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THE ROMAN COLLEGIA.

No. III.

BY MASONIC STUDENT.

Continued from page 200.

MR. COOTE is of opinion that we may look to the "Collegia" of the "Cultores Dei" for an analogy as regards the trading and operative Collegia; but upon this point I cannot quite agree with him; at least, not to the extent that he goes. We have so far, as he admits, no authentic rules or laws of the operative Collegia, but there were, as we know, "Societates" and "Sodalitates" of all kinds, and for all purposes, but we have yet to learn that all these ranked as Collegia, which may be greatly doubted. Still, as Mr. Coote fairly enough puts it, we may judge of the general nature of the laws of the Collegia by those which refer to a legal Collegium, instituted, say, for funerals, "Funerum Causâ," and under the sanction of the religion of the State. And as Mr. Coote gives us, in his interesting book already mentioned,* the rules of one of these "Funeral Collegia," I transcribe it to-day, as it proves many points of interest to us as Masonic students. Let us therefore listen carefully to the words of the writer at page 390 of this valuable work:—

" It is a college founded at Lanuvium in the time of Hadrian, and dedicated to Antinous and Diana. Its *lex* or rules were inscribed upon the interior of the portico of the temple of Antinous in that town (sub tetrastilo Antinoi parte interiori)†

* The Romans of Britain.

† "Zell.," vol. i, p. 42, No. 381.

“The chapter of the *senatus consultum* applicable to colleges *funerum causa* is first quoted, and then the rules of the college itself follow. It appears from this preliminary statement that in such colleges the meetings were only to be held once a month, and were to be confined to the receipt of monthly contributions and to conferences upon the subject of the burials in their club.* The rules, however, extend this action considerably. The brethren meet to transact the grave business which is the *motif* of the institution, and when that is over it is evident that they dine as genially as if good-fellowship only had congregated them.

“But a habit of dining together on the part of cultivated men meant, as we know in England, the habit also of a free interchange of thought. Free thought, therefore, found in the colleges a refuge and a home. However the law might restrict the number of meetings and dictate the subject of their formal conferences, it never affected to interfere with what occurred at the social board. Upon that the cold shadow of absolute power was never projected. There rational freedom prevailed, and as De Rossi has triumphantly demonstrated, it was the glorious work of the Christian colleges, *funerum causa*, formed under the same law and regulated by the same rules, to nourish and preserve, as the creators of the catacombs, our nascent and struggling faith. Under cover of a Roman burial club, the Christian Church received its early increment, and by these human means the Divine scheme of man’s redemption was permitted to be carried out.

“The rules themselves of this college of Antinous and Diana are to the following effect:—

“‘1. Placuit universis, ut quisquis in hoc collegium intrare voluerit, dabit Kapitulari nomine HS. C. N., et vini boni amphoram, item in menses singulos AV.’

“‘2. Item placuit, quisquis mensibus continenter non paria-verit, et ei humanitus acciderit, ejus ratio funeris non habebitur, etiamsi testamentum factum haberit.’

“‘1. It is determined, that whoever shall wish to enter this college shall pay an entrance fee of 100 *sestertii*, and give an amphora of good wine then and every succeeding month.’

“‘2. Also it is determined, that whenever any member shall die without having paid up his subscriptions, the college shall have nothing to do with his funeral, although he may have left a

* Kaput ex S. C. P. R. Quibus coire convenire collegiumque habere liceat. Que stipem menstruam confere volent in funera, ii in collegium coeant neque sub specie ejus collegi nisi semel in mense coeant conferendi causa, unde defuncti sepeliantur, &c.

“ ‘3. Item placuit, quisquis in hoc corpore nostro pariatus decesserit eum sequentur ex arca HS. CCCC. N., ex qua summa decedent exequiari nomine HS. I. N. qui ad rogos dividuntur. Exequiariae autem pedibus fugentur.’

“ ‘4. Item placuit, quisquis a municipio ultra milliarum XX. decesserit et nuntiatum fuerit, eo exire debebunt electi ex corpore N. homines tres, qui funeris ejus curam agant et rationem populo reddere debebunt sine dolo malo. Et si quit in eis fraudis causa inventum fuerit, eis multa esto quadruplum. Quibus singulis nummus dabitur hoc amplius viatici nomine ultro citro singulis HS. XX. N.’

“ ‘5. Quod si longius quam intra millarium XX. decesserit, et nuntiari non potuerit, tuam is qui eum funeraverit, testato tabulis signatis sigillis civium Romanorum VII., et probata causa funeraticium ejus satis dato ab eis neminem petiturum deductis commodis et exequiario e lege collegi dari sibi petat.’

will (*i.e.*, have in his will referred the carrying out of his funeral to his college).’

“ ‘3. Also it is determined, that when any member shall die in this our college, having paid up his subscriptions, there shall devolve to him out of the chest 400 *sestertii*, from which shall be deducted a sum of *sestertii* (not named), to be distributed at the funeral pile amongst those members who shall have followed. It shall be a walking funeral.’

“ ‘4. Also it is determined that when any member shall die more than twenty miles from the town, and that fact shall have been announced, three men chosen from our college shall go and take upon themselves the care of the funeral, and shall render to the members an honest account thereof. If there shall be found any fraud on their part, they shall be fined four times the amount. To each of these three shall be allowed for their travelling expenses twenty *sestertii*.’

“ ‘5. But if a member shall die farther off than within twenty miles (of the town), and it has not been possible to send word of the death, then the person who shall have buried him shall apply upon a written account, sealed with the seals of seven Roman citizens, and upon vouchers, for the sum allowed by the club in respect of the funeral, deducting therefrom the sum to be distributed amongst the survivors (as mentioned in Rule 3), and giving

“6. A collegio dolus malus abesto; neque patrono, neque patronae, neque domino, neque dominae, neque creditori ex hoc collegio ulla petitio esto, nisi qui testamento heres nominatus erit.’

“7. Si quis intestatus deceserit, is arbitrio Quinquennalis et populi funerabitur.’

“8. Item placuit, quisquis ex hoc collegio servus defunctus fuerit, et corpus ejus a domino dominave iniquitate sepulturae datum non fuerit, neque tabellas fecerit, ei funus imagiarium fiet.’

“9. Item placuit, quisquis ex quacunque causa mortem sibi adsciverit, ejus ratio funeris non habebitur.’

“10. Item placuit, ut quisquis servus ex hoc collegio liber factus fuerit, is dare debebit vini amphoram.’

“11. Item placuit, quisquis magister suo anno erit ex ordine ad cenam faciendam, et non observaverit, neque facerit, is arcae inferet HS. XXX. N.’

“12. Insequens ejus dare debebit, et is ejus loco restituere debebit.’

“13. Ordo cenarum VIII. id Mar. natali Caesenni Rufi Patris; V. K. Dec. nat Antinoi; idib. Aug. natali Dianae et collegii; XIII. K.

security against anyone else applying for payment.’

“6. No one (whether patron, slave owner or creditor) shall have any claim against the college, save only the testamentary heir.’

“7. If any member shall die intestate, he shall be buried under the directions of the *quinquennalis* (or master of the college) and the general body of members.’

“8. Also it is determined, that when any member shall die being a slave, and his body shall not have been decently buried by his owner, and he or she shall not have sent in an account, an imaginary funeral shall be given to the member.’

“9. Also it is determined, that if any member commit suicide, nothing shall be done in regard to his funeral.’

“10. Also it is determined, that when any member, being a slave, shall be made free out of this college, he shall give an *amphora* of wine.’

“11. Also, it is determined, that when any member, appointed in his year and turn to preside over and provide a banquet, shall not do so, he shall pay to the chest thirty *sestertii*.’

“12. His successor shall be bound to give the banquet, and the other shall reimburse him.’

“13. Banquets are appointed to take place on five days therein named, of which two are the birthdays of Antinous and Diana,

Sept. nat. Caesenni Silvani, fratris Pr.; (*i. e.*, patris N(ostri): natali Corneliae Proculae Matris; XIX. K. Jan. nat. Caesenni Rufi patr(is) muni(cipii).’

“‘14. Magistri cenarum ex ordine albi* facti, quo ordine homines quaterni ponere debebunt vini boni amphoras singulas et panes A. II. qui numerus collegi fuerit et sardas numero quatuor, strationem, caldam cum ministerio.’

“‘15. Item placuit, ut quisquis Quinquennalis in hoc collegio factus fuerit a sigillis ejus, tempore quo Quinquennalis erit immunis esse debebit, et ei ex omnibus divisionibus partes duplae dari.’

“‘16. Item scribae et viatori a sigillis vacantibus partes ex omni divisione sesquiplas dari placuit,’

“‘17. Item placuit, ut quinquennialitatem gesserit integre, ei ob honorem partes sescuplas ex omni re dari, ut et reliqui recte faciendo idem sperent.’

“‘18. Item placuit, si quis quid queri aut referre volet, in conventu referant, ut quieti et hilares diebus solemnibus epulemur.’

the latter being the birthday of the college also. —

“‘14. The presidents of the banquets (*magistri*), appointed according to seniority of election appearing by the *album* or roll of members, shall direct the preparations thereof.’

“‘15. Also it is determined, that when any member becomes *quinquennalis* (or master), he shall be free of all expense during his term of office, and to him out of all the distributions double portions shall be given.’

“‘16. Also it is determined that there shall be given to the clerk (scribe) and beadle out of every distribution a portion of one and a half.’

“‘17. Also it is determined, that when any member shall have performed the office of master with integrity, there shall be given to him, out of honour, one and a half portions of everything, in order that the other members may look for the same favour by acting rightly.’

“‘18. Also it is determined, that if any member shall wish to complain or make a report he shall do so at a meeting, so that we may banquet quietly and merrily on the solemn days.’

* Or rather “Roll of Members,” as was the Classic use.—ED. M.M.

“‘19. Item placuit, ut quisquis seditiois causa de loco in alium locum transierit, ei multa esto HS. IV. N.’

“‘20. Si quis autem in obprobrium alter alterius dixerit, aut tumultuatus fuerit, ei multa esto HS. XII. N.’

“‘21. Si quis Quinquennali inter epul(as) obprobrium, aut quid contumeliose dixerit, ei multa esto HS. XX. N.’

“‘22. Item placuit, ut Quinquennalis sui cujusque temporis diebus solemnibus et vino supplicet, et ceteris officiis albus fungatur, et die Dianae et Antinoi oleum collegio in balneo publico ponat antequam epulentur.’

“Such were the regulations of the private colleges of the Romans, and so thoroughly were these colleges a part of Roman society, that I may say they adhered to them like a garment.

“No sooner was the Roman conquest of Britain begun, and a *modicum* of territory obtained, than we find a *collegium* in our own *civitas Regnorum*—a *collegium fabrorum*. And this was while Claudius was still emperor. The colleges of course multiplied and spread throughout our island, remaining during the whole of the imperial rule, and surviving with our provincial ancestors the various barbarian conquests.”*

“‘19. Also it is determined, that when any member, with the intent of wilfully withdrawing himself from the college shall go away to some other place, he shall be fined twelve *sestertii*.’

“‘20. If any member shall say anything in revilement of another, or shall make a disturbance, he shall be fined twelve *sestertii*.’

“‘21. If any member shall during the banquet say anything reviling or insulting to the master, he shall be fined twenty *sestertii*.’

“‘22. Also it is determined, that the master for the time being shall on the solemn days supplicate with wine and perform the other offices in white garments, and both on the day of Diana and of Antinous shall place oil in the public bath for the use of the college before the members go to the banquet.’

* “ ‘Horsfield’s History of Sussex,’ vol. i. p. 41, gives the inscription in its existing state; and see ‘Horsley’s Britannia Romana,’ p. 332 *et seq*, for an ingenious restoration by the celebrated Roger Gale. Whatever may be thought of this restoration in the whole or in part, we have in the original (as it now exists) the words ‘gium fabrorum,’ which can only be read ‘collegium f.’ These colleges were amongst the few ‘antiqua et legitima’ left undissolved by Augustus.— ‘Suet. in Aug.’ c. 32.”

Thus far the rules of a Collegium Cultorûm.

There are in Gruter many inscriptions to the "Cultores" of the various Divûm, and I think we shall feel interested in having before us the actual rules of such an old Collegium, the more so as the Collegia, in some form or other, were undoubtedly the prototypes of the Gilds, Sodalities, and Fraternities in subsequent ages, in this country and others, which took their places and carried on their work.



ON THE WORD "EHRE" (HONOUR), AND ITS DERIVATIVES,

AS USED BY THE GERMAN CRAFT GILDS.

BY BRO. G. W. SPETH, P.M. 183.

OUR present system of Freemasonry was introduced into Germany, according to Anderson, in 1730-31, in consequence of the Duke of Norfolk, G.M., granting a deputation to Mr. Du Thain to be P.G.M. of the circle of lower Saxony. We have little knowledge of its early development in that country, but very shortly afterwards it makes itself manifest in the most extravagant outgrowth, in a multiplicity of systems and high degrees. Chief amongst these, of course, was the Templar system, or Strict Observance. The self-evident derivation of the first three degrees from Operative Masonry became lost or overlooked; and German brothers of the time strained every nerve to prove the descent of the Craft, or, as they preferred to call it, the Order, from the Knights Templar. The connection with the mediæval builders was grudgingly acknowledged, but they were looked upon as merely the convenient cover under which the proscribed knights had taken refuge. Other theories, all more or less fantastic, found ardent partisans, not the least celebrated of whom was Nicolai, who attributed the origin of Freemasonry to Bacon's "Nova Atalantis." This state of affairs appears almost impossible if we take into consideration that Anderson's "Constitutions" of 1725 and 1738 were translated into German in 1741; nevertheless, no serious attempt to return to the pure fountain head was made till Vogel wrote his letters in 1785. Kloss expresses his astonishment at the obtuseness of his countrymen, and offers as sole excuse that the German Masons of that time stood

in such slight communication with their brothers in England, that English works were seldom or never read, and that Anderson's "Constitutions" were at first neglected and at last entirely forgotten.

In 1779, however, the Abbé Grandidier, a non-mason, came near the mark. In pursuing his researches amongst the archives of Strassburg Cathedral, he was struck with the outward similarity between the Ancient Guild of Stonemasons of that city and the modern Freemasons. He came to the conclusion that Freemasonry was derived from these *Steinmetzen*, and published his opinion in the "Journal de Nancy" and the "Journal de Monsieur (1779)," and the "Essais historiques et Topographiques sur l'Eglise Cathédrale de Strasbourg," 1782. The outward points of resemblance were certainly striking, and with the inner life of Freemasonry, being a profane, he was unacquainted, and could therefore not know that the *Steinmetzen* failed to exhibit any signs of our esoteric teaching. The clue thus given by Grandidier gave rise, however, to a more historical class of German writers. Vogel has been mentioned. In his letters, he compares Grandidier's statements with Anderson's "Constitutions," brings back the origin of the craft to the English builders, and comes to the conclusion that the masons of England and the *Steinmetzen* of Germany were not unconnected in origin. Albrecht followed on the same lines (1792). Krause (1810) and Heldman (1819) went even further, and attempted to prove that the Strassburg fraternity was founded by English Masons in the thirteenth century. They were, however, led astray by a belief in the authenticity of the so-called York "Constitution," supposed to date from 926. Passing over many writers of lesser importance, we come to the last of this school, Kloss, who published his "Friemaurerei in ihrer wahren Bedeutung" in 1846. He, the most careful and critical of all Masonic writers, rejects the "926 Constitution," and the consequent descent of the *Steinmetzen* from England; he re-affirms the Operative origin of Freemasonry; he shows the general outward resemblance between the German and English builders, and thence concludes a community of origin, but he is far from claiming for the *Steinmetzen* the parentage of English Freemasonry, and makes no attempt to endow them with any superior moral tendencies or esoteric doctrines. On the contrary, he attributes fraud and deceit to them as a body, and stigmatises them as a huge trades union.

The third, and present school of German Masonic writers arose with Fallou, in 1848. His theory is briefly that Freemasonry is directly the outcome of English Operative Masonry; that the English Guilds of Masons are a branch of the *Steinmetzen* transplanted here in the thirteenth and fourteenth centuries; and that the *Steinmetzen* owe their internal formation partly to inherent customs of German

origin, and partly to the initiative of the Benedictine monks. Subsequent writers have blindly followed his lead, and Fallou's theory of 1848 is substantially the received explanation amongst Germans to-day. He and they rely greatly on evidence, some of it documentary, and some acquired *viva voce* from German workmen of the present time. Much of this evidence consists of examinations, greetings, &c., in dialogue form, and generally of archaic phraseology. To the purely English student this testimony is only available by means of translations more or less imperfect, and it is evident that an inadequate translation must seriously diminish our power of arriving at a just conclusion. It will further be conceded that if certain words in the original German are constantly rendered by expressions which partake of the very nature of our modern Freemasonry, we shall be induced to attach great importance to these phrases, and that a translation (which although slightly inaccurate might be good enough for general purposes) may in such cases conduce to our forming a wrong opinion.

