

THE MASONIC MONTHLY.

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ART AND THE BUILDERS OF MONTE CASSINO, CEREMONIOUS DEDICATIONS, MASTER WORK- MEN, ETC., IN THE MIDDLE AGES.

BY BRO. GEORGE F. FORT.

ARCHITECTURAL Art, under the ponderous patronage of the Carlovingian dynasty, made rapid and steady progress, particularly in Southern Italy. Upon the elevation of Gisulf to the prelatial throne of the Abbey of Cassino, in the year 797, one of the conventual brethren, already distinguished for his artistic skill, was deputed to construct an edifice suitable to the enlarging grandeur of this priory. The site selected for the erection of the structure, dedicated to St. Salvador, presented obstacles in the shape of extensive marshland and moors, plentifully strewn with isolated gigantic boulders. A profound knowledge of mechanical science, however, rendered it eligible for the basis of a building, the successful completion of which presented a fabric apparently hewn exclusively of variegated marble, diversified by exquisitely chiselled images, pilasters, and floral designs.

Scarcely two centuries had elapsed when this magnificent structure was rivalled by a series of buildings under the monastic rule of Desiderius. On the 4th of March, A.D. 1066, the foundation of a Basilica consecrated to St. Peter was laid at Monte Cassino, upon a plane levelled out of the living rock. The principal implements for this end appear to have been "iron and fire." Materials for the superstructure, as far as practicable, were procured through the personal

efforts of the Venerable Abbot at Rome, whither he went, and by the enormous expenditures of private and conventual resources; and importunate solicitations among affluent and powerful friends secured vast quantities of marble columns, pedestals, chapters, and other remnants of partially ruined and perhaps ancient temples.

Great skill was required and furnished to ship these architectural relicts upon floats down the Tiber to Garilano, and thence to a convenient port along the adjacent sea coast, from which they were transported by vehicles, with enormous labour, to Cassino. Along this, valuable aid was rendered by enthusiastic civilians, who, with willing arms and shoulders, propelled the sluggish wheels of the *Plaustrorum* over a road up the precipitous mountain slopes so rough as to demand most careful management.

When the area planed from the solid bed of stone was sufficiently advanced, together with the presence of abundant materials, Desiderius summoned the most skilled craftsmen from Amalphi and the province of Lombardy to conduct the labours on an edifice which, when finished, should excel the finest specimens of European architecture. It therefore appears that the Lombard constructors had maintained an uninterrupted supremacy in Masonic Art through a great stretch of time, inasmuch as historical proofs incontrovertibly attest the existence of their organization, with gildic government, under the sanction of royal rescripts in the year 643.

The record of the era before us does not state the details of dedicating the foundation stones of this building, although the minute chronicle of so interesting an event in the inauguration of the Abbey of Saint Denys, in the following century, fully satisfies curiosity, and to a degree is confirmatory of Masonic traditions.

In the ceremony of consecrating St. Denys, the King of France himself actually descended into the excavation for the foundation, and with his own hands laid the first stone on which this elegant superstructure subsequently arose. Following him, each of the hierarchial magnates *seriatim* likewise dedicated his, and during these solemn services were attended by the most illustrious of the craft in the Gallic realm. One rite here has its significance in its relation to the formularies of Freemasons observed in modern dedicatory exercises, and that is the preparation and use of cement or mortar by these consecrating prelates when they formerly solemnized the stones thus laid.

Western Europe at this epoch was possessed of inadequate resources from which to furnish the higher styles of musive or inlaid work, and finer statuary for decorating and embellishing the rising pile at Monte Cassino. Musivists, therefore, from Constantinople, and Saracen Artificers from Alexandria, were procured by legates specially des-

patched to Byzantium and the Egyptian metropolis for workmen whose renown had rendered them celebrated in the Occident.

Through their handicraft the new church was richly adorned with mosaic cubes, the infinite variety of colour and design of which, according to the unstinted praise of a contemporary writer, gave the structure a striking resemblance to the animate bloom of a luxuriant garden, as well as a living similitude to mankind and animals.

A curious fact now comes to view. It is stated in this connection, because this art for more than five hundred years had been intermitted or lost to Latin Masters, "*Latinitas magistra;*" therefore, in order to preserve it henceforth *Le Strolz*, the zealous prior of Monte Cassino, selected the most apt of a large number of lads in the Monastery and had them thoroughly educated in mosaic work by those masters whose skill had reproduced there the most elegant specimens of Grecian and Arabic culture,

Instruction to this aggregation of apprentices was not restricted to musive art, but the presence of such talented masters was utilized for the proficient cultivation of these future artificers in all cognate branches of inlaid workmanship in gold, silver, etc., ivory, ebony, wood or stone. The result of this enlightened policy may be readily inferred. Upon the departure of the elder craftsmen, the monastery of Monte Cassino possessed great numbers of cleverest workmen, "*studiosissimos prorsus artifices de suis sibi paravit.*" This interesting event, long anterior to the close of the eleventh century, establishes the means of a safe conclusion as regards the method of propagating and preserving styles of art in the convents of Mediæval Europe. It also reveals the careful vigilance of the Romish sacerdotry in maintaining the highest types of artistic excellence among the monastic inmates, *oblati* or *log*—for such is the evident signification of the chronist whom we follow—in strict development of aptitude displayed by them.

In the year 1082 Desiderius ordered a detachment of craftsmen competent to the elaborate preparation of chapter heads for marble columns in the officinas of his convent at Capua, sculptors drawn without doubt from the monastic craft domiciled in the chief Priory of Monte Cassino.

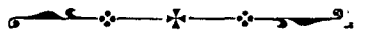
As connected with the subject of the progress of Architectural Art during the middle ages, it may be stated here that from the earliest periods of the Christian Church the Synodal decretals required a third part of all gifts or tithes to religious bodies to be devoted to the maintenance or construction of sacred structures. Subsequent to the eleventh century this fund subserved a great purpose—under Episcopal control: for the payment of wages to organizations of secular builders,

into whose hands nearly all such work was gradually sequestered, and who, as contrasted with Monachic craftsmen, required fixed pay. At what era such transformation was actually begun, is, it is believed, impossible to approximate with accuracy. Doubtless the transaction was in its inception anterior to this century, but gradually assumed afterwards the well-known proportions of Masons' Gilds of later times.

At all events, I find an entry in a year book under the date of 1108, setting forth the fact that the Abbot of Saint Troin purchased a tripartite pledge of real property from a stonecutter's estate "operarius L'apidum" whose heirs were in indigent circumstances.

The celebrated masters of the Mediæval Freemasons appear to have maintained an indomitable hauteur and the pompous pride of a privileged class. Wherever the chronists of those remote ages allude to them as arrayed in antagonism to the suggestions of patrons—principally the clergy—their demeanour and tone are both high and unmistakable. Thus, for an example: In the year 1299 the Prior of the preceding Abbey summoned thither a certain distinguished Mason, "quendam famosum Lapididam," to reconstruct a dilapidated turret. When this Master had finished his estimates, according to the plans suited to the proper re-building of the tower, the Abbot refused to accept them, as involving a greater expense than he would concede. Whereupon the haughty and austere builder, said: "Since these drafts as I have conceived them do not suit you, I am satisfied that another Master of the Craft should be procured, who will, perhaps, submit rather to your wishes than to the correct construction of the work." They then parted, and another Craftsman superintended the new structure, which however was only carried up the chimes.

It is worthy of note that five years later, in the municipality appurtenant to this Netherland monastery, a chapel with an altar-piece of great magnificence was constructed in honour of St. Eloi, the principal patron of gold-workers, while at the same time, in the year 1304, a gild of the Craftsmen, at whose expense this edifice was erected, took its formal commencement in the town "et gulda fraternitatis dictorum oritur." In the middle ages the signification of the word *Fabrii* was transmuted from that of the ancient builders to iron or other metal workers, whose handicraft brought them into close intimacy with the Masons, and in some localities, especially in Italy, appeared to have shared with them the profits of their mutual labours.



CURIOUS BOOKS.—I.

BY BOOKWORM.

IN 1714, B. Lintott, at the Cross Keys, and E. Curll, at the Dial and Bible, in Fleet-street, issued the "second edition" of the diverting history of the Count de Gabalis, an occult or Hermetic work. The first edition appears to have been published in 1670 (though we have not seen it), and in French, and is said to have been written by a certain Abbé de Villars, in ridicule of German Hermetic associations then said to be prevailing and spreading. The date of the original work is very remarkable and noteworthy, for it would prove that at that period the "Societas Roseæ Crucis" had an existence in Paris, and was of some influence, as people do not for the most part take the trouble to ridicule things or persons unless they fear their effects on others, or dislike their influence and pretensions. If this be so, we may fairly assume that the Fraternity of the Rose Croix was in Paris about the middle of the seventeenth century; and then comes the further question was it imported from Germany, or was the German movement the revival and expansion of a much older Hermetic association, such a one, for instance, as Cornelius Agrippa is said to have belonged to, and the general body of those who studied the occult sciences? This is an interesting and not an unimportant question for Masonic students.

In the "Count de Gabalis" we find traces of an admission to a fraternity, or company, or association, which terms its members "the Children of Wisdom," the "Society of Sages," and the "admission into its ranks," the "time of reception," the "hour of regeneration," and exhorts those who wish to enter into their Company to render themselves a "a worthy receptacle for the Cabalistic Lights."

This Company is said to be composed of "Princes, Great Lords, Gentlemen of the Long Robe, handsome Ladies, and ugly ones, too, Doctors, Prelates, Monks, Nuns, in a word, people of every sort and kind."

If these words are to be literally understood, they point very much and nearly to a *quasi* Masonic assembly.

But we must always bear in mind that this work is written not in commendation but in satire, and we must not set too much store by its expressions; still we have a right to use it to this extent, that as people do not generally write about what does not exist, such a society

really did hold its secret meetings in Paris, otherwise there would be little force in the Abbé's rather ponderous facetiousness.

He mentions, a "German, a great lord, and as great a Cabalist, whose estate borders upon Poland," and who is apparently the same person as he terms the "Comte de Gabalis." Thus the gist of the work of the Abbé's may really be diverted against German Rosicrucianism, which had then apparently found some admirers and adherents in Paris.

We leave the matter here, deeming it right to call the attention of our Masonic virtuosi and students to the subject, and reprinting and reproducing for their information the title page, the translator's preface, and Mons. Bayles's account of the Rose Croix as found in Lintott and Curll's work.

THE DIVERTING HISTORY OF THE COUNT DE GABALIS:
containing

- I. An Account of the Rosicrucian Doctrine of Spirits, viz. Sylphs, Salamanders, Gnomes, and Demons; shewing their various Influence upon Human Bodies.
- II. The Nature and Advantages of Studying the Occult Sciences, &c.
- III. The Rise, Progress, and Decay of Oracles, &c.
- To which is prefixed, Monsieur Bayle's Account of this Work, and of the Sect of the Rosicrucians.

Quod tanto impendio absconditur, etiam solummodo demonstrare, destruere est.—Tertul.

THE SECOND EDITION.

London: Printed for B. LINTOTT, at the Cross Keys, and E. CURLL, at the Dial and Bible, in Fleet-street, 1714.

THE TRANSLATOR'S PREFACE.

THE following Piece is an Account of the Rosicrucian Doctrine of Spirits.

Monsieur Bayle* informs us, that it was published at Paris by the celebrated Abbot de Villiars, in the year 1670; and adds, that some have been of Opinion, that Le Comte de Gabalis, was originally founded upon two Italian Chymical Letters written by Borri, others affirm, that Borri took the chief Hints in his Letters from this Work; but the Discussion on this Point, Monsieur Bayle leaves to those who are more critically curious.

* See, his Dictionary under the Article of Borri (Joseph Francis), a famous Chymist, Quack and Heretick, in the 17th Century, was a Milanese; He dy'd in the Castle of St. Angelo 1695, being 79 Years old.

The present Revival of it, was occasioned by the Rape of the Lock; in the Dedication of which Poem Mr. Pope has given us his Opinion, That the best Account he knew of the Rosicrucian System, is in this Tract: Which we doubt not will be a sufficient Recommendation of it to the Public.

The following, is a new Translation from the Paris Edition, which is now very difficult to be met with; and there are some Notes interspersed, the better to illustrate several Passages and Authors referred to.

SOME ACCOUNT OF THE ROSICRUCIANS.

THIS Sect is of German Extraction, and was originally stiled Rose-Croix, or Rosicrucians, called also the Inlightened, Immortal, and Invisible. This Name was given to a certain Fraternity, or Cabal, which appeared in Germany in the beginning of the XVIIth Age. Those that are admitted thereunto, called the Brethren, or Rosicrucians, swear Fidelity, promise Secrecy, write Enigmatically, or in Characters, and oblige themselves to observe the Laws of that Society, which hath for its End the re-establishing of all Disciplines and Sciences, and especially Physick, which according to their Notion, is not understood, and but ill practised: They boast they have excellent Secrets, whereof the Philosopher's Stone is the least; and they hold, that the Ancient Philosophers of Egypt, the Chaldeans, Magi of Persia, and Gymnosophists of the Indies, have taught nothing but what they themselves teach. They affirm, That in 1378, a Gentleman of Germany, whose Name is not known, but by these two Letters A. C. being put into a Monastery, had learned the Greek and Latin Tongue; and that some after going into Palestine, he fell sick at Damascus, where having heard speak of the Sages of Arabia, he consulted them at Damus, where they had a University. It's added, That these wise Arabians saluted him by his Name, taught him their Secrets; and that the German, after he had travelled a long Time, returned into his own Country; where associating with some Companions, he made them Heirs of his Knowledge, and died in 1484.

These Brothers had their Successors till 1604. when one of the Cabal found the Tomb of the first of them, with divers Devices, Characters, and Inscriptions thereon; the principal of which contained these four Letters in Gold, A.C.R.E. and a Parchment-Book written in Golden Letters, with the Encomium of that pretended Founder.

"* A certain Person having occasion to dig somewhat deep in the Ground where this Philosopher lay interred, met with a small Door, having a wall on each Side of it. His Curiosity and the Hopes of

* See "The Spectator," No. 372.

finding some hidden Treasure, soon prompted him to force open the Door. He was immediately surprised by a sudden Blaze of Light, and discovered a very fair Vault : At the upper end of it was a Statue of a Man in Armour, sitting by a Table, and leaning on his Left Arm. He held a Truncheon in his Right Hand, and had a Lamp burn before him. The Man had no sooner set one Foot within the Vault, than the Statue, erecting itself from its leaning Posture, stood bolt upright ; and upon the Fellow's advancing another Step, lifted up the Truncheon in his Right Hand. The Man still ventured a third Step, when the Statue, with a furious Blow, broke the Lamp into a thousand Pieces, and left his guest in a sudden darkness. Upon the Report of this Adventure, the Country-People soon came with Lights to the Sepulchre, and discovered that the Statue, which was made of Brass, was nothing more than a Piece of Clockwork ; that the Floor of the Vault was all loose, and underlaid with several Springs, which, upon any Man's entering, naturally produced that which happened. Rosicrucius, say his Disciples, made use of this Method, to show the World, that he had re-invented the ever-burning Lamps of the Ancients, tho' he was resolved that no one should reap any Advantage from the Discovery."

Afterwards, that Society, which in Reality, is but a Sect of Mountebanks, began to multiply, but durst not appear publickly, and for that Reason was sir-named the Invisible. The Inlightened, or Illuminati, of Spain, proceeded from them ; both the one and the other have been condemned for Fanaticks and Deceivers : We must add, That John Bringeret Printed, in 1615, a Book in Germany, which comprehends two Treaties, Entituled, The Manifesto and Confession of Faith of the Fraternity of the Rosicrucians in Germany : It was dedicated to Monarchs, States, and the Learned. These Persons boasted themselves to be the Library of Ptolemy Philadelphus, the Academy of Plato, the Lycæum, &c. and bragged of extraordinary Qualifications, whereof the least was, That they could speak all Languages ; and after, in 1622, they gave this advertisement to the Curious : " We, deputed by our College, the Principal of the Brethren of the Rosicrucians, to make our visible and invisible Abode in this City, thro' the Grace of the Most High, towards whom are turned the Hearts of the Just : We teach without Books or Notes, and speak the Languages of the Countries wherever we are, to draw Men, like our selves, from the Error of Death." This Bill was Matter of Merriment ; in the mean Time, the Brethren of the Rosicrucians have disappeared, though it be not the Sentiment of that German Chymist, the Author of a Book, entituled, *De Volucris Arboreâ* ; and of another, who hath composed a Treatise stil'd, *De Philosophiâ Purâ*.

