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JULY, 1882.

THE MASONIC MONTHLY.

New Series of the "Masonic Magazine."

TO OUR READERS.

FOLLOWING a time-honoured custom, which, though old-world usages seem passing away, still lingers amid our literary fraternity, with a new series of *Maga*, and under its new name, we think it well to say a few words, and they will be but few, to those many kindly readers who have honoured us with their confidence and cheered us with their sympathy for the last nine years. To those whose kindly patronage we have succeeded in retaining we can only reiterate our grateful thanks; to those new readers whom we trust to enlist in our support, we can only promise, perseveringly and zealously, to deserve their approval and win their suffrages. We note that the question is often asked in America, "Why is Masonic literature not supported or read as it deserves?" We venture to think that the answer is plain.

The students and readers in Freemasonry are necessarily few, and for this reason. After all is said, we ought not to shut our eyes to the fact, clear and indubitable as it is, that the social side of Freemasonry has its abiding and prevailing attractions for the great majority of Freemasons. If it be true, as true it equally is, that English Freemasonry boasts an ardent band of Masonic students, yet that humble confraternity is a very small one, and only gradually and slowly increasing. As a large section of our brethren in Freemasonry are dominated by the idea of its pleasant sociality, and hearty good fellowship, and beneficent and practical charity, beyond the ordinary routine of lodge ritual and ceremonial, which takes up all their available spare time, they cannot find opportunity or interest for

graver studies or archæological questions. Hence most of the questions and subjects which might and do fill a Masonic magazine with well-written and careful essays, seem to pass by and pass over a large proportion of possible readers, in that they lie practically beyond their Masonic horizon, the scope of their sympathies and interests, their ideas and associations.

A magazine filled with archæological contributions is only welcome to a comparatively very limited number of readers. Equally Masonic essays on this or that subject of Masonic teaching or habits, of the normal professions, of the common practice of Freemasonry, of past or present Freemasonry itself in the abstract and concrete, pall by reiteration, and fall on inattentive or unconcerned ears, because such brethren like to consider the lodge the proper place for all such dogmata and declarations, "ex cathedrâ."

And once again, if the Masonic magazine is filled with general articles, the cry goes up at once, "Not Masonic."

Thus the difficulties of a serial purely dedicated to Freemasonry are very great, and as the past proves often very disheartening, nay, disastrous. The "Masonic Magazine," thanks to the pluck of its proprietor, has, so far, kept on the even tenour of its way, undeterred by Masonic apathy, uninfluenced by Masonic preoccupations. *And its publisher means to persevere*, hoping and believing that in the revival of æsthetic tastes and literary tendencies among us, the "MASONIC MONTHLY," as our Maga will henceforth be termed, may share in the better days and advancing claims of a Masonic Literary Revival.

Probably at no time in our history had Anglo Saxon Freemasonry an abler band, a more promising "Collegium" of Masonic Students to boast of than at this very hour. The names of D. Murray Lyon, Hughan, Fort, Gould, Rylands, Whytehead, Lukis, Carson, Clifford Macalla, Masonic Student, Vernon, Ramsay, and many others will revive pleasant recollections and will inspire well-grounded hopes.

The EDITOR can only add that in this new aspect of affairs he relies, as he has hitherto done, on the friendly and sympathetic support of many kind associates and fellow students, and by a mixture of grave and gay, of archæological treatises and of pleasant reviews, of recondite essays and of lighter contributions, he hopes to render the MASONIC MONTHLY worthy of the support of its old, and the cheery countenance of its new readers.

PRE-REQUISITES FOR MASONIC INITIATION.—No. I.

 BY BRO. WILLIAM JAMES HUGHAN.

AS all are aware, there are certain conditions to be complied with preparatory to initiation into Freemasonry. There are the written and *unwritten* laws of the Craft. Respecting the latter authorities differ; and so, for that matter, as to the former. "Some say one thing and some another;" and, as both cannot be right, we are often treated to doses of Masonic jurisprudence, composed of *allopathic* proportions of *assertions* and *homoeopathic quantities* of proof. Each party professes to appeal to the same sources for the confirmation of their principles, but evidently many look through *different coloured glasses*, during the process of investigation. Now, what really are the necessary prerequisites for initiation? What conditions should be observed by candidates for Freemasonry? What are the unalterable laws on the subject?

In answer, we shall find many curious, and frequently many antagonistic replies on consulting the authoritative [or would be authoritative] guides on the subject. Now, suppose we place these on one side for the time, and consider the enquiry in a rational light, quite apart from those who dogmatically say "*this must be*," and "*that should not be*." Also, suppose we shall rest content only with "*chapter and verse*" from the actual Laws of our Grand Lodge on the points at issue, or with known customs which, from long operation, have become as "*Constitutions*" of themselves.

1. The "*Constitutions*" state very clearly and emphatically what rules *must* be observed as prerequisites for initiation.

[*a.*] Regular proposition in open Lodge, and a ballot at the next regular meeting, save in cases of emergency, about which explicit instructions are given, and to respect which the Master is most particularly bound. Seven day's notice must be given to all the members in the latter case, and many of us wish the same law prevailed as to the former. As it is now, the number of days' notice depends upon the by-laws of the Lodge, and as some are silent thereon, then the custom must be the rule; and, oh! dear! save us from the latter condition being the basis in some Lodges, for the notice to attend may not arrive long before the time of meeting!

[b.] The age must be twenty-one years, unless by dispensation. The fewer the initiations of minors the better, as after all the "legal age" is a good one to follow. In Scotland, the minimum age is eighteen, which is surely too young, as in many parts the great majority at eighteen can scarcely be declared "*free, and their own masters*;" and there are many reasons in favour of the Masonic "*majority*" being twenty-one at least.

[c.] It ought to be self-evident to all concerned that those who wish to be *Free-Masons* should be in "*reputable circumstances*," and whether it is or not, the Grand Lodge of England declares that condition *must* be observed. The difficulty is in the interpretation of the term. *What does it mean?* Some say that *ordinary* "able seamen," policemen, railway porters, and others such, are eligible. Exception is taken by many as to such a view, and wisely so. Men in receipt of a pound to thirty shillings a week usually, and married, with families [be they large or small, some five, some ten, some fifteen, &c.], cannot afford the luxury of Freemasonry; for it is a *luxury*, and only to be enjoyed by those who are in comparatively easy circumstances. No one on the verge of bankruptcy, or who considers such an institution as capable of propping up a falling business, should be proposed in any of our Lodges. We have known candidates to have had their business cards printed *prior to their initiation*, so as to "*be ready for immediate use*," with that abomination of modern abuse, the emblems of the "Square and Compasses," &c., &c., &c., *ad libitum*, and *ad nauseam*, scattered over the surface; thus serving a two-fold object, viz., to exhibit the unworthy motives of the individual and the supposed credulous character of many of the Fraternity!

The proper place for all the worthy class known as the "working men" is in Odd Fellows "Lodges," Foresters' "Courts," Rechabite "Tents," and other excellent Benefit Societies, wherein provision is made for weekly sums in the event of sickness, or the death of the wives or husbands. It is not simply a question of the honesty and respectability of candidates, but are they in reputable circumstances according to the fair and ordinary meaning to be attached to such a description.

[d.] There are the several conditions attached to the declaration, which is also one of the "must be" class, and requires to be signed with the full Christian and surnames of candidates. The form includes the foregoing mainly, and, in fact, emphasises them. "Would-be Freemasons" must be unbiassed by the "*improper solicitations of friends*." There again comes the question of definition, what is *improper solicitation*? We have often wondered how it was in some Lodges that one Brother proposes so many candidates at each

regular Lodge, until he gets past the chair, and then as regularly ceases the operation. Also, it has seemed incongruous to hear such "sounding their own trumpets" about the number of candidates they have brought to their particular Lodges, and, if in the chair, the large additions they have made to the roll, as if that constituted a claim for warm recognition by the members; when, perhaps, if the truth were told, many members often are more of a curse than a blessing; and that frequently the smaller Lodges are not only the most select but also the most Masonic. Not always so, because no increase may mean stagnation; but the point is to insist on a rigid compliance with the spirit of this injunction—to remember that Freemasonry is not a proselytising institution, and that every candidate who is introduced through improper solicitation, if a reasonable, thoughtful man, must think all the less of his Masonic adviser. We take it that any Brother who *introduces* the subject of Freemasonry to a "profane," or non-Mason, with a view to induce his hearer to "join" a Lodge, and who, at the same time, seeks to prevail upon him to be proposed (no matter for what reasons) is guilty of "*improper solicitation.*" One thing is quite certain, however much may be uncertain, that we need not go far, alas, in this country, and so in others, to meet with "Masons" whose proper *side*, as regards the fraternity, was the *outside*; and what is more, if the protecting clauses of our beloved Society had been respected *as they deserve to be*, their names would never have disfigured the roll of the ancient and honourable Fraternity. Candidates *must* be "uninfluenced by mercenary or other unworthy motive" in their application for admission. Of course all should be; but we have wondered how ship captains, and seamen, and others engaged in mercantile pursuits, manage to steer clear of this clause, when hoisting the "Masonic flag" immediately after initiation; and those on land, working in the same pursuit, use all means in their power to exhibit their connection with the Craft so as to obtain the business of those who are Freemasons. It is evident they have all "a *favourable* opinion conceived of the Institution," though their method of showing it suggests quite a different interpretation of that well-known condition, and their "desire of knowledge" is exemplified in their desire for *gain*. Gentlemen who seek to join the society must be such as will "cheerfully conform to all the ancient usages and established customs of the Order." Cantankerous, cross-grained, bigotted, selfish beings, who must have all see "eye to eye" with them, or they become intolerant, abusive, and simply unbearable, should never be permitted to enter the Lodge, but only those who can be as pleasant when their propositions and wishes are rejected as if they were accepted. Some people we know of are never happy unless they are miserable.

From all such may we be delivered, as respects Freemasonry. "Good Fellowship" is the prime object of the Fraternity, Charity being one of its main offshoots; but all should be as little in want of the latter when they join, as they are brimful of the former. To be happy ourselves, and seek to make others happy, should be the aim of every member of the Society.

(e) The ballot must be favourable, *i.e.*, not more than three "black balls" in the box, and possibly even one may exclude. One *may*, three *must*. We dislike black-balling much, preferring to have objectionable candidates withdrawn; but if their friends will force them on, then to reject them becomes an unpleasant duty, and what is more, we fail in our fidelity to the Society if any squeamishness prevents us from exercising the black as freely as the white balls when circumstances demand. Let us all be more watchful than hitherto as to the character of candidates, and do our duty manfully.

ORIGIN OF THE ROYAL ARCH.

BY BRO. R. F. GOULD.

IN a recent deliverance, Bro. Jacob Norton has discussed at much length, the interesting problem which is stated above.

Our Brother makes numerous "points," but the leading one, or perhaps I should be more accurate in saying, his chief deduction from the evidence he submits, is the conclusion that the Royal Arch Degree was introduced into the "Modern" system by Preston's "Mother Lodge," the "Caledonian" (now No. 134), an early seceder from the "Ancients."

The reasons he adduces in favour of this supposition, are the following: A Chapter, afterwards their Grand Chapter, was established by the Moderns in 1765. and by an original regulation of this body it was provided:—

"That the companions belonging to, and having been exalted in the Caledonian Chapter, or any Chapter in the country or abroad, being properly vouched for, shall be admitted visitors in this Chapter on payment of 2s. 6d. each."

Bro. Norton then cites the prominence of a Bro. John McLean in the concerns of the newer institution, and his membership, some years afterwards, of the Caledonian Chapter, which latter he finds in a printed list of 1788-90 as No. 2 on the roll of "Modern" Chapters.

This Caledonian Chapter is next *assumed* to have been identical with the body of the same name, referred to in the regulation quoted above; and Bro. Norton argues that the Caledonian *Lodge*, having no doubt worked the Royal Arch whilst subordinate to the "Ancients," continued the practice under the "Modern" sanction; and that the Caledonian *Chapter*—the connecting link between the Royal Arch Masonry of the rival systems—was the result.

In the first place, however, the Royal Arch Degree was at this period only conferred by the "Ancients" on whom they termed the "legal representative" of each lodge—to wit, the Master—and Preston's Mother Lodge, the "Caledonian," constituted by the "Ancients" in April, 1763, and by the "Moderns" in November, 1764, if we allow a slight margin for the period of uncertainty which must have preceded the apostasy, could hardly have had more than one or two brethren in its ranks, at the outside, eligible for the distinction of the Arch. Secondly, if we examine the Ahiman Recons, or Books of Constitution of the Ancients, for 1756 and 1764, there is to be found no allusion to a *Chapter*. The Royal Arch *Lodge* at Jerusalem is spoken of, Dr. Dassigny is quoted approvingly (it should be recollected that by this writer the degree is limited to *rulers* of the Craft), and brethren are pointedly referred to "who *think* themselves Royal Arch Masons without passing the chair in regular form."

In the next place, Bro. Norton's facts are a little awry, in regard to the *earliest* Chapter being identical with the No. 2 of 1788-90.

There is nothing whatever in the minutes of the "Modern" Society to warrant a belief that the original "Caledonian" ever came on its roll. Many Chapters, indeed, of this name were constituted. In a printed list of 1790, we find at the No. 11—"Kilwinning or Caledonian Lodge: This Chapter is a revival of No. 2"—whilst No. 2 itself, in the same list (doubtless the Chapter cited by Bro. Norton), the "Caledonian" is thus referred to in the Grand Chapter register: "17 Sept., 1790. All the members of the Royal Cumberland Chapter, No. 8, 1 deemed to be members of this Chapter, by vote of the Grand or Royal Chapter, in consideration of their fidelity and zeal."

This *may* have been a promotion* "after the manner of the Ancients;" but at all events, it is quite clear that in the shifting of numbers and the filling up of gaps on its roll, the Atholl practice was observed by the "Modern" Grand Chapter.

No 1., the "Restoration Lodge, or the Chapter of the Rock and Fountain of Shilo," constituted in 1773, very soon lapsed into

* No. 2 was originally constituted at Manchester as the "Euphrates Lodge, or the Cr. of the Garden of Eden," 14 July, 1773.

abeyance, and a note records: "Lay dormant until 1796, when it was revived by the officers of the Grand or Royal Chapter."

As an instance of the confusion which prevailed, I may add that in October, 1773, a constitution was granted to the *Bro. Maclean*, of whom *Bro. Norton* speaks, and others, by the name of "The Most Sacred Lodge or the Chapter of Universality, No. 6. This Chapter does not appear at all in the printed list of 1790; but in a M.S. note in the records, I find at the No. 6: "Euphrates Lodge, or Chapter of the Garden of Eden;" thus indicating, that in all probability, Nos. 2 and 6 had changed places; the "Most Sacred Lodge," etc., of *Bro. Mclean* becoming, it may be, the "Caledonian" Chapter, which fills the number in 1790?

I cannot agree with *Bro. Norton*, "that Laurence Dermott was the father of Royal Arch Masonry amongst the Ancients." This remarkable Masonic administrator, was "admitted" to the degree of the Royal Arch in Lodge No. 26, Dublin, in 1746, the same year in which he served his Mastership. That the degree or grade was worked in Ireland at this period, we already know from *Dr. Dassigny's* publication; and the supposition has much to recommend it, that the communication of the secrets of the Royal Arch, was the earliest form in which any esoteric teaching was specially linked with the incident of Lodge Mastership, or, in other words, that the *degree* of the Royal Arch was the complement of the Master's *grade*. Out of this was ultimately evolved the degree of Installed Master, a ceremony unknown in the "Modern" system until the first decade of the present century, and of which I can trace no sign amongst the "Ancients" until the growing practice of conferring the "Arch" upon brethren not legally qualified to receive it, brought about a *constructive* passing through the chair, which by qualifying candidates *not otherwise eligible*, naturally entailed the introduction of a ceremony, *additional* to the simple forms known to Payne, Anderson, and Desaguliers.

A further reason why the Caledonian *Lodge* cannot be regarded as having brought over Royal Arch Masonry from the rival camp, is afforded by the fact of William Preston, never having taken this degree. He was closely connected with his mother-lodge for at least several years after 1764, and from an early period one of its leading members.

The names, indeed, of the brethren who formed the "Grand or Royal Chapter," forcibly suggest, that the idea of appropriating the degree, emanated from the ruling spirits of the "Modern" Grand *Lodge*. Lord Blaney, the Grand Master, was "*passed* to the Royal Arch" in June, 1766, and officiated as presiding officer of the Chapter in the following July, on which latter occasion *Bro. Heseltine* (afterwards Grand Secretary) was "exalted."

