THE MASONIC MONTHLY.

New Series of the "Masonic Magazine."

THE ROMAN COLLEGIA.

BY MASONIC STUDENT.

A LONG conversation with Bro. Gould the other day, "anent" the Roman "Collegia," and the Fratres Arvales, sent me to a careful study, as time allowed, of Gruter's great work, "Corpus Inscriptionum" (2 vols. fol., Amsterdam, 1709), edited by Grævius, as well as to Pitiscus's valuable Lexicon "Antiqutatum Romanarum" (also 2 vols. fol., the Hague, 1737), and, moreover, to good old Facciolati. The result I give in this paper, merely premising that my contribution does not pretend or profess (as how could it?) to be exhaustive or final on the subject, but in so far as it goes, it is a conscientious and accurate study of a very difficult subject. I may add, that in this paper I mention nothing and no one unless distinctly connected with the Collegia in the Inscriptions, while many names of offices and persons occur in them which we may fairly assume belonged also to the Collegia.

We are informed then by Facciolati, Pitiscus, and others,* and the fact appears on a few inscriptions, that there were Collegia, Licita, and Illicita at Rome; that is to say, that the former were lawful, recognized, and even endowed by the State, and that the latter were suspected, forbidden, and frequently suppressed. Originally, there seem to have been four great Collegia there, that is to say, of the Pontificum, of the Augurum, of the Septemvirorum Epulonum, and of

* The German writers on the subject mostly follow these and like collections of inscriptions.

the Quindecimvirorum. Numa Pompilius is said by many writers, and especially Plutarch, to have instituted the Collegia Artificum et Opificum, and to have introduced Greek artists to compose these Fraternities. It is also asserted that he divided the whole Artificer classes into "Colleia et decurias," decuria being a word subsequently frequently applied to a sodalicium, or an hetæria, a company, a society. Over these Collegia he placed a Præfect, "Præfectus Collegii," or "Præpositus Collegii," and thus these organizations spread into the cities and colonies of Rome, and accompanied even her conquering legions. They are, therefore, the subject of distinct laws and imperial decisions. These Collegia seem from the inscriptions not to have been confined, however, merely to artificers, whatever their original institution, but to have included all sorts and conditions of Roman citizens and dependent colonists, and those who obtained Roman citizenship. Thus we find references to and mention of the Collegium Capitolinorum, and the Collegium Fabrum.* There were also, as many inscriptions prove, the Collegia Fabrum Ferrariorum, Tignariorum, Aurificum, Ærariorum, Dendrophororum, Centonariorum, the Collegia Saganorum, Tænariorum, Poetarum, Nautarum, Corneliorum (freed slaves), Figulorum, Kalendariorum, Fabrum Navalium, Equitum, and many more. We also read of the Collegium Virtutis, Vivorum Sociorum, Tibicinum et Fidicinum, the Magnum Collegium, the Fratres Arvales (a very important Collegium), and that of the Corporati, and a large number besides. These Collegia were governed, as I said before, by a Præfectus, who is also termed Præfectus Quinquennalis, Præfectus et Patronus, Præfectus Morporatus, Præfectus et Quinquennalis Perpetuus.

They also had Patroni and Patroni Quinquennales Perpetui, Magistri, Pro Magistri, a Proto Magister, Decuriones, Quæstores, even Tribuni. They possessed members who were styled allecti, adlecti et honorati, viatores, arkarii (Greek for arcarii, from arca or arka, a chest), custodes, apparitores, curatores, quindecimviri, septemviri, sexviri, triumviri, duumviri, soci, and sodales. In Greek inscriptions we meet with the words ieropoioi and sunodos ton muston. We light upon mention also of a "Magister et Flamen," of a Publicus, of a Tutor, of a Templum Collegii, of a Sacerdos, and of an Augur, of a Decurio Quinquennales, and of a Dux Collegii. Some of the inscriptions make record of a Patronalis Collegii and a Legatus. The Magistri Quinquennales Coll. Fabr. are met with very often, as well as a Patronus and Patroni, and a Præfectus et Patronus, as I said

* Faber originally meant an handicraftsman of any kind apparently. It also meant a smith; but some have held, though I an not quite sure upon the subject myself, that a Faber meant a worker on stone, or that unless some qualification is applied, the Coll. Fabr. meant the College of Masons.

before. We read of a Schola Aug Frabrorum, of a Schola Viatorum, of a Schola coll Tignariorum, but so far we do not meet with Scriba, as attached to a Collegium, at least in Gruter. Bro Findel and other writers mention Scribæ and Eranistæ, and other names, but I have not, thus far, been able to discover them in this remarkable work, though they may well be in some one or other of many similar collections. Perhaps in the Collegia the Publicus took the place of the Scriba attached to the law courts and municipalities.

Among the inscriptions is one which I commend to Bro. Whytehead's notice—"Viviri Col Ebor," which may mean either of the Colonia Ebor, or the Collegium Ebor, as Col. Fabrum is an allowed contraction in Gruter. One of the general inscriptions alludes also to the Viviri Juniores.

Thus far all the names transcribed are those of officers and offices, belonging to the Collegia, as is expressly stated; but I may again observe that there are many officers mentioned, such as Cursores, Janitores, Servus Officinarius, Servi Scribæ, and others, which may fairly also be believed to belong equally to the Collegia, though it is not so recorded. There was apparently some difference between the Collegium and the Ordo, the Sodalicium and the Corpus, which now it is not quite easy to determine.

The Ordo seems to have been more numerous, and of distinct social position, though some of the Collegia, as we shall see later, must have been both numerous and distinguished. There was also an Ordo Equitum, as Cicero tells us, but there was also a Collegium Equitum, just as there was a Knight Gild in England later. We find such words applied to their meetings as cœtus, conventus, conciliabula; and Facciolati gives us several current phrases as applied to the normal and abnormal life and doings of the Collegia. Of their rules we find no trace in Gruter, and if any such exist, they would be very valuable if authentic.

We do not find much use of the word Frater or Fratres. We hear, indeed of the "Fratres Arvales," of the "Fratres et Contubernales" of the Legions, of Confratres et Sorores, of the Pontifices, but that is all. We do meet with the words Collega and Sodali, but not often. Sodaliicum, too, is of frequent occurrence, but Societas, Hetæria, and Fraternitas, and even Communitas or Sodalitas I have not been able to find.

Among the Legions we hear of a Custos Operis, of a Præfectus Fabrum, of a Magister ab Marmoribus, of Fabri, Stratores, Tesserarii, and Lapidarii, as well as Fratres et Contubernales. We read of Decuria iii., Decuria iiii., Coll. Fabrum, that is the third and the fourth Decuria, of, or the College of the Fabri. The word Corpus seems to

have a special meaning, and the "numerus Collegii" is said to be its "Corpus," and we read of Coll. Corporis, &c. Indeed, the word is used independently, as we find a long list of Corpora, not Collegia, and hence the word "Corporati," fully incorporated, such as Corpora Naviculariorum, Pistorum, Piscatorum, Lintrariorum, Contecturarior, etc., etc. It may be that the members of the Corpus were corporati and not collegiati, or it may be vice versâ. We find that the Collegia and Corpora and Sodalicia had processional days, "Inambulationes," and that they kept a "Convivium Dedicationis per singulos anns." a yearly festival. Thus history repeats itself, does it not? I have, hitherto, carefully gathered solely from the interesting pages of Gruter, and will leave the matter for younger students.

If any can light upon other names, and usages, and facts, on this very important matter for Masonic Students, they will be gladly welcomed in these pages.

Among the many interesting inscriptions preserved by Gruter, two or three, at any rate, deserve notice. There is, for instance, in vol i., p. 60, an inscription by or to a Greek Mason, with six Masonic working tools. In vol. i., p. 261, we find a fine tablet to Faustina Augusta, Manlius Torquatus and Cornelius Messalinus, Consuls, from the Magistri Quinquennales Collegii et Corporis Fabrum Ferrar, Tignar Dendrophor et Centon, where P. F. Albinus is said to be Magister et Flamen Quinquennalis, and the names are given of the other Magistri, T. Ovinus, T. T. Thermus, L. Fuscius, Q. F. Sabinus, Fl. Antichus, Sex F. Eros, C. Fulvius, C. F. Nigrus, and Q. Cassius, etc. Cassius a member of a Collegium.

At p. 467, vol. i., is an inscription to M. Septimio by M. F. Hor. Septiminianus, Præf. Fab. Romæ, Dec. iiii., which makes the Editor say, in a side note, that the "Artifices Manuarii" were, like soldiers, "digesti" into "Decurias, Centurias, and Cohortes."

At p. 783 vol. i., is an inscription from the Collegium Fabrum to Vario Papiria Papiriano Patrono merenti, and who was Præfectus Fabrum Romæ.

At p. 615 is the Latin inscription of a Mason apparently, with the 24-inch guage, chisel, gavel, compasses, square, and plumb-rule, almost the same as that of the Greek artist mentioned above.

At p. 967, vol. ii., is apparently the tablet of an arkarius (chest-keeper, treasurer) with the key and the arka.

At p. 1049, vol. ii., we find an inscription, in Greek, to a Greek Christian, with the hexapla or double triangle, Solomon's seal.

There is a remarkable inscription of the Fratres Arvales, though much mutilated, which tells us of the Magister Collegii Fratrum Arvalium, at p. 118, vol. i. and there is a still more remarkable

Inscription at p. 126, vol. i., which preserves the names of the Patroni, Quinquennales Perpetui, and the members of a corporate order which had given money for enlarging a temple, perhaps *the* Templum of the Fabrum. Many of the names are those of Roman citizens high in the service of the State, and not architects or builders, or artificers, or fabri only, so that the Corpus Collegii, or Ordinis, was composed of speculative and operative members. The names of at least two hundred ordinary members are given.

There is a most striking Inscripta, Gruteri, 427, which is raised by the Coll. Fatrum to M. Juvenio Magio, who Facultates Colleg. reliquit. From a previous inscription Grævius would infer that this expression meant he had left his fortune to the College.

There is another class of inscriptions which deserves attention from Masonic Students.

For instance, there is an inscription vol. i., p. 45, to "Herculi, Comiti, Custodi," by M. Cœsius Aug. L. Sostratus, Præfectus Fabrorum Colleg. Dendrophororum, Cent. Tignarior, et Patronus Corporat Ferrarior, et Sex. Vir. Quinq. Sac. Fac. Flamen, Augustal, and Sex Viri Curatores.

Thus we see this distinguished "Sodalis et Frater" was the Præfect of four Colleges, a Patronus, Quinquennalis Sacratus, and Flamen Augustalis.

At p. 434, vol i., there is a remarkable inscription to L. Marculeius Saturnius, a veteran of the Augustan Cohort viii., a Quæstor and Curator of the Pecunia, a Curator of the Aliment (Commissariat), a Curator Plebis, a "stratorem" apud Jovem, a Quinquennalis of the College of Fabr. Tignariorum, by Cornelius Faustus Junior.

At p. 393, vol. i., there is an inscription as made by the Collegium Centonariorum. Honore accepto. Impend Remiser, et in Tutelam Deder, Cœlio Valerio and Calpurn L. F. Optatellæ, his wife. M. Æmelio Cælio and Luciliæ, and F. Sabinæ, and M. Eleusiliano Catrono, filios, just as if they were all part and parcel in some way of the Collegium.

At p. 99, vol i., there is a very interesting inscription from P. Cornelius Thalino to P. Cornelio, an Architect, a Magister Quinquennalis Coll. Fabr. Tignar, and also Allectus in Ordinem Decurion.

There is an inscription from Julia T. F. Veia to a Julius Cornelius Valiarianus, Præfectus Fabrum, Flamen Augustalis Pontificalis.

At p. 391, vol. v., the Collegia Fabr. et Cent. raise a tablet to Claudius Fabius Sabundanus, Equo Publico (that is Equiti Publico), and at the same page the junior members of the College, apparently at their own expense, raise a tablet to Titus Claudius, a Knight, and Prefect Fabroum, and Triumvir.

I might transcribe many more inscriptions, but I stop here to-day, for fear of wearying my readers.

The Roman system of Collegia seems to have come from the Greek, inasmuch as communitas comes from Koinonia or To Koinon, and Collegium itself is said to be derived from Sullogos. The Sodalicium, Fraternitas, Hetæria, of the Romans are derived in some way from the Adelphotes, Sunnemon, Eteireia, Summoria, Sussiton, of the Greeks.

But we must always bear in mind that whatever the Roman Collegia were before the fall of the Roman empire, they naturally became very different when they moved on into Gaul and Germany and England, and formed the foundation, either in pure Roman or semi-Christianised form, of the Anglo-Saxon and later Gilds.

They were a remarkable institution of Roman life, too little studied, whatever their exact bearing on the Gilds may be, and hence to ourselves; but we can say of them as, if I remember rightly, Catullus does: "Fraternum vere dulce sodalicium!"

SONNET

On the Wanton Destruction of Innocent Rare Birds in this Country.

BY BRO. GEORGE MARKHAM TWEDDELL.

SOON as a rare bird visiteth our shores,
Some savage sportsman lurks to shoot it down;
And ere the wearied wanderer has flown
From tree on which it rests, loud, bang, off goes
The murd'rous gun, down falls the bird; and then
Boldly the skulking murderer stalks forth,
Exulting that he devastateth earth
Of so much beauty. By education men
Will learn to love the beautiful; the strong
Learn to protect the weak; and each rare bird
Be welcomed wherever it is seen or heard;
And all men scorn to do the poor birds wrong.
Man, as the chief of every living thing,
Should study happiness on all to bring.

Rose Cottage, Stokesley.

PRE-REQUISITES FOR MASONIC INITIATION.

BY BRO. WILLIAM JAMES HUGHAN.

No. II.

WHILST on the subject of the ballot, I should like to say that some Lodges provide in their by-laws that the declaration as to the ballot, when more than one candidate is proposed, is not to be made until *after all have been voted for*, and then the W. Master simply states that each candidate "is," or "is not," elected. I cannot speak too strongly against those who seek to penetrate the secrecy of the ballot when it is adverse; and who use all means in their power, however un-Masonic, to detect those who "*black-balled.*" Certainly, if any brother who voted *adversely* likes to acknowledge the fact, he himself only is to blame; but those who used the "*white balls*" ought not to proclaim their action in the matter, as that would only be a sure way of discovering the *negative* voters. In the long run, "three black balls" will be found better than a smaller number to cause the exclusion of candidates, and tend to prevent the improper action by any one discontented unhappy and jealous brother, whose membership is a misfortune for all concerned.

[*f.*] A point of importance which hitherto has been neglected, but is in the proposed revision of the "Book of Constitutions," in a small degree noticed, has reference to *rejected candidates*, and their re-proposition in the same lodge. As it is now, a rejected candidate may be re-proposed the next regular meeting after being "blackballed!" Some by-laws provide for a year to elapse, and surely three months at least should pass before the proposition for such an one can be again entertained. Doubtless sometimes, eligible gentlemen have been rejected by members who ought themselves to have been rejected at first, as candidates; brethren, who for the sake of some petty spite, vote against propositions of the very highest character, and who maliciously prevent the admission "of good men and true" into our Society, simply because they take that form to manifest their dislike to candidates, their superiors often in every sense, morally and intellectually. When three persist in so doing, and keep their own counsel, we are powerless to prevent their blackballing; but whenever they state to others, their intention to "black ball" *from unworthy*

motives, or (as some have done) that they will vote against the reception of *all* candidates proposed, because the W.M. or someone else has passed them over, in giving official collars, etc., or any other such un-Masonic plea or reason is proclaimed, then the authorities can be called upon to perform their duty, and all such offenders can be excluded, or suspended, or expelled, according to their deserts, *and the sooner the better.*

"Three black balls," or less, are intended to enable good brethren to vote against bad or unsuitable candidates, and prevent their admission, if they cannot otherwise secure their withdrawal; but such a regulation was never made to enable brethren of low, selfish, and bitter dispositions to gratify their spleen at the expense of the harmony of the Lodge and the discomfiture of worthy candidates for Freemasonry.

