

# HISTORIC MASONRY



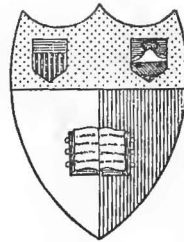
—BY—

S. FREDERICK CALHOUN,

A. M. M. D.



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# HISTORIC MASONRY.

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Outlines of a History of Freemasonry from  
the Most Ancient to Modern Times.

—BY—

S. Frederick Calhoun, <sup>32°</sup> A. M., M. D.

Member Correspondence Circle,  
Quatuor Coronati Lodge, No. 2076,  
England.

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# PREFACE.

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This continuous history of Freemasonry has been written to supply a want long felt by members of the Masonic fraternity. Innumerable books have appeared from time to time, professedly histories of the Craft, which, on examination, prove to be a mere repetition of unreliable legends, whose only claim to attention is undoubted age. During the past century, an unfortunate spirit manifested itself among writers on the subject of Freemasonry, — without critical examination of authorities considered reliable, the sole purpose seems to have been to produce propositions of an antiquity whose proofs were essentially silly and absurd. While Masonic authors have, in many instances, carefully collected material which added a fairer and more correct appreciation of Lodge ritualism, its general scope and purpose, a too palpable reiteration of unsubstantial and flimsy traditions has at length impressed the minds of members and others that no other origin of the fraternity can be received than that which leads back to the Solomonian Temple at Jerusalem, and, indeed, until within a few years past, it was gravely asserted that Masonry had begun in the garden of Eden. As a consequence of such untimely deductions, a well-defined scepticism naturally sprung up, which, with every appearance of reason, doubted the remote antiquity of the society, and, as an ultimate concession, maintained its mediæval creation.

The original design of the present work has uniformly been to arrive at truth, and is the result of considerable labor. Oftentimes the author has attempted to verify the quaint assertion of Masonic Chronicles with undisputed historical evidence, and in no instance are traditions resting on unsubstantial ground adduced as corroborative testimony of the line of research which, after careful examination of facts, he has adopted.

It may be added that mere legends or gildic tales do not appear in this book. Frequently, isolated parcels, embodied in gossiping manuscripts, have been raised to the dignity of specific mention on account of additional attestation furnished by unequivocal authorities. In a word, the constant and invariable tendency of the author in the ensuing pages is to bring the history of the Craft down to an undisputed historical basis: and in the pursuance of this object, he was frequently compelled to abandon the usual track followed by writers on this subject, and to rely upon authorities whose testimony will be accepted without suspicion of intemperate or uncritical zeal. Finally, and upon this point the author desires to be particularly understood, this work aspires only to such reliability as is usually awarded to carefully prepared histories.

The immediate argument and scope of the treatise may be briefly stated as follows: To commence with a narrative of the state of fine arts before and after the decline of the Roman Empire, and also of the propagation of architecture and its kindred sciences by bodies of builders, who developed into the Middle-Age Freemasons, whose history is carried down to the formal extinction of this society as an operative brotherhood, in the year 1717.

69 Crawford Road, January, 1899.



TO THE BRETHREN OF

**Woodward Lodge No. 508, W. and A. M.,**

MY NEW MASONIC HOME.

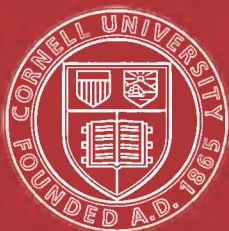
I dedicate this Masonic history; and on entering the last year of the great "eighteen hundreds," it is my privilege to greet you all and to wish you, in dedicating to you this book, every good thing that T. G. A. O. T. U. can bestow.

Indeed, Brethren, it is a privilege and a high honor to be a member with you of the great Masonic Fraternity, as no horizon bounds its vast jurisdiction, extending over Europe, North and South America, Africa, Asia and Australasia. In every continent may be found members of our Order. East and west till both do meet, north and south from pole to pole, we will find an echo in the heart of one of our band.

May this year bring us a rich harvest of Masonic lore, and the "eighteen hundreds" be closed in peace.

Yours ever Fraternaly,

S. FREDERICK CALHOUN.



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## THE MISSION OF FREEMASONRY.

## CHAPTER I.

History of Masonry passed the line of theory into the domain of certainty.—Modern Freemasonry lineal descendent from Guilds of ancient Rome.—Etruscans venerable predecessors —Disintegration of the Roman Empire —Masonic life identified with religious bodies of continental Europe.—Masonry shaped to more modern features within and without the Monasteries of the Middle Ages.—Ancient mysteries of Eleusis and Mithras.—Constantine the Great.—Numa.—Roman Sodalities —Marcus.—Alexander Severus.—

I propose the preparation of a series of chapters which shall summarize in compendious form the outlines of an older and more recent history of Freemasonry. That such a work is desired, and now necessary, any person at all familiar with the literature of the craft will readily concede. Treatises on this subject have reached long since the bulk ascribed by Livy to the accumulated laws and codes of his day, defect remedied in after times by the several compilations of the civil law.

Of the thousands of books that have been published for the expressed purpose of elucidating the earlier history of Masonry, particularly its pre-1717 period and its later progress, there is no work extant partaking at all of the desirable features of a digest.

Vast tomes of cyclopedic proportion have been written, but whatever their merit as repositories of learning and valued material, they rather repel than attract readers, even the most enthusiastic readers after knowledge of this sort.

These contributions, however, of greater or less volume, have a worth, but not always equal, and in the preparation of the ensuing treatise may be sparingly used. Most of the material at hand has been drawn from original sources by personal study, particularly that period of examination of Masonic history stretching far backward through the dark ages. I claim that the uninterrupted research of years in this subject has clearly passed the line of theory, as to the craft transmission, into the domain of certainty.

The assertion may, at this late day, be made and supported by a state of facts irrefragable and beyond controversy that Freemasonry of modern times is a lineal descendant from the guilds of ancient Rome, reorganized as necessity demanded by the social upheaval following the general introduction of Christianity. The basis of this reconstruction was grounded on the legal status of the bodies of builders as it had maintained its existence, perpetuated from their more venerable predecessors, the Etruscans. On this point indeed an occasional annalist of those ages will materially aid in tracing the outlines of the craft narrative. How far well defined modes of thought and mannerisms yet extant in the customs of the fraternity, may have been influenced by foreign and contemporaneous organization of that distant era, merits and will receive some attention.

Doubtless the disintegration of the Roman empire, which rapidly declined after its conquest by the incessant onslaught of the German races, further gave chances to remodel the constitutions of the craft guild to such an extent that the element becomes more and more clearly apparent in the statutory regulations of the moribund empire under the conqueror's rule of the fifth century, and within the next two hundred years the curious edicts of Rothair, a Gothic king, conclusively show this transformation of nationality.

From this point of time the progress of Masonic life becomes identified with the religious bodies of continental Europe, and there within and without the monasteries of the middle ages Freemasonry was shaped into a form closely akin to its more modern features. As this closely blended relationship is receiving such attention as the researches of the writer can furnish, a novel question will present itself in the sources whence these monastic lodges of builders, who decorated the entire area of mediaeval Europe with the great fanes, obtained that knowledge of mathematics with which their skill and cunning enabled them to erect temples of so great and imposing structure that the beholder enters their portals with bated breath and a feeling of unexpressible bewilderment.

So far as I am aware no writer on the subject which I have



proposed has attempted to solve this interesting and instructive question, and in some respects the unlocking of the door may prove the migratory habit of a class of very high-placed monks of those times.

In what way the vast mathematical instruction applied directly to the mechanical attainments of the builders thus obtained reached them remains to be noted in detail in its proper place. The first and most obscure portion of the task thus briefly outlined as above, to which attention will be given, naturally in the arrangement of time, belongs to the ancient and later Roman guilds, whose organism, as far as accessible records go, and historical propagation, will be stretched out, so that the thread of uninterrupted descent to their lineal successors, the convent bodies of constructors of the middle ages may be established.

Fortunately the groundwork of this widening question is more readily at hand in the frequency of contemporaneous annalists, special monographs, and the published results of such antiquarian studies. These will be utilized as the occasion requires.

From its revival in the first years of the eighteenth century, the history of Freemasonry has been written with more or less completeness by many able writers whose works are so numerous and formidable in bulk as to make it no easy task for anyone interested in the subject to read them in such sequence or in detail as to gain an intelligent idea of their contents. The labors of my predecessors, so far as this material comes within the scope of the following articles, I shall use with due credit.

Until a comparatively recent date it was with an overzealous class of Masonic authorities ending with Oliver, a favorite theme to discourse learnedly on the origin of Freemasonry within the unknown and never-opened portals of the ancient mysteries. However delightful the illusion may have been to set up a lineage so far back into prehistoric ages, it has vanished altogether before the stern array of incontrovertible fact, which the erudition of students of older craft history have presented, and before a nearly unanimous conclusion on their part that no connection of the kind has been nor can be established.

Undoubtedly, candor requires the avowal that there were certain phases fairly attested by the scribes of antiquity in the external

revelations of the ancient mysteries that have a counterpart in the methods of procedure in modern Freemasonry. For instance, the great ceremonies of antiquity, especially of Eleusis and the Mithras, were performed within carefully guarded doors, and an obscure enclosure afar off from which the uninitiated were carefully removed.

This secret process was certainly of so impressive or awe-inspiring a character that when sounds of drums beating were heard to emanate from the mystic portals of the great temple at Pergamos, the principal locality of the cult mentioned at the defeat of the elegant Pompey, Caesar was so deeply moved by this rumor that he regarded it as an event of unearthly magnitude. Among other notable features in common between these venerable societies was the oath, obligations of its members who, i. e., in the mysteries, we may assume were solemnly sworn to secrecy, with impressive ceremonies. Here, however, an awkward difference occurs in point of time: The middle age Masons, in their guild or lodges, were not oath bound, certainly before the thirteenth century. Consequently the line of ascent becomes broken at that point, and with it goes those impressive rites of which writers were and yet may be so fond of dilating. Perhaps the most convincing fact against the continuity of descent as mentioned is the mediaeval characteristics of the Masonic oath, then, as now, still in vogue. While, indeed, some of the symbols used in initiations into the mysteries have survived to the modern fraternity, they were kept alive by influences which escaped the terrors of the law of Rome when the principal forms of these secret societies were proscribed out of existence. This took place both before and after the time when Constantine the Great altered the worship of the empire and made it Christian.

Some of these emblems yet used in lodges were undoubtedly adopted to play a part among the various sects and schisms into which Christianity was openly divided in the early part of the fourth century. Of these the triangle formed no unimportant role. A vastly different class of persons composed the membership of the ancient mysteries and the Roman guilds, as we shall

presently see. Perhaps no more broadly marked cast ever existed than the filiates were of these mystic bodies, and in this respect they are sharply contrasted with the humble origin of the entrants into the craft colleges.

Repeated inscriptions in Gruter and other collections of similar import conclusively show that these converts to early Christianity who were wielders of the trowel and handled the square, as so many others of the time, buried in the catacombs, were of the lower class of the Roman People. As an example of the spirit pervading the grades of social life in ancient Rome the argument used by them when the common people were pressing for a law by which they could be privileged to intermarry with the patrician families may be cited. Almost with one voice they said: "If this be allowed how shall we preserve pure the blood in course of time from which is supplied the members of the sacred colleges which play the most essential part to preserve the republic from the destructive anger of the gods?" This legislation was carried through, however, without any of the direful prophesies being realized.

A close reading of the most ancient records of Roman history, as transmitted by the annalists of the Augustan age, seems to leave no doubt that Numa, alleged by some to have obtained much of his learning, both divine and human, from the illustrious Sammite sage, Pythagoras, introduced many things affecting the social condition of the people of Rome and were introduced by him from the same source whence Romulus himself obtained his notions of civil and religious policy, namely from the Sabines, who, undoubtedly, were a kindred race of the Etruscans, perhaps the oldest inhabitants of Italy.

But few things of this great nation have outlived the energetic wars waged against them to final contest by the Latins, but the authorities whom we follow make it plain that in the original organization of the new community, as well as in its repeated remodeling, access was had to the higher civilization of the Etruscans, for the formation of those singular assemblages adjusted to perform two distinct parts in the government of Rome, on one which devolved the rites of religion and on the other the congregating of craftsmen, each of its several kinds, into societies. The

first of these were generally termed Sodalities, a name that frequently reappears in the middle ages, applied to the craft guilds when these bodies strangely partook of the characteristics of each of the Roman organizations I am about to describe.

