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THE ROMAN COLLEGIA.

No. II.

BY MASONIC STUDENT.

Continued from page 134.

SINCE I put together my last paper on this subject, I have seen and studied several other books which all bear on the subject, such as the "Romans in Britain," by H. C. Coote, F.S.A.; the "Syntagma Antiquitatum Romanarum," by Heineccius, a work edited by Haubold, and aided by Mühlenbruch, published at Frankfort, 1841; and lastly a fine copy of the "Corpus Juris Civilis," Amsterdam, 1681. Mr. Coote thus sums up the various points of the whole question at p. 383, *et seq* :

"By immemorial law or custom of Rome the citizens could combine and band together with the view and intention of effecting habitually some common lawful purpose. This combination was a *collegium*, and inseparable from this common bond was the obligation of the colleagues to secure to a deceased member his due burial and *parentalia* under the care and at the general cost of the association to whose fund he had contributed in his lifetime. So unfailing are the provisions for effecting these two things in the rules of all the colleges, and so cherished to all appearance is this twofold object, that I cannot but suspect that it was the original design, to which every other associated interest subordinated itself. And this explanation becomes irresistibly convincing, if we duly consider the twin beliefs engrained in the Aryan mind,—the efficacy of decent burial in procuring repose to the soul, and the power of annual sacrifice, as well in

comforting the *manes* as in securing to his relatives an immunity against his malignant attacks. For the disembodied spirit was an irritable divinity, which might harm though it never could do good.* We may therefore easily understand that a permanent and adequate provision, which should realize these two advantages to all who joined a college, could never fail to attract men who entertained such beliefs.

“Through this agency of the college that terror of antiquity, ‘*ne ultimus suorum moriatur,*’ had no place in the mind of a member, for the colleagues of the deceased were a never-failing kindred, at whose hands he would receive those sacred rites the provision for which nature had otherwise denied him.

“The common lawful purpose associated with burial and sacrifice was as diverse and various as the interests of civilized communities must ever be. Every art, trade, profession and business had its college. Some of these colleges were exceptionally numerous and abnormally powerful. The mintmen of Rome were in one age strong enough to revolt as a nation, and the old clothesmen (*centonarii*), united with the timber merchants and dealers in wood (*dendrophori*), constituted the most populous and influential corporation ever known under the empire.

“Sometimes colleges were constituted for burial and parentation only,—‘*funerum causa,*’ as it was said. These colleges, having no professional character to sustain, no aims in trade to promote, called themselves only worshippers of some god or goddess whom they had selected out of the well-stocked Pantheon of Europe and Asia. In such a case they designated themselves *cultores Jovis*, *cultores Herculis*, and the like.†

* “The Roman ghost was emphatically mischievous. He could do no benefit to his surviving relatives, but he could do them harm to any amount. This tendency on his part to inflict evil was imposed upon him by a superior power, and he was unable to escape from the obligation. On descending ‘*ad inferos*’ he was sworn never to benefit or assist his kinsmen. Servius (Burman’s edition of ‘*Vergil,*’ 1 Georg. v. 277) says : ‘*Apud orcum defunctae animae jurare dicuntur ne quid suos, quos in vita reliquerunt, contra fata adjuvent.*’ Servius, in another passage, expressly calls the *manes* ‘*noxiae.*’ He says (‘*Aeneid.*’ 3, v. 62) : ‘*Manes sunt animae illo tempore, quo de aliis recedentes corporibus, necdum in alia transierunt. Sunt autem noxiae.*’ Epigraphy also testifies to the same belief.

† “To M. Boissier’s researches (‘*Etudes sur quelques collèges funéraires Romains, Les “Cultores Deorum,”* *Revue Archéologique,*’ vol. xxiii. N. S. p. 81 *et seq.*), we owe our complete knowledge of this part of our subject. There was no special connection between the god selected and the *cultores* themselves. The vicinity of a temple determined the choice. The college of Diana and Antinous was founded under Hadrian at Lanuvium, and owed its name to the two temples which that little city contained. Consequently the brethren imposed upon them-

“Though burial and parentation were the paramount objects of these unions of *cultores*, they were not always their sole aim. Sometimes, though the college was professedly *funerum causa*, there was comprehended within its provisions a scheme of mutual assurance, or the furtherance of some pecuniary interest, such as our benefit clubs now occupy themselves with.* But for all that the college was still *funerum causa*, and the colleagues were *cultores* of some specified deity.

“Even when Christianity had come in, colleges *funerum causa* were as cherished by the Christians as they had been by the Pagans. The Christians utilized them for the purpose of holding land wherein to bury *sodales* of their own faith.† Nothing was changed in the constitution of these colleges save the religious tendencies of the acts performed through their agencies. Burial was as dear to the faith-

selves the necessity of celebrating the anniversaries of the dedications of these two temples. They also had statues of these divinities in their common hall. This was the mode in which the special religious element showed itself. So at Lambesis, in Numidia, the veterans of the third legion formed a college, under the style of ‘*Cultores Jovis optimi maximi*.’ In the list of its members are two *flamens*.—‘*Rénier’s Inscriptions de l’Algérie*,’ 100. So the college of the *Dendrophori* were specially attached to the worship of *Cybele*. Mommsen (‘*De collegiis et sodalitiis Romanorum*,’ p. 92), with his usual love of paradox, has depreciated the religious element of these colleges, confining it only to the name of the god or goddess. M. Boissier (p. 93) observes more truly: ‘*La religion ne conserve chez eux qu’une importance secondaire, bienqu’ils ne se soient jamais entièrement séparés d’elle.*’

* “See M. Boissier’s ‘*Etude*’ (pp. 93, 94): ‘*Aucun texte ne prouve qu’ils soient devenus de véritables associations charitables, mais ils formaient à la fois des réunions destinées à rendre la vie plus facile et des sociétés d’assurance mutuelle, qui au moyen de contributions payées par tous les mois pouvaient subvenir à certaines dépenses extraordinaires des associés.*’

† “A very interesting paper of the *Commendatore de Rossi*’s in the ‘*Revue Archéologique*,’ vol. xiii. N. S. p. 295 *et seq.*, and entitled ‘*Existence légale des Cimetières Chrétiens à Rome*,’ contains a *résumé* of his discoveries upon this and cognate points treated from time to time in the ‘*Bullettino di Archeologia Christiana*’ and ‘*Roma Sotterranea*.’ I refer the reader to this paper, p. 240 *et seq.* The *Cavaliere* thus sums up his discoveries (*ib.* p. 240): ‘*Aussi les Chrétiens, en leur qualité de possesseurs de cimetières communs, ont-ils formé ipso jure un collège de ce genre (i.e. funerum causâ); et pour leur ôter le bénéfice du senatus-consulte on devait prouver qu’ils tombaient sous le coup de cette restriction de la loi: dummodo hoc pretextu collegium illicitum non coeat. A la constatation de ce délit équivalait chacun de ces édits spéciaux de persécution, de où l’on interdisait aux Chrétiens l’usage de leurs cimetières; et ces édits sont en effet du iii^e siècle, époque où l’histoire et les monuments témoignent que les fidèles possédaient des tombeaux en qualité de corps constitués. Après la révocation de l’édit le privilège rentra en vigueur; et alors les empereurs restituaient aux évêques comme représentants du corps de la Chrétienté la libre possession avec l’usage des cimetières.*

ful as all the various forms of deposit were to the Pagans, but of sacrifices made to appease an angry or capricious ghost the Church's prayers for the rest and *refrigerium* of a departed brother had more efficiently taken the place.

"What Roman colleges were the following *précis* will best show.

"Under the empire, and before it, private colleges (*collegia privata*) were corporations composed of men voluntarily bound together for a common lawful purpose.*

"They were established by a legal act,† either a *senatus consultum* or a decree of the emperor.

"The number of the *sodales* or *collegae* could not be less than three. It might be any larger number, unless it was restricted by the authority which gave the college existence.‡

"In its constitution the college was divided into *decuriae* and *centuriae*—bodies of ten and a hundred men.§

"It was presided over by a master and by *decuriones*—a president and a senate.||

"It had a *quaestor* and *arcarius*—a treasurer and sub-treasurer.¶

"It was a corporation, and could hold property as such.**

"It had a common cult and common sacrifices at stated times. It had its priests and temple.††

"It had its *lares* and its *genii*.

"It had a *curia* (or meeting-house) where the *ordo collegii* (its senators) met to consult and to determine.

"At the same *curia* also the whole sodality met at their general meetings and to feast.‡‡

* "See J. F. Massman's 'Libellus Aureus,' under the heading *collegia*, p. 76 *et seq.* See also Dig. 50, 16, 85, and 3, 4; 47 Dig. 22, 1.

† "Massman, p. 75. He says: 'Inde frequens illa formula, quibus ex S.C. coire licet.' (Gruter, 99 i, 391 i; Murator. 472, 3, 520, 3; Orelli, 4075, 4115, 1467, 2797.) See also Sueton. in Augusto, c. 32.

‡ "Fabretti, x. 443; Marini, *Fratr.*; Arvales (quoted by Massman, p. 75); Dig. de verb. signific.; 'Pliny's Epistles,' x. 42.

§ "'Collegia divisa erant in decurias et centurias,' says J. F. Massman, quoting Muratori, 518, 4; Fabretti, 73, 72; Marini, *Fratr. Arv.* 174a; Orelli, 4137.

|| "See the authorities (derived from epigraphs) for those and for varying names of the same officers in Massman, p. 80.

¶ "Ibid.

** Dig, 47, 22, 3.

†† "Ibid. p. 81. For all the ensuing assertions the reader is referred to Massman and the authorities quoted by him.

‡‡ "The religious *public* colleges had their feasts also. The Vestals' dinner, of which Macrobius has preserved a *menu*, is a famous example. See the article entitled 'Upon the cuisine bourgeoise of the Romans.'—'Archæologia,' vol. xli. p. 283 *et seq.*

“ There was a common *arca* (or chest) to contain their revenues, their contributions, and their fines.

“ Each college had its archives and its banners.

It had a *jus sodalitiæ* or full power over its members.

“ To each candidate on his admission was administered an oath peculiar to the college.

“ The *sodales* supported their poor brethren.

“ They imposed *tributa* or contributions to meet their current and extraordinary expenses.

“ They buried publicly deceased brethren, all the survivors attending the rite.

“ A common sepulchre or *columbarium* received the brethren.

“ Each college celebrated its natal day,—a day called *caræ cognationis*,*—and two other days, called severally *dies violarum* and *dies rosæ*.

“ We may guess the intention for which the natal day and the day *caræ cognationis* were appointed, viz. to carry out the general purposes of the college; but for the *dies violarum* and *dies rosæ* there were other purposes. On those two days of charming nomenclature the *sodales* met at the sepulchres of their departed brethren to commemorate their loss, and to deck their tombs with violets and roses, an offering (if not a sacrifice) pleasing to the spirit of the *manes*.†

* “ In the ‘*Calendarium Farnesinum*’ (1 Zell, p. 58), under the month of February, is noted ‘*cara cognatio*.’ It is preceded by ‘*parentalia*.’

† “ Massman, in reference to these days, says only that the *dies caræ cognationis* was in the month of February, that the *dies violarum* occurred when the violet began to blow, and that the ‘*dies rosæ*,’ was on the 10th day before the calends of June. (*Ibid.* p. 83.) This, however, gives only part of the information. It omits the objects for which such days were appointed. As regards the two floral days the information, however, is at hand. Violets and roses were strewn or hung in garlands upon tombs in commemoration of the dead, and to soothe the ever-wakeful and mischievous spirit of the *manes*. As to the employment of these flowers, see Orelli, 4419, 4107, 4070, 3927, and Marini, *Fratres Arvales*, 580, 581, 639. Suetonius (Nero, c. 56) says, that after the burial of that emperor ‘*non defuerunt qui per longum tempus vernis æstivisque floribus tumulum ejus ornarent*’—persons strewed his tomb with violets and roses. Byron’s allusion to this fact is amongst the best known passages of his *Childe Harold*. Before then Augustus had acted similarly in regard to the remains of Alexander the Great. (Suet. August.) ‘*Coronæ aureæ ac floribus aspersis veneratus est*.’ M. Antoninus Pius (‘*Capitolinus*,’ c. iii. vol. i. p. 46, Peter’s edition) so honoured his *magistri* that after their death ‘*sepulchra eorum floribus semper honoraret*.’ A graceful poem (‘*Anthologia Latina*,’ 4, 355), thus alludes to the same custom—

“ ‘*Hoc mihi noster herus sacrauit inane sepulchrum,
Villæ tecta suæ propter ut adspicerem;
Utque suis manibus flores mihi vinaque sæpe
Funderet et lacrimam quod mihi pluris erit.*’

“Each college could hold property.

“The *sodales* called and regarded themselves as *fratres*.* For amongst them existed the dear bond of a relationship which, though artificial, was that close alliance which a common sentiment can make, This it was which, in defiance of blood, they called ‘*cara cognatio*.’ This bond of connection the civil law ratified and extended; for allowing the assumption of kinship, it imposed on *sodales* another duty in addition to those already undertaken, by compelling any one of them to accept the guardianship of the child of a deceased colleague.”†

A careful study of Heineccius, the Digest, and Facciolati, leads me to the conclusion that Mr. Coote is perfectly right in many particulars, though I venture to think he has been a little too hasty in others.

It is undoubtedly the fact that these Collegia had a “Jus Fraternitatis,” and were called, or at any rate considered “Fratres.” Indeed as it is pointed out in the “Corpus,” that the members of the College were called *Sodales*, because they “*ejusdem Collegii sunt*,” the same body which the Greeks called “*Etairia*.” The Roman law seems to have been translated from the law of Solon, in which they were called “*Phratores*” (*Fratres*), or *Sodales*, and their decisions and laws were to stand good when made unless they contravened the public laws.

The Collegia if “*Illicita*,” that is opposed to the decrees and Constitutions and *Senatus Consultus*, were at once to be dissolved; but they were permitted, when so dissolved, to divide any monies they

“This scattering of violets and roses upon tombs was commonly known by the quaint names of *violatio* and *rosatio* (see Orelli); and Henzen has gone very fully into the subject of the mischievous powers of the *manes*, and of the consequent necessity for propitiating them. (See ‘*Annali di Roma*’ for 1846.) He quotes the following inscription preserved in the Villa Panfili: ‘*Quamdiu vivo, colo te: post mortem nescio; parce matrem (sic) et patrem et sororem tuam Marinam, ut possint tibi facere post me solemnia.*’ See also a paper by the same author in the ‘*Annali*’ for 1849, p. 77.)

“In the ‘*Archæologia*,’ vol ii. p. 31, is recorded an inscription found at Hispellum of the same tenor; ‘*Viridi requiesce viator in herba; fuge si tecum cœperit umbra loqui.*’ The phrase ‘*de mortuis nil nisi bonum*’ (if it be ancient) refers to this property of the *manes*. It is not a lesson of generosity, as it is now taken to be; but a counsel not to rouse the anger of an irritated ghost by speaking too freely of his past actions in the flesh.

* “The name of the great college *Fratres Arvales*, which in all but its superior antiquity and the high standing of its members was the same as any other, shows this.

† “Mai’s ‘*Vaticana Juris Romani Fragmenta*’ (de *Excusatione*)”.

had share and share alike (p. 824*). It seems, as the law says, that no Collegium or any similar body could meet together without the authority of a *Senatus Consultum* or the Emperor, nor could any such assembly "*celebrare Collegium*" that is, act and meet, or transact work, as a Collegium. Members were not to belong to more than one College, and not more than one Collegium was apparently to be established in one place, and Colleges were lawful unless they came under the law of "*Illicita Collegia*."

Heineccius tells us that the Colleges were "*publica et privata*," a "*Societas Publica*," or Collegium, or a "*Societas Privatorum*," and that they from their own order could appoint a "*Magister*," who presided over the society, and could summon it for any business.

The word *corpus* seem to be used synonymously with Collegium. Private persons could enter the various societies, though some might be of a particular trade, and they seem, when entered, to have had a sort of community of interests, goods, &c., called by the Greeks "*Koinopraxian*," based apparently on that of the Pythagorean societies, termed "*Koinobious*. It seems that in the societies some of the members gave money, others gave work for money, and which "*custom is supposed, rightly or wrongly, to be alluded to in the line of Plautus, in the 'Asinaria,'*" (line 158) "*Par pari datum hostimentu-st, opera pro pecunia conterret,*" and which in a French translation I have, thus reads, "*Nous ne vous devons rien. On t'a servi pour ton argent.*" This allusion, however, is doubtful.