[*g.*] As to religious tests, it seems to me, the fewer in reason the better. All candidates ought really to be of some religion or other; but as Freemasonry is *cosmopolitan*, and whether they require to be obligated on the Bible, the New Testament, the Koran, or any other "sacred book," it is not for us to enquire beyond; and if the Quaker affirmation is preferred, "*well and good.*" All candidates must believe in a God, and I take it also must believe in future rewards and punishments, as well as "obey the moral law." They may be Jews, Parsees, Christians, or belong to one of the many other religions under the sun; but so long as they can conform to the ordinary preliminary tests, the members of all such are eligible for initiation into Freemasonry, their religions being no bar to admission, if otherwise properly qualified. The *first* of the modern arrangement of the "Old Charges" in the "Book of Constitutions," of A.D. 1723, states—"*'tis now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves.*"

Some Grand Lodges, however, are not content to accept of the principles of the Craft as they received them from the Grand Lodge of England, directly or indirectly from early last century, but introduce sectarian tests, and make the society a proselytising institution. They will have all candidates to be Christians in one case, or in another, at least Jews, and exclude all others. Take, for instance, the resolution passed by the Grand Lodge of Nebraska, U.S.A., June, 1857, relative to the "Holy Scriptures," or the Bible. "That in the sense of this Grand Lodge no man can become a Mason, *unless he can avow a belief in the principles therein contained*;" others, as we know, require their neophytes to be professing Christians at least! Well, after all, the vagaries and fancies of some Grand Lodges are beyond my comprehension, and the manner in which they prostitute Free-

masonry, to advance their own particular religious sect, is of itself sufficient to prove they have lost sight of the grand universal basis of the Craft and have wholly misunderstood the aims of the Fraternity. I see in the by-laws of the Kilwinning Lodge, No. 356, Cincinnati, is the following from the Laws of the Grand Lodge of Ohio :—"No religious tests shall ever be required of any applicant for the benefits of Masonry, other than a steadfast belief in the existence and perfection of Deity; and no Lodge under this jurisdiction shall receive any candidate without the acknowledgment of such belief." In the name of common sense, is not this a sufficient safeguard? What more should be required religiously I cannot make out myself, and have no patience with those who seek to narrow the Masonic platform, or dogmatize either in favour of Christianity or Judaism, as pre-requisites for initiation into Freemasonry.

[*h.*] Many Provincial Grand Lodges have similar laws to Province of Cornwall respecting the initiation of non-residents. "No person resident in or near any town or place where a Lodge is established shall be balloted for into any Lodge held elsewhere within this Province, unless the Master of the Lodge where he so seeks admission shall previously make enquiry in writing of the Master of every Lodge in the town, or nearest the place where the candidate resides, touching the fitness of such candidate. The brother of whom such enquiry is made shall make prompt reply thereto in writing, and it shall be incumbent on the Master to read the reply to the members of the Lodge before the ballot is taken." (Forms are issued for the purpose by Provincial Grand Secretary). The Lodge of Fortitude, No. 131, Truro, has also a similar law for "joining members."

This excellent plan of enquiry as to the character of non-resident candidates is a law of the Grand Lodge of Ireland, and I wish it were so also for England, as it would tend to prevent the introduction of improper candidates far away from their residences, who would be certain of being blackballed by most of the members in Lodges of their own neighbourhood. I have known men initiated by such means out of their own county, who are a disgrace to the Society, and reflect much dishonour on those who admitted them to the light, miles away from their residence, when they knew their rejection was certain in their own Province. Though I do not favour *personal*, but only *territorial* jurisdiction, I am most warmly an advocate for due and careful enquiry as to the character of all non-residents wherever they may hail from, and it cannot be too strictly made. The good have nothing to fear, and should promote all such cautious customs, the opposition of all others being the best evidence of their unworthiness.

[*i.*] Then again, as to fees. It is a good plan to have the fee for initiation paid before the ceremony takes place. I knew a case of a gentleman (?) who attended for initiation who was in more than "a seeming state of poverty," for he had no money to pay for fees, and I believe has not paid yet, though his reception took place many years ago! Of course, his proposer had to pay; but proper precautions should be taken to avoid any such awkward instances of impecuniosity. The larger the initiation fee the better, and the smaller the annual subscription the greater will be the number who continue as subscribing members. Our duty is to "guard the portals," and make the admission fairly expensive, so as to keep out those to whom the money would be a *serious loss*, but when once admitted, it should be our pleasure to retain them as subscribing members as long as possible (if worthy) by making the annual test as easy as circumstances admit.

CURIOUS BOOKS.

BY BOOKWORM.

No. II.

A VERY ancient tract is "Hermetischer Rosenkreutz," &c. When it was originally published does not seem to be clear. My edition is only a second edition, in 1747, at Frankfort-on-the Maine, but an industrious commentator has penned a note that the first edition was published at Hamburgh in 1682. It is an anonymous work, containing four very old and rare alchemical treatises translated into the old German. I am inclined to think that it represents an earlier edition still. It is not, perhaps, of much value or importance any way, except that it is now very scarce, so much so as to be apparently unknown to Kloss. The little dirty tract which I possess has at one time been carefully perused and studied by a believing adept, as every page almost has notes, and many passages are carefully underlined. Rosicrucian literature, to which Kloss devotes twenty-seven pages, and concerning which he enumerates, in 1844, 283 known works, is comparatively a "terra incognita" in England.

In the library at Golden-square they have some curious Rosicrucian and Hermetic works; but not only did not Kloss exhaust the

list of such tractates, but many more, doubtless, exist in MS. so far unknown and uncollated.

I say this because it has been harshly averred that all Rosicrucian study and investigation is a wild-goose chase, a giving up of time and attention to what is utterly worthless and meaningless. I once thought so myself, but I no longer hold that view. The more I look for, hunt after, seek to collect old Masonic books, the more I am confronted with Hermetic literature.

It exists everywhere, and hardly a day passes but some new and curious old Hermetic or Rosicrucian work turns up, which evidences, apparently, that at one time the Rosicrucian Confraternity was very active and very widely spread. For men do not write about that concerning which they care nothing, which is not to the fore, which does not tread upon the preconceived theories, or antagonize their favourite vanities. Rosicrucian literature seems to have started into existence about 1614. Any earlier works in which the Fraternitas Roseæ Crucis is mentioned as a Confraternity or a Sodalitas are very valuable indeed.

Two books are mentioned of 1605 and 1612, but so far they have not been verified. I therefore invite in the pages of "Maga" any contributions towards a collection of *early* Rosicrucian works. The importance of Hermeticism in respect of a true History of Freemasonry is very great. We have far too long ignored all such books and facts. A wiser criticism and a more careful study now call for their consideration and purview.

TO AN INTRUSIVE BUTTERFLY.

"Kill not—for Pity's sake—and lest ye slay
The meanest thing upon its upward way."
—*Five Rules of Buddha.*

I WATCH you through the garden walks,
I watch you float between
The avenues of dahlia stalks,
And flicker on the green;
You hover round the garden seat,
You mount, you waver. Why,
Why storm us in our still retreat,
O saffron Butterfly!

Across the room in loops of flight
I watch you wayward go;
Dance down a shaft of glancing light,
Review my books a-row;
Before the bust you flaunt and flit
Of "blind Mæonides"—
Ah, trifler, on his lips there lit
Not butterflies, but bees!

You pause, you poise, you circle up
Among my old Japan;
You find a comrade on a cup,
A friend upon a fan;
You wind anon, a breathing while,
Around Amanda's brow,—
Dost dream her then, O Volatile!
E'en such an one as thou?

Away! Her thoughts are not as thine,
A sterner purpose fills
Her steadfast soul with deep design
Of baby bows and frills;
What care hath she for worlds without,—
What heed for yellow sun,
Whose endless hopes revolve about
A planet, *ætat* One!

Away! Tempt not the best of wives!
Let not thy garish wing
Come flattering our Autumn lives
With truant dreams of spring!
Away! Reseek thy "Flowery Land";
Be Buddha's law obeyed;
Lest Betty's undiscerning hand
Should slay—a future Praed!

Austin Dobson, in "The Century."

BANQUETS.

BY ONE OF 261.

"From labour to refreshment, that," &c.

IT has been the custom, from time immemorial, to finish all grand celebrations and festivities, for whatever purpose or purport they be, with a sumptuous feast. With us that custom is held in high esteem, and justly so, for during the time of refreshment Brethren from far and near are brought into closer contact with each other, and for once will drop that coldhearted chilly constraint and silly affectation which often turn men into bloodless dummies. Cheerful conversation flows on, only now and then interrupted by strains of harmony and song, gladdening and warming our hearts. Those occasions form an oasis in the dreary desert of life, of which we often think long after with grateful pleasure for having met with a soul equally attuned to our own.

Unfortunately, in this sublunary abode of ours there is no unalloyed pleasure, and this is especially the case with our feasts and festivals, the alba dies of Freemasonry, when celebrated in small country places. There you have indeed ample opportunities to practice all Masonic and all social virtues. The room chosen for the repast is frequently of such dimensions as to admit but half, even less, of the number of Brethren collected together for the occasion, and every one and all most anxious at the same time to be in the company of the M.W. Prov. G.M. and his officers, to listen to some good speeches, and enjoy, above all, the hearty society and unaffected conversation of brother Masons. Now you have come, perchance, a good distance; you were at work for some time; you are rather tired and weary; you are anxious to get refreshed, and in order not to be disappointed you have already taken your dinner ticket; you are not one who knows well how to push his way in life; you are rather modest and retiring; you allow other Brethren precedence; and the result is, we speak from experience, you find yourself one of the last; you are left out in the cold—no! by no means, the room being small, narrow, low, and ill ventilated, you are warmer than you like, or wish to be. That all Brethren may find room, you are huddled together like sheep in a pen, or rather Russian prisoners ready to be sent off to some dreadfully hot regions instead of Siberia. Indeed, the dinner, à la Russe justifies your fancy's flight. Should you be fortunate enough

to obtain a seat after a struggle, you have not sufficient elbow-room to handle your knife and fork; but there's that consolation, you don't run the risk of using much such implements, happy if you can get a bone to pick. The truth is, there were more tickets sold to Brethren than the room can hold or who can be at all properly accommodated. Dinner—for you a misnomer—over, the dessert is placed on the table. It were by far better for you to desert now, for a three or four hours' penance awaits you. Now is the time that the Brethren develope and display all the noblest Masonic virtues—charity, endurance, gentle-mindedness, forbearance, etc.; for what other mortal but a well tried and proven M.M. can stand or sit and listen to a list of toasts measured by the yard, and dished up with speeches of miles and miles long; indeed, the less we speak about them the better, but for the hope that our turn may come one day, and we shall be able to take ample revenge,—but no, that is not Masonic. No, we will go and do likewise. You are longing for a smoke, but you must be patient, until the lights have all been toasted, to light your humble weed.

However much progress science and art have made during the last fifty years, one thing is certain, could all the P.Ms. and M.Ms. of the last century for once return to our banquets and listen to most of our speeches, I am afraid they all would be unanimous in declaring to having heard the same set of speeches, the same parlance, a hundred years ago.

"Brethren, you see the g—— in my hand, and you all know what that means."

"We all know that he is a most excellent ——, and we only pity that we don't see him oftener, or that we see him never—or *hardly ever.*"

It would be a great blessing if all such speeches could be cut short, except where a clever Brother has actually something to say what *we all do not know*, and can say it too, and more time be allowed for a general conversation, music and singing. At the end of the banquet, after four or five hours' sitting in one position, as if you wanted your photo taken, hemmed in on all sides, you begin to feel your position most acutely, and you imagine yourself to be a wild beast in a cage or chained up, r-a-th-e-r uncomfortable; and when the time comes for your deliverance, when the last toast—the Tyler's toast—is given, you think it refers to you, for what with the 6s. or 7s. dinner (waiter included, of course), it is questionable if you were not meant to be the "poor and distressed Brother," with the high and excessive price you have had to pay for the inferior dry wine to wash incessantly down the abundance of dry toast you have had to swallow, you feel involutarily in your pockets, which are by this time dry

too, and happy you are if you can detect your return ticket for a speedy return to your happy home.

I have been at many a banquet where not a single voice was heard save that of the toaster, nor a single song. As for music in general, that modern musical monopoly, the piano, had either been transformed into a sideboard or was conspicuous by its absence. I recollect one occasion; one of those antediluvian "grands" had been so barricaded by broken bottles, plates, dishes, broken victuals and all witnesses of a glorious repast, that it formed a mighty fort and took considerable time to storm, and when this stronghold was successfully scaled at last, behold, there were not sufficient strings to play a scale on.

At the time of which I am speaking our lodge mustered in rather strong force. We had come a good many miles, in an open conveyance. It was a cold, rainy, dreary day. Having spent some considerable time in work, we had expected to find some substantial hot repast, dressed in good old English style. How much were we surprised and disappointed when the "Banquet" turned out a cold collation, for which, coolly, the modest sum of six shillings—waiter included—was demanded. Having partaken of the meal, we said grace, and, as good brethren, had graciously to be silent on thus having been taken in.

I fully recollect the room—"Methinks I see it now"—in which we were crammed together. A platform had been improvised from some empty casks and boxes for the greater lights, who had to balance the more solid part of their body on cane-bottomed chairs, and had to keep their legs in an unalterable stoical position; the least movement of even one of them would have precipitated half-a-dozen W.Ms. and P.Ms. in the chasm below, with a piece of cold shoulder of mutton stuck in their throats.

It is but natural and pardonable, even for a brother, to suppose that such and similar "banquets," such accommodations and all those necessary high-priced "trimmings" are by far more calculated for the profit of our worthy "host" than for the benefit of a brother's pocket. Proceedings like these are immensely instrumental in scattering brethren, who have conscientiously attended work, to form themselves into small parties and groups, and to look out for some neighbouring inn or hotel where they may be reasonably accommodated and more justly receive that comfort and those refreshments which are more corresponding to their tastes, wants, and means. Such proceedings, as they are not uncommon, ultimately bring our "banquets" into disrepute and are the cause often of extinguishing a most essential and otherwise most enjoyable part of our celebrations and excellent gatherings. Whether brethren are poor or rich has nothing

to do with the question; the poor brother cannot afford, nor does the rich like to throw his money away. Otherwise, we may feel inclined to think that exorbitant prices are charged for bad accommodation and scanty supply with the object of excluding our less fortunate brethren from grand banquets, were not the mere idea of such an accusation a crime and a slander on our noble-hearted fraternity. We hold, willingly, all brethren who are constituting the managing committees for those banquets irresponsible from wilful neglect; yet they are not blameless, either from mistakes in their judgment or faults of utter incapacity. It is on this account that we all should frankly speak our mind, without reserve, on this subject; it is an essential one, and we should all use our utmost efforts to alter and correct a state of things which alienates us instead of cementing us, and fostering a warmer brotherly feeling to one another. It is but owing to those things not having been openly discussed and argued —in private it has often been done—that such gross neglects and abuses could creep in and thrive unmolested. Were the names of the brethren of the managing committee to be mentioned on the circular of invitation, it would at once establish a certain guarantee that full justice would be done to all comers. Furthermore, toasts and speeches ought to be timed, so as to leave a considerable interval for general conversation, music and song, etc., etc. The task is by no means a difficult one, and I am sure many a brother would be heartily willing to assist and see that all arrangements are properly carried out, that every one and all shall be thoroughly satisfied, comfortable, and happy. We, who flock together from love to each other and love to our cause, should thus have no cause of complaint nor regret.