In all these dialogues, whether authenticated or not, there is no word in more frequent use than *Ehre* (honour), and its derivatives—*Ehrbar*, *Ehresam*, *Ehrlich*, *Ehrbarkeit*, &c., and it is worthy of enquiry whether their accepted translation is quite satisfactory. *Ehrbar* is generally rendered worshipful; and as the master was ordinarily designated *Ehrbarer Meister* we get the constant repetition of the well-known formula Worshipful Master. That two societies, the Steinmetzen and the Freemasons, should apparently use the same address to their president, naturally induces the inference that they must be connected; but I hope to show not only that worshipful is not an exact rendering of *Ehrbar*, but further that the word worshipful can not be adequately given in German. Worshipful is derived from the Anglo Saxon *woerth* and *scype*, signifying a state of worth. From this, "to worship" would originally mean to render to each one his worth or due. It has since acquired a more extended signification as to worship God. But the Germans cannot *worship* God. They have *Gott verehren*, *anbeten*, *loben*, *diene*, *preisen*, &c., *i.e.*, to honour, pray to, praise, serve, laud, &c., God; but our worship includes in one word all these and more. Of these German expressions, the one which most nearly approaches our worship is *Anbeten*, which means etymologically "to pray to," but has acquired the extended signification of "to adore." From this we obtain *Anbetungswürdig*, worthy of adoration, adorable; but apart from the fact that this German adjective is too cumbersome for constant use, it must be admitted that to adore and adorable are not perfect equivalents of to worship and worshipful.

No single German word embraces the comprehensive idea conveyed by our word "worship." The word *Würdigen*, derived from the same root as our worth, does not, and I believe never did, represent this idea; it simply means to value, estimate, appreciate. *Gott würdigen*, would mean to appreciate God at His true value, which is coming somewhat near our expression, but represents rather the passive than the active phase of to worship. A judge is worshipful in an infinitely less degree than the Almighty, whose feeble representative he is, but the idea remains the same in kind; and wherever this title of worshipful is employed the same idea is preserved, *i.e.*, its owner is to be revered, feared, loved, obeyed, honoured, &c. We render to God the highest, broadest, deepest worship; the worship each one of us renders to his superiors is intrinsically the same in kind, but shorn of that illimitability which is due to our Maker alone.

But if the Germans have no word to translate our worship and worshipful, it follows that no word of theirs can be properly thus rendered. What then is the meaning of *Ehrbar* and *Ehksam*? They are often used indiscriminately in German, but none the less represent fine shades of difference. Except where great accuracy is needful they might be translated as honourable, but with this distinction, *Ehrbar* signifies capable of being honoured, and *Ehksam* acting habitually with honour, or honourable. An *Ehrbarer Meister* is thus a master capable on account of his conduct of being honoured; an *Ehksamer Meister*, one who invariably acts honourably. The distinction is a fine one to draw, and in this particular case almost impossible to define in English. Many other German adjectives would illustrate it better. From *heilen* to heal, we have *heilbar* that can be healed, curable, and *heilsam*, that cures, healing; thus a wound is *heilbar*; the ointment applied to it, *heilsam*. *Biegen*, to bend, forms the adjectives, *biegbar*, capable of being bent (perhaps by exerting great force), and *biegsam*, easily bent. Thus a bar of iron might be *biegbar*, but a willow wand would be *biegsam*; and we should call the one bendable or pliable, and the other bending or pliant. The termination *bar* always represents the passive, *sam* the active side of an adjective. *Ehksamer Meister*, is therefore "honourable master," *Ehrbarer Meister*, a master worthy to be honoured, and as the nearest equivalent for this idea, I suggest the word worthy; all the more so as the German literal translation of worthy (*Würdiger*) conveys very much the same impression to a German as *Ehrbar*. But just so much as simple honour falls short of the extended meaning of worship, so do honorable and worthy fail to convey the larger idea of worshipful, being, in fact, only one of the many qualities which are combined in this one word. When, therefore, we translate *Ehrbarer Meister* as

worshipful master, we are running the risk of unwarrantably influencing the minds of our readers.* But the German craftsman often applies the word to others besides his master; to his fellows, to himself, to his name, even to his apprentice. It must be evident that worshipful, in these cases, is altogether inapplicable; yet if we employ the word in one case we should in strict consistency use it in all. We cannot imagine a master hailing his own "worshipful apprentice," or a fellow talking of his "worshipful name," but we may substitute the word worthy: everyone can be worthy in his own station of life, and every name is worthy of honour till it is disgraced. "My worthy fellow" is an appropriate and dignified term from one workman to another; but my "worshipful fellow" is simply ludicrous, and such it has always appeared to me, even when in conformity with custom and precedent I have unwillingly made use of it.

Modern German Freemasons have naturally had to find an equivalent for our "Worshipful Master." They have chosen the words *Ehrwürdiger* or *Ehrenwürdiger Meister*; but here again we note the palpable incapacity of their language to convey the full sense. *Ehrwürdig* simply means "worthy of honour," differing very slightly from *Ehrbar*. *Ehrlich*, which is occasionally used, is usually and correctly translated "honest." *Ehrlichkeit*, or honesty, is, however, seldom or never used; in its place we find the term *Ehrbarkeit*, always rendered in English by "honesty," but meaning something very different. Honour, or honesty in the abstract, would appear to have been uniformly ignored by the German Gilds; the conduct of their members was honourable or honest merely in relation to their Craft laws.

A few instances will illustrate this very clearly. Before apprenticing a lad to a trade, it was requisite for him to prove his legitimate and honest, or honourable (*Ehrlich*), birth. The legitimacy of his birth was dependant, of course, on the previous marriage of his parents; but the honesty, which to-day would be equivalent to legitimacy, was then a very different quality, and not even the same in all parts of Germany. As a general rule, unless the youth could prove that both his parents, and his grand-parents, and sometimes even his great grand-parents, had been free men and women, that is, not serfs or villeins, he was accounted of dishonest birth, although they had been legally married. It was simply the rule of the trade that he

* In my translation of "Heimsch" and other works, I have, myself, used *Worshipful Master* frequently, almost invariably; such is the force of precedent and custom. In truth, the phrase is convenient, and sounds temptingly familiar and by doing otherwise, without a long note in justification, I might have laid myself open to a charge of pedantry.

should be free born for at least three generations back ; if not, he was not honest according to the view held by most of the trades.

The children of the Slavs on the South East, and the Wends on the North East frontiers of the Empire, were not honest or honourable, and were consequently ineligible for apprenticeship, however high their worldly rank. The occupation of some classes rendered their offspring dishonest in the estimation of other trades. Nay, what was honest in one district was dishonest in another. In some cities the craft most looked up to and held in highest esteem was that of the weavers ; in other cities a weaver's son was of dishonourable birth. We thus see that dishonour, or dishonesty (call it which you will), on the part of a would-be apprentice involved no moral turpitude ; it was simply the mediæval way of expressing an arbitrary disqualification. The same analogy held good in the case of a master. If he had not served his full time as apprentice, or had learnt his trade under a master who was not a member of the Gild ; if he offended against one of the numerous petty trades regulations ; if he employed journeymen who had not fulfilled all the necessary requisitions, he ceased to be *Ehrbar*, or capable of being honoured ; he was no longer possessed of *Ehrbarkeit*, *i.e.*, literally, that particular quality which rendered him capable of being honoured. The same may be said of the journeyman. Any slight contravention of the trade rules deprived him of worth, or *Ehrbarkeit*. If, in order to earn his living, he took work under a master who was himself not perfectly *Ehrbar* ; if he accepted an odd job on his own account, not being a properly passed master ; if he worked overtime ; if he took a holiday on Monday ; if he failed on certain occasions to accompany his master to church ; if he omitted or committed any of the thousand-and-one trivialities enjoined or forbidden by the Craft, he was at once proscribed, made black, deprived of his *Ehrbarkeit*. A mere breach of trade etiquette, such as crossing the street bareheaded, or forgetting to button his coat correctly, entailed the same degradation until he had submitted to the fine pronounced by his fellows. It is evident that in all this, abstract honesty, honour, or worth is not considered. A craftsman might be a God-fearing man, a loyal subject, orderly citizen, fond parent, dutiful son, just and upright in all his dealings, and yet not honest, not honourable. On the contrary, he might fail in one or other of these particulars and yet be *Ehrbar*, provided he submitted to craft law. For instance, many of the Emperors confirmed the regulations of the German stonemasons, or rather, believed that they had done so : in reality their confirmations extended to only so much of the ordinances as it was deemed politic to show them, and which they recite in their confirmatory letters. But the craft took care to claim that all and each

several law had been approved, although some of these regulations were such as no prince in his senses would tolerate for one moment. Here is a distinct case of fraud, yet the Craft was nevertheless *Ehrbar*. In a trade sense it had done nothing which rendered it unworthy of a craftsman's respect or esteem. *Ehrbarkeit* is, therefore, not honesty as we understand it; nor, in truth, does it etymologically mean honesty in German, the proper word for which is *Ehrlichkeit*; but it signifies that quality which renders one *Ehrbar*; so that if the Thugs of India spoke German the operation of strangling an inoffensive passer-by would, with them, constitute a claim on the possession of *Ehrbarkeit*, *i.e.* it would be conducive to being honoured.

When we therefore find such questions and answers as the following, if we bear the foregoing in mind, they will assume their correct form, and lose all traces of any esoteric meaning:

Q. Why do you travel?

A. To acquire instruction and honesty (*Ehrbarkeit*).

Q. What are instruction and honesty?

A. Understanding and wisdom.

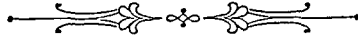
Q. What are understanding and wisdom?

A. Craft-usage and customs.

The workman travels to acquire instruction in his trade and a reputation for conforming strictly to its rules (*Ehrbarkeit*). The former supplies him with a proper understanding of his handicraft, and he finds that true wisdom (as a craftsman) consists in possessing the latter; for are not both of these craft usage and custom, without which he is incapable of earning his bread? The German for instruction, as above, is *Zucht*; this may also be translated "discipline." Substitute discipline for knowledge in the quotation just given, and the passage becomes even stronger and more indicative of the worst features of the Gild system, *i.e.*, the unsparing and vexatious exercise of a trades despotism.

I think it is abundantly evident from the preceding, that although we are constantly stumbling in these German documents across incitements to honour and honesty, we must not allow this to induce in us a belief that the German craftsman used these terms in the sense that they now bear, or that he was an exceptionally virtuous and moral young man, although Fallou and his disciples have done their best to inspire us with this idea. Nor must we allow ourselves to attach any importance to the constantly recurring use of the title "Worshipful," for, as a matter of fact, such a word or its equivalent never once appears. *Ehrbar*, is worthy; *Ehksam*, honourable; *Ehrlich*, honest; *Ehrbarkeit*, worth; but all in a craftsman's own peculiar sense, and not in the abstract signification that these words now bear.

I hardly know whether to apologise for the length of this article or not. The subject matter is dry, and the correct interpretation of a group of German words may not appear to be a question of such surpassing importance. But the German theory is so delusively probable at a first inspection, and has been so consummately advocated by its zealous and erudite upholders, that it behoves us, as students and searchers after truth, to minutely probe every tittle of evidence and carefully consider the bearing of every word. As the MASONIC MONTHLY, in its translation of "Heimsch," has recently re-echoed some of the quaint usages and dialogues of the extinct journeyman sodalities of the Fatherland, this guide to a full appreciation of some of their turns of thought may perhaps not be considered inopportune.



THE LEGEND OF THE INTRODUCTION OF MASONS INTO ENGLAND.

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

PART III.

BEFORE continuing the extracts from the Chronicles, it seems necessary to say a few words in reply to the remarks from the pen of my good friend, Bro. Woodford, printed in the last number of the *Magazine*.

I have several times stated in previous articles, that my object was not to judge of the truth of any legend or tradition, but merely to find out, if possible, what was the usually accepted "history" at a certain date. For this reason I shall not attempt to argue for the truth of either of the statements about Benedict Biscop or St. Alban, but merely again call attention to the fact that, although we have mention of Roman builders constructing a wall in England in 416, the first definite mention of masons building a monastery is under the year 674, and given by Bede, who died in 735. These masons are said to have been brought from Gaul. There may be nothing unreasonable, as Bro. Woodford states, in the whole statement about St. Alban and his fortifications at Verulam, but the chronicles, history, the lives of this saint, know nothing of it. It is first found

in the Masonic charges, and then, so far as we now know, not earlier than about 1560.

I cannot deny that someone may have stated that St. Augustine brought masons with him to England, but such a fact is unknown to the early chroniclers, in fact much has been stated about the introduction of Roman builders into England, for which it would be difficult to give chapter and verse. I should much have liked to have Bro. Woodford's references to Bede and Eddius about Roman builders, as Richard of Hexham is, as I have already stated, a late authority. He was made Prior of Hexham in 1143, or about 480 years after the time of which he wrote. His information was largely taken from Bede and Eddius, but the sentence about Roman and other builders is not from either of these sources. The whole statement seems to me to be more *general* than *particular*. It runs as follows:—“De Roma quoque & Italia & Francia, & de aliis terris ubicumque invenire poterat, cementarios & quoslibet alios industrios artifices secum in Angliam adduxerat.”*

We must not forget, I think, that Eddius, the *friend* of Wilfrid, who travelled abroad with him, knew, or at least writes, nothing of this.

Bro. Woodford expresses the opinion that it is more likely that Benedict Biscop obtained his masons from Rome and not from Gaul. Bede, however, who was placed in the monastery in question, as he himself informs us, † under the care of Benedict Biscop, who built it, distinctly states that the masons came from Gaul, and as if to make the matter more certain, he adds, that there were some things he (Benedict) “could not obtain *even in Gaul*; these he obtained from Rome.”

I hardly thought it necessary to do more than mention the condition of Gaul, as compared with that of Britain, in these early times. It may be well, however, now to give a few references. Mr. Elton, ‡ when writing of the Gaulish settlements in Britain, says, “They had not even learned to build regular towns, though their kinsmen in Gaul had founded cities, with walls, and streets, and market-places.” This was about the time of Cæsar.

And again, § “Another result of the conquest [of Gaul, by the Romans] was an increase of the Gaulish settlements in Britain.” . . . “The graves on the Yorkshire coast still yield the remains of their iron chariots and horse-trappings, and their armour decorated with enamel and the red Mediterranean coral. The prosperity of the native

* “Twisden Hist. Ang. Scrip,” p. 294.

† “Ecl. Hist.,” lib. v., last paragraph.

‡ “Origins of English History,” p. 111.

§ Ibid, pp. 304-5.

states was indicated by the rise of regular towns in place of the older camps of refuge, as well as by the increase of the continental trade. An advance in metallurgy was marked by the use of a silver coinage, by a change from the bronze weapons to the steel sabres and ponderous spears of Gaul," etc.

It will be remembered that Cæsar tells us * "that the buildings of the Britons were very numerous, and that they bore a resemblance to those of the Gauls, whose cities were assuredly considerable."

Whatever may have been the condition of the buildings left by the Romans in Britain, a fair estimate may be taken of the monastic buildings from the number of the Christian clergy, as if there were few priests there would necessarily be few churches and monasteries. This will be found to be the case, for about 597 St. Augustine came into Britain, according to Bede, and in the same year was ordained Archbishop for the English nation, by order of the Pope, *at Arles*, in the same year.

He sent a series of questions to Pope Gregory, and we learn from the replies † :—

"As for the Church of England, of which you are the only Bishop"—at that time there were bishops in France. Another reply adds: "We give you no authority over the Bishops of France, because the Bishop of Arles received the pall in ancient times from my predecessor." ‡ Wilfrid and others were consecrated bishops in Gaul.

I have already given some instances in a previous paper of monks retiring to Gaul, because, as Bede informs us, there were as yet but few monasteries built in the country of the Angles, and many other instances might be quoted; and, in the extracts given from "Asser's Life of Alfred," it will be found that that king sent to Gaul for educated priests. Kemble writes: "Many circumstances combined to make a distinction between the cities of Britain and those of the Gallic continent. The latter had always been in nearer relation than our own to Rome; they had been at all periods permitted to enjoy a much greater measure of municipal freedom, and were enriched by a more extensive commercial intercourse. England had no city to boast of so free as Lugdunum, none so wealthy as Massilia. Even in the time of the Gallic independence they had been far more advanced in cultivation than the cities of the Britons, and in later days their organization was maintained by the residence of Roman bishops and a wealthy body of clergy." §

* "Bell. Gall." v. 12. Kemble's "Saxons in England," vol. ii., p. 265.

† "Bede History Eccl.," lib. i., cap. xxvii. ‡ Ibid, lib. iii., cap. xxviii.

§ "Saxons in England," new edition, p. 297. cf. also pp. 343, 418.