A *Societas* or Collegium could be dissolved by authority or consent for division, or in fact, for almost any other needful cause; and a form of renunciation of a society, is preserved which runs very much "*on all fours*" with our Masonic law of to-day: "*Si tibi denique societas ista displicit possumus omnia quidem cetera fratres manere, ab isto tamen nexu communionis discedere.*" Thus we obtain a new expression, "*nexus communionis.*"

The Collegia were stated to bring about "*arctissimam amicitiam*," and that the reception of members into the College made them equal, *socii, fratres*, as it was said, "*pares aut acceperunt aut faciunt.*" Some parts of Mr. Coote's clear statement I have not been able to verify, such as that the Collegium had a "*senate*," or a "*day caræ cognationis.*"

The Roman festivals of personal and intimate affection seem to have been four: the *Dies Natalis*, the *Parentalia* or *Inferiæ*. The *Feralia* in February, beginning on the 17th and lasting several days; the *Dies Violaris*, on the eleventh before the Kalends of April, 17th of February, thus commingled with the *Parentalia*; and remembrance of the *Cognati* and the *Rosatio* on the twelfth before the Kalends of

* *Corpus Juris civilis.*

June, the 21st May. At the Parentalia there was a feast of friendship and love, called "Charistia," for settling family differences and quarrels.

It may be therefore true, as Mr. Coote says, that the Collegium kept its annual feast of dedication as a Dies Natalis. It would also keep its day "Caræ Cognationis," and the "Dies Violaris, and the "Rosatio, or Dies Rosarum" Where Massmann obtains however the word Violatio I know not. Facciolati knows nothing of it, though he alludes frequently to the inscriptions of Fabretti and others. It may however be an equivalent, as Rosa-tio, Viola-tio.

But here I must stop to-day. In a third paper I will consider Mr. Coote's statement as to the Collegia Cultorum Dei, and in a fourth paper will put together certain phrases which allude to the life of the Collegia.

(To be continued.)

HISTORY OF THE ANCHOR AND HOPE LODGE, No. 37, BOLTON.

BY WILLIAM JAMES HUGHAN.

BROS. G. P. Brockbank and James Newton have done good service by compiling a history of the Anchor and Hope Lodge, No. 37, Bolton, and generally speaking, have allowed the existing records to tell their own tale. Unfortunately, all the early documents belonging to the Lodge are lost, though happily their absence is in many respects compensated for, by the laborious exertions of the authors, who have succeeded in tracing the meetings of the brethren in their various rooms, inns, and hotels, from 1732 down to the period when its preserved minutes and other writings begin. In this laudable work they have been assisted by several well-known brethren, whose delight it is to aid all such enterprises, and they are heartily thanked in the introduction for their valued information. I think it has fallen to my lot to assist those who have of late sought to make their old Lodge histories in some measure public property, and in relation to that of No. 37 I have taken a special interest, because, as the compilers truly state, "it has remained on the roll from that time to this, being thus the premier Provincial Lodge, having preserved its continuity as such from its constitution in 1732 to 1882, a period of one hundred and fifty years." It has never been removed from the town for which it was originally granted, neither has it ever apparently been liable to erasure from any cause throughout that long

period, a distinction certainly in which the members justly take pride. Bro. Brockbank is not a novice at Lodge histories, neither is Bro. Newton, for we have amongst our Masonic treasures some excellent little works by them illustrative of Lodge and Chapter life from late last century. The present contribution, however, is by far the most important from them, and I should be glad, if the authors were not unfavourable to such a view, to see the whole of its pages transferred to the columns of the MASONIC MONTHLY. With the hope of that desire being gratified, provided the editor sees "eye to eye" with me, (and I feel sure he will, knowing that for many years he has done his utmost to induce competent brethren to do for their Lodges what Bros. Brockbank and Newton have done for theirs,) I shall not now seek to do more than point out the chief characteristics of the compilation.

The Lodge was warranted on the 23rd day of October 1732, so that its sesqui-centennial will be celebrated on the 23rd October 1882, for which a committee has been already elected to make the necessary arrangements, and at which, if it were only possible, the writer would gladly be present. The original warrant is still preserved, with almost religious veneration, by the members. In the genial review of the history of No. 37 by the editor of the *Freemason*, our Rev. Brother states that it is probably the oldest original document of this character now in existence.* The oldest, however, is in the proud possession of the St. John the Baptist Lodge, No. 39, Exeter, warranted the 11th day of July in the same year. It is worth enquiry and careful search to find out if any old Lodges in London have original warrants dated earlier than these two Lodges. No. 39 was the senior of No. 37 in 1732, but it was erased 1745, and was not restored to an old number until some years later. There are certainly senior Lodges to No. 37, but they are either in the Metropolitan District or became Country Lodges of late years.

The editor of the *Freemason* has drawn attention to the curious fact that in the warrant of No. 39 the name of "Montacute" occurs as "G.M." Quite a considerable correspondence and discussion were waged recently, by members of our respected Grand Lodge of Massachusetts as to the name of this Viscount of 1732, because one of its Lodges was called after that nobleman. I believe it ended in the Lodge being named "Montague," which appeared to be the correct designation; but the enquiry was most exhaustive in character and most creditably conducted. Singular to state, the warrant of No. 37, of the same year, has "Montague;" whereas, in the Constitutions of

* *Freemason*, September 16th, 1882.

1738, the name occurs twice (page 129), as "Montagu," and in the edition of 1756 it is again "Montacute." The editors of those works evidently thought with the Irishman, "that a man was a poor scholar that could only spell a word in one way."

A reference to Bro. Gould's "Four Old Lodges and their Descendants" (an invaluable work), will enable Masonic students to trace many earlier Lodges than that of No. 37, warranted in the country, from No. 28, Bath, in 1724; but all have disappeared from the roll; so that considering over twenty have thus succumbed to the adverse influences of "wear and tear," the Anchor and Hope Lodge may well hold its head high as the oldest living representative of the Provinces, Lodges chartered from 1724 to 1732. Treading closely on its heels is the Royal Cumberland Lodge, No. 41, Bath, and the St. Paul's Lodge, No. 43, Birmingham, both of 1733.

Bro. Newton's particulars of the copy he now possesses of Pine's List of 1734,* are very interesting indeed; and as the Grand Lodge of England has not an engraved List for that year, I hope he will leave instructions in his will for the library of that body to be its final resting place, only I trust it will be many years before that event happens. The roll of members from an early date, and the numerical changes will prove items of special importance for the brethren who now are connected with the Lodge, and I feel sure their gratitude will be warmly expressed to Bros. Brockbank and Newton for their timely and carefully prepared history of No. 37, which has a value far beyond its own circle, and should act as an incentive to numerous other brethren to "go and do likewise" for their Lodges. Should my suggestion as to the reproduction not be carried out, I shall again allude to the capital history by my two friends; and meanwhile shall be engaged in somewhat similar studies.



THE HISTORY OF FREEMASONRY.†

BRO. GOULD has already, as is well known to those who interest themselves in the *true* history of Freemasonry, added to our authoritative Masonic books in his "Athol Lodges" and "History of the Four Old Lodges." However much we had to thank him for these works, we are still more indebted to him for the handsome

* Vide reprint of 1734 list, "Masonic Magazine," vol. iv., 1876.

† By Robert Freke Gould. Volume I. London: Thomas C. Jack, 1882.

quarto he has now produced. In it will be found no wandering flights of imagination, strengthened by false documents or imperfectly recorded texts. Facts are given such as could be obtained, and it is left to the reader to form his own opinions, without the benefit (?) of an undercurrent of theory, so liable to lead us, even against our will, like the will o' the wisp, into endless swamps of difficulty.

One thing that has perhaps contributed more than anything else towards the want of respect for and faith in our Masonic histories has been the faith displayed by the writers of them. There is hardly an institution of ancient times, having in its constitution more or less of secrecy, from which our fraternity has not at one time or another been *directly* traced to have taken its origin. It is needless, and would be a waste of time, to enumerate here the theories of Masonic historians, suffice it to say that they resolved themselves into *two*, the *Steinmetzen* and the *Craft Gilds*. Bro. Gould now introduces a third, the *Compagnons*, so merely hinted at by a few previous writers that it may almost be said to have been overlooked.

We quite endorse the opinion of the Chevalier de Bonneville, that "the span of ten men's lives was too short for so formidable an undertaking" as the collecting of facts and forming them into a history of Freemasonry. Many may add to this that the time has not yet arrived for such a work to be attempted. Possibly as regards a perfect history this would be correct; but when may we hope to obtain perfection? Selfishness no doubt prompts the gratification we feel on seeing this first instalment of Bro. Gould's work; but should we not rejoice that some one has at last come forward, able and willing, to undertake a task which, if left to some uncertain date in the future, *might* then be published—long after our own time, and even then—imperfect. There is no lack of matter at hand, but one thing must occur to every one in considering such a subject, *i.e.*, the difficulty of selection. It would no doubt have been easy for Bro. Gould, with the immense mass of material he has evidently collected on matters only indirectly, owing to the arguments of previous writers connected with Freemasonry, to have extended his work to a much greater size. But would this have been an advantage? We venture to think not. What was really required was that a succinct account of certain ancient systems of brotherhood should be given in such a form as to be readily accessible. It was impossible to overlook these entirely, as certain symbolism exists in all; and in the first chapter, entitled "The Ancient Mysteries, the Essenes, the Roman Collegia, the Culdees," such accounts will be found culled from the best authorities, and presented in such a form that their main points are clear and untrammelled by any visionary theories of the author.

Such distinctive treatment of subjects is one of the main features in the arrangement of Bro. Gould's History, and we cannot but feel grateful that he has adopted this plan of laying his facts before his readers. It has been too often the fault of Masonic writers—perhaps done advisedly—to scatter through their books facts dealing with a given subject, so as to render the looking for them sorely trying to the temper; and, when found, they prove to be mere statements, without any reference to where they have been obtained, and often without any foundation in fact.

A regular arrangement of subjects has been sketched out and followed by Bro. Gould, and as far as possible he has gone to original sources, or to the fountain-head, for information. In all instances references are given, so that it is left within the power of everyone to follow in his foot-prints and collate with the original authorities all statements and quotations.

The ancient Mysteries, &c., having been discussed, the next chapter in the order of arrangement is one of the most valuable to students of Masonic records, and, at the same time, we feel sure was one of the most laborious in its compilation. It deals with the records of the legendary history of the foundation of the science of Masonry, otherwise called the "Old Charges." Bro. Gould correctly informs us that "By no other craft in Great Britain has documentary evidence been furnished of its having claimed at any time a legendary or traditional history." The same want of legends apparently applies to the crafts in other countries, except in the case of the *Compagnons*. Of these "Charges," probably read to an apprentice on his being initiated, we have a list headed by a short discussion on their probable connexion with the legends of the *Compagnonage*, and other matters connected with their discovery, age, etc.

Beginning with the Halliwell MS., or Masonic Poem as it is generally called, dating from the beginning or middle of the fourteenth century, Bro. Gould describes all the copies now known, giving in every instance a reference whenever printed copies are to be found. The history of each, so far as it could be obtained, is added; and when it is considered that the enumeration of *fifty-one* copies of the Charges occupies eighteen pages, we can form an idea of the amount of patience and labour expended on this small portion of the book. After having thus carefully considered these records in their position as manuscripts alone, their contents and points of divergence are discussed, and Bro. Gould arrives at the conclusion "that they had a common origin, just as they were designed to serve a common purpose," and, he adds, "the majority being over two hundred years old, and all being copies of still older documents."

Many of the old Charges have appeared in print, owing to the energy of Bros. Woodford and Hughan, and others; and however we may regret that in the present instance we are not treated to all the various manuscripts *in extenso*, we think that Bro. Gould exercised a wise discretion in only printing one as a specimen—the Buchanan MS., now in the possession of Grand Lodge—which here appears for the first time.

Chapter III. is devoted to the *Steinmetzen*. Since the publication in 1861 of Findel's History, the theory of the derivation of Freemasonry from the German stonemasons has, as Bro. Gould states, "held possession of our Encyclopædias," the previous theory of "travelling companies of masons" having given way to it. This being the case, it was necessary to subject it to a searching examination. In a lengthy chapter, in which are given, for the *first time*, translations into English of some of the "Ordinances," dating from the fifteenth and sixteenth centuries, Bro. Gould has fairly and without any prejudice, so to speak, weighed it in the scale and—it has been found wanting. When this most interesting discussion and the list of "general conclusions" on page 177, have been read, we feel sure that the impression will be that the "Ordinances" of this Society or Gild, in spite of some general resemblances, are nothing more than we should expect to find composed for the regulation and preservation of any craft or trade, and that, wherever we turn to seek the origin of Freemasonry, it must be to a better source than the *Steinmetzen*.

It will be remembered, as mentioned above, that the British Masons and the *Compagnonage* were the only two fraternities which appear to have preserved a legendary history; that the *Compagnonage* has only incidentally been connected by some authors with Freemasonry; and, finally, that it is a subject about which we really know little or nothing.

For these reasons we looked forward with no ordinary amount of pleasure to the consideration of the two last chapters of the first instalment of Bro. Gould's work—The Craft Gilds (*corps d'état*) of France, and The *Compagnonage*, or *Les Compagnons du Tour de France*.

This anticipation was by no means diminished by Bro. Gould's suggestive remarks on page 58: "On the whole it may be reasonably concluded that the *Compagnons* of the Middle Ages preserved legends of their own, which are not derived from the Freemasons (or masons); and the latter doubtless assembled in lodges, although the Acts of Parliament and other historical records are provokingly silent upon this point."

"But if the legends of the *Compagnonage* were not derivative, can the same be said of those which have been preserved by the masons?"

The points of similarity are so varied and distinct that *if it be conceded* that the legends of the two bodies have been faithfully transmitted from their ancestors of the Middle Ages, the inference is irresistible, either that the masons borrowed from the *Compagnons* or that the traditions of both associations are inherited from a common original."

It may also be of importance to note that much of the legend of the origin of Masonry, as detailed in the Old Charges, is in conflict with the traditional history as handed down to us by the chroniclers, and that in no other place than in the Old Charges, so far as has yet been discovered, is this Masonic history to be found.

It must always be a matter of surprise that it has been left to an Englishman to put forth the history of the Craft Gilds in France as probably connected with Freemasonry, the moreso as we are told (page 178) "by a judicious combination of the history of the French Trade Gilds with that of the *Compagnonage*, a much better case might be made out than the *Steinmetz* theory, requiring for its complete establishment no deliberate falsification of history, as in the former instance, but only a slight amount of faith in some very plausible conclusions and natural deductions from undoubted facts." And again, "Although French historians could undoubtedly have made out a good and plausible case if they had wished to do so, it is not by any means probable that their theory would have been unassailable."

In these two chapters Bro. Gould fulfils his promise to the letter, that he will "place the known facts plainly before the reader." The history of the Craft Gilds leads up very well to the history of the *Compagnonage*, and certainly the facts, references, and similarities they contain are most curious and interesting, particularly so to Freemasons. It is needless here to go through the points of agreement, as they are all clearly and carefully summarised at the end of the volume.

The documents produced, and of which translations are given, are of such a valuable character, and will require so much careful study, that it will be for the author and publisher alike to consider whether it would not be well to place the originals before us in the form of an appendix. It is true that probably there are few readers who would ever take the trouble to go through a series of documents printed in crabbed German or old French; but this few would, we feel sure, be ever grateful were such a boon to be conferred upon them.

The history of Freemasonry is not a subject capable of much emotion of utterance so as to fascinate, and at the same time keep up the interest of the general reader, and to have filled the book with long records would certainly not have been an improvement in the eyes of the greater number. By leaving them out of his text, although

the few have suffered for the many, Bro. Gould has produced a history which may be read by anyone, and at the same time, which was much more difficult, he has produced a history both readable and interesting. Much that is new has been brought to light, and we venture to express the opinion that up to the present time no Masonic author has devoted so much care and energy in order to bring clearly to a focus all that is really known of the subjects embraced in this volume, and we feel sure the succeeding ones will not be behind this one in value.

Although we are unwilling without further consideration to give unqualified assent to all the deductions drawn by Bro. Gould with regard to the *Compagnonage* and Freemasonry, as we feel with him that he has "only touched the fringe of a great subject," at the same time it seems clear that he hardly exaggerates when he writes "that in the *Compagnonage* and in English Freemasonry are numerous coincidences which occur too frequently, and are too strongly marked, to be purely accidental."



AUDI, VIDE, TACE!

BY G. H. R.