CRAFT CUSTOMS OF THE ANCIENT STONEHEWERS, MASONS, AND CARPENTERS.

TRANSLATED, WITH NOTES, BY BRO. G. W. SPETH, P.M. 183.

Continued from page 30.

RULES to be followed in the foregoing ceremonies :

1. The draught is always drunk in three gulps ; the cup must never be emptied.

2. The cup must only be grasped with white gloves or a white pocket handkerchief [not with the bare hand].

3. The cup must always be replaced on the table.

One of the Elders then demands three times the closing of the Banquet, and the President thereupon says at the last drink,

“ Therefore, by Leave and Favour, the banquet is closed ; ” and it is obligatory that each shall be able to pass through a doorway level and plumb, *i.e.*, *uninfluenced by the liquor he has consumed.*

THE TRAVELLING STONEHEWER.

The stonehewer on his travels was usually dressed in a dark-blue coat, a gray hat (cylindrical), and high patent leather boots. He carried his knapsack on his back. He was not allowed to wear any jewellery, such as rings, &c., and the three lowermost buttons on the left side of his coat were always buttoned up when he applied for work. He held the silver top of his stick in his left hand, which was passed through the double thongs to which the tassel was attached.

THE GREETING

was the most important secret of the Craft. If two fellows met on the road, and recognised each other by the signs,* they asked :

Where do worshipful masters and fellows meet ?

On water and land.

Where are the three most ancient resorts of the Stonehewers ?

Strassburg, Vienna, Zurich.

* I must object to this word sign. We have no authority for it anywhere, as far as I know ; unless, indeed, it simply refers to the dress and other points detailed in the preceding paragraph.

Later, Magdeburg, Hamburg, Heidelberg. According to others, Heidelberg, Magdeburg, Copenhagen.

Or: Where are the three chief places of the saluters?*

Bremen, Copenhagen, Lubeck.

Later on—Hamburg, Copenhagen, Lubeck, Bremen, Berlin, and Perleberg.

THE RECEPTION.

The introducer † observes a new arrival at the house of call, where he is bound to announce himself, and says:—

By Leave and Favour: A stranger?

By Leave and Favour: At your service.

By Leave and Favour: On account of the Craft?

By Leave and Favour: At your service.

By Leave and Favour: The worshipful stonehewer may come in.

He then offers him a glass of beer, or wine, and drinks with him.

BROTHERHOOD.

For this ceremony two seconds are called upon (to be explained hereafter), and the introducer says to them:

Worthy stonehewers, will you permit me to enter into brotherhood with so-and-so, if it be possible?

Answers: It may take place if it be done out of love. Then to the fellow: If it be our mutual wish to make known to each other our honourable names, I will pledge it to you.

To thou and thou, ‡
out of love and free will,
not out of hunger and thirst,
but from love and friendship.
To all trusty stonehewers,
Vivat, good health.

* In more recent times the building trades appear to have been divided into saluters and letter masons. The one legitimised himself by his greeting, as above; the other by his certificate.

† *Zufübrgeselle*, the Fellow whose duty it was to call periodically at the inn, welcome new arrivals, and find them work.

‡ Thou is the familiar form of address in opposition to the third person plural, which is employed with strangers. It would be an insult to address a German as "thou," unless by previous mutual consent: this consent is even in the upper classes, and at the present day usually ratified by a "drink," on which occasion the right arms of the drinker are passed through each other, so that when the glasses reach the mouth two veritable links in a chain are thus formed.

Brother, if you wish to know my name, or that of my first master, or those of my fellowcraft sponsors?

N or M is my name,
N or M is my country,
There was I born and brought up,
There was I made a trusty stonehewer.

In N or M I learnt my trade,
My master was so-and-so;
My sponsors were
Named so-and-so.

Therefore, if to-day or to-morrow you should hear my name, or that of my master, or those of my sponsors insulted or defamed, defend them over a glass of beer or wine if it may be. But if it may not be, then write me a letter and let it travel from one town and craft to another, from one time to another, until it reaches me; then I shall come back myself and defend my own name, or those of my master and sponsors, as it is right for a trusty stonehewer to do.

After this the new arrival goes the rounds in search of work.

BESPEAKING THE MASTER.

God greet ye, worshipful stonehewer master; also a hearty greeting from the worshipful master and fellow stonehewers of N. or M. The worshipful stonehewers, masters and fellows of N. or M. bid me greet the worshipful master heartily in the name of the worshipful stonehewer's craft.

Master: I return thanks, worshipful stonehewer, or the worshipful greeting.

Question: Have you not, worshipful master stonehewer, a worthy employment for an honorable stonehewer for eight or fourteen days, or for so long as it shall please the worshipful master, and me, a worthy fellow, according to craft usage and custom?

If he receive no work he is presented with the donation* by the elder, for which he returns thanks.

"I thank you worshipful stonehewer, for the worshipful donation; if we should meet again, to-day or to-morrow, I will return the favour as becomes a trusty stonehewer."

ENTRANCE INTO THE LODGE † (WORKSHOP).

The traveller is accompanied by the introducer to the door of a

* To enable him to travel to another town.

† This and the next two sections should apparently precede the last.

Lodge, and knocks thereon three times with the lower end of his stick. He then asks—

Do stranger stonehewers work here?

Elder : At your service. Who is there?

A stranger stonehewer who seeks work.

He then places his stick in his left hand, and with this touching his hat rim, says his

DUTY SPEECH.

God greet ye, worshipful stonehewer, I am also requested to deliver a hearty greeting from the worshipful stonehewers of N. or M. They send hearty greetings to the worshipful masters and fellows here, in the name of the worshipful craft of Stonehewers.

RETURN GREETING.

I thank you, worshipful stonehewer, for the worshipful greeting; the worshipful masters and fellows here also bid me thank you. The worshipful greeting is dear to me, but you, stranger, are still more dear. Be welcome, and walk in.

The stranger then enters with the V steps, carrying his stick in both hands, slanting across his breast, the left hand high, the right hand on the lower end of the stick, and towards the left side.

Hereupon, the well-known one-legged lodge stool is offered him, which he three times declines with the words "You will excuse me."

The Elder : You are excused.

The stranger takes the lodge-stool, pushes it from the front between his legs and sits down upon it, saying: By Leave and Favour of the worshipful Company.

TRAVELLER'S GREETING OF THE OLD STONEMASONS.*

The traveller knocks three times at the Lodge door.

"Do German stonemasons work here?"

If he finds the door open he must previously close it. At his question all the fellows present in the Lodge put down their tools, twist their aprons to one side, the Lodge is closed and tidied up as well as possible; the fellows then place themselves so as to form a geometrical figure (circle, angle, or semicircle), of which the master or warden constitutes the point opposite to the door, and then the youngest fellow knocks three times on the inside of the door, as a signal that the stranger may enter.

* See note at end of this section, immediately following the Stonehewers song.

He opens the door and shuts it; and as soon as the stranger has entered returns to his place.

The stranger stands V thus, opposite the master, at such a distance that he can reach him with three equal steps. He advances and gives the master his hand.

“God greet ye, worshipful stonemason.”

Master : God thank the worshipful stonemason.

The worshipful master stonemason N. N., of N., his warden, and the trusty worshipful stonemasons bid me greet you heartily.

Master : God thank the worshipful master stonemason N. N., of N., his warden, and the other trusty worshipful Stonemasons; in God's name, Welcome, worshipful stonemason.

Stranger : God thank the worshipful stonemason.

Hereupon he steps three paces backwards; and thus stepping forwards and backwards, he greets each fellow in turn. When he has done this he asks for work, and if the master cannot employ him, for the donation.

In the first case the Lodge door is once more opened; in the other the stranger takes his farewell, as follows:—

Stranger : (Once more advancing with three steps to the master) : God have you in His keeping, worshipful stonemason.

Master : God accompany you, trusty stonemason, and in God's name greet me heartily all trusty and honorable stonemasons, by land or water, wherever God may lead you.

Stranger : God thank the worshipful stonemason; I shall studiously execute his desire with God's help.

He once more takes three paces backwards, and leaves the Lodge.

LODGE USAGES.

Examination.

By Leave and Favour : Are you a stonehewer ?

By Leave and Favour : That is a matter for proof.

By Leave and Favour : What is a matter of proof ?

By Leave and Favour : It is a matter for proof that I am a stonehewer.

By Leave and Favour : How do you prove me such ?

By the years of my apprenticeship, by my skill, and by your favour.

By Leave and Favour : What are you ?

By Leave and Favour : I am a stonehewer.

By Leave and Favour : Who made you a stonehewer ?

By Leave and Favour : Worshipful master and fellows.

By Leave and Favour: Why are you a stonehewer?

By Leave and Favour: Because I was accepted by a worshipful master stonemason to learn of him three years, and was indentured by the worshipful craft of stonehewers, I have also served my three years truly, honourably, and honestly. I am also free of the stonehewers' craft, and by them so declared, and also was vouched for by two fellow-craft stonehewers according to craft usage and custom, therefore am I a stonehewer.

By Leave and Favour: How may we know that you are a stonehewer?

By Leave and Favour: How? In that I have served my three years; that I can travel by water and land from green heath to green land; that I know how to address worshipful stonehewers, masters, and fellows according to craft usages and customs. That is how one may know that I am a stonehewer.

By Leave and Favour: What must you observe when you approach a Lodge and ask for employment?

That I be not too near or too far off, but stay three paces therefrom, then I make my enquiry.

By Leave and Favour: What did you leave where you last worked?

By Leave and Favour: Employment for some other worshipful stonehewer.

By Leave and Favour: What is most precious in our handicraft?

By Leave and Favour: An honest name.

With the Letter Masons as follows:

By Leave and Favour: Are you greeter or letter mason?

By Leave and Favour: A letter mason.

By Leave and Favour: What is the difference between a greeter and a letter mason?

By Leave and Favour: That the letter mason must carry his letter of apprenticeship [*i.e.* certificate] on his left side, over the heart next to the skin.

By Leave and Favour: What can you prove or certify respecting your craft?

By Leave and Favour: That I have served truly and honestly.

By Leave and Favour: What can you further certify or prove?

By Leave and Favour: That my master also served truly, honourably, and honestly.

By Leave and Favour: What can you further certify or prove concerning your handicraft?

By Leave and Favour: That my master's master also served his

time truly, honourably, and honestly, and that my sponsors have well and truly instructed me in craft customs and usages. ~

With the Greeters :

By Leave and Favour : Are you a greeter or a letter Mason ?

By Leave and Favour : A greeter.

By Leave and Favour : What is the difference between a greeter and a letter mason ?

By Leave and Favour : Secresy.

By Leave and Favour : Give me the sign.

By Leave and Favour : Then must I move my tongue ?*

By Leave and Favour : Who was the first stonehewer ?

By Leave and Favour : Elogius or Moses.

By Leave and Favour : Enter, worshipful stonehewer.

By Leave and Favour : With what tools did he fashion his first stone ?

By Leave and Favour : With an iron mallet and cold chisel.

By Leave and Favour : What sort of a stone did he make ?

By Leave and Favour : A surbase.

By Leave and Favour : Where did he make it ?

By Leave and Favour : Before him.

By Leave and Favour : For what place did he make it ?

By Leave and Favour : For the Babylic tower.

By Leave and Favour : Who was the first architect ?

By Leave and Favour : John the Evangelist ?

By Leave and Favour : On what did you serve ?

By Leave and Favour : On an honest indenture.

By Leave and Favour : Why did you learn the handicraft ?

By Leave and Favour : I will strengthen it and not weaken it.

By Leave and Favour : What do you carry under your tongue ?

By Leave and Favour : Secresy.

By Leave and Favour : What do you carry under your hat ?

By Leave and Favour : Discipline and worth [*i.e.* worshipfulness.]

By Leave and Favour : Why do you carry a stick ?

By Leave and Favour : In honour of God and all trusty stonehewers, for my own use, and to spite all other swine.†

By Leave and Favour : Why do you wear an apron ?

By Leave and Favour : In honour of all trusty stonehewers, and

* This tends to show that there was no sign in our Masonic sense. The sign is evidently a speech, the greeting in fact.

† (*Hundsvieh*, *i.e.* literally dog-beasts, a most offensive German term of opprobrium.)

for my own use, in order to hide my shame,* and to spite all other swine.

By Leave and Favour: Why do you carry a rule, and how do you understand your rule?

By Leave and Favour: I understand my rule from a foot to half a foot, from half a foot to a quarter of a foot, from a quarter foot to an inch, and as I should understand it being a proper stonehewer.

By Leave and Favour: Why do you carry the compasses?

By Leave and Favour: On account of the worshipful fellowstroke (*gesellenstich*). Given three points to find the centre of the circle. In England it was usual to ask "Have you seen your master?" "Yes." "How was he dressed?" "In a yellow jacket and a pair of blue breeches"—meaning the compasses).

By Leave and Favour: What is best about the compasses?

By Leave and Favour: That which it does not understand † (*das er nicht verstandt*).

By Leave and Favour: What is best about the stone?

By Leave and Favour: A properly made angle or the edges.

By Leave and Favour: By what do you prove yourself a stonehewer?

By Leave and Favour: By worshipful craft usage and custom.

By Leave and Favour: Where did the worshipful stonemasons bury their secret?

By Leave and Favour: Between air and earth.

By Leave and Favour: Have you won the Lodge stool?

By Leave and Favour: That is a matter for proof.

By Leave and Favour: What is a matter for proof?

By Leave and Favour: That which the worshipful masters and fellows did not evolve or discover, nor think of, nor introduce into the craft.

By Leave and Favour: What did the worshipful masters and fellows neither evolve, nor discover, nor think of, nor introduce into the craft?

By Leave and Favour: The Lodge stool.

By Leave and Favour: What is the use of the Lodge stool?

By Leave and Favour: That a worshipful stonehewer may fashion thereon a piece of stone, be it in the Lodge or outside the Lodge, or in the open country, as becomes a trusty stonehewer?

By Leave and Favour: How did you win it?

By Leave and Favour: As a trusty stonehewer should win it.

* This answer would almost justify Mrs. Caudle's celebrated curtain lecture.

† It is certainly difficult to understand this answer; but there is apparently no other translation possible.

By Leave and Favour: How did you win it ?

By Leave and Favour: Between two worshipful stonehewers, thus did I win the worshipful Lodge stool, to use it as any other worshipful stonehewer.

By Leave and Favour: What will you do with the lodge stool ?

By Leave and Favour: In the lodge and outside the lodge with it I will fashion a stone for the worshipful master, according to Craft usage and custom.

By Leave and Favour: How many chief points have we ?

THE SEVEN CHIEF POINTS.

1. My duty.
2. How I shall conduct myself towards the fellows.
3. Towards the masters.
4. At the worshipful knocks.
5. Why I am a stonehewer.
6. Who instituted the Worshipful Craft.
7. Where the Worshipful Craft was instituted.

THE WORSHIPFUL KNOCKS.

By Leave and Favour: Worshipful stonehewer, I pray you permit me the worshipful knocks.

Yes, in God's name.

By Leave and Favour: I return thanks for the worshipful knocks.

The worshipful stonehewer has no cause for thanks; I wish him good luck with them.

The three-fold knocks on a foundation or keystone are given in the following manner:—

1
2 3

And have reference to the Holy Trinity. In the name of the Father, the Son and the Holy Ghost: or, also—

“Wisdom, Truth, Strength.”

CONCERNING USAGES.

The Greeting of the Double-pointed Pick (old).

When a stonehewer requires the same from a Fellow near him:

By Leave and Favour: Double-point, I come to thee,

Up I lift thee,

Take thee with me—

When mine comes back from the smithy it shall be at the service of the worshipful company.

DRESS.

The high boots must always be properly cleaned at the entrance into the lodge in the morning.

The blue apron was stamped with the double-pick, three holes at the lower left-hand corner, crossed by a cut.

If any one inadvertently left his level standing up and went away his neighbour hung his hat on it, saying, "Excuse me," and the first one had to pay for a pot of beer.

When lifting a stone on to a bench the neighbour was called to assist thus: "The company is invited."

A stone that is not worked according to the required measurement and, therefore, useless, is called "Bernard;" it was carried from the lodge in procession, and buried in a corner of the building ground.