I have no wish to enter into a discussion upon the styles of architecture which have been classed under *Romanum opus*, nor has this term been mentioned by me.

The references to buildings constructed "in the Roman manner," which I have quoted, state that the Masons were *from Gaul*, and to have said that these were Roman Masons, as Bro. Woodford attributes to me, would have been to go against the extracts produced from the chronicles. What I did suggest was that the expression *might* mean stone buildings in distinction to those built of wood, etc., said to be made, as we shall see in "Asser's Life of Alfred," when referring to the walls of a castle, "in our own manner," *i.e.*, I suppose, of stakes and sods.

I quite agree with Bro. Woodford that, so far as the *truth* of the matter is concerned, it is not of much consequence whether Masons were introduced into England, direct from Rome or *via* Gaul, except so far as they brought Gallic influence, and have never insisted on the value of either or any statement as an historical fact. Nor do I care much about attempting to substantiate any theory of an origin from the *Collegia* or Roman Gilds. It must, however, be evident that if the Masons were imported from Rome they could not primarily be connected with the *Collegia*, introduced by the Roman Conquest of Britain.

It seems to me, nevertheless, of very much importance to discover *from what source* the legends in the Old Charges were obtained. This has been the only point I have had in view, and one which has already entailed a considerable amount of trouble. I do not believe that the legends were *invented* as we now have them, but that they were taken from some supposed history other than the early English chronicles. Naturally, one would have expected to find (allowing for a moderate amount of extension and ornamentation), that they would not in their main points differ from what was received as history, but evidently such is not the case.

One word as to the *truth* of the various traditions. I am sorry that I cannot agree with Bro. Woodford that the legend of St. Alban and his fortifications is older than that about Benedict Biscop and his Gaulish masons, and I must confess that I cannot accept and reconcile the differences as easily as might be wished. The differences to my mind is, that the introduction of Gaulish masons into England is in all probability a *fact* of history—may be a little one—recorded only a few years after the act; and, on the contrary, the life of St. Alban, as we have it, appears to be nothing more than a pious fraud, for which there is no evidence earlier than 1415, or in its completest form 1560.

But to continue the extracts from Bede. In 429, when it became

necessary to have a church for the celebration of holy rites, "a church was prepared with boughs."* When Bamborough is attacked by the Mercians, King Penda "not being able to enter it by force, or by siege, he endeavoured to burn it; and having broken up the cottages which he found in the neighbourhood of the city, he brought to it an immense quantity of beams, planks, wattles from the walls, and thatch from the roofs, wherewith he encompassed the city on the land side, etc."†

The "lofty buildings" of a monastery are spoken of in 679 ‡; and in 685, a "certain building (mansio) in a retired situation, and enclosed by a narrow wood and a trench," not far from the church of Hexham,§ is mentioned. In the same year orders are given for "a little cottage," or hut, to be constructed within the enclosure of the above dwelling.||

In Bede's Life of St. Cuthbert we read of shealings, which then, as now, were roughly put together in summer, and thatched.¶ St. Cuthbert, when he retires to the island of Farne, prepares for himself "a city suitable to his empire, and erected houses (domos) therein equally suitable to his city." The following is the description given by Bede of these buildings: **

"Now this dwelling house (ædificium) was nearly circular; in measure from wall to wall about four or five perches. The wall itself externally was higher than the stature of a man; but inwardly, by cutting the living rock,†† the pious inhabitant thereof made it much higher, in order by this means to curb the petulance of his eyes as well as of his thoughts, and to raise up the whole bent of his mind to heavenly desires, since he could behold nothing from his mansion (mansione) except Heaven. He constructed this wall not of hewn stone, nor of brick and mortar, but of unwrought stones and turf, which he dug out of the centre of the place.‡‡ Of these stones some were of such a size that it seemed scarcely possible for four men to lift them; nevertheless, it was discovered that he had brought them from another place and put them on the wall, assisted by heavenly

* "Bede Eccl. Hist." lib. i., cap. xx. "Ecclesia ad diem resurrectionis Domini frondibus contexta componitur."

† Ibid, lib. iii., cap. xvi.

‡ Ibid, lib. iv., cap. xxv. "Ædificia illius sublimiter erecta."

§ Ibid, lib. v., cap. ii.

|| Ibid. "Et ei in conseptis ejusdem mansionis parvum tugurium fieri."

¶ "Church Hist. of England," vol. i., part 2, p. 554.

** Ibid, p. 570, caput. xvii.

†† Nam intrinsecus vivam cædendo rupem multo illum fecit altiozem.

‡‡ Non secto, lapide vel latere et cæmento, sed impolitis prorsus lapidibus et cespite, quem in medio loci fodiendo tulerat.

aid. His dwelling-place was divided into two parts:* an oratory (oratorium) namely, and another dwelling (habitaçulum) suitable for common uses. He constructed the walls of both, by digging round, or by cutting out much of the natural earth, inside and outwardly; but the roof was formed of rough beams and thatched with straw. Moreover, there was a larger house (domus) at the landing-place of the island, in which the monks, when they came to see him, might be received and rest; and not far from this there was a fountain of water adapted for the supply of their wants."

"The above abode and out-houses" (mansione ac domibus) it is stated † were constructed "with the aid of the brethren;" and Mr. Stevenson informs us in a note that like the cleft in the rock, "all the places mentioned by Bede are yet clearly distinguishable on this most interesting island." In the year 699, after the death of St. Cuthbert‡, on Aediluuald, another monk, retiring to the same spot, "he found, however, that the walls of the oratory there, which had been roughly and carelessly put together, had fallen into great disrepair through age, and that the planks, from being separated one from the other, gave ready access to the stormy winds. But as the venerable man looked more on the beauty of the heavenly edifice than to that of the earthly, he stopped up the chinks with straw, or clay, or whatever other material he could find, lest he should be hindered from instant prayer by the daily inclemency of the rains or the winds. When, therefore, Aediluuald discovered the place to be in such a condition, he asked his brethren who came to see him to bring him a calf's hide, which he nailed up to stop the violence of the storms, in that corner in which he and his predecessor Cudberct were so often wont to stand or kneel in prayer."

In something over twelve years the oratory was restored "thoroughly from its foundations" by Eadfrid, bishop of Lindisfarne, but it is not recorded in what manner.

"When he [Cuthbert] § was disposed to build a little hut for himself in his monastery, suited to his daily necessities, he selected a spot by the sea-side, where the dashing of the frequent waves had hollowed out the rock into a deep and narrow cleft, about the width of twelve feet, across which a foundation is required to be thrown." He requests the monks who visit him to bring him a piece of timber "to form a base of the little building." They forget the request, and on the prayer of St. Cuthbert the sea washed up to the place required a suitable beam of wood.

* *Duas in mansione habebat domos.*

‡ *Ibid.*, p. 602, cap. xlvi., 77.

† *Ibid.*, p. 571 cap. xviii.

§ *Ibid.*, p. 574, cap. xxi.

I give the above in full, although already mentioned in the extracts from the ecclesiastical history, from its interest, and as showing how rude many of the "monasteries" as they are called, were in their construction. They were certainly houses for holy men, but not monasteries as we should understand the term. The house at the landing place, brings to mind the *hospice* erected by the *frères-hospitaliers pontifes*. In the use of the term living rock, "*vivam rupem*" will be found perhaps a reply to a recent query as to the meaning of "*lapidibus vivis*."*

"The walls of the city [Carlisle] and a fountain of marvellous workmanship, constructed by the Romans," are mentioned, and on Cuthbert† arriving at a place where there was neither a church nor any habitation.‡ "Tents were therefore erected by the way side; and by cutting down branches from the neighbouring forest, each man built a booth, such as best he could for himself wherein to abide."

Bede records that near the church to the south, "there is shown to this day the very pit into which this memorable water was poured; it is in the form of a square, in every part surrounded by wood and filled with pebbles." The water referred to is that in which the dead body of St. Cuthbert was washed, and it is worthy of notice that so sacred a place—a piece of mould from which when mixed with water, is reported to have cured a boy "vexed with a most cruel spirit," is surrounded by wood and not by stone.

In Bede's "Six Ages of the World," a few items of information already given are repeated, including the trench of Severus and the walls of turves and stone. The important statements made in the "Lives of the Abbots of Wearmouth and Jarrow", has already been given.

The annals of the reign of Alfred the Great, from A.D. 849, to A.D. 887, by Asser, a monk of the Benedictine monastery of St. David's, and afterwards Bishop of Sherburne, coincides largely in its facts with the Saxon chronicle. Asser died in 910.

Some discussion, with references on the theories of the age of these annals will be found in the introduction by Mr. Stevenson, to vol. II. part 2 of the "Church Historians of England."

Under the year 851, § referring to the Island of Sheppey, it is stated that "a very beautiful monastery has been built on it." In 867, on the Pagans having retired into York, the Christians determined to break down the walls.|| "In this they succeeded, for at that time the city

* "Freemason:" Notes and Queries, No. 19, 8th July, 1882.

† "Life of St. Cuthbert," cap. xxvii., 45.

‡ Ibid, cap. xxxii.

§ "Church Hist. of Eng.," vol. ii., p. 444.

|| Ibid, p. 451.

was not surrounded with firm and substantial walls." When Nottingham is attacked under similar circumstances, "the Christians were not able to throw down the wall."* The Pagans erected fortifications in 871. Nothing is however said of their composition, but in a few years is recorded one of the numerous conflicts between the Christians and Pagans, and a little more explicit information is given.† In 878, the castle of Cynuit, or Kynwith, on the river Taw, in Devonshire, is attacked by the Pagans, and it is stated that when they "perceived that this fortress was altogether unprepared, and without fortifications, except such as were erected after our fashion, they did not attempt to assault it, because the situation of the place rendered it completely secure on all sides except the east, as we have ourselves seen it." These are the "walls in our fashion" already referred to.‡

In the same year King Alfred, "with a few attendants, formed a citadel in a place called Aethelingaeg," *i.e.* Athelney.

In 884 "the Pagans quickly erected a strong fortress before the gate" of Rochester.§ These few references refer doubtless to mere earthworks; but when Asser speaks of the character, etc., of King Alfred, we learn a little more, although it is to be regretted that he, like the other chroniclers, is not very specific in his relations of those facts relating to building. "He taught," we are informed,|| "all his goldsmiths and artizans, his falconers, hawkers, and dog-keepers; according to a new plan of his own he built houses more majestic and costly than was customary in the time of his ancestors."

Again,¶ "he sent ambassadors beyond the sea to Gaul to procure instructors, and he invited over Grimbald, priest and monk, a venerable man and an excellent singer, very learned in all kinds of ecclesiastical discipline, and in Holy Scripture, and a pattern of all good manners. John also came over, a priest and monk, a man of very acute intellect, skilled in all the discipline of all true scholarship, and in many other arts besides."

Of Grymbold** it is said that he intended his remains should be laid after his death "in a vault built under the chancel of the church of St. Peter's, at Oxford; for Grymbold had built this church from its foundation of stone, polished with the greatest care."

King Alfred †† "handsomely rebuilt London, and made it habitable;" and Asser thus goes into raptures over his other works of building: ‡‡ "What shall I say also of the cities and towns which he restored, and of others which he built where none had existence before? Of

* "Church Hist. of Eng.," vol. ii., p. 453. † Ibid, p. 458. ‡ Ibid, p. 459.

§ Ibid, p. 461.

|| Ibid, p. 464.

¶ Ibid, p. 466.

** Ibid, pp. 469-70.

†† Ibid, p. 469.

‡‡ Ibid, p. 472.

structures of gold and silver [? shrines,] built with surpassing magnificence, at his direction? Of royal halls and chambers, erected of stone and wood, at his command, with surpassing grandeur? Of royal villas removed from their ancient sites, and handsomely constructed of stone in more suitable places, at the King's command." Some of his commands* "were not fulfilled on account of the sluggishness of the people; or when tardily begun at the moment of necessity, they were not finished to the advantage of those who executed them. I need only allude to the castles which he ordered to be built, which were either never begun at all, or begun so late that they were never completely finished," etc. Another of Alfred's works at Athelney was the "single bridge † which was constructed between two other heights of laborious workmanship. At the extremity of this bridge, a well-fortified tower of very beautiful work was constructed by the command of the aforesaid king."

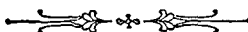
Asser also informs us that before the invention of the horn lanthorn by King Alfred, the regularity of the burning of his candles, was disturbed "in consequence of the violent gusts of wind, which often blew, without intermission, day and night, through the doors and windows of the churches, and through the numerous chinks of the buildings, and planks and walls, and also through the thin canvas of the tents."

The king did not omit to provide for the various craftsmen; he devoted one-half of the whole produce of every year to secular purposes. This was divided into three portions, with which he helped strangers and paid his army, and the ministers and nobles who attended the royal court. The second portion was assigned ‡ "to the workmen, whom he had collected from many nations, and whom he employed in almost countless numbers, for their skill in all sorts of construction."

It may be wondered if there is any connexion between the above and the statement: § "Many Franks, Frisians, Gauls, Pagans, Britons, Scots, and Armoricans, both noble and ignoble, voluntarily submitted to his sway; he governed, loved, honoured, and enriched them all with money or power, according to their deserts, just as if they were his own people;" or whether it was done from his love of charity.||

It is strange that this king, so renowned in history as a warrior, as an encourager of learning, and a patron of craftsmen, finds no place in our legendary history!

* "Church Hist. of Eng.," vol. ii., p. 473. † Ibid, p. 473. ‡ Ibid, p. 476.
§ Ibid, p. 464. || Ibid, p. 476.



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°.

(Continued from page 234.)

29.

THE Sovereign Grand Council of the Sublime Princes shall not grant any new Patents nor Constitutions for Paris or Berlin,* Provinces or Foreign Countries, but on furnishing a receipt from the Grand Treasurer of the sum of 24 (twenty-four) shillings for the payment of the persons employed to that work: The Grand Inspectors in Foreign Easts shall conform themselves in the same case; the voyages or travels which they may be obliged to undertake shall be defrayed of all expenses; Besides they shall not deliver either commissions or powers to any Princes unless they have previously signed their submission in the Register of the Grand Secretary, the Grand Inspector or Deputy; and for the Provinces or Foreign Countries of those of our Inspectors or Deputies, it shall even be necessary that the aforesaid submission be wrote and signed by the said brother.

30.

If the Inspectors or Deputies thought proper to visit in any place of the two Hemispheres either the Grand Council of Princes of Jerusalem, the Council of Knights of the East, or Royal Lodges of Perfection, or any other whatsoever, they shall present themselves with the decorations of their dignities, either at the door of a Grand Council of Princes of Jerusalem, Grand Chapter of the Black and White Eagle, or Consistory of Prince Adept, or finally at any other whatsoever, they shall be received with all the honours due to them

* French and Pike, Paris and Bordeaux.

and enjoy in all places their Privileges and Prerogatives, &c., &c., &c. And the Inspector, Deputy, and Knights Princes Masons, when they shall visit a Royal Lodge of Perfection or any other whatsoever. The Puissant Grand Master, the Worshipful of a Symbolick Lodge, shall send five dignitary officers to introduce the Prince Inspector or his Deputy with the honours, such as they are, explained hereafter in the Thirty-First Article.

31.

The Princes of Jerusalem, being the Valiant Princes, chiefs of universal Masonry, shall be received with all the honours and enjoy all Privileges in all the Lodges, Chapters, as also in the Councils of Knights of the East, in which they shall make their Triumphant Entry in the following manner: 1.—The Princes of Jerusalem have the Right and the Privilege to annul and revoke all that may have been done in Council of Knight of the East, as well as in all Royal Lodges of Perfection, and of any other whatsoever, of any degree that it may be, when they shall not be comfortable to the Decrees and Laws of the Order; provided, however, that a Sublime Prince of the Superior Degree is not present. 2.—When a Prince of Jerusalem is announced in his quality at the door of a Lodge or Chapter or any other, with Titles and Ornaments which will make him known as such, or is known by some Princes of the same degree, the Worshipful or Puissant Grand Master of any such Lodge shall send four Dignitary Officers so as to introduce and accompany him; he shall enter, his hat or helmet on the head, naked sword in his right hand as a combatant, the shield on the left arm, and cuirass on as if he is absolutely decorated with all the attributes and ornaments; the Prince visitor being at the West between the two Wardens accompanied by the Four Deputies of the Lodge, he shall salute: 1st, the Master; 2nd, North and South; 3rd, Right and Left, that is to say, the 1st and 2nd Wardens, and as soon as the Valiant Prince shall have saluted in that manner he shall make the sign of the Lodge held, which will be repeated by the Master and by all the Brethren together. Then the Worshipful shall say: "To Order, my Brethren!" on which (all at once) all the Brethren of the North and South spontaneously shall advance and form a Steel Arch, with their Swords and Lances, if they have not any, then with their arms extended so as to form as much as possible the Arch, under which the Valorous Prince shall pass, going on in a grave pace until he is arrived to the Master. The Master will offer him the Sceptre, which he shall accept and command the works; the Master shall give him an account of

the works and of everything that relates to the Order, or, if he thinks proper, he will leave the Sceptre, to the Master, so as to continue the works which are begun, and if the Valorous Prince wishes to retire before the Lodge is closed, after having informed of it the Worshipful, or the Thrice Puissant of the Lodge of Perfection, he shall thank the Valorous Prince for his visit, invite him to repeat it often, offering him at the same time all possible services; after all those compliments, He shall strike one loud Knock and say: "To Order, my Brethren!" which shall be repeated by the Wardens, then all the Brethren in the North and South shall form a Steel Arch before the Valorous Prince, who, after saluting the Master, will pass under the Steel Arch in the same manner as when he entered, with his naked Sword as combatant, arrived between the two Wardens, he shall turn to salute the Master, the North and South and the two Wardens, always accompanied by four deputies, he shall leave the Lodge, of which the doors shall be opened wide for him as when he entered; the four deputies being returned, the works shall be continued.

