before the Justice of Peace in 1817.

A Brother was dismissed from the Lodge for disturbing the meetings of the "Thistle" Lodge. Among other items of the charge he was accused of "forcibly carrying away " from the Door of the 'Thistle' Lodge room the Tyler, " dragging him to a tavern, and keeping him there for a " considerable time, thus endangering the interests of " masonry by leaving the door of the Lodge in an " unprotected state." And another charge was that " he " employed the Bellman of the town to proclaim through " the streets on the day following, being St. John, that a " meeting of the Lodge was to be held at twelve noon, " thus endeavouring to bring masonry into ridicule and " contempt."

14th September, 1818, it is recorded that "a com-

"munication was made from the P.G. Master that he "meant on Friday first, to hold a Provincial Lodge at "Springfield, near Gretna, to meet with one from "Cumberland, for the purpose of founding a Bridge "over the Sark there." A deputation from Kilwinning was expected.

In the same year (12th October, 1818), "Brother "James Glendinning presented the Lodge with a very "elegant tortoise shell *snuff box* of the best Chinese "manufacture, with the Arms of Freemasonry in *alto* "relievo on the lid, for which handsome gift the R.W.M. "returned the unanimous thanks of the Lodge. At "same time Bro. Thomas Roberts made an offer of a "wooden box, for the purpose of containing and pre- "serving the preceding." Bro. Roberts also presented "a set of *pens* for the Clerk, the other brass pens having "been lost." The Lodge then considered the "gross "impropriety of having a Burgh officer for a Tailzeur, "owing to his liability to be called from the Lodge when "on duty." He appears to have been absent on that evening, and it was resolved to press the appointment of "their other occasional tailzeur " at the next election.

The question of instituting a Charitable Society in the Lodge had been spoken of for some time, and a committee was appointed to collect information and report to the next meeting ; but nothing further appears to have been done in this most desirable matter. But it

was agreed to move for an annual subscription from each Lodge towards the upkeep of the Provincial Grand Lodge.

An invitation from the St. Andrew Lodge of Annan on 27th December, 1819, to a Procession, Ball, &c., was not accepted. On 27th December, 1821, it was enacted "that for the time to come no Office-Bearer shall continue in office more than Two Years at one time," and this resolution seems to have been well maintained until 1847, when the Lodge became, for a time, dormant. A few years later the Treasurer was directed to procure three new mahogany mallets, a pair of silver compasses, and an ebony square.

Uneventful meetings are held for a series of years—records only of initiation, passing, raising, and such ordinary events. A Harmony Meeting is thus graphically described:—"the evening was passed in the greatest degree of harmonious conviviality and masonic order. An extraordinary degree of merriment was kept alive by the puns, repartees, and other flashes of wit and humour that fell 'thick as leaves in Valambrosa' from the lips of the Worshipful Depute Master, Bro. Brunton, and others, whose united merriment, like Yorick's, 'Kept the table in a roar!'" The Clerk of that period, Brother J. H. Johnson, wrote full and glowing minutes, enabling one to see the flourishing position "Kilwinning" occupied. Had other earlier Clerks



been as careful and profuse in their recording, what a full and accurate history of the life and times of their day we would have had. On 22nd August, 1833, Robert Burns, son of the Scottish Poet, was initiated into the mysteries of the First Degree, "and it was agreed, as a "mark of respect to his illustrious descent, to elect him "without payment of the usual fees." After the election of 30th November of this year, Bro. M'Pherson, of "Perth Royal Arch, 157," delivered a lecture on "The Principles and Practices of Freemasonry." He again, on 3rd December, continued his lecture, and was accorded hearty thanks for his kindness in delivering these lectures. A deputation was appointed on 31st July, 1834, to "attend the Ceremony of laying the "Foundation Stone of a Bridge across the 'Water o' " 'Milk,' near Lockerby."

Prior to the ceremonial of laying the foundation stone of St. Mary's Church, on 24th May, 1837, the Master stated to the Lodge "that a Deputation, in due form, "from the Provincial Grand Master had been received, "and he moved that a deputation of himself, and "Richardson from the 'Thistle,' Gracie from 'St. "Michael's,' and M'Noah from the 'Operative,' be "appointed to wait upon Brother Babington and signify "their wish that he would accept the office of Provincial "Grand Master Deputy upon the occasion of laying the "foundation stone upon the twenty-fourth current. The

“Brethren accordingly waited upon Brother Babington, “and returned to the Lodge, and stated that they had “been received by him with great kindness, and felt “much honoured with their nomination.” The Pro. Grand Master (Bro. Major Miller) appears to have been absent from the Province at this time. From a memorandum showing the order of the procession, there is added a list of Lodges present. These were “St. Cuthbert’s,” Kirkcudbright, No. 41 (Deputation of 5); “Kilwinning,” No. 53 (25); “Thistle,” No. 62 (26); “St. Michael,” No. 63 (8); “St. Magdalene’s,” Lochmaben, No. 100 (5); “Eskdale,” No. 107, Langholm; “Operative,” No. 140 (25); “St. John’s, Newabbey,” No. 162 (14); “St. Ruth’s, Ruthwell,” No. 191 (6); “St. Peter’s,” Mousewald, No. 234 (12); “Caledonian, Annan,” No. 238 (7); “St. John,” Thornhill, No. 252 (11); “Quhytewoollen,” Lockerbie, No. 258 (12); “Lodge of Harmony,” Carlisle (4)—total, 160. The church of St. Mary’s was at this period called the “Third” Church, and is erected on the site of the ancient St. Christopher’s Chapel, called the Chrystal Mount. The early minutes, quoted on page 12, show that the Brethren of “No. 53” held a meeting therein in 1705.

Bro. Babington was commissioned by Grand Lodge as Provincial Grand Master of Dumfriesshire, and on 30th November, 1837, “it was resolved in consequence

“ of a Commission having been issued by the Grand  
“ Lodge in favor of Bro. John Babington, one of the  
“ members of this Lodge, as P. G. Master of the Southern  
“ District of Freemasonry in Scotland, that the Lodge  
“ congratulate him on his appointment,” and a deputation  
was appointed to convey this resolution. And it is re-  
corded that Bro. Babington visited the Lodge with  
commendable frequency. On one occasion (St. John’s  
Day, 1837) he was accompanied by Brothers Lemnock,  
St. John’s, Halifax ; Barclay, of the Lodge of Perfect  
Unanimity, Madras ; James Connell, jr. ; and David  
Melville, of Canongate Kilwinning, when these visitors  
were admitted Honorary Members of the Lodge. In 1839  
a Masonic Ball, under the auspices of the Provincial  
Grand Lodge, was held and heartily carried out by  
the advice and counsel of the Provincial Grand Master,  
Bro. Babington. Only Brethren of the mystic tie were  
present, and a glowing account of the proceedings is given  
in the *Dumfries Courier*. In the same year authority was  
given to make payment of Three Pounds, Four Shillings,  
as the amount of new jewels for the Chaplain, Secretary,  
and Deacons. And on St. Andrew’s Day Bro. C. D.  
Howat presented a jewel, purchased and worn by himself  
while officiating as Junior Deacon, for which he received  
the thanks of the Lodge. On 9th December, 1839,  
“ Brother John Currie, of the Dumfries ‘ Operative,’  
“ was unanimously admitted an Honorary Member of

“this Lodge, as a mark of respect for that Brother’s  
 “*genius*, as the self-taught sculptor of *Old Mortality*,  
 “his *Pony*, and Meg Merrilees.”

The foundation stone of Thornhill Church was laid in May, 1840, and No. 53 appointed the Senior and Junior Wardens, and Brothers Robert Burns, Shortridge, and Scott as a deputation.

Bro. D. Murray Lyon in his “Recollections of the Lodge of Freemasons at Thornhill,” refers to this occasion as follows:—

“To place the corner stone of the new Parish Church of Morton was the next public act of the Thornhill Lodge—work peculiarly appropriate to a fraternity professing to be the Handmaid of Religion. On the forenoon of 11th of May, 1840, after entering three candidates, the Lodge, accompanied by ‘most respectable deputations’ of brethren from Cumnock and Dumfries, the ‘Clergymen and other influential gentlemen in the district,’ proceeded to the site of the proposed building, and laid its foundation according to the rules of Masonry. The Rev. John Murray, of Morton, at the request of the Lodge, invoking the Divine blessing upon the undertaking. After the ceremony upwards of one hundred Freemasons encircled the festive board, and spent the night ‘in a manner suitable to the *most solemn occasion.*’”

On 14th November, 1840, Messrs. Francis Connor, manager, and Gustavus Vaughan Brooke, tragedian, were

admitted as entered apprentices, the latter being the distinguished actor who met his death with great heroism when the S.S. "London" foundered in the Bay of Biscay. Brother Connor's death was also a sudden one, for he died seven days after his admission to the Lodge. The Brethren agreed to return the fees, paid at his entry, to his widow, and Bros. Smith, G. V. Brooke, and James Anderson were instructed to wait upon Mrs. Connor, and convey the sincere sympathies of the Lodge.