A stone that is not ready for the pay-day is called a capuchin.* If the stonemason neglects it on the following Monday—in other words, makes Blue Monday, Green Tuesday, Red Wednesday, until Thursday—then it is said that the capuchin has grown a beard.

The Craftsman never leaves off work exactly at the stroke, but either before or after (twelve or six o'clock).

THE MANNER OF CALLING UPON SECONDS.

Worshipful stonemason, I beg to engage you as second for a worshipful employment according to Craft usage and custom.

Worshipful stonemason, at your service.

ON ARRIVAL AT THE PLACE TO SETTLE QUARRELS.

Worshipful Stonemason, I thank you for appearing, at my request, at this place, where I seek to defend my good name.

I trust you will second me, and decree right to the right and wrong to the wrong, according to Craft usage and custom.

Answer: I will do my duty.

THE MANNER OF SETTLING QUARRELS.

According to Craft usage and custom. First, I take my two seconds and proceed to a secret place, then one of the seconds makes the following inquiry:—

By Leave and Favour: Worshipful Stonemasons, you know well what is between you?

The offended one answers, Yes.

By Leave and Favour: Is the place suitable for you?

By Leave and Favour: Yes.

(If he says no, I take three paces back and then ask a second time:)

* This points to the prevalence of piecework among the stonemasons—an institution that was hardly tolerated amongst the stonemasons.

Sir, is this place suitable?

(If he says no, I take three paces backwards and ask a third time :)

Sir, is this place suitable?

(If he says a third time no, any one may observe "You do not know your own mind.")

By Leave and Favour: Where do we stand?

By Leave and Favour: In a worshipful place.

By Leave and Favour: What do you seek here?

By Leave and Favour: To defend my worshipful name.

By Leave and Favour: Are you a stonehewer?

By Leave and Favour: That is to be proved.

By Leave and Favour: I have journeyed and travelled.

By Leave and Favour: I also have journeyed and travelled.

By Leave and Favour: How have you journeyed and travelled?

By Leave and Favour: According to Craft usage and custom.

By Leave and Favour: What is Craft usage and custom?

By Leave and Favour: Discipline and worth.

By Leave and Favour: What is discipline and worth?

By Leave and Favour: Understanding and wisdom.

By Leave and Favour: What is understanding and wisdom?

By Leave and Favour: Craft usage and custom.

By Leave and Favour: What is your motive?

By Leave and Favour: My honourable name.

By Leave and Favour: Do you desire an honourable name?

By Leave and Favour: Yes.

By Leave and Favour: Why?

By Leave and Favour: Because we live according to craft, usage, and custom.

By Leave and Favour: Are we right to so live?

By Leave and Favour: Yes, because we are so commanded by Imperial articles.

By Leave and Favour: What are they called?

By Leave and Favour: Right and justice, understanding and wisdom, craft custom and usage.

By Leave and Favour: Can you trust to these?

By Leave and Favour: Yes, by water and land, wherever the worshipful stonehewer's craft is honourable and incorporated.

By Leave and Favour: What did your first master give you when you left home?

By Leave and Favour: My honourable name, greeting and knocks, in order that I may be able to apply at all masters and fellows, according to Craft usage and custom.

By Leave and Custom: What did you leave behind you?

By Leave and Favour : A worshipful employment that any worshipful stonehewer may enter upon after me.

By Leave and Favour : On what did you learn ?

By Leave and Favour : On a worshipful indenture.

By Leave and Favour : Where did you fashion your first stone ?

By Leave and Favour : Before me.

By Leave and Favour : From whom did we obtain our privileges ?

By Leave and Favour : From the Emperor Maximilian IV.

By Leave and Favour : How far do they extend ?

By Leave and Favour : As far as the boundaries of the holy Roman Empire.

By Leave and Favour : What was the name of the father of the first house of call ?

By Leave and Favour : *Andreas Weisz*, [*i.e.*, either Andrew White, or Wise.]

By Leave and Favour : Where did he live ?

By Leave and Favour : At Magdeburg, in the Sun, in the *Fuszgasz*.*

By Leave and Favour : How many chief points have we ?

By Leave and Favour : Five.

By Leave and Favour : What are they called ?

By Leave and Favour : God Honour worth.

God honour worshipful wisdom.

God honour the worshipful stonehewer's craft.

God honour all worshipful master stonehewers.

God honour all worshipful fellow craft stonehewers.

By Leave and Favour : How do we recognise you as a stonehewer ?

By Leave and Favour : By my greeting and knocks ; by my being able to address all worshipful masters and fellowcraft stonehewers according to Craft usage, and custom.

By Leave and Favour : How do you prove to me that you are a stonehewer ?

By Leave and Favour : By the time of honour,

By the time of my apprenticeship,

Also by my skill at work,

And by favour.†

* *i.e.*, Footway : probably a street so called because it was too narrow for vehicles.

† This forms a doggerel rhyme in German. Honour and favour are probably only introduced for the sake of the rhyme.

By Leave and Favour: How do you prove that you are a Stonehewer?

By Leave and Favour: Because I can work with beetle and iron, and travel according to Craft usage and custom, and address all worshipful master and fellow stonehewers, according to Craft usage, and custom.

By Leave and Favour: By what are you proved as a stonehewer?

By Leave and Favour: By Craft usage and custom.

By Leave and Favour: How many chief questions have we?

By Leave and Favour: Seven.

By Leave and Favour: What are they?

- By Leave and Favour: 1. That I am a stonehewer.
2. That I prove myself a stonehewer.
3. That I show myself a stonehewer.
4. That I know, when I am examined that I am a stonehewer.
5. That I know that we have five chief points.
6. That I know that we have three chief places.
7. That I know that Moses was the first stonehewer.

By Leave and Favour: Of what use is it to you that you live worthily, according to craft usage, and custom?

By Leave and Favour: Of this use, that I am willing and ready to live accordingly as commanded and enjoined in the imperial articles granted by the Emperor Maximilian. (1498 at Strassburg.)

By Leave and Favour: What is enjoined and commanded by the Emperor Maximilian?

By Leave and Favour: Right and justice, understanding and wisdom, that is called Craft usage and custom.

By Leave and Favour: Of what use to you are discipline and worth, understanding and wisdom?

By Leave and Favour: In order to meet a worshipful master builder with forethought and modesty.

By Leave and Favour: Who sent you forth?

By Leave and Favour: Worshipful master and fellows.

By Leave and Favour: How did they send you forth?

By Leave and Favour: By Craft usage and custom.

By Leave and Favour: Who instituted the Worshipful Craft of Stonehewers?

By Leave and Favour: Worshipful master and fellows.

By Leave and Favour : Where was the Worshipful Craft of Stonehewers instituted ?

By Leave and Favour : At Magdeburg.

By Leave and Favour : At whose house ? (By Leave and Favour : What was the name of the Father ?)

By Leave and Favour : Andrew White [or Wise].

By Leave and Favour : Where was the house of call ?

By Leave and Favour : At the sign of the Sun.

By Leave and Favour : Who granted it privileges ? (who instituted the craft ?)

By Leave and Favour : The Emperor Maximilian IV.

By Leave and Favour : Where did the worshipful stonehewers obtain their privileges ?

By Leave and Favour : At Heidelberg, in the right wing of the castle.

By Leave and Favour : Why did they obtain them ?

By Leave and Favour : Because the stonehewers and the stonemasons built it, and the stonehewers constructed the finest wing.

(To be continued.)

SECRET SOCIETIES.

IT is said, and a great statesman wrote a charming book to prove the assertion, that "Secret Societies" exercise a vast influence to-day over men and nations. In "Sunrise," which many of us have read, we had also a sort of glimpse vouchsafed to us of the machinery and outcome of the great Italian secret society, whether "Madre Natura" or the "Carbonari."

But we, on the whole, are inclined to believe that a good deal of these allegations are based on unauthentic authorities on the one hand, and timid foreboding on the other, and that secret societies are not more powerful now, if more formidable really, than they have been in the years that are past. Curiously enough "secret societies" seem always to have played a great part in the history of mankind. We find traces of them among the Aryan nations, there are symptoms of them in Greece, the "Collegia Illicita" are well known to have existed in Rome. We say nothing of the "Mysteria," which at one time overspread the then "known world," and which appear to have a quasi

connection with the Gild Mysteries, which, however, seem clearly to have derived their name from "mestier," Norman-French, and not "mysterium," Latin, though "mestier" and "mysteria" may have the same root. What really gave rise to the Vehm Gericht has never been clearly ascertained, but its institution seems to point to a previous similar condition of things, and the idea of "secret judges" was not a new one. It has been averred, and not without much show of reason, probably that the persecution of the Waldenses and Albigenses, the Boni Homines of Lyons, the White Men of Italy, the Lollards of England, the Wallons, &c., led to the formation of secret religious societies; and no doubt we think can exist also that the Hermetic associations, contemporaneously with all others, from very early ages have existed in the world. The early Christians are said to have adopted the system and terminology of the Ancient Mysteries, though not their teaching, for the Christian life and hourly struggles of those fiercer days; and the "Disciplina Arcani," and the "mysterium" and "mysteriæ" were used by the early Christians in reference to the great solemn usages of Christianity. Some writers have liked to describe the early Christian, in the catacombs and under persecution, as bound by secret ties of sympathy and recognition. The whole use of "mysterium," in classical and early Christian times, requires consideration, as it comes from "mno, claudo," I shut; and hence we have the word "muesis," initiation, and "mustai," initiated; and the classic writers also used the words, "mysteriaches" and "mystagogus," from the Greek "musteriarchos" and "mustagogos."

As we have said before, many Craft Gilds were secret, and especially the Mason Gilds; and in France there was the Compagnonage, which, in its better form, probably had a heirship with Freemasonry, and in its perverted use was the precursor of the Carbonari, the Tenduors, and many other hurtful secret societies. There are no doubt traces of political and religious secret societies at the great epochs of the English Reformation and the French Revolution, though the aims of these two movements were happily and essentially distinct. Previously to the Revolution in France one of the most mischievous associations which ever existed, though it happily hardly endured ten years, was founded by Weishaupt, a Roman Catholic Professor, and based on those lines of Jesuit social destructiveness of which traces may be found, both in the "prolusiones" of their acknowledged writers and the essays of their inferior adepts. It is a remarkable fact, well known to book collectors, that many Jesuit works are printed "cum permissu superiorum, and many *without*, and that there is an apparent difference of meaning between the words "cum auctoritate" and "cum permissu." In one sense, the Jesuit organization is the greatest secret

society in the world. If its "Monita Secreta" may be credited, it has three normal degrees, and the fourth, a secret and mysterious grade to which very few attain. Originally, undoubtedly religious in the fervent and militant piety of "Ignatius Loyal, it soon, under the perverted direction of Lainez and "Acquaviva," interfered in political and religious questions: and whereas Roman Catholic countries have suffered from that mysterious body, France especially owes to the Jesuits, as a fair inference of cause and effect, from unhallowed teaching, secret persecutions, and faithless acts, the horrors of the French Revolution.

Ireland, during the last century, and Scotland and England up to the close of the first three decades of this, boasted of many secret societies, as "the Peep of Day Boys," "the United Irishmen," "the Defenders," and many more; while in France, Spain, Italy, and Germany, we are told, of countless secret political associations, which, under the various names of "Turgenbund," "Templiers," "La Marianne," "the Li Decisi," "Les Bon Enfants," and many more, gave great trouble to the authorities, and paved the way for constant uprisings and even revolutions. Some forty years ago we can remember the Chartist organization in this country, and in "Sybil" we have a graphic description of a trade combination—initiation. As a curious counterpoise to this statement, we are told that China and Japan are overrun with secret societies, one of which, "the Triad Society in China," has attracted the notice of many able writers.

In this our own epoch we have seen the rising, though let us hope the fall is not far off, of Fenians and Nihilists. These "dynamite" heroes, as they have been well called, who war with society, and on the lines of savage unforgiveness and barbaric cruelty, can only as such be put down by the strong, iron, pitiless hand of supreme authority. Those who take the sword must perish by the sword, and no law-abiding man, no one imbued with the benevolent, and civilizing, and ennobling principle of English law especially, can have any pity for these foolish and wicked men, who, by their senseless and insane proceedings, set both law and order, humanity and decency at defiance, and throw back for many generations probably the peaceful and assured progress of the human race.

Freemasons have been sometimes accused of being a secret political society, friends of confusion, fautors of revolution. Nothing can be less true than such a charge, often repeated, easily refuted. Freemasonry is a secret society no doubt, but especially tolerated and sanctioned by lawful authority in the countries where it pursues its beneficent mission. Its secrecy, let us note, is only lawful in that it is allowed by the State, and in England Freemasonry is specially pro-

tected by its deliberate exclusion by the Legislature from the operations of the Secret Societies Act. And thus it is in all countries where it is flourishing rightfully to-day that it is recognized and permitted by the State. No well-instructed or loyal Freemason will ever attend a meeting of Freemasons in any country where such meeting is forbidden, rightly or wrongly, wisely or foolishly, it matters not, by the supreme authority; and whenever the English Legislature specifically deprives English Freemasonry of its authoritative sanction, they will, on their own principles, cease to be a secret society, though they will no doubt continue to act as an open humanitarian association. But that day, let us hope, is far distant if it ever comes, as it would only be a proof, probably, that a regime of intolerance had set in. The great difference between Freemasonry and all other secret political societies, (we especially exclude all benefit societies, excellent and useful, like Odd Fellows, Free Gardeners, Foresters, Ancient Shepherds, Buffaloes, the Ark, and the like, from our parvenu,) the great difference, we repeat, between Freemasonry and other Secret Societies is that the former is conservative, in its non-political sense, of order and law, the others are destructive and revolutionary under all contingencies. The former sets before it and its members the approval of the sovereign power, of the supreme legislature, their support in arduous hours, its disapproval of all plots and conspiracies; the latter is essentially bent on the overthrow of the governing body, the uprooting of social and domestic institutions, the display of private revenge, and the baser temptations of individual gratification and personal advantage. The loyalty of Freemasons is practically now a proverb in this country; and we believe that wherever the true principles of Freemasonry are realized, and its great landmarks are upheld, there Freemasonry, like a truthful hand maid of religion, is beheld endeavouring to still the angry and turbulent waters of human strife and controversy by promulgating alike glory to God and peace to man, and all those greater duties and dearer blessings which bind us closely to our kind here, enabling us to spread on all sides of us the enduring and healing charms of domestic happiness, peaceful union, and civilizing progression.



FAR EASTERN ANCIENT RITES AND MYSTERIES.

BY BRO. C. PFOUNDES.

No. I.

THE researches of recent years by industrious Orientalists have developed a large amount of material of the highest interest to Freemasons. In the ancient rites and mysteries of Eastern people there are constantly occurring undoubted traces of emblematical significant ceremonies. In Sun and Nature Worship, and in Far Eastern Myths more especially, have we been enabled to discover facts of the highest importance.

The builders of the Temple must have learned the arts and mysteries handed down from predecessors of time immemorial, and the plan thereof, without doubt, was "full of meaning and fraught with grave import." In the most ancient times the builder's art was held in high esteem; and the work of the mason, significant of endurance, and of the high skill necessary in moving the enormous masses of stone of ancient buildings, would be above all the most important.

Going further back, even to the Creation, we find the cosmogony of ancient civilised people enfolded in Nature myths, but throughout all of them there appears distinctly recognised the "Great Architect" and His "builders." In one of the most universal and detailed myths of the Creation we find a description of a state of chaos, from which were resolved the purer or ætherial elements, the celestial regions; whilst the grosser portions were sublimated and precipitated, becoming a "waste of water," from which "a spot of land emerged," becoming a "pillar" between these elements. "Divinities" appeared; male and female human beings descended upon this "pillar"-like island, and, separating, circumvented the island, again meeting. Subsequently children were born, and to each was given a position, a duty, and a region to rule over. Step by step, the "earth and all therein," animate and inanimate, were created, and the fulness thereof, for the use of these human beings of Divine origin and their offspring. The first-born ruled the sun and day; another the moon and night; again, another provided food, and so on; a complete system of government being the result,—all "built up" with an elaboration of detail and emblematical signification of the most absorbing and interesting nature.