In conclusion, I may add, that Bro. Norton is scarcely justified, by the evidence he has brought forward, in assuming that, with the exception of the "Caledonian" Chapter, there were not, "outside of the jurisdiction of the 'Ancients' any Chapters, either in this country or abroad, in 1765." There is, on the contrary, the same authority for believing that there were such bodies, as for conceding the prior existence of the "Caledonian" Chapter, viz., the recital of a regulation appearing in the Minutes of the "Moderns."

I am of opinion that the expression *Chapter* was coined by the "Moderns." It nowhere appears—at least I have not met with it—in any "Atholl" records before 1765, not indeed, until several years later; and it seems very probable that the whole machinery of the Royal Arch, was never adequately appreciated by the "Ancients," until the novelty was invested with so much importance by those who purloined it from them, and who decorated and embellished the degree with many fanciful alterations and additions of their own creation.

As in the preparation of this article I have been put on a very "short allowance" both of time and space by my friend the Editor, it has only been practicable to glance somewhat hurriedly at my notes on Royal Arch Masonry, gleaned from the records several years ago; and I must leave untouched, at all events in the current number of the MASONIC MONTHLY, the larger question of the sources from which this interesting degree has been derived, and refrain from any present attempt to lay bare the causes which led to its ultimate absorption within the body of Freemasonry.



DOCUMENTA LATOMICA INEDITA.

CONTRACT FOR BUILDING THE NAVE OF FOTHERINGHAY CHURCH.

22 September, 1434.

THIS interesting deed, so often mentioned, is printed in Dugdale's Monasticon, London, 1812, vol. vi., part iii., page 1414. He thus describes it: "Conventiones de Novâ Structurâ hujusmodi Ecclesiæ," that is of Fotheringhay Church. His copy was taken from the deed itself in the possession of Will. Pierpont of Thoresby, Co. Nott., Gent., in the year 1669.

This copy is here reproduced from Dugdale, and all the additions which I have made in order to render the text more easily understood are given in square brackets. Notes are added at the foot of the page for the same purpose.

A few points are worthy of notice. In the first place, William Horwood dwelling at Fotheringhay is called a *free-mason*; with him the contract for the work to be done is made, to the extent of £300, in 1434. That the work is to be done *by oversight of masters of the same craft*. He is only to set upon the work the number of free-masons, rough setters, and leye[r]s, as shall be arranged by those who "have the governaunce and oversight" of the work, under the Duke of York.

The *clerke of the werke* was to pay Horwood. It is stated that if any of the workmen shall not be paid by Horwood in full, then the Clerk of the Works, is to stop from the amount due to Horwood, and in his presence pay the workman what is owing.

The *setters* are to be "chosen and taken by such [persons] as shall have the governaunce and oversight of the said work," and are to be paid by Horwood, but if he complains, and says that the "two said setters or any of them be not profitable nor good enough workmen for the profit of the Lord" then they are to be judged by oversight of *master-masons* "of the country," and if they are found to be faulty then others are to be employed in their place, by those who have the governing of the work.

We have here governors and overseers appointed by the Duke, masters of the same craft as Horwood, to oversee the work, a Clerk of the Works, a Freemason contracting for the work, freemasons employed there, master masons acting as judges as to the fitness of workmen; rough setters, employed, of which there were apparently *two*, which

seems extraordinary. There is also a kind of workmen called *leyes*; these are perhaps the same as those named as “*lathomos vocatos ligiers*” in the license dated 1396 for the employment of masons which I printed in the *Masonic Magazine* for February last.

The word “*ligement*” occurs in the present deed of agreement. The *Ledger*, or *Ligger*, was an oblong flat stone, or piece of timber. Britton derives *Ledgment* or *Liggement* from the Saxon word *leger* (a layer), and states that it appears to have formerly meant a horizontal course of stone or mouldings in a building.

The word *Leyare*, occurs according to Halliwell,* with the meaning of a stonemason in the “*Promptorium Parvulorum*” A.D. 1440. *Ligger* from its various meanings, appears to denote anything laid down, and by the words *leyes* and *ligiers*, we are doubtless to understand those masons—“layers” in courses of rough stone the foundations of buildings; † builders, as distinguished from those who prepared the stones.

W. H. R.

This endenture maad bitwix Will. Wolston sqwier, Thomas Pecham clerke, commissaris for the hy and mighty prince, and my right redouthid lord, the duc of Yorke on the too part; ‡ and Will. Horwod free-mason, dwellyng in Fodringhey on the tother part: wytnessith, that the same Will. Horwod hath granthid and undretaken, and by thise same has indenthid, graunts, and undertakes to mak up a new body of a kirk joyning to the quire, of the college of Fodringhey of the same hight and brede that the said quire is of; and in lenght iiij^{xx} fete fro the said quere donward withyn the walles a meteyerd § of England accounthid alwey for iij fete. And in this cuvenant the said Will. Horwod shal also wel make all the groundwerk of the said body, and take hit and void|| hit at his own cost, as

* “*Dict. Archaic and Provincial Words*,” p. 517. It is thus entered in the “*Prompt. Parv.*” Camden Society, 1843: “*Leyare*, or *werkare wyth stone*, and *mortere*, *Cementarius.*” The following note is added by the editor of the volume: In the accounts of works at the Palace of Westminster and the Tower during the XIV. century, preserved among the miscellaneous records of the Queen’s Remembrancer, mention is made continually of “*cubatores*” or stone layers. See also the abstracts of accounts relating to the erection of St. Stephen’s Chapel, in the reign of Edward III., printed in “*Smith’s Antiq. of Westminster.*” In the contract for building Fotheringhay Church, 1425, the chief mason undertakes neither to “set mo nor fewer free-masons, rogh setters, ne leye[r]s,” upon the work, but as the appointed overseer shall ordain. “*Dugdale, Mon.*” iii., 164, Collegiate Churches.

† C.F. *Freemason*, 23 July, 1881. Early use of the word *Freemason*.

‡ On the one part. § *Mete-yard* or *mete-wand*, a yard measure.

|| Clear it. “Take the ground, and ridde the ground,” is the expression used in the Catterick contract, “*Masonic Magazine*,” June 1882, p. 468.

latlay* hit suffisantly as hit ought to be by oversight of maisters of the same craft, which stuff [is] suffisantly ordeigned for him at my seide lords cost, as [be]longeth to such a werke, And to the said body he shall make two [a]isles, and tak the ground [work and void†] [t]hem in wise aforesaid, both the [a]isles [to be] according to heght and brede to the [a]isles of the saide quere, and in height to the body aforesaid, the ground of the same body and [a]isles to be maad within the ende under the ground-table-stones‡ with rough stone; and fro the ground-stone b.....ments; and alle the remanent of the said body and [a]isles unto the full hight of the said quire with clene hewen ashler altogedir in the outer side unto the full hight of the said quire: and all the inner side [to be] of rough-stone, except the bench-table-stones,§ the soles|| of the windows, the pillars and chapetrels that the arches and pendants shall rest upon, which shall be altogedir of free-stone wrought trewly and dewly as hit ought to be.

And in eche [a]isle shall be wyndows of free-stone, accordyng in all poynts unto the windows of the said quire, sawf¶ they shal no bowtels** haf at all. And in the west-end of aither of the said [a]isles, he shal mak a wyndow of four lights, according altogedir to the wyndows of the said isles. And tilt†† aither [a]isle shall be as sperware‡‡ enbattailement of free-stoon through out, and both the end enbattailled butting upon the stepill. And aither of the said [a]isles shal have six mighty botrasse of free-stone, clen-hewyn§§; and every botrasse fynisht with a fymal,||| according in all points to the fymals||| of the said quere, safe only that the botrasse of the body shalbe more large, more strong and mighty than the botrasse of the said qwere.

* ? Lay laths or boards.

† Blank space in Dugdale's copy.

‡ "Ground-table-stones," the projecting course of stones in a wall, immediately above the surface of the ground, now called the plinth.

§ "Bench-table-stones," the *bench-table*, was a low stone seat on the inside of the walls, and sometimes round the bases of pillars.

|| *Sole, Cill, or Sill*, the horizontal piece of timber, or stone forming the bottom of a window or doorway.

¶ Except.

** *Bowtell* or *Boltell*, is a round moulding or bead, also the smaller shafts of clustered pillars in windows.

†† To.

‡‡ A *sperver*, is the head piece or canopy; here it perhaps refers to an ornamental parapet.

§§ *Clean-hewn* or finely worked.

||| Here and in other places a misprint for *finial*.

And the cler-story both withyn and without shal be made of clene asheler * growndid† upon ten mighty pillars, with four resounds‡ ; that ys to say two above joyning to the qwere, and two benethe joyning to the end of the sayd bodye. And to the two resownds‡ of the sayd qwere shall be two perpeyn-walls§ joyning of free-stone, clene wrought : that is to say oon on aither side of the myddel qwere dore; and in either wall three lyghts, and lavatoris|| in aither side of the wall, which shall serve for four auters,¶ that ys to say oon on aither side of the myddel dore of the said qwere and oon on either side of the said [a]isles.

And in eche of the said [a]isles shal be five arches abof the stepill, and abof every arche a wyndow, and every wyndow [to be] of four lyghts, according in all points to the wyndows of the clere-story of the said qwere. And either of the said [a]isles shall have six mighty arches butting on aither side to the clere-story, and two mighty arches butting on aither side to the said stepull, according to the arches of the said qwere, both yn table-stones and crestis,** with a squire†† embattailment thereupon.

And in the north side of the chirche the said Will. Horwode shall make a porche; the owter side of clene assheler, the inner side of rough stone, conteining in length xij fete, and in brede as the botrasse of the said body wol soeffre‡‡; and in hight according to the [a]isle of the same side, which reasonable lights in aither side; and with a squire embattailment above.

And in the south side of the cloystre-ward another porche joyning to the dore of the said cloystre, beryng widenesse§§ as the botrasse wol soeffre, and in hight betwixt the chirch and the said [cloister]||| dore, with a dore yn the west side of the said porche to the townward;

* Hewn, or smoothly squared stones—as distinguished from rough stone, *i.e.* rough as it comes from the quarry.

† Resting.

‡ The *respond* is a half pillar or pier, attached to a wall, to support an arch.

§ *Perpent-stone*, is a long stone reaching through a wall, so as to appear on both sides of it. Ashlar thick enough to reach entirely through the wall, and show a fair face on both side is called (in Gloucestershire) *Parping ashlar*. The term *Perpent-wall*, would signify a wall built of *perpent ashlar*. Parker, “Gloss. of Archit.”

|| *Lavatory*, a cistern or trough to contain water for purposes of ablution.

¶ Altars.

** *Crests*, carved work on the top; ornamental finishings.

†† Supposed to be an error in copying for *square*, an abbreviation for *sperver*.—“Britton, Arch. Dict.”

‡‡ Will allow.

§§ Being in width as much as.

||| Blank in Dugdale's copy.

and in aither side so many lights as will suffice ; and a sqware enbat-tailment above, and in hight according to the place where hit is set.

And in the west end of the said body shall be a stepyll standing [high above]* the chirche upon three strong and mighty arches vawthid† with stoon ; the which steepil shall haf in lenght iiij^{xx} fete after the mete-yard [of] three fete to the yard above the ground, [are to be] table-stones, and [it shall measure] xx fote sqware withyn the walls, the walles beryng six fote thicknesse abof the said ground table-stones. And to the hight of the said body [of the church] hit shall be sqware, with two mighty botresses joyning thereto, oon in aither side of a large dore, which shall be in the west end of the same stepill.

And when the said stepill cometh to the hight of the said bay [tailment]‡ then hit shall be chaungid and turnyd in viii panes, § and at every scouchon, || a boutrassee fynysht with [a] fimal according to the fymals of the said qwere and body ; the said chapell [to be] embattailed with a sqware ¶ embattailment large : and abof the dore of the said stepill a wyndow rysing in hight al so high as the gret arche of the stepill, and in brede as the body will issue. And in the said stepill shall be two flores, and abof each flore viii. clerestorial windows set yn the myddes of the walle, eche window of three lights, and alle the owter side of the stepill of clen wroght fre-stone ; and the inner side of rough ston. And in the said stepill shall be a ulce** towrnyng, servyng till the said body, [a]isles and qwere, both beneth and abof, with all mannere other werke necessary that longyth to such a body, [a]isles stepill and porches, also well nocht comprehendit †† in this endenture, as comprehendit and expressyd.

And of all the werke that in this same endenture is devised and rehersyd, my said lord of Yorke shall fynde the carriage and stuffe ; that ys to say stone, lyme, sonde, ropes, boltes, ladders, tymbre, scaffolds, gynnes, ‡‡ and all manere of stuffe that [be]longeth to the said werke, for the which werke, well, truly, and duly to be made and fynisht in wyse as it ys afore devised and declaryd, the said Will. Horwode shall haf of my said lord ccc^{li}. Sterlingues : of which summe-

* Blank in Dugdale's copy.

† Vaulted.

‡ Blank in Dugdale's copy.

§ The sides, *i.e.*, it was to be octagonal above a certain height.

|| Angle.

¶ See above note.

** ? *Vice*, a winding or spiral staircase.

†† Not well rehearsed.

‡‡ A machine with three legs for raising weights ; *centres*, are, however, the temporary wooden frames used to support arches while they are being built. "Synetres," seems to be the corresponding word in the Catterick contract. It is explained by Mr. Raine as "centres."

he shall be payd in wise as hit shall be declaryd hereafter; that ys to say when he hath takyn his ground* of the sayd kirke, [a]isles, botrasse, porches, and steppill, hewyn and set his ground table-stones, and his ligements,† and the wall thereto withyn and without, as hit ought to be well and duly made, then he shall haf vi^{li}. xiijs^s. iiijd^d. And when the said Will. Horwode hath set oo‡ fote abof the ground-table-stone, also well throughout the outer side as the inner side of all the said werke, then he shall haf payment of an c^{li}. Sterling; and so for every fote of the seid werke, affir that hit be fully wroght and set, as hit ought to be, and as it is afore devysed, till hit come to the full hight of the highest of the fymals and batayllment of the seyde body, hewyng setting and reysing [the tower]§ of the steple, aftyr hit be passyd the highest of the embattailment of the sayd body, he shall [have] but xxx^s. Sterlings till hit be fully endyd and performyd in wise as it is afore devysed.

And when alle the werk abof written rehersyd and devised is fully fynisht, as hit ought to be and as hit is above accordyd and devysed betwix the seyde commissaris and the sayd William: then the seyde Will. Horwode shall haf full payment of the sayd ccc^{li}. Sterling if any be due, or left unpayed thereof untill|| hym: And during all the sayde werke the seyde Will. Horwode shall nether set mo[re] nor fewer free masons, rogh setters ne leyes¶ thereupon, but as such as shall be ordeigned to haf the governance and ofersight of the said werke, undre my lord of Yorke well ordeign him and assigne him for to haf.

And yf so be, that the seyde Will. Horwode mak nought full payment of all or any of his workmen, then the clerke of the werke shall pay him in his presence and stoppe als mykyll** in the said Will. Horwode hand,†† as the payment that shall be dewe unto the workemen comyth to.

And duryng all the seyde werke the setters shall be chosyn and takyn by such as shall haf the governance and oversight of the sayde werke by my seid lord; they to be payed by the hand of the said Will. Horwode, in forme and maner abofwrytten and devysed. And yf so be that the sayde Will. Horwode wol complayn and say at any time, that the two sayde setters, or any of them, be nought profitable ne suffisant workmen for my lordy's avayle;‡‡ then by oversight of master-masons of the countre they shall be demyd §§; and yf they be

* (?) Marked out the plan and cleared the ground.

† *Ledgement*, a string course of horizontal suite of mouldings.

‡ So in the original, ? one foot.

§ Blank in Dugdale's copy.

|| To.

¶ Layers.

** As much.

†† *i.e.* from what he has to receive.

‡‡ Profit.

§§ Judged.

found faulty or unable, then they shall be chawnght, and other takyn and chosen in, by such as shall haf the governance of the sayd werke by my sayd lordy's ordenance and commandement.

And yf hit so be that the sayd Will. Horwode make nought fulle end of the sayd werke withyn terme reasonable, which shall be lymit him in certain by my said lord, or by his counseil, in forme and manere as is afore-written and devysed in thise same endentures, then he shall yeilde his body to prison at my lordy's wyll, and all his movable goods and heritages at my said lordy's disposition and ordenance.