A pleasant record occurs on 14th February, 1842, when "Brother Robert Burns (the Clerk) stated to "the Lodge the kind and generous manner in which "our Sister Lodge, the 'Eskdale Kilwinning,' had "received him, it was ordered that the Clerk should "record in the Book of the 'Dumfries Kilwinning' Lodge "that the Lodge drank with the truest Masonic feeling "and fervour to the Prosperity of our Sister Lodge, the "'Eskdale Kilwinning.'"

A Summons having been received from the Grand Secretary, asking the R.W.M. and as many Brethren as possible, to attend a meeting of the Grand Lodge, on 3rd September, 1842, for the purpose of assisting in laying the foundation stone of the Royal Victoria Hall for the General Assembly. The R.W.M., on 12th September, reported that he had attended with Brothers Forsyth, D. Dunbar, James Anderson, James Shaw, and Brother W. B. J. Gordon, of Kirkcudbright ;

that the Grand Lodge "was opened by Brother the Right  
 " Hon. Lord Frederick Fitz-Clarence, the M.W. the  
 " Grand Master Mason of Scotland; and that the pro-  
 " cession went to the Castle Hill, the site of the Building,  
 " this being the auspicious occasion of Her Most Gracious  
 " Majesty visiting Edinburgh. The Grand Lodge lined  
 " the Castle Hill along with the military, while the Queen  
 " and H.R.H. Prince Albert went to and from the Castle.  
 " And Her Majesty honored the Brethren with repeated  
 " salutations in acknowledgement of their loyal and enthu-  
 " siastic greetings, and was evidently highly gratified with  
 " the appearance of the Lodges. Whilst Her Majesty  
 " and suite were in the Castle the foundation stone was  
 " laid by the Grand Master and the Office-Bearers in due  
 " Masonic form, in presence of the Members of the  
 " Grand Lodge, including the Master of this Lodge  
 " and his Wardens. The Deputation not being very  
 " numerous the R.W.M. of the Lodge 'St. Mary's  
 " Chapel,' Edinbro., No. 1, kindly took the Brethren  
 " with his Lodge, and appointed them a distinguished  
 " place in the procession. It was unanimously agreed  
 " that a vote of thanks be given to the R.W.M. of  
 " the Lodge 'St. Mary's Chapel,' No. 1, for his kind,  
 " courteous, and brotherly conduct to the deputation  
 " from this Lodge on said occasion."

" Brother Burns favored the Lodge with a song of his  
 own composition in honour of the Queen's visit to

Scotland." This song is fortunately preserved in the minute book, in the handwriting of the author. It is called—

"THE GATHERING OF THE SLIOCHD DHIARMAID  
TO WELCOME THE BEAN RIGH ;"

OR,

"THE GATHERING OF THE RACE OF DERMID (THE  
CAMPBELLS) TO WELCOME THE QUEEN."

---

*Air*—"Maccallum More's Gathering of the Sons of Dermid"—  
"The Campbells are Coming."

"Ye sons of Clandermid ! away ! away !  
Ye sons of Clandermid ! away ! away !  
The beacons are blazing from Fortha to Tay,  
Ye sons of brown Dermid ! away ! away !

The Lady of Kingdoms comes bright on her path,  
Let the banners wave proudly o'er mountain and strath,  
Let the Sunbeam of Dermid <sup>(1)</sup> exult in the gale  
That sweeps the gray mist of the morn from the vale.

Ye sons, &c.

The Queen of the Islands, she comes from her throne,  
Her realms are an hundred, her people are one,  
At the Halls of her fathers, by bonnie Tayside,  
Clanbay and Clandrummond receive her in pride !

Ye sons, &c.

Descend from the hills of the swift-bounding roe,  
But not for the battle, the spear, and the bow,  
Descend in the tartan that knows not a stain,  
With liberty's fervour, and loyalty's flame.

Ye sons, &c.

Let the steel of your sires gleam on Tay's morning wave,  
 The steel of the mighty, the steel of the brave,  
 From stately St. Johnston <sup>(2)</sup> to bonnie Dundee,  
 Clandermid ! Clanmurray ! the fearless and free !

Ye sons, &c.

(1) The Standard of the Chieftain Macallummure.

(2) The ancient name of Perth.

(Signed) ROBERT BURNS."

An invitation to assist the Lodge at Thornhill in laying the foundation of the Railway Viaduct over the Cample was accepted. Bro. Lyon in his History of the Thornhill Lodge states that deputations were present from the Lodges "Kilwinning," Dumfries ; "St. Magdalene," Lochmaben ; and "Quhytewoollen," Lockerbie.

The Lodge met on 27th December, 1847, when eleven members were present, and the office-bearers were elected for the ensuing year. There was no sign of inactivity or want of vigour in the Lodge, during the year (1847). Eight members had been initiated into the Craft, and, to all appearance, No. 53 was in a fairly prosperous state ; but from some mysterious and unexplained cause the meetings cease, so far as the records show, and The Old Lodge that had, as we have seen, met in almost perfect continuity for 160 years, becomes dormant.

It is not until 1874 that No. 53 emerges into the light again, when the following Minute is penned :—



“ At Dumfries, and within the King’s Arms Hotel, on Thursday, the nineteenth day of March, eighteen hundred and seventy-four years, at four of the clock afternoon, there assembled Brethren of the dormant Lodge ‘Dumfries Kilwinning,’ No. 53, and of the Provincial Grand Lodge of Dumfriesshire, for the purpose of reponing said dormant Lodge. There were present Bro. A. Crombie, Architect, Dumfries, an existing or surviving member of said dormant Lodge ; Bro. Lauderdale Maitland, of Eccles, P.G.M. (then follow the names of Provincial Grand Officers and Members of Lodges ‘Thistle,’ No. 62 ; ‘St. Michael,’ No. 63 ; ‘Operative,’ No. 140 ; ‘St. John’s,’ Thornhill, No. 252—32 in all).

The P.G. M. opened his Lodge, after which the P.G. Secy. stated that he had given notice of the Meeting by advertisement to the surviving Members of said dormant Lodge, and had invited their attendance. Thereafter he read a Petition by the said Bro. A. Crombie, praying the P.G. Lodge to re-open said dormant Lodge, and restore it to working order. He also produced and read a certificate, Grand Lodge of Scotland, dated 2 Jany., 1874, authorizing said dormant Lodge . . . to resume the exercise of all its forms and functions, conform to its Charter of constitution and erection. The P.G. Secy. also produced the Charter, Jewels, and Clothing, as also a portion of the records of said Lodge, ‘Dumfries Kilwinning,’ No. 53.”

“Thereafter the P.G. Master of Dumfriesshire declared the Lodge, No. 53, to be re-opened and restored to working order, and the P.G. Secy. thereupon placed in the Custody of the newly resuscitated Lodge the Charter, Jewels, and Records thereof, as also the Certificate from Grand Lodge authorizing it to resume working order.”

A number of local Brethren affiliated themselves, and afterwards elected office-bearers—Bro. A. Crombie being elected R.W.M. The Installation Ceremonial over, an appropriate address was delivered by Bro. Maitland, the P.G. Master. And under the happiest auspices the Old Lodge of Dumfries entered on a new lease of life full of the vigour born of enthusiasm and devotion to the tenets of the order.

Since the reponal, the Lodge has fully maintained the noble traditions of the past, and to a succession of earnest Masters must be attributed the present prosperity. At some distant day the history of this period will probably be given, and we have no doubt that the award of “Faithful and True” will be given to the Members of a Lodge that uphold, so worthily, the landmarks and recognised usages of our Ancient and Honourable Craft.