The Etruscan people, even the commonest, were deeply skilled in the reading of auguries and signs, and hence were much sought after by their neighbors for this power. With it came the customs of that nation and arrangement of person in organized form, who were to be the custodians of these ceremonies on whose accuracy so much in those warlike times depended. Before inquiring somewhat closely into the constituent elements of Latin colleges of constructors, it is essential that an idea should be given of the place and scope of the religious guilds thus early in Rome, in order that the association of the operative societies with the more clearly appear. Because, in after ages, these two societies at first separate, became, by the influence and example of certain phases of Christian congregation, merged and blended into one.

From the remotest times, doubtless, the Roman people had certain sacred bodies established on account of the assumed necessity of carrying on the solemnities of religious feasts incident to the cult or worship of their divinities. As I have stated, these bodies were called sodalities, and those who were members thereof were, according to a law of the Twelve Tables, designated as Sodales or companions. Here I cannot resist the inclination to state that the modern Masonic word Fellow, and the older German one of Gesell, meaning the same thing, are derived from the Norse Gisalia, which signifies "one who sits alongside of another in a banqueting hall," a hall or festival companion, and in this respect has the exact signification of the Sodalis, who likewise were fellows associate in the ancient solemn banquets established in honor of the divinities of Rome.

After the bloodless battle between Romulus and Tatius, owing to the interference of the abducted women, but now wives, the Sabines contributed to an extension, if not the very origin of this form of religious guild. Although finally regulated by law under what conditions such association might be formed primitively, it seems that any number of persons might be constituted

a sodality so long as they assembled, ate, and mutually aided each other in counsel. So vast, indeed, was the binding force of this form of society that it was at length decreed, even before the time of Cicero, that no member thereof should be permitted in any public cause whatever to be the accuser of a brother member—a law about the justice of which there may be very grave doubts.

Statutes permitted the inauguration of new Sodalities in honor of deities. To one such, Cato, the illustrious Censor, refers as being himself a filiate and describes with his usual complacency the great pleasure he had in community with his Fellows at the banquet, even when while the Treasurer of Rome, and yet young, and how on reaching more mature years he had to diminish his fervency and eating and drinking—*qua progrediente omnia fiunt indies mitiora*. Frequent allusion is made by the early chroniclers of Republican Rome as well as of imperial age, to the creation of such sacred colleges composed of traders attached to the heathen temples.

Indeed in the first days of the youthful community on the Tiber a contest arose between the consuls of that year which one of the twain should dedicate the fane to Mercury. On the dispute being referred to the people for settlement they decided it in such a way as to include the establishing of a guild of merchants in connection therewith, whose functions were in many respects similar to their successors of the Christian period, changing, of course, the objective point of their religious purposes.

From time to time, until the epoch of the Roman Empire is reached, we find this form of organization held strictly within the limit of the object of their institution, but with the rapidly vanishing restraints of civil liberty and the rising forces of despotic rule a new adjustment in some respects took place. While there are references still to them in the consecration honors of the temples, when the policy of the emperors permitted themselves to be endowed with divine descent, then temples were erected for the worship of their own race, and sacred guilds were created, fully equipped with *Sodales* or Fellows wholly empowered to carry on the same ceremonies and hold the identical banquets to the imperial divinities, as in the case of the older Jupiter, Mercury or Diana. To what extent this remarkable flattery was carried may

be quickly noted from a fact recorded in one of the later writers of the period under notice.

He says that the sanctity of Marcus, the philosophical emperor par excellence, was so great in his lifetime that on his death his successor, one of the purpled Antonines, honoring him with many sacred formalities, ordered that he should be designated on the royal rolls as divine, dedicated to him the sacred old Flamen or the holiest of all symbols of ancient worship, instituted the Antonian College and its fellows, and accorded perpetual honors paid as in the case of the deities. So great was his reputation in this respect that at length a guild was organized, called the Fellows of Marcus, upon whom was devolved the care of these sacred functions.

A closer scrutiny of this custom and posthumous honor shows that it subsequently became almost as ridiculous as their servile imitators—the religious guilds of the middle ages. Thus the Roman Senate hastened to decree that the emperor, Alexander Severus, should be enumerated among the gods and the fellowship attached to his worship, designated as Alexandrine, out of high compliment to his own name. More than one of these colleges were not unfrequently to be found celebrating a temple deity or goddess on specified festival days, a custom deliberately appropriated with the entire social elements of imperial Rome, by those who formulated the government of the Christian Church.

It is plain to be seen from the statutory regulations of these bodies, as recorded in the digests of the times, that although as they became for centuries afterwards, under a new frame work, rather colleges of the fanes than of the gods, they had a legalized existence, and for the purpose of facilitating the acquisition of bequests or mortuary donations of money or personal property—I do not think they could hold lands—certain testamentary forms were allowed. One of these, as pertinent to this inquiry, and a legal curiosity, I give in its English dress: “Of thee, Petronius, I seek that thou transfer these two thousand gold coins to the guild of any temple.” This method of bequeathing was in vogue before and after the introduction of Christianity, which, as stated, affected but little any of these elements of the groundwork of

civil society. No doubt a large proportion of the elements that made up the structure of sacred colleges, such as I have briefly described, as well as the craft guilds, was obtained or imported from beyond the walls of Rome, as early, indeed, as the age of the Etruscan Numa, and as rapidly as the Latin legions widened the frontiers of the city, extending over the known world, this foreign matter naturally increased.

It is certain that the authorities, if not the trading people of Rome, were in more or less constant communication with ancient Greece, for very early in their history a delegation was sent over to Athens in order to procure for use at home the celebrated laws of Solon, and to make a thorough examination of the customs and manners and the institutions of all kinds as well as the entire system of jurisprudence of the Grecians.

At a time further on when the Albanian lake, within the Latin lines, suddenly exhibited a most portentous omen, a legation was selected and ordered to proceed to Delphos, the famous, forsooth, as Pliny asserts, the most renowned oracle of antiquity, and take counsel with the soothsayer there as to this strange phenomenon. This was, it appears, only done after the diviners of Etruria, a cognate branch with whom the Romans were at war at the time, had endeavored to explain it. From the preceding facts it is clear that a way opened between these people for the introduction into Rome of Greek and Etruscan usages.

To what extent the custom of later times affected popular and religious thought and rites, of adopting as a part of national religion the worship of the gods of each conquered people, a Christian disputant of the last half of the third century distinctly portrays. He states the Romans were accustomed to keep alive the cults of vanquished cities by giving the same in keeping of private bodies as well as by public organizations, lest any one of these numerous gods might feel himself slighted and wreak a commensurate vengeance on the haughty conquerors. Moreover, those native colleges of celebrants who performed these sacred functions at home on final surrender were still privileged to continue their holy prerogative. With this line of policy as regards the religious side of a defeated people, a not less important one was the right accorded to still live, if they should so elect, by their own laws, subject, of course, to imposed convictions or choose freely as subjugated citizens of Capena the laws of Rome.

## CHAPTER II.

Early use of symbols and emblems.—The Rod—Right hand on the head.—Points of the compass.—Soli Fidei.—Usages of Grecian Guilds passes into Roman colleges of builders.—Plutarch, the Greek writer, chronicles the original classification of Craftsmen.—The earliest Guilds were operatives in brass and wood-carvers.—Etruscan Craftsmen and the Great Temple of Jove. —Interdict against the worshipers of Bacchus, 568th year of the building of Rome.—Magister Collegiorum.—Cataline and Sallust conspirators.—No slave admitted as a Sodalis.

In this way doubtless many forms and symbols used in foreign temple service were brought in contact and assimilated with the composite ceremonials gradually introduced by the sacred colleges of the Roman republic and the empire also. Even at the age of Numa a well-defined system of symbols was current, some of which have floated down the stream with others of Masonic import. The figurative use of a rod as one of power, the right hand on the head, the points of the compass as of specific force, decisively came to light in the following distinctly described consecration of the Sabine or Etruscan Numa Pompilius. Led by the Augur or chief expounder of the portents into the citadel of the young but martial city, Numa was seated upon a stone facing to the south. To the left of him the Augur, with covered head, took a seat, in his right hand a smooth staff which he held by a crook at the end. After he had looked out over the city and country he marked off the regions round about from the east to the west. Then changing the curved rod to his left, he placed his right upon Numa's head and prayed aloud. With the accession of Numa to the kingdom of Rome, arrived in troops much of the dark and gloomy worship of the older Sabines in which it is stated the new king was not only skilled, but most learned in such arts, even strange to that people.

One other symbol should receive attention here, as yet in significant use in the rites of modern Masonry, because of its evident Etruscan origin and its adoption by the same ruler to whom the craft guilds of Rome owed so much. This beneficent ruler



further adopted an enigmatical figure of close relationship to the emblematic language in which Freemasonry still indulges and was evidently drawn from his vast knowledge of the symbolism of Etruria, and, as hinted at, may have been copied after the impressive imagery which Pythagoras is known to have used in the educational and theosophic methods pursued by him with his Italian disciples.

The emblem, alluded to as introduced soon after his entry upon the throne, appears to have taken the shape of a carved effigy called and solemnly dedicated to Faith alone—*Soli Fidei*—and as an additional type of divine force the hand was closed up to the finger ends as a clinched fist—*manu ad digitos usque involuta rem divinam facere*. All this was done so that when faith was pledged it should be kept unalterably and without reserve; and moreover the seat of this same faith was sacredly regarded as in the right hand.

As an emblem this form continued on uninterrupted to later times, and the right hand was demanded by the deflowered Lucretia of her husband and father as a pledge in order that no mercy should be shown to her royal assailant. There seems to be little doubt that the Grecians of the era under notice were possessed of guilds whose expressed object was the celebration of sacred ceremonies and the religious festivals appurtenant to the same. As previously urged, many of the forms of social life and divine worship were transferred from that country to the rising city of Rome and also through contact with the older inhabitants of Etruria, much of their forms and customs found a way thither. In fact, some years subsequent to the expulsion of the haughty and dissolute Tarquinian dynasty there was a portion of Rome given over to Etruscans and denominated the Tuscan hamlet.

An inference on the basis of the facts as stated may be here made, and it will equally apply to the sacred colleges as well as to the manners and organization of the craft guild of constructors whose rise and progress I shall presently outline; unnumbered Greek and Etruscan usages found their entrance into these Roman societies, and were assimilated and perpetuated by them, and in turn handed on to their successors, the later-named Masons.

Both Florus and Pliny apparently had access to ancient annals which were either ignored or denied the great historian, Livy, in compiling his history, because each of the two have transmitted certain details wanting in their compends relating to the organization of the craft bodies, and, strange to say, the Greek writer, Plutarch, gives fuller information than either of the two first cited authors. These latter chronicle that the original classification of these craftsmen was made by both Numa and Servius Tully respectively at different intervals of time.

One of the earliest of the guilds, it was asserted, was that of the workers of brass which the Sabine king instituted the third in serial order and college of tilers or potters, the seventh. Plutarch narrates that the old Sabines and Romans mutually adjusted the differences of their respective races by concessions, the most important of which was the organization of the colleges of operatives at Rome, on the basis of earlier Etruscan manners and customs, this as late as the era of Numa, who, he also asserts, established some common union between these bodies and the sacred guilds.

Servius afterwards added two separate colleges of metal workers for special service to accompany the Roman armies in their campaigns abroad, and are doubtless the first of these organizations that journeyed for centuries afterwards with the legions, wherever their victorious footsteps led them to subjugation. Evidently from these, conquered nations received many details of art and corporate customs.

Among the first guilds, the earliest established, the filiates of which were closely identified, were the woodworkers and the operatives in brass. Under which of these enumerated guilds that class of workmen corresponding to the masons or stonecutters was graded it is difficult to determine, but from their being in many instances in after ages closely conjoined in building operations with the wood carvers, etc., and so coupled in the chronological records, I should infer they were arrayed with the latter. Historical evidence, however, is at hand to attest, beyond controversy, that as late as the day of the Superb Tarquins, when skilled labor was required to prepare the blocks of stone required in carrying on to completion the great temple of Jove, there were

none at Rome of the high quality demanded, consequently suitable craftsmen were summoned from the Etruscans everywhere, merely the labor as such was used of the Roman people in place of pecuniary aid.