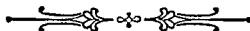
HEAR in the mountain breezes
 A message from above,
 Hear in the rippling brooklet
 A harmony of love.
 Hear in the ocean's heartbeats
 A cadence full of power,
 Hear anthems in the thunder
 And music in the shower.

Hear kindly words when uttered,
 Hear of each noble deed;
 Hear tales of generous pity
 And help for other's need;
 Hear what is pure and holy,
 Hear what is good and true,
 Hear echoes of the glory
 That lies beyond the blue.

See Nature's wondrous beauty
 Of flower and leaf and tree ;
 Let each unfolding petal
 A lesson teach to thee.
 See what thy brother's wants are,
 Relieve them if you can ;
 Thus shall you see the meaning
 Of "love your fellow man."

Be silent, when like tempest
 Anger and wrath assail ;
 Be silent in thy passion,
 What do weak words avail ?
 Be silent when the tempter
 Urges us to words of hate ;
 Repress the deadly serpent
 Before it is too late.

Hear, see, and then be silent—
 What wondrous meaning lies,
 As deep as ocean's caverns,
 Far reaching as the skies,
 Within these words of warning !
 Oh, heed them thro' your life,
 Thus will it bloom in beauty,
 And be in wisdom rife !



CURIOUS BOOKS.

BY BOOKWORM.

No. III.

THE "Fama Fraternalis, oder Entdeckung, der Bruderschaft des Coblechen Ordens des Rosen Creutztes, Benchen der Confession," &c., is a work about which some mystery and no little uncertainty prevails, and about which a great deal may be said.

My copy is of date 1615, printed at Frankfort-on-the-Maine, by Johann Bringern ; in Virhgung, Johann Berners. There are, it is averred, two earlier copies of this work, one at Cassel, 1614, Wilhelm Wessel, which was reproduced at Begunborg, 1681, and Berlin,

Nicolai, 1781. There was also an edition printed in 1615 at Cassell, by the same William Wessell, given forth by a "Philomago," the confession being in Latin. This edition is now very rare. Kloss asserts, on the authority of Kagauer, that the work was written by a certain Yung, an Hamburgh mathematician, but the fact is not at all certain. Kagauer's work is very rare, and is of date 1715.

Some have claimed John Valentin Andreä to be the author of "Fama." He wrote the "Chemische Hockzeit," Strasburg, 1616, and is even by some asserted to be the real founder of Rosicrucianism. But in this, I think such writers are wrong, though it is a curious fact that the Rosicrucian literature commences about 1614. Kloss alludes to an Italian book of 1612-13, but I have not been able to hear of it.

An Hermetic society had no doubt existed in the world long anterior to 1614, but I am not so far aware, that the *Fraternitas Rosæ Crucis* by name appears on the scene before then. We find in this "Fama" the only known account of the founder and that order, and of Bro. C. R. Christian Rosenkreutz, and other names or initials. Whether Christian Rosenkreutz was a real name and person, or a mystical myth, is a "crux" which so far, has not been clearly decided one way or the other. Some writers lean to the one view, some to the other, and, as often happens in like cases, a good deal may be said on both sides of the question. One thing is clear, amid all these doubts and uncertainties, that the history of Hermeticism requires to be more carefully studied than so far it has been. Hermetic societies are very old in the world's history; and no doubt occult learning and mystical teaching were kept up, by quasi secret societies of Hermetics. When the Rosicrucians first appeared is a very moot point. Their names have had various interpretations. They come it is alleged from *Fraternatis*, "Rosæ Crucis," Red or Rosy Cross.

The great difficulty always has been as to the dates. In the *Fama* and *Confession* no dates are given. We hear of the founders going to the east, and forming a brotherhood of four, and then of eight. The first who died, is said to have died in England, and then the *Rose Croix* passed away into Gaul, and his tomb was found with these words: "Post 120 annos patebo," but still no dates.

Later writers have affixed dates, distinct and precise, but it is this absence of dates which has made many writers look upon the "Fama" not as the history of a real person, but as a book of mystical meaning and Hermetic mystery. How later writers got at the dates I know not. They are not to be found in the old German edition of the *Fama* of 1614.

The context alludes to an earlier work than I have found them in. One as regards 1617.

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

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

Continued from page 160.

12. And inasmuch as it happens that in large buildings, the masters often saddle the lord of the works with unjust after-claims beyond the contracted price, in future there shall be made between the masters and the lord, proper written agreements; and everything necessary shall be mentioned therein, and both the employers and the masters shall conform thereto in all things, and nothing further shall be claimed and nothing abated.

13. And in the case where a local or Craft master has undertaken a work of long duration, and has either neglected it through inattention, or cannot complete the building by reason of illness or other urgent impediment, or should wish to protract the work too much, the lord of the work shall be at liberty, if he please, in order that his hands be not tied, to set a strange master at the work, and let him finish it if he do not choose to employ another Craft master, or if no craft master be willing to undertake it.*

14. And no master or fellow shall, for any reason whatever, proscribe, shame or defame another; but if he has anything against him, if it be of importance, he shall lay the matter before the government, or the judge, burgomaster, and sworn masters, and be contented with the judgment thus rendered; but if any act contrary hereto he shall be punished on conviction; and also if the proscribed or defamed party does not lay his complaint within fourteen days, but on his part retorts and proscribes, and the one difficulty should beget another, he shall also be heavily punished accordingly.†

* Thus, if the first contractor neglects his work, the employer may engage another; but as all the masters of one town would probably support their Guild brother, he may seek a master outside the Guild of that town. It was never allowable to employ non-resident masters in any Craft; the Guild laws always took power to prevent any but the members of their own Guild obtaining work in the neighbourhood. We shall, perhaps, not err if we presume this clause to have been inserted by the Prince and his advisers, it is scarcely conceivable that the trade suggested it; nor should we be likely to meet such a proviso in documents of a much earlier date.

† It was usual in cases of strife for the delinquent to be proscribed, or "made black;" after which it became almost impossible for him to obtain work

15. But if, on the contrary, the defamed one does not bring his complaint as aforesaid, but knowingly sits under the injury, and leaves it unnoticed, neither apprentice nor fellow shall consort with him; and he shall not be allowed to work longer than fourteen days without taking steps and having the matter looked into.

16. And if any such master or fellow be found at work (unless it be Government or other compulsory work), he shall, for each offence, be fined 3 *orts*.

17. And if a fellow wishes to leave his master and not work any longer under him, he shall ask and take his leave on the Saturday, when the week's pay is over; as also masters and fellows are bound to give each other notice on Saturday and not in the week (unless there be a special reason).

18. But if the Master should discharge a fellow before the close of the week he shall be bound to pay him the full week's wages; and also the fellow, should he take leave during the week, shall forfeit the wages already earned in that week, unless indeed there be, either on the part of the master's discharge, or of the fellow's leave taking, some substantial reason; then both sides shall be heard, and it shall be according to the judgment of the magistrate and the sworn masters.

19. Should a fellow ask for employment of a master before he has taken his leave, and the master knowingly accept him, or instigate him thereto, then shall the master as well as the fellow be incontinently fined 1 fl. each to the chest.

20. Should a fellow or master seduce another master's fellow, or make him rebellious or disobedient, no matter in what way or by what means, he shall be severely punished by the judge, with the advice of the sworn masters.*

anywhere, even in distant countries, as his defamation followed or preceded him throughout Germany. The power was exercised legally only by the Board of Masters on the one hand, and the workman fraternities on the other. Occasionally individuals sought to usurp this power, a proceeding which this clause seeks to render impossible. The interference of the magistrature was always protested against, as derogating from the Craft right of internal jurisdiction; the insertion of the Government and judges in this article must therefore probably be attributed to the Prince and his advisers.

* It must by this time be quite apparent that there was a certain number of masters who were sworn to act as a jury, or rather as assessors to the judge; that in all cases the judge was necessarily a party to the proceedings; that, in fact, the Guild possessed little of that independence of the Civic Courts, which the Craft Guilds were at all times so ready to usurp, and which in the very earliest times they more or less succeeded in enforcing, but probably never completely. Upholders of the *steinmetz* descent theory have made this very problematic independence a stalking-horse.

21. And no master shall attempt to secure for himself another master's work, or in any other way to take advantage of him, or to come to any special understanding with his carpenters, so that he may utilise the already prepared woodwork before the other, and thus convey it to his own use, under penalty as provided in the next (preceding) article.

22. And every fellow Craft shall each week pay one penny into the chest, and on the Craft or anniversary day one groat, so also every master; which contributions are to be employed to the necessitous sick and poor old masters and fellows.

23. If a master or fellow be summoned by the young master* to a Craft meeting, and absent himself without reasonable cause, and do not appear, so that he can only be induced to attend under pressure, he shall, for each offence, be fined one *ort*, and even much more according to the gravity of the offence.

24. If anyone demand a Craft meeting and wish therein to make a complaint against any one, he shall immediately deposit 6 baz. [*one bazen = four kreutzers*] the defendant shall be heard, the case decided as it is just, and the losing party punished as is his due.

25. In case two masters have a building conjointly, or otherwise act as masters together,† that may they do; but it shall not be permitted them to bind an apprentice conjointly, but it is only allowed by the Craft to him who accepted him. In case, however, this one has no further employment for him he may hand him over to another.

26. And everything that is arranged or debated at a Craft meeting shall be kept secret; and whoever shall offend against this in any way shall be unremittingly fined 1 fl.

27. In order that these articles may be rigidly kept, and no one be able to plead ignorance in excuse, every year on St. Matthew's Day (which day is hereby declared and named as the ordinary Guild day) these ordinances shall be read to the assembled Craft, in presence of the Guild judge, by the clerk of the Guild, and duly enforced by the Guild judge, together with the sworn masters (of whom yearly one is to be appointed by the city and one by the country); and all complaints and strife which arise concerning the Craft shall be carefully heard, protocolled and decided as is meet.

28. And whoever amongst those who belong to the Guild shall, on the aforementioned anniversary, without honorable or other urgent

* The last received master would usually act in the capacity of summoning officer, and was called the young Master, *Jungmeister*.

† This probably means as partners, and the purport of the somewhat misty clause that an apprentice could not be bound to a firm, or partners, but only to an individual.

cause, absent himself, and not be able to justify himself, shall be punished as is fit; but if he have an honorable excuse, he shall pay, in addition to the usual subscription, 15 kr. towards the banquet.*

29. Whatever during the year falls in in the shape of fines, contributions, apprentice and master fees, that shall be collected in the Guild chest, and properly accounted for by the sworn masters on the anniversary aforesaid. And the amount shall be divided into three equal parts, the first to us, the supreme lord for our treasury, the other to the Craft judge, and the third to the Craft, and all shall be truly accounted for.†

AS REGARDS THE CARPENTERS.

1. Firstly, and in order that in all things good orderly Craft usage and custom may be maintained, in future no one, be he whom he may, shall be admitted to the mastership unless he have previously reported himself to the sworn masters and acquired the citizenship of those towns, or subjected himself in the country to the supreme lord, and deposited his certificates of birth and apprenticeship, to prove that he was born in wedlock, and honestly served his time for two consecutive years (as provided hereafter in the 13th article), and travelled for at least two years as a journeyman craftsman at the conclusion of his apprenticeship, and worked under strange masters. That being all accomplished, he shall execute as essay or masterpiece, firstly, a transparent foreign (Welsche)‡ dome with eight angles. Secondly, carve the model or draw the plans of a leaning building seven feet in *balken* and thirteen feet in *pfetten*.§ Thirdly, carve as a model, without flaw or blemish, a wine press for twelve tubs of grapes, furnished with eighteen needles (? *Nadeln*). Fourthly, in millwork, draught a cog-wheel. Whosoever aspires to the mastership, he shall himself choose one of the above specified pieces and execute it as described; but should he fail, and the model or design be rejected, he shall not be

* It is worthy of note that on all previous occasions we have heard only of liquor and drinking, whereas, on the anniversary festival, we meet with a banquet.

† We thus see that some German Princes had learned to practice the policy which the French Kings initiated several centuries previously, and turn the Guild system to the advantage of their own funds. We also perceive whence the salary of the judge was derived. In many respects (for instance the judge and the sworn masters) this Guild much more closely resembles the French *corps d'état* than the earliest known German Guilds.

‡ *Welch* or *Wälsch*. This word originally meant foreign, anything not German. Subsequently it was generally applied to the French more particularly and still later became the alternative for Italian.

§ These are archaic technical terms which I am unable to elucidate.

admitted to the mastership, but it shall be permitted him after the lapse of four weeks to try again and make a fresh essay in the above form. If he fail a second time he shall once more wait four weeks, and if he then for the third time fail to satisfy the appointed Guild masters he shall not be further admitted to trial.

2. Whereas amongst the masters as regards the execution of the masterpiece, as also the purchase into the Craft, and such like up to the present, some irregularity has obtained. In the future, those old masters who have never made their masterpiece, all the more as it was not usual in their time, shall, nevertheless, be accounted masters, and be acknowledged by the others who have made their masterpiece; but those who now and in the future desire to be made masters, shall in all points be well acquainted and experienced in the Craft, and execute the masterpiece as above provided; and he who thus becomes master shall be bound in the course of the year, to treat the two sworn masters to a reasonable banquet, not too expensive, but also not too mean; and he who, on account of bodily infirmities or other reasonable excuse, is unable to execute above masterpiece or plans, and, nevertheless, is accounted an experienced master, and acknowledged as capable by the Craft or the two sworn masters, he shall pay into the box, whether in the city or in the country, 10 fl. cash, and purchase the mastership in the Craft.

3. Whereas experience has showed that the masters have not always been satisfied with the decreed wage, but have raised the same according as seemed good to them, nor have they on that account worked any harder, but rather otherwise, going to and fro, and often setting to work only apprentices and fellows who on their part have only half worked, and thus earned their daily pay most unworthily and ill; therefore, shall this abuse be in future abrogated, and in such cases the lord not be bound to pay full wage, but according to the hours that have been worked shall he deduct from the daily pay.

4. And inasmuch as the following abuse is also prevalent, that the master carpenters, having undertaken a contract, and generally receiving the agreed contract money in advance, complete the work only one third part or half, and then undertake fresh work, and will not suffer that another undertake and complete their work, by which means the lords of the works are greatly injured and hindered; therefore, the masters of the carpenters' craft shall in future be required to continue the contracted building, and only undertake one after the other is completed or return to the lord of the works the advances they have received; and it shall further be allowed him to employ another workman to complete the work, in order that the buildings and lords be advanced, and such under penalty of half the contract money. And because

now-a-days the fellows think much of themselves, and are prone to evil, every fellow, in order that not only the lord, but also the master who has contracted and undertaken to execute the building be not deceived or disadvantaged, shall be bound to give notice of leave-taking to his master fourteen days, or at least eight days, beforehand, according as the work may be urgent or not; and if one or the other become mutinous, and wilfully seek contrary hereto to disadvantage or harm the lord or his master, and suddenly strike work, he shall entirely forfeit his already earned wages (according to the damage which he has caused); or if he have none to receive but have already received it, he shall be prevented from working under another honourable master until such time as he shall have arranged with the Craft the punishment due to his offence (to be adjudged in like manner to the forfeited wages) and paid the same.*

5. And if one of the Craft, whether in the town or in the country, so far as aforesaid jurisdiction extends, should touch the honor of, insult, or injure another also of the Craft, and this one should retaliate in kind, they shall both be punishable of the Craft, and fined accordingly; and it shall be thus finally settled and adjusted, (always excepting the higher offences and injuries as set out hereafter in article 11). And if one obey not the Craft as is fitting, but remains disobedient, he shall be earnestly taken in hand by a city or county constable. Whatever fine be therefore adjudged to one or more delinquents by the Craft, that shall be finally upheld and insisted upon; and all such fines, and all other fines, shall in every case be truly paid to the Craft box.

6. An iron box shall be provided for such fines, and the two oldest Guild-masters be appointed thereto, of whom one shall hold the box and the other the key; and in this box all fines belonging to the Craft shall in future be placed.