3—The Princes of Jerusalem can not enjoy their privileges when there is present a Prince Adept, Knight Noachite, or a Sovereign Prince of the Royal Secret, Illustrious Sovereign of the Sovereigns Sublime Princes.

4—The Knights of the East shall have the Right when a Prince of Jerusalem shall not be present to ask for an exact account of everything that have taken place in Lodge, to see if their constitutions are good and conformable, and to set all to rights amongst the Brethren in case any coolness or any contestation existed amongst them, to exclude the most obstinate and those who would not submit themselves of their own accord to the Statutes and Laws which shall be prescribed them by our Secret Constitutions and others either in Lodge of Perfection or Symbolic.

5—The Valiant Princes of Jerusalem shall have the Right as well as the Knights of the East to set with their hats on during the works of a Lodge of Perfection or Symbolic, if it is their wish. Nevertheless they can not enjoy their Privileges but when they are regularly known and shall be decorated with the Ornaments and Attributes of their dignities.

6—The Valorous Princes of Jerusalem can form a Council of Knight of the East anywhere where there is none established—they shall be judges, but they will be obliged to give advice of their works to the Sovereign Grand Council, as also to the nearest Grand Inspector or his Deputy in writing. They are authorised to it by the Powers which were vested in their Illustrious Predecessors by the People of Jerusalem at the Return of their Embassy.

32.

So as to establish between all the Private Councils and amongst all the Illustrious Knights and Princes Masons a regular correspondence, they shall send every year to the Sovereign Grand Council and to each private (or particular) Council regularly organized, a general statement of all the private Councils regularly authorised, as also the names of the Officers of the Sovereign Grand Council of the Sublime Princes, and shall give advice in the course of the year of all the interesting alterations which may have taken place in this last statement.

33.

So as to maintain Order and Discipline, the Sovereign Grand Council of the Sublime Princes of the Royal Secret shall not proceed to any Masonic works but once a year, when no one shall be admitted to the Sublime and last degree of Masonry but the three most ancient Knights Adept, who shall be proclaimed in the Grand Lodge of the Grand Elect, Perfect, also in Council, Chapter, &c., &c., &c.

34.

The Feast Days of the Knights and Princes of Masonry and Valorous Princes of Jerusalem are obliged to celebrate particularly,—

1st. The 20th November, memorable when their ancestors made their entry in Jerusalem.

2nd. The 23d February, to praise the Lord, on the occasion of the reconstruction of the Temple.

3rd. The Knights of the East shall celebrate the Holy day of Re-edification of the Temple of God, the 22nd of March and 22nd September, Equinoxial days or the renewal of the long and short days, in memory of the Temple having been built twice; All the Princes Masons are obliged to go to the Council of the East, so as to celebrate those two days, and their works shall not be opened but with the usual ceremonies.

4th. The Grand Elect Perfect shall celebrate besides in particular the dedication of the First Temple the 5th day of the 3rd moon Ab, which answers to our month of July, when the Knights and Princes Masons shall be decorated with all their Vestments.

35.

A private (or particular) Council of Sublime Princes of the Royal Secret shall not exceed the number of Fifteen, the Officers included.

Every year, on Saint John the Evangelist, each Private or Particular Grand Council must nominate Nine Officers, the President not comprised, who ought always to be continued for three years—

1st. The Lieutenant Commander to preside in the absence of the Grand Master and Commander—

2nd. The Grand Warden of the Lodge to preside in the absence of the Second President—

3rd. The Grand Orator—

4th. The Grand Keeper of the Seals and Grand Secretary—

5th. The Grand Treasurer—

6th. The Grand Captain of the Guards—

7th. The Grand Introducer—

8th. The Grand Master Architect and Engineer—

9th. The Grand Hospitaller—

and six others, who reunited under the Orders of the Sovereign of the Sovereign Princes or his Lieutenant Commander, shall remain without alteration, and there can not be admitted any other whilst the Grand Council is subject to the Grand Inspector or his Deputy as their chiefs and acknowledged as such on all occasions and under the obedience of their Council for what concerns the Royal Art, as well as in the inferior degrees.

We, Sovereigns of the Sovereigns, Sublime Princes of the Royal Secret, of the Royal Military Order of the most respectable Fraternity of Free and Accepted Masons, Have deliberated and resolved that the present *Statutes and Regulations shall be observed.*

Order to our Grand Inspectors and Deputies to have them read and received in all the Private Councils, Chapters, and Royal Lodges, and in no others whatsoever at the Grand East of Berlin,* under the Celestial Canopy, the day and year aforesaid, &c., &c., &c.

We, the undersigned, P. M., R. A. G. G., P., and S. N. Pces. of Jm.; R. ✱ Scott; K. H.; S. P. of the R.S.; Deputies Grand Inspectors Gal. and Grand Masters Sovns. Gd. Jrs. Gal. of the 23rd degree and Grand Commanders, do hereby certify and attest the present copy and translation of the Statutes, Regulations and Constitutions of the Sublime Knights Princes of the Royal Secret, to be true and comfortable to those in our Registers and Archives. In Testimony Whereof we have signed, sealed, stamped, and delivered the present at the Grand East of New York City, under the C. C. of the Ze by 40d., 42m., N.L., and near B.B., this 26th day of the 6th month,

* French and Pike say Bordeaux.

called Elul, A. N. 5573, of the Restoration 2343, A. L. 5813, and of the Christian Aera, the 21st day of September, 1813.

J. J. J. GOURGAS,

S. P. R. S. Dpty. Gd. Ir. Gal.

R. ✕ H. R. D. M. of Kilwinning K. H.

Sovn. Gd. Ir. Gal. of the 33d.



{ Seal of
Sup.
Council.
33d. }

{ Seal of
Sup. Council.
33d
Degree. }

M. L. M. PEIXOTTO, S. G. Insp. G., of the 33d.

J. G. TARDY, SOV. G. Insp., of the 33d.

CORNELIUS BOGERT, S. G. I. G., of 33d.

A. L. MORET, S. P. R. S., 32d.

EDWARD ASA RAYMOND, S. P. R. S., 32d.

RJELL BAKER, S. P. R. S., &c.

CHARLES W. MOORE, S. P. R. S., 32nd.

ARCHIBALD BULL, R. ✕ K. H. S. P. R. S.

AMMI B. YOUNG, R. ✕ K. H. S. P. R. S., 32d., 2d. May, 1846.

FRANCIS AVERY, R. ✕ K. H. S. P. R. S., 32d., Dec. 13, 1848.

FRANCIS TURNER, R. ✕ K. H. S. P. R. S., 32d., Dec. 29th, 1849.

WILLIAM JAS. MACNENOR, S. P. R. S. 32d.

E. DE LA MOTTA, S. G. I. G., of 33d., Rept. of S. C., of Charleston.

SAMPSN. SIMPSON, S. G. I. G., of 33d.

R. RIKER, S. G. I. G., of the 33d.

I. N. LAWRENCE, S. G. I. G., of the 33d.

JOHN W. BAY, R. ✕ K. H., S. P. R. S., by Charleston.

KILIAN H. VAN RENSSSELAR, R. ✕ K. H., S. P. R. S., 32d.

R. R. BOYS, R. ✕ K. H., S. P. R. S., 32d., July 20th, 1849.

R. H. HARTLEY, Sov. Prince Rose Croix, Cheo. K. H., 30, Feb. 22, 1853.

GILES F. YATES R. † SCOTT, K. H., S. P. R. S., Sov. Gr., Insp. Gl. of 33d.

JAS. EYLANO, K. H., S. P. R. S., Sov. Gr. Insp. Gl., 33d. degree.

AUG. GAETAN CAMAGNE, Sov. Grd. Insp. Gl. 32d.



OLD FRIENDS.

WE all of us know the value of old friends. As time passes on and years increase, we miss them greatly and mourn them truly. We cannot replace them, or, alas, renew them. Their place on earth knows them no more for us. New friends, good as they are, are not, and never can be, old friends to us; the old friends with whom we communed so pleasantly together in life's young morn, the old friends who have shared our joys and lightened our sorrows, the old friends who have been guides and helpers and comforters to us all on often "a weary way."

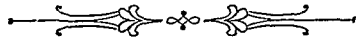
If Freemasonry has one charm more engaging than another attaching to it, it is the formation of long friendships, the knitting of close and mutual ties of sympathy and interest. Rosicrucians sometimes talk of the "Mystic Circle," and Hermetics of the "Mystic Chain," the "Seira Ermetike;" but how very deep, intimate, wonderful, and true is that Masonic friendship, which is indeed one of the distinguishing badges of our great Order. How many old companions and mates can we muster up to-day, in fragrant memory and pleasant association still, who, fast, true friends for years, are still interested in us and we in them. We belong to the same lodge, we frequent the same chapter, we see each other often, we greet each other warmly. Years have not dimmed the gracious sensibilities of our ancient associations. Time, with its sorrows and its changes, its years and its burdens, though it may have bowed our frames and whitened our locks, has not extinguished the warmth of our hearts, has not chilled the old fire on the mystic altar of Masonic Friendship. And so let us hope it will ever be, until that inevitable hour, when even for us the time must come, when our work is over and our weird fulfilled. Until then, let old and valued friendship guide our steps and cheer our ways, lifting up our aspirations with pleasantest memories, and filling our minds with kindest sensibilities.

Freemasonry has to mourn one of its oldest friends, and many Freemasons in the north of England especially, will regret to hear of the passing away of John Fawcett, of Durham. He has been a Freemason a large portion of this century. His early work was done under the potent influences of Lord Durham; his later life has been spent under the shadow of that great Minster; and of him it can be truly said, "he lived beloved and died lamented." He was for some

time the oldest of our Provincial Grand Masters, and as no one was a greater proficient of old in the work of Freemasonry, so no one had more thoroughly imbibed its large, its gracious, its tolerant precepts.

An English gentleman of the old, old school, his clear intelligence, his honest worth and his upright character, along with his real generous unostentatious benevolence of heart and will, constitute him a fitting Masonic Ruler to hold up to the admiration and the imitation of all our younger brethren. No one was more attached to the principles of Freemasonry; no one more fully exemplified its goodly and sympathetic teaching in practice and action and in reality.

The name of John Fawcett will long be associated with those brethren of our Order who in, and even out of season, amid popularity and unpopularity, have upheld the truth and rallied round the banner of Freemasonry; while in his early association with the famous lodge the "Marquis of Granby," Durham, he did, perhaps, more than any one else, in his own quiet way, to give stability to the Masonic system, and add prestige to our useful and kindly fraternity in the north of England.



BROTHER, WELL DONE!

THE day it is over, and set is the sun,
 And sympathy whispers, "Brother, well done!"
 The long life is wrapped up, not lived out in vain
 The care and the trial, the sorrow and pain
 All have passed like a shadow, the rest it is gained;
 The journey is ended, the haven attained.
 Unkindness is silenced, and calumny's still,
 The greatness and littleness, the good and the ill;
 The weakness of earth, of life's armour the rust,
 Are forgotten for ever in hope and in trust.
 Let us labour on truly, yes, on to the end,
 Good comrade and brother, companion and friend,
 That when it shall be, that *our* time draws near,
 That ceased is our trial, and faded our fear;
 Let us hope and believe that when *our* race is run,
 Some kind voice will still say, "Brother, well done!"

EARLY HAUNTS OF FREEMASONRY.

FLEET STREET.

(Continued from page 245.)

WE have said that there are few thoroughfares in London that retain so fair a proportion of the quaint nooks and corners in their immediate vicinity as Fleet-street. Of these we shall have occasion to speak presently. The street itself, with the removal of Temple Bar and the rebuilding of so many of its houses, is rapidly assuming an appearance more in keeping with our present ideas of street architecture and arrangement. A middle-aged man who should revisit London after an expatriation of twenty or twenty-five years in the United States, or one of our Australian colonies, would wonder at the many changes that have taken place in the interval. An older man, after a still longer absence, would be still more puzzled to recognize the familiar locality of his youthful days. What then, would Johnson and his contemporaries say if they could revisit the thoroughfare that was so dear to them—now so cleanly and well-ordered, but, in their time, in spite of all its bravery, so ill-paved and even on occasions so dangerous? Still more, what would Londoners of the beginning of last century, men who lived in the days of Strype, think of Fleet-street, which was then, we are told, connected with Ludgate-hill “by a handsome large stone bridge, the breadth of the street” which allowed of “a passage over the new canal, where Fleet Ditch was; which since the fire of London was made so deep and wide, cut from Holbourne Bridge to the mouth of the River Thames, that it receiveth the tides and bringeth up barges and lighters to Holbourne Bridge.” It seems difficult to picture to ourselves Farringdon-street as having been a canal with a constant traffic of barges and lighters between Thames and “Holbourne Bridge;” yet that is the description of it as handed down to us by Strype at the time some of our earlier lodges were meeting in the immediate neighbourhood. That Fleet-street, however, both then and now, should have been “a great thoroughfare for coaches, carts, horse and foot passengers,” that it should have been “very spacious, graced with good buildings, of the first rate, and well inhabited by shopkeepers of the best trades,” and that these said

shopkeepers should have driven "a very considerable trade," a great part whereof came from the Inns of Court and Chancery, which were planted thereabouts, is not by any means surprising. As a business centre, moreover, it would have taverns and coffee-houses in plenty, conspicuous among them the Devil and the Cock already mentioned; the Castle, described by Strype as having "a large sign; and a Bush and Hoop, curiously gilt;" and the George, "a very large house with a curious front or sign, with neat ironwork to support it." Of these some remain to give us an idea of the former London hostelry. Some have disappeared altogether, while others have been rebuilt to meet the modern ideas of tavern comfort. With a few of them, such as the Crown, the Greyhound, the Fleece and the Sun, but especially with the Devil, the earlier fortunes of the Craft are in some respects associated.

But let us quicken our pace, that we may make further and intimate acquaintance with persons and things other than those noted in our last paper. One of the most interesting sites in the whole thoroughfare is that now occupied by Child's Bank, who also rented the room over the old Bar at some £50 per annum. Part of this was occupied by the original banking house—the second that was established in London; and here it was that, according to the London Directory for 1677, Blanchard Child "kept running cashes," the house, as was customary in those days, being distinguished by a sign, that of the "marygold," the original of which is still preserved, having been chosen most appropriately for this particular establishment. Here it was that Charles II. banked, and it was under the direction of the second Sir Francis Child that the jewels of the fiery cavalier leader, Prince Rupert, which were valued at £20,000, were disposed of by lottery, the "merrie monarch" taking a particular interest in the sale. The rest of the site was occupied by the aforesaid Old Devil tavern, the resort of Ben Johnson and his associates. Here that worthy poet and dramatist set up his Apollo club, the original emblem of which, like the original marygold "is still religiously preserved" among the "ancient relics" of the bank. Mine host of the Devil, old Simon Wadloe, who died in 1617, was portrayed in the well-known song "Old Sir Simon the King," which was written especially in his honour. In the days of the Commonwealth it was the favourite haunt of John Cottington, alias "Mull Sack," who robbed Cavalier and Roundhead with magnanimous impartiality, his most notable exploit being the relieving the well-known Lady Fairfax of her watch when on her way to church. In the days of the second Charles it was the resort of lawyers and physicians, and later still it made the acquaintance of Steele, Addison, Swift, Dr.

Garth, &c.; Colley Cibber, the poet laureate, reciting his Court odes in the Apollo Chamber. Hence the epigram :

“When laureates make odes, do you ask of what sort ?
Do you ask if they’re good or are evil ?
You may judge; from the ‘Devil’ they come to the Court,
And go from the Court to the ‘Devil.’

Here also Dr. Kenrick delivered lectures on Shakespeare; and here, in 1776, was established a club, with, having regard to the name of the tavern, a most suitable title, namely, that of the Pandemonium Club.