In wytness, &c. the sayd commissaries, as [well as] the sayd Will. Horwode to these present endentures haf sett their sealles interchangeably, &c. the xxivth day of Septembre, the yere of the reign of our sovereign lord King Henry the Sixt, after the conquest of England xiiij.



THE DAYS WHEN WE GO GIPSYING.

WHEN the hawthorn blossom thickens on the hedge rows, and the evenings lengthen out into the purple and gold of summer sunsets, it is not unnatural that the brethren of "ye mystic tie," like other sensible folk, should hie away to fresh fields and pastures new, and seek those healthful enjoyments in which all rational people who have the time and means at their disposal indulge at this season of the year. Thus it is that when the labour of the Lodge has ended for the term, and the period of the summer recess is announced, brethren cast about them for some sequestered spot at which they may spend "a happy day" in the combination of Masonic work and pleasure, the society of those whom no mortals more heartily adore, and companionship of friends whose presence has not yet been felt within the sacred precincts of the Lodge. At the fag end of the season it is only to be expected that indoor operations should grow somewhat irksome and monotonous. It goes against our sense of cosy comfort, when brilliant gleams of sunshine pierce through the chinks in the shutters and between the folds of the curtains, blending strongly with the Masonic lights to which our eyes have been so accustomed all through the winter. The atmosphere of the Lodge-room, too, becomes stuffy and oppressive; while the brethren, earnest as they may be in their Masonic vocation, find it preferable to spend the cool hours of

evening at the country-side, amongst the flower-besprinkled fields or on the seashore, where the balmy breezes invigorate and refresh both body and mind after the fatigues of a heavy day of business-life in the city.

It can be no matter for surprise, therefore, that when the "leafy month of June" sets in, and smiling Nature tempts people of every class to revel in her charms, we, too, should feel disposed to share the delights and participate in the opportunities afforded for out-door relaxation. On these grounds, amongst others, the summer excursions of our Masonic brethren must be regarded as an excellent institution. There are many, we know, who hold adverse views to our own upon these points, but we are content to differ with them. To our mind Freemasonry should not be maintained in the old and selfish grooves which characterised it in years gone by; and in saying so, we trust the very "strict observance" section of our readers will not accuse us of revolutionary tendencies in our espousal of these very agreeable "innovations" into Masonic life. We have our Masonic balls, of which the fair sex form an essential and charming part, adding grace to our pleasures by their winning smiles and manners, and relieving, in the too brief interval, the monotony of our arduous year of duty. True, these *réunions* are ostensibly in aid of the Charities of which we are so justly proud, and many of them yield good fruit in behalf of those grand institutions which are the land marks of the Craft. Our bazaars produce a like effect; but because the summer excursions are scarcely so ambitious in their aims, and have recreative enjoyment as their simple recommendation, we yet believe they act as a wonderful tonic to the health and temper of those who have all the year through to transact the business within tyled doors. We are fortified in these views by recollections of enchanting drives through hedge-land and across moor and heath, along by peaceful villages, and the uphill and down which undulate the country-side, to some secluded nook which considerate Stewards have "booked" as the scene of the day's festivities. Some affluent brother, whose fair demesne is at other times shut out from the vulgar gaze, graciously permits the brethren an opportunity of taking their wives, sisters, and sweet-hearts to a sylvan corner of his estate, where the pic-nic can be heartily enjoyed; and while the veterans hold sweet converse on those hidden mysteries with which they are so familiar, the younger branches may ramble through flower-carpeted dells, or dance upon the closely-shaven greensward, or join in all those merry gambols in which most hearts delight when in the vigour of youth and health. Or, perhaps, the scene is at the waterside, where the merry company muster on the

landing-stage, and, after the bustle of getting "under way" has subsided, the steamboat glides swiftly and gladly along the silent highway of the river, bound for some bowery haven on the banks, where a round of pleasure has been devised for the assembled guests. On a fine day such a trip is, to our mind, more enjoyable than by road, for we escape the dust and noise; and, moreover, the party is all together, which is rendered impracticable in the arrangement of a procession of conveyances. Moreover, the ripple of mirth competes with the cadences of music on board, while jewels and eyes, strings of pearls, and laughing rows of teeth, vie with each other for the palm of lustre and purity—and who need say which are the winners? Arrived at our destination, there is a fresh and agreeable surprise in the considerate care which the Stewards have evidently bestowed upon the arrangements.

In the case of an inland trip such as we have pictured, there is invariably selected an hostelry at which the regular business can be transacted before entering upon the more lightsome pleasures of the day; whilst if the river is taken this routine of duty is provided for by due notice given to "mine host" near the chosen *locale*, or we have even known it gone through in one of the saloons on board. It must be confessed that such labour is brought within the lowest reasonable limit, and the Junior Warden is not slow to pronounce his welcome "call." Then beneath some snowy tent, with bright faces and sunny smiles adding abnormal zest to the Fourth Degree, all goes "merry as a marriage bell," amidst those social amenities it is so immensely to the advantage of society to cultivate, and especially those, part of whose profession it is to promote and increase the happiness of all around us. And if the Worshipful Master, who presides so urbanely, has the prudence to advise—and to set the example to the Past Masters who support him—as little verbosity in the post-prandial speeches as is consistent with the comfort of his guests, there follows ample opportunity for the exercise of those pleasantries which happy folks of either sex and every age know how to improvise and enjoy when placed in similar circumstances. A cheery sight indeed it is when a couple of hundred or more of joyous beings are brought together under auspices such as these, when hearts beat happily in the enjoyment of wholesome and refined hilarity. There is seldom a cloud to darken the sunshine of such scenes, and at the close of day, when the company return, with visages freshened by the country breezes and lighted up with the smiles of sweet contentment, begotten of cordial companionship all round, need it be doubted the effect will be to cement old friendships, to create new ones, and to knit together in the bond of common amity all who are

either directly or indirectly connected with the Lodge? We are reminded that—

A little nonsense now and then
Is relished by the wisest men,

and it has been proved incontestibly that those Lodges which lay themselves out for an occasional day like this, “within the limits of becoming mirth,” are not only more prosperous but contain within themselves more of the elements of fellowship and good-will, which are so essential to the well-being of the Fraternity, than those which do not. We therefore hail with pleasure the announcement by many of our Metropolitan Lodges of their intention to repeat those summer excursions which in times gone by have been productive of so much social and fraternal amenity; and whether the road is taken, or the *Maria Wood* bears her gladsome freights to some judiciously-selected spot by the margin along the banks of the Thames, they may be equally fortunate both as regards weather and attendance. We hear of the contemplated amalgamation of certain Lodges in this happy and beneficent entertainment during the ensuing summer months; and let the old croakers say what they will in opposition to them, we still believe the occasional admission of the fair sex into some of the “privileges”—not to say the “mysteries”—of the Order, so far from militating against the interests of the Craft, will invest it with additional vigour and inestimable advantage in every respect.



THE DERIVATION OF FREEMASON.

BY MASONIC STUDENT.

I THINK that, for many reasons, it is good for us to “take stock” of this old question, to see if we can trace where we are or whither we are going to. I cannot, I fear, report, however, much certain progress. We have, it is true, by interesting discussions and curious researches cleared away a good deal of “détris,” removed much of the rubbish which happy unconcern, unsound exegesis, or

inflated ignorance had thrown around the question, but more than this I do not apprehend that any of us can safely aver.

True it is that the old derivation of "Massos," "Mesouraneo," "Free Stone," &c., are given up now by our more cautious and more critical school, but yet so much is as yet undiscovered as regards the early conditions of Craft Gild-life,—so much remains in a seemingly hopeless haze and obscurity, that I for one am not prepared to speak without hesitation in any degree on the subject, much less to accept for one moment the inexpert dogmatism of others.

I have thought it, therefore, a seasonable opportunity with this "new series" of the magazine to seek to ascertain the amount of our scholarly and safe information on the subject, premising, as I lay such result before my readers, that it is impossible, in my opinion, to speak decidedly or definitely as yet on a matter of so much difficulty. As Free-Mason is a compound word, let us try in the first place to ascertain what we know of the component parts, and then perhaps we may arrive at a possible and probable definition and derivation of the word.

First as to Mason.

Much difference of opinion exists, as is well known, as to the derivation of "Mason." Some like to derive it from the Scythian "mossyn," a house; some from "machio," said to be Low Latin for Mason; some from "machina," some from "maceria," a stone wall. Roquefort derives Maçon from "mansio," and hence the modern French "maison;" though, to say the truth, "maceria" seems the reasonable origin and has the high authority of Ducange. Maceria was properly a stone wall surrounding an enclosure of ground, a park, or a garden, and does not seem to have had classically any other meaning. Indeed, as I have often before observed, the words for Mason in classic times seem to have been "lapicida," a stone-cutter, from the lapicidinæ, stone quarries; and just as "cementarius" seems to have been the earlier, "latomus" is the later monastic use.

The Romans used the word "lautumiæ, latomiæ," stone quarries, from laas and temno, but do not appear to have recognized "latomus" or "lautomus" at all.

"Mansio," which originally signified a "remaining" or "staying," was afterwards applied to houses of entertainment, inns, houses of call, houses of refreshment, houses of imprisonment for slaves, summer and winter "mansiones," hence our word mansion.

There have been those who thought they could derive Maçon from "maca," Anglo-Saxon for a socius or companion, and Lessing talks of "masonei," "masoney," "massonei," and, if I remember rightly, "maconia," but without authority.

“Messeney,” is an old German word for the Society of the Knights of the Round Table, but has nothing to do with Masonry, though curiously enough there seems to have been some sort of Masonic tradition with King Arthur and “Excalibur.”

There is a work by Paciaudus often quoted from, “*De Cultu S. Johannis Baptistæ Antiquitates Christianæ, Romæ, 1775,*” which talks of the houses “*de la Maçon*” and “*de la Maggione*” as belonging to the Knights Templar. But all these theories seem wide of the mark.

There is a good deal, however, as to Roquefort’s idea on the whole, as derivations are not always obvious, and are sometimes a little strained; though “*maceria*” seems to supply euphoniously a simple origin of “*Maçon.*” “*Maçon,*” “*maceon,*” and “*macoun*” are frequently found in early documents, though in 1412 “*Mason*” is often used. And then, secondly, whence comes the word “*Free?*” rather, why was it added to *Mason*?

Several explanations have been offered. One is, that it means the *Mason* so termed was a *Craft* brother free of his *Gild*. Another is, that having been sworn into his *Gild* he became free of his municipality, one of the *Free Crafts*, as at *Hartlepool*, members of a common *Gild*, and free to take apprentices at the price paid by the *Gild* subject to the municipal authorities. Another meaning given to it, that he was a *Freeman*, that is free born, exempt from serfage and vassalage, and not liable to be seized by his lord for military or agricultural service.

It is curious to note the early struggle which began in this country between the lords of the soil and the towns in respect of the “*adscripti glebæ.*” By most of the municipal charters, privileges, and customs, if a serf escaped into a free town, that is, a town under a Royal charter with a free municipality, and stayed there a “*twelve-month and a day,*” the lord could not claim him or take him by force; he had become emancipated, or, rather, freed from vassaldom, and was entitled, if he had children, to consider them “*free born.*”

There are several Acts of Parliament relating to this subject, and giving the lord’s power to seize in the free town or municipalities their serfs before the expiration of the period. Serfs were emancipated by purchase, by free gift, and by special services, and by becoming free citizens of a municipal borough as we said before. We shall remember that we are told in the *Masonic Poem* that the *Mason* is to be free born, otherwise he would be liable to be seized by his lord; and we have reason to believe that in troubled days, when might made right, the lords were not very scrupulous as to the claims of the municipalities if only they could find what they deemed their own “*chattels.*” Sad as the truth is, so it was.

In the poem we find these words, line 127—

The fourth article this must be
 That the master himself will he see,
 That he no bondman "prentys" make,
 Nor for covetousness him do take,
 For the lord that he is bound to
 May fetch the "prentys" where'er he go.

and so again at line 143, we find these words—

By old time written I find,
 That the "prentes" should be of gentle kind,
 And so sometime great lord's blood,
 Take this geometry that is full good.

It seems to me that there is a great deal of force in the argument that the word "Free" as appended to Mason means that he was free of his Gild, and probably also of his town—"Freeman Freemason." There is another meaning given to the word "Free," that it is in connection with "accepted," and alludes to the Free and Accepted Speculative Mason as opposed to the merely Operative Mason. For one, I cannot think that is the original use of the word, though no doubt the term "Free and Accepted Masons" may date from the end of the seventeenth century. There were "Freemasons" before 1717; and the word Freemason is found as early as the end of the fourteenth century, and hence the real point for us to decide is, what was its exact and accurate meaning then? But here I must stop. Subsequent researches may throw more light on the real status of the Craft, Mason Gilds, and the true meaning of the word, when we shall enjoy more light than we now possess. There are several hundred Gild returns in Richard the Second's reign awaiting another Toulmin Smith to collate and edit these mouldering records; and, therefore, without such information which we in vain ask for, and knowledge of the subject which we look for hopelessly at present, we must await a happier day of clearness and certainty. Much has been done by a little band of Masonic students to unfold the dim arcana of the past, but yet much remains to be done before we can exchange probability for reality and happy suggestions and student theories for historical accuracy, and scientific exactness.



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

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

INTRODUCTION.

THE union of the incorporated stonehewers, masters, and fellows, like all the trade's guilds of the seventeenth and eighteenth centuries, existed in former times as an alliance of defence and offence against those who were, at that time, not authorised to follow the trade, the so-called savages.—*Wilden*.

It was at the same time a survival of the old fraternities of stonemasons in the lodges of the Middle Ages. †

Any master or journeyman who would not conform to the Guild ordinances was proscribed (made black), and no craftsman was allowed to consort with him until he had submitted to the decrees and punishment of the Guild.

The same process took place in case of quarrels between members of the society, which had formerly been possessed of its own jurisdiction over life and death. ‡ The reconciliation was only purchasable by a fine to the craft-box. This habit eventually degenerated to such an extent that the fines were only employed for drinking bouts, and coupled with the opening up of the trades precipitated the fall of the fraternities.

Nevertheless, a sound, active spirit, and some signs of the prime of the old German lodges may yet be observed here and there in the dialogues (morning speeches) of the journeymen. The author, who has had access to "Fallou's Mysteries," "Winzer's German Fraternities," old family papers, original documents, and personal information,

* *Handwerksbranch der alten Steinhauer, Maurer und Zimmerleute*. By Carl Heimsch, architect and builder, Stuttgart. Stuttgart: Konrad, Wittwer. 1872.

† This is scarcely correct. The stonehewers (Steinhauer) and stonemasons (Steinmetzen) were at all times separate trades and fraternities: and the masons, or wall-builders (Maurer) were distinct from either. On the decline of the church building mania, the stonemasons lost their importance and cohesion; and their members in many places being too few to maintain a fraternity of their own, amalgamated with either the stonehewers or the masons. We can, therefore, hardly call a Guild of Stonehewers a "survival of the stonemasons."

‡ This assertion is quite unjustified: the highest punishment which the crafts could award was forfeiture of the right to exercise the trade.

believes it his duty to present his brother professionals with the following pages, in honour of the craft, and as a contribution towards the elucidation of the history of those lodges, still enveloped in mystery.

In the eleventh and twelfth centuries the masons, stonemasons, joiners, and smiths were united in the convents: in the thirteenth century the stonemasons formed a brotherhood of their own* When the old German style of building approached its decay, they amalgamated towards the end of the sixteenth century with the masons, and later on with the carpenters. The peculiar customs of the masons have been published by H. A. Berlepsch, together with those of the stonemasons, in his chronicles of the masons and stonemasons.

May the good contained in the old *regime* always meet with a generous acknowledgment; and may the Craft, by a just estimate of the conditions of the new era, find a safe foundation for vigorous development and higher efforts in the future!

THE WORSHIPFUL CRAFT OF STONEHEWERS IN GERMANY.

THE APPRENTICE.

Before all things, it was necessary for admittance into the Worshipful Craft of Stonemasons that the apprentice should be presented by his master to the Guild, and entered upon the Guild books and, on this occasion, he was bound to produce an official certificate that he was of legitimate birth. The term of apprenticeship was formerly five, later three years. After serving his time he was required, to achieve his fellowship, to neatly square and calculate the proportions of an ashlar. He was then declared free before the Assembled Craft. He thus became a fellow (journeyman), but was not yet entitled to the brotherhood, which he could only claim by travelling. On being admitted to the brotherhood, he was presented with his mark.