#### SOME PROMINENT MEMBERS OF No. 53.

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Many of the most prominent citizens, engaged in professional or mercantile pursuits in Dumfries have, in

their day, aided the Lodge by their social influence and business qualifications. It is impossible to give a complete record of all the "worthies" who kept the light of No. 53 burning during the long series of years which have been shadowed forth in these pages. Were it possible to compile a list of those who have been enrolled as Members of the Lodge it would be seen that men of all ranks of life have worked side by side, under the mystic jewels, for the continued prosperity and perpetuity of the Craft. It is not possible to do more than quote the names of a few leading spirits with such biographical notes as we have been able to obtain.

The greatest names, historically speaking, who shed light and lustre on the Old Lodge were His Grace the Duke of Queensberry and the Marquis of Annandale. The Duke was a nobleman who took a high view of the responsibilities of his position, and, according to Mr. M'Dowall in his "History of Dumfries," he "died, after a "long life of active benevolence . . . in his eightieth "year. . . . He did much to promote the interests "of the county town, where he was exceedingly popular. "At the request of the magistrates he sat for his portrait "in 1769; and the picture . . . graces the Town "Hall. . . . A neat Doric pillar erected in "Queensberry Square commemorates the virtues of this "nobleman, and testifies to the merited respect in which "his character was held by the inhabitants of the county."

He was elected Master of the Lodge in 1742-3-6. The Marquis of Annandale was the third and last who held that title.

Representatives of leading county families have from time to time been enrolled, and many of them took active interest in carrying on the Lodge, and in the records they are often not mentioned by name, but by their property designations.

FRANCIS MAXWELL, of Tinwald, was admitted on 27th December, 1712, and it is quaintly recorded that "having been easie to him in respect of his quality," he was entered.

ALEXANDER M'BRIAR, of Netherwood, admitted 20th March, 1716, held the office of Master in 1721. He was descendant of a line of Provosts who ruled over the Burgh in the fifteenth and sixteenth centuries.

ROBERT FERGUSON, of Isle, who was initiated on 27th December, 1722, does not appear to have received more than the first degree.

A Brother who looms largely in the Chronicles of the Lodge is ROBERT CORSON, of Meiklenox. He was elected Master in 1740, and served in that capacity on many other occasions, until the year 1756. It was during his reign that the Lodge gave in its adherence to the Grand Lodge of Scotland.

Among the names that call for a passing mention, are ROBERT RIDDELL, yr., of Glenriddle; DOUGLAS CRAIK,

of Arbigland; WM. CARRUTHERS, of Dormont; PATRICK MILLAR, of Dalswinton (a son of Bro. Major William Millar, P.G.M.)

From time to time the Lodge has been strengthened by the admission of clergymen of, it need hardly be said, various denominations. Amongst these of whom honourable mention must be made, are the Rev. JOSEPH MASSENGER, Minister of the Episcopal Church, who was initiated on 24th December, 1770, and who seems to have taken a deep interest in the working of the Lodge. The Brethren on several occasions walked in formal procession to the chapel "to receive a sermon from Mr. "Massenger."

Rev. ROBERT DICKSON, Preacher of the Gospel, Dumfries, was admitted 26th November, 1781. He gave diligent attendance, and held the office of Chaplain.

The Rev. WM. DUNBAR, admitted when a Student of Divinity, in 1801, became Chaplain in 1808. Bro. Dickie, in his sketch in the No. 3 Minute Book, states that Bro. Dunbar "was settled in the Parish of Apple-  
"girth, and his scholarly attainments were recognised  
"by the academic distinction of D.D." He was P.G. Chaplain, and edited a volume of poetry entitled "The  
"Nithsdale Minstrel." He was followed as Lodge Chaplain by Bro. Rev. Thomas Tudor Duncan, M.D., who was Minister of the New Church. His brother,

Dr. Henry Duncan, of Ruthwell, was also a distinguished Member of the Craft.

Bro. T. D. Duncan was, to use the words of Mr. M'Dowall in his "Memorials of St. Michael's Church-yard," "gentle, refined, warm hearted, dutiful, and "pious." The Brethren re-elected him as their Chaplain almost continuously, until the Lodge became dormant. He died 20th February, 1858, in the fifty-fourth year of his ministry, and in the eighty-second year of his age. On his monument is inscribed this text, full of Masonic meaning, "Mark the perfect man, and behold the upright, for the end of that man is peace."—*Ps. xxxviii, 37.*

The list of medical practitioners (in the earlier records of the Lodge called Chirurgeons) is a considerable one. One of the earliest of these was Joseph Johnston, who was initiated 20th December, 1739.

Dr. John Harley was received as a Member in 1761. Upon examination it was found "he had been already "entered in the Edinburgh St. Andrew Lodge." He held office in the Lodge, and died in 1803.

In December, 1814, James Spalding, Surgeon ; Wm. M'Cracken, Surgeon ; John Macminn, Surgeon ; and James Glendinning, Surgeon, were admitted. James Spalding was a distinguished surgeon. He was a prominent craftsman, and held the office of Master in 1823-4 and 1833. Wm. M'Cracken, who held the trust of Master in 1831, fell a victim, through devotion to duty,

during the cholera visitation in 1832. John Macminn also filled the chair in 1821-2, and died at the early age of thirty-three. James Glendinning was the donor of the snuff-box referred to in the earlier pages. He did not take any official position, but he was regular in attendance prior to his leaving for India. Among other medical men who joined the Lodge we may name Bros. John Symons, Surgeon in the Dumfriesshire Militia (1815); John Grierson, Surgeon; John Threshie, Surgeon, who afterwards settled in Moniaive (1817); James M'William, Surgeon, H.E.I.Coy. Service; Robert Green, Dumfries; James Muir, New-Galloway (1818). In 1832 Dr. James Murray M'Culloch was initiated, the deep interest he took in local affairs is also shown in the attention he paid to the duties of several offices he held in the Lodge.

Quite a host of Writers have found pleasure in the practice of the Masonic Art. For devotion to the Lodge, and personal attendance for a long series of years, Bro. Francis Shortt, Writer, deserves to be placed in the forefront of the legal Brethren. Initiated in 1775, we find him filling minor offices, and occupying the chair for some fifteen or sixteen years. Mr. M'Dowall, in his "Memorials of St. Michael's Churchyard," writes of him as having "the dignified figure " of a Scottish gentleman, who, tho' not exactly of " the olden time, was yet, in many respects, of the

“eighteenth century type, and whose head was clear, and heart warm, and step elastic, tho’ the snows of five and eighty winters crowned his head. . . .” It is recorded of him, that in his latest days he was “a walking cyclopædia of local events.” He was Town Clerk of the Burgh for many years. One of his sons also joined the Lodge in 1816. He lost his life while serving as a lieutenant, 11th Regiment N.I., Bombay, in an engagement with Arabs at the entrance to the Persian Gulf.

Bro. John Newall, Writer, held the office of Clerk in 1705. The Waterloo year seems to have been prolific by the entrance of the following Writers into the Lodge:—Bros. Walter Kennan, Wm. Glendinning, Thomas Halliday, and Wm. Richardson, and, in 1816, Wm. Howat, Writer, Dumfries, and Wm. M’Gowan, Writer, Edinburgh. Walter Kennan died at the early age of twenty. Wm. Howat was murdered in Edinburgh a few years afterwards. Bro. James Martin, Writer, from “Quhytewoollen” Lodge, Lockerbie, joined in 1818.

On 10th December, 1819, Bro. Philip Forsyth, of Nithside, was initiated. He held the office of Master for two years, and was devoted and energetic in the other offices he held.

Prominent officials of the various Trades Incorporations held positions of trust in the Lodge. Among these we might mention Bro. James Harley, initiated 24th November, 1740, he was “Deacon of the Squaremen,”



and also held the proud position of Convener of the Trades. He was contractor in the erection of Moorhead's Hospital, and for many other works of public interest.

Adam Rankine, initiated 1799, was a useful and well-known citizen who took an active part in the public affairs of his day. He was a captain in the Artillery Volunteers, a Bailie of the Burgh, and several times Master of the Lodge.

Kinloch Winlaw, Master in 1792, was Convener of the seven Trades, and in that capacity led out some "750 Members" to compete for the "Silver Gun" (M'Dowall).

Alexander Lookup, Tanner, also a Convener of the Trades, held office in the Lodge.

Robert Burns, son of the poet, to whom reference has already been made, filled several offices in the Lodge, and occupied the chair in 1845. He was a clerk in the Stamp Office, London, and after twenty-nine years in this position he retired to Dumfries, on a Superannuation allowance, in 1833. With this honoured name we close our brief and somewhat imperfect biographical sketch of prominent Members of the Old Lodge.