That the Devil should have set up his quarters as nearly opposite as possible to a church dedicated to his ancient and redoubtable enemy, St. Dunstan, of pious and immortal memory, must be looked upon as rather chiming in with the natural fitness of things than a passing coincidence. However, he was wary enough to let there be a good roadway between, so that his votaries and those of the Saint might not fall seriously foul of each other. At all events, the proximity of this church and the tavern brings to mind the old legend of St. Dunstan and his diabolical antagonist, notwithstanding it is close on a century since the latter’s reputed abode has gone the way of most bricks and mortar; and that the church dedicated to the former has the very reverse of a belligerent appearance. As to the edifice, it is of modern construction, having been erected as recently as 1831. Its immediate predecessor was, in one particular, one of the sights of London. “On one side of it,” writes the chronicler, “in a handsome frame of architecture, are placed in a standing posture two savages or Hercules, with clubs erect, which quarterly strike on two bells hanging there.” These were set up in 1677 by Thomas Harrys, who received in payment the sum of £35 and the old clock. They were purchased in 1830 for £200 by the late Marquis of Hertford, and are still preserved in the residence in Regent’s Park of the present owner of the title. An excellent idea of this unusual adornment in ecclesiastical architecture may be gained any day of the week from the similar decoration placed over the shop of Bro. Sir John Bennett, just opposite King-street. But to return to St. Dunstan’s in the West. There was a St. Dunstan’s Church on the site of the present one anterior to 1237, and the neighbourhood, as we have already pointed out, appears to have found favour in the sight of the booksellers and publishers. Of other buildings in the vicinity there are the Cock with its old carved chimney-piece of the time of James I. Two doors west of old Chancery-lane stood, in 1824, a milliner’s shop kept by Izaak Walton, who a few years later—1632—went to live seven doors up the lane on the west side, and

there he married a sister of Bishop Kerr. In Charles II.'s time No. 197 was a tombstone cutter's. It afterwards became Rackstraw's Museum of Natural Curiosities and Anatomical Figures, and was adorned with the head of Sir Isaac Newton as a sign over the doorway. On Rackstraw's death, Donovan succeeded with his London Museum, after which it became the office of the Albion Insurance Company, in which Charles Lamb was a writer. We have already said that the site of No. 193 was occupied by the house of Sir John Oldcastle, the Baron Cobham, who was burned to death for heresy in early part of the Fifteenth century. On the same site the Green Ribbon Club met in the reign of Charles II., but the house then standing was pulled down for improvements in 1799. No. 192 stands on the site of the house once occupied by a grocer, the father of the poet Cowley; and here, in 1740, there lived another grocer, who retailed his teas at the following prices: caper tea at 24s.; fine green at 18s.; hyson at 16s.; and bohea at 7s. per lb. ! Those who drink freely of the cup "which cheers, but not inebriates" may congratulate themselves that the teas of to-day are not quite so costly as they were then. Praed's Bank at 189, and No. 183, where William Cobbet lived, will serve to carry us far enough east for the present.

Retracing our steps to where till lately stood Temple Bar, and crossing to the south side, we note in passing Dick's (No. 8), once frequented by young Templars, and where in 1796 was founded the St. Dunstan's Club; the Rainbow, at No. 15, in the first instance a coffee house—the second of its kind established in London, by a Mr. Farr, barber, in 1656. At No. 16 lived, as before mentioned, Bernhard Lintot, the publisher of Pope's Homer: his rival, Tonson, Dryden's publisher, had his quarters at the Judge's Head, near Inner Temple-lane. Gosling's Bank, at No. 19, was founded in 1650 by Henry Pinckney, a goldsmith, whose sign was that of the Three Squirrels. Here again, it is satisfactory to note that the original sign, in solid silver, is still preserved, having been discovered lying in the midst of a quantity of old rubbish in 1858. What is now No. 27 was, in the days of James I, a celebrated tavern named the Hercules Pillars and was well-known to Pepys; while No. 32 was occupied as a bookseller's for forty years by William Sandby, a partner in Snow's bank, in the Strand, who, in 1762, sold it for £400 to William Mc Murray, a lieutenant in the Royal Navy, who, shortly afterwards, dropped the "Mc" out of his name, and settled himself down into simple "William Murray," becoming afterwards the great Tory publisher. In 1812 the business was removed to Albemarle-street, where it still flourishes as ever. No. 37, Hoare's Bank, distinguished formerly as the Golden Bottle, was moved from Cheapside to these

quarters between 1687 and 1692; and next to it is the Mitre, where, for the time, we must busy ourselves in seeking that refreshment after labour which we flatter ourselves we have so justly earned.

(*To be continued.*)

TEMPUS FUGIT.

AS old Time winds its way along,
 Mid human joy and woe,
 The warrior's bays, the poet's song,
 The river's onward flow;
 How solemn is the living thought,
 That Time speeds quickly by,
 And all with hope or beauty fraught
 Must fade, and fail, and die.
 The flight of Time,—how vain to note
 The rush of hurrying years,
 Long hours, which once seemed so remote,
 Have fled in sighs and tears;
 And all we loved, and all we lost,
 Have vanish'd like a dream,
 As, tired, troubled, tempest-tost,
 We're tided down the stream.
 Stern is the lesson, sad the tale
 Which yon Fugitive *must* tell;
 As youthful cheeks grow wan and pale
 And hope listens to the knell
 Of all its visions, one by one,
 And anticipations keen,
 Which, under a bright and summer sun,
 Shed fragrance on the scene.
 Idle the task to seek to-day,
 The mystery to scan,
 Which as old Time fleets fast away,
 Confronts poor mortal man.
 For o'er the future, as the past,
 Doubt's dim, dark veil is thrown,
 And though the Wanderer's flying fast,
 None can claim him as their own,

W.

CURIOUS BOOKS.

BY BOOKWORM.

No. IV.

“**A**STROLOGY Proved Harmless, Useful, Pious.” Being a sermon written by Richard Carpenter. London: Printed for Jas. Cottrel, by John Allen, at the Rising Sun, and Joseph Barber, at the Lamb, in St. Paul’s Church-yard. 1657.

This curious old tract, though called a sermon, does not, on the face of it, appear to have been preached, though it may have been so. It is dedicated to “Doctissimo Domino et amico meo, Eliæ Ashmole,” etc., and has a preface dedicatory also to the Honourable Society of Astrologers.

I cannot, at this moment, put my hands on “Ashmole’s Diary,” to see if he mentions Carpenter’s “nominatim;” but if I remember rightly, just as he frequently refers to the Astrologer’s feast and to its revival, so he also mentions attendance on a sermon. There are extant sermons thus preached, and I hope to allude to one of them in the next Magazine. This sermon or address is a learned defence of Astrology, though it is noteworthy and interesting to observe that Carpenter does not allude to any Hermetic association, no does he mention the Rosicrucian Fraternity. He does, indeed, speak of “noble students of astrology” and the Society of Astrologers, but this is all he says. On referring to Kenning’s *Cyclopædia*, I do not find Carpenter’s name in the list under astrologers, or Lilly. Perhaps my learned friend, Bro. Rylands, can tell me something of Carpenter, and who he was,—a city clergyman, or what?

The German, or rather Nicolai’s theory, that English Freemasonry takes its colouring from Ashmole’s Hermeticism, so far is not borne out by facts. Ashmole was, no doubt, as his friend, Richard Carpenter, terms him, “Fortissime Literarum Astrologicorum Atlas;” but whatever seventeenth century Freemasonry was, “quod est perbandum,” the Freemasonry of 1723, as evidenced by Anderson’s explanatory statement of that year, had little Hermeticism in it. That an Hermetic system or grade flourished synchronously with the revival of 1717, I am, for many reasons, inclined to believe, and that Elias Ashmole may have kept up a Rose Croix Fraternity is within the bounds of possibility. But so far we have no *proof*; and until we

obtain that indispensable adjunct to all Masonical and archæological enquiries, we can only treat it as a "pious belief." That there may be such a thing as "Astrologia," I, for one, am not inclined to deny; but remembering the base uses to which it has been put by the knave and the charlatan, I am not surprised that so many treat it, if probably very unjustly, as an "old worn fable," or even worse,—a gross imposture.

Astrology got mixed up with alchemy, the jargon of which, and the evident hopeless unreality and absurdity of the philosopher's stone, at last wearied the learned by the affectation of science and the repetition of cant phrases, technical terms, and non-understandable formulæ. So much so, that even when alchemy was flourishing greatly, and Hermetic expounders boasted of its greatness and wonders, its "*aurum potabile*," and its mystic secrets, it was said of it, and its professors, and teachers, and searchers, "*alchymia est casta meretrix, omnes invitat, neminem admittit, est ars sine arte, cujus principium est scire, medium mentiri, finis mendii care.*"



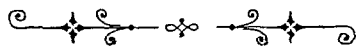
THE SUNDERLAND LIBRARY.

THE fourth portion of the sale of the Sunderland Library will now soon be here, to interest bibliomaniacs and reward collectors. Expectation has been a good deal disappointed by the result of the sale of the second and third portions; but it is just possible that prices may range much higher at the approaching sale. Our contemporary, "*Notes and Queries*," gives us the following brief resumé of the collection, and we think it well to preserve in the pages of the MASONIC MONTHLY reference to so peculiar and important an event.

A good deal no doubt as to the financial result will depend on the condition of the books. Books just now, to ensure competition and find keen purchasers, must be in good condition and well bound. For we live at a time when books "*de luxe*" are very much to the fore, and books in imperfect binding are at a discount, be they what they may. To all who understand books the notes and remarks which follow will have great interest:—

"The fourth portion of the sale catalogue of the Sunderland Library extends from Martinez to Saint-Andiol, including practically

five letters. One great name belonging to Italian literature, Petrarch, and four great representatives of French literature, Molière, Montaigne, Rabelais, and Racine, thus come into the list. The first edition of Petrarch's "Sonetti, Canzoni, et Trionphi," Venice, 1470, printed upon vellum, is perhaps the gem of this portion of the collection. Five copies are said to have been printed upon vellum, but no sale of a copy has yet been chronicled. The first Aldine edition of Petrarch, 1501, is also upon vellum. This is the first Italian book printed with the Italian characters of Aldus. It was printed from an autograph of the poet supplied by Bembo, and is supposed to be a marvel of correctness. Many other Petrarchs of equal rarity appear in the list. Molière is scarcely represented, and of Racine there is no edition earlier than 1697, Paris, D. Thierry. The earliest Montaigne is the fifth edition (qy. fourth), the first with the third book, Paris, 1588. There is however, a copy, of the excellent edition of 1595, the most authoritative in existence as regards text. Of Rabelais the rarest copy is No. 10,470, "Lo Vie inestimable du Grand Gargantua, &c. On les vend a Lyon chés Fracoys Juste devat nostre Dame de Confort MDXXXV." This is the earliest edition of the first book, which, however, comes second in order of publication. Twenty lots appear under the head of Rabelais. Among French books appears "La Mer des Histoires, 1488." Unfortunately the first volume lacks a title-page, and the fine engravings in the second volume have been coloured. The romance of "Milles et Amys," and a large paper copy of the first edition of Mezeray's "Histoire de France," deserve also to be mentioned. Two volumes of early "Mystères" are sold with all faults. No early edition of "Paradise Lost" appears under the head of Milton, but there is the first edition of the the "Poems both English and Latin." A copy of the "Works" of Sir Thomas More, 1557, belonged to More's son-in-law, Sir William Roper. A long list of *editiones principes* can be culled. Among the classical writers represented in this form are Musæus, Ovid, Phædrus, Pindar, Plato, Plautus, Pliny, Plutarch, Polybius, and Quintillian. The "Ordonnances de l'Ordre de la Toison d'Or," no date, a copy on vellum with the arms of the Duke of Burgundy, constitutes a desirable possession. Even more desirable is a vellum Pliny (Venice, Nic. Jensen, 1472), with illuminations, described as exquisite. The portion now offered is full of average interest, and the perusal of it is calculated to make the mouth of the amateur water."



THE MYTHIC GOAT.

WE have been always accustomed to believe that the story of the mythic and circumambulating goat was a base invention of the enemy, a coarse and foolish "skit" which it was hardly worth noticing, and was very good for a joke on the part of a sensationalist believer, a fanatical denouncer, or a Roman Catholic excommunicator of Freemasons and Freemasonry.

But lo and behold! as truth is always stranger than fiction, and wonders never cease in this sublunary scene, in a grave report of the Grand Lodge of Nebraska, for the very year of light 1882, we find this "soft impeachment" of Masonic manners and Masonic good sense declared to be founded on fact.

Listen to Bro. N. K. Griggs, who at p. 338 thus discloses the "secrets of the charnel house."

He declares that there is a variation as between the German and American mode, and having fixed the "locus in quo" in the Third Degree, of all places, he thus proceeds in a burst of natural eloquence to hold up to our thrilled gaze the perambulation of the mysterious "goat," though, he adds, the Germans prefer a "sheep." The whole tale has a very sheepish air according to us, and if there really be such a relic of the ancient mysteries in existence still in Deutschland, we wonder why our dear German cousins and brethren did not retain the memory as well of the ibis, the monkey, or the alligator.

But now, as we said before, let us listen, and listen reverently, to our good Bro. Griggs, the vivacious heirophant and mystagogue of these new mysteries of lies and rubbish combined.

"I.—THE AMERICAN MODE.

"The craftsman is properly prepared, hoodwinked, and placed astride of an active, combative goat; the goat is then prodded around the lodge-room with the Tyler's sword and Deacons' staves, but never fails to pause, sometimes very suddenly, at each regular Masonic station; the poor blind candidate often fails to notice the stations in season, and is finally raised from the floor in ancient form, and is forthwith pronounced a proficient M.M. By the next conferring of a like degree he is so well posted that he serves as one of the Deacons' 'with equal pleasure to himself and honour to the fraternity.'

“ II.—THE GERMAN MODE.

“ The candidate, clad in dress suit and wearing a silk hat, is welcomed into the lodge and bowed to a seat. His attention is then directed to a costly oil painting, suspended upon the wall, representing a majestic horned sheep.

“ The following lecture is then read to him by the W.M. from the secret lodge-book :

“ My beloved Bro : Although Masonry itself is not ancient, it has appropriated the ceremonies of very ancient societies of house-builders. To initiate any person into one of those Gilds, it is known that either a sheep or a goat was required. While in some parts of the Masonic world the contrary view is maintained, we hold that a sheep must have been used, for the following reasons :

“ I. It is probable that goats are of a more recent origin than the date of those Gilds. Certain it is that no such animals were upon the ark at the time of the flood, for not only would Noah have had no desire to save them, but had he attempted to do so, they would have been the sole living occupants of his vessel long before it reached Mount Ararat ; and

“ II. Unless those ancient workmen were naturally cruel, and delighted in giving unnecessary pain, they would have introduced the sheep into their ceremony of initiation, even had goats been in existence, as the former animal is certainly much better adapted for lodge purposes than the latter. Thus, as you must have observed,

“ (1) The rotund, soft-woolled sheep, with its gracefully curved hand-holds, seems to invite the Masonic traveller to rest and safety upon its back. On the contrary, the angular, short-haired goat, with its threatening spikes, affrights him as would the hateful horns of a dangerous dilemma ; and

“ (2) The sheep is a noble animal, more gentle than a love-sigh, and peculiarly fitted to take part in the strange ceremonies of our august order. On the contrary, the goat is, at best, but an Ishmaelitic relative of the sheep, more testy than a thorn-bush, and fitted only to participate in the wild orgies of the uncivilized.

“ My Bro. : In the semi-barbarous days of those ancient Gilds, the candidate was disrobed, blind-folded, mounted upon a sheep and hurried around the lodge-room until he had repeatedly made the signal of distress, along with other very expressive signs, when, being declared proficient, he was hailed as one of the mystic circle.

“ While it is true we no longer adhere strictly to this ancient form, we have only varied it sufficiently to put it in harmony with the civilized present ; we still retain its teachings in all their original

purity and simplicity. Thus, as anyone must agree, a painting, such as you now behold, is far more artistic, and eventually more economical, than a sheep; we have, therefore, dispensed with this animal, which, of course, makes it impossible for the candidate to actually ride. The portion of this degree, to which I now allude, which formerly required so much time and labor to confer, we now give in a few words, as follows:

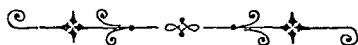
“My Bro.: Please *consider* yourself disrobed, hood-winked, and riding around this lodge-room at a reckless pace, upon the noble animal represented upon the wall, and then *imagine* the sheep to be continually halting at Masonic stations, of which you have no due and timely notice. The motions which you would naturally make, under such adverse circumstances, are the ancient signs of this degree; those will be given to you later on in the ceremony.’

“From this brief exposition it might doubtless be gathered that the substance of the American and German modes is the same, the variance being that the one is full of action to the brim, the other, of theory to overflowing; this the measurement of the difference existing between them, to a line. It may be that the German method gives the candidate a somewhat better historical knowledge of our mysteries; certain it is that the American makes a decidedly more lasting impression upon his mind.”