7. As many masters and fellows as are in the town and jurisdiction of Creglingen, who have purchased this Guild and belong to it, shall meet monthly, every four weeks, on Sunday, in the house of call, or in a master's house, and each one of them, none excepted, shall pay into the box made therefor 1 kr., and arrange and settle all errors and strife concerning Craft usage and customs, if of no great consequence, and this without the assistance of the Guild judge; nevertheless, all proceedings shall be duly entered and proto-

* The third article and first part of the fourth were certainly never proposed by the masters, but inserted by the margrave. The second part of clause four, however, looks as if it emanated from the masters. Strikes by this time had become very common. That of the Augsburg shoemakers in the next generation even led to much bloodshed and the interference of the military.

colled, and such protocol shall be placed before the judge on the anniversary festival, if necessity do not previously require it or the judge ask for it. But anything of importance, such as gross insults and other weighty matters, if they admit of delay, shall be reserved for the general yearly meeting, and if not, be at once laid before the judge. The same monthly meetings shall be observed in the Main villages. The masters in the country who have employed one or more fellows during the year shall pay the same contributions and deduct the amounts from their journeymen, and pay the same in on the appointed Guild day, if they have no earlier opportunity. Should herein anyone be guilty of fraud or deceit, the offender shall for each occasion be peremptorily fined 1 fl. And, as concerns the masters and fellows in the towns and the subscriptions and fines, the third part of which belongs to the Craft, as ordered and decreed at the end of the 21st article, such monies shall be lent, advanced, and given to the sick, poor, travelled, or necessitous fellows in their time of need, but in such a manner that the money lent be returned to the box in due course by the Guild masters appointed thereto and properly accounted for, and the rest shall be employed for the necessities of the Craft, but shall, nevertheless, not be spent or flung away in an unfitting and reckless manner.

8. Whoever, be he master or fellow, shall absent himself without reasonable cause when he has been summoned to a Craft meeting, shall pay a fine to the Craft box of one half the day's wage which a master gives to a fellow, in winter or summer time.

9. And no master or fellow shall come to a Craft meeting with a gun or other deadly weapon; and whoever offends against this and keeps it not, be he master or fellow, shall each time be fined to the Craft box for each offence 12 kr. as punishment.

10. And if it should happen that at a Craft meeting, or any other place, any one should assail the other with unseemly, malicious, opprobrious words, give him the lie, raise discord, strife and anger between the master or fellows, or demean himself indecorously, the same shall be fined a whole day's wage, such as is then being paid, whether it be summer or winter. But it might be that one behaved so wrongfully and grossly as to necessitate several fines; in such a case such an one shall be punished according to the judgment of the Government, although that class of offence and insult may not usually be under its jurisdiction.

11. And as often as a monthly meeting of the Craft occurs shall every one, be he master or fellow, be bound, if he know of aught dishonourable against another, partly or totally to have acted in contravention of these ordinances, to so declare it; but if he do it not, and it

otherwise in any manner become known, then shall he who previously knew thereof and did not report it, be, according to the circumstances, punished equally with the transgressor; but each fine shall be levied with the knowledge of the Government; and the youngest master in the towns or in the country shall be bound and obliged, without making any the least objection, to summon the Craft together whenever required so to do by the sworn masters.

12. A master's son shall pay one half florin when bound to the Craft, and the like sum when declared free; but a stranger, who wishes to learn the handicraft, shall pay 2 fl. on being bound, and two on being declared free.

13. And in future no master shall accept an apprentice other than for two years; but in cases where an apprentice has already served the Craft one year, and from honestly weighty motives and with a proper certificate has left his master, which often happens, he shall only be required to serve one year under some other honest master. Those who for some years past, both in and out of the town, have worked as journeymen or otherwise, and yet did not serve the Craft under honest* masters, as many of these as are within the aforementioned jurisdictions shall be admitted on payment to the box of 1 fl. Those who, in future, after the passing of these ordinances may enter their apprenticeship, shall cede for one whole year to the master under whom they serve one half *bazen* of their daily pay on every work day, and such sum shall belong to the master; and those who will not agree to this shall furnish and pay 10 fl., which is as much as an apprentice cedes from whom his master deducts from his daily pay: and such 10 fl. shall be paid when due in two terms or instalments; and from such time forth shall such a fellow be employed by all masters and honoured by all fellows in all work and carpenters' shops in all ends and places. But he shall first pay into the Craft box one *ort* of a florin, the same as any other apprentice who has served his time. And no master shall, in the future, have the right to take another apprentice until the first has served his time truly and and honestly.†

* Honesty, in Guild parlance, always means a strict observance of Guild rules; thus, if a youth had served his time under a non-Guild master, he would not have *honestly* served it, and the master would not be an *honest* master.

† Many of these clauses, and this one perhaps, more than any, conclusively show that the masons' and carpenters' Guilds had not previously existed in Creglingen. These ordinances are not, as was often the case, a confirmation, renewal, or revision of more ancient rules, or even of an unwritten custom and usage, which would practically have constituted a *bonâ-fide*, although unauthorised Guild. The Guild or Craft was evidently first established by this code, and this was rather a remarkable occurrence so late as 1682.

14. Every apprentice when he has been fourteen days in the Craft shall pay into the box one *ort* of a florin; but if he do it not, and the master under whom he serves does not take care that he does it, then shall the master himself be punished according to the gravity of the case.

15. And no fellow, whether he be married or single, shall work under a master who has neither served the required time nor qualified himself otherwise according to the tenor of the third article. Nor shall he work with a fellow who has not learnt his craft according to Craft custom, nor otherwise qualified himself according to these ordinances. And if a fellow work under such a master, or with such a fellow who has not as aforesaid well and truly earned his Craft, nor served his time, producing strife, and be witnessed against or otherwise convicted hereof, he shall on conviction be immediately punished.

16. And whatever is treated, debated, and agreed in a meeting of the Craft shall not be published or made known by any one, be he master or fellow, but always kept secret under the immediate penalty of 1 fl. fine.

17. And no master shall, against another master's wish, withdraw, seduce, or entice away his fellows, either by secret or by open intrigues and practices, under a fine of 1 fl.

18. And certain Guild masters shall be elected in the town and in the country, and they shall hold fast to all the articles of the ordinances earnestly and assiduously, according to Craft usage and custom, and they shall not be found negligent or idle herein; but if one of them be convicted hereof he shall for each offence be fined 1 fl.

19. And the newly-appointed Guild masters shall be obligated to exercise their office in the meetings with zeal and truth. And if a strife arises which cannot be delayed to the anniversary festival, they shall judge and decide such cause, not contrary to Craft usage, neither out of favour nor enmity, but as is just, and so that they may be able to justify their acts.

20. All masters of the Craft, in the towns and in the country, shall meet yearly, or at least every two years, on Saint Matthew's Day, in the inn at Creglingen, and hold a Craft day, and there and then shall be brought forward by them who know of it, all and everything that is harmful or disadvantageous to the Craft, and the transgressors shall be well punished, according to these ordinances. And the elected masters shall then be sworn before our chief officer as appointed judge; and the Craft shall be bound to deliver a true account of payment, receipts of all kinds, and required so to do; and the aforementioned judge shall render account in the same manner to the

treasury collector of that place of the share of monies due to us, your supreme Lord. And whatever master, whether of the towns or of the country, cannot appear on that day, from some just cause or impediment, shall inform the sworn masters thereof, as also of the cause of his absence, and in addition to the subscriptions due to the box for himself and his fellows, be required to give one *ort* for his consumption and banquet to the sworn masters; but those who ought to lay a plaint, or be accused before the meeting, shall in no wise absent themselves, unless under quite exceptional circumstances, on penalty of 1 fl. fine, so that good order be maintained herein and no trifling with these ordinances occur.

21. Whatever during the year falls in in the shape of fines, apprentice and master fees, shall be collected in the Guild chest, and properly accounted for by the sworn masters on the anniversary aforesaid. And the amount shall be divided into three equal parts: the first to us the supreme lord, the other to the Craft judge, and the third to the Craft, and all shall be truly accounted for.

Therefore we, Johann Friedrich, Margrave of Brandenburg, &c., have taken into consideration the humble petition of our subjects, the masters of the Masons' and Carpenters' Guilds in the city and jurisdiction of Creglingen, and in the Main villages, and do return to them their proposed ordinances and the articles incorporated therein, and graciously consent to and confirm them; and do hereby and in virtue of the letter make known that we wish and will that they shall hold their ordinances of the same contents and points from us, our heirs and successors, and that our chief officers and all other officers shall assist them herein. Nevertheless, we do reserve to ourselves, our heirs and successors, to alter, decrease, increase, or even withdraw altogether these our ordinances whenever necessary, according to time and circumstances.

In witness whereof this ordinance is signed by us with our own hand, and also sealed with our princely private seal and given at Onoltzbach, Monday, the twentieth day of February, after the birth of Christ, our dear Lord and Saviour, in the one thousand six hundred two and eightieth year.

JOHANN FRIDRICH, Mz.B.

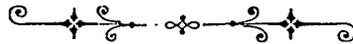
WE, SWORN CHIEF AND OTHER MASTERS, of the praiseworthy Craft of Masons and Stonehewers, in the royal and electoral residential city of Hanover, certify hereby that the fellow-craft N.N., a Stonehewer of Kemnath, born in the jurisdiction of Stuttgart, 22 years old, of medium height, and brown hair, was employed here for half year — weeks, and during this time did conduct himself faithfully,

industriously, quietly, peacefully, and honestly, as behoves every craftsman, and this we attest and therefore desire to pray our fellow masters in all places to employ this fellow-craft according to Craft usage.

As witness our signatures and Craft seal affixed hereto, Hanover
13th November, Anno. 1790.

S. X. M. 18, 1790.

(Signed) J. M. SCHILLING, Old Master.
JOH. GEO. TANTZEL, Young Master.
(By whom also above fellow was employed).



THE EARLY BUILDERS.

BY A. F. A. W.

MY excellent friend, Bro. Rylands, found fault with my statements about the early builders, but the truth is, that in one sense ours is a logomachy, in that the difference between us is infinitesimal. We both agree as to this point, that the earliest date to which the Legend of the Gilds in respect of St. Alban, &c., can so far be carried back is the additional MS. about 1415. There is no trace of St. Alban in the Masonic Poem, according to Mr. Bond, about 1415, though Casley puts it earlier, and makes it a fourteenth century MS. Whence did the old legend come from? There may be a printed book about the end of the fifteenth century, which has so far escaped remark, and which would supply the answer we are now seeking.

It is quite clear, I think, that Anderson saw MSS. we have not hitherto succeeded in identifying, and there may be somewhere an older Constitution existing, as I have just said, which will supply the "missing link" as before 1415.

Some years ago, when I set to work to study Masonic history carefully and critically "ab origine" and "de novo," I was struck with the fact, patent in Anderson and reproduced in Preston even more distinctly, that the history of the Craft, according to them, was a history of the building art practically in England, especially the ecclesiastical development, and that it divided itself almost naturally into four parts. First: The history of the same up to the departure of the Romans; Second: During the period between the Roman departure and the

Roman Conquest; Thirdly: From the Norman Conquest to the great extension of building in the thirteenth century; and Fourthly: From the thirteenth century to 1717. It seemed to me then, and I do not see anything to the contrary clearly yet, that all turned upon the introduction of Roman builders, masons, artificers, *cæmentarii*, call them what you like, into England.

No doubt when Augustine came there were according to Bede, two Roman-built churches in Canterbury, but Augustine is stated somewhere to have brought Masons with his mission from Rome.

As regards the Roman occupation, there is no possible doubt but that the *Collegia* and the *Lapidarii* of the legions raised great works; and Eumenius, the panegyrist, in a well-known passage, paints in glowing terms the prosperous condition of the British artificers in the fourth century.

My friend Bro. Rylands says that they came not from Rome but from Gaul; but even supposing that to be so, which I, for one, am not quite prepared so fully to admit, the Gaulish Masons had originally come from Rome. If it were worth while, which it really is not, I could produce many passages from early writers, such as Eddius, Richard Prior of Hagulstadt (Hexham), and Bede himself and others, to prove the introduction of Masons from Rome. Of Wilfrid, Bishop of York, for instance, it is expressly said: "*De Româ quoque et Italia, et Francia, et de aliis terris,*" &c., that he brought "*cæmentarios,*" and kept with him "*alios industrios artifices secum,*" and brought them into England.*

Benedict Bishop, Bede tells us, went to Rome four times, and though he is also said to have sent for "artificers" from Gaul, and thence introduced the art of glassmaking, it is much more likely that such artificers came from Rome than from Gaul, only then semi-civilized.

Some confusion has arisen from the use of the term "*Romanum opus*" "*more Romano,*" as if it must mean that it was work done by Roman masons; whereas, the expression probably only means work done after the kind then prevalent in Rome and in Italy.

When I said that the legend of Albanus went back to 286, I merely meant to point out that that was the date of his Martyrdom; some writers put it a little later. There is no contemporary evidence, so far, I admit, of the statement of the Gild Legends; but there is nothing "*à priori*" unreasonable in the assertion and belief that he was a man of learning and culture, and the head of a *Collegium* at Verulamium, and who, on his conversion to Christianity, suffered the

* Rich. Prior, Hagulstadt, lib. i., cap. v.

penalty of death in one of the persecutions. It has always seemed to me that, allowing for the efflorescence of legends, and the anachronisms and errors inseparable from mere traditions, however carefully preserved, a residuum of truth is to be found in the real connection of the Freemasons with the Collegium, or the Gild.

The legend of Edwin is only explicable, I hold, on Drake's theory, that the Edwin intended is Edwin or Eadwin of the Deira, (traditions become confused by lapse of time), and that he patronized Paulinus and his Cæmentarii. If Athelstan, a great giver of charters, granted a charter to a Mason Gild, we have the simple explanation of the legend not in itself necessarily untrue. At the Conquest a new style of building, of which, according to William of Malmesbury, a trace occurs in the latter part of the reign of Edward the Confessor, came into full vogue in England, and that, undoubtedly, came from Gaul or Normandy. The legend of Charles Martel, also found in Depping's collections, evinces a real patronage of the Maçons in France by Charles Martel.

It seems to me, I confess, not to matter much whether the Cæmentarii came from Rome, or from Rome to Gaul, and from Gaul to England, as the point is not so much the "locus in quo," as the continuance from and linking on to the great Roman Gilds, which Mr. Coote affirms were the parents of the Anglo-Saxon Gilds and of the mediæval Gilds in this country.

In the reign of Richard II., over 600 Gilds of various kinds made returns to the Chancery, so that they must have been then a very powerful body in our social life. But if their "fans et origo" were from Rome, it certainly is a very curious fact that almost the earliest Gild Legends seem to preserve this old tradition, and we may find in this Gild history and life a part explanation, at any rate, of the preservation and existence of Freemasonry. But at present, whence the Gild Legend of Albanus came from does not seem to be quite clear. My friend Bro. Rylands seems to think that the two statements contradict each other; but if he will think it over again he will see, I hope, as I do, that the legend of Albanus is the earlier legend, and the history of the introduction of Roman or Gaulish artificers is a little fact of history in no way interfering with the earlier date of the Gild Legend.

The earliest legend, the Masonic Poem, alludes to Noah, Babylon, Nebuchadnezzar, and in a wonderful interpolation in the "Ars Quatuor," which is clearly another Gild legend, to Euclýde and Athelstan and the Quatuor Coronati. The additional MS. alludes to Adam, and Cain, and Seth, and Enoch, and Noah, and Nimrod, and the Tower of Babel, and Lamech and his three sons, and Abraham, and Euclid,

and David, and Solomon, and the King of Tyre's son (the Master Mason), and Charles Martel, and Adhabell, and Albanus, and Athelstan, and Englet, and Athelstan's son without a name. In the Lansdowne MS., we find Lameth, and Gabell, and Tubalt, and Tubalican, and Hermenerus or Armes, and Nemroth, and Babylon, and Ewclides, and David, and Solomon, and Cubb, and Iram his son, (master of Geometry, and chief of all his Masonrie, and all his graving, carving, &c.), and Semett, and Namas Grecious, and Charles Martel, and St. Albanes, and King Adlston, and Edwin, his son.

It seems to me that we have in these legends the Constitutions or "Secreta" of the Gilds read at their annual assemblies, when they admitted new members, and that we find in this point another article of agreement as between the Gilds and Speculative Freemasonry.

It is quite clear to me that wherever these three great legends came from, they do not necessarily interfere with the evidences of the Chroniclers, but represent what preceded the Constitutions simply of the Gilds themselves.

The English Gild legends stand by themselves, though I cannot help thinking that they point to a Roman and Oriental source, as brought in by the early builders, and not to Anglo Saxon or Norman Gilds, which would be but a repetition of the same "old story" slightly changed by tradition and somewhat the "worse for wear."

AUTUMN THOUGHTS.

BY BRO. EMRA HOLMES.

LEAVES are lingering yet upon the trees,
The branches waving sadly in the breeze;
Though glorious tints of autumn are on these,
The shadow of decay is over all.