At the same time several magnificent forums or walled amphitheaters were constructed, and the founding of that great system of cloacae or underground sewerage which yet surprises the antiquarian. The contemptuous allusion of Brutus, however, seems to imply that the stonecutters were even in those remote times specifically designated as lapidas, when he complains that the enormous constructive fever of the Tarquins was turning Roman citizens, victors of all surrounding peoples, into operatives and stonecutters instead of martial men—*opifices ac lapidas pro bellatoribus factos*.

Colleges of various trades were certainly organized from time to time by permission of the civil law, but even before the government came into the power of emperors, legislation occasionally revoked the right of mutual association for the purpose of celebrating some religious object. Thus in the 568th year of the building of the city an interdict was published against the worshippers of Bacchus at Rome performing any of the mystic rites of that divinity, but it was made a capital crime to infringe the decree.

With the gradual inroads of corruption that began to so seriously affect the Latin people soon after the final overthrow of Greece, the right of association or corporation began to be placed under sterner conditions, but in any case there was a well defined means by which such societies might be formed according to public authority. This restriction became necessary especially as the members, called as before stated *Sodales*, were by that fact alone bound to aid and assist one another unconditionally and could not oppose the private interest of their fellows at law or in secret.

So far, indeed, was this privilege of fellowship carried at one time that it is doubtful whether the testimony of a filiate of these sodalities could be taken in court if given in antagonism to a companion of the same guild. With privileges such as this an inherent element of these operative and sacred colleges, there

was no necessity of formal oaths to make their obligations more binding. Nor was there need nor occasion for that form of conjuration of the successors of these corporations of constructors until the changes of time and circumstances required something of the kind.

Down to the Christian era the law allowed of the creation of sodalities as stated, unless organized against public authority, which appears to have been frequently done. Whereupon, in order that seditious assemblages might be avoided, the Senate, by several rescripts, took away the right, and indeed abrogated many that had the prestige of great age. From this sweeping condemnation, however, such craftsmen as were banded in guildic form, whose vocations tended to the utility and ornamentation of the city itself, were exempted, and were specially mentioned in the statute of dissolution as being excepted. Among the latter class were the iron workers, and all such operatives as were graded under the general term of *Fabrorum* or builders.

It may be stated here, in its most general sense, that the colleges of constructors, including the wood carvers, from the very inception of their corporate existence, shared with the sacred colleges, many of which were appurtenant to the fanes of the Roman divinities, and with these largely aided in giving greater pomp to the religious worship in the temples. Of these, thus present in their guildic form, the chief officer is invariably denominated *magister collegiorum*, or the master of the guilds. This phraseology is borne out on many fragmentary tables, extant of that date, recording sacrificial events both urban and far away.

Certain religious celebrations that were held in the open air at or near the intersection of public highways, always aggregated a full attendance of the craft bodies. The deities here worshipped by immense throngs of these corporations, were in the open air at these cross-roads, but by Octavius Caesar placed in small houses, and called *lares* or domestic gods. These doubtless were the tutelary divinities of the operative colleges prior to their remodeling, after Christianity seized upon the entire social and civil appliances of the empire, and modified everything polytheistic so as to conform to a new adjustment of affairs.

In this way these *lares* or lesser deities, under the patronage

of whom the corporate bodies then existed, survived in the form of saints and saintesses of the Christian guilds. On the days of the festivities mentioned, which were rendered more attractive by the luxuriant abundance of spring flowers, oftentimes the crowds were so great that in the hands of such restless schemers as Cati-line, and perhaps of Sallust himself, they became dangerous elements of civil discord from whom ready recruits were obtained to add force of numbers to further the dark and underhand plots of these and other corrupt conspirators.

Legislation therefore was busy over long periods of time in extinguishing these bodies, but so eager were the Roman citizens, of either plebian or patrician extraction, for this form of fellowship, that tribunal authority was invoked while the sanction of the Senate about the time of Cicero was cajoled into permitting a revival of some of the abrogated Sodalities after a dissolution of from five or more years, although occasionally Cladius, the tribune referred to, revived certain of these guilds in defiance of senatorial resistance and inaugurated new ones, a few of which were composed of the lowest people of the city and of bondsmen—one guild, indeed, was organized out of the gladiators who sometimes retained their combative skill in a long line of family descent, and were seldom enfranchised.

Like greed of organization, for the purpose indicated above of these Sodalities, reveals itself in many shapes after Rome ceased to openly cling to its polytheism. An important fact may be cited here that although there were guilds formed in whole or part of bondmen, no record appears at any point along the line of the ages before us in the slightest degree leading to suppose that a slave was admitted as a Sodalit, fellow or member of the college of constructors—a principle underlying the very foundation of the fraternity of mediaeval Masons rigidly adhered to and is a part of those landmarks still current with their descendants—the Freemasons of to-day.

Although the inscriptions of Gruter show that servile officials in certain great Roman families, such, for example, as that of the Augustan, had a formal body of artificers of various sort attached to household and domestic service, but they do not resemble the Sodalities of the craftsmen, and were rather simply organized for

discipline than linked together with such powers of law as could only and solely be conceded to citizens and the people of Rome. How vast and widespread this system of association at length reached in Cicero's day appears from the fact that it entered into every municipality and hamlet over the entire territory of Italy and honeycombed the city of Rome itself.

### CHAPTER III.

Advent of Roman Emperors and dissolution of Sodalities—Julius Caesar and the social policy of the Jews.—Beneficial legislation of Caligula and Alexander Severus.—Theoderick, King of the Goths, compelled the Municipality of Milan to rebuild Hebrew Synagogue destroyed by overzealous Christians.—Temple Colleges and Sodalities of artificers retained Pristine Constitution and privileges of association during Imperial rule.—Roman Guilds of Fabrii Coeval with Pythagoras—Army Lodges of Builders the prototype of Freemasons.—Monumental inscriptions of deceased members of Guilds of Constructors.

With the advent of the emperors came a power so omnipotent that when launched the Sodalities, hitherto proscribed by the declining powers of the Senate, and the divided forces of the consuls ineffectually, those illicit organizations quickly fell into dissolution. One of the earliest acts of the imperial Caesar, who evidently had felt the stealthy antagonism of this form of secret society in the civil war, was the issuance of a decree which swept them all out of existence except those whose constitutions dated from ancient times—this reservation, of course, exempted the building colleges.

A curious fact reveals itself in this connection relating to the condition and social policy of the Jews in the principal towns and cities of the Roman empire, especially in the metropolis. Julius Caesar excepted those assemblages or guilds of the Hebrews under his rule from the foregoing interdict, although it appears this form of organization was of a date as recent as some of the colleges unreservedly dissolved. Strangely enough Caligula, whom an ancient lexicographer designated as “a drop of human blood mingled with filth,” revoked an edict of the milder Tiberius against Israelitish conventicles and restored to them their original privileges of association.

Under Severus a general law was passed granting the provinces privileges similar to those enjoyed by the city itself and at the same time formulated more carefully and in detail what shape

such concessions should take. After this piece of beneficial legislation of Alexander Severus many tradesmen whose skill had gradually reached a point gratefully recognized by civil authority associated in guildic form. Of these the chief may be mentioned colleges of arrow makers and pre-eminently from the great stretch of seas to be traversed by merchants and military forces necessitating vessels the guilds of shipbuilders. It was the latter body of sodales or fellows of that craft which one of the first of the Gothic kings of Italy dispatched from Rome itself to a distant province, under such formal written orders as forcibly recall the writ of *capias* used by the last of the Tudor kings in compelling the Freemasons to duly attend whatever operative work had been lawfully assigned them.

Necessity, however, demanded the closest scrutiny and supervision over these associations, because during the last days of the expiring republic they afforded manifold opportunity of secret conspiracies in the lead of ambitious men and forsooth of pure patriots, while the final overthrow of the most ancient government and the establishment of an autocratic or imperial rule in its stead made it essential that the right of guildic association should be curtailed in order that the same class of citizens might not be enabled the more easily to reach like results. The early recognition of the freedom of the Jews to combine, as stated, into race colleges and subsequent reaffirmation of the same by later Roman emperors, has a two-fold bearing on the subject being presented.

It is clear, indeed, that for a time at least, and prior to the law as described by the illustrious Caesar that the Jewish community at Rome had already reached certain proportions which afterwards in the days of that dreamy religious enthusiast, Philo Judaeus, became so great that one-quarter of the capitol was wholly given over to them as a domicile, as in the case of the Etruscans ages before them. These concessions speak well of the peaceful and law-abiding character of this singular and much abused nation, and such grants issued by polytheistic, usually called heathen emperors, are in notable contrast to the horrors endured by them at the hands of monotheistic, commonly called Christian rulers of the middle ages.



As an occasional exception, I may say here that the enlightened Theoderick, King of the Goths, compelled the city of Milan in the fifth century to fully reimburse the Hebrew congregation whose synagogue had been fired and burned to the ground by some over-zealous followers of Christ, and forced the municipality to build it up again, and at the same time, through his private and confidential secretary, Cassiodorus read the authorities there an excellent lesson on their duties to his Israelitish subjects.

After the final overthrow of the liberties of the republic the Temple Colleges and the Sodalities of artificers, especially of the constructors—composed of members who worked with skill in wood and stone and iron, retained their pristine constitution and privileges of association throughout imperial rule—a right of organization that was categorically denied new societies unless by the sign manual rescript of the Roman emperor.

In case it becomes desirable for these skilled workmen in the interest of public utility to receive additional concessions, such further immunities were arranged for by the provisions of civil law. In its widest sense, however, the institution of new guilds of the *Fabrii*, or constructors themselves, was set around with many repressive forms, and the necessity of their creation must be submitted personally to the ruling emperor for his decision. When indeed a college of this nature sought of Pliny, the prefect of Trajan, at Nicodemia, the privilege of organization, that official was compelled to lay before the Roman emperor himself the petition of this favored class of artificers, accompany their request with a letter of his own, and to which royal response was made suggesting closest scrutiny as to advisability of granting their prayer.

About the same date this ruler peremptorily refused to sanction the request of certain provincial petitioners to institute a guild of firemen, and stated substantially his reasons in an epistle to Pliny. From a careful examination of the laws and statutory enactments of the empire in its zenith of power and in its declining days, there is sufficient material to warrant the assumption that the craft guilds of those times, in contrast with societies of another sort, were privileged or rather compelled to transmit their guildic membership from father to son, and in this as well

as many other notable particulars were the types of the mediaeval confraternities wherein the descendants of the craftsman took by right the parent's place in the guild.

The several statutes repeatedly confirming the franchises and immunities of the Roman guilds of the *Fabrii* add strength to the quaint Masonic legend of after ages that their organic form had maintained a continuous existence far back in the remotest eras. They certainly were coeval with Pythagoras, and their right to perpetual existence was a condition of their institution by the Etruscan Numa, nearly, if not quite, a contemporary of the celebrated Samnite philosopher.

The weight of this franchise of perpetuity from time to time recognized by the Senate and the imperial authorities cannot be overestimated in tracing the lineage of Masonic history and elucidating the sources whence much of the more modern craft methods of government, its symbols and traditions has been drawn. Wherever there was uninterrupted existence for an incalculable stretch of years with an unshaken constitution, hereditary transmission of collegiate membership, it will be readily seen that such forms and ceremonies, internal government, emblems and symbols as were had from the very beginning or acquired as external, both social and religious circumstances demanded, were the more easily handed down from remote to later ages.

It is well to bear this in mind. How widely extended was the eagerness to unite in the several forms of close companionship cited, a piece of legislation incorporated with the statutes of the polytheistic and Christian rulers of the empire clearly show.

Under authority the great Jurisconsult Marcian thus declares and fixes the law of guildic fellowship. The chief heads or prefects in the various provinces everywhere shall not suffer any such association to be formed, nor shall soldiers in camps be allowed to organize themselves into guilds. Whatever may have been the cause of this curious rescript, it makes one thing plain, that there had been Sodalities in the Roman army, composed of the soldiery, which the law was promulgated to crush out. While the jealousy of the earlier emperors doubtless took this shape to guard against combinations or conspiracies that might affect the

imperial government, especially when the military forces began to be attainted with the recent doctrines of the Christian sect, the colleges of the constructors, a great element in the martial organization of those times, was left untouched.