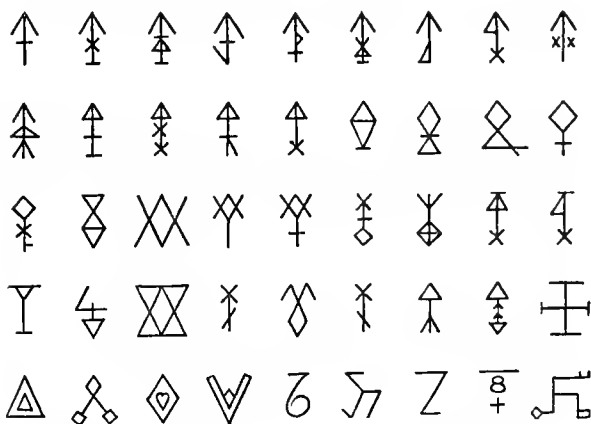
#### . M A R K S .

THE Minute Book No. 1 contains a Register of "Marks," but these are of little Masonic value, many of the designs being probably emblematic of the

business of the owner. A few of them are dated, and none appear to be earlier than 1716, when a page is headed :—

“Dumfries, 27 December, 1716.—List of Fellow “Craftsmen presently belonging to the Old Lodge of “Dumfries.” And names follow with rude specimens of “Marks.”

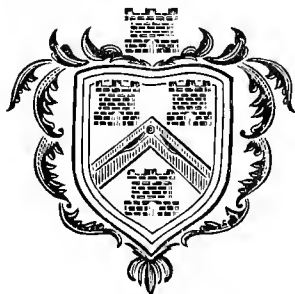
Among the Mason Marks proper are—



and others on similar lines. Representations of a “Crown” (King’s Arms), a violin, an anchor, a shovel, weighing scales, an axe, a top-boot, a wig, pair of scissors, a coffin, a face, a key, an hour-glass, a grid-iron, were doubtless, as we have stated, meant as *trade marks*, none are probably later than 1800.

## LODGE CLOTHING AND COLOURS.

THE Records of the Lodge contain no mention of the Clothing worn by the Brethren. There are a few aprons which were evidently used by the chief officers. These are made of lamb skin, the emblem of office is on the body and flap, the border is of light blue silk ribbon. There is also a very old leather apron (25 inches long, 22 broad). On the body the Arms of the Operative Masons are painted, and there has evidently been an emblem on the circular flap, but it is now obliterated. The "Arms" have been copied, and are given here, and on the cover of this book.



There are also a number of plain lamb-skin aprons, with light blue silk borders and rosettes.

The silk sashes are  $5\frac{1}{4}$  inches broad, the borders being blue, with a black centre, upon this the emblem of

office is painted, and the title "DFR<sup>s</sup> KILLG. No. 48, 1515."

The colour of the aprons and sashes now worn is magenta, with gold trimming.

## OLD MASONIC CHARGES.

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THE Lodge possesses no less than four Manuscript Charges, all of which are in excellent preservation. These are mentioned several times in the early Minutes, showing that the Brethren of that early period valued the possession, and took every care of their precious documents.

The first mention is made on 22nd November, 1696, when "The qlk day the fraternity ordered William " M'George, yr.: Clerk, to deliver up their institutions " in parchment to Robert Anderson, Wright, yr.: present " deacon of the Masones, to be kept wt this book till " yr next election at St. John's Day." And on 27th December, 1718, "delivered to him ye Constitutions of " ye sd Lodge in parchmet, wt 2 coppies on paper." Other minutes of later years also refer to "ane parch-ment."

Upon submitting these MSS. to Brother W. J. Hughan he numbered them, for the sake of identification as follows :—

## DUMFRIES KILWINNING MSS.

No. 1.—Paper (three sheets), *late seventeenth century*.

No. 2.—Paper Roll (imperfect), *ditto*.

No. 3.—Vellum Roll *ditto*.

No. 4.—Paper, in Book Form, *early eighteenth century*.

(*With Apprentice Charges.*)

No. 5.—Written in Minute Book, A.D. 1756.

The Vellum Roll has been known locally to many Brethren, and kept with jealous care. The others were found along with a bundle of papers, and now see the light for the first time in modern days.

*MS. No. 1.*—A copy of which, given in the pages that follow, appears to be in the handwriting of Wm. M'George, a specimen of which is shown in the fac-simile of Minute which forms the frontispiece. It is written upon three sheets of paper (15 by 12½ inches).

*MS. No. 2* is written upon several sheets of paper joined together, so as to form a roll. It is 3 feet 9½ inches long, the width being 7½ inches. The top part has been torn, but it is otherwise in fair condition.

*MS. No. 3* is a roll of vellum composed of seven strips joined together, running to the extraordinary length of 14 feet 8 inches, the width varying from slightly over 5 inches to 6 inches. A copy of this Roll is also given in the following pages.

*MS. No. 4* is in book form, and contains apprentice charges.

*MS. No. 5* is in the Minute Book of "Journeymen" Lodge, now "Thistle," No. 62, and is in possession of that Lodge.

These documents are fully referred to in the Introduction by Bro. Wm. J. Hughan at the commencement of this volume.



# COPY OF ANCIENT CHARGE

(THREE SHEETS—PAPER),

DUMFRIES KILWINNING MS., No. 1.,

LATE SEVENTEENTH CENTURY.

---

IT IS DOQUETED :

“ANENT THE AFFIRS OF MASONRIE.”

---

THE Might of the father of heaven, with the wisdome of the glorious sone Jesus through the grace of the goodnes of ye holy Ghost that the three persones in one be with us at our begining and give us grace soe to governe here in our life living that we may come to the Joy that never sall have ending. Amen.

Good brother and fellow my purpose is to declare how and in qt maner this craft of masonrie was begun and afterwards how it was by worthy Kings and princes and by many worshipfull men found out and also to those that be here we will declare the Charges that belongeth to a trew Masone to keep for in good faith, and ye take good heed thereto it is well worthy to be well keepit for a worthy Craft and [*blank*] science, ffor there be seven liberall

sciencies of the qch seven it is one of them. And the Names of seven sciencies be those. ffirst, it is grammar, and it teacheathe many to speak treuly and wryte treuly, and ye Second is Rhethorick, and teacheathe a man to speak fair subtile terms, and ye thrid is Dialect, and teacheth a man to decerne and know truth from falshood, and ye fourth is Arithmetick, and teacheth a man to reckone and accompt all maner of numbers, and ye fifth is called Geometry, and that teacheth mett and measure of earth and of all other things of this Science is Clipped Masonry, and ye sixt science is clipped Musick, and that teacheth a man both songs voyce and tune of organs, harp, and trumpett, and ye sevent science is called Astronomie, and it teacheth course of sun and moone, and of ye Starres : Thes be ye seven liberall sciences, the qlk be all foundet be one science ; that is to say, Geometry, and this many a man proved that the science of ye work is founded by geometry, for geometry teacheth a man both mett & mesure, ponderation & weight of all maner of things on earth, for yr is no man qr now hath any craft but he worketh by some mett or some measure. Nor noe man buyeth or selleth but he buyeth or selleth by some measure or by some weight. And all this is geometry, and thes merchands and all craftsmen and all other of thes seven sciencies, and especially ye plowman, and all maner of tillers of grains and seeds, flowers, vines, and setters of uther fruits for grains, or arithmetick or Astronomy, nor



none of all the other Seven Sciences can in noe maner find mett or measure without geometry, Wherefore I think that ye science of geometry is most worthy and findeth all other. How that ye worthy science was first begun I sall you tell. Before Noahs flood there was a man that was named Lamech, which had his wives as it is written in the Bible in ye fourth chapter of Genesis. And this Lamech had two wives, and the one was called Adah, and the other Zillah. By his first wife Adah he gott two sones and called them Jaball and Jubal, and by that other wife Zillah a sone and a daughter, and thes four Children founded the beginning of all craft in the world. And the elder sone Jabel found out geometry, & he parted flockes of sheep in the field and lames, and first wrought hous of stone and tree as it is noted in the chapter above said, and the younger Jubal found the craft of Musick, songs, tune, harp, and organe : and the third brother Tubal-Cain found Smyths craft of Gold, Silver, Iron, Steel, and Copper ; and the daughter found out the craft of weaving. And thes children knew well that God wold take vengeance for Sin ather by fire or water, wherefore they wrote the Sciences that they had found out on two pillars of stone that they might be found after Noahs flood. And the one stone marble, for that would not burne with fire, and the other stone was clipped letterus, and would not droune in any water. Our intent is treuly to show how and in what maner thes