Bright russet tinges in the wooded dells,
Gay crimson flushes where the squirrel dwells,
And in the darksome fen, where magic spells
Seem, like the night, on everything to fall.

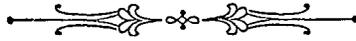
Grim winter threatens soon to come apace,
And bleak east winds do now the dead leaves chase;
November glooms are over every place,
The frosty rime is on the poplar tall.

Soon there will rise the angry bitter wind,
 Rifling the forests with its gusts unkind
 Of all their golden leaves; but ivy, twined—
 O'er gnarled trunks, lists never to the call.

The seasons come and go, and all the leaves;
 The swallow gently twitters neath the eaves,
 But summer past, deserts us, never grieves,
 The ivy clings for ever on our wall.

The old tree dies, but still the ivy clings
 As though it were amongst the sentient things,
 And o'er the crumbling ruin hidden springs,
 Near holy wells, and where the cuckoos call.

So steadfast friend will ever through the strife
 And turmoil of our constant changing life
 Cling to us always like true wedded wife,
 Though life be ending and all pleasures pall.



THE CONSTITUTIONS OF 1762,
 ANCIENT AND ACCEPTED SCOTTISH RITE,

*Originally (1754) the Rite of Perfection; and in 1758, the Council of
 Emperors of the East and West. The system including Twenty-five
 Grades.*

BY BRO. E. T. CARSON, 33°.

[We print these Constitutions because we believe they are for the first time published in extenso in English, or at least attainable generally by Masonic Students. The question of their authenticity or unauthenticity does not arise in here, as we only reprint them for information. We thank Bro. Carson for them. They were originally, of course, in French, if authentic.—Ed. M.M.]

THESE Constitutions were first printed entire in French in the
 “*Recueil des Actes du Supreme Conseil de France*,” Paris, 1832, by
 authority of that body.

They were next printed in French and English in New Orleans in
 1859, by authority of the Grand Consistory of Louisiana. An edition
 in English was published in New York in 1862, and lastly in English
 by Bro. Albert Pike, New York, in 1872.

There are numerous old manuscript copies of them extant in French and English. There are slight differences in the text of all the copies I have examined, both printed and manuscript. They are however substantially the same.

The copy herewith submitted is printed from the *old manuscript*, now in the archives of the Northern Supreme Council for the northern jurisdiction of the United States.

We have adhered to the original text without attempting to change, improve or modify a word or sentence.

It is a translation (?) from the French. As a literary production it certainly will not rank high.

The manuscript is not dated. It bears evidence however of having been written in the early part of the present century. Its authenticity is established beyond question, by the well-known original autograph signatures attached to it.

REGULATIONS AND CONSTITUTIONS.

*Made by the Nine Commissaries nominated by the Sovereign Grand Council of Sublime Knights of the Royal Secret Princes of Masonry at the Grand East of Berlin.**

In consequence of the deliberation of the 5th day of the 3rd week of the 7th moon, of the Hebrew Aera 5562, or of the Christian Aera 1762; To be ratified and observed by the said Sovereign Grand Council of Sublime Knights of the Royal Secret Princes of Masonry, and by all the private Councils regularly constituted over the Surface of the Two Hemispheres: transmitted to our Respectable Brother Stephen Morin, Grand Inspector of all the Lodges in the new world.†

It is well known that all Societies have received great benefits by the constant Labors of the Sublime Knights Sovereign Princes of Masonry. They think therefore that they can not take too much care and precaution to support all its dignity, to perpetuate its good maxims and preserve them from the abuses which might be introduced by the deprivation of the present age; Altho' the Royal and Sublime Order has always been sustained with glory and applause by the Wisdom and Prudence of its Secret Constitutions as ancient as the World, has rendered it necessary and proper to make in it reforms suitable to the times we live in; The way of life of our First Patriarchs, who had been nurtured and brought up in the bosom of

* The French copy says Bordeaux, and Pike says Paris and Berlin.

† The French copy says de Grasse Tilly, G. Inspector of all Lodges in the two Hemispheres.

Perfection in which our Fore Fathers had been formed ; and the hand of the All Perfect was far different from ours. In those happy days Purity, Innocence, and Candor guided naturally the hearts in the ways of Justice and Perfection, but the deprivation of manners occasioned by the unruliness of the heart and mind of Man, having by length of time destroyed all virtue, innocence, and candor, which are its base, having insensibly disappeared and left mankind abandoned to all the horrors of Misery, Injustice, and Imperfection. Nevertheless Vice has not been general for the Venerable Patriarchs, our first Knights, have escaped the multitude of Rocks and Shoals which threatened them with shipwreck, and they have preserved themselves in that happy state of Justice and Perfection which they have so happily transmitted from age to age, revealing the Sacred Mysteries only to those whom they judged worthy of them, and in which the Eternal God has permitted us to be initiated.

In order therefore to preserve ourselves in that happy state as well as all the Sublime Knights Princes, our Brothers, and with their advice, it has been resolved and determined, that besides the Ancient and Secret Constitutions of the August Order of the Sublime Princes, which shall be forever entirely observed, that they shall not be communicated to the Profane Christians, nor even to Free-Masons under the degrees of Knight Prince of Jerusalem ; Grand Patriarch Noachite, Knight of the Royal Arch, Prince Adept, and Commander of the Black Eagle ; so that by this precaution we may ascertain if the Brothers so admitted possess the necessary qualifications for the Sublime degree.

These Constitutions and Regulations must be exactly executed and observed in all its points and articles as follows :

As Religion is a Worship of duty to the Omnipotent God, no person shall be initiated in the Secret Mysteries of the Eminent Degree, unless he is then submitted to the duties of the Religion of the Country of which he must have necessarily received the true principals, and it must be certified by three Knights Princes, that he is born of free Parents, has always conducted himself properly, enjoys a good reputation and has been admitted as such into all the preceding degrees of Free-Masonry, and has at all times given proofs of his obedience, submission, zeal, fervour, and constancy to the order, and finally free to contract the obligations of true Knighthood, when he shall be admitted to the sublime degree of High Perfection ; consequently capable to fulfill them all with rectitude and to obey the most Illustrious Sovereign Grand Master, Commander, his officers, and the Puissant and Sovereign Grand Council of the Sublime Princes assembled.

2.

The Royal Art, or the Society of Free and Accepted Masons, is divided in order by twenty-five degrees, known and approved, the first is inferior to the second, the second to the third, and so forth by progression to the twenty-fifth, which is the sublime and last degree, which governs and commands all the others without exception.

All those degrees are distributed in seven classes, by which it is indispensable to pass and follow exactly the order of the time and the distances between each degree, divided by mysterious numbers, as follows :

1st Class.	{	1st. to arrive at the Entered Apprentice	3 mos. are required.
		2nd. " " Fellow Craft	5 " " "
		3rd. " " Master Mason	7 " " "
		—	15 months.
2nd Class.	{	4. to arrive at the Secret Master	3 mos. are required.
		5. " " Perfect Master.....	3 " " "
		6. " " Intimate Secretary	3 " " "
		7. " " Intendant of the buildings.....	5 " " "
		—	7 months.
		—	21 months.
3rd Class.	{	9. to arrive at the Elected	3 mos. are required.
		10. " " Knight Elected of 15	3 " " "
		11. " " Ill. Knight Elected of 1 y. 12 Tubes	1 mon. is required.
		—	7 months.
4th Class.	{	12. to arrive at the Grand Master Architect	1 mon. is required.
		13. " " Knight Royal Arch	3 " " "
		14. " " The Grand Elect Ancient Per- fect Master	1 " " "
		—	5 months.
5th Class.	{	15. to arrive at the Knight of the East or of the Sword.....	1 mon. is required.
		16. " " Prince of Jerusalem	1 " " "
		17. " " Knights of the East and West...3	" " "
		18. " " Knights of Rose Croix.....	1 " " "
		—	3 months.
		—	9 months.
6th Class.	{	20. to arrive at the Grand Patriarch.....	3 mos. are required
		21. " " Grand Master of the Key of Masonry.....	3 " " "
		22. " " Prince of Libanus or of the Royal Axe.....	3 " " "
		—	9 months.
7th Class.	{	23. Prince Adepte or Chief of the Consistory.....	5 mos. are required.
		24. Ills. Knight Commr. of the White and Black Eagle 5	" " "
		25. Most Ills. Prince of the Royal Secret.....	5 " " "
		—	15 months.*

* Differs slightly from the French copy and Pike's.

In the whole, 81 months so as to arrive successively to the last degree; all the degrees in which you are to be initiated in a mysterious number of months to obtain successively at each degree from the number 81.

8 and 1 are 9, and 8 and 1 are 81, as 9 times 9 are 81—all perfect numbers; very different from 1 and 8, which are nine, and 1 and 8 which are 18, as twice nine are 18. For they are imperfect numbers and that combination is imperfect; but a Freemason who has served his time gathers at last the *Mytical* [sic] *Rose*; but if at any time a Brother had been wanting in zeal and obedience, he could not obtain any degree until he had made his submission, implored the pardon of his fault, and promised the greatest exactitude and exemplary submission, under pain of being excluded for ever, and to have his name blotted out and erased from the List of the true and legitimate Brethren.

3

The Sovereign Council of the Sublime Princes is composed of all the Presidents of Councils, particularly and regularly constituted in the cities of Paris and Berlin,* the Sovereign of the Sovereigns or his Deputy General or his Representative at their head.

4

The Sovereign Grand Council of the Sublime Princes of the Royal Secret shall assemble four times a year. It shall be called Grand Council of quarterly communication, and shall be held on the 25th of June, 21st of September, 21st of March, and 27th of December.

5

The 25th June the Sovereign Grand Council shall be composed of all the Presidents of the particular Councils of Paris and Berlin,† or their Representatives for that day only with their two first Grand Officers, who are the Ministers of State and Generals of the Army, who have only the right to propose without deliberate vote or voice.

6

Every three years, on the 27th December, the Sovereign Grand Council shall elect seventeen officers, viz.:

2 Representatives of the Lieutenant Commander,	} Who are the two Grand Officers.
1 Grand Orator or Minister of State,	
1 General of the Army,	

* The French copy and Pike say Paris and Bordeaux.

† Ibid.

- 1 Grand Keeper of the Seals and Archives,
- 1 Grand Secretary General,
- 1 Grand Secretary for Paris and Berlin,*
- 1 Grand Secretary for the Provinces and foreign countries,
- 1 Grand Architect Engineer,
- 1 Grand Doctor Hospitaller,
- 7 Inspectors,

17

in all seventeen, who shall unite under the Orders of the Sovereign Prince President or his substitute general, composing the number of eighteen, to which shall remain irrevocably fixed the numbers of the Grand Officers of the Sovereign Grand Council of the Sublime Princes of the Royal Secret, who can only be chosen from amongst the Presidents of the particular Councils of the Princes of Jerusalem, regularly constituted in Paris and Berlin,† or out of the Sovereign and Sublime Grand Council to make those nominations, the Sovereign of the Sovereign Princes or his Deputy General may nominate them to office in a Grand Council assembled, composed at least of eighteen Princes Presidents of Councils particularly of Paris and Berlin.‡

7

Each Prince or Grand Officer or Depository of the Sovereign Grand Council shall have a Patent of the dignity to which he shall have been nominated, in which shall be expressed the duration of his functions countersigned by all the Grand Officers and by those of the Sovereign Grand Council of the Sublime Princes stamped and sealed.

8

Besides the four meetings of quarterly communication, there shall be held in the first ten days of every month by the Grand Officers and in the dignity of the Sovereign Grand Council of the Sublime Princes a Council for the purpose of regulating the affairs of the Order, either great or particular, save the appeal to the Grand Council of quarterly communication.

9.

In the assembly of the Council of quarterly communication as well as in the particular Council, all the affairs shall be decided by the majority of votes, the President shall have two votes (in case of a tie) and the other members *one*; if at those assemblies a Brother is admitted by dispensation, altho' he be a Sublime Prince, but who is

* French and Pike, Paris and Bordeaux. † Ibid. ‡ Ibid.

not a member of the Grand Council, he shall not have a vote, nor shall he give his opinion without the permission from the President.

10.

All affairs brought before the Sovereign Grand Council shall be regulated in the Councils, and the Regulations shall be executed save the appeal or ratification at the next Council of quarterly communication.

11.

When the Sovereign Grand Council of Communication shall be held the Grand Secretary shall be obliged to bring all the current Registers and to give an account of all the deliberations and regulations made during the quarter, so as to be ratified, and should there be any opposition to their ratification, there shall be nominated nine commissaries, before whom the opposers shall deliver in writing the reasons of their opposition, in order that it may likewise be answered to in writing, and that on the report of the said commissaries it shall be decreed on at the next Grand Council of Communication, and in the interval of the aforesaid deliberation and regulation, it shall be executed by an order.

12.

The Grand Secretary General shall keep a Registrar for Paris and Berlin* and another for the Provinces, and foreign countries, containing the names of Particular Councils by order of seniority, the date of their Constitutions, the state of their names, Degrees, Dignities, civil questions, and residence of the members conformably to those sent by our Inspectors or their Deputies, and the right of Precedency of each Council or Lodge, as well as the number of regular Lodges of Perfection established under the government of our Inspectors or of the Council of the Sublime Princes, the titles of their Lodges, the date of their Constitutions, the state of their titles, degrees, Officers, Dignities, civil questions, and the residence of the members, conformably to those which shall be delivered to us by our Inspectors or their Deputies; In the Grand Council of Communication shall be regulated the day of the Reception of the President in the particular councils.

13.

The Grand Secretary shall keep likewise a Register containing all the deliberations and Regulations made by the Grand Council of Communication of the quarter, in which shall be mentioned all the

* French and Pike, Paris and Bordeaux.

business transacted in the aforesaid councils, all the letters received and subject of the answer agreed upon to be given.

14.

The Grand Secretary shall write in the margin of Petitions, Letters or Memoirs which shall be read in Council, the subject of the answer agreed to and after having committed (digested) to writing the answers he shall get them signed by the Grand Inspector General or his Deputy, by the Secretary of the Jurisdiction, and the Grand Keeper of the Seals shall stamp and forward them himself. Yet as this work can not be done during the sitting of the Council and as it may be somewhat dangerous to delay the said letters until the first council, he shall produce the minutes of his answers, that they may be read at the next council and deliver up the whole relative thereto to the Keeper of the Archives, so that the Sovereign Grand Council may make in them such corrections as shall be thought proper.

15.

The Particular Councils in the Cities of Paris and Berlin,* Provinces or any other place, shall not have the power to send Constitutions or Regulations unless they shall be empowered so to do, and they are stamped and sealed by the Sovereign Grand Council, the Grand Inspector or his Deputy.

16.

The Grand Keeper of the Seals and Archives can not stamp nor seal any letters unless they have previously been signed by the Secretary General and by two Secretaries of the two different jurisdictions; neither can he stamp nor seal any Regulations but after they have been signed by the Grand Inspector or his Deputy and by the aforesaid three Secretaries; nor can he stamp or seal any Constitutions unless they have been signed by the three aforesaid Grand Officers and other Princes to the number of seven at least members of the Sovereign Grand Council of the Princes.

17.

The Grand Treasurer, who must be known to be in easy circumstances, shall be entrusted with all the funds received for the use of the Sovereign Grand Council or given in form of charities, there shall be kept an exact Register of all the Receipts, Expenses, and charities, distinctly set forth how and in what manner the funds have been expended. Those for the use of the Sovereign Grand Council and those intended for charities shall be kept separately. A Receipt shall

* French and Pike, Paris and Bordeaux.

be given for each sum, which shall specify the number of the folio of his Register, and no sum shall be paid but by a written order from the President and of his two Grand Officers of the Grand Council.

18.

At the first assembly of the Sovereign Grand Council after the 27th December the Grand Treasurer shall render his accounts.

19.

No order of Receipt on the Treasurer shall be delivered by any other but the President or the two Grand Officers, Wardens, agreeably to a resolution of the Grand Council, which shall be mentioned in the said order, as well as the payments of the said funds, which shall never be touched for the banquets, which are to be paid in common by all the Brethren.

20.

If any Memoirs, Petitions or Complaints were brought before the Sovereign Grand Council by a Particular Council of which the President should be a member, he can neither give his advice nor his vote unless he was requested to it by the President of the Grand Council.

21.

The Grand Inspectors, Deputies, and the two first Grand Officers can not be deprived of their Honours but by the Grand Council of quarterly communication of the Princes of the Royal Secret, for legitimate reasons put in deliberation, when there shall be proof against them perfectly demonstrated; but the aforesaid Grand Officers may give in their resignation in the Grand Council. The Grand Inspectors Deputies can not be replaced but by the nomination of the Sovereign and of the Most Puissant Princes of the Grand Council of Communication.