These army lodges of builders, it may be safely asserted, are the prototype of the later bodies of Freemasons regularly warranted which are met with in the camps of soldiers in service. A part of the same rescript from which I have quoted the foregoing clause, allowed the filiates of humbler guilds to assemble only once each month and extend to all colleges constituted after the model of those dedicated to the divine brothers—a *divis fratibus*, an inhibition against being a member of more than one of such sodalities at the same time, and if at the issuance of the edict the entrant had fellowship in two he should forthwith select between them for sole future companionship.

In the second century of our present era, out of unstinted opposition of polytheism to the rapidly spreading sect of Christians, as may be gathered from the patristic writers of the time, the royal authority was laid heavily on all forms of union, composed mainly of the followers of Christ. Even during the existence of this antagonism these enthusiasts managed to preserve some shadow of collegiate customs in close imitation, as far as legislation permitted, and had their treasury box, whose slender but growing contents was devoted to the sustenance of their fellow believers in custody for the cause or who were unfortunate enough to suffer shipwreck in journeys by sea.

These latter were ransomed or rescued with the guild funds. One method of association is specifically set forth by the author referred to whose plea for Christian toleration we follow, and was a part of the well recognized habits of the legalized colleges and the type of those continued on in later ages. I refer to the good fellowship incident to the monthly feast which was celebrated with great pomp and partial religious worship of pagan tutelary deities by the ancient guilds, and on which occasion there was unlimited indulgence in eating and wine drinking. Here, indeed, we find another counterpart of the mediaeval conventicles every month at which the same excesses were practiced.

But these social reunions thus held by the Christian Sodalities were broadly and distantly apart and different from the wild and joyous hilarity of their polytheistic confreres. The Christian Fellows did not give themselves up to gormandizing choice food and guzzling the fine wines of antiquity.

On the contrary, everything brought to the banqueting tables was reserved for the nourishment of their own poor orphans and destitute and impotent old fellows of their faith. At this period there was but little in the way of saints from whom selections of patrons could be made for such illicit guilds, and as public celebration of the new religion was equivalent to the amphitheater or the galleys, there was not much to tempt these sectarians to a close imitation of the pagan customs of their unbelieving fellow citizens of Rome. When, however, these objections were removed by the sweeping edict of Constantine the Great in the first part of the fourth century, the filiates of the now favored religion in their colleges soon distanced their former rivals, and as time proceeded the monthly meetings developed into the wildest dissolution and excessive indulgences, which the craft records show the more conservative element endeavored to check with fines.

One very important function for which associations were formed in ancient times was the burying of their dead members. It is not clear whether this duty belonged to the craft guilds, as a part of those mutual obligations devolved upon each and every member on his entrance to the Sodality. Inasmuch as this feature became next to the right to demand and have assistance, the most significant of guildic fellowship in after ages, there can be but little doubt that it was so at the time of which I write. Like the craft colleges the unions formed for decent sepulture of deceased members were placed under the patronage of some one or more of the deities well known in either the Roman or Greek mythology. In the year 154 after Christ a law was recorded of the College of Aesculapius and Hygea upon a memorial tablet, not as merely instituting a new one, but modifying its structure somewhat on account of a bequest to that body, and shows that its original constitution at all events contemplated the burial of its dead members.

The close community between this form of mutual benefit and the Polytheistic worship of the times vindicates the assumption as to the great uniformity of the internal structure of all the craft corporation mentioned. Fourteen years later than the date just given a monument in tryptich tablets shows the formal inauguration and an edict issued by the master of a college in Pannonia, and is dedicated to the Great Jove. Its principal object is undeniably to maintain in perpetuity an association that should provide the rite of sepulchre for such members as were in good standing, paid their assessments, and were otherwise worthy.

The chief officer of this, as other guilds, designates himself as the master of the college—*Magister Collegii*. At one time it appears to have numbered fifty-four filiates, but at the date of the edict it had dwindled down to seventeen. An assistant master, evidently named after the illustrious Julian family of ancient Rome, is also referred to, but publicly charged with failing in his official duties by not attending the guild at all—*Julianum quoque cominagistrum*. In this notification two treasurers, whose duties were the collections of funeral stipends, are also mentioned. According to an inscription, still preserved, one of the wood carvers' guilds had incorporated the funeral element with their body. In some shape this record runs as though a mandate had been made by some filiate who directs that his nativity should be celebrated with pompous sacrifice just as would be done on solemn or religious days of worship. From the large bequest made by this member for the purpose he, at least, was a citizen of enormous affluence.

The evidence of monumental inscriptions on stone and metal tablets, put up in memory of deceased members of the guilds of constructors, conclusively prove that under certain conditions they were entitled to be buried with due ceremony by their surviving associates as a corporate body. Hercules was apparently a tutelary divinity of some of these unions. A certain sum of money and a fixed quantity of wine in flagons and loaves of bread were the monthly contribution of each member, both for the treasure box and the stated banquet. In drafting the several items of these venerable societies their similitude with the varied elements which appear in the later landmarks of the mediaeval

craftsmen is almost startling, and are so clearly the forerunners of the latter reorganizations as to render argumentation unnecessary. For instance, it should be left to the deliberate judgment of the guild by personal examination evidently, whether an applicant for membership was too old to be safely admitted, and in case of failure to pay up the contributions established by the regulation the entrant ceased to have any claim for assistance.

The following item seems almost an echo of the Christian middle ages instead of the time of pagan Rome: Whoever shall lay violent hands on himself and cause his own death thereby, shall be excluded from all funeral rites. There seems to have been a necessity for such precaution because by civil law or religious custom suicides by hanging were specially refused decent burial. So far was this inhibition carried by the guilds that no funds paid in as stated by such decedents passed to their next of kin, unless expressly directed by testament.

## CHAPTER IV.

Applicants informed of the rules and by-laws before admitted to membership in the Guilds.—Bondmen excluded from Craft Corporations because Constructors became somewhat of a nomadic body.—Christianity destroyed the system of incineration and introduced the custom of interment.—Common origin between regulations of ancient bodies and government of late Craft Guilds.—Menu of ancient banquets.—Roman Guilds, imitators of Grecian Corporations.—Three the constitutional number —Penalties for violations of Craft usages.—Christian converts utilized the Guilds for secret Proselyting from Paganism.

Before any applicant was received he was referred to the rules and by-laws in order that he might know exactly what his rights and duties were, so that afterwards no cause of controversy might arise on his part. Bondmen in some cases were permitted to join guilds composed of the lowest people of Rome, by express assent of their owners. I have already noted the fact of their exclusion from the craft corporations. The object of this rigid rule seems to have been to lessen the chances of fleeing for liberty, because the constructors at a very early age became something of a nomadic body, and great distances from home provided the slave with opportunities of escape not readily found there.

It is also true that this unfortunate class attained very high rank in art and constructive talent, and for this reason became doubly valuable to their masters. In formal procession and evidently clothed in whole or part in white garments, the guildic members followed the dead companion to the place where was erected the pyre on which the body was placed for incineration—*exequiae autem pedibus \* \* \* ad rogos fungentur.*

Christianity, as is well known, struck down this system of funeral, and introduced the custom of interment—hence some editions of the record from which the foregoing is taken substitute the word *lapis*, grave stone, for *rogos*, a funeral pile.

It is very clear regarding the official garb of the masters on occasions of the monthly sessions, when the convivialities of the banquet were duly attended to. This was a white toga or upper

garment, and strange to state, an additional officer is met with in the constitution of the colleges who seems to have been selected for a five years' term, and was specifically directed to array himself in white on the solemn feast days of the corporation, as well as on the natiivities of the patron gods, who in this instance were Diana and Antinous.

Among the functions appertaining to the duties of this personage who closely corresponds with the stewards of the later lodge of Masons, was the supplying at the times designated of frankincense and wine. He also furnished oil to be used by the filiates in the public baths before entering upon the delectations of the stated feast. The heirs of those interested in the benefactions of these venerable associations were required on the decease of a member to have the fact attested with the same formality as was prescribed by the Roman law in important causes—by seven adult witnesses. Masters of the guild were chosen every five years and had certain immunities of office and prerogatives in divisions of the corporate property.

The secretary or scribe and the summoner (similar to the Masonic tiler) were inducted for life or good behavior. The use of seals for purposes of attesting guildic documents appears to have been common at the time of which we write, as a censor sigillorum in a college of lumber handlers dedicated to Mercury is mentioned, although it is but just to state the word sigillorum also implies a number of small images which may have been used in the internal ceremonies of the craft or played a very conspicuous part on solemn or feast days when the asseniblage was fixed to convene.

Like their ancestors of the early and middle ages, there were distinct gradations in honors accorded to the incumbents of certain offices which were quickly recognized as both honorable and essential to the good government of the craftsmen, and in the apportionment of divisible property the pro rata was adjusted on the basis of these several grades—per gradus collegii nostri. Quaintly enough the collegiate law frankly stated that such proportion was observed in order that those who followed in officering the guilds might be influenced to do right.

So far as the regulations of these ancient bodies are at hand



and accessible, so strong is their identity in enforcing and establishing rules of good behavior at the periodical banquets, with the old charges of a Mason and the prescribed order of late craft guilds, that one is warranted in asserting both have also in such particulars a common origin. It was ordered that any one who had or fancied he had a just cause of complaint against his fellow sodalis the alleged grievance was directed to be laid before the entire conventicle of fellows for adjustment in order that all might peaceably and quietly pursue the pleasures of the table. Masters of guilds were required to select stewards, whose duty it was to serve the wine in single tankards.

Evident care was given or directed to purveying a suitable article, as the record shows that it was to be "good wine"—*vini boni*. They also were to set upon the boards two loaves of bread of a certain weight for each participant in the meal and four sardae—a choice sea fish much loved by the Romans—together with measured quantities of warm water, which seems to have been apportioned to the number of members ascertained to be present. As compared with the colossal spreads of the Norse guilds, the preceding menu doubtless has an appearance of niggardliness that is unattractive, but in all these ancient suppers, whether public or guildic, the filiates usually brought meats and other things edible in *sportula* or small hand-baskets.

Oftentimes, doubtless, the flesh of sacrifices offered up by the devotees of polytheism found its way to these monthly feasts, which were as an important element then as they became at their culture by the craft societies of the middle ages. Additional regulations established a system of mulcting members in the interest of good discipline. If any one for a seditious purpose left his place at the banquet he was fined an amount fixed by guildic law, and if one filiate said anything of another that was scandalous or villifying, or was at all uproarious to the point of causing a tumult, then he was held to pay a much heavier penalty.

On great occasions, such as the fifth anniversary festival an exemplary fine was imposed for contumelious words or objectionable conduct. I may add here as closely connected with the subject matter of this treatise that similar collations each month were had in the colleges of ancient Greece. In fact, the Grecians had

some forms of mutual aid in case of losses, fire, or misfortune of their collegiate members which have a marked resemblance to the duties imposed by the obligations of mediæval Freemasonry.

As urged, these moreover had a feast of proportions akin to those described of their imitators, the Romans, who incontestably were in some shape or other associated to help a member to a recoupment of damage suffered by fire. In regard to the craft guilds, strictly as such, but few records are met with in Greek antiquities to throw much light upon the internal structure of this form of union. So much so, indeed, as to make it doubtful whether the usage or tolerance thereof was at all extensive. One of the fundamental principles of the ancient building corporations has survived through intermediate times to modern Freemasonry, and that is three or more constitute a constitutional number of entrants to make all acts then and there performed wholly lawful and binding on the entire body.

In general their jurisprudence was a close imitation of the most archaic forms of municipal government. A common treasure chest received whatever emoluments the guild was entitled to and the payment of state dues. On occasions, as we have already noted, the members had the benefit, by apportioned share, of such accumulated property. Both the filiates of the sacred and craft colleges, which at times were closely amalgamated in sustaining the elaborate worship of polytheistic Rome, had the right by the law of the land to bequeath and devise any and all possessions to these bodies. At times the old inscriptions run telling of such gifts, perhaps of a bondsman, and even had the right of appearing in court in defense of any slave manumitted by them.