stones wer preserved, that thes sciences wer written in the great Harmarines, afterward was clipped Harmarines that was [blank] his sone qch [blank] was Shems sone that was Noahs sone [blank] the father of wise men, found one of the two pillars of stone, and found ye sciences there written, and he taught that to other men. And at the making of the tour of Babilon there was Masonrie much made on. And the King of Babilon that was called Membroth was Masone himself, and Loved wel the craft and trade, as it is said with Masters of History. And when the citie of Ninivie and other cities of ye [blank] should be made, Membroth, the King of Babilon, sent thither three score Masons at the rogatione of the King of Ninivie to send them. And when he sent them forth he gave them a charge on this maner, that they should be true each one of them to other, and that they should love trulie one another, and that they should serve trulie ther Lord for ther pay. Soe that the master have worship and all that belongs to him: And other moe charges he gave them, and this was the first tyme that ever Masons had charge of his craft: Moreover, when Abraham and Sarah his wife went into Egypt, and there taught the Seven Sciences to the Egyptians. And he had a worthy Scholar that was called Euclide, and he learned well, and was a master of all the Seven Sciences. And in thes dayes it befell that the Lord and the estates of the realme had soe many sons

that they had gotten some be ther wives and some be other Ladyes of the realme, for that land is a hott land and plenteous in generation, and they had not competent means to send ther childreine, wherefore they took great [*blank*], and a parliament was called how they might provide for their children honestly as being gentlmen, and they could devyse no maner of way, but caused proclamacione be made through the realm that if there was any man that could enforme them, that he Should come to them, and seek rewardes for his trabel as would content him. After this was proclamed came this worthie Clark Euclide and said to the King and to all the great Lords, If you will take me your children to governe and to teach them one of the seven sciences wherewith they may live like gentlmen, upon this condition you will graunt me a commissione that I may have power to rule them after the maner that the sciences ought to be ruled by, and that the King and all his counsell graunt him money and seall his commissione. And then this worthy doctor took to him thes lords sons and taught them ye science of Geometrie in practise for to

*(End of first sheet.)*

work in stone all maner of worthy work that belongs to Churches, temples, Castles, towres, and Manners, the first that they be true to the Kings and to the lord that they oune, and that they should live well together, and be true each one to other, and that they should call each

one his fellow or els Brother, and not his servant nor his knave nor any foule name, and that they should truly deserve ther pay of the Lord or master they serve, and that they shall ordaine the wisest of them to be master of the Worke, and nather for love or great liniage nor for favour to sett another that little cunyng to be master of the Lords work, whereby the lord should be evill served and they ashamed. And also that they should call ther governour of ther work Master for the tyme that (? they) sall work wt them, and other many moe charges that are too long to declare, and to all these charges he made them swear a great oath that men used in that tyme, and ordained for them reasonable wages that they might live honestly by. And, also, how they should assemble themselves together every year, how they might work best together and serve the Lord for his proffite and ther owne worship and to correct within themselves them that had tresspassed against their craft, and thus was the craft grounded ther. And that worthy Master, Euclide, gave it the name of Geometry, and now it is clipped through all this land Masonrie. Since that tyme when the Children of Israel wer come into the land behaste it is now clipped amongst us (Jerusalem) King David began the temple that is called Templum Domini: and is named wt us the Temple of Jerusalem. The Same King David loved well masons, and cherished them much, and gave them good pay. And he gave the

charges and the maners as he had learned was given in Egypt by Euclide and other charges sall efter heare : and efter the death of King David, Solomon that was King Davids sone finished [*blank*] the temple that his father had begun & gathered together masons of divers countries and sent them into divers lands, so that he had 80,000 of Workers of Stone, and wer all named Masons. And he chose out of them 3,300 that wer ordained to be Masters & Governours of his work ; and, furthermore, there ther was a King of another Nazione that men clipped Jerusalem, and he gave them timber to his work. And he had a sone that was called Aynon he was master of Geometry, and was hiest Master of all his masons, and was master of all & carving of all other Masonrie belonging to the temple, and this is witnessed in primo libro regnum quinto capite. And this Solomon confirmed both charges and maners that his father had given to Masons, and thus was this worthy craft of Masonrie Confirmed in the Citie of Jerusalem and mane other Kingdoms curious craftsmen traveled into divers Lands and Countries, some becaus of Learning more craft & cunning and came to teach them that had but litle skill. And soe it befell ther was one curious masone that was called Maymios the great, that had bene at the making of Solomons temple, and he came into ffrance, and ther he taught the Science of masonrie to the men of ffrance. And ther was one of ye Regal Line that was

called Charles Mortell, and he was one that loved well the Craft, and drew to this Maymios above expressed, and learned of him the Craft, and took upon him the charges, and maners and afterwards, by the grace of God, he was elected King of ffrance. And when he was in his estate he took masons and did help to make men masons that were none, and sett them to work, and gave them both the charges and the maners and good pay, as he had learned of other Masons, and confirmed them a Charter, from year to year, to hold their Assemblie where they would and cherished them much, and thus came Craft into ffrance. England, in all this season, stood void for any Charge of Masonrie untill Saint Albens tyme. And in his dayes the King of England was a pagan. He did wall the Toune about that is called St. Albons, and St. Albons was a worthie Knight and Stewart of the Kings household, and had Government of the realme and alsoe in making of the town walls, and loved masons and cherished them very much. And he made ther pay right good standing as the realme did afforde, for he gave them foure shillings and sixpence per week, and before that tyme, through all this land, a masone took a penny a day and his meat, till St. Albone amended it and gave them a Charter from the King and his counsell, and he gave it the name of Assemblie, and he was himself ane helper to make Masons, and gave them Charges, as you sall hear afterwards presently.

After the decease of St. Albons ther came divers wars into the realme of England of divers nations, Sua the good rules of masonrie was destroyed, until the tyme of King Athelstones dayes, that was a worthy King of England, and brought this land into peace and builded many great works of abacies, and toures, and other divers buildings; he loved well masons, and he had a sone that was called Edwine, and he loved well masons, much more Nor his father did, and he was a great practitioner in geometry, and he did commune & [blank] much masons to learn of them the craft, and afterwards, for the Love he had to Masons and to the Craft, he was made masone. And he obtained of the King, his father, a Charter and commissione to hold every year once ane Assemblie, wher that ever they would within the realme of England, and correct within themselves the faults & trespasses that were done against the Craft, and he held himself ane assemblie at Yorke, and ther he made masons and gave them Charges, and taught them the maners and commanded that rule to be keepit ever after and gave them the Charter and commissione to Keep, and made ane ordinance that it should be renewed from King to King, and then qr the assemblie was gathered together he made ane Cry that old masons and young that had any wryting and understanding of the charges and the maners, that were made before in this land or in any other that they should show them.

freely, and when that was proved there was found some in ffrence, and some in greek, and some in Latine & in English, and some in other languages, and the intent of them all was found to one sence, and he did make a book thereof, and the craft was founded, and he himself commanded that it should be read or told when

*(End second sheet.)*

any Mason should be made for to give him his charge and from that day to this tyme maners of masons have been kept in that forme as well as men might governe it, and farthermore divers assemblies hes bene made and ordained certane charges by the best advyse of Masters & fellowes. Tunc unus exsemoribus tenebat Librum ut ili vel ille ponont vel ponat manus Supex Librum et tunc precepta deberent Legi. Every man that is a mason take good heed to thes charges well, for it is a great danger for a man to for swear himself upon a book\* is that he shall be a true man to God and the church, and that he use nather error nor heresie according to his or ther understandings, and also that he or they be true to the King without treasone or any other falshood, and that they shall conceale no treasone nor treachery, but [destroy?] it if they can. And also they sall be true to each other, that is to say, to every mason of the craft of masonry that be masons allowed you shall doe to them as they shall doe to you, and also ye sall kepe all the counsels of the Lodge and Chamber, and all other