22.

The Grand Council shall visit the private (or Particular) Councils as well as the Lodges of Perfection, by his Deputies, Inspectors, or in their stead by those who shall be nominated to that effect, they shall render an account of every thing that shall have taken place, in writing, to the Secretary General, so as to inform the Grand Council of whatever shall have taken place in the aforesaid Councils or Lodges of Perfection. The said Brother Inspector or Deputy shall visit their works, the Registers, the Constitutions, and the List of the members composing the said Councils or Lodges of Perfection, and shall draw Process Verbal of it, which shall be signed by the Dignitary Officers of the Councils or Lodges of Perfection or any other whatsoever,

which he shall communicate to the Sovereign Grand Council as soon as possible, directing the same to Grand Secretary General (Inspector or Grand Deputy). He shall preside in the aforesaid Grand Councils or Lodges of Perfection or others whenever he shall deem it necessary, without any opposition whatsoever from any of the Brethren, under pain of disobedience and Interdiction, for such is our good will and pleasure.

23.

When the Grand Council shall be regularly convoked, seven members will be sufficient to open the works at the appointed hour, and the regulations which shall be made and sealed by the plurality of votes amongst them shall have force of law, as if the other members had been present; except in cases of necessity when the Grand Inspector or his Deputy can proceed to work with three members.

24.

If in the Assembly of the Grand Council any members should present themselves in an indecent manner, tipsy or were guilty of any faults tending to destroy the harmony which ought to reign in such Respectable Assemblies, they shall be reprimanded for the first time, fined the second, which fine shall be paid immediately, and the third time they shall be deprived of their dignities; if the majority of the Grand Council is for the expulsion they shall be turned out.

25.

If in the Sovereign Grand Council any members were culpable of any offence mentioned in the preceding article they shall, for the first time, be fined immediately, for the second time, they shall be turned out of the General Assembly for the space of a year, during which time they shall be deprived of their functions in the Council as in the Lodge of which he or they might be members, and for the third time, he or they shall be expelled for ever. If he or they should be President of any Council or private Lodge, he or they shall forfeit it and a new President shall be nominated to his Council or Lodge of any degree whatsoever.

26.

The Sovereign Council shall acknowledge as regular Councils of Lodges of Perfection only those which shall have been regularly constituted by himself or by the Grand Inspectors General or their Deputies. It shall be the same as to the Knights Masons Princes or Grand Elect Perfect who might have been received by any Councils or Lodges which were not duly authorized to it.

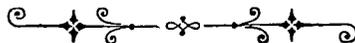
27.

Every Petition to the Sovereign Grand Council to obtain Letters of Constitutions, either to establish or to regulate a Council or Lodge whatsoever, shall be rendered to say: for the Province to the Inspector of the same jurisdiction, who shall nominate four Commissaries to that effect, so as to take every needful information. They shall therefore send to the Inspector or his Deputy in the said Jurisdiction an Exact List of the members who requires the creation of a Council or Lodge of Perfection, &c., &c., so that on the report of the said Commissaries and that of the Grand Inspector or his Deputy, it may be determined by the Grand Council on the demand of the said members; when it shall be for a Foreign Lodge the Grand Inspectors in their Jurisdiction may create, constitute, prohibit, revoke, and exclude according to their prudence of all which they shall draw up Process Verbal and give advice of everything they shall have done to the Sovereign Grand Council by the most favourable opportunity; the aforesaid Inspectors shall conform themselves to the Laws and Customs as well as to the Secret Constitutions of the Sovereign Grand Council; they shall have the liberty to choose Deputies in their works so as to accelerate them and to authorise them by Patent Letters which shall have force and validity.

28.

The Sovereign Grand Councils shall not grant any Constitutions for the establishment of a Royal Lodge of Perfection, except to Brethren who shall have at least the Degree of Princes of Jerusalem, and the same for a Council of Knights of the East. But for the establishment of a Grand Council of Princes of Jerusalem, the Brothers must have equally and absolutely the degree of Sublime Knight Prince Adept, and proof by authentic titles to have been legally and regularly received, and that they have always enjoyed freely an honest income free from all reproaches as to his good conduct and reputation, and that he has at all times been submissive to the Degrees of the Grand Council of the Princes of which he wishes to become the chief.

(To be continued.)



THE GILDS.*

THERE is no doubt but that Mr. Walford's History of the Gilds is a very valuable contribution to our knowledge of a forgotten portion of the history of the English people. Indeed it is difficult to assess at its proper value and importance now the part played by the Gilds in mediæval social and public life. But the more we lift the veil which time and apathy have cast over these shifting annals of a remarkable institution of a now forgotten past, we are struck at once, and impressed with the reality and importance of the "facts" as presented to our view and apprehension. Mr. Toulman Smith whetted our appetite for more information, and Mr. Walford skilfully enough keeps up the interest and increases the longing. We think there cannot be a question that [at one time all the Crafts were under the Gilds, governed by Gild regulations, customs, and ordinances. That there may be traces of non-Gild Craftsmen seems plain from the Scottish evidences, but that very exception would prove the rule.

We think it fair, however, to say, that so far, in our opinion, we have but touched, as it were, the fringe of the whole question, and that we are still essentially ignorant of many points, in default of which it is impossible for us dogmatically to deal with the Gilds. Ours is at the best but past knowledge. We have got together some slight "*indiciæ*" of Gild life, Gild habits, Gild ways, but we want much fuller light and clearer information and more certain facts before we can weave a connected history or assert that we really possess coherent details of a state of things which has all but passed away from our common life, and, saving for the Companies of the City of London, has ceased to be part and parcel of our national characteristics or municipal government.

There are still several hundred Gild returns awaiting a decipherer, collator, editor, and until we have them reproduced from their dust of ages, calmly considered, carefully edited, and lying before us well printed, in all their distinctive reality, it is worse than idle,—indeed, it is a ridiculous misuse of time,—to say that we have mastered either the letter or the spirit of the Gilds, or have realized the "*nonna vivendi*" and the "*jus agendi*" of those numerous Gilds which at one time undoubtedly controlled and directed all the operative bodies in this country.

* "The History of the Gilds." By Cornelius Walford, F.S.S., Barrister-at-Law.

In the last "Antiquarian Magazine and Bibliographer" appear some remarks on the trade or Craft Gilds which deserve our careful attention. The writer there says most truly :

"The early Craft-Gilds did unquestionably aim at establishing a community of interests among their members. Hence it was sometimes enacted that no Gild-associate was to entice away a brother's customers, nor a brother's servant. Other statutes preclude working for a customer who was indebted to a brother. Others provided that any member becoming poor from 'adventures on the sea, or the advance price of merchandise, or by borrowing and pledging, or by any other misfortunes,' might claim to be relieved in proportion to the fraternity's funds. Even as late as 1723 the bye-laws of the Gild of the Joiners and Carpenters of Worcester ordained, 'that wherever any freeman buys any parcel of timber or boards coming to the city to be sold, and fit for the crafts, every freeman may have a share therein, not exceeding [in the whole?] a third, at cost price, on request, and paying ready money, under penalty of 20s. for refusing to share.' In some of the Gild-statutes there were, after the manner of the time, sumptuary laws, and especially with reference to apprentices. On the other hand, the common feast, held frequently in their own magnificent halls, was a general feature. Is not the annual Cutlers' feast at Sheffield a modern continuation of the same practice ?

"In 1633 the Judges of Assize were ordered to inquire into a petition of the Society of Skinners, Whittawers, and Glovers, in Wigan, Preston, in Amounderness, Lancaster, Liverpool, Manchester, and Newton-in-Maker-field, complaining of interlopers in their trade. (*Vide*, 'Palatine Note-book,' i. 213.)"

The writer further gives, from Geo. Home's "Gild Book of the Edinburgh Gild Court," these extracts as "instances of the powers assumed by the Craft Gilds in their modern form." We give them because the Mary Chapel Lodge was still to the fore, and other Scottish Lodges—Gilds; and we have found traces of a Lodge or Gild at Alnwick, 1708. These facts are anterior to the great movement in this country in 1717, of that revival of the old Mason-Gild life which has culminated in the Grand Lodge of 1882.

"1701. ACT OF THE GILD COURT, AGAINST UNFREE TRADERS AND OTHERS :
EDINBURGH, MAR. 19, 1703.

"The Dean of Guild and his Council, considering the prejudice Freemen Burgesses of this City, suffer by reason that several persons within this City, who are neither Burgesses nor Children of Burgesses, nor have any particular Liberty, keep Shops great or small, Cellars or others for selling of Ware or Drink; and sich like, That several

Burgesses of this City, contrary to the Acts of Parliament, Acts of the Royal Burrows, and of this Burgh, keep two or three Shpps or Cellars at once: Do therefore expressly *Prohibit* all such unfree Persons, after the term of *Whitsunday* next, to keep any such Shops or Cellars; with Certification, their Shops and others shall be shut up and they Amerciat at the Discretion of the Dean of Gild and his Council; As also, That no Burgesses keep more Shops or Cellars than one, after the said Term, under the like certification: But prejudice to the prosecuting of the Burgesses who keep moe Cellars and Shops, or unfree Traders in any sort, either before or after the said Term of *Whitsunday* as records, and appoints these presents to be Printed and Published by Tuck of Drum, than none may pretend ignorance.—Extracted furth of the new Locked Gild Book, by Geo. Home.”

“SAME YEAR. ACT OF THE GILD COURT AMENT THE ELNWAND. EDINBURGH, MARCH 19, 1701.

The Dean of Gild and his Council considering, That it is reasonable that all Merchants and Shopkeepers within the City should make use of one uniform measure, conform to the said Act of Parliament made thereanent. It is therefore *Statute and Orclained* That all Merchants and Shopkeepers within this City shall make use of the *Scots* Elnwand allennarly, and that they bring their Elnwands to the Laigh Council House, betwixt [*sic*] and the fifteen day of April next to come, to the end that they be Marked with the Dean of Gild’s mark, where they shall be attended by two members of the Dean of Gild Court for that effect, each Wednesday and Friday betwixt two and four afternoon; Certifying each person who contravenes this present Act, that they shall be lyable in payment of the sum of ten pounds *Scots* to the Dean of Gild, and hereby Prohibites and Discharges all Merchants and Shopkeepers and others within this City to use the *English* Yard, or any other measure whatsomever but the Elnwand aforesaid in measuring of Cloath and others for sale, swa marked by the Dean of Gild, under the penalty aforesaid. And to the end that none may pretend ignorance hereof appoints these presents to be Printed and Published by Tuck of Drum.—Extracted furth of the new Locked Gild Book by Geo. Home.”

“1728. ACT APPOINTING ALL MERCHANTS TO USE THE YARD-WAND, AND NO OTHER MEASURE. EDINBURGH, THE THIRTEENTH DAY OF NOVEMBER, 1728.

“The which Day the Dean of Guild and his Council, considering that many abuses have of late been committed by the Sellers and Retailers of Linnen and Woollen Cloths, Silk-Stuffs, &c., by the using

of Yard-Measures not agreeable to the Standard kept by the Dean of Gild, and that some Merchants do use the Elnwand in place of the Yard-Measure in the buying of Linnen, contrary to the late Act of Parliament directing the Yard-Measure alone, and no other to be used in the buying and selling thereof. Thereof, to prevent these abuses, and that there may be an Uniformity observed in both buying and selling in Time coming, They *Statute and Ordain*, That all Merchants and Retailers of Linnen and Wollen Cloths, Silk-Stuffs, &c., within this City and Privileges thereof, shall in time coming keep and use the Yard-Measure alone, Marked and Stamped with the Dean of Gilds Mark, and no other, in both buying and selling of all Linnen and Woollen Cloths, Silk-Stuffs of all kinds, and all other Manufactured Goods that are sold by Measure, and that under the penalty of Twenty Pound *Scots* for each Transgression, by and attour repairing the Loss and Damage that any Buyer or Seller shall sustain by the not punctual observance: And to the end: That all dealers in Woolen and Linnen Cloths, Silk Stuffs, &c., may be served with such Yards, they oppoint their Officers to provide a sufficient Quantity of them, which shall be tried with the Gaudge, and marked and stamped, at the Sight of Two of the members of the Court; and thereafter One or more, if desired, to be delivered to each Merchant or Retailer, at their Shop, within the space of Fourteen Days, after the date hereof. For which the said Officers shall only exact and demand eighteen-pence *sterling* for each Yard, marked and Stamped as above; Certifieing such as shall refuse to give obedience to this Act, That they will be proceeded against as contemnners of the said Act of Parliament, and for the penalties therein, as above directed.—Extracted furth of the Records of the Gild Court by me, *George Home*, Clerk thereof. (Signed, George Home.) ”

Unfortunately for us, the history of Freemasonry in England in the seventeenth century is very obscure so far. We have traces of Freemasonry, partly operative and to a great extent speculative, in 1646, 1682, &c., but we have no evidence except, if we remember rightly, at Chester, of the Gilds in the seventeenth century. They seem to have departed like the fairies with the plunder and suppression of the Gilds in the first of Edward VI. And if a few lingering traces may remain here and there of what was once a great system, they only serve to prove what was the ancient glory now turned to hopeless decay and desuetude.

Much good would accrue, we are inclined to think, to the study of Gild existence and conditions if anyone would endeavour to collect the names of the Gilds suppressed in the middle of the sixteenth century, their locale, and their property. We might then say how far the

several hundred returns of Richard the II. represented in 1548 the exact status and power of the English Gilds.

The connection between the Gilds and speculative Freemasonry is hardly so important now as it was once deemed to be. We cannot, it seems to us, rest solely on the Gild or operative side of Freemasonry. We must also consider the Hermetic characteristics and the Hermetic history, far too much overlooked, we feel, by writers who, too intent on advancing favourite theories or bolstering up preconceived views, have forgotten that history, to be history, must have truth and truth alone for its basis,—truth abstract, truth concrete; or else suffer that doom which a stern Nemesis inevitably brings, of discredited statements and rejected assertions.



FREEMASONRY REDIVIVA.

BY SENEX.

ALREADY the signs are multiplying amongst us that Freemasonry is reviving from its "sommeil," and emerging from its recess, and our good brethren are again hastening from all the "airs" where the "wind does blow" to resume their part and lot in the work, and yes, the socialities of Freemasonry. Not that all at once we are in the entire blaze of Masonic light, or in the full swing of Masonic existence,—no, "not by no means." There are, so far, only a few glimmerings of Masonic labour, a few idealities of Masonic refreshment. But still, Freemasonry is no longer in abeyance, no longer steeped in silence and repose. Our brethren are mustering, our secretaries are getting ready, mysterious announcements are flitting about, and though, strictly speaking, November may be said to mark the advent of the Masonic season, yet in October not a few lodges are wont to assemble to welcome their own members and exhibit kindly hospitality to friends and visitors.

It always has seemed to myself somewhat of a curious fact in the natural history of Freemasonry, this almost abrupt termination of work, this entire cessation for a term of its vital energy; but Nature, which gives us the ineffable blessing of sleep, seems to point to a needed period of Masonic silence and separation. We may have too much,

even, of a good thing. Sameness palls and reiteration wears, and after a little time, with common habits and normal life, things, however good and gracious in themselves, become purely formal nothings to us all; are undervalued, are unappreciated, are made light of, are abused. We all have privileges; but privileges sometimes become snares; we all have good things, but good things often bring sorrows in their train; and it is just possible that this little pause and breaking-up for the nonce is the very best thing for us all as Freemasons. The lodge itself may sometimes lose its charm; we are not always in the same humour or the identical "form;" we are not always "up to the mark" or eager for work, since a thousand petty trifles and worries come to distract our attention and occupy our thoughts.

Even the social agreeabilities of Freemasonry sometimes pass by us unheededly. We have heard that speech before; we have applauded that song over and over again; we have partaken of that menu; that "cru" is most familiar to us; and to-day, for some reason or other, the old enchantment has ceased to impress, the ancient pleasure has ceased to please. As the banquet and the guests fade away, as the lights are extinguished, as the flowers wither, as the songs are hushed, and excitement ceases, we find that we have no longer the same zest in what cheered and charmed us so hugely once upon a time. The tinsel has fallen; the colours are gone; and nothing is before us but the full reality of everyday life, the very commonplaces of earthly social existence.