The life of civilised people of early, perhaps even pre-historic periods,—for undoubtedly there was a considerable amount of civilisation and culture in the far distant eras,—was not so selfish or

sordid as that of more modern times. Purity of thought, nobility of action, sentiments of a grander and more patriotic nature, are amply proved to have existed; and the high moral code and teaching of the patriarchal rule that obtained in those days has been preserved for us to investigate and to learn from.

It is not every one who lives abroad that observes the people of the country, or their history, customs, and other interesting matters; but those who do enter into such studies and researches are amply rewarded for their labour and devotion, as well as thus usefully employing much leisure time that is otherwise not well occupied, and is too often wasted and even actually misused.

There still exists throughout far Eastern lands not a few nations who preserve the traditions of their ancestors intact; who still follow the same life, observe the same rites, and practice the same customs as in the days of the "Builders of the Temple," and to the intelligent student these people's "social state" and "home life" form graphic living illustrations of the Old Testament. We are enabled to understand much that is entirely lost to us through the vernacular translations, and the condition of ancient times is brought vividly before us, it only requiring that we should be competent to hold conversation with the people in their own tongue, and, with but little stretch of imagination, live over again the life of the "days of the fathers."

An ancient deity is depicted, in one of the myths already alluded to, wielding the "Gavel;" and, in another, the "steps" to the "celestial summit" are also described in a word picture of profound significance. An analysis of "words," signs, and tokens reveals meanings that explain much that is otherwise incomprehensible.

Scientific investigation is proving, time after time, of the close connection and perfect inter-communication between distant nations; none the less complete, if not so rapid as it is in our day. Travelling took time, and journeys were matters of great importance, rarely being mere individual enterprises. Protection was needed, and "a something" that would be a passport, or a claim to friendly aid and shelter, would undoubtedly be adopted. It is a mistake to suppose Friendly, Benefit, and Co-operative Institutions a purely modern idea. Guilds with similar objects have existed, and still exist, in the East, some of them very influential, wealthy, and widespread in their fellowship and operations.

In ancient times, the "educational" power of these associations was ever kept prominently in view. The great teachers were students of human nature, in the true sense of the word; and accurately gauged the follies and frailties of mankind, appealing to both intellect and to instinct, each in turn as most desirable to gain the great end sought.

Might we not now learn valuable lessons from these ancients, to “work back” to teachings of days when the “sordid, narrow, selfish instincts” were less highly cultivated than at the present time, when men were not gauged by “success” in gathering the tokens of wealth alone, when the obtaining of pecuniary profit, of advance in social position were not the sole incentives to prompt our actions or to shape our lives?



WHERE SHALL WE GO TO FOR A HOLIDAY?

BY SENEX.

EVERYBODY needs a holiday, though, unfortunately, everybody does not obtain one. Happily a more genial view is prevailing as regards holidays than when I was a young man, and most of us, wherever our lot of life is cast, look forward and share in a summer holiday.

Just at this moment serious are the doubts, difficult the question, animated the debate, which besets many a good “pater familias.” People have such different ideas where to go for, and how to enjoy a holiday. Some people prefer Scotland and its mountains; others adhere to lake-land and its pleasant waters; some are bent on Scarborough, Harrogate, the Isle of Wight, Broadstairs, Margate, Ramsgate, Folkestone; some are content with Felixstowe, Herne Bay, Whitstable, and Westgate-on-the-Sea. Not a few are more ambitious; they talk loudly of Switzerland and the Alpine Club, and the beauties of the lakes of Geneva and Lucerne, the wonders of Interlachen, the quieter charms of Sion, Montreux, and the Rhigi. A large section are wending their way to Etretat and Ostend; to a quiet Norman village, or a peaceful Brittany farmhouse; while a large section is intent on the churches of Antwerp, Ghent, Bruges, and the “Pays Bas” generally. A still larger party is bound for the Rhine, “am Rhein am Rhin, mien herz ist am Rhein;” while probably the most numerous section of all are shaping their course to Hamburgh, Ems, Wiesbaden, Kissingen, Carlsbad, Ischl, and the quiet haunts of Franconia, or the more weird attractions of the Black Forest. The “little village” soon promises to be deserted, except by those who have still to work, and who, for various reasons, give up this year the pleasant idea of green lanes

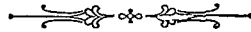
and the smell of hayfields, and have perforce to linger for duty and toil amid the dust, and the smells, and the turmoil of dear, dirty, ugly London.

A writer in the *Observer*, the other day, seemed to think that nobody really enjoys a holiday. That it is a myth, like a good many other myths just now, gradually being exploded and given up; and that so far from there being any pleasure or happiness in a holiday, most people positively count the hours of their absence from their Lares and Penates, and are glad to find themselves safe and sound at home again. We think that the writer of that long and sarcastic article must have been suffering from an indigestion, or be a lover of paradox. As a rule, people do not go where they do not want to go to, and do not travel at all unless they are willing and keen to have a holiday themselves. We can quite understand the case of a worthy head of a family, perhaps a discreet brother of our Order, a prudent and far-seeing man, who counts the cost of everything, hesitating at large abnormal expenditure, and being overpersuaded by his anxious wife and excited olive blossoms. But as a general rule, we fancy most of us enjoy a holiday, and if the sacred right conceded in Magna Charta to Englishmen to grumble, is always rather extensively used at home and abroad, we feel quite certain that not only much good comes from the summer holidays, but that the wanderers and loiterers enjoy themselves excessively. And the reason is obvious. It is pleasant for a few days to be free from petty, harassing, engrossing, and sordid cares. It is pleasant to know that you have not to wade through an interminable row of figures, master some disagreeable returns, or grow rabid over a terrifically long bill of lawyer's costs. It is pleasant to exchange the drains, and dust, and omnibuses, and hansoms, and trains of London for cool lanes and fragrant trees, for sunny flowers and green hedges, for lake, and fell, and hill, and moorland, for the ozone of the briny ocean, for white sands, delicious plunges into the salty blue, for bathing machines and undress suits. It is pleasant to loiter idly under a shady tree, or sit under a sheltering rock, and "moon" over the wide expanse of water. It is pleasant, in short, to find yourself out on a holiday when, if you are a well-disposed being, if purse and liver are alike in fair order, you are yourself interested in everything, greatly benefited by sociable companionship and needed change.

There are some requirements, however, you cannot do without if your holiday is to be a pleasant memory in after days, if you are thoroughly to enjoy the opportunity and the scene. First of all be good-tempered. Don't be snarling or cantankerous. Secondly, put up cheerily with little discomforts. Thirdly, don't keep on car ping and

growling, because your wonted hours are not, because you miss many things which make up your normal life at home. Fourthly, take things easily, old friend. Don't drag your wife and children to the station half an hour before the time. Don't feel convinced that the luggage has gone astray, and bother everybody's life out. Don't get into a dispute with cabmen, porters, waiters and chambermaids, and boatmen, about little "extras." Remember, it is their holiday too, to which they have been looking forward. It is their only chance for another twelve months. A very little often sends them smiling away, and will not hurt you. In short, make yourself amiable and accommodating; take a sunny view of life and things in general, and then you will soon find how the whole tone of the family circle becomes pleasant and agreeable too, and how you yourself experience the truth, that difficulties vanish and worries disappear.

There are for us all, no doubt, "holidays and holidays;" but to many of us toiling, moiling mortals ever, these summer jaunts may be happy episodes in our lives, in that they may bring to us some hours full of healthful rest and happy converse, when the mind freed for the nonce from common sublunary cares, can realize the contentment of others and the satisfaction of all around us, extracting happiness from veriest trifles, and enjoying gratefully and cheerily the striking scenes and golden moments of our summer holiday.



"FROM LABOUR TO REFRESHMENT."

BY BRO. GEORGE MARKHAM TWEDDELL,

"FROM Labour to Refreshment" is not wrong,
 When Temperance and Harmony unite
 To form for Masons innocent delight,—
 The rational feast, wise speaking, and the song
 Which elevates the soul. Then let us use
 All things as they were meant by Him who made
 Them for wise ends. True pleasures never fade
 From memory: it is only their abuse
 Which leaves a sting behind. We must be pure
 If we'd be happy. Virtue is indeed
 Its own reward; but Vice will cause to bleed
 The heart that harbours it. They must endure
 The penalty who dare to disobey;
 But blessings aye reward the souls who will obey.

THE LEGEND OF THE INTRODUCTION OF MASONS INTO ENGLAND.

BY BRO. HARRY RYLANDS, F.S.A.

PART II.

MY good friend, Bro. Woodford, having in his article on "The Antiquity of Stone Buildings in England," published in the *Masonic Magazine* for May last, to some extent at least followed in the lines commenced in my article published in April,* he must forgive me if I take exception to some of his statements and deductions.

The guild legends, that is I suppose the rough sketch of the history contained in the old *charges*, being probably all based in their main facts on one original (? not yet known), they naturally attribute to St. Alban the credit of the introduction of building into England, just as the ancient histories, being all more or less based on Gildas, Nennius and the works of Bede, give to the Romans the glory of first building a stone wall in Britain. It is interesting, however, to note that the Masonic Constitutions in making St. Alban a Mason, besides the extra wages, and the charter obtained by him from the King, only credit St. Alban with having the "governance" of the making of the *walls* of Verulam, and even this is not mentioned, as Bro. Woodford informs us,† in the two earliest Masonic MSS. In fact it does not appear until the middle of the sixteenth century.‡ Not even is it included, as far as I am aware, in the life of St. Alban, written in and for the Abbey named after him.

The chronicles, as Bro. Woodford states,§ and of this there seems no doubt, know nothing of St. Alban as a builder, he merely appears as a martyred convert to Christianity.

Bede, whether wrong or right in his statements as to the various walls built by the Britons and Romans, is *quite clear* in his description of them, and appears to have no doubt in his mind as to the manner of their construction, as will be seen from the extracts given anon.

* "Masonic Magazine," April, 1882, pp. 398-402. † *Freemason*, 1 April, 1882.

‡ The earliest copy of the Charges being that ascribed to 1560. See "Masonic Charges," by Bro. Hughan, pp. 4 and 31.

§ *Freemason*, 1 April, 1882.

Mr. Woodford states that the old legend of Alban takes us back to A.D. 286. It appears to me that the nearer evidence is obtained, as far as date goes, to the fact related, the nearer we are likely to be to the truth; and, as I have already mentioned, there is no evidence earlier than 1560 of the tradition that St. Alban was connected with building. Lidgate, to whom I hope to return in a future article, whatever he may say on the subject, can hardly be accepted as doing more than recording a tradition, accepted at his time, or about 1483, nearly 1200 years after St. Alban is said to have lived.

Of the records of building operations after the time of the invasion of the Romans, and that of St. Alban, as given in the early chronicles, notes will be found in this paper.

Bede,* when he mentions Paulinus having built the church at York, certainly says nothing about Roman artificers.† The same is the case with regard to Wilfrid, who is only credited with "founding" a monastery. Benedict Biscop, brought the Masons to Wearmouth from Gaul,‡ and the Abbot Ceolfrid sent masons to Naitan from the monastery of Wearmouth and Jarrow.§

Indeed, the early builders in England seem to have been imported from Gaul, and *not* from Rome, although they are said to have built "in the Roman manner," which I have already suggested was of stone, as distinguished from the turves, wattles and boards, used by the Britons.

To Gaul we may very naturally suppose the British people would turn for such assistance. Gaul was the nearest country to England, and it is well known that it contained better and larger monasteries, and that it was there the English monks went "for the sake of monastical conversation"|| and the place of refuge to which they are said in the time of trouble to have retired.

Dunstan, who was born about 925, is not of course mentioned in Bede's History, which ends A.D. 731.

The same may be said of Swythun, who died, according to the Saxon chronicle, in 861.

Ædde, Eddi, Eddius or Heddius, as he is differently named, was a friend of Wilfrid (who was elected Bishop of York in 664 and died in 709), went abroad with him during his troubles and died at Ripon about 720. In the life of Wilfrid, by Eddius, it is stated ¶ that

* Lib. ii., cap. xiv.

† See extract printed below.

‡ See "Masonic Magazine," April, 1882.

§ "Bede Ecc. History," lib. v., cap. xxi. *Freemason*, 3 Sep., 1881. The full extract is given below.

|| "Bede Ecc. History." lib. ii., cap. vi., and lib. iii., cap. viii.

¶ "Vita Wilfridi," cap. xiv. Caxton Society.

Wilfrid travelled about with singers, masons [cæmentariis] and artizans,* that he restored York, then in ruins,† that he built Ripon ‡ and that he miraculously restored Bothlem, a young man who fell from the roof during the building of Hexham.§

There is, however, no word of Roman masons. Richard of Hexham can hardly, I think, be taken as evidence in the present instance, as he died about 1190, and dealt only with events during and after the reign of King Stephen.

The statement that Benedict Biscop was connected with *Monmouth* is no doubt a printer's error. The conjoined abbeys of Wearmouth and Jarrow were the ones that he built, or as they are called by Bede || "quod est ad ostium Viuri amnis, et juxta amnem Tinam, in loco qui vocatur 'In Gyruum.'"

I cannot agree with Bro. Woodford that the Early British and Anglo-Saxon buidings were for the most part of stone, but am inclined to believe that they were largely built of wattles and wood, even as regards the body or walls of the churches.

Certainly the poem of Alcuin, who died in the year 804, contributes no new fact to our knowledge when he writes of a church founded 780, as Bede informs us that the church of York was commenced *of stone*,¶ by Paulinus in 627 and, finished by Oswald, who was killed about 642.

Benedict Biscop, who died about 690, is credited by Bede not absolutely with *first* introducing the art of building of stone into England in 674, but with first importing from Gaul makers of glass—"a kind of workmen hitherto unknown in Britain."** He obtained from Rome only those things which he could not discover, "even in Gaul."

William of Malmesbury [ob. 1143] seems to be the first of the chroniclers who gives Benedict Biscop the credit of first introducing masons into England,†† and his work was used with others in the composition of the account given in Stowe.

Dr. Giles thus translates the passage: "He being the first person who introduced into England constructors of stone edifices, as well as makers of glass windows;‡‡ for very rarely before

* "Vita Wilfridi," cap. xvi. † Ibid. Cap. xvii.

‡ Ibid. Cap. xxiii. § Ibid. Cap. xxii.

|| "Ecc. History," lib. v., cap. xxi.

¶ Bede. "Ecclesiastical History," lib. ii., cap. xiv. and cap. xx.

** Lives of the Abbots Benedict, etc. "Eccles. Hist. of England," p. 607. "Masonic Magazine," April, 1882, p. 401.

†† William of Malmesbury. "Bohn's Antiquarian Library," p. 54-5.

‡‡ Quod artifices lapidearum ædium et vitrearum fenestrarum primus omnium Angliam asciverit neque enim ante Benedictum lapidei

the time of Benedict were buildings of stone [buildings with regular courses of stone] seen in Britain, nor did the solar ray cast its light through the transparent glass." It would be more correct probably to translate "neque enim" by "neither," instead of "very rarely," by which alteration perfect sense is obtained.

Florence of Worcester, who died in 1118, is a very late authority, and can hardly do more than repeat the words of his predecessors. In fact, the portions relating to England that he inserted in the work of Marianus are in the earlier part taken from Bede, the "Saxon Chronicle," and "Asser's Life of Alfred."

His opening sentence is the history of the stone wall built by the Romans in place of that built of turves by the Britons. Like Bede* he states that Benedict Biscop went *six* times to Rome, but has only a casual mention of the foundation of the monastery. Of these visits I have already printed some account in the first part of this paper†

In the Charter of Edgar, granted in A.D. 974, or 688 years after the time of St. Alban, and 300 years after the building of the abbey of Wearmouth and Jarrow by Benedict Biscop, it is not quite clear that only the roofs of the monasteries are referred to. Dr. Giles thus translates the text of William of Malmesbury, who quotes the charter‡:—"that I should rebuild all the holy monasteries throughout my kingdom, which as they were outwardly ruinous, with mouldering shingles§ and worm-eaten boards, even to the rafters, so, what was still worse, they had become internally neglected, and almost destitute of the service of God." The original text reads as follows:|| "quæque in regno meo sancta restaurare monasteria quæ velut muscivis scindulis cariosisque tabulis tigno tenus visibiliter diruta; sic, quod majus est, intus a servitio Dei ferme vacua fuerant neglecta."

The use of the words "even to the rafters" after "worm-eaten boards" is very suggestive.