\* "The First Charge" is omitted. F



councill that ought to be Keept by way of Masonhood, and also yt no masone shall steall or use thift, so far as he knowes or understandis—and also he shall be true to the Lord and Master that he serveth, and trulie labour for his proffite and advantage and also that he sall call masons your bretheren or your fellowes and not any foul name, and also that he sall not take yr fellowes wife in villany, nor desyre his daughter ungodlily, nor his servants, nor to putt him to any disgrace, and also that he sall pay trulie for your meat and drink qu ever ye goe to board qrby the Craft might be slandered thereby. Thes be the charges in generall that belongeth to every true Masone to keep both Masters and fellowes rehearsed, would other charges singular for masons and fellowes. ffirst, that no master sall take upon him a lords nor no other mans worke but first that he knowes himself able in skill to performe it, soe that the Craft sall have no disgrace or slander, soe that the Lord may be well and trulie served, and also that no master take work but yt he take it reasonably, so that the Lord be truly served wt his own good, and the master to live honestlie, and to pay his fellows trulie ther pay as the maner is, and also that no master or fellow sall not supplant others of his worke. That is to say, if he take any work or stand as Master of the Lords work, You shall not putt him out. But if not expert in cuning, to end the work then putt him out, and also, that no

master or fellow take a prentice within the terme of seven years, and that the apprentice be able of birth free borne and of limb whole or as a man ought to be ; and also yt no master or fellow take allowance to be masone without the assent and counsell of his fellowes at Six or Seven at Least, and that he is to be made masone in all maner of degrees. That is to say, free borne and comed of good kindred and honestly, and no bondman, and also that he have his right limb as a man ought to have, and also that no Master shall take ane apprentise except he have sufficient occupatione to occupy ane or two fellowes, or else three at the least ; and also that noe master nor fellow putt no lords work to task that was wont to goe to journey, and also that every master sall pay his fellow as they deserve sua yt you be not deceived by false workmen, and also that no man speak evill behind anothers back so that he loses his good name or his wordly goods, and also that no fellow, within the lodge or without, Lie and Swear ungodlily or unreasonably without reasonable caus, and also that every masone sall reverence his elder and putt him to worship, and also yt no masone sall be any common player at hazard or at the dice, or at any other unlawlis playes qrby the Craft may be Slandered ; and also that no fellow goe into the toun on the night tyme when a lodge of fellowes is without he have a fellow wt him yt he may bear him that he was in honest company ; and also that every master and fellow

sall come to the Assembly if it be within fifty myles if he have any wryting, and if he have trespassed against the Craft, to abid the award of the master and fellowes, and also yt every master and fellow yt have trespassed against the Craft sall stand ther at the award of master and fellow, and to make them agree if they command. If they cannot cause them to accord to goe to the common law, and also no Master nor fellow make any moild, squair, or rule to any layer or sett any layer within the Lodge or without to hew any moild stones, and also that every masone receave & cherish strange fellowes qu they come over the country and sett them awork, and they desyre as the maner is, that is to say, if he have noe moild stones in his place he sall refresh him wt money unto the next Lodge, and also that every mason truly serve the Lord for his pay, and every master sall trulie make ane end of his Work, be it task or journey, yt he have his demands and all yt ye for to have.

# COPY OF VELLUM ROLL,

“DUMFRIES KILWINNING MS., No. 3.”

*(Printed verbatim et literatim.)*

The Prayer. **T**HE Might of the Father of Heaven,  
with the wisdom of his glorious  
Son Jesus Christ, through the grace  
of the goodness of the Holy ghost, three  
being one, be with us and at our be-  
gining, and so give us grace to govern  
ourselves in our living that we may  
come to his eternall Joy, yt never shall  
have ending. Amen.

The Preface, Original  
of the  
Syence,  
and how  
Founded. Good breathern and fellows, our pur-  
pose is to tell you in what maner this  
Worthy Syence or Art of Masonry (when  
and how it) began, and afterwards how  
it was favered by many worthy Kings, &  
Princes, & by many right worshipfull men,  
and to those yt be willing & do well dictate

the Charge yt belongs to any free mason  
to keep according to a true faith, & if you  
keep & give good heed thereto it will be  
worth your observeing to learn so  
Worthy a syence.

- First. You are to know yt there are seven liberall  
Syences or Arts, ye first is Gramar which teach-  
2d. eth us to speak & write truely, the second  
is Rethorick, which teacheth us to spake  
3d. Oratorly or wittily ; the third is Lodgick,  
which teacheth ye art of reasoning or disput-  
4th. hood ; the fourth is arithmatick, wich teach-  
eth to reckon & count by all maner  
5th. of numbering, the fifth is geometry which  
teacheth ye art of measuring or proportion-  
ing of figurs or drafts of all maner of things  
6th. which syence is called masonry, the Sixth  
is musick, which teacheth ye art to tune the  
voice yt to play on ye organ, harp, trump,  
7th or any other instrument, ye seventh is  
Astronomy, which teacheth the course of the  
sun, moon, & stars, & all ye other planets.  
These be ye seven syences or liberall arts,  
which were all first grounded on geometry.  
This is proveable ye art or syence of free

*(End first strip.)*

Masonry is founded on geometry, for by geometry man takes ye measures, & ponderation of all things of weight or measure upon Earth, for it is plaine yt no man worketh in any work as Scale or Chart but he worketh it by Measure or weight, & all this is geometry. For all this merchants, & other Crafts, and tillers of all manner of ground, for grain of any sort of vines, or setters of fruit, or seed flowers cannot find out weight or measure without it, it is aparent yt geometry which is now Called masonry is an Art or Syence ye most excellent of all others, by being all Founded upon it. Before ye flood of Noah there was a man whose name was Lamech, he had two wives, ye one was Adah, ye name of ye other was Zillah, by ye first wife he had two sons. Ye one was Called Jabal, ye father of such as dwell in tents, ye others name was Jubal, ye father of such as handle ye harp and organ, & by his other wife Zillah he had a son, & a daughter, ye son was called Tubal-cain, ye daughter was called Naamah. She found out ye art of weaveing. Jabal, ye oldest son of lamech, by his wife Adah, was ye father of geometry,

Which was ye first syence found. These four Children found out all syences, & they knowing yt God would take Vengeance upon ye earth for sin by fire or water, by Reason of this Prophetical knowledge they did write their arts & syences, they had invented upon two pillars of stone that they might be preserved to suckeeding generations after ye flood. Ye one stone was marbel, because fire should not consume it, ye other was leeter or Chiping yt it might not Drown with water.

Our intent is to tell you truly how & in what manner these two pillers were found that these syences were wrote on.

How it was  
found after  
ye Flood.

The great Hermenis, who was ye son of Cush, who was ye son of ham, son to Noah, these Hermenians was afterwards

*(End second strip.)*

The first  
King yt was  
a Mason.

hermes, ye fathers of these called wise men, he found out one of the two pillers, and Found ye syence written on it as he taught to other men.

Where and  
when  
Masonry  
was first so  
called and  
made.

All ye time of ye bulding of ye Tower of Babel masonry was much esteemed, it being ye time & place yt masonry which before was called geometry was first so Called & made.

The King of babylon was called Nimrod. He himself was a mason & loved & favoured ye Syence well. When ye Citty of Ninevey & other Cittys of ye west were bult, Nimrod, King of babylon sent three score masons at ye request of ye King of Ninevy, his Cosen. When he sent them forth he gave them a Charge in this manner :—

The first Charge to Masons, called Nimrod's Charge

You must be true to Each other, love Each other, & live truly together, & truly serve your Lord for your pay, so yt the Master may have worship thereby, & other fellows & brothers that belongeth unto him. This was ye first time yt ever masons had any charge of this syence.

How the Syence was spread and communicated to other nations.

When Abram & Sarah his wife went into the land of Egypt he taught yc seven syences There to yt Egyptians, & then he had a worthy Scholar called Eucladus. He learned right well & was master of ye seven liberal syences. And in his days it came to pass yt the King & lords & states of ye realm had many sons by their wives & concubines, for ye land is hot & plentious of generation, so yt they had scarce a Compleat livelyhood or maintainance or wherewith to relive their children, therefore they had much care how to provide for them. So ye King of ye land Called



a great council to seek a way to maintain their Children honestly as gentlemen, and yet could not finde out aney manner of way ; so proclamation was caused to be made throughout all ye realm in this form :—

The Proclamation.

If there be aney man yt can instruct or teach ye seven liberal syences, or aney Part of them, he should come & teach their Children, & that he should be well Rewarded, & that he should hold himself well pleased ; after this proclamation made, then came this worthy Cleark Eucladus, and told ye King & his lords, if you will have me to govern your Children, I shall teach them one of ye seven syences whereby they may live honestly as gentlemen, but then you shall give me a Comision yt I may rule them after ye manner yt the worthy syences yt geometry or masonry requires. Then ye King & all ye Councel granted him speedily a comision & sealed it. Then this worthy doctor took to him their sons & taught them ye science of geometry or masonry, to practice working

*(End third strip.)*

in stone, & all maner of worthy works yt belongs to building of Churches,

temples, monuments, & houses, & gave them a Charge in this maner :—

The 2nd  
Charge  
given to  
Masons,  
called  
Euclades'  
Charge.