After we had finished reading these mellifluous words, we were struck dumb with amazement and awe. Can it be true? Is it a dream after refreshment? Is it a myth? Is it a fact? What is it? So sensible, so Masonic, and so apposite are the words of the narrator, that fancying ourselves again at Bonn, on the Rhine, we burst out enthusiastically into the old student song—

Vivant omnes virgines faciles formosæ,
Vivant omnes mulieres facæ laboriosæ.

We call the attention of our excellent confrere Clifford Maccalla, or the eloquent historian of Masonry, Bro. Fort, to this scandalous attack on American Freemasonry, and under the guise of Masonic friendship too. “Save me, oh, save me, from a candid friend!” on the historical ritual and the Masonic good sense of our excellent brethren in America. We feel sure there must be some mistake; and whatever the good taste of our American brethren may be for “roast mutton,” what the Germans call “hammel’s fleisch,” they will have nothing to do with a “billy.”



SYMBOLIC TEACHING.

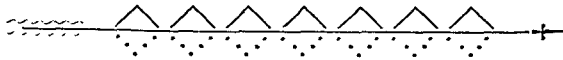
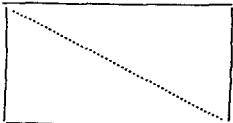
A Paper Contributed to the P.G.M. Lodge by Bro. N. S. Marks, W.M. Washington Lodge, 368, I.C., Melbourne, April 11th, 1882, and in his absence entrusted for reading to Bro. Angell Ellis, P.M., P.G.S.




“For the path of the just is as the shining light, which shineth more and more unto the perfect day.”—PROV. iv., 18.

THE RIGHT LINE — v. THE SQUARE L

THE square, as we all well know, acknowledge and act upon, symbolises the guiding principles of all true Masons. It has been defined as containing within its two right lines the sum of our several duties here below; but as the astronomer in quest of the veritable Pole star restricts his field of observation, and withdraws his gaze from the adjacent regions, pointing his telescope directly towards the sidereal North or South in search of the earnestly-desired object; so must the zealous seeker after truth and uprightness, not content with a generally square course of conduct, but ardently desirous of attaining to a high state of moral perfection, most carefully check every tendency to deviation from the true right line: much as, for example, did the great philanthropist Howard, who if not a Brother, (and whether or not, being ignorant, I do not assert), yet practically demonstrated and carried out in his active career, to a very eminent extent, the noble principles of Freemasonry.

Such intentness to the goal pursued I deem to be best symbolised by a right line; and that whilst the L is truly and properly the symbolic guide for the Craft in general, the — is, in reality, both the symbolic and the true line for the intensely earnest Mason; yet so far from there being any antagonism, I hasten to demonstrate that between the two there exists a real concordance and harmony.

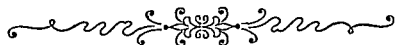


The  or double square, by its diagonal right line, is bisected into two triangles; and as the three angles of a triangle are together equal to two right angles, so must the right line forming the hypotenuse of a right-angled triangle  be of a value double to either of the other two lines; whilst in the case of the  or

double square, this diagonal right line, being common to both the triangles formed by its bisection, acquires in this connection a quadruple value. Now a moment's reference to the accompanying diagram will prove that the square path between two given points is, in reality, a devious one, or zigzag; whilst that which goes straight to its object is but the hypotenuse of a triangle produced, or of a succession of triangles, and each of them a right-angled figure.

Such a course does the mariner invariably take unless compelled to tack, which then becomes his best alternative path; his vessel then adopts a zigzag course towards the desired haven.

From this we may morally deduce the following:—viz., that although habitually guided by the square, to the intensely earnest Mason there is yet a path, which, if anxiously and diligently sought for, will the sooner elevate him in his profession, and the nearer bring him to those blessed mansions where he shall be eternally happy with Him who is T.G.A.O.T.U.



GRANTS OF ARMORIAL BEARINGS

BY WHICH KING HENRY THE SIXTH ENNOBLED ROGER KEYS AND
NICHOLAS CLOSE, A.D. 1449-1452.

THE following documents are taken from "Bentley's *Excerpta Historica, or Illustrations of English History*," London, 1833, pp. 43 and 362. With the exception of a few words inserted in square brackets in explanation of contracted words, and the commas to indicate Latin abbreviations, for which special types has been used by Bentley, the deeds bearing on Masonry and his notes upon them are here given in full.

It has been thought well to reprint them in the pages of the *Masonic Monthly*, as they have been often referred to, and very fittingly find a place in a work devoted to Masonic Archæology.

It will be remembered that King James III. granted armorial bearings to John Mylne, who was appointed Master Mason in Scotland about 1814.—"Dict. of Architecture."

COLLEGE OF ETON.

THE first two of the following documents were most likely issued in the year 1439 or 1440, when the Bishop of Bath and Chancellor of England was Thomas Bekyngton. On the 30th of July, 1440, King Henry the Sixth, probably at the suggestion of Bekyngton, visited Winchester, and examined the plan of Wykeham's foundation there, preparatory to the settlement of the college which he projected at Eton. The charter of foundation passed the Great Seal in 1441.

The power to issue commissions for levying persons or things necessary for the king's service was for many ages a branch of the royal prerogative, and still exists in the impressment of seamen.

The third document, is a grant of relics to the college by Henry the Sixth, &c.

The fourth document is the grant of arms to the College of Eton, inrolled, 1. January 27, Henry VI., 1449 :* and the fifth a grant to Roger Keys, clerk, for his service during the building of the college ; in which grant Thomas, his brother, and his descendants, are included.

The substance of the grant to Keys is as follows :—“ Considering the acceptable and laudable services which our beloved clerk, Roger Keys, in many and divers ways renders, and will in future render to us, as well in our operations connected with the building of our Royal College of St. Mary of Eton, as in other respects, and wishing to impart our grace to the same Roger, and Thomas Keys, his brother, and his [descendants], by the before-mentioned honours, privileges, and dignities, we ennoble, and make and create noble, the same Roger and Thomas, as well-deserving and acceptable to us, and also the children and descendants of the said Thomas. And in sign of this nobility, we give and grant for ever the arms and ensigns of arms depicted in these our letters, with the liberties, immunities, privileges, franchises, rights, and other distinctions to noble men due and accustomed.” Per chevron Gules and Sable, three keys Or, the wards of the two in chief facing each other, and of the one in base to the sinister.

The words of this grant are very remarkable. It would appear from them, that in the reign of Henry the Sixth the same principle prevailed in England, which then and now exists in France and other countries, namely, that the right to bear arms rendered a man noble ; and, therefore, that it is a perversion of the original designation of the term to confine it to Peers. The arguments stated in favour of

* It is not necessary to print here the third and fourth documents.—W. H. R.

this opinion in a recent work,* are powerfully supported by this document; and by the fact, that in the numerous grants of letters of nobility to the French subjects of the kings of England,† the words are the same as those used in this instance, each of those persons being ennobled, and arms assigned to him as the necessary and indispensable consequence.

I

BY THE KING.

Reverend fader in God Right trusty and right welbeloved, We grete you wel And wol and charge you y^t ye do make our l'res [letters] of cōmission severell in due fo'rme oon directed unto Robert Westerly maist[er] mason of the werk[es] of oure newe collaige of Eton yeving [giving] hym power by the same to take as many masons where so ever they may be founden as may be yought [thought] necessary for the said werk[es] & an othr directed to John Beckeley mason yeving [giving] hym power by the same to take cariage & al othr thing[es] necessary for the same werk[es] wherin ye shal do unto us good plesir Yevin under oure signet at oure manoir of Shene the VI day of Juyn.

To the Reverend fader in God oure right trusty and right welbeloved the Bisshop of Bathe oure Chauncellr of Englande.

II.

BY THE KING.

Reverend fader in God Right trusty and Right welbeloved, We wol and charge yow that under oure grete seel ye doo make oure sev[er]alx l'res [letters] of commission in deue fourme that oon unto John Smyth warden of masons & that othr unto Robert Wheteley warden of carpenters at Eton yevying thayme powair to take in what place so ev[er]e hit be almanere of werkmen laborers & cariage such as eythr of thayme shal seme necessarie or behoveful in thaire craft[es] to the edificacōn of oure collage of our lady of Etōn and that this be doon with al diligence as we trust yow. Yeven undre oure signet at the manoir of Fulham the xiiij day of Juyl.

To the Reverend fader in God Right trusty & Right welbeloved the Bisshop of Bathe oure Chancellr of Englande.

[*Charters No. III. and IV. omitted here.*]

* "The Nobility of the Gentry of the British Empire," by Sir James Lawrence, K.M., 1827. Numerous records might have been cited in support of the author's argument, of the existence of which he does not seem to have been aware.

† See "Fœdera," tom. x. p. 718; xi. pp. 57, 81, 101. Other instances are noticed in the Harleian MS., 5019.

RH

V.

PLACEAT supp'mo Dño ñro Regi de gra' v'ra sp'ili gracie cōcedere fidelibz ligeis v'ris Roger's Keys cl'ico et Thome Keys fr'i suo v'ras litteras patentes tenorem subsequentem in debita forma cōtinentes Rex et c' Omibz ad quos p'sentes l're pven'int sal't'm cum p'ncipis cujuscūqz intersit et deceas suos subditos p'cipue illos qui sibi servicia impendunt honoribz p'ilegiis et dignitatibz p'miare et decorare ut ad h'moi servicia impendend' cicius animent' et fiant prom'ciores hinc est quos cōsideracōem h'entes ad grata et laudabilia servicia que dilectus c'licus noster Rogerus Keys multipliciter ac div'simode nobis tā in op'acōibz n'ris edificacōis collegij nostri regalis b'te Marie de Etoñ jux^a Windesorā q'm alias impendit et impendet infutur' volentesqz eid'm Rogero ac Thome Keys f'ri suo et suis sup' p'dict honoribz p'ilegiis et dignitatibz gr'am nr'am impartire eosd'm Roger & Thomā tanq^a bn' merit' & nobis grat' necnō ab eod'm Thoma p'creatos et procreand' et descendentes ab eod'm nobilitam' nobiles q'z facim' et cream' Et in signū mōi. nobilitath' arma et armor insignia in hiis p'ntibz nostris l'ris depicta cum libertatibz immunitatibz privelegiis franchisesiis juribz et aliis insigniis viris nobilibz debit & consuet imp'petuū dam' et concedimus p. p'sentes. In cujus rei testimoniū has l'ras nostras fieri fecim' patent' T. me i'po &c.

Me^d q'd ista billa lib'ata fuit dño Cancellar' Angl' xix^o die Maij anno xxvii' exequend.'

KING'S COLLEGE, CAMBRIDGE.

THE two * following curious documents are printed from the originals existing among the Records of the Tower of London. The first, dated 1 Jan., 1450, is the Grant of Arms to the College. * * * * The second, dated 30 January, probably in the same year is a similar grant to Nicholas Cloos, Clerk (afterwards successively Bishop of Carlisle and Lichfield) for his services in building the College. These grants correspond exactly in form with those to Eton College and Roger Keys, which have already been printed, with the omission of the several passages, relating to the celebration of divine worship in the grant to King's College, and the addition in the grant to Cloos of an exemption from the payment of any fine or fee. * * * * The arms of Cloos are blazoned on the Grant but the colours are so blackened by age and exposure that they can scarcely be distinguished:—Argent, on a chevron Sable, three passion-nails of the first,

* I have not here given the grant of arms to the College, as not bearing on the subject of Masonry.—W.H.R.

on a chief Sable three roses Argent. The passion-nails, however, differ in form from the bearing so designated.*

A note says: "The architect [of K. Coll.] is stated by Hearne (Preface to Glastonbury) to have been the father of Nicholas Cloos; the latter was master of the works to Henry, and conducted the building. Nicholas was one of the first fellows of the Foundation; was promoted in 1450 to the Bishopric of Carlisle; translated to that of Lichfield and Coventry, by Papal provision, in August, 1452, and died before November 1, in the same year.

R^H

PLACEAT suppremo Domino nostro Regi de gracia v'ra sp'iali concedere humili et fideli servitori v'ro magistro Nicholao Cloos l'ras v'ras patententes tenorem subsequentem in debita forma continentes.

Rex omnibus ad quos & c' sal't'm. Sciatis q'd cum principis cujuscumq; intersit et deceat suos subditos precipue illos qui sibi servicia impendunt honoribus privilegiis et dignitatibz premiare et decorare ut ad h'mōi servicia impendend' cicius animentur et fiant promptiores. Nos consideracionem habentes ad grata et laudabilia servicia que dil'cus et fidelis noster Nicholaus Cloos Cl'icus multipliciter et diversimode nobis tam in operacionibus nostris edificacionis Collegij nostri Regalis beate Marie et Sancti Nicholai de Cantebriggia q'm alias impendit et impendet infutur' Violentesq; eid'm Nicholao super predictis honoribus privilegiis et dignitatibus gratiam nostram impartiri eundem Nicholaum tamq'm bene-meritum et nobis gratum nobilitamus nobilemq; facimus et creamus et in signum hujusmodi nobilitatis arma et armorum insignia in presentibus hic depicta cum libertatibus imunitatibz privilegiis franchesiis juribus et aliis insigniis viris nobilibus debitis et consuetis imperpetuū damus et concedimus per presentes absq; fine vel feodo nobis ea de causa solvendo. In cuj' rei et c'.

M'd q'd xxx die Januar' ista bill lib'at' fuit Canc'. Angl'. apud Westm'. exequend'.

* From the woodcut of the arms given by Bentley, the passion nails might perhaps be more properly described as *nine* passion nails, arranged in threes.—W. H. R.



GERMAN FREEMASONRY.

THE following short, but able paper, is taken from the Report of the Grand Lodge of Nebraska for 1882, and gives a "coup d'œil" of German Freemasonry, which we think is correct as far as it goes, and may interest many of our readers. With respect to the archæological theories we say nothing, but rather refer our readers to Bro. Gould's "magnum opus."

IN regard to the antiquity of our Order, no one disputes that Speculative Masonry was given its first historical organization in 1717, but many of our able thinkers claim to have found, in traditions and in histories of other ancient rites, sufficient evidence to convince them that it had an existence centuries before the date mentioned. With this view, however, our German brethren refuse to agree, claiming that no trustworthy evidence has been found going to show that it existed earlier than the year 1717; this is the reason that our Order is never termed "*ancient*" by the Masons of Germany. Their view in regard to its origin is succinctly stated by Bro. Findel, of Leipzig, in his "Spirit and Form of Freemasonry." He says: "Historical research has discovered that the Masonic fraternity has come forth from the building societies of the Middle Ages; and that the forms of Masonry are founded upon the judicial usages of the Germanic tribes. The three classes, Apprentice, Craftsman and Master, were not known to those societies as three degrees. With them the brotherhood consisted only of Fellows, that is, of *all* such as were admitted into the Gilds."

According to our German brethren, therefore, Masonry is definable as a comparatively modern speculative society, based upon the usages of ancient operative ones. They also hold that when the Order was instituted, in 1717, it had only one degree, the other two being added some three years afterward; and, also, that not only were the lectures and illustrations prepared years after the Order was first established, but that the allusions to the temple and temple-builders, together with the chapter degrees, were added to the *work* after the year 1732.

Such, briefly stated, are the reasons why Masonry is not honored in Germany with the appellation of "*ancient*." So much I thought it might be of interest to say. To enter into any discussion in regard to the matter, however, it is neither my purpose nor my province to do.

Entertainments, called "*Schwesternclubs*," are given in some German lodge-rooms, once each fortnight, during the winter season. To those, the members invite their lady friends. Intellectual food is the only kind served at such gatherings, and this the ladies assist in providing; it rarely consists of Masonic "hash." It usually is made of lectures, readings, essays, poems, etc., on miscellaneous subjects, interspersed with vocal and instrumental music. Long before the date fixed for such an entertainment, two brothers are appointed to arrange the programme and superintend the festivities. The same members are not asked to officiate more than once during a winter. The ladies bring some kind of fancy work with them, and sit at tables extended across the lodge-room.

I cannot speak too highly of such gatherings. Indeed, I know of nothing more pleasing than to watch the kindly faces and flying fingers on such occasions. Why not transplant those German entertainments to our Masonic vineyard? They would surely root and flourish there. To insure their success, it would only be necessary for our brethren to insist upon the ladies *coming with their work*. "*Schwesternclubs*" without needle-work, crocheting, or knitting, would be like life without song, or toasts without wine, or soup without salt.