THE ASSEMBLIES OF THE FELLOWS.

These assemblies, formerly called quarterlies, were held by the Grand Lodge of Strassburg on the four feasts of our Lady. The high morning speech of the masters was the most important of them. The 8th November was the feast of the four crowned martyr stonemasons, Severus, Severianus, Carpophorus, and Victorinus. They were cast into the Tiber by Diocletian, because they refused to construct a heathen temple. According to a picture at Nürnberg, there were only three

* This idea, which is evidently derived from Fallou, is erroneous. The *Brotherhood* of the Stonemasons dates from 1459, as proved by Kloss.

crowned martyrs : Claudius, as draughtsman (apprentice) ; Simplicius, with the pick (fellow) ; Castorius surveys the work (master).*

THE OBJECTS OF THE MEETINGS WERE—

1. To regulate the finances and pay for the banquet.
2. To hold the Court of Justice over morals and behaviour.
3. To make fellows.
4. To hold a banquet.

If the Guild had a banquet, the newly-arrived journeymen were treated, free of expense, and the cup of welcome presented to them. This ceremony was called the Libation—(*Geschenk, Ausschenck*).

According to the Craft ordinances, the Lodge or Brotherbook (revised at Basel in 1563), the presiding officers in these meetings were the master and two wardens, to whom were added two elders and two servitors.†

As a sign that the meeting was opened, the open chest and money-box of the Guild were placed on the table. The meeting was held in the Guild-room, or room set apart for this use in their house of call. The newly-arrived journeyman was bound to attend it. After receiving work from a master, he was referred to the next meeting, and had to get his name then inscribed on the books.‡

The fellow says, on his entrance into the assembly : “ By leave and favour of the worshipful masters and fellows at opened box and chest assembled, I enter.”

* In this section it is evident—first, that the author is ascribing to the stonehewers the usages of the stonemasons ; secondly, that he gives these incorrectly inasmuch as there was no high morning speech reserved to the masters alone, the fellows always took part ; thirdly, that he is mixing up the four crowned martyr stonemasons as above with the five martyr sculptors, Claudius, Simplicius, Castorius, Nicostratus, and Symphorianus. These were also put to death by Diocletian, and their memories were honoured on the same day, viz., the 8th November.

† Our author has made a most egregious blunder. A somewhat similar arrangement, but not so complicated, did exist amongst some of the fraternities of journeymen in various crafts (*vide Berlepsch*), but never amongst the stonemasons ; and, least of all is any sign of this hierarchy visible in the Brotherbook, which mentions only one master and one foreman or warden. Our author is apparently trying to account for the master, two wardens, two deacons, and two stewards of a Freemasons' lodge.

‡ In this and the following pages Heimsch apparently once more gets back to the real subjects of his paper, the stonehewers, as distinguished from the stonemasons, who held their meetings in the lodge or workshop itself. The name of the presiding officer (*Altgesell*, elder or oldfellow) is sufficient of itself to indicate this. The president amongst the stonemasons was always the master, and the title elder was unknown.

Elder : What is your wish ?

“ My wish is to inscribe my honest name in the worshipful fellow-book, where other worshipful fellows are also entered.”

On sitting down : “ By your favour, I take a seat.”

On rising : “ By your leave, I rise.”

If the newcomer is only a freed apprentice, he must prove himself such by the greeting and grip* which he has received from his master ; he is not yet a brother, and may not yet attend the banquet.

In the fifteenth century, and later still, the fellows usually lived, in their masters' houses, and had board and lodging there. The master was called father ; the housewife, mother ; the daughters, sisters : titles which, eventually, were conferred on the landlord, &c. of their house of call.

SUMMONS TO ENTER THE GUILDROOM.

Elder : By your Leave and Favour : The company will be so good as to enter the worshipful Craftsroom according to Craft custom and usage. By your favour.

The fellows take off their hats.

Elder : Let the company be covered and thanked.

The fellows put on their hats.

The entrance is then effected, and each seats himself with “ by your favour.”

Entrance, three paces forward and three backwards.

(1) *Opening of the Meeting,*

By the master or elder, after the other elders and servitors have taken their places.

The elder knocks three times with a hammer on the table.

By Leave and Favour : We, the officers of the worshipful Craft of Stonehewers in the city of N.N., do command all masters and fellows of our praiseworthy, beautiful, and worshipful handicraft here assembled, that each of you conduct himself decorously, worthily, and peacefully . . .

And if any of you through anger or indecent bad habit should swear, blaspheme God's name, or address another with unbearable, dishonouring words, sneer, curse, and get drunk, he shall immediately pay as fine to the Craft for every such offence and evil deed 5 *Schilling* *Heller* or 10 *Kreuzer* 5 *Heller*.†

† The existence of this grip is somewhat problematic, but, on the whole, probable.

** The same amount expressed in two different currencies. Until within quite recent times the currencies of Germany were a study in themselves. A Kreuzer was mostly worth about the third of an English penny.

Who shall offend against this call to order just read, and do so too heavily, he shall not be quit by the aforesaid fine alone, but in good earnest, and according to the gravity of his offence, shall be fined at the discretion of the craft; so that each one may know how to conduct himself and avoid harm.

PROCEDURE OF THE DAY'S WORK.

[2] *Judicial Enquiry.*

By Leave and Favour: In the presence of the open chest-box, an enquiry shall now be held from the youngest to the oldest, from the oldest to the youngest. If anyone be here who knows aught against me or my co-fellows, let him step forth and modestly state his case. If he be in the right he will receive right, if wrong he will be put right by the worshipful master and fellows.

[3] *The Making of Fellows.*

The freed apprentice is not admitted or made a fellow until he has previously, during fourteen days, been instructed in the Craft secrets by two older fellows, his sponsors. These instructions are not allowed to be committed to writing.

One of the company asks:

By Leave and Favour: The worshipful company has heard that the young man N.N. wishes to acquire our worshipful Brotherhood. Is the company agreed, and has anyone any objections to raise?

If there be no objection the young man is led into the room, and thus addressed by the Elder:

Are you still desirous of entering into the worshipful Brotherhood? If he answers yes, he pays the fees according to usage and custom, and the duties of a trusty fellow are read to him, to the which he gives his hand and swears obedience.

DUTIES OF THE FELLOWS.*

1. Every fellow shall be obedient unto his master and warden in all things, and seek to maintain the usages and privileges of his Lodge.

* These duties are evidently taken from the Brother-book of the stonemasons, and more particularly from the Torgau Ordinances of 1462; in many cases the very phraseology agrees. I do not know by what right the author foists the charges of a rival and distinct society on the Stonehewers. It is quite possible that the rules of the two societies did not differ much in their general bearing; the regulations of all handicrafts seem to have been very similar. If this was the idea in Heimsch's mind he should have candidly stated it: he leads us to suppose that these are the very words of the charge, which is not the case; they are evidently a selection of his own from much more lengthy documents.

2. No fellow shall leave the Lodge without permission, nor neglect his work, nor keep Blue Monday.* And the fellows shall not run together in the Lodge [*i.e.*, workshop] to chatter, but attend to their work.

3. The fellows shall not combine together and simultaneously leave an employment so as to delay a building, unless a master acts contrary to the ordinances; in such a case the fellows may well leave him in idleness.

4. No fellow shall discharge himself at any other than the accustomed time, and the master on his part shall only discharge them on a pay evening [Saturday.]

5. No fellow shall travel and take leave before previously paying his debts.

6. No fellow shall teach another aught for money, but each shall teach the other and instruct him, one piece against another.

7. An apprentice who has served his time shall, on his being declared free, promise by giving his hand in lieu of oath, to communicate the Stonemason's greeting and grip to no one excepting to those to whom it may be necessary for him to prove himself; he shall also promise to be obedient unto the Craft, and not to weaken it, but to strengthen it with all his power, and therefore to serve with no one who has not learned it in a regular and legitimate manner; and lastly, that he will not arbitrarily alter his mark.

8. No fellow shall be made a warden if he has not travelled for at least one year.

Thereupon the candidate receives the grip and the words of the greeting, and is allotted a mark.†

He is allowed to choose the form of the last, and is required to draw it upon a wooden platter, which the other fellows examine in turn in order to judge whether the mark differs from those previously allotted. If this mark is approved of it is entered into the fellow-book, and he must henceforth engrave it on his stones; he also uses it as a monogram in his seal. The master carries it on a shield. An old regulation in its formation is that the square used to prove the stones shall always form part of it. Stonemason's marks are to be seen on buildings as early as the eleventh century.‡

* Take a holiday on Monday.

† This is very wrong. If we are to judge by the Brotherbook and the Torgan Constitutions, the greeting, grip, and mark are his of right before he enters the fraternity, and whether he do so eventually or no. Perhaps with the Stonehewers it was different, but our author is here quoting from Stonemason regulations; in fact, mixing everything up.

‡ This is all beside the purpose. This work refers on its title-page to the

As an example, the chief Lodge at Zurich granted in 1828 the annexed mark



CLOSING OF THE ASSEMBLY.

President : By Leave and Favour : If any have aught to propose, let him stand forth and modestly have his say, otherwise let him hold his peace now and henceforth. As no one is present who has anything more to propose, I close this meeting according to Craft Custom and usage.

(4.) *The Banquet.*

In the name of the fraternity the elder now tenders a welcome* to the candidate in the thanksgiving drink.

The elders tender their thanks to the assembly, the chest is removed and the welcome filled up.

Elder : (If strangers, *i.e.*, new comers, are present) : By Leave and Favour : We wish to pledge you according to Craft usage and custom.

Stranger : Therefore by your favour, most gracious master and fellows, I crave your permission to receive the pledge, once, twice, and thrice.

The regulations for the fellows are now read ; they are also in force during the assembly.

THE SEVEN POINTS OR PLEDGE RULES.

1. Every one must sit decorously at the table, his coat (the three lowest left-hand buttons) buttoned. Therefore no one shall place his hand or lean his arm on the table.

2. No one shall leave his place without permission, or speak without asking leave.

3. When the elder knocks every one must stand up and take off his hat, until he says let the company be thanked and covered.

4. No one shall stretch forth his hand for a glass or cup, but these articles shall be placed before each one on the table.

5. Jugs and glasses are only to be touched by the right hand.

6. None shall spill more beer or wine than he can cover with his hand.

Stonehewers, who had nothing to do with the cathedrals, guild halls, &c. Their work lay in the construction of houses, fortifications, &c. Do these edifices show Masons' marks ?

* Amongst the workmen the loving cup itself is called also the "Welcome."

7. None shall use unbecoming speech, nor play at cards or dice.

Whoever offends against the above, before him is held the box, in order that he may pay a fine.

Now follows the welcoming of stranger guests.

Elder : [Taking the welcome up by the cloth attached to it] : By Favour: That I may uncover the welcome's head.

By Favour: That I may lift it from the Craft table and raise it to my mouth.

By Favour: That I may dedicate it to the stranger fellowcraft, and drink out of it a draught of honour, according to Craft usage and custom.

He then drinks and pushes it on to the next fellow with the words:

By Favour: That I may take the welcome from my lips, and place it on the Craft table, and pass it on to this honest fellow.

Every fellow, before accepting the cup must first three times refuse it with the words "much obliged."

When the welcome has travelled round to the last fellow, he replies with the Thankpledge, thus:

By Favour and Leave: Dear brothers, inasmuch as this welcome has been passed on to me by the worshipful elder, and the whole of the brothers of this praiseworthy Brotherhood, I cannot fail to express my dutiful thanks therefor, and to drink to your health.

Therefore, by Favour and Leave: To the health of the worshipful master and fellows who have instituted this welcome.

To the health of all fellows assembled here, as also of those who still wander on the green heath, may the Almighty God assist them to speedily join us in order that they also may share in this Welcome.

And finally, to the health of the whole fraternity and of our Craft.

By Favour: I have drunk.

By Favour: I set the welcome down.

By Favour: That I may once more cover up its head.*

(To be continued).

* In Germany at the present day beer is usually served in large glasses, having a handle and a pewter hinged cover. Amongst acquaintances, if one of the company, after drinking replaces his "seidel" and forgets to shut the lid (*i.e.*, cover its head), it is allowable for his neighbour to seize and empty his glass. Amongst the Heidelberg students the delinquent is often fined "glasses round."

EARLY HAUNTS OF FREEMASONRY.

IT is universally allowed that some of the most important political and social events that have ever happened arose out of circumstances the most trivial, and that many an institution which in time assumed the grandest proportions had a very humble origin. Certain it is as regards the Craft of Masonry, that the modern or speculative system, as it is now spread throughout the different states into which the world is divided, set out on its career in a very unpretentious manner. Thanks to the steady and energetic efforts of a few enthusiastic brethren, we are gradually obtaining fresh information as to what Freemasonry was in the period anterior to the establishment of our Grand Lodge in 1717; but though it is on record that gentlemen were received into the Fraternity, as far back as 1634 in Scotland, and 1646 in England, yet the materials at our disposal for forming an estimate of the exact nature of the Craft before the election of Anthony Sayer as Grand Master, are so scanty that it would be unwise, in tracing its history, to go beyond that event. For practical purposes, that is, and must be, the starting point of all inquiries; and, in contrasting the Freemasonry of that epoch, and several years afterwards, with the Freemasonry of to-day, the reader will, in all probability, be as surprised, as he must be pleased, with its progress from a comparatively small and obscure beginning to its present condition of prosperity. Findel, at the time that he wrote his admirable "History of Freemasonry" set down the number of Grand Lodges in the world as being about seventy, with some 9000 subordinate Lodges, and a membership of from 400,000 to 600,000 brethren. But many years have elapsed since that estimate was made, and we know as a matter of fact, that in British North America and the United States alone, there are quite 600,000 Masons, without taking into account those of other countries, and there is no knowing how much further the number may be increased. The greater the reason, therefore, why we should note carefully the origin of this immense Society.

When, in 1717, the Grand Lodge of England, which, as the reader is aware, is the oldest in the world, was established at the memorable meeting at the Apple Tree Tavern, there were just four Lodges in the country, excepting that in York, which a few years later set itself up

as the "Grand Lodge of ALL England." With these four Lodges we have become so familiar, through the medium of Bro. Gould's researches, that it will be unnecessary to do more than enumerate their respective places of meeting, which were the Goose and Gridiron Alehouse, St. Paul's Churchyard, the Crown Alehouse, Parker's-lane, near Drury-lane; the Apple Tree Tavern, Charles-street, Covent Garden; and the Rummer and Grapes Tavern, in Channel-row. There was an appropriateness in the locality where the senior of the "Four Old Lodges" met. It is still in doubt whether Sir Christopher Wren was a Mason in the sense in which the word is now used; but there is no doubt that his fame as an architect, and especially as the architect of St. Paul's Cathedral, must have had much to do with the esteem in which the Guild of Freemasons was held. He may or may not have been a member of the old Time Immemorial Lodge, now known as Antiquity No. 2 on the roll of England, but it was quite natural that the foremost Lodge should assemble under the shadow of his greatest work. Many gentlemen, no doubt, had sought the honour of being received into that Craft which had laboured so successfully under his auspices to rebuild London, but the majority of the members were still operative Masons, and they would naturally select the neighbourhood of St. Paul's for holding their assemblies.

Not inappropriate, too, was the locality where original No. 4 met; seeing that they were, comparatively speaking, within a stone's throw of Westminster Abbey—one of the oldest and grandest of the architectural beauties of the Metropolis. A few years later, indeed, we find it located much nearer to the venerable abbey, namely, at the Horn Tavern, in New Palace-yard. Here it remained for many years; and in 1768, though meeting at a tavern in Tothill-street, it adopted for its title that of the "Old Horn Lodge." But there appears to be no special reason why the other original lodges should have met where they did, beyond, probably, the fact that the taverns they frequented were conveniently situated for the members, who were socially of no great distinction. Indeed they, in conjunction with original No. 1, constituted the operative element in the Craft, while for the speculative we must, as Bro. Gould has pointed out, turn to original No. 4; Dr. Anderson, author of the Constitutions, and Brothers Payne, Grand Master in 1718 and 1720, and Dr. Desaguliers, Grand Master in 1719, being among its members. One point, perhaps, it may be well to notice here, namely, that Freemasons would always appear to have had a special affection for the neighbourhood round about our present Hall. A glance at the different lists of lodges, that were published at different times, will show that, taking Freemasons' Hall as a centre, and describing from it a circle with a very

moderate radius, there always has been a fair cluster of lodges meeting within its limits. Thus, in the 1723 list, will be found lodges meeting at the Fountain and Half Moon in the Strand, a third at the Castle in Drury-lane, a fourth at the Duke of Bedford's Head, Southampton-street, Covent Garden, a fifth at the Anchor, Dutchy-lane, Strand, and others at the Queen's Head, Great Queen-street, at the Nag's Head, Princess-street, Drury-lane, and the Crown and Anchor, near St. Clement's Church. In 1725 we find others meeting in York-street, Covent Garden, in Wych-street, and Cock Pit-court, Great Wild-street. In 1730-2 [see appendix to Gould's "Four Old Lodges"] figure No. 20 French Lodge, Swan, Long Acre, and No. 44 meeting at the same house, No. 56 Anchor and Crown, Short's-gardens, and No. 85 King's Arms, Russell-street.