In the MS. Register of Malmesbury Abbey, written at the end of the thirteenth or beginning of the fourteenth century preserved in the Public Record Office, and published by order of the Master of the Rolls

tabulatus domus in Britannia nisi perraro videbantur, neque perspicuitate vitri penetrata lucem ædibus solaris jaciebat radius.—Lib. i., cap. 3. "English Hist. Soc.," vol. i., p. 82.

* "Vita S. Benedicti," &c. English Historical Society, p. 145.

† "Masonic Magazine," April, 1882.

‡ Book ii., cap. viii. Bohn's edition, p. 155.

§ Shingles were wooden tiles for covering roofs.

|| "English Historical Society," William of Malmesbury, vol. i., p. 247.

in 1879, another copy of this charter is given (Caput xxxix, vol. i., p. 316) which agrees word for word with the above Latin text. Another similar copy will be found in Kemble's "Codex Diplomaticus Arvi Saxonici" vol. iii., p. 113, published by the English Historical Society, taken from MS. Lansdowne, 417, folio 12 b.

The early Chronicles abound in instances of various Bishops and religious votaries having founded, built, or restored churches and other sacred edifices. The mode of expression used, as has been often stated, is, however, in most instances, so very vague that no certainty can be arrived at as to the character of the buildings themselves.

"The Rev. Peter Roberts writes in "Collectanea Cambrica," p. 297: Later writers have in general presumed, from the customs of their own times, that *founding a church* and *building a church* were nearly or exactly the same thing, and confounded the congregation with the edifice. The objections of Lactantius to edifices for prayer, prove that the Christians even to his time had erected none, though they probably soon after converted the heathen's temples to that use. When, therefore, Lucius is said to have founded churches in all the cities of Britain, this must be understood not of edifices but of *Christian communities* so called." [Lactantius died about 325-330].

Much has already been written on these ancient histories, dealing more or less particularly with the art of building as described in them. The subject is always an interesting one, as showing what was the belief on these matters at the time the records were written, although the information there given may not, and is not on all occasions, strictly to be relied on. My object in taking up the subject was to find, if possible, the foundation for certain legends and traditions preserved in the records of the Craft, and to place in a collected form such references to the building art as are to be found in the chronicles.

How much of the general history and geography these early historians took from classical, rather than from native sources, is a matter of question; but in such matters as the building of the churches and abbeys, there can be no doubt that the information they gave was original.

Few persons, I think, can read the Book of Constitutions, compiled by Dr. Anderson in 1723, and other early works, without noticing that there was running through the minds of the authors a belief that Freemasonry was connected with the art of building.* Many of those who particularly encouraged the art were recorded as having been Grand Masters or other officers. This is true alike to a great extent of the ancient charges, and of the later histories; and whatever

* Cf. *Freemason*, Dec. 10, 17, 24, 1881.

may be the opinion now as to this connexion, we can hardly overlook the fact that it was the belief up to a comparatively recent date.

In my last article* a long extract was printed, giving what we may fairly take as being the history, or rather legend, of the introduction of masons into England as generally accepted in the year 1720, but a few years after the formation of a Grand Lodge, by the Four old Lodges.

This extract from Stow, based as will be seen on the Chronicles, gives to the Romans the credit of introducing the use of Stone Walls† into England about the year A.D. 434. The Saxons, we are told, "used but Wooden Buildings," and "Masons and Workmen in Stone" *i.e.* "Artificers of Stone Houses, Painters and Glaziers," were not "brought hither" until the year A.D. 680.‡ A church was then built in the "Roman manner."

But, to return to the Chronicles, Gildas, who died about A.D. 570, mentions§ that the Island of Britain is "famous for eight and twenty cities, and is embellished by certain castles, with walls, towers, well barred gates, and houses with threatening battlements built on high." And again|| that the Britons built a wall at the recommendation of the Romans across the island from one sea to the other. "This wall, however," (he writes) "being made of turf instead of stone, was of no use to that foolish people, who had no head to guide them." The wall having failed to protect them against the invasion of the Picts and Scots, the Britons again invited the Romans to come over and protect them against their enemies. Before finally leaving the Britons to defend themselves,¶ the Romans "with the help of the miserable natives, built a wall different from the former, by public and private contributions, and of the same structure as walls generally, extending in a straight line from sea to sea, between some cities which, from fear of their enemies, had there by chance been built." "They erected towers at stated intervals commanding a prospect of the sea," on the South coast of England, where their ships lay.**

* "Masonic Magazine," April, 1882.

† Whether the wall was really built at this time, does not, I think, at the present time enter into the argument. We are dealing with *legends and traditions as believed at certain dates.*

‡ It will be seen from the extracts given below, that several Kings summoned workmen from various "countries" to erect castles or other buildings, but these countries were probably contained in the Island of Britain.

§ Cap. ii, 3. Translation by Dr. Giles. Bohn, 1866, p. 299. "Six Old English Chronicles." This is repeated by Bede with but slight alteration, chap. i.

|| Ibid. Cap. ii., sec. xv., Bohn's edition, p. 305.

¶ Cap. i., sec. xviii, Bohn's edition, p. 306.

** Cf. "Geoffrey of Monmouth," book vi., cap. 3. Stow's account, &c.

In describing the general destruction of the towns, &c. by the Saxons, Gildas writes:* “Lamentable to behold, in the midst of the streets lay the tops of lofty towers† tumbled to the ground, stones of high walls, holy altars, &c. &c.”

Nennius, who flourished about 620, in describing Britain‡ states: “It has also a vast many promontories, and castles innumerable, built of brick and stone.”

Here the words *brick* and *stone* are added to the account given by Gildas.

In another place§ the wall described above is mentioned, and Dr. Giles|| informs us that in one of the MS. of this history it is stated:

“The above Emperor, Severus, constructed it of rude workmanship, in length 132 miles. . . . The Emperor Carausius afterwards rebuilt it, and fortified it with seven castles between the two mouths: he built also a round house of polished stones on the banks of the river Carun [Carron]¶: he likewise erected a triumphal arch, on which he inscribed his own name in memory of his victory.” The Emperor Carausius died, about A.D. 293.

Nennius records: Monasteries having been erected, one is called a large one** but no mention is made of the manner in which they were built, except where†† in telling of the search made by Vortigern for a fitting site upon which “to build and fortify a city.” Nennius writes, that when a fitting site had been found “Then the King sent for artificers, carpenters, stone-masons, and collected all the materials requisite for building‡‡.” It is with regard to the story of the whole of these materials having been swallowed up into the earth in one night that we are introduced to the Enchanter Merlin, who triumphs over the King’s magicians, and explains the cause of the disaster. This fable was repeated without mention of stone-masons, &c., and with some alteration by other chroniclers.

Geoffrey of Monmouth (Bishop of St. Asaph about the year 1152) in his “*Historia Britonum*” in spite of the romance in which he so often

* Cf. “Geoffrey of Monmouth, book vi., cap. 3, p. 311. Bohn’s Edition.

† These “tops of towers” seem probably to have been made of wood.

‡ Cap. iii., sec. vii. Bohn’s Edition, p. 386.

§ Ibid. Sec. xxiii.

|| “Six Old English Chronicles.” Bohn, 1866, p. 393.

¶ *Vid.* “Elton Origins of English History,”—also about Roman Wall, p. 329.

** Caput iii., sec. xlvi. “Bohn’s Edition,” p. 407.

†† Ibid. Sec. xl., p. 401.

‡‡ “Et ipse artifices congregavit, id est, lapicidinos, et ligna et lapides congregavit, et cum esset congregata omnis materia, in una nocte ablata est materia, et tribus vicibus jussit congregari, et nusquam comparuit.”—English Historical Society.—“Works of Nennius,” p. 31.

indulges, and the fables that he is so fond of relating, adds some information as to matters of building. It is stated* that his history was a translation from that written in the Welsh language by Saint Tysilio who flourished A.D. 660-680.

In the work by Geoffroy of Monmouth we read† of a castle being again fortified; that a city [London] was built by the imaginary King Brutus, which he called New Troy‡, “But afterwards, when Lud, the brother of Cassibellaun, who made war against Julius Cæsar, obtained government of the kingdom, he surrounded it with stately walls, and towers of admirable workmanship, &c.”—that at a vault§ “under the River Sore, in Leicester, and which had been built originally under the ground to the honour of the God Janus”—“all the workmen of the city|| upon the anniversary solemnity of that festival used [here] to be begin their yearly labours.”¶

At the time Belinus is said to have been king of Britain** he “summoned all the workmen [operarios] of the island, together, and commanded them to pave a causeway of stone and mortar [viam ex cœmento et lapidibus fabricari] which should run the whole length of the island”†† from Cornwall to Caithness. He is also said to have built‡‡ cities and “a gate of wonderful structure in Trinovantum [London], upon the banks of the Thames, which the citizens after him name Billingsgate to this day.” Over it he built a prodigiously large tower.§§ His son||| ornamented the city of Legions

* “Manual of British Historians,” p. 4, 1845, by W. Dunn Macray.

† Book i., cap. x., “Six Old English Chronicles,” p. 97. Bohn.

‡ Book i., cap. xvii. Bohn’s Edition, p. 108.

§ Book ii., cap. xiv. Bohn’s Edition, p. 119.

|| “Ibi omnes operarii urbis adveniente solemnitate diei, opera quæ per annum, acturi erant, incipiebant.”

¶ In the translation from the Welsh, attributed to Tysilio, “Collect. Cambrica,” by Rev. P. Roberts, London. 1811, p.p. 44-5, there are differences in the text. The cavern is said to have been “magnificently constructed” and the last sentence reads, “Here likewise all the artificers of the kingdom were assembled annually to work at what trade soever they were to pursue to the end of the year from that time.” See also a note on this ceremony in the same work, p. 354.

** Book iii., cap. v. Bohn’s Edition, p. 125.

†† The Welsh version as above, p. 52, says that he assembled “masons” “to make roads of stone and mortar according to law.” Mr. Roberts, in a note, expresses the opinion that this indicates that there were “companies of Artificers under the appellation of *Masons of Britain*, &c. This seems to have been the case, he adds.

‡‡ Book iii., cap. x. Bohn’s Edition, p. 130.

§§ Lib. iii., cap. x. Bohn’s Edition, p. 131.

||| Ibid. Cap. xii. Bohn’s Edition, p. 132.

“with buildings and fortified it with walls.”* A Tower of London is mentioned as a place of confinement at a later date† and in the reign of King Lud‡ it is stated that “he becomes famous for the building of cities, and for rebuilding the walls of Trinovantum, which he also surrounded with innumerable towers. He likewise commanded the citizens to build houses§ and all other kinds of structures in it, so that no city in all foreign countries to a great distance round could show more beautiful palaces.” Caesar is recorded to have built a tower of refuge, at a place called Odnea, before his second expedition to Britain|| and Claudius commands the city of Gloucester to be built.¶ In the Welsh version (pp 83-4), Claudius Caesar is said to have built walls of “stone and mortar” when attacking *Caer Peris*. Walls, including the one so often referred to as having been built by the Romans, fortifications, churches, &c., &c., are mentioned as having been built or restored** at various times. A statue of *Cadwalla*, it is recorded,†† was made life size of bronze, and set upon a brazen horse over the west gate of London. When *Vortigern*,‡‡ not knowing how to act against the Saxons,§§ built by the advice of magicians a very strong tower for his own safety, on *Mount Eirir* “where he assembled workmen [masons]||| from several countries, and ordered them to build the Tower. The builders [stonecutters] therefore, began to lay the foundation, &c.” Again¶¶ when *Aurelius*

* Its “old walls and buildings” are mentioned. Book iv., cap. xix. Bohn’s Edition, p. 155.

† Book iii., cap. xviii. Bohn’s Edition, p. 135.

‡ Book iii., cap. xx. Bohn’s Edition, p. 137.

§ Welsh version, p. 66, says “he built magnificent houses in the city.”

|| Book iv., cap. vii. Bohn’s Edition, p. 143. Welsh version, p. 77, says “the fort of *Odina*.”

¶ Book iv., cap. xv. Bohn’s Edition, p. 152.

** Book v., cap. ii. Bohn’s Edition, p. 157; cap. xiii. Bohn’s Edition, p. 170; Book vi., cap. i. & iii. Bohn’s Edition, p. 174-6; cap. xi. Bohn’s Edition, p. 185; cap. xvii. Bohn’s Edition, p. 192; Book vii., cap. iv. Bohn’s Edition, p. 201; Book viii., cap. ii. Bohn’s Edition, p. 208; cap. ix. Bohn’s Edition, p. 214; Book ix., cap. xii. Bohn’s Edition, p. 242; Book xii., cap. x. Bohn’s Edition, p. 285.

†† Book xii., cap. xiii. Bohn’s Edition, p. 287.

‡‡ Book vi., cap. xvii. Bohn’s Edition, p. 192.

§§ “*Vocatis denique Magis suis, &c. . . . Qui direxerunt ut ædificaret sibi turrim fortissimam, . . . venit tandem ad Eirir montem: ubi coadunatis ex diversis patriis cæmentariis turrim jussit construere. Convenientes, itaque lapidarii, eam fundare cœperunt.*”

||| Masons also in the Welsh version, p. 118. There are also slight differences in the wording.

¶¶ Book viii., cap. ix. Bohn’s Edition, p. 214.

had routed all his enemies he summoned the consuls and princes to York, and gave orders for the restoration of the Churches destroyed by the Saxons, and "after fifteen days, when he had settled workmen in several places, he went to London."* In his journey through the country he restores the city of Winchester; and when at Salisbury, where lay buried many of the nobles murdered by Hengist, he conceived the idea of perpetuating their memory by some important monument. "For this purpose he summoned together† several carpenters and masons,‡ and commanded them to employ the utmost of their art in contriving some new structure for a lasting monument of those great men." But they being uncertain of their own skill refused, and Merlin, the Prince of Enchanters, is recommended by an archbishop as being better skilled than all others "in mechanical contrivances."§ He being requested to undertake the work, advises the removal of the Giant's Dance, and upon this is introduced the legend of the removal of Stonehenge from Ireland to its present site.|| Cables are prepared, with other arrangements, to move the monument, but all of no avail, and it is not until Merlin places in order the machinery required that the stones are removed, with "astounding facility."¶ To Merlin is given the honour of again erecting the stones on Salisbury Plain.** It may then be fairly concluded that the Prince of Enchanters was an admirable member of his craft!

The next in order of the Chroniclers is the Venerable Bede, whose "Historia Ecclesiastica gentis Anglorum," became, from its great value, so justly the source from which succeeding chroniclers gleaned much of the information. Bede was the author of several works written during a lifetime of sixty-three years, *i.e.*, from 672 to 735.

When Cæsar, at his second landing in Britain attacks the Britons for the second time, they posted themselves on the banks of the Thames, under the command of Cassibellaun,†† "and fenced the banks

* "Operarios diversos in diversis locis stauisset." This is not in the Welsh version, p. 125.

† Book viii., cap. x. Bohn's Edition, p. 215.

‡ Convocatis itaque undique artificibus lignorum et lapidum præcepit ingeniis uti novamque structuram advenire, quæ in memoriam tantorum virorum in ævum constaret. Cumque omnes ingeniis suis diffidentes repulsam intulissent.

§ In the Welsh version, p. 128, Merlin says: "Yet they will not be had by corporal strength, but by science." He is called in the same version, p. 129, "the most scientific man of the age."

|| Book vii., cap. xii. Bohn's Edition, p. 216.

¶ Welsh Version, p. 130, says: "by his art alone drew them freely," &c.

** Welsh Version, p. 130: "which he did; and by so doing manifested the superiority of genius over simple strength."

†† Bede, "Eccles. Hist.," chap. ii., p. 8. Translated by Dr. Giles. London, 1845.

of the river and almost all the ford under water with sharp stakes: the remains of these are to be seen to this day, apparently about the thickness of a man's thigh, and being cased with lead remain fixed immovably at the bottom of the river."

Other items of the usages in building appear under the date A.D. 429. It is mentioned that a fire* having broken out in a cottage "burned down the other houses which were thatched with reed." Again,† a fire, "the sparks flew up and caught the top of the house, which being made of wattles and thatch, was presently in a flame." "The house was consequently burnt down, only that part on which the earth‡ hung remained entire and untouched."