Our Order is honoured by the membership of many of Germany's most illustrious sons. The Crown Prince was, for several years, Grand Master of the "Grand National Mother Lodge," in Berlin, and, while such, delivered a number of Masonic addresses. At the present time, he is "Deputy Protector of Masonry," the Emperor, himself, being the "Protector." If our Order has reasons to be proud to-day of its adherents in the Fatherland, it can point, with no less pride, to those who have gathered with it in the past. Not only has it been honoured by the membership of such rulers of men as Frederick the Great and Blücher, but by such kings in the realms of mind as Goethe, Lessing, Wieland, Herder, Mozart, Fichte, and Rückert. Truly may we say that our fellow craftsmen, by their cunning handiwork, have fashioned the very keystone of German greatness, and, by their wondrous skill, chiseled their names into the adamant memory of mankind, and set their stars of fame in the resplendent galaxy of the world's imperishable.

"INCREASE AND MULTIPLY"

is not one of the unwritten laws governing Masonry in Germany.

In this conservative land there is no desire manifested to increase the Masonic membership, the brethren seeming rather to rejoice that their secrets are shared by comparatively so few; nor is there an excess of subordinate lodges, a new one never being constituted unless the good of the Order absolutely requires it. Here, the old craft moves slowly along, with its old and well-tried crew, spreading no sail and courting no gale to speed it upon the smiling, glittering, swelling, yet treacherous wave of popular favour.

In Germany no public demonstrations are ever made, the speculative workman of this country deeming such gatherings but gilded advertisements of his Craft. Here, no winning orator descants in public hall upon the traditions and teachings of our Order, the golden tongue of Masonic eloquence ringing and thrilling only in the well guarded recesses of the lodge-room. Here, no apron-clad, funeral cortege troops behind the black-plumed hearse, the brethren following their comrade's corse being robed only in the sable habiliments donned by the outer world. Here, no boastful show is made of Masonic membership; the decorated breasts, in this land of orders and insignias, carrying no emblem of our fraternity to claim the notice of the uninitiated.

"Mystery" is the one word which fully describes Masonry in Germany. Here, the profane can know but little more of the mystic fold than that it is. He may hear its name spoken, yet he can identify no one as being its adherent. He may hear of its secrets, yet he knows no one who boasts of being in possession of them. He may hear of its lessons of wisdom, yet he knows no one who says he has tasted of its lore or drank from its instructive fount. He may hear of its charity, yet he sees not the hand that casts its love-offerings into the lap of suffering. In brief: regarding Masonic secrets and Masonic doings, our German brethren are almost as mute, in the presence of the outer world, as that stony sentinel, the Sphinx, which stands at the foot of the mighty pyramids,—those mysterious mausoleums of the proud and pompous Pharaohs.



AN *ÆSTHETIC* FANCY.

BY SAVARICUS.

HER face is a beautiful garden,
'Tis filled with the loveliest flowers ;
Her lips are like daintiest roses,
Just washed by the softest of showers.

Her cheeks have the hues of Aurora,
Displayed on the fleecy-white cloud ;
Her eyes have the colour of violets,
Where mosses their petals enshroud.

Her teeth are as sweet little lilies—
'Tis those of the valley I mean ;
And laden with balmiest fragrance
Is the breath of this beautiful Queen.

Her hair in rich tresses is flowing,
Of hyacinth shade is its hue,
The brow which they crown, like marble,
Is noble and fair to the view.

Her voice with its thrilling enchantment,
Bewitchingly sweet in its tone,
Wafts upwards the souls of its hearers
To realms of bright Melody's zone.

On features so perfectly moulded,
And eyes lit with heavenly light,
Can we wonder that mortal like as we are,
We should gaze with admiring delight ?

The spell of such beauty—ethereal—
Is cast o'er the world for its good ;
The joy that it gives is *æsthetic*,
And by refined souls alone understood.

THE KNIGHTS TEMPLAR.

(*Concluded from page 256.*)

BROTHER PIERRE DE BOLOGNA, a priest and procurator-general of the Order, represented to the commissioners that promises of impunity and threats of torture had been equally employed to obtain confessions of crimes imputed to his brethren; that they had been told that their Order was already tacitly devoted to destruction, and that it was to be solemnly abolished by the Pope in council. That letters patent, with the King's seal on them, had been shown to several prisoners, wherein, should they make confession, they were promised life, liberty, and a pension as long as they lived; and such of the Templars as could not be seduced by those allurements had been constrained by violent tortures. That it was much less astonishing that frail men, to save themselves from torments, should speak according to the wishes of those who tormented them, than it was to see such numbers of Templars endure with constancy the most dreadful tortures and afflictions, rather than betray the cause of truth.

That many of those Knights died in dungeons of the tortures they had endured on the rack; and he desired that the executioners and jailors might be examined, and required to give an account of the sentiments in which they died; and declare whether it was not true that they had persisted to the last gasp, when men have nothing more to hope for or to fear, in averring their own innocence and that of their Order in general. Then he besought the commissioners to summon before them a Templar, called Brother Adam de Valincourt, who had passed from their Order to that of the Carthusians, out of a desire of greater perfection; but not being able to support the austerities of those monks, had petitioned to be again admitted into the Order of the Templars. He added, that the superiors and brethren of that Knight had looked upon his first change as apostacy: that they had obliged him, before they would receive him again, to present himself at the door of the Temple in a white sheet; that after he resumed the the habit of the Order they had condemned him to eat upon the ground for a whole year; to fast upon bread and water on Wednesdays and Fridays every week; and to undergo the discipline every Sunday from the hands of the priest that officiated.

The procurator demanded if it were probable that this Templar should return to them for the chartreux, and submit to a correction so long and austere, if he had discovered amongst his brethren of the Order all the abominations that were alleged to blacken their character? and he insisted on being heard with his superiors and the deputies of the whole Order in a full Council, "to the end," said he, "that our innocence may be demonstrated in the face of all Christendom."

Notwithstanding this defence they proceeded to pass sentence. Some were entirely acquitted; others were condemned to canonical penance, after which they were to be set at liberty. Of this class were those Templars who adhered to the confession they had made of their pretended crimes; and had, to show their abhorrence of the Order, laid aside the habit and shaved their long beards.

The Templars, on the contrary, who had retracted their former confession and persisted in their protestations of innocence, were treated with excessive rigour. Fifty-nine of them, amongst whom was a chaplain of the King's, were degraded as relapsed heretics by the Bishop of Paris, and delivered over to the secular authorities. *They were carried out of the gate St. Antoine, and burnt alive at a slow fire.* All of them, in the midst of the flames, called upon the holy name of God: and what is more surprising, there was not one of those fifty-nine, who to save himself from so terrible an execution, would accept of the pardon, which was offered them in the King's name, provided they would renounce their protestations.

In several other parts of France great numbers of them manifested the same constancy in the midst of the flames. They burned them; but they could never extort from them a confession of the crimes laid to their charge.

"A thing astonishing indeed," says the Bishop of Lodeve, a cotemporary historian, "that all those unfortunate victims, executed in the most terrible manner, gave no other reason for their retractation than the shame and remorse they felt for having through the violence of the rack confessed crimes of which they affirmed themselves to be innocent."*

The first session of the Council of Vienne, in Dauphiny, commenced on the 16th October, 1311. There were present above three hundred Bishops, exclusive of the Abbots, Priors, and most learned Doctors,

* Unum autem mirandum fuit, quòd omnes et singuli eorum confessiones suas quas priùs jurati fecerant, in judicio retractarunt dicentes se falsa fuisse confessos, nullam super hoc reddentes causam aliam nisi vim aut metum tormentorum quòd de se talia faterentur.—"Ex secunda vitâ Clem. V."

from all parts of Christendom. Philip the Fair appeared in this august assembly, attended by his three sons and his two brothers, and a numerous body of troops.

Clement laid before them the reasons for calling the Council. First: The affair of the Templars. Second: The recovery of the Holy land. Lastly: The reformation of manners and the discipline of the Church.

He caused the proceedings, carried on against the Templars in the different provinces, to be read in full council. After this he demanded of each of the fathers in his turn if he did not think it proper to suppress an Order wherein were discovered such enormous crimes?

An Italian prelate, addressing himself to the Pope, pressed him to abolish the Order without loss of time or further formality; an Order against which, he said, above two thousand witnesses had deposed in various parts of Christendom.

But all the Bishops, and Archbishops, and most eminent Doctors of the Council unanimously represented to the Pope that, before he suppressed an illustrious Order, which, ever since the time of its foundation had rendered most important services to Christendom, they were of opinion that the Grand Master and chiefs of the Order ought to be heard in their own defence, as justice required, and they themselves had so earnestly requested in many petitions.

Historians say, that all the Italian Bishops, except one, were of this opinion, as were also those of Spain, Germany, Denmark, England, Scotland, and Ireland; that all the prelates of France were of the same sentiment, except the Archbishops of Rheims, Sens, and Roan,* so that out of so many hundred Bishops and doctors there were only four who were for the abolition of the Order, and who acted against the common principles of natural equity.

The audience which the Council insisted on in favour of the Templars very much perplexed the Pope. Six months were spent in conferences, and perhaps in secret negotiations, to persuade the prelates to dispense with the regular forms in a matter which seemed clear enough. But the fathers persisted in declaring that they could not condemn the accused without an audience. The Pope, seeing his

* *Interim autem vocantur Prælati cum Cardinalibus ad conferendum de Templariis: leguntur acta ipsorum inter Prælatos; et in hoc conveniunt requisiti à Pontifice sigillatim, ut det Templariis audientiam sive defensionem. In hac sententiâ concordant omnes Prælati Italiae præter unum, Hispaniæ, Theutoniæ, Daniæ, Angliæ, Scotiæ, et Hyberniæ. Item Gallici præter tres Metropolitanos, videlicet, Remensem, Senonensem, et Rotomagensem. Hoc autem actum est sive actitatum in principio Decembris.—“Ex secunda vitâ Clem. V. p. 43.” Auctore Ptolemæo Lucensi.*

endeavours fruitless, at last exclaimed, that since they could not give a judicial sentence against the Templars without passing through the regular forms, the plenitude of the Papal authority should supply every defect, and he would condemn them in a summary way, *rather than offend his dear son, the King of France.**

Accordingly the Pope, on May 22nd, 1312, having first secured the approbation of some Cardinals and Bishops, who through complaisance came over to his side of the question, convoked the second session of the Council, and abolished the Order of the Templars.†

Now comes the last act of the tragedy. In the year 1313, in which the fate of the Grand Master and the dignitaries of the Order, styled the Great Præceptors, or the Great Commanders, was to be decided. The Pope had reserved the cognizance of their case to himself, and in consideration of their confession had promised them an entire impunity. But on his return from the Council, whether he had changed his sentiments or intended not to condemn them himself, he appointed two Cardinals to sit as judges upon them. They repaired to Paris, and took for their co-assessors there the Archbishop of Sens and other prelates of the Gallician church.

Those commissioners of the Pope ordered the provost to bring before them Jacques de Molay, Grand Master of the Templars, "a dignity," says M. Dupuy, "which placed him in a rank with princes, having in that quality had the honour of being sponsor to Robert, fourth son of Philip the Fair."

The second of those prisoners was Guy, brother to the Dauphin de Viennois, Sovereign Prince of Dauphiny.

The third victim was Hugh de Peraldo, great prior or visitor of the priory of France.

And the fourth was the great prior of Aquitain, who before his imprisonment had the management of the King's exchequer and revenues.

It nowhere appears from the instrument and records of this memorable prosecution, that those prelates examined or interrogated them anew, or that they confronted them with witnesses. So it appears that the commissioners were resolved to conform themselves to the conduct which the Pope had observed before them. They contented

* *Et si via justitiæ ordo ille destrui non possit, fiat tamen via expedientiæ, ne scandalisetur charus filius noster Rex Gallie*

† *Summus Pontifex multis Prælatibus cum Cardinalibus coram se in privato convocatis per provisionem potiùs quam condemnationis viam, ordinem Templariorum cassavit et penitus annullavit.—"Quarta vita Clem. V." p. 85. Autore quodam Veneto coætaneo.*

themselves with the confessions made by the prisoners before the Pope and the King of the crimes laid to their charge. And it was upon this confession, pursuant to the intentions of the Sovereign Pontiff, that the judges determined amongst themselves to condemn them only to perpetual imprisonment in case they adhered to their former confession. But as it was a matter of great consequence to calm the minds of the people, who were shocked at the vast number of fires that had been lighted up for human sacrifices in the several provinces of the kingdom, and it behoved them above all things, to convince the people of Paris that it was with justice that so many Templars had been condemned to be burnt alive, they required these four chiefs of the Templars to make a public and sincere declaration of all the abuses and crimes committed by the Order if they had a mind to save their lives, or expected that the Pope and King should keep their word with them.

For this purpose a scaffold was erected in the court before the cathedral, and thither the prisoners were conveyed by an armed force. Then one of the legates standing up, opened the dismal ceremony with a discourse, wherein he enlarged upon all the impieties and abominations of which, he said, the Templars had been convicted by their own acknowledgments. And in order to leave the public no room for doubt, he called upon the Grand Master and other chiefs to renew, in the hearing of the people, the confessions which they had made before the Pope of their crimes and errors.

It was in all probability to induce them to make this declaration, that on the one hand, he assured them of a complete pardon; and that on the other, the executioners, to intimidate them, erected a pile of wood, as if they were to be burnt the moment that they revoked their confessions.

The priors of France and Aquitain, either through sincerity or fear at the sight of so dreadful a punishment, persisted in their first confessions. But when it came to the Grand Master's turn to speak, that prisoner shaking his chains, to their great surprise advanced, with a countenance full of resolution, to the edge of the scaffold. Then, raising his voice to be the better heard, "It is but just," cries he, "that in this terrible day, and in the last moments of my life, I lay open the iniquity of falsehood and make the truth to triumph. I declare then, in the presence of heaven and earth, and I own, though to my eternal shame and confusion, that I have committed the greatest of crimes. That crime alone of having acknowledged as culpable an Order which truth obliges me now to declare innocent. I made the first declaration they required of me only to suspend the excruciating tortures of the rack, and to mollify my tormentors. I am very sen-

sible of the torments they inflict, and of what executions they prepare, for those who have the courage to retract such a confession; but the horrible sight they present to my eyes is not capable of making me confirm the first lie by a second one. On a condition so infamous, I freely renounce life which is already but too odious to me. And what good would it do me to drag on a few miserable days, when I must owe them only to the blackest of calumnies.”*

He would have proceeded, but was interrupted. The brother of the Dauphin de Viennois, who came next, spoke after the same manner, and, with the strongest asseverations, bore testimony to the innocence of the Order. The legate, upon this occasion, did by no means gain the applause of the people; but he soon had his revenge.

The Grand Master and his companions were brought down from the scaffold, and the provost of Paris conducted them back to prison.

The King† who was revengeful in his nature, and looked upon the destruction of the Templars as his own work, being incensed at this

* Sunt auctores non obscurum Jacobum Burgundionem ordinis principem, cum productus ad supplicium, circumfusa ingenti multitudine, dum pyra extruitur, staret, proposita vitæ spe ac impunitate, si quæ in custodiâ fassus de se suisque esset, nunc quoque confessus, veniam publicè peteret, hujusmodi verba fecisse. “Ego nunc supremis rebus meis, cum locum mendacio dari nefas sit ex animo, verèque fateor me ingens in me, meosque scelus conscisse, ultimaque supplicia cum summo cruciatu promeritum, qui in gratiam quorum minimè decuit, dulcedineque vitæ, flagitia inopia, sceleraque, ad tormenta ementitus sum in ordinem meum, de religione christiana optimè meritum. Nec mihi nunc vita opus est precaria et novo super vetus mendacio retenta.”—“Paul. Emil. Philip. Pulchr.”

Exin rogo impositum ac admoto paulatim primoribus pedibus, ad exprimentam scelerum confessionem, ne tunc quidem cum reliquo corpore depasto vitalia feodo nidore torrerentur, ab hujus orationis constantia descivisse, aut mutata mentis ullam significationem præbuisse, neque ipsum, neque duos cum ipso supplicio affectos nobilissimos ejus ordinis viros, quorum alter esset Delphini Allobrogis frater.—“Paul. Emil.”

† Publicè de mandato regis Franciæ extitit combustus qui tamen cum concilio prælatorum et peritorum ad aliam pœnitentiam peragendam priùs fuerant condemnati. Nam Philippus rex Franciæ cum consilio suo noluit pati quòd, propter revocationem confessionis suæ quam priùs fecerant, dictus Magister militiæ Templi et multi alii sui Ordinis, evaderent mortem temporalem, nullo tamen super hoc judicio ecclesiastico convocato, neque ipso expectato.—“Vita Clementis V. autore Amalrico Augerii de Biterris.”

Et dum à cardinalibus in manu præpositi parisiensis, qui præsens tunc aderat, ad custodiendum duntaxat traduntur, quòsque die sequenti deliberationem super iis haberent plenior, confestim ut ad aures regis, qui tunc erat in regali palatio, hoc verbum insonuit, communicato quamvis providè cum suis, *clericis non vocatis*, prudenti concilio, circa vespertinam horam ipsius diei in parvâ quadam insulâ Sequanâ inter hortum ragalem et ecclesiam fratrum heremitarum positâ, ambos pari incendio concremari mandavit.—Continuat. “Chronic Guill. Nangii.”

recantation of the chiefs of the Order, caused them to be taken out on the same day, March 11, 1314, to a little isle of the Seine, between that Prince's garden and the Augustinian monastery, where he determined to have them burned.