First. Yt you shall be true to ye King, or lord, or master, you serve, or work for.

2<sup>dly</sup>. That you shall live well together & be true one to the other.

3<sup>dly</sup>. That you shall Call one another brother or fellow, & not by ye name of a servant, slave, knave, or theife, or aney other foule name.

4<sup>thly</sup>. You shall so faithfully do your work as yt you shall duely & justly deserve your pay, from your lord or master you serve.

5<sup>ly</sup>. You shall order or make ye most skillfull artiest amongst you to be master of the work, and not for love or gaine or any Other favour, or cause whatsoever, to set any yt hath little skill or Cuning to be master of ye work, belonging to ye Lord or master you serve, whereby he may be evily served, and the rest of the Bretheren & fellows be ashamed of such a one to take ye worke as master.

6<sup>ly</sup>. That all & every one of ye Lodge shall Call such master or governour of ye work by ye name of master, all ye time they work

with him. To all those & several other Charges, he caused them to swear a great oath, yt men used to swear in those days. After yt he ordained for them reasonable wages, yt they may live honestly.

After yt he ordained yt they should assemble themselves together at least once every year, to Confer how they might work ye Best to serve their lord, or master, for his profit & to their own Worship, and to Correct him or them yt should transgress against these Ordainances.

Thus in Egypt was ye Syence first grounded by yt worthy master Eucladus, who also gave them first ye syence Called geometry, which is now throughout ye land Called masonry.

The farther  
progress of  
it & how it  
was cherish-  
ed and  
favoured.

Long after yt when ye Children of Israll came to ye land of Bethell, now called amongst us ye land of Jerusalem. King David began ye Temple, which was Called templum Domni, & Called with us the Temple of Jerusalem. Ye same King David loved Masons well & Cherished them, and after yt gave them ye Charge & manners yt Eucladus Gave & Ordained in Egypt, and other Charges more gave he them.

King David  
confirmed  
Eucladus'  
Charge,  
being the  
Third  
Charge.

So they made him Governor of them.  
After ye Death of King David, Solomon  
Reigned, who finished ye Temple, and  
sent for masons into severall countrys.  
Thousands of Workers in Stone, wood, &c.,  
and Chose out of them three hundred  
Whom he ordained masters over them  
and governors of the Work.

The Fourth  
Charge  
given to  
Masons,  
called  
Solomon's  
Charge.

King Solomon's Charge Confirmed the  
Charge given by King David, Eucladus,  
and King Nimrod.

son to ye King of tyre, who sent to  
Solomon Cedar trees & other timber for  
the work, was a master mason, or master  
in geometry, by reason of his great skill  
In yt syence, so yt King Solomon made  
him master over his masons.

Thus was ye worthy syence of masonry  
Confirmed in ye Country of Jerusalem,  
& in many other Kingdoms King  
Solomon's Curious workmen walked  
about teaching ye Craft to men of  
Worth, in divers Countrys becaus of  
their Learning Crafts & Cunning.

How this  
worthy  
Syence came  
into France.

There was a Curious Mason, whose  
name was Namus Grecus, who was  
at ye building of Solomon's Temple,

he came into France & taught ye art  
 of masonry to ye worthy men of france.  
 Charles Marshall, a Prince of ye Royal  
*(End fourth strip.)*

line of france, was a mason & loved the  
 syence well, & learned ye same of Namus  
 Grecus, & took to him ye manners & cha-  
 rges & observed them well, afterwards,  
 by ye grace of God, he was Elected King  
 of France, & when he was King he took  
 masons & helped to make them, & gave  
 both ye charges & manners of masons,  
 he set masons to work, & gave them  
 Pay & cherished ye Craft well.

Marshall's  
 Charge.

Charles Marshall, King of France, confirmed  
 ye foregoing Charges to Masons, & gave them  
 a Charter year by year, to hold their  
 yearly meetings & assembles, where they  
 pleased & cherished them very much.

Who first  
 gave a  
 Charge to  
 Masons in  
 England.

St. Albans was ye first yt gave a Charge  
 to masons in England, for before they had  
 no Charge. Ye King of England was a  
 Pagan at yt time, & St. Albans was a wor-  
 thy Knight & was Steward of ye Kings hous-  
 hold, & through his good Councell & gover-  
 nment under ye King Built wells & towers  
 & made masons & cherished them well.

Before St. Albans time a mason took for his pay but a peny a day & meat, but St. Albans gave them double pay, & gott them A Charter from ye King yt they might hold generall meetings & Assembles. St. Albans was ye first yt gave ye name of Assembly to ye generall meeting or counsell, & was himself a mason, & was at ye Assembles which was held by Vertue of yt Charter which he procured, & made masons.

The Sixt  
Charge  
given to  
Masons.

St. Albans Charge was no Other than a confirmation of all formar Charges. Soon after ye death of St. Alban there came great wars into ye Realm of England, and divers Other nations did inhabit it, so yt The good rule of Masonry was much decayed unto ye days of King Athlston, who was a Worthy King, & brought ye land to good rest and built many good works, as abbys, towars, & all other sorts of buildings, he loved masons well. Edwin, son of Athlston, was a worthy Prince, & a great favourer of Masons, as his father was, & was a great Practisor In geometry or masonry, which drew him to talk & commune with them, & to Learn of them yt noble syence, & was made a mason Edwin aforesaid ; did get from his father a

Ye Third  
Charter.

Charter, for ye masons in England, which he himself made & kept as an Ordainance ; that it should be renewed from King to King, & a Commision to hould every year an Assembly, where they would within the Realm of England, with power to correct within themselvs defaults & Trespases yt Were done within ye Realm, by masons against ye syence.

The Second  
Assembly  
called in  
England.

Prince Edwin, after procuring this Commision, held an Assembly at York ; & when they were Assembled he made a cry, or proclamation, after this maner :—

The Procla-  
mation.

That all masons, young & old yt had any writing or understanding of ye Charge or manner of masons, yt they should bring them forth. Then, after ye proclamation, every mason yt had any such writing did deliver them up, & Each was proved, there were some found In french, some in greeke, & some in other language, but ye Intent of them all was found to be one.

The Law &  
Edict which  
ye Assemb'y  
made.

Prince Edwin, with ye advice of ye masons and fellows, allowed yt these Charges following being a Confirmation of all ye former Charges should Inviolably kept for ever after, so from yt day unto this day ye Charges & manners of masonry is still ye same, At ye same time a book was

Commanded to be made wherein should be recorded how ye Syence was first found, & that all ye Charges & manners of masonry should be Written in ye same ; It was likewise ordained yt when any mason should be made yt the saide book should be read to him, & his Charge Given him, which he was to Keep inviolably with an Oath then to be administered to him.

The Oath. These Charges which we now rehearse to you & all others ye secrets & misterys belonging to free masons you shall faithfully & truly keep, together with ye Counsell of ye Assembly or lodge, or any other lodge, or brother, or fellow. You shall not for any gift, or bribe, or reward, favour, or affection, directly or undirrectly, for any Cause whatsoever, Devolve ye same to father or mother, brother or sister, son or

*(End fifth strip.)*

daughter, wife, kindred, or relation, or any other person whatsoever, so help me God, ye holy lord, & the sentance of this book.

Who shall  
administer  
ye Oath.

unus ex senioribus . . . librum ut ille  
vel Ili ponunt librum et tunc pre  
cepta his sequentibus deliberat legi.

Then after ye oath taken & the book Kissed,



The Admonition unto the partie or parties who are to be made Masons.

ye following precepts, & charges, which he or they are to Keep are to be read.

First. You shall be true men to God & his holy Church, & that you do not countenance or maintaine any eror, faction, Schism, or herisey, in ye church to ye best of your understanding, or can be Convinced, by wise & decreet men teaching.  
2<sup>dly</sup>. You shall be true loyall & faithfull Subjects to ye King without any treason or falsehood to him, or if you know of any treason or falsehood against him you shall not Conceal it, but forthwith warn him or his Council therewith.

3<sup>dly</sup>. You shall be true to every Mason of ye syence of masonry, if he be lawfully made a mason, you shall do by him as you would be done by.