We need not, however, be at the pains of wading through later lists. Enough has been done to show that, for reasons that are not very apparent, even if they were very material, this district, bounded on the north by Holborn and the east by Chancery-lane, to the south by the Strand, and to the west by St. Martin's-lane, was one that was highly favoured by the members of our fraternity. It must not be forgotten, however, that this part of London was not quite as shady in appearance and reputation then as in some parts it certainly is now. A hundred and sixty years ago St. Martin's and St. Giles's were really "in the Fields." Then Parker's-lane, now Parker-street, and not a particularly savoury street either, was in truth a lane running through open fields, and, no doubt, had some pretensions to respectability. The neighbourhood of Covent Garden was a favourite resort of the bucks and bloods of the day, the very men who would be likely to take up with a new fancy, especially if it gave them opportunities for enjoying themselves convivially. Thus, while we of the present day value the neighbourhood only, or, at all events, principally, for its Masonic associations, it must be borne in mind that it was held in far higher estimation at the time when modern Freemasonry had its rise and for many years after. It was not necessary to travel very far from Covent Garden to find oneself in a locality occupied by persons of repute and standing.

We have spoken of the proximity of original No. 1's place of meeting to St. Paul's Cathedral as being appropriate, but it is as well to note likewise that the City of London proper was not, as it now is, occupied by warehouses and chambers, several storeys high, and almost palatial in their appearance, yet for the most part untenanted except by watchmen and caretakers. The worthy citizens did not think it beneath their dignity to live on the premises where they transacted their business. Moreover, though the exodus westward of aristocrats

had set in years before, there were still living within the City boundaries men of good social standing as well as of opulence; and streets and localities which seem to us dingy and uninviting, were, at the time we speak of, of much higher repute. Thus, though it would not greatly impress the Londoner of to-day to be told that Masonic lodges held their meetings at small taverns in such out of the way places as Ivy Lane, Whitechapel, &c., &c., yet here, again, we are under the necessity of repeating that allowance in such cases must be made for the difference between London as it was about 1720—and as it will be found described in Strype's edition of Stow's "Survey of London" of that year—and London as it now is in 1882. The Channel-row, Westminster, where the second surviving Time Memorial Lodge met at this epoch, is the same with the Cannon-row of to-day, which is best known to our readers, perhaps, from the fact of its containing the blocks of buildings which, in the days of the East India Company, was occupied officially by the President of the Board of Control and his staff of officers, and which now is set apart for the use of the Civil Service Commissioners. This was the aristocratic Lodge of those days, if we may be permitted to use an epithet which has no proper place in a Masonic vocabulary, but which will serve to distinguish its members from those of the other three original Lodges in respect of their social standing. In addition to the Grand Masters Payne and Desaguliers, and Dr. Anderson, who were men of learning and repute in the sight of the world, and who, moreover, may be held to have been the founders of the speculative system of Freemasonry, there were included among its members such persons of rank as Lord Paisley, the Duke of Queensborough, Sir Adolphus Oughton, Sir Robt. Rich, Sir Thomas Prendergast, Lord Carmichael, &c.

We have noted in outline some of the earliest haunts of Freemasonry. We have no intention of troubling our readers with lists of the taverns and inns at which the original Lodges, and those warranted during the years immediately following 1717, were in the habit of meeting—that would be the reverse of interesting; but we hope in future numbers to place before them particulars respecting the old associations, historical and social, which belong to those localities, in the hope that they will understand better the nature of the progress which Masonry made so rapidly after the establishment of our Grand Lodge.

A VOICE FROM THE GRAVE.

“ **M**ASONIC Light illumines every place,
 Kings, Prelates, Princes, every grade and race—
 True to their Sovereign, and their God above,
 A Mason's creed is Loyalty and Love.”

* * * * *

Shall any say that hearts too cold are grown
 To hear the Orphan's cry, the widow's moan ?
 Brethren ! The Architect of Earth and Heaven—
 He to whom Masons' highest love is given,
 He whom, as King of Kings, we all confess—
 Is still the Father of the Fatherless.
 The hand which lays a father in the grave
 Is still stretched out his orphan child to save.
 The dying Mason that ye once did love,
 Bequeathed to you (your brotherhood to prove),
 Those little ones, on whom *his* love once smiled,
 To be a father to thy brother's child.
 What sadder sight within this world of tears,
 Than children orphaned in their early years ?
 No father's watchful care still at their side,
 Their minds to nurture and their steps to guide.
 Hard 'tis for boys, when fatherless and poor,
 If unsustained, life's battle to endure ;
 But harder still for tender girls to bear
 The world's rude shock, without paternal care.
 A mother's heart bowed down beneath her sorrow
 Is all unfit to cope with life's to-morrow ;
 And troubles—earthly troubles—far and wide,
 To her own grief are rudely multiplied.
 If hearts in true Masonic pity shine,
 Full of that virtue, ever most divine,
 Stretch out the hand of “ Charity ” to those
 Thy brother's children, and their early woes ;
 Haste, while ye may, a brother's child to save,
 Thus rescuing from, perchance, an early grave.
 As God has given, freely do thou give :
 So shall Masonic pledge, a witness live.
 Sure 'tis the gifts on others you bestow
 Back on yourselves in joy and love will flow.
 Rise, Masons all, and battle side by side,
 To spread the orphan's cause, both far and wide.
 A voice ye *knew*, now silent in the grave,
 Calls on his brother Masons—“ Rise and Save.”

A. S. T.

D 2

HENRY WADSWORTH LONGFELLOW.

THAT in the passing away of Henry Wadsworth Longfellow, in a ripe old age, the world has lost a true poet, and a great poet too, is, we venture to think, both a reality and a certainty. We are, of course, aware that some timid critics have hesitated to give the departed "Minnesinger" the epithet of "great," and have sought industriously to minimize his claims to the admiration and gratitude of their contemporaries and mankind. They have admitted, almost reluctantly, that his poetry has been read greatly, admired intensely, is consequently quoted, is not unfrequently lectured upon, and is the daily companion of very many in the "hours of their pilgrimage" in all English-speaking lands. But this fact they seem to wish to explain; this undoubted truth they apparently hasten to modify by an assertion of the harmony of his metre, the softness and gentleness of his ideas, that commingling of sentiment and "gush" which they assert mark always Longfellow's words, and which appeal so greatly in their pleasant and graceful "outcome" to the weaker minds or the tenderer imaginations of young and old. But the truth is, that while they assert this in complacent glibness they forget two things, the first is, that they are doing injustice to society and the reading world; the other is, that they are underrating the rightful claims of Longfellow to poetic fame and celebrity. For after all, lay down the law as we will, dogmatically or otherwise, the only available test of greatness and value for the "poiesis" and the "poietes," is to be found in the admiration and suffrages of the world. There are, there have been, there probably ever will be, certain writers whose meaning is understood, whose beauties are appreciated, whose real value is rightly appraised alone by a select circle; but, as a rule, the general taste of men reflects what is worthy of applause and admiration, inasmuch as that general consent has some basis on which it founds its kindly criticism and its favourable judgment. And when we turn over the pages of Longfellow we soon find out both the secret of his great success and the real grounds of contemporary and, we believe, future assent and approval.

Longfellow is a humanitarian poet of large-hearted sympathies, tolerant outlook, and compassionate yearnings and disposition. He is to us an unconscious Masonic poet, as no one that we know of has more beautifully illustrated the joys and sorrows, the hopes and fears, the onward march, the future reunion of our severed and suffering

humanity, no one has more truly essayed to lift us up from the grovelling cares and debasing tendencies of an abject materialism. His song is a sweet, pure song from first to last, falling in genial cadence or solemn strophes on the gratified ears of us all, often despondent mortals here, and lighting up the sterner trials and moods of each returning day; ennobling the very heartaches and crosses of sublunary life with unfading hopes, golden dreams, and glowing anticipations, which shall yet be realized, the poet bids us fondly believe in those glad hours for which Time is but the portal, to which the grave is but the entrance, in the perfected serenity, and being, and happiness, and illumination of the true in heart. For how many of us all, since first we heard them, have Longfellow's tender lines become wayfaring and inseparable companions? What writer is, as we said before, more frequently quoted? Whose words have greater effect in them, to offer "incitements to virtue, and stability to truth?" Do we ask the reason? Let us take up Longfellow's works, and we shall find from first to last that that striking happiness of rythm, that extraordinary appositeness of imagery, that swiftness of thought and simplicity of utterance which characterize his lighter as well as his graver efforts, and leave a deep and enduring spell on serious minds.

Longfellow is preserved from the mere common place from the cadences alone which characterizes some lines, from the mellow jingles which dominate others, by his intense appreciation of the good, the beautiful, and the true, as expanded by genial philosophy, as developed by refining aestheticism. There is nothing petty, incongruous, out of feature, out of taste, unworthy, unfitting in his graceful lines, but all is smooth yet stately, serene, and yet elevating. There is an unconscious sublimity in much which Longfellow has written, which, though it is conveyed in simplest words and slightest measures, deeply affects alike the present impulses, the tender memories, the longing aspirations of the gratified and grateful reader.

Many of his verses are like echoes of music, which come to us amid the cares and vulgarity, the solemnity, the stillness of life, to nerve, to warn, to restrain, to cheer, to soften and to subdue. How many happy creations of the poet's art might be quoted here, if need be, to prove the truth of these remarks, to illustrate the inadequacy even of such faint praise. But for fear of treading over old trod ground, for fear of seeming to be trite and commonplace, and merely repetitive, for fear of wearying our kind readers with verses which they know and cherish, as we do ourselves, we will simply reaffirm our propositions, and leave them to the tolerant and critical judgment of others. But yet many passages will recur to us all which will serve clearly to

bring out the undoubted reality of what we have sought so feebly to express.

We remember, years ago, reading before an attentive audience, some of Longfellow's pleasant and inspiring utterances, and we can recall the effect these three stanzas, slowly and carefully delivered, had upon that enthusiastic audience—

There is no flock, however, watched and tended :
 But one dead lamb is there !
 There is no fireside howso'er defended,
 But has one vacant chair.
 The air is full of farewells to the dying,
 And mourning's for the dead !
 The heart of Rachael, for her children crying,
 Will not be comforted.
 Let us be patient ! these severe afflictions,
 Not from the ground arise :
 But oftentimes celestial benediction
 Assume this dark disguise.

A recent American critic terms the following stanzas " perfect lines," and so they truly are :

Lo ! in that house of misery,
 A lady, with a lamp, I see
 Pass through the glimmering gloom,
 And flit from room to room.
 And slow, as in a dream of bliss,
 The speechless sufferer turns to kiss
 The shadow, as it falls
 Upon the darkening walls.

It has not been in our power to give more in the space allotted to us than a sort of faint outline of the claims of this true poet to the study and admiration of his race. But we apprehend that in the future as to-day, as time runs on, if gentleness and purity of thought, if exquisiteness of diction, if fitness of illustration, if harmony of rhythm, if friendly, tolerant, ennobling sentiments which seek to improve and elevate, soothe and cheer our poor suffering humanity, find friends and admirers, then will the writings of Henry Wadsworth Longfellow still sway the mind and affections of men, still gain the grateful and approving verdict of an universal jury.

We are glad to be introduced to some lines of Longfellow's on the fountain at Shanklin, which we did not know before, but which many, like ourselves, will appreciate and admire.

<p>O, traveller, stay thy weary feet, Drink of this fountain pure and sweet ; It flows for rich and poor the same.</p>		<p>Then go thy way, remembering still, The wayside well beneath the hill, The cup of water in His name.</p>
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A VISIT TO THE ROYAL MASONIC INSTITUTION FOR GIRLS.

I HAVE often heard "the place to spend a happy day" is to go down the Thames to its wide part, where the water begins to get salt. But there are other places where a happy day may be spent. And what more happy places than among happy faces? Such was my lot—I should say fortune—on Whit Monday, to see some hundreds of bright and intelligent faces. Reading the other week in the *Freemason* a most interesting account of the meeting of the Royal Masonic Institution for Girls, and taking a great interest in all that appertains to education and the bringing up of the rising generation, and large public institutions generally, I determined, if possible, to see over the Girls' School. And well rewarded I was. It certainly made my day a happy one. After a hard morning at sending leaden bullets against an iron target, I had a pleasant ride to Battersea on my iron horse—a three-legged animal, who is satisfied with a little oil and a duster now and then—I found myself at St. John's Hill. Often and often have I passed the spot when taking a ride into the country, but never knew before that a school in which I do, and as a Mason ought to, take a deep interest, is situated near my haunts. To many of the readers of the *Freemason* everything I can describe is familiar, but there are many Masons, like myself, who have not seen this noble pile of buildings worthy of Masonry. I believe that people support societies and hospitals much more liberally and dutifully if they are acquainted with them. The Girls' Schools are situated on a hill, and stand in grounds of their own, beautifully kept, but not so large as one might wish. Still, outside the gates the ground is pretty open, only on one side can it be said to be at all shut in by houses. Not far off is St. John's Cemetery and the Royal Patriotic Schools, now to be used as a Westminster school, and further on is another public institution.

Presenting myself about two o'clock, I entered the hall. After waiting awhile, a maid-servant made her appearance, and told me the only governess in was Miss Redgrave, whom I then asked to see, and who explained that Miss Davis was away for much-needed rest. By this time I had learned that I should not see the girls at their studies, but being here, I determined, if I might, to see them at their play and over their home. It is no exaggeration of the word to call the Institution home; it is a home, and, I am sure, a sweet home to many. In

the Committee-room, in which I waited pending the arrival of Miss Redgrave, I noticed a portrait of the Most Worshipful the Grand Master, presented by an Indian Mason of an unpronounceable name in 1876, I suppose in memory of the Prince of Wales visit to India. I asked Miss Redgrave, if though it was not the day for visitors—which I found out by a board hung up in the hall—if I could see over the Schools; she promptly replied in the affirmative, and at once conducted me to a school-room where music, &c., are taught. At one end of it are several partitions, containing each a piano. In these the girls practice music, and when the doors are shut, though all play at the same time, they do not disturb one another. The governess told me they could do with some more of these boxes. We then entered a large hall, in which the elder girls are taught and where prayers are said every day. The floor is laid with blocks of wood, and, like everything else about the place, is a pattern of cleanliness. Having a lofty roof, the room is delightfully cool, a great acquisition to a school-room; for where brain work is going on, and especially with young growing persons, it is essential that each should have their cubic space of air. All of us have heard schoolgirls complain of headaches; no doubt some are sham, but many are owing to the want of ventilation and the small space into which they are crammed.

We passed now into the garden, where we found some girls playing lawn-tennis—and how I longed to join them—and some lying on the green sward reading, in the most comfortable attitudes. The laundry, a building standing by itself, was pointed out to me at the end of the garden. The infirmary also, as it should be, is separated from the Schools, and is a large building. I remarked I hoped it was usually empty, and was told just now it is. The *Freemason* lately spoke of sickness in the School, I hope that, without delay and at any cost, whatever wants doing to remedy this will be done. Crossing an asphalted playground, we walked through another room, lined all down it with lockers, for every girl to keep her books and treasures in. Now we re-entered the hall, and proceeded upstairs to the dormitories. I forgot to inquire, but from their size I should think each girl has a bed of her own, a thing I wish was always carried out for every child in a family. There would seem to be two long rooms running the whole length of the wings, at either side of the house, containing beds. A snowy-white quilt of crotchêt or knitted work—I must not speak too positively of this—covers each little bed, and very cosy they all looked. Each bed has a number corresponding to the number of its occupier. These rooms are likewise very lofty, and having a double roof, the heat of the sun does not penetrate through.