St. Ceadda, who died A.D. 672, was§ entombed in "a wooden monument, made like a little house, covered, having a hole in the wall, through which those that go thither for devotion usually put in their hand, and take out some of the dust." But stone coffins are also mentioned A.D. 694 and 660.||

In the letter of Pope Gregory, A.D. 601, in writing of the temples of Idols, it is said that they should be converted to Christian service, if they are "well built," and that then, near them the people "may build themselves huts of the boughs of trees."¶

Wooden Churches are mentioned. The Church** of St. Peter at York was built ("which he himself had built") by King Edwin "of timber [de ligno], in A.D. 627, "whilst he was catechising and instructing in order to receive baptism."†† The church also built by this King at Campodunum is burnt by the Pagans. "But the altar, being of stone, escaped the fire."‡‡ A.D. 651, St. Aidan having leaned against a post placed on the outside of a church to strengthen the wall, when this church is three times burnt down, the post is saved.§§ St. Aidan was on his death succeeded by Finan, who built a church at "Lindisfarne, the episcopal see; nevertheless, after the manner of the Scots, he made it, not of stone, but of hewn oak, and covered it with

* Bede, "Eccles. Hist., book i., cap. xix., p. 32. Translated by Dr. Giles. London, 1845.

† Ibid. Book iii., cap. x., p. 138. "Volantibus in altum scintillis, culmen domus, quod erat virgis contextum ac fœno tectum, subitaneis flammis impleri."

‡ Some sacred earth.

§ "Eccles. Hist." Book iv., cap. iii., p. 199. Translated by Dr. Giles. "Sepulcri tumba lignea, in modum domunculi facta."

|| Ibid. Book iv., cap. xi., p. 213, and cap. xix., p. 230.

¶ Ibid. Book i., cap. xxx., p. 61. "Bene constructa sunt." "Tabernacula sibi circa easdem ecclesias . . . de ramis arborum faciant," &c.

** Called successively in the Text "ecclesia" and "oratorium."

†† Ibid. Book ii., cap. xiv., p. 107.

‡‡ Ibid. P. 108. §§ Ibid. Book iii., cap. xvii., pp. 150-151.

reeds." This is A.D. 652,* and we learn† that "Eadburt, also bishop of that place, took off the thatch, and covered it, both roof and walls, with plates of lead."

Immediately King Edwin had been baptised, in the wooden church he had himself built as mentioned above, "he took care, by the direction of the same Paulinus, [the bishop] to build in the same place a larger and nobler church of stone, in the midst whereof that same oratory which he had first erected should be enclosed."‡ This is in A.D. 627. Paulinus in A.D. 628,§ builds in the city of Lincoln "a stone church of beautiful workmanship," "the walls of which," Bede adds, "are still to be seen standing."

Under A.D. 565, in writing of St. Columba, Bede mentions an episcopal see "famous for a stately church." . . . "The place belongs to the province of the Bernicians, and is generally called the White House, because he [Ninias] there built a church of stone, which was not usual among the Britons."|| Ninias was of the British nation, and "had been regularly instructed at Rome in the faith and mysteries of the truth."

About A.D. 660,¶ Bishop Cedd, having received "places for building a monastery or a church," and being summoned by the King, entreated his priest Cynebil, who was also his brother, "that the religious work might not be intermitted" . . . "to complete that which had been so piously begun. Cynebil readily complied, and when the time of fasting and prayer was over, he there built the monastery, which is now called Lestingau." When Cedd died, "he was first buried in the open air, but in process of time a church was built of stone in the monastery" [de lapide facta]. The church at Verulam** is said to have been erected of "wonderful workmanship" . . . "when peaceable Christian times were restored."

A church†† near Canterbury, it is stated, was "built whilst the Romans were still in the Island," and a church within this city,‡‡ Augustine "was informed, had been built by the Ancient Roman Christians." Here also§§ was built by Ethelbert the church of S.S

* "Eccles. Hist." Book iii. cap. xxv., p. 170. Trans. by Dr. Giles. "More Scottorum, non de lapide, sed derobore secto, totam composuit atque arundine textit."

† Ibid.

‡ Ibid. Book ii., cap. xiv., p. 107. "De lapide fabricare basilicam, in cujus medio ipsum, quod prius fecerat, oratorium includeretur." This would be somewhat similar to the celebrated churches at Loretto, Assisi, and others.

§ Ibid. Cap xvi., p. 110. "Ecclesiam operis egregii de lapide fecit."

|| Lib. iii., cap. iv. "Ecclesiam de lapide, insolito Brittonibus more fecerit."

¶ Ibid. Book iii., cap. xxiii., p. 165.

** Ibid. Book i. cap. viii., p. 16.

†† Ibid. Book i., cap. xxvi., p. 42.

‡‡ Ibid. Book i., cap., xxxiii., p. 66.

§§ Ibid. Book i., cap. xxxiii., p. 66.

Peter and Paul "from the foundation." In A.D. 640,* Ethelberga having died when the church which she had begun to build in her monastery was only "advanced half-way;" owing to the brothers being occupied with other things, "this structure was intermitted for seven years," and was left unfinished "by reason of the greatness of the work."

A "most noble monastery" is mentioned † under the dates A.D. 603, 613, and 709. Bede writes of Bishop Acca that he "made it his business, and does so still, to procure relics . . . to place them on altars, dividing the same by arches in the walls of the church." ‡

In the *Freemason* § I printed the record from Matthew Paris of Naitan, King of the Picts, sending for architects. ||

Bede says, under A.D. 710, || that the letter was sent to Ceolfrid, Abbot of Jarrow ¶ "to have architects sent to him to build a church [of stone] in his nation after the Roman manner." "Sed et architectos sibi mitti petiit, qui juxta morem Romanorum ecclesiam de lapide in gente ipsius facerent." **

The architects (architectos) were sent as desired, but it does not appear if the church was built.

Ceadda, Bishop of "Litchfield," "built himself a habitation [mansioem] not far from the church wherein he was wont to pray and read with seven or eight of the brethren;" †† and St. Cuthbert, in A.D. 664, "with the assistance of the brethren, built himself a small dwelling with a trench about it, and the necessary cells and an oratory." ‡‡ In A.D. 704-9, §§ a monk, who "lived ignobly," and was "much addicted to drunkenness, and other pleasures of a lawless life" had been "long and patiently borne with . . . on account of his usefulness in temporal things, for he was an excellent carpenter." "Erat enim fabрили arte singularis."

Writing of Severus, A.D. 189, Bede says: |||| "he thought fit to divide that part of the island, which he had recovered from the other unconquered nations, not with a wall, as some imagine, but with a rampart. For a wall is made of stones, but a rampart, with which camps are fortified to repel the assaults of enemies, is made of sods,

* "Eccles. Hist." Book iii., cap. viii., p. 135. Trans. by Dr. Giles.

† Book ii., cap. ii., pp. 77 and 79. ‡ Ibid. Book v., cap. xx., p. 314.

§ *Freemason*, Sep. 3, 1881. || Hist. Eccles. Book v., cap. xxi., p. 315.

¶ It must not be forgotten that this church was built of stone by architects brought from Gaul, in 674, according to Bede.

** English Historical Society. Bede, "Historica Ecclesiastica," p. 393.

†† "Ecclesiastical History." Translated by Dr. Giles. Book iv., cap. iii., p. 194.

‡‡ Ibid. Book iv., cap. xxviii., p. 256. §§ Ibid. Book v., cap. xiv., p. 297.

|||| Ibid. Book i., cap. v., p. 11.

cut out of the earth, and raised above the ground all round like a wall, having in front of it the ditch whence the sods were taken, and strong stakes of wood fixed upon its top. Thus Severus drew a great ditch and strong rampart, fortified with several towers, from sea to sea; and was afterwards taken sick and died at York," &c.*

"Then the Romans ceased to reign in Britain, almost 470 years after Caius Julius Cæsar entered the island. They resided within the rampart, which as we have mentioned, Severus made across the island, on the south side of it, as the cities, temples, bridges and paved roads there made, testify to this day."

"On account of the irruptions of these nations,‡ [the Picts and Scots in A.D. 414], the Britons sent messengers to Rome with letters in mournful manner, praying for succours, and promised perpetual subjection, provided that the impending enemy should be driven away. An armed legion was immediately sent them, which, arriving in the island, and engaging the enemy, slew a great multitude of them, drove the rest out of the territories of their allies, and having delivered them from their cruel oppressors, advised them to build a wall between the two seas, across the island, that it might secure them and keep off the enemy; and thus they returned home with great triumph. The islanders, raising the wall, as they had been directed, not of stone, as having no artist capable of doing such a work,‡ but of sods, made it of no use. However, they drew it for many miles between the two bays or inlets of the seas, which we have spoken of, [one of which runs in far and broad into the land of Britain, from the Eastern Ocean, and the other from the Western, though they do not reach so as to touch one another], to the end that where the defence of water was wanting they might use the rampart to defend their borders from the irruptions of the enemies. Of which work there erected, that is, of a rampart of extraordinary breadth and height, there are evident remains to be seen at this day."

Bede then tells that as soon as the Romans had left the country, the old enemies attacked the Britons. Another request is sent to Rome sometime in the year, or soon after A.D. 416, and a legion comes to Britain, "arriving unexpectedly in autumn." The enemy is slaughtered, and the Romans inform the Britons that they cannot again undertake such troublesome expeditions, advise them "to handle their weapons like men," and to fight their own enemies, "and thinking it might be some help to the allies, whom they were forced to abandon,

* About A.D. 407. *Ibid.* Book i., cap. xi., p. 19.

† *Ibid.* Book i., cap. xii., p. 20-22.

‡ "Ut pote nullum tanti operis artificem habentes."—English Historical Society. Bede. *Hist. Ecc.*, p. 28.

they built a strong stone wall from sea to sea, in a straight line between the towns that had been there built for fear of the enemy, and not far from the trench of Severus. This famous wall, which is still to be seen, was built at the public and private expense, the Britons also lending their assistance. It is eight feet in breadth, and twelve in height, in a straight line from east to west, as is still visible to beholders. This being finished they gave the dispirited people good advice, with patterns to furnish them with arms. Besides, they built towers on the sea-coast to the southward, at proper distances, where their ships were, because there also the irruptions of the barbarians were apprehended, and so took leave of their friends never to return again."

Another casual mention of the stone wall built by the Romans occurs Book III, cap. ii, p. 122.

Here are three dates given: A.D. 407, for the rampart of turves, with the ditch made by Severus; A.D. 414, a turf rampart built by the Britons; and finally the stone wall built by the Romans about A.D. 416; the two last being after the third seige and sack of Rome; but whether it is possible or likely that the Romans, owing to the bad state of their own affairs, could send legions to help the Britons has been argued and discussed many times, for example in Bruce's Roman Wall, and the Lapidarium Septentrionale, &c. It is not, however, so much as historical facts that I am dealing with these isolated mentions, of masonry, but as legends and traditions believed and accepted as history at a certain date, by Beda, 672-735, and repeated by others, ending with Stow in 1720, when there existed certainly at the latter date, and for 160 years previously, another and independent legend, for which no authority is forthcoming. Indeed, with regard to the truth of the Masonic legend of St Alban, I feel almost inclined to adopt the words of William of Newburgh, the Chronicler, when writing of Geoffrey of Monmouth: "Therefore, let Beda, of whose wisdom and integrity none can doubt, possess our unbounded confidence, and let this fabler, with his fictions, be instantly rejected by all."



EARLY HAUNTS OF FREEMASONRY.

GREAT QUEEN STREET AND VICINITY.

(Continued from page 34).

THE average Londoner, who makes his way westward from Lincoln's-inn-fields *viâ* Great Queen Street, hardly bestows a thought on the many interesting associations that are connected with it. Why should he, indeed? Its houses are not palatial in appearance; its shops, with a few exceptions, not particularly attractive, not such, at all events, as he would expect to find in what is, unquestionably, a busy thoroughfare. There is, it is true, an air of substantiality about most of the houses and other buildings, as if a good deal of hard and remunerative work were done by the owners or occupiers. Nor is the neighbourhood a particularly odorous one. Lincoln's-inn-fields, according to the old Chronicler, was, and it may be admitted still remains, "a very curious, spacious place, with an excellent *air*, and therefore garnished with three rows of very good houses." But Drury-lane, Great Wild-street, Parker's-street, and others we might name, are not the localities which a reasonable person in search of fresh air would select for purposes of perambulation. Be this as it may, there are probably few who have visited the neighbourhood once who would care to repeat the visit, except on business, to join in some festivity at Freemasons' Tavern, or because, being members of the Mystic Fraternity, they are desirous of exhibiting their interest in the work that is continually being done quietly, yet none the less efficiently, at its head-quarters all the year round. Either of these reasons is a very sufficient one; but the last of the three it is that explains the deep interest we take in Great Queen-street and its surroundings, be they the "curious, spacious place," such as is Lincoln's-inn-fields, or dingy, dismal, and out-at-elbows like Drury-lane. This, too, will explain why it is we have made it our business to rout up old records and make ourselves acquainted with some portion of its history, so that we may initiate our readers into some, at all events, of its numerous and interesting associations.

We remarked in our opening article that this particular locality appears, for reasons which we cannot pretend to explain, to have from the very outset found favour with the members of the Craft. At the time our Grand Lodge was constituted Parker's-lane was the home of

one of the Four Old Lodges. In the list of lodges for 1723, we find lodges meeting at the Queen's Head, Turnstile; at the Castle, Drury-lane; at the Sun, Clare-market; at the Queen's Head, in Great Queen-street itself, and elsewhere close at hand; and later lists tell the same tale of brethren meeting and practising the rites of Freemasonry in and around the spot where now for more than a century has stood the head-quarters of the Craft. So let us conjure up memories of past days and picture to ourselves, if we can, what Great Queen-street was like in the good old time, when London was not a tenth of its present size, and long before Freemasonry, as at present constituted, was known.

Be it stated, then, in the first place, that what is now Great Queen-street was so named in honour of Queen Elizabeth, though it was not till the close of that illustrious sovereign's reign that it could boast of being a roadway, with just a few houses on the south side. Originally, it was a mere footpath, leading from Lincoln's-inn-fields westwards, and separating the southern or Aldewych-close from the northern, which later on received the name of White-hart-close, and extended as far as Holborn. In Elizabeth's time, owing no doubt to increased traffic, the footpath became a roadway; but up to 1593 it could boast of no houses. Even thirty years later there were only fifteen on the south side, which was quite open to the country. It requires a very considerable stretch of the imagination to picture to oneself green fields where now is one of the busiest of the side thoroughfares of London; green fields where now the *Freemason* and this magazine are printed and published. Well, even in our own time, there have been, perhaps, as conspicuous changes. But changes, if they strike us as having been more marked two centuries and a half ago, were not so rapid as they are now. The work of building additional houses was not continued till after the Restoration of the Stuarts, and the south side was then completed from designs which are said to have been prepared by the great English architect, Inigo Jones, then deceased, and his pupil, Webbe. Then gradually inroads must have been made on the aforesaid green fields, for in Strype's edition of old "Stow's Survey of London," which was published in 1720, that worthy, in describing it, says that, "after a narrow entrance it openeth itself into a broad street, and falleth into Lincoln's-inn-fields; it is a street graced with a goodly row of large, uniform houses on the south side, inhabited by the nobility and gentry; but the north side is but indifferent, nor, by consequence, so well inhabited."

This description by old Strype is confirmed, or rather, be it said, was anticipated, by Evelyn, who makes mention of George Digby, second Earl of Bristol, having lived in it in 1671, when his house was

taken and occupied by the Commissioners of Trade and Plantations. We have also seen elsewhere that among other of the principal inhabitants were included the Duke of Buckingham and the Earl of Lauderdale, two members of the Cabal Ministry; Waller the poet, and Colonel Titus, author of the pamphlet "Killing no Murder;" while from the fact that even before this time a proclamation, dated "12th February, 1648," was issued from Queen-street by the famous Parliamentary General, Sir Thomas Fairfax, it is no more than a reasonable inference that he resided in one of the houses. Moreover, Leigh Hunt speaks of its having been, in the time of the Stuarts, one of the most fashionable parts of the town. No doubt a somewhat similar story might be told of nearly every part of our huge metropolis, of every part, that is to say, which is old enough to have anything of a history. Class distinctions were, perhaps, more rigidly observed in former days, and yet the classes themselves mingled more freely; and men of rank and fashion were to be found living in the same neighbourhood with tradesmen and merchants. We have no difficulty, therefore, in realising that, at the epoch referred to, and for some years afterwards, the noblemen and gentlemen we have mentioned, with Lord Herbert of Chisbury, who died there in 1648, Lord Chancellor Finch, the Conway and Paulet families, the Earl of Rochford (temp. 1733), and others, dwelt in Great Queen-street. Its ancient external splendour has passed away just as the green fields have given place to shops and dwelling-houses, and nothing more remains to us than the memory of its aristocratic associations, save, perhaps, what we have called the air of substantiality there is about it.