We can always overdo everything here; and the one great secret of life, in our opinion is, while we do not allow its little miseries to vex, or its petty ups and downs to depress us, while we are neither elevated or "floored" by prosperity or adversity, always to seek the golden mean; to use the world and not abuse it; and never to suffer its levelling tendencies to disturb our sense of rational enjoyment, to blunt our rightful enthusiasm, or destroy our appreciation of what is good, real, and true. But where am I drifting to?

As Freemasonry now comes forward again from its temporary retirement may it still shine forth a star of grace in the world in which we live, not merely an ancient, an historical, or benevolent society, full of archæological interest and social excellencies, but a benefactress to mankind, a sympathetic friend of all that is truly good and noble here, aiding the onward struggles of humanity for more light, more truth, more peace, more love.



EARLY HAUNTS OF FREEMASONRY.

FLEET STREET.

(Continued from page 180.)

MASONS assuredly do not stand in need of any such invitation as that grand old lexicographer, Dr. Samuel Johnson, of pious memory, had he been now alive, would doubtless have extended to them, to "take a walk down Fleet Street." It is not surprising that being as it is a central and busy thoroughfare, within easy reach of important railway termini, our Lodges and Chapters should seek a home for themselves in its most favoured hostelry. As a matter of fact, indeed, more Masonic bodies met at Anderton's than in any other hotel or tavern in the metropolis; Freemasons' Hall, with the adjacent tavern, being the only locality which can boast of a more numerous and influential patronage than the house so ably presided over by Bro. Clemow. Nor is it of late years only that Fleet Street and its neighbourhood has found favour with Craftsmen. If we go back to the list published in 1723, by Bro. Eman Bowen, who figures in the list of Lodges contained in the first edition of "Anderson's Book of Constitutions" as one of the Wardens of Lodge 9, we find there were Lodges meeting at the Greyhound and the Old Devil, near Temple Bar. Two years later other Lodges had their quarters at the Globe, the Legg, and the Fleece. In 1738, No. 7 met at Daniel's Coffee House, and No. 91 at the Sun. In 1768, Time Immemorial Lodge Antiquity, No. 2, then described as "No. 1, West India and American Lodge," met at the Mitre; and it was by going in procession from this tavern to attend Divine service at St. Dunstan's Church, in all the glory of Masonic regalia, that Bro. William Preston and other members of this Lodge gave offence to Grand Lodge, and were excluded from the Craft for some ten or a dozen years.

Fleet Street, therefore, holds a conspicuous place among the "early" as it does among the present "Haunts of Freemasonry," and a perambulation of this busy thoroughfare cannot fail to be attended with agreeable results to admirers of our Fraternity. Few streets in London have so fine a history, and what is infinitely more satisfactory to the student of that history so far as it relates to former

days, there are few that still retain so many of its former quaint nooks and corners.

As the great highway between the cities of London and Westminster, Fleet Street has always played a conspicuous part in the history of our metropolis, and many a grand or strange eventful scene has it witnessed. One time, mid all the bravery of flags and banners, one of our sovereigns has made a royal progress through it eastward; another time, it has looked on pitifully while the fair Eleanor Cobham paced its whole length barefoot, in a white shift, and staggering under a huge wax candle, on her way to the Cathedral of St. Paul's, there to do penance for her supposed connection with witchcraft. Rows innumerable have occurred within its precincts. Thus, in 1458, a fierce squabble took place between the citizens and the Templars, and the "Queen's Attornie" was killed, even the patience of the gentle Henry of Windsor being sorely tried by so untoward an event. What it was in the days of the first James is known to all readers of "The Fortunes of Nigel," but some idea of the unruly licence that then prevailed may be gathered from the fact that in 1621, when three prentices were ordered to be whipped from Aldgate to Temple Bar for having abused Gondomar, the Spanish Ambassador, their fellow prentices turned out in full force in Fleet Street and rescued them, the Marshal's men being severely beaten and sent to the right-about. Six years later, when Charles I, was king, a collision occurred between the Templar Lord of Misrule and the Lord Mayor, to the exceeding detriment of the former, who was compelled to pay a round fine and make good the damage he had done to the bars and bolts of the worthy citizens' domiciles. The pillory stood here in Charles II.'s time; while in the days of good Queen Anne it was infested day and night, but especially during the latter, by those terrible fellows, the Mohocks.

Then, many an honoured name in English annals has figured in connection with this ancient thoroughfare, from Chaucer, father of English poetry, who beat a Franciscan friar and was fined two shillings for the offence by the Society of the Inner Temple, to Sir John Oldcastle, Baron Cobham, temp. Henry IV., who suffered martyrdom for his religious scruples, and whose house stood near the Fleet Street end of Chancery Lane; to Richard Pynson, who had worked at Caxton's. In 1483, he published at his stall or shop by St. Dunstan's Church his "Dives et Pauper," the first book ever printed in this neighbourhood; and in 1497, an edition of Terence, the first Latin classic printed in England. Tyndale, translator of the New Testament, did duty as a clergyman in this same church of St. Dunstan's, round about which also lived Thomas Marsh, of the Prince's Arms, who published "Stow's

Chronicles;" William Griffith, of the Falcon, who in 1565 issued "Gordobuc," the first English tragedy and the first play ever written in English blank verse; William Smethwicke, publisher of "Hamlet" and "Romeo and Juliet;" Richard Marriott, publisher of Izaak Walton's "Compleat Angler" and Butler's "Hudibras;" and Matthew Walker, one of the three timid printers to whom the world is indebted for the publication of "Paradise Lost." At the Devil, opposite, "rare Ben Jonson" and his jovial associates held many a carouse; while the Cock, a few doors further on the same side, was a favourite resort of that dear old gossip, Pepys, whose frequent visits with the pretty play-actress, Mistress Kniggs, brought him many a Candle lecture from Mrs. Pepys.

Later occur the names of the rival booksellers, Jacob Tonson and Bernhard Lintot, the latter of whom published Pope's "Homer," paying for it considerably over £5000; while the former was publisher of Dryden's works. Nor must we pass over Pope and Warburton, Swift, Steele, Addison, and, in the era of the second and third Georges, Johnson and Goldsmith, Hogarth, Boswell, and other contemporary worthies. It needs no effort of our imagination to picture to ourselves the authors of "Rasselas" and "The Vicar of Wakefield" strolling arm-in-arm together by Temple Bar, the latter archly pointing to the heads of the Jacobite rebels. and exclaiming

"Forsitan et nostrum nomen miscebitur istis;"

Johnson having previously made the same quotation when pointing to the epitaphs in Poets' Corner, Westminster Abbey. In short, the man who walks along Fleet Street without conjuring up some of its past history and historical worthies must be void of all sense and feeling.

That much of its reputation as a home of literature still remains must be apparent to every passer by. Authors no longer dwell in its houses, nor in those of its many spacious tributaries; yet it is largely occupied by newspaper offices, with a fair sprinkling of publishers and booksellers. In it also remain most of the banking firms which are associated with its history, and as in 1677, so in 1882, Child's—though, if its founder could revisit this mundane sphere, he would be sorely puzzled to discover in the palatial building of to-day the dingy house in which he amassed a fortune—may still be described as a house where "running cashes" are kept. Moreover, it can boast of many an hostelry of fair repute. Anderton's, of which mention has already been made, is of comparatively modern origin. So, likewise, is the Mitre, though occupying the site of a much older tavern distinguished by the same sign. The Devil has long since been swallowed

up by its neighbour the banker. But the glories of the Cock have not yet departed; the Rainbow, Dick's, and the Cheshire Cheese still remain to gratify the appetites of Templars and the occasional visitor.

Fleet Street, however, is no longer a favourite haunt of showmen. Occasionally may be seen in the windows of *Land and Water* offices the plaster cast of an octopus or baby elephant, or a trophy of Zulu assegais and knobkerries. But the proprietors of that well-known journal are in nowise ambitious of rivalling the shows for which, as far back as the reign of Queen Elizabeth, this thoroughfare was noted. Ben Jonson in his "Every Man in his Humour," makes mention of "a new motion of the city of Nineveh, with Jonas and the whale at Fleet Bridge." In 1611 were on view "the Fleet Street Mandrakes." In 1702, in Bell's Yard, was to be seen a model of Amsterdam, thirty feet long by twenty feet wide, which had taken twelve years in the making. Among other curiosities—the reader may prefer describing some of them as monstrosities—may be mentioned a child, fourteen years old, without thighs or legs, and eighteen inches high, at the Eagle and Child, a grocer's shop, near Shoe Lane; a Lincolnshire ox, nineteen hands high and four yards long, at the White Horse; sundry giants and giantesses, such as an Essex woman, named Gordon, who, though only nineteen years of age, stood seven feet high; an Italian giantess over seven feet and weighing 425 lbs.; Edward Bamford, seven feet four inches, who died in 1768, and to secure whose body for Surgeons' Hall a large sum was offered, though unsuccessfully; and more wonderful still a German dwarf, one Matthew Buckinger, born in 1674, who was without hands, legs, feet, and thighs, yet, nevertheless, could write, thread a needle, shuffle a pack of cards, and play skittles. But certainly the most interesting and important of these attractions was the waxwork show of Mrs. Salmon, the Madame Tassaud of her day; and as the respectable old dame died in 1812, there must still be living not a few Londoners who, in their schoolboy days, saw and admired her long array of the waxen effigies of royal and other personages. The show was held at No. 17, erroneously described as Henry VII.'s and afterwards Cardinal Wolsey's Palace. After having done duty for many years as Nando's Coffee House, it was occupied as a show place by the aforesaid Mrs. Salmon, at whose death the collection was sold for £500, and removed to Water Lane, a turning out of Fleet Street further eastward, but on the same side of the way, where, some time afterwards, it met with a similarly untoward fate to that which befel the late Artemus Ward's wax figures at Utica, U.S.A.

The reader need hardly be told that, in the course of its existence

Fleet Street has undergone many changes. The primitive shop or stall gave place to more commodious and substantial houses, and these in turn are rapidly disappearing and being replaced by still more pretentious structures. The greatest part of it, as well as of its northern and southern tributaries, fell a prey to the flames in the great fire of London, so that only at its extreme western end are there to be seen any buildings such as the Temple Church to remind us of old London, as it was before that terrible catastrophe.

The greatest change that has been effected of late years has been brought about by the removal of Temple Bar. That its removal was necessary will be denied by none who have any idea of the enormous traffic which daily passes along this important artery of London. Yet, in spite of its smoke-begrimed walls and its mud-bespattered gates, we somehow or other seem to miss it, as we miss the wrinkled, weather-beaten face of an old familiar friend. It was high time it passed the way of most buildings. It was a terrible obstruction, especially in its latter days, when a substantial wooden hoarding was necessary to keep it from tumbling about our ears. But in its way it was a good old landmark, and, had its stones possessed the gift of speech, they might have told us many a grim story of the later Stuart and early Georgian eras. Formerly the boundary line separating the cities of London and Westminster was marked by posts. These were succeeded by a wooden archway, which in turn gave place to the late Bar, erected 1670-72, under the supervision of Sir Christopher Wren, who received for it the sum of £1397 10s., out of which £480 was paid to Bushnell, the sculptor, for his four statues of James I. and Elizabeth—or, more probably, Anne—looking eastward, and Charles I. and Charles II., facing westward. It cannot be said to have enhanced Wren's credit as an architect; but no doubt it answered the purpose for which it was built, and when closed and barred against the entrance of the sovereign may, in a certain sense, have been looked upon as a symbol of the power and independence of the Great City of London.

(*To be continued.*)



AN OLD WORTHY.

BY BRO. SYDNEY LESLIE.

WILLIAM HUTTON was born at the bottom of Full-street, Derby, on September 30th, 1723. His parents were only in moderate circumstances at the time, but shortly after his birth they were reduced to a state of extreme poverty. His father was altogether lacking in forethought; whilst he had money he spent it, thinking nothing of the morrow; and when he found himself without anything his courage failed, and he gave way to moping. It seemed impossible for him to put forth any energy to overcome his difficulties, but looked upon them as inevitable, and spent his time in the public-house. Upon the mother devolved the necessity of providing for a rather numerous family. It is not difficult to imagine the struggle she would have, and the fact that she succeeded is a strong proof that she must have been a woman of good sense and prudence, and one who, if properly supported, would easily have kept the wolf from the door. Speaking of his childhood's days, Hutton tells us: "Memory could point out many a dreadful situation in which we were placed in eight ensuing years. My poor mother, more than once, with one infant on her knee and a few more hanging about her, has fasted a whole day, and when food arrived, she suffered them with a tear to take hers. Time produced nothing but rags and children." This good wife and mother died in 1737, at the age of forty-one, after giving birth to her ninth child. Freed from the restraints of a noble wife, Hutton's father was, if anything, worse than before. In a position such as I have described there was but little to inspire hope in the youthful mind.

The lad was now poor, and with every prospect of ever remaining so: and poor he would have continued had he, like many others, looked upon his lot as unalterable; but he appears to have inherited much of his mother's courage and thoughtfulness, and the course of his life will show that he early looked forward to an improvement, and determined to concentrate his whole energy on this object. Although he passed from poverty to wealth his life was not unchequered; he was not always under a silver cloud. His enthusiasm led him to take false steps, but the result did not discourage him, for with renewed

vigour he set to work to repair the mischief, and by carefully considering the cause of his misfortune avoid a recurrence.

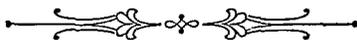
Hutton was a very remarkable man, and there is much in his life that is instructive to all ranks and conditions of society; but to the ambitious one it is full of inspiration. He commenced his life's trials by being half-starved at home. When the distress of the family became very severe he was sent to reside with three aunts in Swithland. They told him he was "an ugly lad." During this period, too, he had occasionally stayed a short time with an uncle, who was a grocer at Mountsorrel. His mother fetched him home in 1728. For two years he helped her by taking care of the children in her absence, but the pressing needs of the family compelled them to seek out some employment for William, that he might contribute something to the household expenses. He was therefore apprenticed to work in a silk mill (the first in England) for seven years. To make up for the shortness of his stature, a pair of clumsy pattens were made and fastened to his feet in order that he might reach the engine. The period is graphically described by his own pen: "I had now to rise at five every morning during seven years; submit to the cane whenever convenient to the master; be the companion of the most vulgar and rude of the human race—beings never taught by nature, and never wished it. To be on equal terms, a lad, let his mind be in what state it will, must be as impudent as they, or be hunted down. I could not consider this place in any other light than that of a complete bear-garden." He endured his term of apprenticeship with much pain and suffering, and found himself free again at Christmas, 1737, being then only fourteen years of age. He was next apprenticed with his uncle at Nottingham, which proved to be a somewhat happier lot. He tells us that here he "found a generous uncle, a close, sneaking aunt; he a serious religionist, she as serious an hypocrite; two apprentices, one a rogue, the other a greater." He had plenty of task work to do, but little food to eat. His work was very disagreeable to him, and therefore performed with little desire to do more than was absolutely necessary. By a little over-work he earned sufficient to purchase a "genteel suit of clothes," of which he was exceedingly proud.

Hutton quarrelled with his uncle and ran away from his situation, taking with him his new suit wrapped up in a handkerchief, which was stolen from him on the way and caused him much grief. He was soon reconciled to his uncle, and completed his second term of apprenticeship in 1744. For a time he stayed as journeyman with his uncle, but being uncongenial employment he longed to be out of it.