The atmosphere on this somewhat sultry day was, in these rooms, deliciously cool. In winter the dormitories are heated, when necessary, by fires. The lower portion of the house is warmed by pipes. A small room for small children, and several of the governesses' rooms, separate these two large dormitories. From the ladies' rooms there are windows opening into the pupils' apartments. In each room there are head girls, termed prefects, who, like the monitors at boys' public schools, are responsible for order, &c. A list of regulations in frames are hung up in every bedroom, from it I learned that in summer the children rise at six, and in winter at seven o'clock.

The lavatories and bath-room formed the subject of interest next. Here again order reigns supreme. Every girl has her own towel marked, and other toilet requisites, that no mistake or confusion can be made. The bath-room I saw was small, but there are others, and two new ones are also being fitted. Once a week, at least, every individual has a bath, but not like many boys' schools, of cold water. It will be a great acquisition to the establishment when the swimming bath is completed. I shall refer to this later. Once more coming down stairs, and noticing on the landing a statuette of her Most Gracious Majesty the Queen,—for is she not the chief patroness of the foundation, and only lately gave a special extra subscription?—we arrived at a large room corresponding in size to the dormitory above it. Here the hungry mouths are satisfied three times a day. Dinner was over. It had consisted of cold beef and rhubarb tarts; to the latter I have not a doubt that ample justice was done. As a rule, the dinner is hot, and, as the governess informed me, no stated time is made for the meal, that all must get as much as they want. The tea is plain, but substantial, and what better for young persons? It was out. The cups are flat and without handles, a very wise thing; on each cup and plate is a picture of the School itself. But the chief attraction in this room, and what at once caught my eye, is the oil painting, by Pierce, of Miss Jarwood, the matron, herself an old pupil, and who has been there over sixty years. I have never had the pleasure of seeing her, nor yet of any of the mistresses, until this day, but I shall hope at some future time to have this honour. I was told it had been subscribed for by supporters of the Institution, and that many of the old girls—I ought to say ladies now, and who once were there—contributed to it. This at once sent up the School in my estimation; for it is a sad, but often true story, that those who have been fed, clothed, housed, and educated in such establishments, have afterwards turned round and denounced their old School, to which they owe all in the world, because they have become ashamed of having been brought up at a charity school.

But at the Girls' Masonic School there is none of this ; nothing but gratitude and affection for all that has been done for them. In my own mind I am assured that the little ones love those who are set over them. Miss Redgrave, and I doubt not it is the same with all, seems to be liked by the girls, if one can judge from the nice gentle way in which she and they spoke to one another. As this lady explained to me, "they know when they are in school they must work, but in play-time we do not bother them." A former matron of the institution, with a child in the old garb, forms the subject of another oil painting. In one of the school-rooms the wall is hung round with trophies—not of arms and colours, but more peaceful emblems—the certificates for several years taken by the pupils at the Cambridge examinations. I think I understood senior as well as junior. I do not know if the Girls' School in any has approached the Boys' in this, but I remember the percentage of the latter who passed was very high indeed. The girls are taught needlework most effectually, and have, I believe, one day a week at it. They make their own clothes. During the school term they wear light blue dresses, and white straw hats trimmed with dark blue velvet, and in winter a blue cloak. When the holidays arrive they don plain clothes to go home in.

Enquiring about their spiritual education, I was informed they attend a church at some little distance. They are carefully instructed by the Chaplain of the School, though complete toleration is the principle of the School. No girl is a candidate for confirmation against her own or friends' wish ; nothing is forced upon them. Drawing in all its branches is taught, as also French, singing and thorough English. I had not an opportunity of forming an opinion on these subjects, it being a holiday. The education would seem to be one fitted for a woman who may have to make her way in the world by imparting her knowledge to others ; or better still, what is woman's natural state, and where she is seen best to advantage—as the happy wife of a happy man ; and I hope most of those who leave these walls will enter in course of time into the state of matrimony.

Another most necessary, but far too much neglected study—I may almost say art—is taught here, and this is cooking. Classes are held by a professional from the National Training School of Cooking, at South Kensington. I have heard high-born ladies boast they don't understand anything connected with the kitchen, and grumble because they know they are being robbed by their servants. A change has in recent years taken place. What disgrace can it possibly be to a woman—or man either if the necessity arise—to know how to make a good nourishing and palatable soup, to cook a joint without waste, to serve an *entrée* free from grease, to steam vegetables fit to be eaten,

or make a tasty pudding of a few materials. In fact to learn the art of making a shilling go a long way in providing food. On the Continent they manage these things better than we do. Every Frenchwoman has her stock-pot. We English people throw away much that is good. But especially are the lower classes improvident in these matters; this I can certify from experience. Therefore, the teaching the orphan daughters of Freemasons how to cook and manage their own household is a grand work, and it may be diffusing information to hundreds of others. If any of these young ladies become clergymen's wives, they may be of great use in a parish by influencing the women to be thrifty. "Take care of the pence and the pounds will take care of themselves" is a very true saying, and can be applied in many ways. The discipline the girls are under here is also another grand feature, for being day after day in training, habits of order and neatness are formed which cannot well be effaced in after life. With all the evils connected with public school life amongst boys, and I suppose to a certain extent girls' schools are not free, I am convinced a public school-boy is far superior in ability to, and more able to hold his own against a boy who has never been from home, good as that influence is. Discipline is to the mind what cleanliness is to the body, indispensable. I referred before to the projected swimming-bath, which, when completed, will make these schools almost perfect. This is the only girls' school I know of possessing such a luxury. The swimming-bath is far too seldom found in boy's schools, though every English boy should know how to use his limbs in water. And if boys, why not girls too? though the former are all through life more exposed to accidents at sea and in rivers. But apart from the humane side of being able to save the lives of others, or our own, swimming should be taught in every school, from the great public schools down to Board Schools. In London, I rejoice to say, that the Board School children are learning, and lately received their prizes at the Mansion House from the hands of Bro. the Lord Mayor. The committee of the Girls' Masonic Institution are worthy of the highest praise for the step they are about inaugurating, and only those who daily go into the sea or river, or use the more homely sponge-bath, can testify to the luxury of cold water, and how it helps to preserve the body in health by keeping the pores of the skin free from secretion and dirt. For my own part, I would rather go without my breakfast than my bath. I trust every girl in this school will be taught to swim, excepting those who may suffer from a weak heart, or whom the doctor forbids to enter the bath. Probably they will of their own free will and accord use it, but if not, it should be compulsory. The inmates of the Institution cannot be aware of the

pleasures they will enjoy when their swimming-bath is constructed; as a species of exercise there are few more exhilarating, so many good things are combined with the science of natation. Circumstances over which one has no control will prevent my ever passing a eulogy on the accomplishments in the new science taken up at the school, but this need not prevent the sterner sex offering prizes to the most expert swimmers. I am sure there are many more happy days in store for the young ladies at our school, and I hope that this, my first visit, will not be the last. I venture to hope that some young Masons who live too far away to personally see over the school will feel more interested in it after my description of it, and will support this noble charity in a liberal and Masonic spirit. I shall ever take a great interest in it after the kind reception accorded to me. For me the Great Ormond Street Hospital for Sick Children has a prior claim on my time and affections, but the daughters of those who were my brethren must not be forgotten. I think it will be allowed after this visit, a good dinner, and an evening at the opera, I had solved the question "How to spend a happy day."



FREEMASONRY UNDER AN INTERDICT.

BY AN OLD FREEMASON.

Eppur il Muove!

IT may do us good to remind ourselves to-day, when we hear so much of change in most things around us, that Freemasonry still only lies, through no fault of its own, under the ban of the Church of Rome, and all Freemasons are declared to be, *ipso facto*, excommunicate, if Roman Catholics, debarred from the services and sacraments of the Church; if non-Roman Catholics, and even "in invincible ignorance," "booked," as Sam Weller says, "for something uncomfortable." This internecine struggle between the Church of Rome and Freemasonry, utterly needless, useless, and irreligious, which began in 1738, and has been going on ever since, is still as keen and vivid as ever, and without the slightest shadow of excuse or the smallest show of reason, especially in Anglo-Saxon communities; while Freemasons (even our loyal English Craft to wit,) are regarded by Roman Catholics as dangerous

revolutionists and incorrigible heretics, inimical to law and order, the source and cause of all the present tumultuous disorders which agitate society and the world. Were Freemasons wishful to retaliate or use hard words, they might fairly point to that one great secret Roman Catholic society, to which some of the most dangerous maxims which ever corrupted the consciences or perverted the sympathies of men may be not unfairly attributed; which has proclaimed at different times and in changing scenes the most destructive and the most obnoxious theories; and out of whose bosom sprang the most baneful secret society the world has ever seen, "the Illuminati," the model and parent of many other of those criminal combinations which so hinder the progress and disturb the peace of mankind at the present time.

In May, 1738, Clement XII. issued the well-known Bull, "In Eminenti Apostatalis Speculâ," condemning all Freemasons everywhere, on various grounds, some untrue, some absurd, without hearing or appeal. And this condemnation remains the law of the Roman Catholic Church to this day, though, curiously enough this Bull was never published in France or Germany.

In 1739, January 14, Cardinal Firrao, from Rome, forbade, on pain of death, all priests or persons everywhere to join the society of Freemasons.

On the 18th February, 1739, the Inquisition condemned, in a published sentence, the "Relation Apologique," said to be written by Ramsay, and ordered the book to be burnt.

In 1742, H. F. Xavier De Belsance, de Castlemoron, Bishop of Marseilles, issued a "Mandement" to the faithful, forbidding them to associate with the Freemasons.

In 1748 the Chapter of the Sorbonne, at Paris, consulted and decided against the Freemasons, which decision the Lieutenant of Police published.

In June 1751, Benedict XIV. issued another well-known Bull, "Providas Romanorum Pontificum," &c., repeating the Bull of Clement, and adding a few warm touches of his own.

In July, 1751, the Archbishop of Avignon, Joseph de Guyon, called attention to this Bull, in a "Mandement."

During the last century Freemasons were condemned by Scottish Presbyterian Synods, almost in Roman Catholic language by Calvinists, at Berne, and in Holland, at one time in Naples, and after the Emperor Joseph's death, were suppressed in Austria and Lombardy.

In this century the Roman Curia revived the condemnation of 1738-51, in 1814, in 1821-22, and again more than once in the Pontificate of Pius IX.

The Archbishop of Malta, the Archbishop of Mechlin, an archbishop in New South Wales, and in India, Cardinal Manning, and Irish Bishops and Archbishops, have all alike declared Freemasonry an illegal and injurious society, and Freemasons to be alike irreligious and immoral.

And all this without the slightest shadow of justification, the slightest pretence of reality, the slightest claim to truth.

No more loyal, no more enthusiastically loyal body exists anywhere than the vast aggregation of Anglo-Saxon Freemasons, and whether under a Monarchy or in a Republic, whether in India, New Zealand, Canada, or New South Wales, whether in Great Britain or the United States, they are always foremost in upholding peace and order, in paying due obedience to the civil magistrate, in giving unto "Cæsar" the "things which are Cæsar's," and to "God the things which are God's."

As a large section of the human race, their intelligence is very great, their respectability very marked, and with very few exceptions they are an example for good to all around them. Therefore the explanation of this "paradox" must be sought elsewhere.

Freemasonry, to the average Roman Catholic mind, and much more to the rulers of that astute body, represents three great principles with which Rome is ever at war. One is the principle of toleration; another the principle of the sanctity of the human conscience; the third is the inalienable and sacred right of private judgment.

It is said that the Catholic rulers make an exception as regards Anglo-Saxon Freemasonry. And so they do, but only to strengthen their own position in regarding all Freemasonry as religious Nihilism.

I must admit here, I fear, that many Freemasons abroad, by most injudicious words and most unwarrantable acts, have given a sort of colouring to the angry criticisms of heated and unreasoning opponents. Far be it from me to seek to defend assertions and acts equally repugnant to Anglo-Saxon Freemasons, and Roman Catholics objectors, and, which like them, all Anglo Saxons pointedly condemn on the truer principles of Masonic teaching and practice. But Roman Catholic controversialists in their ardour of incrimination, put the part for the whole, and make English Freemasonry and foreign Freemasonry convertible terms, which they are not, and never will be; and therefore, while we must fairly allow that there may be some fair grounds for the Roman Catholic indictment of the perverse development here and there of foreign Freemasonry, we may also rest assured that however difficult the line of attack may be as regards ourselves, Rome is "*semper eadem*," and will never forgive

and will never overlook the inscription we have placed so proudly on our banners of toleration and good will to all children of the dust. In justice, however, to our old antagonist, we must bear in mind that some so-called Protestant bodies have shown themselves as intolerant, nay, in some respects even more so, than the Church of Rome.

Angry as are her words, unfeeling her decrees, painfully real the result of such an universal interdict of Freemasonry often to the pious Roman Catholic and zealous Freemason, hurtful and injurious as are such expressions to loyal Anglo-Saxon Freemasons, they are far surpassed in vulgarity of tone and recklessness of assertion by some noisy fanatics of the hour, especially in America, by Baptist meetings and Presbyterian assemblies, by so-called Protestant teachers of religious thought.

Were it not so painful, so humiliating to all thoughtful minds, to behold Religion so degrading itself in the hallowed name of Religion itself, it would be ludicrous when we regard this "storm in a teapot," this "tempest in a glass of water," from more serene altitudes, since we can afford to smile at this fanciful infatuation of weaker minds in supposing that puny menaces, and childish resolutions, and inhuman acts can hinder for one hour the onward triumphant march of Freemasonry.

Let us trust that, never losing sight of its great landmarks, never forgetting its watchwords, and never leaving its ranks, the Masonic Phalanx will press on in the firm and proud assurance that it has a mission, and a great mission to uphold and develope, and that that mission is for the peace and happiness, the progress and prosperity of the world, the honour of God, and the welfare of man.

THE KNIGHTS TEMPLAR.

(Continued from page 520, Vol. IX. of the Masonic Magazine.)

IN this manner they called from different places Templars, who to preserve life, or to obtain liberty, had yielded either to promises, to threats, or to tortures.

Of the assemblage of their false and interested testimonies, was formed this examination.

That was perhaps, the first time that France beheld an accused party who had obtained mercy in virtue of confessions, afterwards appear as accusers and witnesses against their companions equally accused.

The greatest part of these two hundred and thirty-one witnesses is then composed of apostate Templars, who having abandoned* the habit of the Order, had been cleared by their judges in compensation for their base and cowardly confessions.

Some depositions were in favour of the Order; that is to say, they attested that at the time of the reception of new members nothing passed but what was conformable to the laws of religion and honour.

In fine, there were depositions of other witnesses who, not being members of the Order, were incapable of giving any direct or positive explanations respecting the secret mode of receiving the members, consequently do not merit attention.

The Fathers of the council of Vienne did but an act of justice in refusing their assent to the pretended proofs derived from this examination.

Moreover, they were not ignorant that those apostates assembled for the purpose of deposing against the Order consisted chiefly of brother servants and a very few chevaliers;† and that the other chevaliers endured their misery rather than perjure themselves, and belie their virtue.‡

They were not ignorant that this great majority had not been

* Non deferens mantellum ordinis quia voluntariè ipsum dimiserat.

† One may read in a bull of Clement V. to Philip the Fair, dated Avignon, *secundo nonas Maii Pontificatus quarta anno*, that the king had acquainted the Pope that the delay which the affair of the Templars experienced might occasion sad and dangerous consequences, since it had already produced very great evils.

Multi enim Templariorum ipsorum qui reatum eorum fuerant sponte confessi, intuentes sic ipsum differi negotium, ad desperationem deducti, de misericordiâ ecclesiæ diffidebant; alii verò revocabant confessiones easdem et in errores pristinos recidebant, quodque propter moras et dilationes præfatas contra nos et tuam magnitudinem populus clamabat et etiam murmurabat dicens quòd nec nobis neque tibi de negotio hujusmodi erat curæ, sed de prædâ bonorum quæ Templarii possidebant.

It is found quoted No. 19, in the pieces respecting the Templars.

Many of the Templars, says the king, who, of their own accord had declared themselves guilty, seeing the affair protracted to such a length, fall into despair and doubt of their pardon; others on the contrary, retract their confessions. These delays excite the murmurs of the people against your holiness and myself. They say that neither you nor I take any trouble about this matter, and that we are concerned only about getting the Templars' property into our possession.

‡ Majori et saniori parti viventium pro ipsâ veritate sustinendâ, solâ urgente conscienciâ.—“Defence of the Seventy-five Templars.”

examined, and only had been permitted to make their defence through the medium of the seventy-five who appeared in behalf of the Order, and who spoke in the name of that immense majority in the presence of the apostolic commissaries.