Many donations were received by these corporations which were usually accompanied by conditions of their use. For instance, the college as a body should offer sacrifices to specified divinities, have their stated feasting and the gaieties of the banquet

In case of a freeman losing his liberty on account of any crime for which he was sold into servitude and bought or granted by the guilds, they had the right of manumission conceded by the emperor, Marcus, following on the legislation of Nerva. How

valuable this privilege became in the hands of the building colleges and others after Christianity had obtained a foothold among their members, who, as suggested above, were of the lower classes of the Roman people, will be readily understood. Besides legacies of things in kind the society of builders seems to have often received sums of money. One of the preserved stone tablets of the time records the bequest by the son of a certain Ursio the Second, of his entire worldly goods and chattels to the guild of constructors without any conditions at all. Another monument sets forth a similar gift to an identical guild by one Spurius Atilius.

For violation of the law against the organization of illicit corporations, whether for religious or social purposes, the penalty was that of death, but before the time of Julius Caesar many societies had been formed which he dissolved, and on such dissolution the equity of the Roman jurisprudence allowed all property to be fairly divided among the members.

With but little modification of their internal elements, comprising customs, the purpose of their institution and membership, these associations held a somewhat uniform existence down to the time when the followers of the new sect of Christians began to multiply in the metropolis and larger towns of the empire. These guilds afforded an opportunity to these sectarians which seemed to have been utilized in the very first century of the era, to quietly pursue their secret proselyting from paganism. It appears to have been necessary to lay down the most rigid lines of repression among the converts to the new faith, and this under that of direful punishment.

Tertullian, whose uncompromising loyalty to his Christianity was even less generous than that of Paul, with a vehemence characteristic of that writer, reads a fearful lesson to one of the wood carvers, whose offense consisted merely of using his vocation in cutting into a shapely effigy the image of a god well known in Roman mythology. Masters of the guild of public games were also interdicted, for the reason that these plays were in honor of heathen divinities, although members of the Christian household were privileged to take office under pagan government.

## CHAPTER V.

Inscriptions on the dead catacombs of Rome.—Christian converts and the claim of Roman citizenship.—Judaic element interwoven in the ritual of Freemasonry.—Jewish and Christian forgeries.—Amalgamated sectarian contributions to Masonic initiatory formulæ in the year 545.—Gnostic symbolism in the initiatory rites of Masonry.

Inasmuch as the first recruits to the expanded religion of Christ came from sources far down the social scale as contrasted with patrician or court circles, it early took up its victorious propaganda among the building corporations. From these many proselytes were drawn who died in the faith as laid down by those who followed directly in the footsteps of the evangelists, as is abundantly attested by the inscriptions in the dead catacombs of Rome. Here may be found the memorial stones with the touching legend of a pious death of some faithful constructor fully decorated with the carved tools and implements of his trade.

In fact, many of the obscure points in this earliest form of Masonic life are here recorded, regarding this body, soon afterwards readjusted under the name and style of Masons, and at a time when so few data can be gleaned from the closest scrutiny of necessarily incompetent records. Lower still in the scale of municipal life were the earliest refugees from polytheism to Christianity, the causes of whose rapid extension come not within this treatise, but its assailants charged them to be drawn from the ranks of thieves.

As, however, the zealous fathers of the faith were openly accused of inducing conversion by a promise of full absolution from crime and all moral impurities, it may be conceded, perhaps, that the thief and dissolute bondman may have eagerly seized the proffer, especially if they acted in good faith to lead new lives.

In the persecutions, to which the new converts were liable, we find occasional references to the participation of the rabbis at Rome in aiding the law of the empire proscribing this religious

belief. Arraigned for their timidity, the Christians were earnestly besought on arrest to claim Roman citizenship and not allow themselves to be dragged before the synagogues for scourging.

As Christianity at first must have worked its obscure way along down among the poorer classes of the Jews at Rome, where they also had their guildic unions, every means was used by the propagandists to entice them from the Israelitish faith. Thus an ancient historian of the church alleges that the great Gamaliel, who taught Paul his practical learning, had entered the ranks and become baptized. If it be true that disciples of Christ were found in China in the third century, they must have been of Hebrew origin, but according to Chaldaic and Babylonian records, which Photius seems to have consulted while in Syria prior to the year 859, preparing his cyclopedia of literary extracts, the coming of the founder of Christianity was known long before the advent. If the late celebrated Catholic evangelist, M. Huc, may be believed, this people was to be found in the Celestial kingdom seven hundred years before the Christian era. Closely interwoven in all the ritualism and illustrative ceremonies of Freemasonry is an element of Judaism so deep and broad that it constitutes a most important portion of its structure.

Prior to the dawn of Christian freedom in the year 324 abundant opportunities were at hand by which a gradual infiltration of the strange symbolism of this people into the mannerism of the old Roman craftguilds easily took place. Jews were domiciled throughout the empire as well as at the capital at the period under notice in great numbers. Their synagogues were to be found in Egypt, Greece, in Italy, and in the Gallic provinces. In their Egyptian temples the youthful Hebrews were taught mechanical trades besides the traditions of the law. Masonic lodges are sometimes said to be imitated after these sacred houses. If so, the strictly religious feature of the fraternity, combined with the craft element at this early age, was already extant. This one fact alone goes far to substantiate the allegation as stated, but greater influences, as we shall hereafter see, were at work to blend the Israelitish and other rites with the customs of the building sodalities.

Further tracing of the status of the Jews will also show their

powerful aid in affecting the guildic forms of social life in the imperial city, near to the membership of which they stood in the civil grade. Before the first hundred years after the introduction of Christianity, about the year 82, a well-known satirist ridicules some of the people of Rome on account of their acceptance of Judaism and consequent adoption of Jewish rites—an important piece of evidence maintaining the statement of their preponderance at the time among the Romans of these religious customs over those of the followers of Christ. The Jews stood closer to the filiates of the guilds craftsmen, as they were in that form of union themselves and meeting in their synagogues, and no doubt in their purest transmission so soon after the crucifixion the rabbinical traditions were received by the entrants and members of the colleges of constructors.

When, however, the influence of Christianity and its many sects began to make itself felt, as we have seen among these guilds, greater attention was naturally given to the study of the Hebrew Scriptures, and appropriation made of their somewhat prolix ceremonials, much of which has found its way down the stream of time as a component part of Masonic initiation. In the days of Justin, surnamed the Martyr, this close contact between the more active minds of the leaders of the older and new faiths took the form of passionate disputation.

The Jews were accused of cursing solemnly the followers of Christ in their synagogues, and being the instigators of civil persecutions against them. Indeed the most influential and learned of the rabbis proceeded on a missionary itinerancy from Jerusalem to stir up sedition to crush them out. Our guide here goes so far as to assert that the venerable septuagint version of the Old Testament ordered by the Ptolemies was rejected by the Jewish doctors, who made translations directly from the original text for use among the Jews, and left out all and entire mention of Christ. How strong the spell of native training was appears from the fact that in a number of instances converted Israelites still clung to the old law so far as rites and ceremonies were concerned.

Forged Jewish chronicles were current in the time of Vespasian containing no allusion to the advent or miracles evidently written

for Christian as well as polytheistic eyes. On the other hand the Christians were as zealous to show the Pagans certain forgeries to offset those of their Hebrew rivals, and gravely maintained that Caius Caesar was on terms of intimacy with Paul and Mark at Rome. In the case of Paul, possibly his sound erudition and earlier culture might excuse the assertion, but so far as the humbler Mark was concerned, divorced from his miraculous potency, it could barely be believed. Until the triumph of Christianity the more peaceful Jews under imperial law had the best of their assailants; when, however, the edict of Constantine the Great more than turned the scale, from that time on the Israelites were forcibly classified with the polytheists, whose religious rites were proscribed by a death penalty.

The ensuing records of the Christian church are almost uniform in their ghastly chronicle of the calamities of the Jews. The principal objects of wrath were the synagogues, which are repeatedly mentioned in the annals, as set on fire by the stealthy torch of an over-zealous incendiary. Occasional kindness reveals itself on the part of some eminent personage of the church, such as Ambrose, whose obsequies they with the Pagans followed in great numbers and with many a sorrowful lamentation. Their trading habits at times caused them to be highly prized and trusted messengers to distant countries.

Perhaps the confirmation by Theoderick of such general statutes as had been anciently granted them in Genoa and the synagogic rights at Milan conceded guildic privileges and the mechanical occupations in the temples. Unquestionably the most prolific source from which came that widespread information which influenced all classes of the Gentiles, commonly known as polytheists, originated in the necessity forced upon them to study the Jewish writings, whether of the Old Testament or the accumulated utterances and traditions of the Rabbis. This the more learned Gentile philosophers were compelled to do in order to meet the advocates of the new church on their own ground of argument. In this way the citizens of the empire became familiar with Judaism and were necessarily much influenced by the same, in their social customs and manner of worship current in the guilds. But the greatest changes made in

the constitution and ritualistic series of occurrences in the religious life of the times, which resulted in unnumbered attempts to construct a national cult of worship out of Judaism, Christianity and the unlimited phases of the ancient polytheism of Rome, Greece, and Egypt.

When the agitations, remodeling, and blending of their variegated rituals and symbolic usages had finally ended, Freemasonry, or Masonry, may be said to appear in name and with its internal elements substantially the same as more recent times have found it. This will carry the narrative in chronological sequence to the year 545, when the gradual amalgamation of the various sects had taken place and contributed to the formation of that portion of the initiatory formulæ of Freemasonry as may be fairly claimed.

Among the many sects into which the first adherents to Christianity were divided, the Gnostics undoubtedly stood far in advance of all. Some of their symbols and arbitrary use of figures have found entrance in the initiatory rites of Masonry; but at what period of time can only be approximated. That they have all the appearance of the greatest antiquity is incontrovertible, and their adjustment in the ceremonials of the craft is so exact and fitting as to warrant the assumption of a transmission coeval with that rearrangement of the internal religious machinery of the Roman building guilds already hinted at. This much conceded, I do not mean to imply that Masonry in its historic growth has, even the most remotely, developed from Gnosticism or its rival sects, the principal of which and longest lived were the Manicheans.

For the same causes which must have influenced these sodalities of imperial Rome to alter their customs of worship and assimilate parts of Judaism also identical reasons were at work, while these sectarians were in their zenith, to admit the emblems alluded to. In order to fully grasp these circumstances which at one time threatened the purer doctrines of Christ with total overthrow, it is necessary to sketch briefly the outlines of the Gnostic system and call attention to the similarity existing between the symbolism of this sect and that of the Freemasons. Before the Apostles themselves had sealed their belief in the



doctrines which they enunciated with martyrdom, divisions arose among their followers which even the repeated allocutions of the great Paul himself could not allay. Such differences of methods of worship among the converts were natural enough.

The Jews, as we have already noted, although professing to believe in the divinity of Christ, in many cases still clung to the practices of their aucestors. Of course it was mainly among this nation that the earliest recruits to the new faith were found. When, however, its circle of accessions had somewhat widened to take in the Pagan bondmen and women, who materially aided in spreading the doctrine to their masters and mistresses, the real trouble of the infant worship began. Like their co-religionists of Hebrew origin, the polytheistic converts sought to carry into the church services as much of the ponderous ritualism of declining Paganism as possible.

## CHAPTER VI.

Gnosticism and Freemasonry.—Gnostic symbols.—Triangle (within a circle) Pentacle of Solomon.—The letter G.—Christian church perpetuates Paganism.—Guilds instituted in Monasteries.—Dedicated to Christian saints.—Joined by nobility and ecclesiastics.—The practice of charity.—Mutual help enjoined.—Guilds in the time of Charlemagne.—Oath-bound Societies.