Conscientiously, and without boasting, in conclusion let me recommend as a pattern *a Lodge* where things are managed in a most commendable style; where the refreshments supplied, after excellent working, even on general occasions, are of such a nature as to give the fullest satisfaction. They may well compete with many so called "banquets," and but a mere nominal sum is paid; and all that by the sole management of an excellent P.M. and no less an excellent Treasurer. Yet as the proof of the pudding is in its eating, I conclude my, I hope not too sharp, though well meant, remarks, with the "refrain" of our beloved W.M.'s song: "If any brother should come our way, we make him as happy as the flowers in May."

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

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

Continued from page 86.

GREETERS.

(According to another rendering, we have instead of "Where did the worshipful stonehewers obtain their privileges?" the following):—

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

By Leave and Favour: Three.

By Leave and Favour: Which are they?

By Leave and Favour: Heidelberg, Magdeburg, Copenhagen.

By Leave and Favour: Why is Heildelburgh a chief place?

By Leave and Favour: Because the stonehewers there obtained their privileges.

By Leave and Favour: For what reason is Heidelburgh a chief place?

By Leave and Favour; Because the stonehewers and stonemasons built a castle there, and the stonehewers built the left wing and the stonemasons the right wing, and in three years the left was finished much handsomer than the right in five years.*

By Leave and Favour: Why was the left handsomer than the right wing?

By Leave and Favour: Because the stonehewer worked with

* According to all records the stonehewer's apprentice only served three years, the stonemason's for five years: hence very possibly the periods above fixed for the completion of the two wings. But it must be perfectly evident from the foregoing answers that the stonehewers are not descendants of the stonemasons as incorrectly asserted by our author in his preface. Further, if he is correct in attributing the above examination to the *Greeters*, then are the Greeters not the descendants of the stonemasons as maintained by all German writers, and as I am myself inclined to think, but of the stonehewers. As tending to corroborate the latter view, it is remarkable that *Grussmaurer* and *Steinmetzen* exist side by side to the present day, but for that matter so do the *Steinhauer*.

beetle and chisel (*Knüpfel* and *Meisel*) and the stonemason with mallet and cold chisel (*Schlägel* and *Bluteisen*).*

By Leave and Favour: Why is Magdeburg a chief place?

By Leave and Favour: Because the first stonehewer's house of call was there.

By Leave and Favour: Where do the stonehewer's arts lie buried?

By Leave and Favour: At Magdeburg, in the Castle at the right wing.

By Leave and Favour: How deep?

By Leave and Favour: Nine fathoms deep.†

By Leave and Favour: Who was present when they were hidden?

By Leave and Favour: Worshipful master and fellows.

By Leave and Favour: Why is Copenhagen a chief place?

By Leave and Favour: Because our chief rules took their rise there.

By Leave and Favour: For what further reason is Copenhagen a chief place?

By Leave and Favour: Because the first privileged master stonehewer lived there.

By Leave and Favour: What was the name of the first master stonehewer?

By Leave and Favour: Teodorius.

By Leave and Favour: Why?

By Leave and Favour: Because he was the most diligent and industrious in bringing the Craft into discipline and worshipfulness.

By Leave and Favour: Who was his first fellowcraft?

By Leave and Favour: His brother.

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* These words are technical and somewhat archaic. I therefore do not contend that I have correctly translated them; nor is the matter of first-rate importance. The chief point is to mark that the two societies used different tools in the old days.

† These two and the next answer furnish food for thought. Do they in any way point to our "that which was lost" or is it merely a coincidence? We may here remark upon the constant use of odd numbers. We have had:—

3 steps backwards and forwards.
3 blows of a hammer.
7 points of drinking law.
3 movements in drinking.
3 buttons which must be buttoned on ceremonial occasions.
3 chief places (by no means always the same ones).
7 chief points.
5 chief points.
7 chief questions and proofs.
9 fathoms deep.

By Leave and Favour: What was his name?

By Leave and Favour: Teodorius.

By Leave and Favour: Who invented the worshipful handicraft of stonehewing?

By Leave and Favour: The holy Litlogias.

By Leave and Favour: Where did he invent it?

By Leave and Favour: In Babylon.

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

By Leave and Favour: A surbase.

By Leave and Favour: Where was it placed?

By Leave and Favour: In the tower of Babylon, on the second story from the ground.

By Leave and Favour: Who was the first master Builder?

By Leave and Favour: God the Lord.

By Leave and Favour: How do you prove that?

By Leave and Favour: Because he created heaven and earth.

By Leave and Favour: Who was the first stonehewer?

By Leave and Favour: Moses.

By Leave and Favour: Why was he the first stonehewer?

By Leave and Favour: Because our Lord God was with him on Mount Sinai, and wrote him the Ten Commandments on two tables of stone, and Moses carved them out with his own hands.

By Leave and Favour: What did he carve them with?

By Leave and Favour: With beetle and chisel.

AFTER THE QUARREL IS ADJUSTED.*

Thanking the Seconds.

Worshipful Stonehewer—I thank you that you have been my second. I trust that you have kept to the right, and corrected wrong by right, according to Craft usage and custom. May I not to-day return the favour as becomes a worshipful stonehewer?

TAKING LEAVE

From the Lodge (workshop).

By Leave and Favour: Of what use is it to you to endeavour to live in discipline and worth, and Craft usage and custom?

By Leave and Favour: Striving after discipline and worth, according to Craft usage and custom has been useful to me in ever preserving my honest name.

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* It would appear that all the foregoing is only preparatory to adjusting the quarrel: a sort of proof that the parties are entitled to stonehewer's law.

By Leave and Favour: How do you know that?

By Leave and Favour: From the articles of the stonehewer's craft, as they were commanded and recommended to the worshipful master and fellows by the German Roman Emperor.

By Leave and Favour: What is therein commanded?

By Leave and Favour: Right and justice, discipline and worth, that is that which we call Craft usage and custom.

By Leave and Favour: Do you wish for your "*defidition?*"*

By Leave and Favour: Yes.

By Leave and Favour: What is your motive?

By Leave and Favour: My employment. ("*Further*" *is probably understood.*)

By Leave and Favour: Very well; because I have tried you and proved you a trusty stonehewer, I return you your name in full. Should we meet again to-day or to-morrow, we will acknowledge each other trusty stonehewers; should it take place over a glass of beer or wine, I shall be well pleased.

From the House of Call.

By Leave and Favour, worshipful company, it is known to you that I am a stranger (have no more work); if it is not known to you, then I will make known to you that I am a stranger, therefore, if one or the other of you know of aught against me, let him set it forth whilst I am still here and can answer for myself.

By Favour: I know nothing but good.

By Leave and Favour, worshipful stonehewer, as you are desirous of travelling, I wish you

Success on path and road,
On water and land,
Where'er the Lord conduct you.

Greet me, worshipful master and fellows, wherever the Craft is honourable and incorporated. Should we meet again to-day, or to-morrow, we will meet each other as duty requires.

THE BUNDLE GREETING.

By Leave and Favour: Worshipful company, will you permit me one or other stonehewer to accompany me, and carry my bundle outside the gates, according to Craft usage and custom?

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* This word is wholly beyond me. It is evidently a barbarously teutonised French word; a too prevalent habit which every admirer of pure German must regret, and which in the hands of ignorant workmen may produce the most comical results. The sense of the expression may be gathered from the sequel.

By Leave and Favour: Worshipful stonehewer, I pray you accompany me to the City gates and carry my bundle, according to Craft usage and custom.

By Leave and Favour: Is the company ready?

Answer—By Leave and Favour: Yes.

By Leave and Favour: Herewith I shift my bundle from my hand to your hand.

This being done
I will go further on,

and greet all worshipful masters and fellows, as I have been ordered by the worshipful masters and fellows.

THE BUNDLE CARRIER.

By Leave and Favour: I take this bundle and will deliver it up as I have received it.

By Leave and Favour: Where shall I deliver your bundle?
Between Heaven and earth?
Or on the green heath?
Or between bush and grass?
Or between water and Heaven?
Or floating?

If he says between Heaven and earth (on arriving at the gates) he places a kerchief or apron on the ground and his feet in the straps of the bundle.

If between bush and grass, they go under a tree.

If between Heaven and water, they go under a pump.

Then he who carried the bundle says: Worshipful stonehewer, having learnt that you are prepared and desirous to travel, I wish you

Success on path and road,
On water and land,
Where'er the Lord conduct you.

Greet we the worshipful master and fellows there where the Craft is incorporated and honest* and is honourably conducted; if, however, it be not incorporated and honest help to make it so if it be possible over a glass of beer or wine.

If this be not possible, take money, or money's worth, and help to make it honest and incorporated; and if even this be not possible, get

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* It is scarcely necessary to point out that with the workman honesty does not refer to abstract morality, but simply to a strict adherence to guild rules and regulations.

ye out of the gates: if the gate is shut go to the other, if the other is closed go to the third, if the third is closed go back to the master's house, beg a mallet and double pick, go to the city walls, make a breach therein, throw your bundle out before you, jump on to it with both feet, and cry

"Vivat."

That is the custom of all right trusty stonehewers.

When my heart breaks in death's dark night,
May it awake in freedom's light.

AN OLD STONEHEWER'S SONG.

A flow'r in his hat, his staff in hand,
Goes restless a wand'rer from land to land,
Sees many a road, sees many a place,
His pace ever onward, still onward his pace. (Repeat.)

Quoth a beautiful maiden (resist her who can?)
"Be heartily welcome, thou wandering man!"
The blood to his cheek, at the touch of her hand,
But onward, aye onward to some other land. (Repeat.)

A hut on the hill, overlooking the Rhine,
All covered with roses and tendrils of vine.
And fain would he stay there its beauties to con,
But onward he goes, he must ever go on. (Repeat.)

Thus offer him life what pleasures it may,
Still fate drives him onward, too restless to stay;
And when at the grave he looks back o'er the plain
Not one will of all this earth's pleasures remain. (Repeat).

But deep in his soul one comfort there is,
The torrent of fate could not tear him from this,
Though the flame of his life shone with treacherous shine,
He trustful exclaims: "The future is mine." (Repeat.)*

* It would have been more satisfactory if the author had given us his authority for this beautiful song; that is, beautiful in the original German. The translator makes no pretentions to the "divine art," but has given the German almost literally word for word. English readers, therefore, will be able to judge whether or no it shows any traces of any connection with journeymen travellers. I am unable to see any evidence of such a character—it appears rather to refer to our wanderings on this sublunary abode, and to mankind in general, than to the experiences of a stonehewer or any other workman. Having once been composed without any reference to their case, we can easily imagine that the German *Gesellen* may have appropriated it, but it seems difficult to believe that it was originally intended to apply to them. As well might the Craftsmen claim Longfellow's "Excelsior," to which it bears much resemblance. Of the various ceremonies and dialogues presented to us in the preceding pages, the author (as acknowledged in his introduction), has taken some from Fallou, some from Berlepsch, and some he has acquired *viva*

Club Rules* of the Stonehewers' and Masons' Handicraft here in Stuttgart, 1580.

(From the Chest of the Stuttgart Stonehewers.)

Articles of the Stonehewers and Masons and other closely related Crafts, in the one thousand five hundred and eightieth year. And concerning the first article to be observed, it is thus:—

Firstly. No one shall in this room, whether he be of the society or not, that is, either a member or a guest, swear by the name of God or of God's saints, according to the State ordinances of our gracious Lord the Prince, or otherwise blaspheme, under a penalty

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voce. The one most interesting to us as Masons is the "Travellers' greeting of the old Stonemasons." This is taken from Fallou, "Mysterien der Freimaurer," 2nd ed. p. 351 *et seq*. He asserts that he received it from an old experienced Strassburg *Steinmetz*, and that it has since been repeatedly confirmed by others. Unfortunately for our author, Fallou is excessively untrustworthy, and it is highly probable that, in more than one instance, he has fabricated the evidence necessary to bolster up his pet theory. I am inclined to think that this is a case in point. As regards the mere words of the "greeting," it may be useful to point out that they do not agree with those prescribed in the Torgau Ordinances (1462). Fallou admits this fact, but deduces therefrom that the ordinances are spurious and were never current, inasmuch as so important a secret as the greeting would never be committed to writing. The argument would be more weighty if Fallou himself had not destroyed it. On page 366 he says:—"Formerly the most rigorous exactitude and literal rendering of the greeting and other traditionary formulæ was insisted upon; a true copy was therefore deposited in every fellow-craft chest." He is here referring to all handicrafts in general; why should the Stonemasons form an exception? They evidently did not, and I prefer the authority of a document written in 1462 to the dictum of Fallou. But I do not so much cavil at the words of the greeting (they may have changed since 1462) as at the ceremonies accompanying it: the closing of the door, the inner guard, the formation of the geometrical figure, the position taken up by the Master to indicate his rank, &c. For all these there is no documentary authority, nor do we find similar usages in any other Craft. Indeed, as regards the Master's position, we have evidence to the contrary. The fellow having delivered his greeting "the Master or warden shall thank him, *that he may know who is the superior* in the lodge." These are the words of article 107, Torgau ordinances, 1462, showing that the strang er could not recognise the Master by his position. I hope it will be understood that I do not deny the general correctness of the picture of old Craft usages, presented to us in the foregoing pages; I only object, in detail, to certain points which, if fully established, would be of the utmost importance to us. On the contrary, we are much indebted to Carl Heimsch for collecting these dialogues and customs, which are otherwise only to be found scattered through many different works. It is also as well to bear in mind that those ceremonious colloquies were not special to the building trades; but their exact counterparts are to be found in the usages of every German handicraft of the Middle Ages.

* The German title cannot be done justice to in English. It is *Stubenordnung and Gesellschaft-Brief*; literally, "room ordinances and society letter." In

of 5 sch. hel., which is in Kreutzer currency 10 kr. 5 hel., or according to the gravity of his offence; which fine everyone shall at once pay without murmuring, into the society's poor box; whereof yearly one half of that which in this, or any manner is collected, shall go to the poor box, and the other half shall belong to the society.

Secondly. Every good fellow Craft shall in this room be held equal to the other; and whoever is entered and received into this society shall be bound to assist the appointed master (*Stuben-meister*) and the servitor (*Stuben-knecht*) to truly observe all aforesaid and hereafter written points and articles, under a penalty of 5 sch. hel., in Wurttemberg currency 10 kr. 5 hel.; and whoever shall oppose himself to these ordinances as above said shall no longer be admitted to the society, but he shall be shut out.

Thirdly. If anyone, be he master or fellow, be summoned on account of the Craft or society to this room, and without an honest weighty excuse absent himself, contemptuously disobedient, he shall without debate pay into the aforesaid punishment-box 5 sch. hel., or 10 kr. 5 hel.

Fourthly. If anyone in this room should give another the lie in earnest, or pull, hit, push, mishandle, throw down, or wound him, or otherwise injure him by shameful and opprobrious names, then shall the master or servitor, or, if they be not present, the members who are present, on their oath and duty be bound to bring the case according to the circumstances before the magistrate; none the less shall the

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Germany, it is usual to form societies which meet either every evening, or on stated days, at some restaurant, and this habit obtains very largely amongst all classes. The purpose is usually conversation, music, perhaps science, but it is always accompanied by eating and drinking. A room in the inn is set apart for the sole use of this society. In South Germany, a room is called a *Stube*, hence the society is called the *Stube-gesellschaft* (room society) and occasionally simply the room, *die stube*. The German students, who form similar societies, where immense quantities of beer and tobacco are consumed, call both their meetings and their room *die Kneipe*. According to the class from which the membership is drawn, so does the meeting vary, ranging from Prince Bismark's tobacco parliament, the rough, the various learned societies, chess clubs, and nine-pin meetings, to something very much approaching an English tradesman's "free and easy"—but always to an accompaniment of knife and fork. Such a stube appears to have been formed by the Building trades of Stuttgart in 1580, and the following ordinances are its rules and regulations. To judge by the phrase in brackets they should still be preserved in the Craft chest. It will be observed that this club was totally distinct from the Craft Guild, having no closer connection with it than exists between, say, the United Service Club and the Horse Guards and Admiralty. Nevertheless, the fines appear to have been in part payable to the Craft poor box.

offender be liable in a fine to the society according to the gravity of his offence: thereof, as usual, one half to the poor box and the other half to the society.