The despositions made at this examination before the commissaries, cannot then be considered as forming a proof against the Templars.

Reason, law, and equity must reject such suspicious and interested despositions.

One may conceive why the same persons who made confessions at the examination at the Temple have been selected to appear at the Pontiff, and have afterwards deposed against the Order before the apostolic commissaries.

Besides, to what purpose all these despositions? They only tended, as it is attested by the commissaries themselves, to explain the mode of reception when a member was entering the Order.

This was the same confession that was required everywhere, and it was not hard to be obtained.

The commissaries came to a decision to close the examinations.

“Considering,” say they, “that by the attestation of two hundred and thirty-one witnesses, of whom some attest to receptions held beyond sea; by that of other witnesses held in other parts of the world, both against the Order and in its favour: moreover, by the confessions of the seventy-two Templars who have appeared before the Pontiff and the Cardinals, we deem ourselves sufficiently informed, &c.”*

Here you behold then, what the enemies of the Templars have offered for a proof irrefragable of their crimes, and of their disorderly manners.

No one doubts that, with respect to the ceremonies of receptions, to which strangers were not admitted, the despositions of witnesses who were not Templars ought to have no influence, since all that they could attest was from hear-say.

Nobody will doubt, but that the apostates from the Order could not afford any valid testimony against it. They were evidently suspicious; the baseness of their conduct, the personal and urgent interest that they had in declaring the Order criminal, ought to have made their testimony be rejected before every tribunal of justice, and with equally good reason before that of the historian and posterity.

* Considerantes quòd per attestaciones ducentorium trigenta et unius testium per quorum aliquos deponeretur de receptionibus factis ultra mare in presente inquisitione, et aliorum in diversis mundi partibus examinatorum contra ordinem et pro ipso, uná cum septuaginta duobus examinatis per dictum Dominum Papam et aliquos dominos cardinales in regno Francia, poterant reperiri ea quæ reperirentur per plures, &c.—“Dupui,” p. 172.

Will it be replied, that on a question respecting clandestine crimes, as the proofs of them could not be obtained from witnesses, strangers to the Order; therefore it became necessary to recur to the evidence of the apostates.

If by exterior and public acts of impiety; if, by the scandal of their manners, the chevaliers had given cause to suspect the existence of this horrible and preposterous statute; if some token or vestige of those statutes had been discovered, then perhaps justice might have admitted the depositions of the apostate Templars, and believed that there existed in the Order a secret and criminal statute. Then that statute would have seemed probable, and almost proven by the effects of the impious and dissolute conduct of the Templars, which would have appeared to be its natural consequence.

But when there cannot be proven one positive and public fact which can authorise just suspicions; when the conduct of the chiefs of the Order, and even of the members, is justified by the most honourable attestations; by those of the very Popes and kings who afterwards became their persecutors. How can one presume to call the apostates from the Order necessary witnesses, and by their depositions maintain that such a statute had existed? A statute which could afford no interest or utility whatsoever to the Order, chiefs or members, whom it would have degraded in their own eyes: besides, can it be supposed that so many thousand chevaliers, men of the best families, of the best education, well grounded in their religion, and born in so many different countries, could subscribe to such a statute.

What doubts can counterbalance the noble and courageous assertions of those brave Templars, who from the gloom of their dungeons, faithful to their oath, to virtue, and to truth; dared, to the number of seventy-five come forward as defenders of the oppressed Order, and speak in the name of an immense majority.*

Ought not such witnesses as those, who were punished by a cruel death, to prevail against the vile and interested denunciations of apostates, who purchased their lives at the expense of honour? The defence of the seventy-five generous Templars was disregarded by the judges of those times; but posterity, more just and impartial, will afford it due consideration.

It will suffice here, to give only an abridgement of their defence. I shall not attempt to give the least ornament to its elegant simplicity, were I to attempt it, my labour might prove to no purpose.

* Amongst others, three hundred and forty Knights Templars were confined in nineteen inferior prisons at Paris.—“*Processus contra Templarios.*”

“Every legal form,” said they, “with respect to us, has been violated.

“We have been arrested without any previous regular procedure.

“We have been laid hold of like harmless sheep led forth to be slaughtered.

“Our property has been suddenly wrested from us, and ourselves thrown into loathsome dungeons.

“We have been forced to suffer the cruel trials of every sort of torture.

“A very great number of our brethern have expired whilst under the torture, and others shortly after, from its effects.

“Many have been compelled to bear false witness against themselves, which having been extorted by the rack, ought to have no weight either against them or the Order.

“For the purpose of obtaining lying confessions, they were presented letters from the king, which declared that the whole Order was condemned without hope of redress, promising at the same time life, liberty, and fortune to such chevaliers as would inform against the Order.

“All these facts are so public and so notorious that no means or pretexts are left to deny them.

“With respect to the articles of accusation brought against us, they are false, absurd, and impudent.

“The accusation in itself, contains nothing but destestable, horrid, and iniquitous slanders.

“Our Order is chaste and unblemished. It has never been guilty of the crimes imputed to it: and those who say to the contrary, are themselves, false Christians, slanders, and heretics.

“Our creed is that of Catholic Church; we observe the vows of poverty, obedience, chastity, and a military profession for the defence of the faith against infidels.

“We are ready to support and prove our innocence of heart, discourse and conduct, by every means that is possible.

“We demand that we may be brought personally before a general council.

“Let those chevaliers who have quit the habit of our religion, and who have abjured the Order after they have betrayed it, be carefully guarded under the direction of the church, until it be discovered whether their testimony be true or false.

“When the accused brethern are to be interrogated, let there be no layman, or any person present who might intimidate them.

“The chevaliers have been awed with such terror, that there is less cause for astonishment, if they give false testimony, than there is for

admiration at the courage of those who support the truth, notwithstanding their peril and just apprehensions.

“And is it not astonishing that more credit is attached to the falsehoods of those, who to preserve their corporal life, are so weak as to yield to torture or seduction, than to the constancy of those, who in defence of the truth, amidst torments, expire with the palm of martyrdom; and to that sound and superior number of Templars who still survive, and from the mere necessity of satisfying their conscience, have suffered and are daily suffering every species of torment.”

Such was the sublime defence of those brave Templars.

I have already observed that the Pope's Commissioners should have confined themselves merely to the investigation of the charges brought against the Order; for they were not authorised to pronounce sentence against the Templars individually or personally. That sorry office was delegated to provincial councils, to certain archbishops and bishops, who being appointed to carry on the proceedings against the Templars, found that the accused retracted their confessions, and that such chevaliers as had not made any, persisted in their denials. Those new judges reported the matter to the Pope. He could not have been ignorant that the inquisitor and his agents had commenced their inquiries by preliminary torture, and he contented himself with replying to the archbishops and bishops, that the difficulties that they had to combat, might be surmounted by referring to the written law, with which the greater number of them was acquainted; and being unwilling for the present to make any innovations, he directed them to proceed according to law.*

It was agreeable then to the principles of justice and equity to recommence the proceedings before the new judges appointed for the Templars. But it was apprehended that the majority of those sufferers would make no more confessions.

Then the Pope wrote to Philip the Fair, that according to acknowledged principles, an examination commenced before a superior judge, should not be terminated by a subaltern judge, more especially as the matter concerned the supreme Pontiff, with whom

* *Dubitant etiam, qualiter sit contra pertinaces et confiteri nolentes et contra illos qui suas, confessiones sponte factas revocant, procedendum: super quibus nostræ declarationis, oraculum postulârunt.*

Cùm autem per jura scripta, quorum non nullos vestrum plenam scimus habere notitiam, hæc dubia declarentur, et propterea nos ad præsens non intendamus nova jura facere super illis volumus in præmissis juxtâ juris exigentiam procedatis.

Datum Avenioni Kal Augusti, pontificatûs nostri Anno. 4.—“Leibnitz mantissa jur. Diploma,” P. 2. p. 90.

resides the plenitude of power, but however, not to embarrass the business, but rather to expedite it, with more ease, he consented that the provincial councils should proceed on their own authority, although this way of procedure were not conformable to law.*

The Pope also ordered that no further examinations or proceedings should be carried on against those Templars who had been already examined.

Nothing will appear more preposterous than this judiciary form, unless it be the sentences which were pronounced in France in consequence of it.

The Pontiff required that the proceedings should be according to law.

The Council of Sens had for president the brother of Enguerrand de Marigni, minister of Philip the Fair.

The proceedings against the Templars solely regarded the manner of receiving the new members.

Whether according to the new statutes of the Order, the candidate denied Jesus Christ? spit upon the Cross? or was encouraged to the depravity of his morals, &c.

If it were proven that they denied Jesus Christ, the Templars were prosecuted as heretics.

Yet if they confessed their crimes, and begged forgiveness for their pretended crimes, they were no longer regarded as heretics; but were reconciled to the Church.

By the sentence of the Council of Sens,† the knights who had

* Ad dubitationem autem illam prælatorum et inquisitorum eorumdem, videlicet an contra illos vel pro eis de quibus alias per nos extitit inquisitum in provincialibus conciliis sententiam ferri possit; duximus respondendum; certum est enim quòd de jure non possunt. Explorati quidem juris est, nec alicui venit in dubium quòd coram superiori iudice incohata in inferiori iudicio terminari non possunt; quomodo libet vel decidi præsertim coram romano incepta pontifice penes quem plenitudo residet potestatis. Tamen ne valeat intricari negotium, sed felicius et facilius expediri et præsertim propter enormitatem tanti criminis et horribilitatem facinoris, volumus quòd contra ipsos vel pro ipsis in eisdem conciliis auctoritate nostrâ procedi valeat... Ita tamen quòd causæ prædictæ quæ nos movent ad id concedendum, etiam contra juris regulam, in sententiis seu definitionibus expressè ponantur.—“Bula Clem. V. citata.”

† Quidam autem, vestibus illius religionis abjectis et secularibus absumptis, sunt absoluti et liberi demissi.

Nam illi qui præfatos casus enormes de se et de aliis publicè confessi sunt et postea negarunt, velut prolapsi combusti sunt.

Qui autem nunquam voluerunt fateri in carceribus detinentur.

Qui verò primò confessi sunt et semper confitentur, pœnitentes et veniam postulantes, liberi sunt dimissi.—“Joann. Canonic. Sti. Victoris.”

confessed their crimes, and persisted in such confession, were acquitted, and set at liberty.

Those who had never made a confession of such crimes, and who had none to retract, and who constantly maintained the legality of the receptions, were condemned to perpetual imprisonment, and regarded as not reconciled.

With respect to the others, who said to their judges, "We had yielded to the tortures of the rack, but we have retracted, and we do retract the false confessions that they had extorted from us," the Council decided, that according to their first confessions, they declared themselves heretics, that by the retraction of those confessions they fell into their former errors, they became heretics again, and consequently were to be considered as relapsed.

As heretics, but particularly as relapsed, they were condemned to be burned.

And so they were.

Thus they died, martyrs at least of the truth, of virtue, and of religion.

I have the satisfaction of contrasting with the injustice of this barbarous sentence the wise decision of the council of Ravenna,* which on the contrary, thought with reason, that such of the Templars as retracted the confessions which had been extorted by the rack, ought to be absolved.

(To be continued.)



* Communi sententiâ decretum est, innocentes absolvi. . . . Intelligi innocentes debere, qui metu tormentorum confessi fuissent; si deinde eam confessionem fuissent revocassent: aut revocare, hujusmodi tormentorum metu, ne inferrentur nova, non fuissent ausi, dum tamen id constaret.—"Harduin. Concil. Gen." tom. 7, p. 1317.

OLD RECORDS OF THE LODGE OF PEBBLES.

COMPILED BY BRO. ROBERT SANDERSON, P.G. SEC. PEBBLES AND SELKIRK (S.C.)

(Continued from page 423, Vol. IX., of the Masonic Magazine.)

OUR next extracts from the old records brings up the list of entrants from the year 1797 to the end of the old Minute Book. In former extracts this list was brought forward to 1796. We simply give the date, name, and designation of the candidate, &c.

March 4th, 1797, John Hiddleston, Mason, Peebles.—Thos. Brown, Master.

October 27th, 1797, James McIntosh, Serjeant in the Angusshire Fensible Volunteers.—Thos. Brown, Master.

November 22nd, 1797, William Murray, tenant in Cademuir, near Peebles, and George Spottiswoode, soldier in His Majesty's First or Royal Regiment of Foot.

December 25th, 1797, Andrew Walker, Mason in Peebles, and John Ferguson, Serjeant in the 8th Regiment.—Thos. Brown, Master.

February 12th, 1798, William Campbell, Mason, Peebles.—John Gray, Master.

September 28th, 1798, John Clark, Mason, presently with Brother John Jamieson, Mason, in Peebles, and Lawrence McDougall, Corporal of the 47th Regiment of Foot, presently in Peebles.—John Hislop, D. Master.

December 21st, 1798, Robert Scott, Junior, Mason, and Christopher Young, both Masons in Peebles.—Robt. Scott, Master.

April 12th, 1799, John Smith, Mason in Stobo.—Robt. Scott, Master.

June 28th, 1799, William Hall, Serjeant to the Volunteers of Peebles.—Robert Scott, Master.

December 26th, 1799, John Dobson, Dyer, George Dickson, Shoemaker, and William Brown, Shoemaker, and James Fairgrieve, Slater, all of Peebles.—Robert Scott, Master.

December 28th, 1799, Robert Brown, Shoemaker in Peebles.—Thomas Grieve Master.

June 27th, 1800, John Nicol, Mason in Peebles.—Thomas Grieve, Master.

September 26th, 1800, Walter Dickson, Slater in Peebles.—Thomas Grieve, Master.

November 8th, 1800, Thomas Borrowman, Smith in Peebles, and James Grieve, Weaver there.—Thos. Grieve, Master.

March 24th, 1801, Adam Govan, Merchant in Peebles.—Thos. Grieve, Master.

June 4th, 1801, Brother Andrew Turnbull, present Dean of Guild Peebles,

and a member of Biggar Lodge, No. —, was initiated a member of this lodge; dues seven and sixpence sterling.—Thos. Grieve, Master.

July 23rd, 1801, Alexander Brunton, Shoemaker in Peebles.—Thos. Grieve, Master.

November 17th, 1801, John Watson, Merchant in Peebles.—Thos. Grieve, Master.

December 2nd, 1802, Adam Wilson and James Dalglish, Weavers in Peebles.—John Veitch, Master.

December 24th, 1802, William Scott, son of Robert Scott, Mason in Peebles.—John Veitch, Master.

Same day.—It was motioned that Robert Scott, Merchant in Peebles, should be admitted a Member of this Lodge, and in consideration of some very weighty motives, they unanimously receive the said Robert Scott accordingly upon paying seven and sixpence.—John Veitch, Master.

December 27th, 1802, James Smibert, Weaver in Peebles.—John Veitch, Master.

August 31, 1803, James McGibbon, of the 94th Regiment of Foot, John Dow and Alexander Martin, belonging to the Army of Reserve.—John Veitch, Master.

September 2nd, 1803, John Orr and John Alston, belonging to the Army of Reserve.—John Veitch, Master.

December 11th, 1803, Thomas Dalglish, Weaver in Peebles.—John Veitch Master.

December 27th, 1803, Thomas Thompson, tennant in Scot's Mill.—John Veitch, Master.

Same day it was moved, seconded, and agreed to, that Brothers Dr. William Dalglish, Minister of the parish of Peebles, and John Watson, Farmer at Whits-laid, both present, be admitted Honorary Members of the Lodge.—John Veitch, Master.

This exhausts the list of entrants in this Minute Book. It may be added that the fees generally charged at this period were 20s. sterling as composition, and 2s. 9d. for enrolment in the books of Grand Lodge.

Resuming the old records again, the next one is a meeting of the Committee held 11th December, 1802, at which the revision of the laws and regulations of the Lodge is brought up. The minute, however, is badly written, and the matter is postponed till next St. John's Day, when it becomes part of the business of the meeting, and a well-written, extended minute is given of the same. The subject being introduced by the newly-elected R.W. Master, Bro. Alexr. Murray Bartram. There were forty-eight Members present at the meeting, and the following is the minute:—

“It was stated to the meeting by Bro. Alexr. Murray Bartram, that in the regulations and laws adopted by the Friendly Society of this Lodge, certain dues of entries, &c., were said to be fixed by the Lodge, while no such appeared upon the record, but were only understood and acted upon. He also said that the laws of this Lodge, in many particulars, did not apply to present circumstances, and were deficient

in some respects. He therefore moved the propriety and necessity of having a new set of regulations entered in the minutes, and produced a draft of such as occurred to him, which he should read over for the consideration of the very full meeting present. They were read over, approved of, and appointed to be engrossed in the Minute Book, and to be signed by the Brethren and those who may hereafter join, declaring them to be the existing Laws of the Lodge, and to be obeyed as such in room of those inserted in the front of this Book, subject, however, to such alterations or additions as times and circumstances may require, at a general meeting, and approved of by a majority of the Lodge.