In his biography, under the head of 1746, he says: "An inclination for books began to expand; but here, as in music and dress,

money was wanting." He first purchased three volumes of the "Gentleman's Magazine." They were in shabby condition; but by pasting, patching, and varnishing he brought them into tolerable order. By repeated visits to his "shabby bookseller's" shop, and earnestly watching the operations of bookbinding, he soon learnt the trade. For two shillings he bought an old press which had been thrown aside as useless, and, by the exercise of a little ingenuity, put it into working order, and started book-binding in conjunction with his own trade. This he continued for some time, his acquaintances supplying him with work for his press. Desiring better tools for this business he took a journey on foot to London to purchase them. He was away nine days, at a cost of about ten shillings. Shortly after his return he resolved on a step which proved the first on the road to fortune. This was to start book-selling, and he fixed upon the town of Southwell for his first effort. He tells us that every market-day during the winter 1749-50 "he set out at five o'clock in the morning, carrying a burthen of from three pounds weight to thirty, opened shop at ten, starved in it all day upon bread, cheese, and half a pint of ale, took from one to six shillings, shut up at four, and by trudging through the deep roads and solitary night five hours more, arrived at Nottingham by nine, where I always found a mess of milk porridge by the fire, prepared by my valuable sister." Most people would have shrunk from such an undertaking, but to him difficulties were but the incentive to more enduring effort; in the presence of his indomitable perseverance, mountains were converted into mole-hills. He relinquished not this arduous undertaking until by rigid economy he had saved sufficient to entitle him to hope for better success in another field. He hired half a shop in Birmingham for one shilling per week, and this step proved a turning of the tide in his wonderful career. He was very careful in his expenditure, and during the first year he saved £20. A circulating library was added to his business, and this brought him into contact with new society, and prosperity continuing he decided to take to himself a wife. In the choice he made he was exceptionally fortunate: he says, "I found in her more than ever I expected to find in woman." Mr. Hutton was very fortunate in his undertakings, but not always equally so; he made bad bargains occasionally, but was more cautious afterwards. He gradually rose to a position of comparative wealth, was chosen a Commissioner of the Court of Requests, the sittings of which he attended for nineteen years, and filled other public offices with pleasure to himself and satisfaction to the people. He was ever at the post of duty, and served his town and country well from pure patriotism. The reform of abuses ever secured his earnest attention, and

he was restless until a salutary change had been wrought. Notwithstanding his valuable services rendered to the town, there came a time when all were entirely forgotten, and in the riots which broke out in Birmingham in 1791 his property was utterly destroyed. Referring to this time he writes: "A wound was given which time can never cure." Mr. Hutton has gained a reputation as a writer, for he is the author of the "History of Derby," his birth-place, and of Birmingham, his adopted town; also of other works of merit. After a life well spent he died at the age of ninety, on September 20th, 1812. It may be said that this man succeeded because he was a genius; so he was in his way, but as a youngster he gave little sign of the good that was in him. He has done nothing that cannot be repeated; and it is from this fact we should take encouragement, feeling fully assured that with the development of an equal amount of prudence, economy and perseverance there will be commensurate success.



THE GAVEL.

From a forthcoming volume entitled "A Hundred Masonic Sonnets,"

BY BRO. GEORGE MARKHAM TWEDDELL.

NIMBLY the Gavel in each Ghiblim's hand
 Smote off excrescences from every stone
 Before it left the quarry; so that none
 Might reach Moriah's Mount but what would stand
 Where the Menatzchim had them wisely plann'd.
 Let Conscience to us as a Gavel be,
 To keep down all degrading thoughts, that we
 May bear to have our actions duly scann'd
 By the All seeing Eye: so that the call
 From labour here on earth, to rest in heaven,
 May be to us in truest mercy given;
 And when the Shadows of Death's Valley fall
 Upon our mortal eyes like darkest night,
 A Voice unto our souls may say, "Let there be Light."

Rose Cottage, Stokesley.

THE KNIGHTS TEMPLAR.

(Continued from page 192.)

SINCE the Grand Master was in state of misery, and was utterly abandoned by the world; since he was deprived of spiritual succour, is it not manifest, that all this was the result of perseverance in his retraction?

Surely this will be no longer a matter of doubt. I thought proper to insist upon this point for the information of posterity rather than for the honour of the memory of Jacques de Molay; for, even had he made any lapses through human frailty, circumstanced as he was, enduring tortures, insults, hunger, chains, and confinement. Surely this Christian constancy, at the sight of a terrible death, ought to render his memory more illustrious.

Now, as all that has hitherto been stated is merely illustrative of facts, I proceed to give you an epitome of the Templars' tragical fate, with as many of the circumstances as the limits which I have prescribed myself will allow.

It is not certainly known in what year Philip the Fair took the terrible resolution of ruining the Templars; it only appears from history that a citizen of Beziers, named Squin de Florian, and a Templar that had apostatized from the Order, having been apprehended for enormous crimes and committed to the same dungeon, those two villains despairing of life opened their minds to each other. Squin, hearing what the Templar had to say, called one of the King's officers, and told him that he had a secret to reveal which was of great importance, and that the King would receive more advantage from it than from the conquest of an entire kingdom; but that he would never disclose it unless to the King himself.

Other historians ascribe this fact to a Templar, prior of Montfaucon, and to another knight of the same order, called Naffodei, who, for their impieties and infamous lives, had been both condemned to be immured for life by the Grand Master and Council of the Order.

Whatever were the names of those two miscreants, Philip the Fair, at the instance of the one who desired to speak to him, and perhaps through impatience to know the secret which was to procure him such immense riches, sent for him to Paris. He resolved himself to hear

what he had to say, after promising him full pardon, and even a reward, if he told the truth. The criminal, who had drawn the plan of the accusation, charged the whole body of Templars with robbery, murder, idolatry, and certain unnatural crimes of impurity, with the repetition of which I shall not contaminate my paper. He added, that at the reception of a candidate into the Order, they compelled him to renounce Jesus Christ; to spit upon the cross in token of his abhorrence of it; and that those knights being secretly Mahometans, had by a vile piece of treachery, sold the Holy Land to the sultans and princes of that sect.

More of this sort may be seen in the collection of Peter Dupuy, where there is a particular detail of all abominations and obscenities with which this informer charged his brethren.

The King gave the Pontiff an account of those accusations, in an interview he had with him at Lyons, and still more closely pressed him upon the same subject the year following at Poitiers, where they met by concert to treat more fully on this grand affair. But it does not appear that the Pope had as yet taken any method but that of private information. As the King's ambassadors at the Pope's court continually solicited him to condemn the Order, it may be proven by a letter of Clement's to the King, dated the 9th July, in which he expressly declares that if the corruption with which the Templars are charged, were as general as it was pretended, and that the Order was abolished, all their property should be employed for the recovery of the Holy Land; and that he would not suffer the least part of it to be converted to any other use. By this one may believe that the Pope suspected that the intended prosecution against the Templars was levelled as much against their riches and estates as against the irregularity of their manners.

It appears also that the Pope wished for an opportunity to escape out of France, either on account of this affair of the Templars or that of Boniface VIII., whose memory Philip insisted on him to condemn as an impious person and heretic. In consequence it appears that Clement, in the year 1306, disguised himself, and fled from Poitiers for Bordeaux, without any other attendants than a few Cardinals; but being discovered upon the road by some of the King's officers, he thought proper to return to Poitiers.*

Philip, who was fiery and impatient, unable to bear with the Pope's dilatory way of proceeding, privately gave orders to apprehend, on

* Tunc Papa et cardinales venerunt Pictavim, ubi longiorem moram, ut dicitur, quam voluissent fecerunt, Rege Francorum et ejus cumplicibus et ministris illic eos quasi detinentibus voilentur. Nam papa, ut dicitur, sub alterius fictione personæ

one and the same day, the Grand Master and all the Templars that were in the kingdom. This was executed on Friday October 13th, 1307. All their effects were at the same time seized and sequestered into the King's hands.*

A measure so extraordinary caused general astonishment all over Christendom. Some ascribed it to the secret resentment the King bore against the Templars for having favoured Boniface VIII., during the disputes between him and the Pontiff. Others thought that there need not be ascribed any other motive than the avarice of that prince and his ministers, and their greediness to get possession of the immense riches of the Order. Upon this occasion they cited his late cruelty to the Jews who had been tolerated in France; Philip, in 1306, causing them all to be arrested on the same day in the same manner as he had just served the Templars, and after stripping them of all their property forced them and their poor families, half-starved and naked, to quit the kingdom, leaving them just as much as would enable them to support life upon the road.

Some persons bore in mind what had passed in Italy, at Anagni, the country and residence of Pope Boniface, whose treasure was plundered by some French and Italian adventurers, whom Philip the Fair privately kept in pay beyond the mountains under the command of Nogaret and Colonna. They said that the King had put into his own pocket the greatest part of that treasure which was the richest in Europe, either in gold and silver or diamonds and precious stones.

There are many other opinions by no means to the credit or honour of Philip. But this may suffice: some prelates, favourites of the King, and assisted by Guillaume de Paris, a Dominican inquisitor-general and confessor to that prince, at his instance had the Templars brought before them to undergo the first examination. The notorious William de Nogaret, so active and so bold in his enterprises against Pope Boniface, had also the management of this terrible affair.

The Pope was not a little surprised on hearing of the imprisonment of the Grand Master and all the Templars in France. He looked upon the proceedings as an encroachment on his own power. In the first heat of his resentment, he suspended Guillaume de Paris, and pro-

aliquando tentavit cum paucis, summariis tamen oneratis, argento et auro præcedentibus versus Burdegalum proficisci: sed à quibusdam qui pro rege erant agnitus, cum rebus quas illuc valebat transferre compulsus est Pictavim remeare.—“Prima vita Clementis V. ex Balusio,” p. 5.

* Eodem anno in Octobri capti fuerunt omnes Templarii una die in toto regno Franciæ accusati de Hæresi pessimâ, unde confiscata 1307 sunt omnia bona eorum quæ nunc tenet Ordo Hospitalariorum, et ipsi in carcere duo detinentur.—“Secunda vita Clem. V. Auct. Ptolemæo Lucensi ordinis prædicatorum.”

hibited the bishops in France from taking cognizance in the affair, which he reserved to himself. He wrote at the same time to Philip, complaining of the imprisonment of the members of a religious Order, who had no superior but their Pontiff; telling him in this letter, written with much spirit, that he had sent the Cardinals Berenger de Tridale and Stephen de Sisci, and expected that he would immediately put both the persons of the Templars and their effects into their hands, or those of his nuncio, the Bishop of Prenesto. Philip made a reply of sophistry, and which showed how impatient he was of the least delay in the affair.

The conduct which the King had observed towards Boniface made Clement cautious of drawing upon him the resentment of a prince resolute and incapable of giving up any enterprise in which he had once embarked. So Clement was compelled to relax somewhat of the formalities of the law; and it was agreed that the King should deliver the Templars and their effects into the hands of the nuncio, which was immediately complied with, although they still remained under the guard of the King's troops.

But for form's sake, and to please the Pope, it was said that they were guarded in his name and that of the Church. Everything, indeed, was carried on in the Pope's name; but the agents were William Pisdoue and Renè Bourdon, valets de chambre of the King, which plainly shows that in all this affair there was nothing changed but the style and form. The King, in return for this condescension, required his Holiness to take off the interdict laid on his confessor, and to allow that Dominican still to assist in the prosecution of the Templars. This was also obtained, and thus in concert they carried on the proceedings against the Templars.

The prisons were crowded with those Knights, and all were put to the most violent torture, except such only as pleaded guilty.

Nothing was heard but the cries and groans of such as had their flesh torn off with burning pincers, or were extended, dismembered, or broken upon the rack.

Many at once confessed all that was required of them, in order to escape those cruel tortures. But there was also a great number of Templars who, amidst the most horrible torments, maintained with an invincible firmness and constancy that they were innocent.

The different and contradictory manner in which several authors have related these facts, has left posterity the most impenetrable piece of history that ever suffered by the malice or negligence of historians.

The Pope, desirous of taking cognizance of this affair, examined seventy-two Templars who confessed themselves guilty; and a Knight of the Order, who was an officer of the Pontiff's, owned to him, as he says,

all the iniquity he had seen amongst his Brethren. After this, the Pope ordered the Grand Master, the Great Priors, and the principal commanders of France, Gascony, Normandy, Aquitain, and Poitiers to be brought before him.

“We have ordered them,” says he, in one of his bulls, “to be removed to Poitiers; but some of them being so sick at Chinon, in Touraine, that they are not able to travel on horseback, or bear any other method of conveyance whatever, we have appointed the Cardinals Berenge, Stephen, and Landulse to have them examined.”

It is very probable those Knights who could not be brought on horseback, or in any other manner, were such as had been disabled by the rack.

It is said the Grand Master owned at Poitiers most of the crimes of which the Order was accused. Some authors say he had made before a similar confession at Paris, and in consequence of that had written a circular letter to all the Templars, exhorting them to follow his example by confession and repentance. The commissioners of the Holy See, at their return from Chinon, delivered the verbal process to the Pope and the King.

Philip returned to Poitiers to solicit with more efficacy the condemnation of the whole Order. But whilst they were taking their measures for that purpose, and laying the stress of their proceedings on the confessions of a great number of Templars, they were surprised to hear that the most of those Knights had recanted their confessions, declaring that they were extorted from them by the violence of tortures; that they openly detested the pardon which the King's officer had tendered them; and that they looked upon it as the price of falsehood, and the scandalous recompence of a prevarication that was equally prejudicial to their honour and their conscience.

For the meantime most of the potentates in Europe, at the desire of the Pope, caused all the Templars to be arrested. Garrisons were also placed in their commanderies, their effects were seized, and preparations made for their prosecution.

The Templars in Arragon immediately took refuge in some fortresses which they had built, at their own expense, to defend the country against incursions of the Moors. From those asylums they wrote to his Holiness in their own justification. They remonstrated to him that their faith was pure, and had never fallen under the least suspicion. That they had often sealed the confession of it with their blood: That at this very time, when they were so barbarously persecuted, great numbers of their brethren were actually groaning under a greivous slavery amongst the Moors, who daily offered them liberty if they would change their religion. “Thus,” exclaimed they,

“the Templars who are in slavery amongst the infidels are exposed to the most cruel treatment for being Christians, whilst the Christian princes are burning them because they do not confess they are infidels. That if any of the Templars had acknowledged the commissions of enormous crimes, whether they did so through a sense of guilt, or only to deliver themselves from the tortures of the rack, they deserved punishment either as criminals, or as men who were base enough to betray their conscience, the honour of the Order, and the sanctity of truth. But a noble Order which for two centuries had rendered such services to the Church, ought not to suffer for the crimes of some particular members, nor for the weakness and prevarication of others.” They add that their great possessions were the true cause of their persecutions, and beseech his Holiness, that in imitation of his predecessors, he would vouchsafe to honour them with his protection, or else that he would permit them to defend their innocence with the points of their swords, according to the prevalent custom and the duties of knighthood, against those profligate wretches who dared to defame them.

It is not known what answer the Pope made to their petition. History reports that James II., who was then on the throne of Arragon, besieged them in their castles, and having taken them, took possession of their property, and sent the Templars to different prisons, where the Bishop of Valencia, conformable to the Orders of Clement, carried on the prosecution against them.

Whilst their affairs were thus carried on in other countries, preparations were made at Paris for carrying on the like proceedings against them. Many of the Templars were conducted thither; but their recantation of their former confession, which they attributed to the violence of their tortures, put the judges to a nonplus. A great consultation was held on this subject, and it was long debated whether any notice should be taken of their protestations. Finally, by a very singular decision, it was resolved to treat all who had retracted their first confessions as heretics relapsed, and who had renounced Jesus Christ. Pursuant to this determination, the Grand Master, Jacques de Molay was again brought before the commissioners. They asked him if he had any thing to say in defence of his chevaliers? He replied, “that he would readily undertake their defence; and that nothing in this life could afford him such satisfaction as to be permitted to maintain their innocence in the face of the whole world.” But he begged the liberty of having counsel; “although,” says he, “they have not left me four deniers to defray the expences of the prosecution.”

The commissioners replied that, in a prosecution for heresy, the accused were never allowed the benefit of counsel; and that before he

undertook their defence he would do well seriously to reflect upon what he was ; that he ought especially to remember the confession he himself had made at Chinon, not only of his own crimes but of those of the Order. Then the confession was read over to him. Never was astonishment equal to that of the Grand Master. When he heard it read he made the sign of the cross, and cried out, and if the three Cardinals before whom he had appeared at Chinon, and who had subscribed to his examination, were of any other quality he knew what he should say. Hereupon the commissioners pressed him to explain himself more clearly. Being no longer able to repress his resentment, and yielding to the impulse of violated nature, he exclaimed, "They deserve the same punishment that the Saracens and Tartars inflict upon liars and impostors, whose bellies," continued he, "they rip up, and strike off their heads."

Without explaining himself any further upon this subject, he thought proper only to urge, that the Pope had reserved to himself the cognizance of what related to him and the other chiefs of the Order, and insisted upon being sent to him. He added, that with respect to the Order of the Templars, he should say only three things in its favour :

First: That excepting Cathedral Churches, there was not one in all Christendom where divine service was solemnized with more devotion, or where there was a greater number of relics or richer ornaments.

Secondly: That in all their commanderies they gave alms thrice a week.

Thirdly: That there was not any Order or nation where Knights and gentlemen exposed their lives more freely for the defence of Christianity than the Templars had always done.

The commissioners told him that all that was to no purpose without faith.

He replied that the Templars believed implicitly all that the Catholic Church believed and taught; and that it was to maintain this holy belief such numbers of those Templars had shed their blood fighting against Saracens, Turks and Moors.

(*To be continued.*)