Fifthly. Whoever shall, either during or not during the meeting, break, destroy, or injure any drinking vessel or other article belonging to the landlord or the society shall be bound, without debate, to pay for or make good such article, under a fine of 5 sch. hel., or 10 kr. 5 hel.

Sixthly. Whoever shall in this room during a meeting be found guilty of disorderly, coarse, indecorous speech, words, or deeds, he shall be condemned to immediately pay a fine of 5 sch. hel., or 10 kr. 5 hel. to the society, and 1 sch. hel., or 2 kr. 1 hel. to the servitor.

Seventhly. Whenever in the future a member of this room and society, be he bachelor or widower, wishes to get married, he shall, according to ancient custom, pay for a drink to the whole society, or 5 sch., that is, 10 kr. 5 hel.

Eighthly. Whoever shall in this room indulge in excessive noise, or otherwise misconduct himself, or will not be led, quieted, or warned on fitting occasion, he shall be required to pay the society 5 sch. hel., or 10 kr. 5 hel.

Ninthly. Whoever shall take refreshment in the room, and leave without paying his score or by permission of the master, or for other good reason, he shall not only pay his reckoning, but also, without debate, be under fine to the society of 5 sch. hel., or 10 kr. 5 hel.

Tenthly. If one or more in this room wish to play for amusement they may do so for cash, but on no account for credit; neither any of the harmful game forbidden in the State ordinances of our gracious Lord the Prince; neither shall any one induce another against his will; still less, angrily tear up the cards and throw them out of window, under a penalty of 5 sch. hel., or 10 kr. 5 hel. And also, if such pernicious forbidden games as aforesaid do occur, then shall the master or servitor be bound on every occasion by his duty to bring the matter before the magistrate.

Eleventhly. And no one, be he who he may, who shall desire to amuse himself, take refreshment, or play in this room, shall be permitted to sit longer in summer than nine o'clock, and in winter than eight o'clock; but if anyone disobey this rule, then shall he be liable to the Government according to the laws of the realm in the ordained punishment, and also to the society in 5 sch. hel., or 10 kr. 5 hel.

Twelfthly. And all untimely excessive drinking shall be strictly forbidden in the room and society, under penalty to the Government, 1 fl., and to the society 5 sch. hell., or 10 kr. 5 hel.

Thirteenthly. And should one or more come to the room to play

or to amuse themselves there, and one of them not wish to refresh himself, but desire to leave, that is he entitled to do, but he shall pay a half-share to the company.

Fourteenthly. And if in the room and society matters errors, or strife arise which cannot be settled by the master and the five*, but for which the whole meeting is necessary and must assemble, and one or other is required by the society and summoned thereto, and absents himself without honest cause or just impediment, and does not appear to the summons, he shall be fined to the box 5 sch. hel., or 10 kr. 5 hel.

Fifteenthly. And no one shall sit in the inn in order to seduce journeymen, especially on days of work and labour, in order that the masters may not be hindered in their work and the journeymen themselves harmed thereby. Penalty, 10 kr.

Sixteenthly. There are sometimes journeymen who lay themselves out for begging and boarding at the inn. These shall be utterly driven out and got rid of by the house-father (landlord) within four or five days, in order that by no chance debts be incurred at the inn and the society obliged to pay. Penalty, 10 kr.†

Seventeenthly. And all stonehewer masons who have honestly served their time shall be promoted to be stewards (*laden gesellen*, literally, chest-fellows) and to the sittings.

Eighteenthly. And when in a sitting and vote anyone is speaking, none of the masters or fellows of the room shall interrupt him, nor chatter, but allow him to have his full say and keep quiet till it comes to his turn. Penalty, 10 kr.

And Twentiethly. If now or in the future anyone wishes to pledge his mark‡ he shall do so in the inn, in the company of the fellows and appointed master of the room, under a penalty of 1 fl. And if any desire a mark, he shall in the first place pay to the master and fellows of the room 15 kr., and then stand one measure of wine for every stroke.

In order that all this may be rigorously carried out, the two conjoint masters appointed on St. George's Day by the stonehewer and mason handicrafts to superintend all this, are enjoined to watch all things well and truly, and to give a just account to the Craft of their

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* Probably a committee.

† From this it would appear that the whole Craft or fraternity was responsible to the landlord for the cost entailed in harbouring a travelling journeyman. If he was merely making use of trade institutions to tramp the country and appeared disinclined to work he was "moved on." The penalty is curious! who is to pay it?

That is, "Wet it," "Drink good luck to it."—See the Torgau Ordinances of 1462.

income and expenditure, under a penalty on being proved remiss: and it is added hereto, under date Stuttgart, 21 March, 1665, by a regular meeting of the stonemasons, stonehewers, and masons, that every stonehewer and mason journeyman shall pay into the box in summer, from St. Peter's Day to St. Gall, weekly, 1 kr.,* and in winter, from St. Gall to St. Peter's Day, only half a kreutzer.

That this copy is word for word of the same tenor as the original society ordinances graciously conceded to the worshipful Craft of stonehewers, stonemasons, and masons is guaranteed by the affixed Craft seal.†

The Worshipful Craft of the Carpenters.

THE APPRENTICE.

The Craft usages of the journeymen carpenter fraternities differ from those of the stonehewers and masons only therein that the former are not so particular as regards their formalities. The banquet is the chief object, and the greater share of attention is bestowed upon

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* A Stuttgart kreutzer is worth about ½d. If we multiply this by 10 to represent the probable purchasing power at that date, we get a weekly contribution of about 3½d. in summer.

† The last paragraph but one affords us a clue whereby to fix the period of decay of the stonemasons in the south of Germany. We see that an addition was made to the twenty recited regulations on the 21st March, 1665, and that in this addition the stonemasons are mentioned for the first time. They were therefore no longer able to maintain their own separate fraternity, although we find the stonemasons of the neighbourhood, Stuttgart, Heilbronn, &c., very active at the grand Strassburg meeting of 1563. But although the society of stonemasons had thus collapsed in Wurtemberg within a hundred years after attaining its highest power, yet it was actually surpassed in rate of decay elsewhere. For instance, in Dresden, a similar amalgamation took place in 1602, and, on the other hand, in Frankfort the fraternity maintained itself as late as 1804.

The foregoing document affords us an insight into the convivial arrangements of the journeymen fraternity of masons, &c., at Stuttgart; it tells us very little of their business aspect; of, so to speak, their trades-union. For this it is probable that some other code of laws existed, and even that the two distinct crafts, united at table, had separate arrangements. All these fraternities were always presided over by one or more of their own members called elders, and in some cases one of the masters of the town was appointed by the Craft in general to attend as coadjutor president on the part of the masters. That these two Crafts belonged to this class is evident from the frequent mention of appointed masters and conjoint masters.

The last paragraph is unfortunately not dated: it is much more recent than the last but one. To judge by the orthography and construction it should be late eighteenth century at the very earliest: it is, in fact, pure modern German.

the punishment of offences against the Craft ordinances, every effort being made to collect as large an amount of fines as possible.*

The apprenticeship varies, but lasts at least two years; and the journeyman must travel for the same term before he can report himself a candidate for the mastership.

The masterpiece consisted of a plan of a wooden building.

The carpenters form only journeyman fraternities.

The travelling journeyman carpenter carries his knapsack like the masons, on his left shoulder; the son of a master on his right. He wears a black hat (cylindrical).

BESPEAKING THE MASTER.

(He knocks similar to the Mason).

Stranger: Are you the worshipful master carpenter?

Master: Yes.

Stranger: By Leave and Favour: A friendly greeting from the honourable (*Ehrsam*)† master carpenter N. or M. in whose employment I stood so many weeks, from the mistress and the sister [*i.e., his wife and daughter*] also from all the fellows in his employ, as likewise the stranger fellows and the whole honourable carpenters' craft in N. or M. (the place where he last worked), to the honourable master, mistress, and the sister; also to all the fellows in the employ, as likewise to the whole honourable carpenters' craft here in the free city of Lubeck: and I, the present carpenter journeyman N. or M., from N. or M., wish to bespeak the honourable master for eight or fourteen days' work, or for so long as it may please both the master and me, according to Craft custom and usage.

Master: I thank you, heartily.

If the master accepts him as a journeyman he must then report himself to the elder, and be entered on the fellowship book, also appear every fortnight at the house of call.

In the contrary case, the master hands him the donation, and wishes him luck on his travels.

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* I think Heimsch is here rather hard upon the carpenters. All journeyman societies ultimately degenerated, even those of the stonemasons, as shown by the imperial decrees of 16th August, 1731, and 30th April, 1772: but as far as my researches have led me they all started with the same intentions, both laudable and otherwise.

† The difference between *Ehrbar* the title used by many trades, and that of *Ehrsam* used by others is very slight. I translate the former, worshipful; the latter, honourable; but neither quite represent the original.

REPORTING ONESELF TO THE REGISTRAR OF STRANGERS.

The fellow craft holds his hat in his left hand:

By Leave and Favour: I have a hearty greeting to deliver from the honourable elder and all the strangers working at N. or M. to the honourable elder and all the fellows working here in the free city of Lubeck.

The assembly returns thanks for the greeting, and stands treat to the stranger.

As regards decency and decorum, the carpenters hold the same ideas as the masons.

To go into the street bareheaded, barefoot, or without a neckerchief, is punishable; the fellow craft carpenter must always wear a hat.

Any shortcomings in this respect are reported to the elder, who summons the delinquent to the next meeting, in these words:

By Leave and Favour: You will be so good as to appear before the elder next Saturday, according to Craft usage and custom.

The person addressed answers, "That is praiseworthy."

PROCEDURE AT THE HEARING.

The defendant must appear at the meeting and report himself thus:

By Leave and Favour: That I may make my entrance and appear before the worshipful elder, as well as before the entire company.

Then the accuser steps in front of the Craft table and repeats his complaint.

Elder (*to the Defendant*): Do you acknowledge yourself guilty or not?

In the first case he must pay a fine; in the second he must prove his innocence. If he pleads not guilty, and cannot be justified by eye-witnesses, the elder says:

The company knows what it should do.

The accuser then steps forth and challenges the accused to a bout at fisticuffs, which is conducted according to all the rules.*

As soon as the vanquished party calls for peace the elder knocks three times with the foot-rule on the table.

The loser stands forth and says:—

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* I should be glad to see this substantiated. My experience of German pugilism is rather to the effect that there are no rules by which to conduct it. In practice it is charmingly simple: Get your adversary down, sit on him, and punch him till he begs pardon or you are satisfied.

"I wish once more to make friends with this worshipful fellow, if it be agreeable to the worshipful elder and the rest of the company."

Elder: I am agreeable and the company is also agreeable.

The company confirms this by saying, "It is praiseworthy."

The combatants shake hands, declare themselves united and reconciled, and the ceremony is over.

Question: Who was the first carpenter?

Answer: Noah.*

ORDINANCES OF THE MASON AND CARPENTER HANDICRAFTS OF THE CITY AND JURISDICTION OF CREGLINGEN, AS OF THE THEREON DEPENDENT SIX MAIN VILLAGES. ANNO 1682.

(*In the possession of Herr Johannes H. Braunwald, Architect, at Stuttgart*).

We, Johann Frederich, by the grace of God, Margrave of Brandenburg, Magdeburg, in Prussia, Stettin, Pomerania, of the Wends, also Duke in Silesia of Krossen and Jägerndorff, Burgrave of Nuremburg, Prince of Halberstatt, Minden, and Camin, do publish and make known for us, our heirs, and successors: Whereas our councillor and governor of the stronghold of Creglingen, our faithful and dear friend Julius Sebastien von Berbiszdorff, has humbly advised us that our subjects under his jurisdiction, the assembled Masons and Carpenters in the city and jurisdiction of Creglingen, and in the adjacent Main villages, do need and have humbly sued and prayed for a Craft and Guild ordinance, by means of which to regulate all complaints and grievances which may arise in their handicrafts, and has advised us graciously to accede to their wishes and thereby prevent all wrong doing, to which end they have formulated certain articles, which are to be observed of both masters and fellows, and have submitted them humbly for our gracious consent, which articles, after previous revision, are as follows:—

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* Our author has hardly done justice to the carpenters. A few more extracts from Berlepsch would have rendered the subject much more complete. There is very much in the usages and ceremonies of this craft which surpasses in interest even some of the customs of the masons, for instance, their affiliation ceremonies. And if in addition to the trades already reviewed he had included that of the locksmiths, and treated them at the same length as the masons, we should then have had, in a small compass, a picture of all the trades which during the church building ages were so intimately connected. The material for such a work, (Grimau, Berlepsch, Stock, Brentano, &c.,) is ready to hand in any tolerably good library.

AS REGARDS THE MASONS.

1. Whoso wishes to become master and enter the Guild, shall previously report himself as is proper to the chest,* show his cancelled indentures to the judge and the sworn masters, and then, if he be a master's son, or married to a master's daughter or widow, pay into the chest 1 fl. and 1 fl. for liquor; but another, or stranger, shall pay 2 fl. to the chest and 1 fl. 2 *orts* for liquor, and shall then be required to achieve the masterpiece, or otherwise to arrange the matter with the Craft.

2. A master of this Craft may take an apprentice, even if he be a stranger, but only for three years, and teach him to build walls, plaster, hew stones,† and other operations of this handicraft; and the youth shall prove his legitimate birth by production of the usual certificate of birth.

3. And he shall be presented to the sworn masters and entered into a special Craft book, with his Christian and surname, the names of his parents, and birthplace; also when, by whom, and to what master he is indentured; and he shall also find his master one or two honest men as sureties for 10 fl., considering that a master in town or village often receives work to execute in houses, and sometimes in rooms, chambers, or apartments, which a master could not do without great anxiety if his apprentice were to turn out dishonest, unless he were secured.

4. And every youth who is thus presented to and entered by the Craft shall pay thereupon 1 fl. into the chest.

5. And if it happen that a master treat not his apprentice as is seemly and necessary, and it therefore happens that he is unable to complete his term of service, and a complaint arises, and such complaint is deemed good and valid by the judge and sworn masters, then shall the youth be taken from that master and placed under another; and that master shall not be allowed any other apprentice until the conclusion of the term agreed upon for the apprentice; and further, the master shall be punished according to the gravity of the circumstances.

6. And if a master take his honestly begotten son for apprentice, he shall not retain him more than two years, and the third and last year he must place him under another master.

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* That is to the meeting of masters. In all fraternities the symbol of the meeting being assembled for business was the opened chest (containing their archives, &c) on the table. Thus chest and meeting are often synonymous.

† From this it would appear that in Creglingen, at least, the distinction between a mason (or rough wall builder) and a stonehewer no longer existed as early as 1682.

7. An apprentice who has served his time honourably and is desirous of commencing his travels, or to work in the town or the country, and is declared free before the Chest, shall give the sworn masters and those present 2 fl. for liquor; but the master shall give a quarter of wine, or anything more that he pleases, so long as it be of his own free will; nor shall anything be prescribed to his friends, who out of gratitude, may be inclined to contribute.*

8. And no one, whoever he be, shall be admitted to the mastership before he has, after completion of his apprenticeship, worked for three years as a fellow craft either in our Princedom or elsewhere, and essayed and accomplished something good.† In case any should give himself out as a master, and not be able to sufficiently prove how he came thereby, he shall be adjudged to pay 3 fl.—1 fl. to the Craft and 2 fl. to the chest.