Platonism, with emanated daemons, and the Alexandrian philosophy, divide into the Christian and heathen parties, Clement, the Church Father, giving the perfect Christian the name of "Gnostic" (man of knowledge). It resulted, in another form, in Arianism, the doctrine more or less of the Alexandrian ante-Nicene fathers (not Irenaeus), combated by Athanasius, when it came formally to a head in Arius. Hence, too, arose asceticism. Asceticism began in the Alexandrian Church; partly, indeed, by persons who fled in the Decian persecution; hence forbidding to marry, not that people might be more devoted, but as evil for the Gnostic. Origen, who was a most attractive and interesting man—his name became the foot ball of passion in the church. He held that souls were born into different conditions in this world, according to their conduct in a previously existing state—men's souls were to work their way back to liberation from matter—as also Alexandrian and Platonic predecessors and gnostic contemporaries held; that was the object of the mission of Christ. Gnosticism was the earliest attempt to construct a philosophical system of faith. It was a speculative system, and exercised little influence upon the masses of the people. The Gnostics were imperceptibly divided into more than fifty particular sects, of whom the most celebrated appear to have been the Basilideans, the Valentiniens, the Marcionites, and in a still later period the Manicheans. All the minor theories of the purpose and motive of gnosticism can be comprehended in the three principal theories enunciated by Baur, Neander, and Mochler, respectively. Baur treats it as a philosophy of religion, resulting from the comparison of various

religious systems; Neander, as a fusion of Christian ideas and oriental theosophy, caused by the prevalence of sensuous ideas within the church; and Moehler as an intense and exaggerated Christian zeal, seeking some practical solution of the problems of sin and evil. These agree in the general definition that gnosticism was an attempt to solve the great problems of theology by combining the elements of Pagan mysticism with the Jewish and Christian traditions. Many Gnostic tenets, together with its oriental and platonic philosophy, were ultimately absorbed by Christianity, and many Gnostic doctrines were adopted by the builders or architects, deriving their sanction from the love of mysticism so predominant in the earlier periods of the middle ages. It is also a fact that many genuine Gnostic symbols have come down to us, or reappeared in speculative Freemasonry—such, for instance, as the triangle within a circle, the pentacle of Solomon, and the letter G. The letter G represents Freemasonry as the cross represents Christianity. When it is considered that the Christian church borrowed so largely the forms and ceremonies of Pagan culture the inference is direct and tenable that civil or semi-secular institutions existing at the full development of the new faith, under the smile of imperial recognition, naturally modified their organism to conform to the example of the rising sect. And so fragmentary relics of Pagan observances have descended to Masonic ritualism, but the usages and customs, with necessary changes, remained as before.

The building art was, in times of remotest antiquity, regarded as sacred, and existed under special concession and care of the native priesthood where it was practiced. At what epoch the sentiment of a more thorough fraternal sentiment began to be introduced into these brotherhoods is confessedly uncertain; it is, however, in harmony with the usual development of ecclesiastical policy in this connection to assume that this modification naturally followed the reorganization of old social life on a Christian basis. The clergy seized with much eagerness the opportunity afforded by the guilds to weld the people and themselves into a closer unity. In these unions the fraternal spirit was the predominant one. The first desirable

basis of mediæval and modern associations was evidently prepared and carefully developed into the solid growth of subsequent times within cloistered walls, and finally transmitted to the outside world, refined by the hallowed contact of Christianity. The design of such fraternization was charity combined with religious usages, and the names of several bishops, abbots, and many monks appear as solemnly united brethren. It was usual during the middle ages for strangers or profane emperors and kings in person to be associated with such fraternities. Oftentimes individuals, an entire guildic brotherhood, and lay corporations affiliated with cloisters or other ecclesiastical orders. This was done in order that the associate members might enjoy the conventional good works, and also to have masses celebrated for the repose of souls after death. Such privilege was frequently purchased with enormous sums of money. Another example recorded of an ancient fraternity of the time of William I. attests the close compact existing among seven English abbeys. The parties to the agreement profess true faith and allegiance to the king and his queen, Matilda, and, in order to define with precision, they assert their object to be the advancement of mutual, temporal, and spiritual welfare. Secular guilds quickly imitated the example of charity and fraternal spirit exhibited by their conventual associates; they also incorporated in their unions an element of brotherly affection, harmony, and reciprocal assistance. Thus, for instance, the statute of Saint John's guild, composed mainly of goldsmiths, began with the following quotation: "The prophet David, in the Psalms, says, 'How good and pleasant it is for brethren to dwell together in unity.'" This Scriptural quotation, in use many centuries ago among the guild of gold-workers, has continued to be an integral part of Masonic ritualism. Under the pressure of Christianizing fervor the commingling of religious thought with ancient social life evolved these closely-organized bodies of the middle ages. The earliest and most practicable form assumed by the mediæval corporations was based upon a plan of mutual benefit, or the aid which each member was obligated to render his brother member in emergent circumstances. All initiates into these leagues partook of equal friend-

ships and enmities. On this scheme of mutual assistance guilds were created, and in a modernized form, were the prototypes of a well-defined element in the old Norse constitution. The ground-work of the original fraternities was certainly the benefit each member derived from the organizations, but the infusion of Christian tenets into them largely developed humanitarian ideas.

Although united in many instances to advance the spiritual welfare under monastic discipline, after the lapse of time those associations freely cultivated temporal prosperity. To what extent ecclesiastical influence reached in molding these associations into harmony with the faith that had supplanted heathenism may be seen in the prefatory dedications to mediaeval written records, which, similar to the initial clause of St. Olav's guild, begin with the words, 'In nomine Patris et Filii et Spiritus Sancti, amen.' In almost all Masonic manuscripts thus far brought to light, this Latin invocation invariably occurs. The introductory sentences of the guild just mentioned recount, with particular emphasis, that the convivium or sodality is not instituted for a drinking bout, but with the more laudable purpose of social benevolence. In England and on the continent the guilds enjoyed such favor that non-members were obliged to conform to established customs, and communal constitutions were developed from them. Associations thus early were formed for mutual protection in case of robbery, conflagrations, or shipwreck, and brethren united for such purpose contributed annual dues at a certain period, usually on a saint's day, when general consultations were held and gorgeous celebrations of divine services, joyous festivities, and a grand feast prepared for the members. In order to unite the associates more firmly among themselves, who, it seems, sought to be relieved of reciprocal duties incident to the union, the usage was carefully maintained of administering to each one an oath. *Conjuratio* appears to have been the usual appellation for a guild so organized. Sometimes called sworn brotherhoods, and expressly declared to be composed of clergy and laymen; *Juratorum conventus*; *jurati enim et conjurati, diciunter civis unius oppidi*. Whenever the initiate was sworn, in order to give additional solemnity to the obligation the patron saint under whose protection the fraternity existed was also invoked.

A like custom has come down to modern Freemasons, who dedicate their sacred vows to the Saints John. It was forbidden members of secret societies to indulge in the vice of inebriety, and those conjurations in which oaths were exacted, under the invocation of Saint Stephen, or others, were specifically interdicted—*Omnino prohibendum est omnibus ebretatis malum. Et istas conjurationes quaso facient per sanctum Stephanum aut per nos, aut per filios nostras prohibemus.* The juxtaposition of ebrietas and conjuratio in the original decree attests that the habits of intemperance charged to their ancestors were followed with filial zeal by their descendants. Towards the close of the eighth century oath-bound societies had become so numerous and extensive that a series of imperial edicts was enacted to extirpate or reduce them within less objectionable limitations. Particular penalties were adjudged against those who persisted in membership with sworn co-operations—such penalties, for instance, as nose-slitting and banishment. No unions were to be tolerated except those for a strictly beneficial object, and assistance in casualties by fire, loss of property on land or by water; and under no circumstances should the beneficiaries be bound by oaths. This restraining ecclesiastical statute was decreed in the year 658 or 660, in order to check the gluttony which prevailed at these fraternal banquets—“*Collectae vel confratritiae quos consortia vocant*”—and also to modify Paganistic customs transmitted by their predecessors, the heathen guilds.

## CHAPTER VII.

Greek artists flee to Europe.—Mechanical trades in Monasteries—Saint Eloi and the Craftsmen—Degrees of apprentices.—Fellows and Masters.—They go from province to province, constructing sacred and other edifices.

In the latter part of the sixth century it would seem that Masonic guilds were not always confined to regularly domiciled citizens, but were sometimes composed of strangers and travelers. The builders at this time, it is said, formed themselves into guilds and associations, and on account of having received the privilege of living according to their own laws and ordinances they were called Freemasons. But no dependence is to be placed upon this latter assumption, as nothing of reliable nature remains to prove its authenticity. That the builders, guilds or corporations were brought frequently into a close contact with monks this early in the construction of houses of religious worship, or making extensive repairs, is incontestable. It is fairly deducible, from the subsequent developments of these artist corporations into the skilled mediaeval Freemasons, that these bodies were more or less intimately united with the monastic institutions of the early and middle ages. And as the erection of sacred edifices was exclusively under the direction of the church, necessarily the architects were also under sacerdotal control. The monks, or clerics, therefore, at an early age might be instructed, or rather initiated, in the sublime details of a strict science and become a component part of such bodies.

As to the origin of the name Freemason, there is great diversity of opinion. The fundamental principle of fraternity and brotherhood in the guild, furnished with the name, the prefix from Gallic sources. By the junction of Frere with Macon, or brother Mason, the modern word Freemason has been formed. These craftsmen began to be termed Freemasons about the commencement of the fifteenth century. When it is considered that from the eleventh until the end of the fourteenth century the

majority of Masons or architects in England were French, who constantly spoke their own language, and were closely united in a secret organization, whose leading characteristic was its intimate brotherhood, with a standing ordinance to hail each other as "brother" or "fellow," it will, we think, furnish the most reasonable explanation of the origin of Freemason.

Late in the seventh and early in the eighth century large numbers of Greek artists fled from the persecution in Greece to continue the exercise of that style of art proscribed them in their native land. Upon their arrival in Italy and Southern Europe they were quickly associated with the corporations of builders, who perhaps at this epoch had a permanent connection with the monastic institutions. Through these Greek artist refugees an increased knowledge of architectural and other arts was furnished their western confreres. Numerous structures are described as having been constructed *more Graecum and ad consuetudinem Graecorum*. When at their labors these artists were under the control of an abbot or bishop, and by him supported and paid. The details of special architecture and plastic art must necessarily have been derived from the earlier Greek artisans and their successors, or from the oriental monks who settled in the Latin empire about the year 774.

Through these channels all useful rules and technicalities of art in possession of the East were gradually transmitted to the monastic artificers, and by them in turn abandoned to the lay corporations of the mediaeval Freemasons. Such corporations of builders as were identified with and under the control of the abbeys, readily furnished a source whence an intimate knowledge of the principles of art were derived, and, in consequence, as rapidly as the monkish artists learned the rules and details of art, they communicated them in turn to other monks, who constituted the pupils in monastic schools. In the absence of reliable data we may safely infer, I think, that some of the more important art knowledge which these Greek (Byzantine) craftsmen taught the monks consisted of the perpendicular principle in architecture, the means by which material should be prepared for buildings, a practical acquaintance with geometrical science, and, what for our purpose is more interesting, that style of art which, although



far advanced in the Eastern church, attained its full perfection in the hands of European builders. I refer to the incorporating of symbolic or allegorical details in the construction of middle age edifices. These schools of architecture originally worked in monasteries in rooms set apart for labor, were subjected to the same general regulations which governed various mechanical trades in the cloisters.

It is asserted by some chroniclers that Saint Eloi organized the jewellers, whom he had selected from different monasteries, into a society comprising three degrees of laborers—masters, fellows, and apprentices. The celebrated bishop was Prime Minister of the King, and notwithstanding the distinguished preferment accorded him by royal favor, he continued none the less uninterruptedly to prosecute his trade at the forge. He manufactured for his regal patron a large number of golden vases elegantly mounted with precious stones. He labored incessantly, having at his side Thillon, of Saxon origin, who followed the instructions of his master. When Thillon, the apprentice, had served a suitable time and acquired sufficient skill to be advanced to the degree of master in the trade of goldsmith, he was inducted into the control of Salignac Abbey. This convent for several centuries preserved the traditions of its founder, Saint Eloi, and subsequently furnished many skilled workmen to numerous monastic workshops.