The Templars having arrived at the place of punishment, a herald proclaimed, in the King's name, pardon and liberty for such of the Templars as would acknowledge the crimes of which they were accused. Neither the sight of the terrific apparatus of death, nor the tears and cries of their kindred, nor the prayers of their friends were capable of moving one of their inflexible souls. In vain were employed the offers of the King's pardon, allurements, entreaties, menaces; all became fruitless.*

The Grand Master courageously ascended the scaffold, or pyre, the others followed. Their countenances appeared quite serene and composed.

During this awful contest between the natural feelings and divine grace, not even a sigh escaped from one of them; and notwithstanding the torments they were suffering from such a horrible punishment, they displayed an admirable firmness and constancy, *calling upon the name of God, blessing Him and taking Him for witness of their innocence.*†

The Grand Master, in the midst of that exquisite torture, manifested even to the last moment the same firmness that he had done in the court of the cathedral, and expressed himself nearly in the same manner.

He repeated his protestations of the innocence of his chevaliers; but as to himself, he said, that he deserved to suffer, for having allowed the contrary in the presence of the Pope and the King.

At his last moment, when no other liberty was left him but that of speech, and was almost stifled with the smoke, he cried aloud, "Oh Clement, thou unjust judge and barbarous executioner, I summon thee to appear within forty days before the judgment seat of God."‡

* "Mansuetus J." vol. 2. p. 236.

† "Hist. de l'abolition des Templiers," p. 244.

‡ One may read in the "Facta data memorabilia," &c. that a Neapolitan Templar burnt at Bordeaux, cited the Pope and King before the tribunal of God in the following tremendous expressions. "Sævissime Clemens Tyranne, posteaquàm mihi inter mortales nullus jam superest ad quem appellem, pro gravi morte quàm me per injuriam afficis, ad justum judicem Christum, qui me redemit, appello: ante cujus Tribunal te voco, unà cum Philippo Rege, ut intra annum diemque ambo illic compareatis; ubi causam meam exponam, et jus sine pravo affectu ullo administrabitur; intro id quoque tempus Clementem ac régem mortuos."

"O Clement, thou most cruel tyrant, since there remains no mortal upon earth to whom I can appeal after you, for the wrong you do me by the infliction of this barbarous death, I appeal to the just judgment of Christ my redeemer, before whose unerring tribunal I cite you, together with Philip, there to appear both upon

He likewise summoned the King to appear before the tribunal of the Most High within the term of one year. The deaths of both took place precisely within the time.*

All the people shed tears at the tragical spectacle of those Holy Knights, and many devout people, as *Papirius Masson* relates, gathered up their ashes, preserving them afterwards as precious relics.

As for the two wretches who were the authors of this dreadful catastrophe, they perished miserably soon after. One was hanged for fresh crimes and the other was assassinated by his enemies.

Philip the Fair and Clement V., as we have seen, perished the same year in which the Templars were burned. Enguerrand de Marigni, prime minister of Philip, and an active instrument for their destruction, shortly after died ignominiously upon a gibbet. If these do not look like the decrees of heaven, I know not what to style them.

A faithful transcript of the Document from Dupuy's manuscripts, entitled, "Bulls of the Popes from Honorius III. down to Gregory XI.," vol. 763, at the Imperial Library.

Clemens episcopus, servus servorum Dei, carissimo in Christo filio Philippo regi Francorum illustri, salutem et apostolicam benedictionem. Quoniam præcordia tua personæ nostræ incolumitas grata certificat, scire te volumus quòd, illo faciente qui potest, Viennæ plenâ corporis sospitate vigemus ac lætanter audivimus

the same day within this year, when I shall set forth my cause, and justice shall be administered without partiality or corruption."—"Facta dicta Memorabilia," &c.

*This event is attested by many celebrated writers, one of whom I shall cite in his own words. "Certissimum habetur quod Clementi V. Pont. Max. evenit; qui cùm Templarios, cætum religiosum et diu bonum atque utilem, Viennæ in concilio damnasset, et in sodales ferro atque igni passim animadvertisset, a pluribus eorum citatus ad tribunal superùm, paulo plus anno post obiit, quasi ad vadimonium obeundum a supremo prætore accersitus. Sub idem tempus (quod admirationem auget) in eodem casu fuit Philippus rex Galliæ, cujus bono damnationes illæ fuisse putabantur, opibus ad eum translatis et confiscatis: si a casu, miremur; si a Deo, vereamur."—"Justus Lipsius."

It is accounted a fact most certain, what has happened to the Supreme Pontiff, Clement V, who, in the council of Vienne having abolished the Templars, a congregation long celebrated for its piety, beneficence and services; and having suffered them to be persecuted with sword and fire, was summoned by many of those victims to appear before the supreme tribunal of heaven. Being cited in the same manner by the Grand Master shortly after, in the same year, and within the term appointed, Clement gave up the ghost. What further increases our astonishment, the same fate, precisely at that period, attended Philip King of France, who had persecuted the Templars, confiscated their effects, and appropriated them to himself. If this be chance, it is wonderful! if the decree of God, let us revere.—*Ibid.*

incolumitate consimili te vigere. Ad hæc, ut eorum quæ in negotio templariorum emergunt tuæ notitiæ veritatis* innotescat, magnitudinem regiam volumus non latere quòd cùm inquisitiones factæ contrâ ordinem templariorum coràm prælatis et aliis personis ecclesiasticis, qui ad præsens sacrum concilium venerunt, et quos ad hoc congregari, certâ die, nostra deliberatio fecerat, legerentur, septem de ordine templariorum ipsorum et in quâdam aliâ subsequenti congregatione consimili, duo de ordine ipso, se coram eisdem prælatis et personis, nobis tamen absentibus, præsentârunt qui se deffensionem ejusdem ordinis offerentes, asseruerunt mille quingentos vel duo millia fratres ejusdem ordinis qui Lugduni et in circumvicinis partibus morabantur, eis circà defensionem ipsius ordinis adhærere; nos tamen ipsos, se spontaneâ offerentes, detineri mandavimus et facimus detineri. Et ex tunc, circà nostræ personæ custodiam, solertio rem diligentiam solito duximus adhibendam; hæc autem celsitudini tuæ duximus intimanda, ut tui providi cautela consilii quid deceat et quid expediat circà personæ tuæ custodiam diligenti consideratione voleat prævidere.

Datum Viennæ, 11 mens. Novembris, Pontificatûs nostri anno 6.

Translation of a letter from Clement V. to Philip the Fair, informing him that nine Knights Templars, deputies of fifteen hundred or two thousand Templars, having appeared before the council of Viënnæ, to undertake the defence of their Order, he caused these nine Templars to be arrested and cast into prison, where they should be detained till further orders.

CLEMENT Bishop, servant of the servants of God, to our dearest child in Jesus Christ, Philip illustrious king of the French, health and apostolical benediction: knowing that the news of our good health is agreeable to you, we inform you that through divine assistance we enjoy full and perfect health; and have learned with joy that yours is equally good. In order to communicate to your royal magnitude the truth of all the occurrences which take place in the affair of the Templars, I ought not to conceal from you, that whilst the informations made against the Order of the Templars were reading in presence of the prelates, and other ecclesiastics, who in virtue of the convocation received from us, are come to this sacred council; seven knights of the Order of the Templars on one day, and two others on a subsequent day, during our absence, presented themselves before the same prelates and ecclesiastics, and offering to undertake the defence of the Order, have declared that fifteen hundred or two

* For *veritas*.

thousand brethren of the same Order, who remained at Lyons or in its vicinity, united with them for this defence, Although these nine Templars had *voluntarily* presented themselves, we havē, nevertheless ordered that they should be arrested, and we keep them detained in prison. Since that time we have thought proper to employ, for the safety of our person, more assiduous care than usual, and to announce these occurrences to your magnitude, in order that the prudence of your vigilant council may advise whatever may be proper and convenient for the safety of your person.

Given at Vienne, November 11, in the 6th year of our Pontificate.

AMERICAN MASONIC MEDALS.*

BY WILLIAM JAMES HUGHAN, P.G.D. OF ENGLAND.

GEORGE WASHINGTON MEDALS.

MASSACHUSETTS.

CCLXV.—Bro. Marvin is in doubt as to this medal being a Masonic one, though he has included it in his series. From the facts he has recorded, I have no doubt myself, believing it is in reality the medal that was worn in the great Masonic funeral procession at Boston, February 11th, 1800. Bro. McClellan, so Bro. Marvin informs us, has in his possession *such a souvenir*, in which is still left the ribbon to which it was attached for wearing on that memorable day. Particulars thereof are also to be found in Bro. Heard's History of the "Columbian" Lodge. *Obverse*, Bust of the immortal Washington, surrounded by a wreath of laurel, the legend being: "He is in glory. The world in tears." *Reverse*, "B. Feb. 11, 1732, Gen. Am. Armies 1775. Re. 1786, Pres. U. S. Am. '89 R. '96. Gen. Arm. U. S. Am. '98. Ob. D. 15, 99." At the base a skull and cross-bones. Silver, size 18½. Rare.

CCLXIX.—*Obverse*, Bust of General Washington under which, "Merriam." Legend, &c.: "George Washington. * * * Born February 22, 1732." *Reverse*, View of the Masonic Temple, Boston, as *obverse* of 21 already noted. Several metals of size 19. *Very rare*.

* The above important paper appeared originally in the "Voice of Masonry," Chicago, U.S., in October 1882.

NEW YORK.

CCLXVI.—*Obverse*, Within a circle, bust of Washington, with Christian and surnames, small letters below, "G. H. L." Without, at top, an eagle with wing extended, a long ribbon in beak, and the words thereon: *Talem ferent nullum.* * * * *Secta futura virum.* ("Future ages will not produce such another"). About the ribbon, being forty-five stars; below the circle are a trophy of flags, cannon, muskets, &c., and the shield of the U. S. A. *Reverse*: A number of Masonic emblems, similar to 262 (English). Two palm trees crossed surround these devices, outside which is an immortal band bearing the legend: *Non nobis solum, sed toto mundo nati.* ("To one born not for us alone, but for the whole world"). Struck in 1859, in bronze and white metal, size 32. I should say this is one of the finest, if not the chief of the Washington series.

DCCV.—*Obverse*, Bust of Washington, under which in small letters "A. C. M." Around are an eagle holding the United States flag and an olive branch, a caduceus and trident crossed below, &c. Scattered about the words: "E Pluribus Unum. * * * United States of America. * * * George Washington." *Reverse*, Has emblems as the *reverse* of 266. It is of bronze and size 32. Bro. Marvin is unable to decide to whom is due the arrangement of this "mule."

DCCVI.—*Obverse*, Bust of the General, with an open wreath of laurel. Legend, "Washington, the father of our country." *Reverse*, As the reverse of 290, previously described. Five only were struck in silver from dies made by Mr. Lovett of New York, when that for the *reverse* broke. The size is 17.

CCLXVIII.—*Obverse*, Has the bust as usual, under which is "Washington," around being 1776. * * * 1876, &c. Legend, "100th year of our National Independence." *Reverse*, As No. 37, and somewhat similar to 266. Dies by Lovett, but it is said only ten were struck off when the *obverse* cracked. Silver, &c., size 20. "Extremely rare."

CCCVII.—For the description of this medal see the number quoted under New York, *re* "Solomon's Lodge."

PENNSYLVANIA.

CCLXXII.—*Obverse*, Naked Bust of Washington, by Soley. *Reverse*, The Holy Bible, &c. Silver and other metals. Size 12.

CCLXXIII.—*Obverse*, Bust of Washington by Paguet. *Reverse*, As the foregoing.

CCLXXIV.—*Obverse*, Clothed bust of Washington. Else as 272.

These three medals, (272-4) are said to have been struck by Diehl & Co., Philadelphia, in 1877, in several metals.

CCLXXVI.—*Obverse*, As reverse of 274. *Reverse*, Has, “*Struck in the main building of the Industrial Exhibition, Philadelphia, on the first steam coining press used by the U. S. mint.*” Around the field is a border, on which are ivy leaves and berries. Size 12.

CCLXXVII.—Another medalet like the above, only has the year 1877 on reverse.

CCLXXV.—*Obverse*, Bust of Washington, in civilian attire, by Key. Below being “1732-1799.” *Reverse*, Masonic emblems. Legend, “Fortitude, Prudence, Justice.” Harzfeld’s series, 1878.

CCCXXVI.—*Obverse*, The Bust of Washington. *Reverse*, A Keystone and Masonic emblems and suggestive furniture. In several metals. Size only 6, and struck for Mr. Harzfeld in 1878.

DCCXLIV.—*Obverse*, As 275, bearing however the honoured name “George Washington.” The *reverse* is as that of 275 exactly. It is struck in several metals for Harzfeld series, and is scarce. Size 21.

VIRGINIA.

CCLXX.—*Obverse*, Bust of Washington (under being the letters G. H. L.) and the name of the great general. *Reverse*, The square and compasses, enclosing the letter G., &c. Legend, “Init’d. in Fredericksburg Lodge, M. D. Nov. 4, 1752.” In silver, copper and brass, but owing to the error “M. D.,” the reverse was cancelled.

CCLXXI.—*Obverse*, As above of 270. *Reverse*, Emblems &c., as the foregoing legend, “Init’d. in Fredericksburg Lodge, No. 4, Virginia, * * No. 4, 1752.” The die of the *reverse* broke, unfortunately, when only a few were struck off, and it is rare accordingly. Both are by Mr. Lovett, of New York.

OTHER PERSONAL MEDALS.

CCLXIV.—*Obverse*, Bust of General Washington in uniform. “G. Washington, President, 1797.” *Reverse*, A number of Masonic Symbols and the legend, “*Amor, Honor, Et Justitia.* * G. W. G. G. M.” It is of brass, and size 22. Bro. Marvin considers this medal is of English origin, the initials being understood to mean “George Washington, General Grand Master.” The Grand Lodge of Pennsylvania proposed the erection of a General Grand Lodge, with Washington as the chief, in 1780, but it fell through. I think the explanation offered as to the letters is correct, but the former idea is, to say the least, rather improbable, for it is more like of American origin.

CCLXXVIII.—*Obverse*, Bust of Franklin, under which, in small letters, "Merriam." Legend, "Benjamin Franklin. * * Born Jan. 17, 1706." *Reverse*, View of the Masonic Temple, Boston, as obverse of No. 21. The size is 19, and it is very rare.

CCLXXIX.—*Obverse*, As the foregoing. *Reverse*, As that of No. 21. Size 19. Rare. These are *the only two Masonic medals* struck in the United States that are dedicated to the great man, Benjamin Franklin. It is singular, that none were issued in Pennsylvania, for which state he was Provincial Grand Master so long.

CCLXXXI.—*Obverse*, Bust of "General Lafayette," and so named by W. H. Key, "1757-1834," being under the figure. *Reverse*, After the style of No. 275. It is one of the excellent Harzfeld series.

CCLXXX.—*Obverse*, Bust of Lafayette, Legend, &c. "General Lafayette * * N.Y.M.C." Series, No. 2, (for New York Medal Club). *Reverse*, As that of No. 37. Only ten sets were struck in silver and copper, and a few in bronze, when the dies were destroyed. Size 20. Ten sets were also struck of this medal with *obverse* of Lafayette, and *reverse*, bust of Washington, for the same club, the reverse die being then destroyed. Both very rare. These are *the only two devoted to General Lafayette*, that are known, either for the *old* or the *new country*.

As the Grand Lodge of Massachusetts authorised the issue of centenary medals quite recently, we shall doubtless hear soon of unique designs for that purpose, just as with several old lodges in England and Scotland. I hope some one interested in such studies will announce their advent and character ere long.

I have omitted the three recorded by Bro. Marvin as connected with the "Eastern Star," because not Masonic.

LXI.—A very curious medal is mentioned by Bro. Marvin, as once in the possession of Henry Price, the first Provincial Grand Master of Massachusetts. It is of silver, was struck from a die, with what was to have been the field, *cut out*, leaving the several emblems visible on both sides. It bears the date 5763, and on *obverse*, the motto "*Amor Honor, Et Justitia*," the *reverse* having "*Sit Lux et Lux fuit*." This one is circular. Others I have seen are oval, but all are valuable and of a kind but rarely met with.

Engraved medals are recorded by Merzdorf, one of New York, presented by the Supreme Council to the Grand Orient of France, and two of "La Loge L'Union Francaise, No. 17," also of New York, the first being a testimonial to Bro. Henry, as Captain of the brig *Georgette*, for his courageous conduct (*vide* "American Freemason," July 15th, 1856), and the other was given to a Bro. Bauer for his services to the lodge, they both being described by Bro. Marvin.