9. And as at this time, and at the drawing up of these ordinances, there are said to be one or more who have not completed either their apprenticeship or their fellow craft's time, they shall not pass as masters, still less shall they receive the pay due to a master, but only 1 *ort* per day, unless they shall previously serve the aforesaid time, or come to some agreement thereupon with the sworn masters and the whole Craft.

10. And no master shall be allowed to teach two apprentices at one time, nor to keep them at his board, until the first has completed his three years.

11. And no master ahall take an apprentice unless he can employ one or two fellow crafts, for this reason, that many masters make a great difference between the pay of a fellow and that of an apprentice, which comes out of the pocket of the lord of the building, but goes into the pocket of the master who receives full pay for fellow crafts, whereas the half should be for apprentices.

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* These festivities on being declared free, may be compared to the pledging of his mark by the stonemason. In both cases the expense appears to have been divided between the apprentice and the master. *Vide* Torgau Ordinances, art. 26; and Strassburg, 1563, art. 70.

† This curious expression doubtless alludes to the masterpiece, but is put in this ambiguous form on account of the latitude granted in art. 1. If the masterpiece had been directly mentioned the last proviso of clause 1 would be over-ridden.

(To be continued.)

THE LITTLE VILLAGE IN THE LONG VACATION.

BY A LONDONER AND A LOITERER.

BY the time that these lines greet the eyes of my readers the great metropolis will be comparatively deserted. Long rows of closed houses will prove that their denizens are far away at Cowes, in the Channel, in Belgium, up the Rhine, in Brittany or Normandy, in Champagne or Switzerland; at one of the German Baths, or one of our English watering places; in Scotland or Wales, or even in the Mediterranean; anywhere but in the "Capitol." And if any stranger-visitor asks the reason of thinned streets and tranquil squares, and the mournful solitude of palatial residences, there is but one reply,—"London is out of town."

The Long Vacation has set in. This remarkable institution, unknown in any other country, begins August 8th, and ends November 2nd. The Law Courts are closed, the great Talking House is desolate, and the learned gentry who inhabit the "Inns" (many of them good Freemasons, by the way,) are off on their holiday tours; some perhaps meditating and completing a new "Cruise of the Water Lily;" some manfully breasting Alpine heights; some tossing to and fro in the stormy Hebridean waters—but all away from law and equity, their chambers deserted, their text books left in quiet and in silence.

And the same idea of rest and change has seized upon all other classes and ranks of society, and everywhere in many lands and many climes, our good John and Jenny Bulls are wandering and wearying, (somewhat dust begrimed, a little out of temper, but always hungry and thirsty), with their Baedeker and their Murray, "doing" great Cathedrals, looking up at wondrous pictures, revelling in lovely scenery, and all as unlike their usual life at home as well may be. And London all this time wears a peculiar aspect to those who have ever spent a Long Vacation there, and the feeling of isolation and of loneliness comes over us in wonderful reality. You have nowhere to go to, and hardly anyone to speak to. Your club is shut up, your cronies are on the wing. If in sheer desperation you betake yourself to Richmond or Greenwich, you find that the lustre is gone, the glory departed. You may nestle down or settle down at Sunbury, or Chiswick, or Putney, or Teddington, but still you feel yourself all but deserted. The letters you receive are from distant places. The friends you know the best are now out of reach; the mates and

chums of long years are all scattered far and wide, and you receive letters of condolence and warmest invitations to join them in their charming retreats. Even your most familiar friend wonders what you *can* be doing in London, and yet so it is.

Praed, when he wrote, in 1827, his famous "Farewell to the Season," which so many have imitated, but without reaching unto the inimitable sweetness, the latent wit, the perfect harmony of the striking original, paints London all but deserted. Those well-known verses, which have for a heading this felicitous motto—"Thus runs the world away,"—*Hamlet*, as some of us will remember thus commence,

"Good-night to the season! 'Tis over,
Gay dwellings no longer are gay,
The courtier, the mason, the lover,
Are scattered like swallows away."

And then as if to remind us of the utter solitude of the "Deserted Village," he adds—

"There's nobody left to invite one,
I am all alone in my house,
My mistress is bathing at Brighton,
My patron is sailing at Cowes."

I must refer my readers to the rest of those happy stanzas, as all I am concerned with is the description of this desertion which London, at this season, ever undergoes.

And yet I am not quite sure it is either an unwelcome or an undesirable state of things. After a little you get accustomed to it, and you find it to be a luxury to have some quiet hours. If by any chance you lose your own wonted holiday, if for you neither English lakes, nor Scottish moors, nor Welsh hills, nor the perfumed breezes and purifying ozone of the great blue sea are this year to be your lot, well, like a philosopher, you must try quiet solitude and submit unrepiningly to your fate. It is a very good thing for us all to be every now and then left with ourselves in the silence of our homes, and amid the quietude of our books.

So noisy, so busy, so much in the open and in company, is our normal life to-day, that the wearing and withering influence of mere worldly existence bear down upon us so strongly, and strangely that often as we say, we have hardly time to turn ourselves about or think. We have always to be living for the many, for society; we are always "poseing"; we say what we think will please others, not what we believe ourselves; we profess to take part in many things we do not exactly approve of, only because we do not like to be thought odd, not in good form. The consequence is, that we patronize and encourage by

our presence many customary proceedings which, at the bottom of our hearts and in the inwardness of our own conscience, we do not and cannot concur in, simply because such is the way of the world to day, and "others do the same." Indeed, it is not too much to aver that so much of our daily life is public now, so much are we before our fellows and the world, in dress, in thought, in talk, in gatherings, that we are in the greatest danger of falling into the error of our good French friends of "Outre Manche," making society home instead of home society. We may hope that the steadiness and substance of our English nature will preserve us from this rankest and most hurtful of heresies.

Hence it will be seen that I do not for one think even the comparative dulness and silence of now deserted London is either a trial or a drawback. And if I say this, a bachelor, a "garçon solitaire," I can also press into my aid the witness of many old and young married men. I have heard them say, over and over again, "I have left my wife with the children down at Brighton, or Broadstairs, or Folkestone, or Cromer, and have run up on business, to have a little quiet in London." I fancy there are not a few married men who would much rather enjoy the idea of not hearing their dear wife's voice for a short space.

Really, truly, and seriously, no one need be dull after all, for all can make society for themselves. In books, in thought, we can well and profitably pass our time; and much good and hard work is often done by those who are not too idle to exercize their brains, when friends are few and far between, and visits and visitors are unknown, and left to silence and quiet. The student poring over those mighty tomes or pleasant pages which make him friendly and familiar with the great and good of all ages, can gird himself to his work with fresh earnestness and peaceful satisfaction.

Most persons have a holiday now-a-days, and a very good thing it is that it should be so, for all classes and conditions amongst us. And to all who are now enjoying their hard-won rest, be it where it may, whether with a joyous family circle or as a single-hearted wanderer by rock and fell, may all good attend them, and may they come back in safety and cheerfulness, with blooming cheeks and happy memories to the little village in due course. Thus wishes for them all heartily he who pens these lines in "The Long Vacation," in the Little Village.

FAR EASTERN ANCIENT RITES AND MYSTERIES.

BY BRO. C. PFOUNDES.

No. II.

ONE of the most interesting and curious rites of the Far East is the custom practised in Japan known to us as the Happy Despatch (*sic*), and in the vernacular *Hara kiri*, but amongst native gentlemen it is called by the more classical name of *Setzu pukku*. That this is a system indigenous to Japan cannot be credited; and there are several interesting, yet conflicting, legends related concerning the early practice of this strange method of self-immolation and expiation.

The fourth and fifth sons of the sixteenth Emperor of Japan (about A.D. 313) quarrelled about the succession to the throne, each desirous to give way to the other, and finally, after some three years' discussion, the younger put an end to the dispute by the "Happy Despatch," and thus made way for his elder brother to succeed to the honourable, and then most onerous, eminence.

There are some earlier legends, and many later; but it was in the eleventh and twelfth centuries of our era that the custom became officially recognised, under the feudal system which then arose in Japan.

About A.D. 1170, Tametomo, the uncle of Yoritimo (and also of Yoritomo's brother, Yoshitzune, who, it is said is none other than Genghis Khan*) was defeated by a rival clan, and he performed the operation on himself in such a determined and deliberate manner as to be handed down in Japanese history as a pattern of courage and a model warrior.

Ten years later, Yorimasa failed in an effort to depose the prime minister, Kiyomori, and he committed suicide in the most approved method of *Setzu pukku*, in a temple called Bio-to, in the province of Uji.

The rebel Asahara Tameyori being defeated, about the year of grace 1289, was made prisoner and *permitted* to commit the *Setzu pukku* in the official palace. But doubtless it was to save himself

* See the very able brochure on the "Identity of Genghis Khan with the Japanese hero Yoshitzune," by a Japanese gentleman, K. Suyematzu, Esq., printed at "City Press," London, 1879.

from the disgrace of a public execution; and a weak conqueror would hardly risk making a martyr of a popular hero.

Niwa Naga-hide, lord of the province of Noto, put an end to his miseries by the same process, as he was subject to violent spasmodic fits, A.D. 1586.

In A.D. 1591, Hidetsuga, having been accused of attempting to poison his uncle, Hideyoshi (Taiko), who had adopted him, and failing to prove his entire innocence, chivalrously immolated himself.

A most celebrated case is that of Asa no Takumi no Kami, who was sentenced to *Setzu puku* for drawing his sword and wounding a superior officer of the Imperial household, whilst on duty within the palace, in a fit of jealously and anger. This was in A.D. 1699, and upon this historical event, and the vendetta that was carried to a successful issue, has been founded the celebrated story of the forty-seven loyal retainers (*ronin*, or outlaws) which Mr. Milford relates in his "Tales of Old Japan." F. V. Dickens also published a version of the same drama.

Instances are on record of loyal and devoted retainers having taken all the blame upon themselves, and expiated their lord and master's offence, whether of omission or commission, by this rite. There are also cases of men who have been insulted, and failing to obtain satisfaction, and unable to revenge themselves, have equally submitted themselves to it. The usual reason of this act was to expiate some error, thereby removing from their children the stigma that would otherwise rest on dishonour, especially if a public execution was thereby avoided for a political or other crime.

No doubt some of our readers have seen illustrations of the ceremony in some of the many books containing what purport to be accounts of manners and customs of the Japanese. The dying men usually made some statement in the agony and death throe, often, indeed, composed a poem, as in the case of the Tosa men who were sentenced to this death at Hiogo, some years ago, when the representatives of the French and British governments were official witnesses of the execution. Should the man's physical power or courage fail, his head is lopped off by an experienced swordsman, who is always stationed ready to perform his part if called upon; but usually a friend or partizan did this kindness for the victim and put him out of his misery.

The ceremonies comprised an admixture of Budhist and also of ancient *Shinto* (Divine Path) rites. The curious form of the little table upon which the dirk was laid, and the way in which it was handed to the victim, are especially worthy of enquiry and study by our brethren.

The practice we have dwelt upon may not appear to be immediately and closely connected with ancient rites of a Masonic character, but any description of some important details has been necessarily omitted for obvious reasons, and in these centre the main facts that give the clue. In Japan the various rites of the ancient Cultus have doubtless become modified from the earlier forms during the long ages and the many vicissitudes they have passed through. The earliest observances of the *Shinto* (Divine path) have been obscured, and even in some cases completely obliterated, by the more modern Budhism introduced in the fifth century of our era, itself a kind of Hindu Protestantism at that period. Nevertheless, a close study of the utensils, costumes, and other matters connected with the pre-Budhistic period will well reward the time and energy expended. Industrious students have traced very striking similarities between early Japanese and Hebrew life, so far as they can be compared now, that do not appear in the Eastern or North-Eastern provinces of Asia.

It will afford the writer of these crude notes very great pleasure to communicate fuller details to any duly accredited Brother; and with the aid of native illustrations, dive deeper into this very interesting branch of oriental research, hoping that some crude pebbles may be found therein, which, in the hands of the skilful Craftsmen, may be properly "worked" and mounted in fitting settings to become valuable "jewels" in the "regalia" of Masonic research.

By careful investigation into ancient forms, much valuable material can, without doubt, be exhumed from a mass of overwhelming *débris*, and the intellectual pleasure that the true student derives well repays the labour. The routine of the work, in the lower grades of the Craft, is also relieved by interesting variation in the intellectual stimulus, and fresh light is thrown upon much that otherwise appears at first meaningless formula.

It is to be sincerely desired that we are now entering upon an era of revival of Masonic literature and research, and as many Brothers are residing abroad under exceptionally favourable conditions for investigation, they would confer benefit to the Order that would redound to their own credit if they would follow up the work of research in the Extreme Orient.

(To be continued.)

VANISHED HOURS.

EVERY now and then there comes to us all, as Time, weird and weary, passes onward, a sort of "mooning and crooning" over the dead and buried past. It is not easy always to say why or how such feelings or thoughts or memories arise in our minds, move us, stir us, hold us spellbound, for the time, in their grave power or fond enchantment. If we could all analyze and explain these strange gyrations of our inner being, of our spiritual part, we should be the greatest of psychologists, the most learned of metaphysicians, and the sagest and wisest of philosophers.

No, we cannot explain, do what we will, this great mystery of human life, remembrance, sentiment, and will: but so it is; so it will ever be while mortal men wend on their pilgrimage, and we are still inhabitants of the cities of the plain. Let us believe that there is a reason in all these things; that they have a meaning, nay, and a mission,—in the good providence of T.G.A.O.T.U., and that we are just the most foolish and weakest of bodies, if we either doubt the living machinery of the marvellous Artificer of all, or shut our ears and hearts to such seasonable and subduing thoughts.

They are, depend upon it, for our good, our very great good. The sciolist and sceptic may laugh at all such "ideas." The careless and material may forget them in the wear and tear of life, the mere "curriculum" of pleasurable enjoyments. The captious and the cynic may pronounce them "twaddle" or "gush;" but there is in them something both of the needful, the valuable, the beneficial for us all, which it will be our highest wisdom, as well as our surest safety, to realize and to recall.

How strange is Time; and how wondrous and significant are the changes and chances of years!

We are what we would not be; we have what we never asked for; we miss what we would give our very life to gain; we lose what we would surrender our very existence to keep. How patched and discordant our past appears to-day from what we once hoped years would be to us, and bring us; and how seared and sodden, how wan and withered, now look those blooming trees which, in the luxuriance of blossom and the ripeness of fruit, seemed to promise us once such a golden harvest.

Alas! how different reality is from expectation! after years from

early years; the cold lonely season of full age from the heyday of glorious youth, the comely associations of maturity! If the old enemy has dealt lightly with us, has it so treated others? Alas, no! no! The fairest and fondest have long since left us; the gentle maiden, the sunny youth, the noble manhood and the benign old age, have all passed away; and we, like as one placed on the cold, calm, placid sea, in the grey dim light of a waning moon, seem to be drifting on, half unconsciously, "to shores where all is dumb."

We have few left to cheer or encourage, perhaps none to vindicate or to bless us.

And yet here we still are, and here we are bound to be, until, in the ineffable wisdom and goodness of our Great Maker, we shuffle off our mortal coil and enter upon that strange and mystic land, that great and solemn "Bourne" from which there is no returning, and from which none have come back of our friends or familiar circle to reveal to us its secrets, or explain to us the way.

As still to-day, however, in the turmoil and troubles of life, amid engrossing cares or ensnaring toils, when the heart is heavy and the spirits wince, such thoughts face us all, let us welcome them as fair harbingers from the great shadow-land, kindly visitants of desolate abodes, gentle companions of a weary pilgrimage, whisperers of hope, and heralds of peace, and let us seek to make them our own in their fulness and fragrance, their remembrances and their reality. To use the words of an unknown but charming poet, which recently appeared in an eminent monthly contemporary, "All the Year Round," let us seek to bring before us the message and meaning of "vanished hours."