This system of dividing pupils into the three degrees materially assisted the spread and rapid acquisition of a proficiency in architecture among the Masonic guilds. Under the superintendence of monastic masters the arts and sciences, during the middle ages, were cultivated and developed within the walls of cloisters; there it was that practical knowledge was preserved, which, considering the lamentable ignorance pervading the nations of Europe, could receive no encouragement from the laity. From these religious institutions, therefore, as a central point, diverged the light of future ages. Wherever churches were built, or other ecclesiastical edifices, it had become essential that the cloister brethren should be called to assist in furthering the work, and lending a helping hand in executing details; and, having in all

lands but one religious faith, they accordingly propagated one style of architecture, for which they persistently labored in unison; and since the formation of monastic schools, the members worked conjointly in such fraternities, and executed all plans upon identical rules and fixed principles, this may serve to explain the fact that, except in few instances, the name of a single master builder seldom appears; they all worked upon enterprises which were simply an integral portion of a vast and universal whole. In the tenth century art schools had assumed the appearance of a widely extended association, whose sole purpose, under ecclesiastical direction, was the construction and ornamentation of religious houses. The disastrous consequences which followed the Norman invasions in a measure checked the further advance of art in Europe. From the beginning of the ninth until the commencement of the tenth century, with frequent intervals, England and France, and large portions of Germany, were devastated by the uncivilized northern invaders. Abbeys and convents, on account of their wealth, seem to have been especial objects of destruction, and, as a result, an almost total suspension of architectural labor, during that time, naturally ensued. When, however, these inroads were nearly ceased, the disasters caused by such invasions indirectly served the progress of architecture and sculpture.

A new and completer system of constructions demanded by the exigencies of public worship, and better adapted to the rising elegance of church service, immediately came in vogue. A steady effort for the expression of new thought, elaborated upon such principles as to bring out the individuality of the artist, continually recurs. As this tendency to a northern or Gothic symbolism in architectural and plastic art made its appearance at the close of the tenth century, and coming so closely upon the time when the Masonic fraternity of builders passed from the immediate control of the monasteries, it is significant, and can serve some purpose in pointing out, with tolerable accuracy, the period at which the well-defined Teutonic symbolism, which has descended to our day, became solidly and ineradicably incorporated with the formal observances current among the middle age Masonic

lodges. It was at this epoch that the guilds, or associations of constructors or freemasonry, assumed a definite position in mediaeval society. Architectural art, which previously had remained the exclusive property of the cloisters, passed from the possession of monastic workmen into the control of artists outside of conventual walls.

From the closeness of their organizations, the Masonic guilds were suffered, by the terms of their charters, when actually granted, or in accordance with immemorial usage, to reject all who were, from ignorance or inability to learn, not duly qualified to become members. Freemasonry borrowed the outlines of its constitution from the amalgamated principles which were fundamental in the early middle ages; the autocratic, personal independence and ecclesiastical. Freemasonry was necessarily tinged with the mythological superstitions, which still retained at this period a vigorous hold on the people of northern Europe. As the Masonic guilds traced their origin back into the twilight of time, and were co-eval with the first forms of society, consequently many fragments of heathen rites and observances passed with them into succeeding mediaeval Masonic fraternities. It may, therefore, be safely alleged that the Teutonic mythology from its earliest contact with the eastern builders in the fifth century, and through the line of centuries following, has contributed very largely to Masonic symbolism. The guilds of constructors, or Freemasons, appropriated the several degrees which existed in the monasteries at a very early age, viz.: Apprentice, fellow and master. As these fraternities were reorganized under church patronage, they imbibed at their inception a strong religious sentiment—a characteristic which has come down with Masonic lodges from past ages.

During the eleventh and twelfth centuries the society of Constructors, or Freemasons, had become established on a solid basis, and began to exercise a widespread and salutary influence upon the architecture of Europe. Towards the termination of the eleventh century this Freemason brotherhood of artists executed in Alsace many prodigious works of art. In Normandy, at the commencement of the twelfth century, the same zeal and

same extent of artistic labor are exhibited. At this epoch the Freemasons formed a numerous and powerful corporation, and architecture, together with many other arts, at this time passed from the monasteries into the possession of lay architects, organized into fraternities of Masons. These traveled from country to country, transmitting the traditional types of workmanship, and from this circumstance resulted the monuments of their skill, erected at the remotest distance from each other, offered a striking analogy and frequently a complete similitude.

## CHAPTER VIII.

Uncertainty of Masonic history at this epoch.—John Moreau builds Melrose Abbey in the twelfth century.—A French Mason.—Great Britain depends on Gallic Craftsmen for builders.—William of Lens —Architecture changes to Lancet or Gothic style.—Cathedrals of Cologne and Strasburg.—The last begun by Greek artists.—Moreau, master of Scottish Masons.—Edwin of Steinbach, the master builder.—His daughter, Sabina, a skilled architect.—Church of St Stephen at Vienna.—Definition of the word Lodge.

The external history of Freemasonry of this age is involved in gloom and uncertainty. In a few instances the master architect has engraved upon lasting walls the visible signs of his superintendence, and with these rare exceptions further traces have escaped the vigilant searches of the most enthusiastic writers. The accounts, which were certainly kept by the cloisters and churches in the erection of sacred edifices, would undoubtedly furnish valuable information, but such records cannot be found. The earliest authentic mural inscription which I have seen is still in existence at Melrose. According to the following lines on a foundation stone the Abbey was built in the year 1136:

“Anno Milleno, conteno, ter quoque deno,  
Et Sexto Christi Melross fundata fuisti.”

The structure was ten years in process of construction, having been finished in the year 1146. Above the door, on the west side of the transept, is an inscription to which the name of John Muruo is attached. Another record is hewn on a block of stone, in raised letters, on the south side of the doorway, evidently referring to the same individual, who was the architect, or master mason, of the edifice. These tablets are highly interesting, and especially important as a historical monument, showing that as far back as the year 1136, at least, the craft was already organized, under the direction of lay masters. A few of these letters are now almost effaced, but may still be deciphered. From an accurate copy in my possession I quote a portion of it:

“John : Morow : sum : tyme : callyt : Was : I : and :  
born : in : Parysse : Certainly ”

It is evident from the foregoing that John Morow, or Muruo, the superintending architect, was a foreigner and Frenchman, born at Paris. It has hitherto received currency among architectural writers that William of Sens was the first master Mason whose works are still extant in Great Britain. This artist was also a native of France and is described as *Artifex Subtilissimus* a very skilfull artificer. He went to England in the year 1176, in order to reconstruct the Cathedral of Canterbury. Great Britain, thus early in the history of Freemasonry, seems to have depended upon foreign artisans to erect churches and abbeys. Norman and French master builders restored the cloisters of Croyland, Warmouth and York, already rich in Byzantine and French sculpture.

Foreigners conducted the principal architectural works at this and later periods, and the first known Master of Masons there was John Morow, a Parisian, who, according to the indisputable attestation of the partially decayed inscription, which I have transcribed, had already laid the foundation of Melrose abbey in the year 1136, and completed that building, now in melancholy ruins, in 1146, just thirty years prior to the arrival of William of Sens, in the year 1176. Of Master John Morow we possess little additional information. From the same partially obliterated tablet it appears that he was the master, perhaps general or grand master, of all the Masonic work or lodges of St. Andrews, around the Cathedral of Glasgow, and at the churches of Paslay, Niddisdale and Galway.

Join : Morow : sum : tyme : callyt :  
Was : I : and : born : in : Parysse :  
Certainly : and : had : in : keeping : al :  
Mason : work : of : Santandrays :  
Ye : hve : kirk : of : Glasgow : Melrose :  
And : Paslay : of : Nyddysdayl :  
Aud : of : Galway : I : pray : to : God :  
And : Mary : baith : and : sweet : st :  
John : keep : this : haly : kirk :  
fra : skaith :

Now it is equally clear that at these several edifices there were Masons at work, who, according to the united evidence of trustworthy historians, usually, when in great numbers, labored in lodges; therefore the deduction is rational and direct that there were lodges of Masons employed upon the above buildings. If then, John Morow was the master of all this work, or of these lodges, he was possessed of a jurisdiction over an indefinite number of subordinate bodies, and was, in a word, the general or grand master. I should infer that his name, correctly written, was Moreau, from the circumstance that it is once engraved Muruo, which is nearly an English corruption of the first; and in addition to this, he informs us that "he was sometimes called Morow," signifying that this name was merely accorded him by the people among whom he was domiciled, whose accentuation had modified Moreau into Murow or Murno.

The fine arts in England were much indebted to William of Sens. He first introduced the chisel at the rebuilding of the Canterbury Cathedral. In the preparation of freestone for building purposes, up to this time, the adze had been used. His inventive talent constructed the turning machine and modeled planes. An accident terminated the active life of this great artist, in a most tragical manner. A scaffolding, which had been erected in the progress of the repairs to the cathedral, yielded to the pressure upon it and precipitated William of Sens to the ground, with stones and timber accompanying his fall. Although seriously injured and confined to his bed, he was enabled, by the assistance of another master of masons, to have his plans duly executed. Failing, however, to regain his former health, he returned to his home in France for better medical facilities.

About the close of the twelfth century the style of architecture which has received the appellation of the pointed or lancet style, and which ultimately developed into the Gothic, became prominent, and every form which could recall the Byzantine was abandoned. The character of this art betrayed itself in the infinite variety of section work elaborated upon geometrical outlines. Of strictly floriated ornamentation but little appears. Among the churches of this style, the church at Madgeburg still

remains to attest the purity of art in the beginning of the thirteenth century. This edifice was begun under the auspices of Bishop Adalbert, in the year 1208. History has preserved the name of Bausak, who was the master builder of the work. One of the most notable structures of this epoch is the cathedral at Cologne. In the year 1162 Frederick I., in order to signalize his victory over the Milanese, presented to this church a costly sarcophagus, containing the relics of the three holy canonized kings of the east. This sacred object attracted many noblemen and rich princes, who, together with others equally pious, greatly enriched the cathedral with large sums of money. In order that these gifts might be suitably appropriated, it was decided to erect a minster, which should correspond to the dignity and importance of such a monument. Engelbrecht, archbishop of Cologne, desired to undertake the construction, but his death, in the year 1225, rendered nugatory the design. A conflagration in 1228 destroyed the old cathedral, and in the same year, the archbishop, Count of Hochsteben, began a new edifice, the construction of which progressed slowly until the year 1322, when the choir was consecrated. This choir is the only finished portion of the structure. At various intervals the work upon it was resumed, until the sixteenth century, when it ceased. In 1872 the work of completing the minster was again resumed. Few names of the Masons who labored at the building of the cathedral have come down to our time—even the architect who planned the mighty fabric is unknown. The name of Gebhard, who was master of the workmen, has, however, been rescued from oblivion.

No structure of this age has been the subject of so many eulogistic praises as the Strasburg Cathedral. The original foundations of the minster date back to the time of Clovis I., who caused a small edifice of timber, in the year 504, to be erected. Through the influence of Charlemagne, in 798, the choir was constructed of stone. But this structure was subsequently destroyed, and Bishop Werner was the first who summoned experienced operatives to draft the plans for a new building. The foundation was laid in the year 1015, no doubt by Grecian architects, and the choir was erected in 1028. After the bishop's de-



mise, for a time, further work ceased. It subsequently progressed slowly to a completion of the nave in the year 1275. The names of various masters who hitherto conducted the plans and directed the artificers upon this cathedral are not known, but the image of one builder, who presided over the work on the nave, is still visible in the interior of the building on the transept wall. This edifice is understood to present the finest specimens of Gothic architecture, which attained its fullest perfection towards the close of the thirteenth century. At this period, in the year 1277, Erwin of Steinbach, in conjunction with other master builders, laid the foundation for further additions to the cathedral, and resumed the completion of unfinished portions of the work. Erwin beautified some parts of the other building, among others, the portal on the south side. What, however, is most singular and deeply interesting in reference to its connection with the history of Freemasonry, is the undoubted authenticity of the allegation that Sabina, a daughter of Erwin von Steinbach, rendered her father valuable assistance in preparing, with her own hands, several columns, which constitute the chief ornament of the doorway referred to. It would seem, from this fact, that the fair architect had received instruction in the secret arts, which at this time were the most exclusive property of a fraternity of builders obligated to profound secrecy and subject to severe penalties in case of disobedience. If this be correct, a woman, so early as the thirteenth century, "had been made a Freemason." After Erwin's death, in the year 1318, his son John proceeded with his work, and faithfully adhered to his father's plans, as evidenced by a portion of the same still preserved on parchment in the archives of the minster. On the decease of this master builder, his successors abandoned the original designs of Erwin, which a want of harmony between the two sections of architecture manifestly shows. Steinbach's son John was succeeded by other masters, who pushed the work with great activity, until John Hueltz, a master of Cologne Masons, about the year 1439 brought the south tower to completion. In the year 1494 the minster received a new portal on the north side, wrought out by John of Landsbut, which is justly celebrated on account of its delicate workmanship.