“They are as follow, viz. :—

“LAWS AND REGULATIONS OF THE OLD LODGE OF PEEBLES, No. 25.

“1st. That no man shall be admitted a member of this Lodge unless the hail ordinary or residing Brethren be duly warned. Failing the appearance of any Member after such intimation, and not having a reasonable excuse, shall be fined in one merk.

“2nd. That due time must be allowed between the date of intimation and the hour of meeting, that enquiry may be made into the reputation and capacity of the Candidate; and the majority of votes shall regulate the point “admit or not admit.” The Master shall appoint two instructors to the entrant.

“3rd. That each person admitted an apprentice shall pay down at his admission twenty shillings, besides 2s. 9d. for entering with the Grand Lodge, and one shilling to the officer. For passing, five shillings to the Lodge and 6d. to the clerk and 6d. to the officer. If passed and raised at the same meeting, they shall only have 6d. each for both. One shilling annually on St. John’s Day shall be paid by every ordinary residing Member for defraying the expense of coal and candle and other incidents. Members of the Friendly Society of this Lodge exempted. Members of another Lodge and to be initiated into this Lodge shall pay seven shillings and sixpence to the Treasurer. These dues must be all ready money.

“4th. That the Office-bearers of the Lodge shall consist of a Master, three Wardens, Treasurer and Secretary, and two Stewards, who shall be annually elected on St. John’s Day; also a Chaplain and Tyler.

“5th. Should Members of this Lodge take upon them to enter an apprentice, or pass or raise a Brother without the Brethren being warned as aforesaid, they hereby subject themselves to a fine not exceeding two shillings and sixpence, or be reprimanded, as a majority of the meeting shall judge proper, over and above being accountable for the dues above fixed.

“6th. That when a Brother is to deliver his opinion or observation on any point, he shall rise up and address himself to the Worshipful Master in the chair. No Committees or private conversations are to be permitted while in constituted Lodge; nor talk of anything impertinently or unseemly, nor interrupt the Master Wardens or any Brother speaking to the Master, but one at a time, nor behave jestingly on discussing any subject, nor use any unbecoming language, or otherwise misbehave, so as to call forth the interference of the Master; such Member so offending shall be fined of two shillings and be reprimanded; two shillings for the second offence, and be rebuked in like manner; and for the third he shall be excluded. And all complaints shall be deliberated upon and judged by the Lodge; and a majority of votes shall fix the point. Any matter of importance may be appealed to the Annual Meeting from the Quarterly Meetings. Anything, however, that relates to order or propriety of conduct, the individual offending shall submit to the determination of the meeting at which it takes place.

“Every Member when going out and coming into the Lodge shall pay due respect to the Master in the usual manner, of which the entrant will be informed, under the above-mentioned fines and censures.”

The St. John's Day Meeting, December 27th, 1803, at which the above was read and agreed to, was a very successful reunion of the brethren, forty-nine being present. The meeting was constituted with prayer, by the Rev. Dr. William Dalgliesh, minister of the parish.

On 29th February, 1804, a meeting of Committee for examining the Treasurer's Books and Accompts, was held as follows:—

Amount of Charge	...	...	...	...	...	£107	8	5½
And of Debursements	...	...	...	...	...	103	1	3¼
							<hr/>	
Leaving a balance of cash	...	...	...	...	...	£4	7	2¼

which he paid to the Treasurer for the present year, and at same time delivered over the box.

The Lodge authorise the Treasurer to pay Brother Andrew Ritchie 12s. 1d., a balance of loss sustained on the meal got from Leith; also to pay John Marshall half-a-crown for lime to Mr. Williamson's house.

It was stated at the meeting that an offer of £160 had been made for the House and Garden possessed by Mr. Williamson. As this was only an interim meeting, they declined giving any opinion whether these subjects should be sold or not; but the Master recommended that the matter be resolved in the minds of the Brethren till next

Quarter Day, when consideration of it would be resumed, which was agreed to.—A. MURRAY BARTRAM, Master.

“Peebles, 30th March, 1804.

“This being the Quarterly Night, and in consequence also of previous warning given to the Brethren, the Lodge convened. Present, thirty-six members.

“It was stated from the chair, that he was desired by Bro. Thomas Grieve to say that he had authority still to stand to the offer of £160, stated in minutes of 29th ult., and therefore requested of the meeting to take the subject into consideration, and in the first place to resolve whether to sell or not sell. The meeting accordingly deliberated thereupon, and at last, and with the exception of four members, were of opinion to sell the house and garden Mr. Williamson at present possesses. And further, that advertisements be pasted up, and public notice be sent through the town of Peebles by the drum, that offers will be taken by the Right Worshipful till the 1st of May next. The entry being meant to be at Whit Sunday first, and the price then to be payable; and the meeting recommended to him to report the offers to the Office Bearers and Committee, and by them to a General Meeting. The meeting were further of opinion that the stable, or small house, should not be sold.

“Brother Robert Smith paid his initiating money, 7s. 6d., to the Lodge and 5s. of arrears, which bring him forward to last St. John’s Day.—A. MURRAY BARTRAM, Master.”

“Peebles, 15th May, 1804.

“In consequence of previous warning, the Committee met this evening. Present:—

“The Preses	Alexr. Turnbull
John Wallace	Robert Scott, jun.
John Jamieson	Thomas Grieve
Willm. Brown	John Veitch
Robert Scott	Christr. Young.

“The Preses stated to the meeting that the subjects had been advertised for sale in terms of last resolutions, and that he had only got one verbal offer of £150. After deliberating on the subject, the Committee were unanimously of opinion that it would be more for the interest of the Lodge to postpone the period for taking in offers till next St. John’s Day, and therefore appoint the Preses to put up notices to that effect, and to have it once put into the newspapers.—A. MURRAY BARTRAM, Mr.”

The extracts from the Third Minute of the Lodge are now con-

cluded, and for reasons which must be obvious to the reader, they must be discontinued. We may add, however, that the Lodge property so frequently the subject of the records, and the object of repeated attempts to sell, is at the present day still in the possession of the Brethren of Peebles Lodge. There is another old minute book of the old Jedburgh Lodge, in this province, which dates from 1730 to 1803, but with a few exceptions, the minutes are of no historic value, further than that they record the names and dates of entry of the members during that period, of whom there is an interesting list of more than 200, with their marks.



MEMOIR OF ELIAS ASHMOLE.

(Continued from page 370, Vol. IX., of the Masonic Magazine).

THE year 1660 may be looked upon as marking a new era in the career of Ashmole. Hitherto, in spite of the vicissitudes to which men of both political parties had been subject, and especially those who had espoused the Royal cause, he appears to have had influential friends in both camps, and to have been able to pursue his favourite studies with little or no interruption. But within a few days after the King had got his own again, Ashmole was introduced into the Royal presence and kissed hands. This was on the 18th June, 1666. He was forthwith constituted Windsor Herald, his patent bearing date the 22nd of that month, and on the 10th August he took the oaths and entered on the duties of his office. He was also appointed by the King to make a description of his medals, and had them placed in his hands; King Henry VIII.'s closet being assigned to his use, and his diet allowed at Court. On the 21st August he had the honour to present his three books, already enumerated, to his Majesty, who was graciously pleased to accept them. On the 3rd September, in consequence of a letter written by Mr. Secretary Morris to the Earl of Southampton, Lord High Treasurer, by the King's express command, in which [see account in the "Biographia Britannica"] his lordship is told that "treating Mr. Ashmole kindly would be

very acceptable to his Majesty." He was appointed Commissioner of Excise. On the 10th September he was appointed joint Commissioner, with Thomas Ross, Esq., to examine Hugh Peters, with regard to the books and medals which had been embezzled from the King's library, but nothing satisfactory resulted, though it was well known that many and great varieties had, after the overthrow of the late King, found their way into other countries of Europe.

The warrant for this appointment reads as follows :

To our trusty and well beloved Sir John Robinson, Knt., and Bart., Lieutenant of our Tower of London. Our will and pleasure is that you permit Thomas Ross and Elias Ashmole, Esquires, to speak and examine Hugh Peters, concerning our books and medals that have been embezzled, and this to be performed in your presence; for which this shall be your warrant. Given at our Court at Whitehall, the 10th day of September, 1660, in the twelfth year of our reign.

By His Majesty's command,

CHARLES REX.

EDW. NICHOLAS.

Having been called to the Bar in Middle Temple Hall in November of the same year, and admitted a Fellow of the Royal Society on 15th January, 1661, he was constituted on 9th of February, by the King Secretary of Surinam, in the West Indies. Early in 1662, he was chosen one of the Commissioners for recovering the King's goods, and in June, 1664, a Commissioner of the White Office, having in the interim in memory of his former connection with the city sent a set of services and anthems to Lichfield Cathedral, of which he had been in his boyhood a chorister, and towards the repair of which he subsequently contributed the sum of £20. In February, 1665, his deputation to visit Berkshire was sealed by Sir E. Byshe, and he entered on the duties of his visitation the month following, the result of his labours being subsequently made public in his work, entitled "The Arms, Epitaphs, Fenestral Inscriptions, with the Draughts of the Tombs, &c., in all the Churches in Berkshire." To this, the brief title of which is commonly set down as the "Antiquities of Berkshire," was in later years prefixed a memoir, said to have been compiled from Ashmole's own Diary, by Dr. Rawlinson.

On 1st of April, 1668, he lost his second wife, the same who years previously had sought to be judicially separated from him, and with some of whose friends he had become involved in various lawsuits. He must, however, have felt the loss less keenly than he might otherwise have done, through being appointed by the Lords Commissioners of the Treasury to the office of Accountant-General and County Accountant of Excise. Moreover, we may suppose that it did not

need a very long time to reconcile him to the death of one with whom he seems to have lived inharmoniously. At all events, on the 3rd of November following he was married, in Lincoln's Inn Chapel, to Elizabeth, daughter of Sir William Dugdale, Garter King of Arms, by Dr. Lloyd, afterward Bishop of Worcester.

On 19th July, 1669, the University of Oxford did him the honour to confer on him the degree of Doctor of Physic, and in the diploma which was presented to him later, on behalf of the University by Dr. Yates, Principal of Brazenose, he is described as being "Ab eruditione reconditâ et benevolentia in academiâ propensâ nobis charissimus."

It was in 1672, however, that he won his highest distinctions. On May 8th of that year he had the honour to present to the King his work on the Order of the Garter, and his Majesty, in recognition of its merits, generously presented Ashmole with a privy seal for £400, a far more considerable sum in those days than it would be now. This work which, had Ashmole contributed nothing else to our literature, would serve to entitle him to a place among our archæologists, is "described as being one of the most valuable books in our language." It treats in its several parts of Knighthood in general; of the Order of Knighthood; of the antiquity of the Castle and College of Windsor; of the honours, martial employments, and famous actions, &c., &c., of the founder and first Knights Companion and their successors: all being adorned with a variety of sculptures properly relating to the several parts of the work. But not alone was it from the King himself that Ashmole received honour. The Duke of York, though at sea against the Dutch at the time of its publication, sent for a copy of it by the Earl of Peterborough, and received it most favourably. The Elector of Brandenburg presented to him a "philagreen gold chain," consisting of nineteen links, and weighing twenty-two ounces, having attached to it a medal, with his effigies, and on the reverse a view of Stralsund, struck on the surrender of the city. From the King of Denmark he received a collar of S.S., with a medal; and from the Elector Palatine a gold medal; while the Duke of Norfolk, Earl Marshal, gave him a George worn by his grandfather when ambassador in Germany.

In January, 1675, to the regret of the Earl Marshal, who described him as "the best officer in his office," he resigned his post of Windsor Herald, in which he was succeeded by his father-in-law. Two years later, when on the death of Sir Edward Walker Garter, a difference arose between the King and the Earl Marshal as to the disposal of the appointment, Ashmole was invited to give his opinion; and though he did so in the King's favour, his opinion was couched in such terms as gave no offence to the Earl Marshal. Indeed, great interest was

made, especially by Dr. Seth Ward, Bishop of Salisbury, to procure his appointment as Walker's successor, but to both the Bishop and the Duke of Norfolk he declined the appointment, and Sir W. Dugdale was appointed to fill the vacancy. On the latter's death, on the 10th January, 1686, Ashmole was again offered and again declined the appointment.

In October, 1677, he determined to offer to the University of Oxford the collection of the Tradescants, together with a number of coins, MSS. and medals which he had himself added, on condition that a suitable building was erected for its reception. The offer was gratefully accepted. The first stone of the Ashmolean Museum was laid on 15th May, 1679. In March, 1682, it was completed, and in a few days, what was described as "twelve cartloads" of varieties were sent by Ashmole, and arranged by Dr. Plot, to whom was entrusted the custody of the museum. These, when in order, were viewed first by the Duke and Duchess of York, who were accompanied by the Princess Anne, and afterwards by the Doctors and Masters of the University; and a few months later (1683) letters were read from Ashmole in Convocation, confirming the presentation, and being answered, of course, with the warmest thanks by way of acknowledgment. It is to be regretted, however, that in the interval between 1677, when the offer of the collection was made and the completion of the building for its reception, a fire should have broken out (26th January, 1679) in the chambers adjoining those of Ashmole, in the Middle Temple, by which a library he had been engaged in collecting during three-and-thirty years, with as many as 9000 coins, ancient and modern, were totally destroyed.

The memorable visit on the 11th March, 1682, to the Lodge of Freemasons, held at Masons' Hall, hardly needs to be mentioned here, the particulars have been so fully and so frequently given; but it may be well to note that twice in his career did Ashmole think of seeking election as member of Parliament for his native town, Lichfield. The first time was in 1677, but finding there was but little chance of his being warmly supported, he withdrew in time to save himself the pain of a defeat. The second occasion was in 1685, when he was invited to stand for the same city, but withdrew on James II. asking him to resign his interests in favour of Mr Lewson.

There is but little more to record of his doings. In July, 1690, being then in his 74th year, he visited Oxford with his wife, and was entertained at dinner in the Museum bearing his name, when Edward Hanes, Chemical Professor, delivered an eloquent oration in his honour. On the 18th May, 1692, he died in London, in the 76th year of his age, and was buried in the north aisle at the east end of Lam-

beth Church, the following being the inscription on the monument erected to his memory:—

Hic jacet Inclytus Ille et Eruditissimus
 ELIAS ASHMOLE, Leitchfeldensis, Armiger,
 inter alia in Republicâ Muneva,
 Tributi in Cerevitiis Contra Rotulator,
 Fæcialis autem WINDSORIENSIS titulo *
 per annos plurimus dignatus,
 Qui post duo connubia in Uxorem duxit tertiam
 ELIZABETHAM GULIELMI DUGDALE
 Militis, Garteris Principalis Regis Armorum filiam ;
 Mortem obiit 18 Maii, 1692, Anno Ætatis 76,
 Sed durante Musæo Ashmoleano Oxon.
 Nunquam moriturus.

According to the memoirs in the “Antiquities of Berkshire” he is said to have bequeathed to the University of Oxford his library, “which consisted of one thousand seven hundred and fifty eight books, of which six hundred and twenty were manuscripts, and of them three hundred and eleven folios relating chiefly to English history, heraldry, astronomy, and chemistry, with a great variety of pamphlets, part of which had been sorted by himself, and the rest are methodised since, and a double catalogue made, one classical, according to their various subjects, and another alphabetical.” He also bequeathed the gold chains and medals of which a description has just been given.

I have enumerated the works by which he is best known, but in addition must be mentioned “The Arms, Epitaphs, &c., in some Churches and Houses in Staffordshire,” compiled when accompanying Sir W. Dugdale in his visitation, and “The Arms, Epitaphs, Inscriptions, &c., in Cheshire, Shropshire, Derbyshire, Nottinghamshire,” together with a work in MS., and spoken by the author of the memoir already alluded to, as a “Description of the Medals of Illustrious Families and Roman Emperors, preserved in the Bodleian Library at Oxfordshire,” finished in 1659 and presented to the Public Library in Oxford in 1666, in three vols. fol., as it was fitted for the press.

* Controller of the Excise and Windsor Herald.