As our readers are aware, there is in the street a Wesleyan chapel, and, not to speak irreverently of a place of Divine worship, thereby hangs a curious tale, which is told in the pages of Strype. Of course, there were no Wesleyans in his day, and when erected it was used in connection with the Church of England, but this connection was of a most irregular character, and elicited from the then Bishop of London a very strong letter of denunciation. The man by whose means it was erected was a certain William Baguley, who pretended to be a minister of the Church of England, and personally conducted the services of that Church and preached its doctrines. However, he was nothing of the kind, and on the 22nd December, 1706, a declaration, signed "Henry, London," was published to the effect that, though he had been repeatedly invited by the Bishop to show his credentials as a minister, he had not responded to the invitation, and people were cautioned against having anything to do with or in any way countenancing Mr. Baguley in his ministerial capacity. This was supported by a declaration, dated 21st December, 1706, and signed "Rich.

Peterburgh," certifying "whom it may concern," that William Baguley had offered himself to the Bishop as a candidate for Holy Orders and been refused, "there being crimes of a very heinous nature alleged against him." A more interesting reminiscence in connection with this chapel is that which fixes the marriage of the great actor, David Garrick, with Eva Maria Violette, of St. James's, Westminster, a dancer, as having been solemnised within its walls on the 22nd June, 1748, though Mrs. Garrick herself, in her old age, spoke of its having taken place in St. Giles's church.

We have mentioned some of the noble celebrities who once lived here. There was, however, another class of people for whom the street appears to have had attractions—we allude to the actors and actresses and artists. Thus about the year 1733, when the Earl of Rochford and Lady Dinely Goodyear were among the inhabitants, the actress, Mrs. Kitty Clive, was also one of them. Mr. Opie, the artist, lived here in 1791, though he moved to other quarters the following year. At 74, which is now part of Messrs. Wyman's establishment, there died, in 1824, Mr. G. P. Holdway Knight, comedian, commonly known as "Little Knight." Two doors ~~west~~ ^{east} of Freemason's Hall the celebrated actress, Miss Pope, lived for forty years; and another theatrical celebrity who affected the neighbourhood was Mrs. Robinson, "the beautiful Perdita" of the days when George III was King; while literature and the arts have had representatives living here in the persons of James Hoole, translator of Tasso, Ariosto, and Metastasio, who resided with Hudson, the painter, Sir Joshua Reynolds's master, at No. 56, and Worlidge, who died in the same house; while many of the letters in "Moore's Life" to Richard Brinsley Sheridan, are addressed to the latter at No. 56. At No. 52 lived Sir Robert Strange, an eminent historical engraver, and an adherent of Prince Charles Edward, the young Pretender. Here he died in 1792, and here his widow lived for many years.

Two other personal associations of a somewhat similar, but unpleasant, character may be mentioned. In 1735, Ryan the comedian, was attacked by a foot-pad when passing along the street, and was so severely wounded in the jaw by a pistol bullet that a performance was given on his behalf at Covent Garden, the then Prince of Wales (Frederick, the first Prince of his house who joined the Craft) contributing a hundred guineas. In 1780, the first meeting convened by Lord George Gordon to petition Parliament for the repeal of a measure which had been passed to give a certain relief to Roman Catholics, was held on the 29th May; and on the 6th June, the "Gordon" riots broke out; among the houses that were burnt down being that of Mr. Justice Cox, who lived in the street.

We have already traversed a good deal of ground, and under the circumstances we think it will be as well, perhaps, to defer the rest of the story of our perambulation till another number. What remains for us to tell will be more immediately connected with the Craft and Craftsmen.

(*To be continued.*)

SHOULD LADIES BE BANISHED FROM OUR RECREATION BANQUETS?

THE question which heads this paper may well be answered in these pleasant pages. We allude, of course, to the great and grave query whether ladies should be invited to our Recreation Banquets, for that is a subject which haunts and harrasses our little Masonic world.

As to the general impropriety and unfitness of ladies taking part in our normal Masonic proceedings, no one, we fancy, has any doubt. For good and sufficient and weighty reasons ladies are excluded from Freemasonry proper; and none of us who have once studied the question carefully, or realize what is meant and what is provided for by such ostracism, can have any doubt but that the old and universal law of Freemasonry on the subject, stern and harsh as some may think it, is wise, and for the best.

In France, where they are always fond of trying experiments, wishful to hear of and discuss "some new thing," not very sensible of ancient traditions or respectful of old-world scruples, they sought, in the last century, by a sort of compromise, to make the unchanging laws of Freemasonry, the "modus vivendi" of long years, bend to the difficulties of the situation and the needs and follies of the hour. Accordingly they invented their "Maçonnerie d'Adoption," which had a short if brilliant existence, and having been for a little time in the height of fashion, and patronised by great Queens and titled ladies, sank into insignificance and oblivion, having been both silly and harmless, and childish and fantastic all at the same time, a real "caput mortuum," without meaning or importance, reality or good. Indeed, its songs and its sallies, its gay dresses and festive scenes, may be said to have simply faded before the uproar of the French Revolution, and the still

greater change, the imperious sway of common sense. As we study its nonsensical ritual to-day, without meaning, point, congruity, or coherency, we see at once, or think we see, that anything more infantine and yet more harmless, more inane and yet more trite, never was invented to charm the credulous or gratify the weak-minded. But it went the way of all such ephemeral things. The Empress Josephine attempted to revive it, but in vain; and all that remains of it are some few tractates which tell of its mysteries and its marvels, and linger in hopeless inutility and insignificance on the dusty shelves of the Masonic book-collector.

We need not, then, continue to discuss this portion of the question, that which relates to Androgyne Masonry, or a system which admits of the presence of both sexes, as such an idea is practically an absurdity for many reasons, and really most unrealizable; and, if realizable, most injurious, we feel convinced, for the true progress and best interests of Freemasonry.

In France they have now "La Maçonnerie Blanche," which is a name they give to certain "tenues" or assemblies of Freemasons to which ladies can be invited, such as the social gatherings of lodges, and lodge concerts, lodge balls and lodge recreation festivals. To such a state of things no objection can fairly be made; against such a developement of Masonic usages no impeachment can fairly lie. It seems a very reasonable and pleasant custom in itself, to be of good and of use to Freemasons, to be alike proper and profitable in every sense, in that thus the meetings of Freemasons on certain specified and allowable occasions are graced with the presence and affected by the influence of the woman, always a pleasant thing in itself, and which often also, by its suasive sympathies, sheds a softening and subduing restraint on the rougher and less constrained tastes and proclivities of the man. But as we must not drift into a psychological discussion, we will stop here in respect of the abstract question, and simply regard it in its outcome, in the concrete.

The practical effect of the presence and participation of the ladies at our Recreation Banquets would be to add animation to the gathering, and lend life to the day's "outing." How normal and how formal do our recreation banquets often become, do they not? Confess, kind and worthy P.M., thou who objectest, above all, to the intrusion of the ladies, thou who thinkest and who sayest that the Masonic festival will be strangely and sadly changed, by the inroad of female Goths and Vandals, intent on satisfying their curiosity and indulging the talkativeness of the other sex. And yet, good brother, let you and I reason it out calmly and sedately.

At present we meet and have a very comfortable dinner, and no doubt enjoy the good things of life "in moderation." But we all know each other well, we see each other often; there is little fresh we can tell each other, not much of what is new or diverting beyond the normal gossip of the hour have we, or care we, to impart to our well-known "chums," perhaps of years. Great, no doubt, are the claims of friendship, tender the ties it creates and strengthens; pleasant the associations it cherishes and consecrates, as we look back to-day through a long vista of laughing and happy years, and see how T.G.A.O.T.U. has spared us and our friends to meet together so long and so often in gay contentment and sympathetic conviviality. True, most true! But yet have we not, after all, been rather dull and rather stupid?

Time, as it has passed on, has rather palled on us with its wonted, its invariable custom of our valued Recreation Banquet, the appetizing Menu at Greenwich, the well-arranged table at Richmond. Times change and we change with them. Why should we not yield a little to the shifting tastes of the hour, and consider whether this exclusion and banishment of ladies from all our meetings is either wise or tenable, prudent or of common sense? As is well-known, the Recreation Banquets do not attract *all* the members of our lodges; sometimes they are sparsely attended, nay, even we have heard of half-a-dozen members of a numerous body surveying the busy river from a window at Greenwich, being themselves the recreation banquet, and, no doubt, enjoying that reality fully and graciously.

But what a change might come o'er the spirit of our dreams; what a charm might be lent to the meeting and the gathering, if only by a wise innovation we were bold enough to burst through the formalities of red tape, and the childish chains of a stereotyped routine, and invite our fair sisters to grace the banquet, to enliven the scene? We feel persuaded, ourselves, such a little genial, gentle revolution would be of infinite good to contemporary Freemasonry. And we base our conviction on the following facts and results, which cannot be denied, which cannot be invalidated by any, that wherever the ladies are invited, and many lodges now most wisely and seasonably, despite all prejudice, do invite them, the pleasure of such festive hours is immeasurably increased, and all attend and all depart equally gratified and grateful for so reasonable an adaptation of the enjoyable sociality, of the innocent festivities of Freemasonry. And it could not well be otherwise. While it is proper, most proper for many reasons, to exclude and banish our ladies from the normal routine of Freemasonry, it is equally rightful and seasonable to admit them to its special gatherings of friendship and harmony. Wherever they

come they seem to lighten up the surroundings with their own special attributes of friendship, warm-heartedness, and grace. They are so easily satisfied, so soon contented, so amusingly curious, and so truly confiding, that for them Masonic mysteries, of which they know nothing, will have a great attraction, and Masonic meetings and enforced absences will cease to be the "bugbear" they are to many a waiting wife, to many a doubting female mind. For there is great "bonhomie" in all good lodges which will be realized by the ladies, just as it affects the brethren. In all good lodges we say, where the real principles of Freemasonry are "afloat," there is no envy, no pettiness, no jealousy, no unkindness visible. All is harmony, right feeling, thoughtful consideration; all are brethren, all are friends, sincere and fast, amid the dark hours, the stormy seasons, the rough battle of life.

And hence it comes to pass, as it has come to pass before, that once open the portals of our Masonic Temple and admit our dear female associates, only to the "Court of the Gentiles," they will become warm, honest, and faithful friends, instead of beings inclined to quiz and undervalue Freemasonry, and they will at last really begin to believe that there is something in that tiresomely mysterious society after all.

We trust that our readers have kindly and patiently followed us through these somewhat heavy lucubrations of ours, and will agree with us that there is really no possible reason why the ladies should any longer be banished from the Recreation Banquets of our English Freemasonry.



ST. GEORGE FOR MERRY ENGLAND.

BY W. M. BRAITHWAITE.

"**S**T. GEORGE for merry England," was, doubtless, often repeated as our soldiers dashed madly through the serried ranks of their enemies, and closed in bloody conflict round their emblazoned standard. That "saint," about whom so much is said and so little is known, presents a very brave spectacle as he proudly triumphs over his prostrate foe, the dragon. We are proud of our patron saint,

and would do and dare anything so we could only maintain his lustre and dignity undimmed. About his personality we know nothing and care less. We believe he flourished in some outlandish century, in an outlandish country, and slew an outlandish dragon; but we know no more. Let us see what we can glean from old accounts concerning him.

History tells of a certain George of Cappadocia, who flourished as a contemporary of Constantine the Great, whose kingdom, at his decease, it will be remembered, was divided between Constans and Constantius. The former swore by Athanasius, and the latter adopted the Arian tenets. When Constans died, Athanasius (another "saint" of the same water) was deposed by Cappadocian George, who appropriated to himself his see. The previous history of George was somewhat doubtful. We are told he was of humble parentage, and by a certain charm of manner, combined with a good capability for business, succeeded in ingratiating himself with those who were rich and powerful. Through the influence of his patrons he was made purveyor to the army, and while in this employment he abused his position by foisting upon the soldiers "rusty bacon." The grumblings which resulted from this conduct at length reached the ears of his superiors, and he was dismissed in deep disgrace. A philosophical spirit, however, compensated him for his deprivation, and he retired to his own house and became an enthusiastic bibliophile. His collection of books and rare manuscripts became famous, and had the effect of causing his offences against morality to be condoned if not forgotten.

In the revolution by which Athanasius was driven from Alexandria, George of Cappadocia, (assisted by Sebastian and Constantius) was a prominent character. He received ordination from the hands of an Arian dignitary, and finding himself secure in civil as well as ecclesiastical power, soon went back to his old bacon-swindling tricks. He oppressed his friends and foes alike. He plundered without mercy or distinction Arians and the followers of Athanasius. His conduct was tolerated by Constantius in return for the injuries and slights he had received from the citizens of Alexandria.

At length Constantius died, and the smouldering hate of the city broke forth in remorseless fury against George and his oppressions. He was seized by a mob, slain, his body dragged from the east to the west gate of the city, after which it was cut to pieces and thrown to the sea so as to prevent his being raised to the dignity of a martyr.

After his murder, when his works were partly forgotten, his co-religionists who were undergoing considerable persecution had him canonised, and raised him to the dignity of their patron saint. He

remained in this proud position for some time, until Pope Gelasius III. revised the calendar, and George was relegated to the department wherein were those "decent honourable men whose works were known only to God." Thus for history.

Tradition says: George of Cappadocia was known for his exceeding beauty and bravery. As he was journeying to join his regiment he came to a Libyan city, which was infested by a huge dragon, who breathed forth pestilence and death. In order to save the city, the king had compacted with him to give him two sheep daily, so that he abstained from his evil deeds. This was agreed to, and at length all the sheep were gone. Then another compact was entered into, so that the dragon's anger should be stayed, and it was that two virgins of the city were to be sacrificed daily. These maidens were chosen by lot, and at last the lot fell upon the king's own daughter. The king endeavoured to save her, but in vain. At this critical juncture George came up, and volunteered to settle the matter by killing the dragon. His offer was accepted, and George proceeded to the mouth of the cave wherein the monster dwelt, when calling upon the sacred name, he stabbed the monster in the throat.

When the king learnt that this had been done in the name of Christ, he was baptised, and gave rich gifts to George, who, in turn, gave them to the poor, and went his way. When he came to Palestine, and found the decree which Diocletian had issued against the Christians, he tore down the edict. For this he was condemned to the torture and death. First he was put into a cask full of sharp swords and rolled about in it, but he issued from thence unharmed. Then he was given a deadly poison, and that failed to hurt him; and, at last, the soldiers were commanded to dispatch him with their swords. This finished George's earthly career; but he was sainted, and his name now lives as the patron saint of not only Holy Russia, Protestant Germany, and fairy Venice, but also merry England, whose soldiers, I have said, would uphold his prestige with their hearts' blood.



LET US ALL BE GIPSIES.

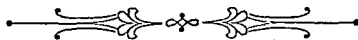
WHICH is the way from the crowded city
To the land of shadow and hope and peace,
Where women can love and men can pity,
And tears from sorrowing eyes may cease ?
For the toiling town is harsh and hollow,
And Hate points eastward ; Envy west ;
Though many may fall, yet some will follow
To a home of dreams and the haven of rest.
For the love of Heaven, stretch forth your hand,
And point the way to Bohemia's land.

Where are the fields and their emerald cover,
The wayside flowers and the travelling cart,
The new-found love and the long-tried lover ?
They are better by far than our feverish art.
We are sick unto death of Jealousy's fetter,
The secret path, the ceaseless strife ;
There's triumph in fame, but freedom's better ;
So give us a taste of a wandering life.
The senses sicken as fancy's hand
Paints endless love in Bohemia's land.

Bohemia's ways are strewn with flowers,
Her children free from the revel of wine ;
Her dust is slaked by the sweetest showers.
'Neath covering trees they halt and dine.
When care creeps close, why away they wander
To seek whatever the mind loves best,
For hope endures when the heart sees yonder
A brighter life and a surer rest.
How many despise, but how few withstand,
The endless joys of Bohemia's land !