WHERE are they gone, those dear dead days,
Those sweet past days of long ago,
Whose ghosts go floating to and fro
When evening leads us through her maze?
Where are they gone? Ah! who can tell?
Who weave once more that long-passed spell?

They did exist when we were young,
We met our life with strength and trust,
We deemed all things were pure and just,
Nor knew life had a double tongue.
We lightly sang a happy song.
Nor dreamed our way could e'er be wrong.

And then all changed; as life went by,
The friend deceived, or bitter death
Smiled as he drank our dear one's breath,
And would not let us also die.
Day followed day; as on they went
Each took some gift that life had sent.

Yet it was ours, that perfect past!
We did have days that knew not pain,
We once had friends death had not ta'en,
And flowers and songs that could not last
Were ours in that most blesséd time,
When earth seemed Heaven's enchanted clime.

And so I think, when lights burn low
And all the house is fast asleep,
From out a silence vast and deep
Those dear dead days we worshipped so,
Breath on us from their hidden store
Their long-lost peace, their faith once more.

God keep those dear old times; ah me!
Beyond our vision they may rest
Till on some perfect day and blest
Once more those dear dead days will be.
For death, who took all, may restore
The past we loved, to us once more.

EARLY ARCHITECTS.

BY THE EDITOR.

IN our excellent American contemporary, the "Masonic Token," we find a very thoughtful article on "Early Architects," which we have thought fit to reproduce in the "Masonic Monthly," both on account of its interest to Masonic students and because the "Masonic Token" is known to and read by, unfortunately, very few English Masons. We have added a few notes "en passant."

"It is familiar history that in the time of King Solomon, a thousand years before the Christian era, travelling bands of builders went from Phœnician cities, headed by skilled architects, to practice their art in other lands, and that the head architect was considered of importance enough to receive the friendship of monarchs. The important place given to architecture in still more ancient times warrants the belief that the leading architects had then also an equally high place accorded them."

We are not quite sure where our contemporary finds thus early the fact of "travelling bands of builders." We do not think, we

venture to add, that the Bible story gives any authority or lends any colouring to such a statement.

There seem to have been Masons at Tyre and in the Holy Land, and these bodies joined together, which is a very remarkable fact in itself, in building the Temple at Jerusalem, and even at this hour, as Captain Warren found, the marks of Tyrian and Hebrew Masons are still extant. But further than this we cannot go, we fear, though the writer may, perhaps, claim in support of his statements the early Gild legends which mention Masons going from Jerusalem to other lands.

"In Egypt," the writer proceeds to point out, "the calling was hereditary in families; and Dr. Brugsch records an instance of twenty-two generations of a family holding the office, from the time of Seti I. to that of Darius, the son of Hystaspes, the second Persian monarch. The architect was also a sculptor, as were the great Italian architects. Iritisen, of the eleventh dynasty, styled himself the 'true servant' of the King Mentu-hotep, 'he who is in the inmost recesses of the King's heart, and makes his pleasure all the day long; an artist wise in his art—a man standing above all men by his learning.' The pyramid architects were frequently princes and married into the families of the Pharaohs."

Much that has been written in Clavel and others about the Egyptian arrangements, Masons and mysteries, is truly a "picturesque history," and nothing more.

We know so far, as Bro. Rylands would tell us, after all, very little of Egypt; but the writer is probably quite correct in his assertion that architects were among those whom their Kings delighted to honour. Whether there was a college of Architect-Priests, or simple architects, is, we apprehend, not yet by any means clear, despite the dogmatic assertions of some writers on Egyptian mysteria.

"Mer-ab, architect under Khufu, or Cheops, was a son of that monarch. Ti, of a later reign, though of low birth, married a princess Nofer-hotep, became the King's Secretary, President of the Royal Board of Works, and a distinguished priest. According to Diodorus, the Egyptians spoke of their architects as more worthy of admiration than their Kings. It follows that at least a thousand years before Solomon, as far back as the time of Abraham, the architect stood as high as Hiram Abiff, and we may safely conclude that the royal art had long before been held in great esteem. The statuary of those ancient days shows great ability and genius, as the gigantic works testify to great engineering ability. They built temples as well as pyramids, which, although not equal to later works, were grand and effective. Soon after the time of Joseph, we find in

the reign of Queen Hatasu, an architect named Semnut, who erected many of the finest obelisks, built a famous temple, and set up long avenues of sphinxes. The Queen erected a monument to him, which is now in the Berlin Museum."

The mention of these Egyptian architects, Mer-ab and Semnut, if purely architects, is very interesting; and it would be advisable if it were possible, for some Egyptological brother to give us a list of known Egyptian architects.

"In the next reign, that of Thothmes III., was designed the great 'Hall of Pillars' at Thebes, the most gigantic apartment ever constructed, and two obelisks, which are now in London and New York. The grand 'Hall of Columns,' at Karnak, the highest effort of Egyptian architecture, was built in the reign of Seti I., and the Rameseum (or Memnonium) was commenced. The latter was completed in the reign of his son Rameses II., under whom Moses was educated."

Some very lively dissertations from Miss Amelia Edwards have lately appeared in "Knowledge," as to the Pharaoh of Joseph and the Pharaoh of the Exodus, but such is still a moot point among Egyptologists.

There is no "a priori" reason, however, as Moses was learned in all the wisdom of the Egyptians, that he should not have been taught architecture, and a great deal, no doubt, may be fairly advanced in respect of his conscious or unconscious imitation of Egyptian prototypes. We think it but fair here to observe that we do not ourselves feel so convinced, as some seem to be, that we are to trace back Masonic symbolism to Egypt.

That there were mysteries in Egypt, and that the building Craft may have been a secret organization, is not unlikely to be the truth; and that Freemasonry preserves some traces of the purer mysteries, the "Religio Primæva," and of the "Theo Didaktoi," is, we are quite ready to concede, probable and possible. But the tendency of the hour is to square everything by Egyptian symbols; and the idea of finding Masonic symbols "spick and span" on Egyptian obelisks, and among Egyptian hieroglyphics is, we apprehend, a "will o' the wisp" altogether.

But thus the able writer continues:—"The Israelites, therefore, sojourned in Egypt in the days of her greatest architectural glory, and could not have failed to transmit to their descendants noble traditions of its splendour. It was natural that they should wish to build a great temple to their God, and by the help of a Tyrian architect they succeeded in building one not less famous than those of Egypt. Hiram Abiff's mother was of the tribe of Dan (2 Chron. ii.

14), as was Aholiab, and perhaps she came of a family of architects who had adhered to the profession from the time of the Exodus, after the Egyptian custom, which would have explained her marriage with a Tyrian master builder. It will be noticed that Hiram Abiff also built a magnificent palace for the daughter of the Egyptian king, whom Solomon wedded, a house, we may assume, so elegant that she did not regret the palaces of Egypt.

"We do not know whether the craftsmen were organised in Egypt, as amongst the Tyrians, and it is evident that much of their building was done by slave labour; but the skilled workmen stood well in the classes of artizans, and transmitted their trade from generation to generation in their families, which looks very much like a Guild organization. The high position of the chief architects would certainly have protected them greatly in such organizations, and it is yet possible that Egyptian students may find that the Mason Guilds of the Middle Ages were simply the successors of a fraternity that flourished in the days when Abraham first went into Egypt, and that they were then so old that no man knew when they were instituted."

Whether the possibility alluded to is likely to be realized time alone can show. We are, ourselves, now a little wavering as to the historical continuity of the pure Gild theory. We think, on the contrary, that while there is a good deal in it, it is not, and cannot be, all in all to the Masonic student or the Masonic critic. We are rather inclined to believe, after long and careful researches and much thought thereanent, that Freemasonry as we know it, is a compound, so to say, of Hermeticism and the Craft Gilds; and that as neither society can be credited alone with the preservation or perpetuation of Masonic legends, so in the happy and skilful combination of both these schools of and connected with Freemasonry, in their united witness, and by their two-fold symbolism, we shall gain at last a rational and satisfactory history of our truly great Order.

We feel sure that our readers will agree with us in our preservation and appreciation of this thoughtful and seasonable essay on the "Masonic Token."

EPPING FOREST.

ATTACKS are often made upon the Corporation of the City of London, or on the City Companies, by those who have apparently a great hankering after their funds; but those conservators of Epping Forest, who incurred the wise and seasonable expenditure it needed to compass so desirable an end, deserve the earnest acknowledgments of all lovers of woodland haunts, and the grateful recognition of our English people.

Many an artist, many a student, many a weary toil-borne being will find his spirits refreshed and his life made happier by a glimpse of those noble trees and kindly glades, in which Nature is seen in all her grace and beauty, and the fearful lines of dull brick and mortar are vividly contrasted with a glad oasis of cheering verdure.

There are now 5531 acres of the remaining 6000 of Epping Forest preserved for the English people by the thoughtful prevision of the Corporation of the City of London, and we trust that so great a privilege will be duly prized and carefully guarded. Of old, we are told, there were sixty-nine forests in England maintained for the royal chase, and Epping Forest is at one time believed to have spread over a great portion of Essex. These forests were governed by the strict old Norman Forest Laws, laws unknown to English jurisprudence or English common law, and were administered by the King's Chief Woodman, or Ranger, under the directions of the Woodmote or Court of Attachment, which met every forty days, the Swanmede, which sat every four months, the Justice Seat, which assembled every three years. These Forest Laws were most severe, and the preservation of "vert and venison" was considered above all things needful and desirable, and hedged round with terrible penalties and cruel punishments.

When the Corporation intervened, what remained of Epping Forest was in a terrible state of confusion. As the *Times* says, "the rights of the Crown were in some cases sold, and even before they were extinguished the sharp distinctions of the forest laws had fallen into disuse. The commoners turned their cattle into the forest to feed, subject to the supervision of the reeves and forest courts. From time to time a lord of the manor enclosed a tempting piece of land to round off his property, or a cottager stole a morsel to make a garden. For a long time the forest was almost ungoverned, or was subject only

to imperfect usages, indifferently observed and little understood. Thanks to the labours of the Corporation, this is altered. Rights are defined, and a code of management as precise as the old forest laws themselves has been established. One thing we may learn from those old laws, the memory of which is disappearing. They were framed by men who prized the greenwood, who regarded every tree as precious, who would not have a bird or a hare disturbed, who viewed with suspicion improvements which affected the forest domains. It was this jealous spirit which preserved it in the past, and its continuance will be the best preservation in the future. Another thing, also, may be gathered from the same sources. The avowed justification of these exceptional domains in the past was that the King's labour 'doth maintain and defend every man's peace;' that 'his diligence doth preserve and defend every man's private pleasures and delight;' and that it was for the advantage of the realm that he should have his fit place of recreation and pastime. All that is the sentiment of a past age, and modern Sovereigns need no such means of entertainment. But we shall be keeping up this spirit of zeal for the welfare of the realm by permitting the common people to take their pleasure where Sovereigns once found theirs."

So let us feel grateful for the seasonable interference and patriotic and liberal efforts of the Corporation of the City of London, often attacked, frequently maligned, and which in this, and in countless other matters, has evinced how alive it is to the wants of the poor, and how watchful over the best interests alike of the Municipality and those dependant upon it or attached to it.

Two points are very noteworthy,—the common consent now of all classes alike to preserve and extend the opportunity of healthful rest and recreation for all classes, and especially those whose life is an outcome of daily toil and dreary routine. Time was, indeed, when all such ideas were voted enthusiastic and odd. "Man-traps and spring guns kept within these walls," are our earliest remembrances of parks and plantations, as a warning to our intrusive "plebs" or wandering Cockneys; when People's Parks were not, nor bath-houses, nor institutes, nor night schools, nor musical soirees, nor penny readings, nor social gatherings, with which, and not unsuccessfully, up and down the land, we have been seeking for the last three or four decades to improve and elevate our English race.

Above all, the preservation of open spaces and kindly parks for the health and recreation of our tired thousands has been going on "pari passu," and many are the magnificent gifts of patriotic donors, many the valuable aud humanitarian offerings of benevolent fellow-citizens. We hail all such facts in the stern reality of our hard daily lives as

very gracious facts in themselves, and likely in present and in future to tend greatly to the comfort and consolidation, the advance and the loyalty of our English people.

But another point comes before us. It is all very well for irresponsible speakers and unthinking writers to attack the Corporation of the City of London as unsuited for the wants of the day; but where else is a Municipal body, which, after all, has so faithfully discharged its "cestuique trust?" In this last instance especially, amid much opposition, with great expense, with ceaseless watchfulness and zealous determination, it has succeeded in closing heartless litigation, consummating a most desirable settlement, and has succeeded in preserving for future generations a priceless wealth of heath and shrub, of wood and meadow, of glade and thicket, where the lover of Nature can find enjoyment and the botanist new specimens; where the painter can secure a charming stretch of scenery for his facile brush; and where, above all, our schools and teachers may enjoy some glad hours of innocent festivity, and our skilled artizans, and, indeed, all classes, some fleeting moments of refreshing and renewing change amid the comely and striking scenes of the country-side and a still perfect woodland.

Let us then all be grateful, we repeat, for the successful and thoughtful preservation of Epping Forest.

EARLY HAUNTS OF FREEMASONRY.

Great Queen Street and Vicinity.

(*Continued from page* 114.)

TOWARDS the close of our last paper we observed that much of what yet remained to be said in connection with Great Queen-street, would be of more especial interest from its being more immediately connected with Freemasonry. Of the Hall we shall speak by-and-bye and somewhat briefly. Who is there amongst Craftsmen worthy of the name who is not fairly well posted in the history of that building? Let us, therefore, give priority of place to two distinguished Masons, both of so-called Anglo-Saxon origin, though one only of the twain can be truly described as an Englishman. This one is no other than Sir Martin Ffolkes or Folkes who was born in Great Queen-street on 29th October, 1690.

This distinguished numismatist, antiquary, and mathematician well deserves some notice in the columns of a Masonic Magazine, having himself been also a distinguished member of the fraternity. His father, Martin Ffolkes, was a barrister-at-law and bencher of Gray's Inn, and young Martin, during the seven years—from nine to sixteen years of age—he spent under the tuition of Mr. Cappel, formerly Hebrew professor at Saumur, in France, acquired very considerable proficiency in the Greek and Latin classics. In 1707 he matriculated at Clare Hall, Cambridge, and made such rapid progress in all branches of learning, but especially in mathematics and philosophy, that in 1714, when still only a little over twenty-three years of age, he was admitted a Fellow of the Royal Society, and two years later was chosen a member of the Council. About this time he made his first communication to the society on the eclipse of a fixed star in Gemini by the body of Jupiter, and several papers, published in the Philosophical Transactions followed. In December, 1718, he was, for a second time, chosen member of the Council, and was re-chosen annually till 1727, having the additional distinction, conferred upon him in 1723 by the illustrious Sir Isaac Newton, of being appointed one of his vice-presidents. On the death of that eminent philosopher in 1727, Bro. Ffolkes was a candidate with Sir Hans Sloane for the vacant presidency, and though the latter was preferred, Bro. Ffolkes was supported by a large number of the members. In 1729 he once again was appointed to a seat at the Council board, and so remained till 1741, when, on the resignation, through advanced age and infirmities, of Sir Hans Sloane, he was elected president, having in the interim once again filled the office of vice-president. In 1720 he became a Fellow of the Society of Antiquaries, and on the death of its president, the Duke of Somerset, in 1750, Bro. Ffolkes, at the time, one of the vice-presidents, was chosen his successor, being continued in the office by the charter of incorporation of 2nd November, 1751. In a few months, however, he was incapacitated, by a stroke of palsy, from taking an active part in the fulfilment of his presidential duties in behalf of either society, and a second stroke put an end to his life in June, 1754. In 1756, his library, prints, coins, &c., were sold at a public auction, extending over fifty-six days, and realised not far short of £3100. In 1792 a monument was erected to his memory in Westminster Abbey.