4<sup>thly</sup>. You shall call masons your brethren or fellows, & not call them by any disgracefull name, as slave, knave, rogue, or any other foule name.

5<sup>ly</sup>. You shall not take your fellows wife to Villany nor ungodly desiers, neither his doughter nor his maid, nor covet any thing yt is his, nor put him to any disworship

6<sup>ly</sup>. You shall not take in hand anything to do your brother or fellow harm.

7<sup>ly</sup>. You shall not, nor any Master or fellow directly or indirectly for any allowance, reward or consideration of yourself or any fewer number then seven number is termed a lodge or at least six with ye consent of a seventh tho absent whose consent must appear under his hand in writting to ye Lodge to make a free Mason.

8<sup>ly</sup>. You shall admite no person to be made a free mason who is not able in all manner of degrees, yt is to say he shall be free born, of good kindred, & no bond man, haveing his right limbs as a man ought to have.

9<sup>ly</sup>. You shall not slander one another to make you loose your good name or Worldly goods.

10<sup>ly</sup>. You shall at all times receive strange masons & fellows, & cherrish & releive them, when thy come, if upon examination thy appear to be such, & set them on work, as ye manner is. If you have no mould or stone at ye place where you meet, you shall refresh him & assist him

with money to carry him to ye next lodge.

11<sup>ly</sup>. You shall not make any mould, square, or rule for any who is but a lewis. A lewis is such as served an aprentiship to a mason, but not admitted as ye costem of makeing of masons.

12<sup>ly</sup>. If any quarel or disturbance arise amongst masons or any trespase be committed by any mason against the syence, then an assembly ought to be called in some convenient place for the determination & correcting such matters. The parties are to refer themselves to the Judgment of ye assemble, & to submit to their award from which there is no appeal, but if ye Assembly cannot determine ye matter, then by consent of the Assembly they may go to law, & that with love, yt the law may decide ye matter & they to bear no hatred to each other.

13<sup>ly</sup>. You must not on any pretence baring Sickness absent your self from ye Assembly if it be within fifty miles about you, if you have a letter to signifie to you the time & place where it is held.

14<sup>ly</sup>. You shall at all times cheerfully distribute your Charity to ye releife of

distrest & sicke fellow masons.

15<sup>ly</sup>. You shall not in ye lodge or out of the lodge swere any ungodly Oath or profaine God's Sacred name.

16<sup>ly</sup>. You shall not give aney evil counsel or uncevil countenance to each other.

17<sup>ly</sup>. You shall not reprove each other without a Just Cause, you shall not be a leacher or whoremonger nor be at aney time bawdy whereby ye syence may be slandered.

18<sup>ly</sup>. You shall not be a common gamler at dice or aney other game.

19<sup>ly</sup>. You shall not be a common drunkard.

20<sup>ly</sup>. if you be in a town or Corporation where there is a lodge you shall not go abroad in ye night time unless you have a fellow with you yt may bear wittness yt you were in honest company.

*(End of sixth strip.)*

21<sup>st</sup>. Every man shall reverence his Elder, & put him to Worship.

22. No mason yt practices ye syence yt is a workmen shall take upon him any Lord or other persons work as master, unless he knows himself to be of sufficient cunning & skill to perform ye same, lest the

Lord should not be truly served & the  
syence slandered or put to disworship.

23<sup>ly</sup>. No master mason shall take any work  
upon any account, but at such reasonable  
reats & terms yt the lord may Justly be served  
& the master have honestly to pay his fellow,  
as the manner is.

24<sup>ly</sup>. that no master or fellow supplant one  
another of their worke, yt is to say, if any  
have taken worke, or stand master of the  
work, he shall not be put out of ye place  
unless he be uncapeable of skill to perform  
it, if he be not able he must be put out,  
& one of ye skillfullest placed in his room,  
and he to work as fellow.

25<sup>ly</sup>. he yt is master of ye Worke must be owned  
as Such, & must be Called master by ye  
whole lodge dureing ye continuance of ye work.

26<sup>ly</sup>. no mason to take an apprentice for  
aney less time then ye term of seven years,  
& without aney deceit at ye deating of  
his indentures, & he to be of good kindred  
& free boarn, & haveing all his limbs.

27<sup>ly</sup>. No mason to take an apprentice unless  
he hath sufficient occupation or work to  
employ him, & have two or three fellows at least

28<sup>ly</sup>. no mason Shall take upon him any

Lords worke, unless he hath ability in all cases to perform ye same, & shall be ready to give pay to his fellows, & truly serve for his own pay, to his lords best profite and advantage, & so truly to serve his lord.

29<sup>ly</sup>. No mason shall be a theife or a companion of theirs, or of dishonest men.

30<sup>ly</sup>. no mason shall act with villany in ye place yt he boardeth or lodgeth, but shall beheave himself truely, & pay honestly what he contractest. Every master mason & fellow shall truly make an end of his work by the great or journey work as you have made your Covenant.

These be ye charges yt Prince Edwin gave ye Assembly held at York, which charges since his time has been allways given to Masons when they are made masons & swore to ye observation thereof.

The Admonition to all  
Masons after  
ye reading  
those  
Charges.

Every man yt is a mason, fellow, or brother in ye syence is to take good heed to those charges, & if aney find himself guilty of transgressing those Charges, to amend & do so no more. Then let ye person yt is then made a mason chuse out of ye lodge a mason who is to instruct him in those secrets which must

never be written, & he is to call him tuter.  
then his tuter will take him aside & show  
him all ye whole mistrey, yt at his return  
he may exercise with ye rest of his fellow  
masons.



LIST OF  
RIGHT WORSHIPFUL MASTERS OF LODGE No. 53.

<i>Year.</i>	<i>Name.</i>	<i>Year.</i>	<i>Name.</i>
1687	James Tod	1740-1	Robert Corson
1687	James Selkrig	1742-3	Duke of Queens- berry and Dover
1688	James Johnstone	1744	Alex. Affleck
1689	John Craford	1746	Duke of Queens- berry and Dover
1691	James Johnstone	1747-50	Robert Corson
1692-6	Robert Anderson	1751-4	Wm. Dodd
1697	James Johnstone	1755-6	Robert Corson
1701	James Cuthbertson	1757-63	Nicholas Dickson
1704-6	James Johnstone	1764-5	G. J. Ashton
1607-9	James Cuthbertson	1766	Nicholas Dickson
1710-2	James Johnstone	1767-8	James Twaddell
1717	James Cuthbertson	1769-70	George Marshall
1718	John Fleming	1771-2	John Welsh
1719	James Waddell	1773	James Twaddell
1720	George M'Minn	1774	Robert Ramsay
1721	Alex. Agnew	1775-6	Alex. Pirrie
1722	James Waddell	1777-8	John Blackstock
1723	Wm. Sutherland	1779-80	Henry Dickson
1724	George M'Minn	1781-3	John Fergusson
1725	Alex. M'Briar	1784	John Brand
1726	Wm. Sutherland	1785	John Stewart
1727	James Waddell	1786-8	Alex. Robertson
1728	Alex. Agnew	1789-91	Fras. Shortt
1729	James Waddell	1792-3	Kinloch Winlaw
1730	George M'Minn	1794-5	T. Glendinning
1731-2	John Maxwell	1796-7	John Weems
1733-4	John Frow	1798\	John Brand
1735	Thomas Mean	1800\	
1736	James Waddell	1801	Alex. Robertson
1737	Wm. Dodd		
1738-9	James Reid		



LIST OF MASTERS—*Continued.*

<i>Year.</i>	<i>Name.</i>	<i>Year.</i>	<i>Name.</i>
1802-5	Adam Rankine	1846	James Anderson
1806-7	James Wallace	1847	John M'Kinnel
1808-19	Francis Shortt		
1820	Adam Rankine		
1821-2	John M'Minn	1874	Alex. Crombie
1823-4	James Spalding	1875-6	John Wood
1825-6	John Inman	1877-81	James Halliday
1827-8	Thomas Halliday	1882-3	R. Calderhead
1829-30	J. W. Moyses	1884	James Donnan
1831	W. M'Cracken	1885	James A. Smith
1832	James M'Lachlan	1886-7	James Currie
1833	James Spalding	1888	James Kerr
1834	R. K. Douglas	1889	R. C. Niven
1835-6	J. W. Moyses	1890-1	John M'Creath
1837-8	Philip Forsyth	1892	
1839-42	Allan Anderson	1893	
1843	James Anderson	1894	
1845	Robert Burns	1895	