To the fields away ! for Nature presses
On toiling foreheads a balmy kiss ;
There's nothing so sweet as her soft caresses,
No love more full to the lips than this.
God grant, my brothers, when all is over,
And holiday hours cut short by fate,
That the sense of flowers and scent of clover
May soften sorrow and silence hate.
Old Time soon measures the fatal sand,
And the curtain falls on Bohemia's land.

New York Dispatch.



WELL DONE, CONDOR!

ALL our English Masonic readers, and many in all lands, who like to hear of deeds of "Derring-Do," as our Saxon forefathers said, will have been deeply moved with the account of the gallantry of our well-known and distinguished Bro. Lord Charles Beresford, and the crew of the gallant little vessel under his command.

The emphatic though brief approval of Admiral Sir Beauchamp Seymour speaks volumes to naval friends, and is the highest encomium possible to zealous Commanders and devoted crews for duty well done.

Lord Charles Beresford is now on shore acting as Chief of Police, and bringing back chaos into order, and ruling kindly and more Anglico (which foreigners sometimes can't understand or even appreciate), over confused nationalities and antagonistic elements of a society rather rudely disturbed from its hazy dreams of oriental indolence and oriental quietude. We may feel persuaded that in this new sphere of duty, he will do well all he has to do, and that his pluck and geniality will pull him through emergencies and difficulties which would swamp a man of ordinary calibre. We may, some of us, like to think and to feel that Bro. Lord Charles Beresford well represents the true Masonic spirit, ever ready for duty, ever foremost in danger ; but kind, considerate, and tolerant under all circumstances. Some one writing to the public press, the other day, says he knew Lord Charles at school, and that he was the most perfect specimen of pluck

and geniality he ever met with ; and there is a determined look about his photograph, which seems to imply a determination to do his best, very characteristic of his high-spirited race.

His achievements at the attack on Alexandria are very noteworthy. Ordered at 7.20 a.m. by the Admiral to engage Fort Marabout, which was somewhat harassing the vessels *Penelope*, *Invincible*, and *Monarch*, which were bombarding the Mex Forts, the little *Condor* ran in right under the guns. In a very short space of time, however, the *Condor*, though possessing only three small guns—two 64-pounders and one 112-pounder—while the fort was reckoned the second strongest in Alexandria, mounting four powerful and twenty smaller smooth-bore guns, succeeded in silencing all the guns but one—gaining from the Admiral the complimentary signal, “Well done, *Condor*!”

Bro. Lord Charles William De-la-Poer Beresford, the Commander of H.M. gunboat *Condor*, is a son of the fourth Marquis of Waterford, and brother of the present holder of that title. He was born in 1846, appointed a Lieutenant in the Royal Navy in 1868, and promoted Commander in 1875, in which year he accompanied H.R.H. the Prince of Wales to India as Naval Aide-de-Camp. He was M.P. for County Waterford from 1874 to 1880. In 1863 his Lordship was awarded the gold medal of the Liverpool Shipwreck and Humane Society for jumping overboard after a man who had fallen out of a boat whilst going to the Defence in Dublin Bay ; and he has also the bronze medal and clasp of the Royal Humane Society for similar acts of bravery performed in the Mersey in 1863, and at Port Stanley, Falkland Islands, in 1871.

All brethren of the Mystic Tie, all the world over, will feel proud of their gallant brother, and watch with interest his future career.

In the special *Graphic* for July 24, are several very striking illustrations, admirably portraying the recent gallant attack of the *Condor* on the Alexandrian Batteries. We note it in hot engagement, “close in shore,” with Fort Marabout. We listen to the cheers of the men of the *Invincible* greeting their gallant comrades in the gunboat. We almost read the Admiral’s signal, “Well done, *Condor*!” High praise, indeed, where all did so well. We observe how all are hard at work on board the *Condor* itself ; how, even, as if in anticipation of hot work and close quarters, the “idlers” are being drilled. We almost wish Lord Charles could drill as thoroughly many “idlers” at home, especially those who ask inopportune questions, and make silly speeches in a certain famed locality. All these various evidences, which as Freemasons we gladly hail, point with unerring effect to the skill, the energy, the professional excellencies of the gallant commander of the *Condor*, Bro. Lord Charles Beresford.

“ Well done, Condor,” said the signal,
As on a very famous day
In self defence the batteries silenced
In distant Alexandria’s bay,
Bore witness how our gallant seamen,
Fighting for honour and for right,
And thundering “ Iron walls ” of ours,
Made manifest Britannia’s might.

And ’mid that calm and needful struggle,
When our Admiral in faith and trust,
Knew that his men would “ do their duty,”
And crush the threatening forts to dust,
The Condor, closing with the battery,
Silenced the great guns one by one ;
Up went the kindly, gracious signal—
“ Condor,—well—done !”

So we, who like to honour duty,
And brave deeds wrought in England’s name,
To laud the heroes of great story,
To sing the songs of loyal fame,
May well record in “ Maga’s ” pages
How a *Brother* won the Admiral’s praise,
And in our “ Mystic chain ” of kindness
To Beresford’s name our pæans raise.



THE KNIGHTS TEMPLAR.

(Continued from page 54.)

NONE but the prejudiced and the uninformed will say that the Templars had been justly punished, and punished for their crimes. It is evident that the chevaliers who had the weakness to confess themselves guilty, were pardoned ; and that those who had retracted their false confessions, were condemned to be burned.

This difference in the judgment of the provincial councils should never be forgotten.

It would be useless and irksome to notice all the other sentences passed on those unfortunate victims.

Instead of exciting indignation against some tribunals, perhaps only guilty for having yielded to the spirit of the times, and to the

instigations of the ministers of the Pontiff and the King, I rather prefer to fix my attention, and that of the reader on the generous testimonies which the Templars in France, and other countries, had the glory of rendering to truth; and on the justice that many of their judges had the virtue to render them.

EXTRACT OF THE DEFENCE MADE BY SEVENTY-FIVE TEMPLARS.

Processus habitus contra ipsos rapidus, violentus repens, iniquus, et injustus fuit; nullam omninò justitiam, sed totam injuriam, violentiam gravissimam, et errorem intolerabilem continens; quia nullo servato juris ordine vel rigore; imò cum exterminato furore, subitò capti fuerunt omnes fratres ejusdem ordinis, in regno Franciæ, et tanquam oves ad accisionem ducti, subitò bonis et rebus suis omnibus spoliati, duris carceribus mancipati, et per diversa et varia genera tormentorum, ex quibus multi, et multi ad tempus coacti fuerunt mentiri contra seipsos et ordinem suum....

Ut faciliùs et meliùs possent induci fratres prædicti ad mentientium, et testificandum, contra se ipsos et ordinem, debantur eis litteræ, cum bullâ D. regis pendenti de conservatione membrorum, et vitæ ac libertatis ab omni pœnâ, et diligenter cavebatur eisdem de bonâ provisione et magnis redditibus sibi datis annuatim in vitâ ipsorum, prædicendo semper eis quòd ordo Templi erat condemnatus omninò: undè quicumque contra dictum ordinem fratres Templi dixerint, corrupti sunt ex causis prædictus....

Omnia prædicta sunt ita publica et notoria, quòd nullâ possunt tergiversatione celari....

Undè, super articulis dictis contra religionem inhonestis, horribilibus, et horrendis, et detestandis, tanquam impossibilibus et turpissimis, dicunt quòd articuli illi sunt mendaces et falsi, et quòd illi qui suggesturunt illa mendacia tam iniqua et falsa, domino nostro summo pontifici, et serenissimo domino nostro regi Franciæ, sunt falsi christiani, vel omninò heretici, detractores et seductores ecclesiæ sanctæ, totius fidei christianæ....

Religio templi munda et immaculata est, et fuit semper ab omnibus illis articulis, vitiis et peccatis prædictis; et quicumque contrarium dixerunt vel dicunt, tanquam infideles et heretici loquuntur.

Asserunt ad defensionem ordinis suprâ dicti, quòd omnes articuli missi per dominum papam sub bullâ ipsius eis lecti et expositi, scilicet inhonesti, turpissimi, et irrationabiles, et detestabiles, et horrendi sunt, mendaces, falsi, imo falsissimi, etiam et iniqui, et per testes, seu susurrone, et suggestores inimicos et falsos fabricati, adinventi, et de novo facti....

Quicumque religionem ipsam ingreditur, promittit quatuor substantialia, videlicet paupertatem, obedientiam, castitatem, et se totis viribus exponere servitio sanctæ terræ, hoc est, ad ipsam terram sanctam Jerosolymitanam acquirendam, et acquisitam, si Deus dederit gratiam acquirendi, conservandam, custodiendam, et defendendam pro posse.

Et propter hoc, parati sunt corde, ore, et opere, modis omnibus quibus meliùs fieri potest et debet, defendere et sustinere....

Quod personaliter possint esse in concilio generali, et qui non poterunt interesse, possint aliis fratribus euntibus, ad concilium committere vices suas.

Offerunt se omnes particulariter, generaliter et singulariter, ad defensionem religionis, et petunt et supplicant esse in concilio generali, per se ipsos, et ubicunque tractabitur de statu religionis.

Petunt quod omnes fratres dicti ordinis, qui relicto habitu seculariorum, conversantur inhonestè in opprobrium dictæ religionis, et ecclesiæ sanctæ, ponantur in manu ecclesiæ, sub fidâ custodiâ, donec cognitum fuerit utrùm falsum vel verum perhibuerint testimonium.

Supplicant et requirunt quod quodocunque fratres aliqui examinabantur, nullus laicus intersit, qui eos possit audire, vel alia persona, de quâ possint meritò dubitare, nec pretextu alicujus terroris, vel timorus, falsitas possit exprimi, vel veritas occultari, quia omnes fratres generaliter sunt tanto terrore et timore percussi, quòd non est mirandum quodammodo, de iis qui mentiunter, sed plus de iis qui sustinent veritatem, videndo tribulationes et angustias, quas continuè vertici patiunter, et minas, et contumelias, et alia mala quæ quotidie sustinent, et bona, et commoda, et delicias, ac libertates quas habent falsidici, et magna romissa quæ sibi quotidie fiunt.

Undè mira res, et fortius stupenda omnibus, quòd major fides adhibeatur mendacibus illis qui, sic corrupti, talia testificantur, ad utilitatem corporum, quàm illis qui, tanquam christi martyres, in tormentis, pro veritate sustinendâ, cum palmâ martyrii decesserunt, et etiam quòd majori et saniora parti viventium pro ipsâ veritate sustinendâ, solâ urgente conscientiâ, tot tormenta, poenas, tribulatione est angustias, impropria, calamitates, et miserias passi fuerunt, et in carceribus quotidie patiunter.

Besides the Templars, who, in France, had the courage to undertake the defence of their Order, and the great number who were condemned to perpetual imprisonment, for never having made any confession, we may with honour cite those of Metz, who always asserted the innocence of their Order, and yet were not punished for their courage.

In the county of Rousillon, they denied every article of the accusation.

In Bretagne and Provence, they maintained their innocence, and it is thought that they were put to death.

At Nismes there were two persecutions; in the former the Knights, who were put to the torture, refused to make any confession * that was required of them.

At Boulogne and Ravènas in Italy, they were absolved by the councils.

At Arragon, after having victoriously borne the torture of the rack, they were absolved by the councils of Salamanca and Tarragona.

In the island of Cyprus, although with arms in their hands, powerful and numerous, yet they delivered themselves up to justice; and it appears that they escaped proscription.

In Germany they presented themselves in a numerous body, and in arms before the council of Mayence. Forty-nine witnesses gave testimony in their favour. The Fathers of the council without delay proclaimed their innocence. It appears that in England, only a few were put to death. We have met with almost a hundred depositions of English Templars, and nearly the whole agree in maintaining the innocence of the receptions, and the virtue of the Order and the chiefs; and indignantly deny that any ever spit upon the Cross, or were encouraged in depravity of morals.†

This diversity of judgments pronounced by the different councils is a striking circumstance, which, of itself, should suffice to prove the injustice of the sentence pronounced on the Knights Templars.

Well, for what crime were they persecuted? For being of an Order, which, at the reception of new members, imposed a law of impiety and depravity of morals. This, according to the prosecutors, was a fundamental statute, to which all the candidates were subjected.

If, in many countries, the Knights have been acquitted, it is evident then, that the tribunals in those countries were persuaded that no such statute existed for the knights of those countries. We must then add to the absurdity and improbability of the accusation, the still greater absurdity and improbability of the existence of such statute for the French knights only, who were condemned in France.

The council of Vienne was assembled chiefly for the purpose of discussing the fate of the Templars. A great number of those proscribed heroes took refuge in the mountains, in the vicinity of Lyons.

* "Catalogue of the Manuscripts of Raluxe," p. 525.

† "Rymer," tom. 3. Nova editio conciliorum magnæ Britanniæ. "Monasticum Anglicanum," tom. 2.

Certainly it was a bold and laudable resolution which they adopted, in sending deputies to the fathers of the council of Vienne, for to plead before that august assembly, the cause of virtüē and of misfortune.

The holocaustal fires for human victims were still smoking. The oppressors were constantly in quest of the outlawed Templars. Malice was not yet glutted. Nevertheless, those heroes yield to that noble and generous despair, which sometimes attends virtue upon extraordinary and solemn occasions.

At the very moment when the council of Vienne was occupied in reading over the informations lodged against the Order, suddenly there appeared in the assembly nine Templars, who offer to undertake the defence of their persecuted Order.

They had a right. A council was convened against them. The maxims of religion, and of justice required that they should be heard there, since sentence was about to be pronounced upon their fate, their fortune, their glory, and their reputation for probity, for honour, and for catholicity.

It was their duty. The other knights, from the midst of their tortures, from the summits of their funeral pyres, from the centre of the undulating flames had imposed this duty upon them, at a time when with their last breath they had attested their own innocence, and that of the entire Order.

Those nine chevaliers address the council. They expose, with frankness and sincerity, the object of their mission.

They declare themselves the emissaries of nearly two thousand Knights Templars.

They voluntarily present themselves under the sanction of the public faith.

Their misfortunes and proscription were respectable titles, more especially in the presence of the chief and the fathers of the church.

A solemn discussion was about to take place. The council itself was not to be the only judge. Europe, the Christian world, the present generation, would have to ratify or to condemn the judgment of the council.

What did Clement? The answer fills me with indignation, with horror, and with grief. But, however painful, I must declare it. Truth is a debt which should be discharged to the memory of so many illustrious victims. It is due to the present generation, and even to the virtue of the Pontiffs and the Pastors, who in less dreadful times cause the errors of some of their predecessors to be forgotten. I must reveal a mystery not hitherto disclosed.

Clement V. caused those brave and generous men to be arrested,

to be loaded with irons, and hastened to take measures against the absent and unfortunate knights whose envoys he treated with such cruelty. He increases his guards, and writes to Philip the Fair, to observe the greatest precaution for the safety of his person, giving him at the same time a detail of his proceedings. This perhaps would for ever remain buried in oblivion, had not the atrocity of those circumstances imposed an obligation upon me to publish them.

The council of Vienne consisted of three hundred bishops, exclusive of abbots, priors, &c.

One may easily conceive that this violent conduct of Clement V., this scandalous denial of justice, excited their indignation.*

The perusal of the informations lodged against the Templars did not afford them sufficient proofs to condemn them; besides, could they possibly be ignorant of the iniquitous measures adopted in order to procure depositions? † Could those fathers attach any belief to the informations, whereas the prosecutors carefully prevented the immense majority of the knights from being examined before the council? Had not the accused the sacred and incontestable right of appearing before their judges, and of affording individually the means of their defence?

Such being the case, all the fathers of that august council, with the exception of one Italian and three French bishops, declared that their first great duty was to hear the accused Templars before they could proceed any further in the business.

This determination, commanded by the laws of religion and justice, could not fail to be productive of consequences which would have frustrated the projects of the Pope, Philip the Fair, and the other princes who wished to dispose of the Templars' property.

* See Clement's letter to Philip the Fair, with its translation at the end of this Epitome.

† The greater part of the witnesses, who betrayed their Order, were brother servants; although styled *Templars*, yet were not *Knight Templars*.

Gillaume de Tyr. lib. 12, c. 27, speaking of the knights, calls them *Equites*; but the inferior brethren he names *Servientes*; *qui dicuntur servientes*.

(To be continued.)