Sir Martin Ffolkes has already been spoken of as a great numismatist, and in 1736, after a sojourn of some two years in Italy, during which he had excellent opportunities of consulting the best furnished cabinets in that country, he composed and read before the Society of Antiquaries a "Dissertation on the Weights and Values of

Ancient Coins." A copy of this he was requested and promised to give to the society, but, for some reason, the promise does not appear to have been fulfilled. In the same year, however, his "Observations on the Trajan and Antonine Pillars at Rome," were read in the society, and afterwards published in the first volume of their "Archæologia;" and about the same time he communicated to them "A Table of English Gold Coins, from the 18th of Edward III., when gold was first coined in England, to the present time, with their weights and intrinsic values." The latter, at their express desire, he printed in quarto, and again with additions in 1745, while the society reproduced it in a far more complete form, in two volumes, in 1763. In 1742 he was chosen to succeed Dr. Halley, as a member of the Royal Academy of Sciences, at Paris; and in 1746 had the honorary distinction of LL.D. conferred upon him by the University of Oxford, a similar honour following from that of Cambridge at a subsequent date. Of his Masonic career we can say no more than that he was Deputy Grand Master in 1724-5, when the Duke of Richmond was Grand Master. According to "Kenning's Cyclopædia," an address was delivered by him in 1724 or 1725, but nothing is known of it, nor can traces be obtained of a medal said to have been struck in his honour somewhere in Italy, most probably Rome.

Though it is in our power to say so little of Bro. Ffolkes as a craftsman, it is undeniable that the membership of so distinguished a man of science is an honour not lightly to be passed over. But greater interest undoubtedly attaches to another Freemason of the earlier half of last century, who though not exactly an Englishman by birth, having been born in Boston, Mass. in January 1706, was of English parentage, his father having emigrated to New England about 1685. This is no other than Benjamin Franklin, to whose newspaper, the *Pennsylvania Gazette*, we are indebted for much information as to the early history of Freemasonry in that State; who was himself a Warden of the lodge meeting in Philadelphia in 1732; who subsequently became W.M. or G.M., and who was the first to publish an edition of a Masonic work—"The Constitutions,"—in the States, which he did in 1734. Having the fear of Bro. Jacob Norton before our eyes, it is not our intention to say that which by any possibility can be made matter for controversy. These papers are meant to be descriptive of the localities in which Freemasonry made for itself homes in the earlier portion of its career; in fact, the Masonic particulars they furnish are only of a secondary consideration. Nor is it our purpose to give even a modest sketch of Bro. Benjamin Franklin, printer, publisher, statesman. That distinguished personage figures in this part of the narrative, because, during some part of his

first sojourn in England, he worked as a printer in the neighbourhood of Great Queen-street.

A common belief once existed to the effect that Bro. Franklin was engaged in this capacity at what is now Messrs. Wyman's printing offices, but a reference to his "Autobiography," edited by the Rev. W. Hastings Weld, and published by Harper Brothers, New York, and Sampson Lowe, Searle, Marston and Rivington, London, will show this is not the case. He reached London in December, 1724 and shortly afterwards got employment "at Palmer's, a famous printing house in Bartholomew-close," where he continued near a year. Subsequently, he writes, "I now began to think of getting a little beforehand, and expecting better employment, I left Palmer's to work at Watts's, near Lincoln's-inn-fields, a still greater printing house. Here I continued all the rest of my stay in London"—which was to July, 1726, when he set sail from Gravesend. On his return to America, he took up his abode in Philadelphia, and turned the knowledge he had acquired in London to such excellent account that, in a very short time, he took the lead as a printer, and, as we have stated, published a journal known as the *Pennsylvania Gazette*, in which occasional references to the subject of Freemasonry are to be found.

This "greater printing-house" of Mr. Watts was on the south side of Weld-court, turning out of Great Weld-street—the name of Weld has since been altered to Wild-street—near the western end of Great Queen-street. However, the press which, on a subsequent visit to England, he recognised as that at which he had worked as a journeyman, stood for many years in Messrs. Wyman's office. Subsequently it passed into the hands of Messrs Harrild & Sons, who, in 1840, parted with it to Mr. J. V. Murray, of New York, on condition that he should secure for them a donation to the Printers' Pension Corporation of London, the understanding being carried out so successfully that the committee were able to establish the "Franklin Pension" of ten guineas per annum. This press is now in the Public Museum at Philadelphia, and has on a plate affixed to it a suitable inscription commemorative of Franklin's connection with the neighbourhood. A companion press, at which it is by no means improbable that Franklin also worked, may be seen in the Museum of Patents at South Kensington.

Of Freemasons' Hall, which is the principal edifice in the street, it will suffice if we say that it was opened and consecrated on 23rd May, 1776, the first stone having been laid 1st May, 1775, the presiding brother on both occasions being Lord Petre, Grand Master. It has since been greatly enlarged, additional accommodation having been

erected within the past year or so. To recount what has happened in the 106 years during which it has been devoted to Masonic purposes would in a great measure involve the writing of a short Masonic history. But for this neither time nor space is at our disposal. Moreover, we are only as yet at the beginning of our perambulations; yet before we take farewell, for the present, at all events, of Great Queen-street and its vicinity, let us briefly glance at some of the more important personages and events which are associated with our Hall. Among the former must be noted, in the first instance, the different Grand Masters who have held sway over the Craft since its erection. Forty-one brethren have occupied the throne of Grand Lodge since 1717, but of these only eight have presided in the Temple in Freemasons' Hall, namely:—Lord Petre, who opened it and was Grand Master, 1772-76; George, Duke of Manchester, G.M., 1777-1782; H.R.H. Duke of Cumberland, G.M., 1782-1790; George, Prince of Wales, G.M., 1790-1813; H.R.H. Duke of Sussex, G.M., 1813-1843; the Earl of Zetland, G.M., 1843-1870; the Marquis of Ripon, 1870-74; and H.R.H. Prince of Wales, who was elected in 1874, installed in the Royal Albert Hall, 1875, and still retains the office. But if the number of Grand Masters who have reigned between 1776 and 1882 is limited, that of the Grand Secretaries, with whom rests, in great measure, the chief responsibilities of government, is still more so.

At the time the Hall was consecrated the office of Grand Secretary was held by Bro. James Heseltine, who resigned in 1784, and was succeeded by Bro. William White. Bro. White, at his death in 1813, was succeeded by his son, Bro. W. H. White, with whom was associated from the date of the Union till 1839, Bro. Edwards-Harper, when Bro. White again became sole Grand Secretary, and so remained till his resignation in 1857, since when the office has been occupied successively by Bros. Gray Clarke, John Hervey, and Col. Shadwell H. Clerke, the present Grand Secretary, who was appointed and invested at a Special Grand Lodge, presided over by H.R.H. the Prince of Wales in person, early in the year 1880. Of other Masonic worthies, whose memory haunts the precincts of our venerable Hall, the greatest beyond all question is the Earl of Moira, afterwards Marquis of Hastings, whose Pro Grand Mastership was co-equal with the Grand Mastership of George, Prince of Wales, and who was as eminent in Freemasonry as he was in Statecraft. Then there were Bro. W. Rodwell Wright, a most enthusiastic brother, and contemporary with the Earl of Moira, who revised the Order of the Red Cross of Rome and Constantine, of which for a time he was Grand Master, and who was also Grand Master of the Templars; Dr. Hemming,

who after the Union was entrusted by Grand Master the Duke of Sussex with the re-construction of the ritual, so that there might be uniformity of working throughout the English Lodges. This task, however, he was unable, owing to the failure of his mental powers, to complete, though so much of it as he had accomplished is still worked in some of our Lodges of Instruction. What Hemming failed to do, however, was carried out by Bro. William Williams, who prepared a complete ritual, which, under the successive preceptorships of the famous Bro. Peter Gilkes and S. Barton Wilson, and others, has since been worked in the Emulation Lodge of Improvement.

Among the events that have taken place within its walls may be mentioned the restoration, in 1790, of Bro. William Preston, the well-known author of the "Illustrations of Masonry," to his Masonic rank and privileges. Bro. Preston, about ten years previously, had quarrelled with Grand Lodge, and with other members of the Lodge of Antiquity had separated himself from that body. His restoration was about the last act of H.R.H. the Duke of Cumberland's Grand Mastership. In 1792 H.R.H. the Prince of Wales was installed in the presence of large numbers of the Craft. In 1813, a magnificent jewel was presented to the Earl of Moira on his retirement from the Pro Grand Mastership, on which occasion their Royal Highnesses the Dukes of Sussex, York, Clarence, Kent, Cumberland, and Gloucester were present; while towards the close of the same year was enacted the solemn union of the "Moderns" and "Ancients" into one Grand Lodge. These are among the most noteworthy of the associations which every brother must conjure up whenever he takes his seat in the Temple, and though we might continue the record, it seems to us that no more fitting termination to the narrative of our wanderings in Great Queen-street can be found than the mention of what is, undoubtedly, the most important event that has happened in English Masonry during the present century.

(*To be continued.*)

OUR HOLIDAY JAUNT.

THAT it will do us all good to have a holiday is an undoubted fact; but whether we shall all get one is quite another question. Let us hope that we all may, and that, as the poet sings, it may do us all good, and send us back to work and duty strong, cheery, and contented.

From meadows dappled o'er with daisies,
Or sweet with scent of new-mown hay,
From woods amid whose tangled mazes
The laughing sunbeams dart and play,
From rippling brooks and river reaches,
From haunts of heather and of fern,
From giant cliffs and pebbly beaches,
Glad-hearted wanderers return.

The Summer holiday is over—
The few short weeks, or days, or hours—
And homeward goes each happy rover
Beside the sea or 'mid the flowers.
Once more for all the path of duty;
But hand and brain are now made strong;
And, steeped unconsciously in beauty,
The heart retains its Summer song.

Thus richly blessed, have we no pity
For those whose lives are sad with care,
Who herd in alleys in the city,
And cry aloud for God's pure air?
Surely the Summer days will darken,
Earth will not be one half so fair,
Unless with willing hearts we hearken,
And of our pleasures yield a share.

Still there seem to be one or two warnings for us all, which it may do us some little good to remember and to realize. If our holiday jaunt has led us abroad among the "parlez-vous" or "ausgezeichnets," as someone has said, let us hope that we have not been ashamed to speak a foreign language. There are many John Bulls who seem to dislike conversing in what they term "outlandish lingo." But how foolish, and worse than foolish, is such a feeling, such a prejudice. The acquisition of a foreign language increases not only the possibility of extending our own knowledge of things, men, bodies and countries, but raises us in the scale of ruminating, thinking, and conversable

beings. Formerly far too little attention was paid in our schools and colleges to the study of foreign languages; now, let us trust, we are bent on removing this serious defect, and strengthening this patent weak point in our general system of national education. But let none of us suppose that we can travel in foreign parts and rely on dictionaries, vocabularies, railway guides and books of conversations. All who do so sooner or later inevitably break down, and sometimes when it is most inconvenient for them to do so. And as we may always be taught, even as the schoolmen say "ex converso," we lighted the other day on a good little story of a German's confidence in a dictionary which brought him to great grief, and which many of us, all who talk to foreigners from books and vade mecums, may well keep in memory and apply to our own practice.

A German, whose English education had been somewhat neglected, obtained an interview with an English lady, who, having recently lost her husband, must (as he in his single German condition took for granted) be open to new offers, and accordingly opened his business thus:

"High-born madam, since your husband have *kicked de bucket*—"

"Sir," said the lady, astonished and displeased.

"Oh, pardon, madam—nine, ten thousand pardons! Now I make new beginning—quite oder beginning. Madam, since your husband have *cut his stick*—"

It may be supposed that this did not mend matters, and, reading so much in the lady's countenance, the German drew out an octavo dictionary, and said, perspiring with shame at having a second time missed fire:

"Madam, since your husband have *gone to kingdom come*,—"

This he said beseechingly; but the lady was past propitiation this time, and rapidly moved towards the door. Things had now reached a crisis, and, if something were not done quickly the game was up. Now, therefore, taking a last hurried look at his dictionary, the German flew after the lady, crying out, in a voice of despair:

"Madam, since your husband—your most respected husband—your never-enoff-to-be-worshipped husband—have *hopped de twig*,—"

This was his sheet anchor, and as this also came home, of course the poor man was totally wrecked. It turned out that the dictionary he had used, a work of one hundred and fifty years back, had, from mere German ignorance, given slang translations from Tom Brown, L'Estrange, and other jocular writers—had put down the verb *sterben* (*to die*) with the following worshipful series of equivalents: 1. To kick the bucket; 2. To cut one's stick; 3. To go to kingdom come; 4. To hop the twig—to drop off the perch into Davy's locker. This was the only equivalent he had not been able to introduce.

Neither when we are on our holiday jaunt should we forget the needful rules of caution and common sense. Many a pleasant journey has been a painful experience, and has left unwelcome memories, because we forget our habitual care in the selection of friends and acquaintances. Some of us will recall Bro. Anthony Trollope's amusing stories of a "Ride through Palestine," and of "The Man who kept his money in a Box," and will fully grasp the point of the following amusing little bit of pleasant American satire:—

A short time ago a Detroiter seated his dear wife in a car on the Michigan Central to make the journey to Chicago alone; he took a look around him and said to her:

"Now, my love, if you should want the window raised, here are a dozen gentlemen who will break their necks to accommodate you."

"Yes, my dear," she said.

"If you feel lonesome, and want some one to talk to you about affairs in Egypt, Noah's ark, or the ice period, don't hesitate to call upon any of these gentlemen."

"I understand you, my dear."

"You won't know enough to leave the car at noon and get your dinner, and you had better ask some of them to accompany you. If they offer to pay for your meal, don't be squeamish about it."

"Of couse not, my dear,"

"You may want to read to pass away the time. If so, any of these gentlemen will be only too happy to purchase you a half bushel of the latest books and magazines. Be careful to save 'em for me to read when you get home. They can pay for them."

"I'll be certain, love, to attend to what you say."

"And you can say to them that we have been married four years; we do not live happily together; I am a domestic tyrant; you have strong thoughts of procuring a divorce; you feel that you could love the right sort of a husband; you like oranges and peanuts; you are innocent and confiding; you have never travelled; you are afraid of getting lost in Chicago, and you will be ever so much obliged to anyone who will get you a hack, see to your trunk and pay all the expenses. Good-bye, love."

"Good-bye, my darling."

And wasn't it strange that not one single man in that car even spoke to that lady in a ride of three hundred miles?

A few rules of common sense, a kindly and considerate temper, a good-humoured determination to put up with small inconveniences, and an avoidance of a grumbling, querulous and fidgetty temperament, will do much and go far to make our holiday jaunt pleasant and ourselves agreeable to the company we meet, and the fellow-travellers

we stumble upon. The writer of this little paper has travelled as much as most people, and he has always found this, that, except in very rare cases indeed, the troubles and worries travellers suffer are more or less imaginary, and can easily be borne or even avoided by pleasant and unfailing courtesy. Some good folks seem to revel in difficulties and vexations; to be always unfortunate, ill-treated, and oppressed. In nine cases out of ten such disturbances of the situation spring from our great insular weakness, a forgetfulness that other people have ideas, tastes, and customs of their own, and that though English normal life, and views are very good for England, they do not always suit France or Belgium, Switzerland or Germany, Holland or Italy; and that we must always be on our guard against that vulgar tendency to depreciate and ridicule everything foreign, all that does not exactly tally with our home ways and habits, our insular tastes and notions. We have to be "citizens of the world" if we wish to enjoy our holiday jaunt, especially abroad; and if nothing will satisfy us but English food and English hours, if we are unsociable and miserable because the dinners we eat, the language we hear, the life we lead, because all these things, I say, are different from our own at home in our "tight little island," then, in the name of all that is sensible and reasonable, let us put by Baedeker and the Continental Bradshaw, our Murray and our travelling maps, and let us make no further or longer expedition than that which will land us at Herne Bay or Richmond, Erith or Broadstairs, the Isle of Thanet, or the Isle of Dogs!

FORTUITOUS THOUGHTS.

BY SAVARICUS.

A SILENT sunbeam stealing through the room,
Its presence piercing early morning gloom,
With cheering comfort brightened up the flowers,
And raised at once my meditative powers.
Oh! welcome beam of light irradiate,
Whose warmth we love, whose quick'ning power is great;
A golden ray of heaven's celestial light,
Or flash of angel-wings in heav'nly flight;
Art thou the "Breath of life" to Adam sent
From Him who made the earth and firmament?

The mind of man may think it comprehends
The source of light, and spreading science lends
Its aid to those who search for truths sublime,
And gaining knowledge, lose the run of time.
We live and learn, 'tis said in "nature's school,"
Where wisdom waits like Patience on a stool.
By deep research to "wonderland" we go,
Then think and feel what mighty things we know.
A comet comes, of course, we know its track,
Its name, its speed, and when it will turn back;
Some miles a second whirling thus through space,
'Tis nought to those who know how comets race.
A million, trillion years, or longer time,
Savants declare have passed; now in its prime
The inlaid earth to them must surely be,
Who scan the sky, and dive beneath the sea;
All things familiar—nature's secrets out—
Clown-like the giddy world may turn about.
Terrestrial things by powers celestial moved,
For ages past a rare design have proved,
Yet men must know, or try their best to learn,
Why lightnings flash, or fiery meteors burn?
Each sphere its orbit hath; beyond this line
Man's soaring mind would penetrate; in fine
To other worlds some men would like to go,
So speculative are the thoughts that flow.
In ships we safely traverse raging seas,
By steam we journey through the land at ease;
To navigate the air, in vain men try,
'Tis only birds that have the power to fly.
Balloons can float just as the wind may blow,
To east, or west, or south, or north, they go.
So many things by art we now attain—
With 'lectric speed send through Atlantic's main
A cable message to the world called "New,"
Joined to the Old by friendship firm and true.
Then, Light again, we see how yon fair moon,
By science's power will be dispensed with soon.
"Electric" is the word for lovers now,
'Tis by its light they'll plight the happy vow.
No moon, no tides, oh, what a funny thing,
Let's say the earth from west to east doth swing;
That soliel rays are cold, or soon will be,
When seventeen million years have gone to sea.

Then will the stars grow dim and lustreless,
And folks on earth be in a pretty mess;
Selection's theories then shall be renewed,
And, by the fittest, chaos be subdued.
Development its sway will then assert,
And wingèd men bring forth from humble dirt.
Each human form a grace divine will bear,
And walk the earth, or float about the air:
One race in all with peaceful lives well blest,
Each equal, glad in motion, or at rest.
These happy beings ever shall exist,
And youthful age Time's ravages resist.
Each sex a love Platonic pure will feel,
As chaste emotions through their bosoms steal:
Delightful Confidence shall rule the earth,
And Doubt and Fear no more have mundane birth.
No prowling wolf the gentle lamb shall fright,
No screeching owl disturb the quiet night;
All nature calm enwrapped in blest repose,
A world of joy to man will e'er disclose;
And this fair earth from evil shall be free,
And danger cease for those who plough the sea;
Then will mankind rejoicing go their way,
And friendly night succeed the perfect day.
This blest Elysian, or ecstatic state,
Shall pave the way for man's celestial fate.
A taste of Paradise, a glimpse sublime
Of Heaven's joy and brightly blissful clime.

* * * * * * *

Oh! what a change this simple life will be,
From tricks and tricksters always to be free;
The cunning man shall all his cunning lose,
And cheats no more invent a cheating ruse;
But guileless man, before the light of day,
The Courts of Law at once shall sweep away.
Then fostered rage and envy, softened down,
Must vanquished be, by Virtue's smallest frown.
The Universe the Reign of Peace shall know,
And men's exalted mind but goodness show;
A language pure and fresh in word and tone,
Will make the earth a new and verbal zone;

No jarring element the scene shall mar,
And fitful passion's work be banished far.
The songs of tuneful birds will fill the air,
With music's melody beyond compare;
All things in sweet accord shall ever be
By love united, glorious and free.

* * * * * * *

O, Pity 'tis! the world for this must wait,
But time is needful for a change so great.

THE KNIGHTS Ttemplar.

(Continued from page 128.*)*

IN vain the Pope endeavoured to overawe the equitable and courageous resistance of the Fathers of the Council. He was reduced to the necessity of transgressing the sacred authority which he himself had convoked; and in comtempt of the rights and authority of the Fathers of the Council; in contempt of their imperative decision, he pronounced, in a secret consistory, the provisional abolition of the Order of the Templars.

Was this just?

Was this an abuse of power?

It is not hard to give the answer. Will any one still entertain doubts upon the injustice of the proscription of the Order of the Templars; upon the barbarous punishment inflicted on such numbers of chevaliers, and their illustrious chief, Jacques de Molay.

I ought to have justified the Order previously to occupying myself with the case of this brave and virtuous chevalier.

He was a native of Burgundy, of the family of Longvie and Raon. Molay was an estate in the deanship of Neublant, in the diocese of Besancon.

Having become a Knight Templar about the year 1265, he was introduced at the court of France, where he was always treated with distinction. He had had the honour of holding on the baptismal font Robert, fourth son of Philip the Fair.

Jacques de Molay was absent when he was unanimously elected Grand Master of the Templars.*

Called into France by the Pope, he arrived with a retinue of sixty chevaliers, and was courteously received by his Holiness.

The Grand Master having learned that the enemies of the Order were clandestinely circulating rumours to its prejudice, he repaired to the Pope and demanded a public examination of the conduct of his chevaliers.

This was the confidence of virtue.

It appears that the Grand Master enjoyed a great reputation for probity and chaste manners.

The friendship and honourable distinction which he had experienced from Philip the Fair, the esteem of the Pope, and the attestation of the King of England, leave no room for doubt on this subject.

I could also cite the testimony of his persecutors themselves. He never was in the least suspected of those shameful crimes, those obscenities pretended to have been authorised by the statutes of the Order.

This tacit tribute of respect from his enemies is equally honourable and authentic.

That venerable chief of a proscribed Order was unexpectedly loaded with chains, together with one hundred and thirty-nine chevaliers who attended him at Paris.

The tortures of the rack; the threats of the Inquisitor; the certainty that his chevaliers would be put to death, and that the Order would be dissolved if he did not instantly yield to the projects of the King; the pardonable wish to spare the effusion of the blood of so many innocent victims; the hopes of coming to an explanation with the Pope, and of appeasing the King, could alone make him consent to a momentary confession, which in itself admitted of retraction from its improbability and inconsistency.

I will grant then, since I find it inserted in the Inquisitor's interrogatory, and in some historians, that the Grand Master had at first answered that at the time of his reception, he promised to conform with the statutes of the Order; that on being presented a crucifix, on which was the image of our Redeemer, he was ordered to deny Christ, and that he did deny Him against his will; and, lastly, being ordered to spit upon the cross, that he spit upon the ground, once only.

As soon as the Grand Master found that the false confession

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* Por conformidade de votos sahio eleito Jacobo de Molay. Como fora eleito ausente seria recebido com grandes acclamaçoens e com bem fundadas esperanças. —Ferreira: "Memorias e noticias historicas da celebre Ordem Militar dos Templarios." *Lisboa, 1735, tom. i., du sup. p. 688.*

extorted from him, far from producing any arrangement in favour of the Order, only served as a pretext for further injustice and for cruel defamations, he hastened to give the first example of retraction.

Yes; this retraction of the Grand Master preceded that of every other chevalier. It was the duty of the chief of the Order, by a courageous retraction, to recal to the principles of honour and truth such of the Templars as had fallen.

This, perhaps, was more beneficial to the cause of lapsed virtue than a constant refusal to confess might have been.

It confirmed the constancy of those Templars who had not made confession; and above all, it taught the weak members, who had forfeited honour by yielding to the torture, to fear, or to seduction, that they might still return to their duty.

Thus the example and the signal of the Grand Master encouraged the Christian constancy and virtue of so many victims, who afterwards retracted their false confessions, and gloriously perished for having retracted them.

If Jacques de Molay fell into an error, that error afterwards became, for him and his worthy chevaliers, the subject of a new triumph.

Si non errasset, fecerat ille minus.

Had he not erred, he had appeared less illustrious.

That the Grand Master had been the first who retracted cannot admit of a doubt, if we give credit to the record found at the *Tresor de Chartres*, entitled, "Memoires," wherein are resolved several questions relative to the Templars.

In this memoir it is said that he retracted.

The Council say, the first confessions only are to be regarded.

This decision was previous to the journey to Chinon. It is evident that the Grand Master always persisted in his retraction. If he had not, they would not have failed to produce the fruits of it. And it is easy to show that he made no confession before the Pope's legates, who nevertheless dared to boast of having it.

This historical trait requires us to dwell a little upon it.

The King's council thought proper to have several chevaliers brought before the Pope, in order that they should acknowledge before him the several crimes of which they were accused. They found no great difficulty in selecting a certain number, who were overcome by terror, or were seduced by promises and favours.

Amongst the vast number of the proscribed, they found seventy-two. Probably they might have found more, if necessary; but the grand point was to have the chiefs of the Order appear before him.

It was dreaded, and with reason, that those chiefs would justify

themselves by exposing the cruelties that they and the other chevaliers had endured for a length of time.

It therefore behoved them to prevent this dangerous interview of the Grand Master and chiefs with the Pope.

But, on the other hand, it would afford just motives for suspicion and uneasiness to the Pope himself, should they let the Grand Master and chiefs remain at Paris, whilst the chevaliers only were presented to him.

It would be also exposing themselves to the murmurs of the people, and to the suspicions of Kings and Princes.

The ministers of Philip the Fair found out an expedient. They sent the Grand Master and the other chiefs of the Order, together with the chevaliers; but they sent only the seventy-two chevaliers to Poitiers

The Grand Master and the chiefs were detained at Chinon, under the pretext that some of them were sick. Three cardinals were dispatched thither in order to examine them.

Why did not the Pope himself, at a crisis so important, on an affair which so essentially concerned the Christian States, repair to Chinon, which is but a short distance from Poitiers? Why did he not, at least, cause such of the chiefs as were not indisposed to be conducted to him? for the Pope himself confesses that they were not all sick. Why did he not himself testify some anxiety to hear the Grand Master, who, after the first circulation of the calumnies, immediately repaired to his Holiness to maintain the innocence of the Order? Why, in fine, since they could conduct those *sick chiefs* from Chinon back to Paris, did he not get them brought from Chinon to Poitiers before remitting them to their prisons?

Moreover, the Pope ought to have wished to hear Hugh de Peraldo, one of the chiefs of the order; because Philip the Fair had complained of the commissioners for having admitted this chevalier to their table, where he availed himself of the opportunity to retract his former confessions.

Be this as it may, the commissioners of the Pope wrote to Philip the Fair that Jacques de Molay, Hugh de Paraldo, and other chiefs, had made confessions.

The Pope, on the other hand, availed himself of this as a pretext for ordering the prosecution of all the Templars throughout Christendom. But as soon as Jacques de Molay appeared before the commissioners, who were hearing the examinations at Paris, he denied with indignation that he made any confession at Chinon, and he demanded to appear before his Holiness.* This denegation alone of the Grand

* Processus contra Templarios.

Master, supported by all the circumstances that I have produced respecting the frustration of his interview with the Pope, would perhaps suffice to convince an unbiassed person that either the cardinals had attested a falsehood, or, what is perhaps more likely, *that the agents of Philip the Fair caused other Templars to personate these chiefs*, a thing quite feasible, the Grand Master probably not being known by the cardinals, not understanding the Latin tongue, in which the proceedings were carried on,* and the customs of those times not requiring the signature of the accused.

But I find it proven elsewhere in an authentic and incontestible manner, that the Grand Master made no confession at Chinon.

Severals bulls addressed by the Pope to different kings, princes, and prelates, and which announce the pretended confessions made by the Grand Master at Chinon, are dated 2nd of the Ides, a date corresponding with the 12th of August.

In all these bulls Clement V. speaks of the interrogatory which he supposes to have been previously made by the Cardinal's apostolic commissioners; and he dares to avail himself of the confessions of the Grand Master and other chiefs of the Order, for to prejudice the public opinion against the unfortunate Templars.

Nothing more certain than that at that period of the 12th of August, it was impossible for the Pope to announce those confessions; because by the letter written by the apostolic commissioners to the King, they attest that, on the Saturday after the feast of the Assumption (15 of August) they heard the confessions of some of the chiefs of the Order, and on the Sunday following, the Grand Master's confession.

The commissioners add, that on the ensuing Monday and Tuesday they again examined Hugh de Peraldo and the Grand Master.

This letter to the King was dated on the same day, the Tuesday after the Assumption.

It is then evident that, on the 12th of August, the Pope announced the confessions of the Grand Master, and other chiefs, even before they had been interrogated.

This contradiction is so striking, and so manifest, that there is no way of explaining it, unless by allowing such interrogatory never took place; and that the falsehoods, whereby both the King and the Pope

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* *In confessionibus ipsis eis lectis et in maternâ linguâ expositis.*—"Spicileg. Dacherii." tom. x., p. 365, first edic.

Eis lectæ fuerunt de mandato et in præsentiâ cardinalium in suo vulgari expositæ cuilibet eorumdem.—"Bull of Clem. V. of 2nd of the Ides of August, 3rd year of his pontificate."

were deceived, have had an equal portion of improvidence and perfidy. Mentita est iniquitas sibi.*

Another consideration supports the preceding ones. Allowing such confessions to have been made, the Pope annouced that the cardinals, after the Grand Master's and preceptors' abjuration of the heresy, had granted them, at their request, absolution according to the usage of the Church.†

The cardinals wrote about it to the King, requesting him to treat the Grand Master and the other chief with benignity.

And nevertheless it stands upon record, by the proceedings, that when the Grand Master returned to Paris, and appeared before the apostolic commissioners, he was in the utmost indigence: he loudly complained of not having four deniers in his power to expend for the defence of the Order, or for any other purpose. He demanded to hear mass, and the divine offices. He persisted in his applications to be sent to the Pope, that he might justify his Order before him; but without effect.

Had the Grand Master made at Chinon the confesions attributed to him, can any one doubt but that he would have received the reward of his condescension? Could he have remained in prison and in a state of the utmost misery?

Had he been reconciled with the Church, could he be reduced to the necessity of demanding permission to hear mass and the holy offices?

In fine, had he made those confessions, would he have dared to demand to appear before the Pope and those very same cardinals?

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* Another remarkable circumstance respecting the interrogatory at Chinon is, that according to the letters from the Pope, and those from the commissaries themselves, one supposes that the chiefs of the Order were interrogated by three cardinals, and that by Clement's letter, inserted in the "Spiclegium, Dacherii," tom. x., p. 356, first edition, he announces that the commissaries were five in number. He adds to the three former, the Bishop of Preneste and Piere Colonne.

† Ab ipsis cardinalibus, ab excommunicatione quam pro præmissis incurrerant, absolutionem, flexis genibus, manibusque complicatis, humiliter et devoté ac cum lachrymarum effusione non modicâ, petierunt. Ipsi verò cardinales, quia ecclesia non claudit gremium redeunti, ab eisdem magistro et præceptoribus, hæresi abjuratâ expressè, ipsis, secundum formam ecclesiæ autoritate nostrâ absolutionis beneficium impenderunt.—"Bull of Clem. V. 2nd of the Ides of August, 3rd year of his pontifficate."

(*To be continued.*)