Another masterpiece of Gothic art, the work of mediæval Freemasons, is visible in the Church of St. Stephen, at Vienna. Originally founded in 1144, about the middle of the thirteenth century it was partially destroyed by fire. In the year 1359 the foundations of the principal towers which adorn the cathedral were laid, under the superintendence of a Master Mason by the name of Winzla. Hans Buchsbaum, as supervising architect, completed one of these in 1433. This Master Mason carried forward the construction of other portions of the edifice. At his death, in the year 1459, Anton Pilgram assumed his duties. On one of the columns to the rear of the chancel a sculptured portraiture of Master Mason Buchsbaum is still visible. This dextrous artist furnished the workmanship for this chancel and presided over a lodge of skilled operative Freemasons, who worked out the details in accordance with his plans.

The word lodge is, perhaps, immediately derived from the Norman-French, and was apparently imported into English by French artists shortly after the conquest. Loggia, Italian, is evidently closely allied to the French loge. The word *logeum* was used to signify the small enclosed space where actors stood to repeat their roles, and is identical with our modern *pulpitum*. It had the same meaning as *aedes*, *habitato*, *domicilium*, or dwellings, and the houses of the ancient Gauls were called *logia*. *Fecit logias, magnæ habitatis ad aulas in capellam. And eorum logiæ quando dormient seu quiescent.* Merchants designated the place where their wares were exposed for sale as *logia*. In the mediæval metrical romance of King Alisander the word occurs to describe a tent or temporary resting place, which was, no doubt, its signification among the nomadic Freemasons:

“Alisander doth crye wyde.  
His logges set on water syde.”

Chaucer uses this word in *Canterbury Tales*: “Full sikerer was his crowing in his loge.” The Anglo-Saxon *loca*, whence *lock* signifies an enclosure as a guard or preserve. *Huette*, the Teutonic word for lodge, possesses nearly the same meaning as the Saxon *loca*, and is a derivative of *hueten*, to guard, to sur-

round for preservation. Hat, German hut, head-gear or protector, and huette, an enclosed space for protection, a building to guard or preserve against, and loca, loge, are identical in signification.

## CHAPTER IX.

Freemasons organized in England in the thirteenth century.—Traditional assembly of Masons at York not reliable.—Halliwell Manuscript; its antiquity; copied from an older original.—Naymus Graecus and Charles Martel, also patrons of English Craftsmen.—Masonic legends indicate an Eastern origin.—Gallic builders in Britain.—German masters called to England.—Legend of the four martyrs.

For many years after William of Sens, whose tragical fate has already been noticed, the Master Masons of England were usually foreigners, and incorporated by royal authority. They were not regularly organized into corporations under the law, as a society of Freemasons, until the thirteenth century. It is generally believed that a grand assembly of the craft was held at the city of York, in the year 926, and that they were chartered as a corporation, with Edwin as grand master. It is said that, at this time, all the records of the fraternity, in Greek, French and English, were collected, and from them were framed the constitution and charges for English Freemasons still in use. Perhaps the earliest historical authority that a record of the craft was preserved in lodges, and that the traditions of the fraternity were rehearsed, as now, to initiates, is Dr. Plot's *Natural History*. He refers to this ancient roll as of parchment; *ex-rotulo membranceo penes caementariorum societatem*. The statement of the existence of these original articles, in the Greek and French languages, at that period, induces serious objections to the correctness of the information through which a knowledge of this mythical convention has descended to us. That there were corporations of Grecian builders in the tenth and eleventh centuries in Europe, we have already shown to be beyond controversy, as a close connection was maintained between the early transitional style of architecture and the later Roman, by means of the uninterrupted intercourse existing between these architects and their native land. The foundation of the tradition concerning the Masonic convocation at York rests upon the assertion of Anderson,

that a history of this event was written in the time of Edward IV. towards the termination of the fifteenth century (1475), and also upon copies, or rather one copy, of the Gothic articles alleged to have been made in the reign of Richard II., between the years 1367 and 1399—nearly five hundred years subsequent to the time assigned for this legendary assembly.

The very general decline of literature and classical knowledge which ensued after the terrible devastations to which the whole of England was exposed is the subject of a letter by Alfred the Great to a friend, lamenting the almost total extinction of learning in his kingdom, and that, although at the close of the eighth century a knowledge of Greek was so universal that women wrote and spoke it fluently, yet in his day, about fifty years before the alleged assembly of Masons at York, "there were comparatively few persons who were able to understand the church service in the English tongue, or translate a Latin epistle into their own language." This great monarch seems to have made strenuous efforts to rebuild the churches burned during the Danish invasions, with the aid of foreign artists imported from abroad: *ex-multis gentibus collectos et in omni terreneo aedificis edoctos*. At a much earlier period an English bishop procured masons from Gaul to construct for him a stone church. *Misit legatarios Galliam qui vitri factores (artifices videlicet), Britanniiis eatens incognitos*. From this it seems the process of erecting stone edifices was entirely unknown to the British people. It is probable that these foreign artificers were Greeks, and members of the Byzantine corporations, to whose hands almost the whole work of such constructions was, in those remote times, committed. We may at least assert it to be highly improbable that any of those who are said to have framed these ancient charges and regulations for the government of the craft in the tenth century were, at this epoch, able to comprehend Greek, when England was sunk into a lamentable state of barbarism and intellectual darkness. So far as relates to the French language, in which a portion of these famous records are claimed to have been drawn up, it will suffice to say that, in the year 926, no French idiom existed as a written language. Although no well-founded belief

can be accorded to the assertion that Masonic records in the French language existed in the tenth century, the allegation will serve to indicate that at whatever epoch the manuscript under examination was first framed, it was well understood, and currently accepted, that French Masons had at sometime brought into England sufficient Masonic art to entitle them to specific mention. Unity of traditions between the mediaeval English and French craftsmen points to France as the earliest and nearest source where Masonic knowledge was procured. The time fixed as the date of the York assembly, in the year 926, is purely and entirely conjectural. No portion of the manuscript contains the slightest allusion to that or any other period, but merely states Masonry was introduced in the time of Athelstan, who, according to more recent written legends, held a grand convocation at York, and that he made proclamation at that time for all records pertaining to the craft to be produced before him. Upon what authority this assemblage of Masons has been referred to a definite year is unknown, but, it is to be presumed, from the fact that Edwin, an English prince, lived about the year 926.

As to the style, orthography, or lettering of the manuscript in question, nothing attests Mr. Halliwell's assumption that it was written in the year 1390. The same reasoning which ascribes it to the close of the fourteenth century will admit of assigning an origin much later, perhaps to the middle of the fifteenth century. However this may be, I am clearly of the opinion that this MS., which is lettered and numbered in the library of the British Museum as Royal 17, A1, has been copied from an older and more ancient parchment, or transcribed from fragmentary traditions. My opinion is based upon the internal evidence which certain portions of the manuscript present, having an evident reference to a remote antiquity. Among other ancient charges it is ordained that no master or fellow shall set any layer, within or without the lodge, to hew or mold stone. In the eleventh article of these constitutions one of the reciprocal duties prescribed to a Mason is: "That seeth his fellow hewen on a stone, and this, then, pointeth to spoil that stone, amend that stone and help him," etc.

In this connection I quote from the Cook MS., No. 23,198, that the copyist had before him an older parchment, which contained the following remarkable phraseology: "And it is said, in old books of Masonry, that Solomon confirmed the charges." Until the close of the twelfth century stones were hewn out with an adze. About this time the chisel was introduced and superseded the hewing of stone. Thus we see that the words "hew a stone" had descended from the twelfth century, at least, to that period when the manuscript first quoted was copied, and, being found in the roll before the copyist, were also transcribed. Moreover, the occurrence of Charles Martel's name in the MS. so early as that of Cook indicates that the tradition of his connection with the Masons or stonemasons had long obtained among the fraternity in England. It is highly probable that this legend was carried there by foreign workmen from the continent, where, as we have seen, this tradition was extant as early as the year 1254.

No mention is made in the French ordinances of Louis IX. of a certain Namus Graecus, who, as stated in the older manuscripts, was a curious man, and had been at the building of King Solomon's temple. From thence he passed, in bold defiance of all chronology, after a mighty slumber, into France, and there taught the stout-hearted Charles Martel, or Marshal—the latter, no doubt, an error of the transcriber—the science of Masonry. I merely advert to this strange statement of Namus Graecus as furnishing additional but conjectural evidence that Masonic guilds recognized a Grecian origin of many things perpetuated in their lodges, and that when they were actually organized in the eleventh and twelfth centuries the same Byzantine traditions which had prevailed among the lay corporations and monastic workmen of an early age passed to the mediaeval Freenasons. The name of Namus, or, as the old York manuscripts style him, Naymus Graecus, simply signifies Naymus the Grecian. To what age his original connection with the legends of the craft should be assigned is beyond recovery. But this name, attesting thus its own derivation, seems to assume that he was a Byzantine artificer, or that he belonged to one of the Greek corporations of

builders whose existence was clearly maintained throughout Europe from the fifth to the eleventh centuries.

I have enlarged upon the traditional relations of Namus the Grecian with the earlier building associations, deeming that legend so far trustworthy as developing a clew to the route by which such portions of Freemasonry as can be fairly traceable to oriental influence came to be incorporated into the legendary lore of middle age fraternities, and, subsequently, constituting an essential part of lodge ritual. That this was the accepted view by the ancient craftsmen in early ages is probable, and that the assumption was a correct one is clearly proven by the uniformity and unvarying constancy with which the ancient manuscripts assert that Namus the Grecian brought masonry, or the building art, from the east. This name has descended to our day through all the intervening changes of time. It is not to be found in the writings of secular or profane authors, nor does it appear in the eventful periods of ecclesiastical history. It is the only name mentioned in these venerable Masonic records whose significance tends towards a solution of the difficult problem, at what remote period of European history the details of art were translated from the orient by Greek builders, and also implies the original belief among mediaeval Freemasons that, through Grecian operatives, the secrets of architectural construction had come down to their time. In addition to this the manuscripts assert that at the mythical Masonic convocation at York there were records written in Greek, showing conclusively to what extent these early English Masons acknowledged themselves indebted to the Grecian or Byzantine artificers.

The old chronicles of the craft further relate that Masonry was introduced into France by Namus the Grecian, who instructed Charles Martel in the science. As we have already stated, the first known master Masons on British soil were foreigners and Frenchmen—John Moreau, a Parisian, and William, a native of Sens—the former of whom, early in the twelfth century, was master of Scottish Masons; the latter, in 1276, rebuilt the cathedral of Canterbury. It is well known that William the Conqueror deluged the whole of England with foreign artificers, whom he



brought with him or ordered from France, and the almost utter extinction of the Anglo-Saxon social element, either by proscription or gradual merging into the Norman, rendered it necessary that public edifices, if constructed at all, should be erected by competent workmen imported from abroad. France, at this time, possessed such artisans, because, according to the admission of the quaint chronicles hitherto quoted, long prior to this epoch, Naymus, a Grecian, had carried the science of Masonry into France, and taught it to Charles Martel, according, upon the force of tradition, that Masonic art, or the rules of architecture, were also produced upon French soil by a Grecian or Byzantine operative. And it is none the less singular or significant that the Parisian stonemasons in the year 1254 asserted their independence of certain civil duties, by reason of an exemption or prescriptive right, which they traced through all the intermediate changes of time directly to the same Charles Martel. When the demands of the Norman conquerors made it essential to have skilled laborers for the construction of sacred and other edifices, such workmen were procured from France in great numbers.

Forty-nine years after the death of William, the Norman king, John Moreau, a Frenchman, had laid the foundation walls of that gorgeous fabric, Melrose Abbey, and, in a lasting record, alleged himself to be the master of all Masonic work along the river Tweed, on the south border of Scotland, and in Glasgow. Whatever traditions and usages the French stonemasons possessed at this epoch, without doubt passed over with them into England, and, through them, obtained currency in that kingdom. I am inclined to place the translation of the legend of Charles Martel and a knowledge of Naymus Graecus into Great Britain at this era, together with such usages and customs of the fraternity as were practiced by the Freemasons of France. This view of the subject under consideration has an undoubted weight of reason and evidence, but legendary and historical, over the visionary assumption that all, or nearly all, Masonic rites and ceremonies, besides the mediaeval art knowledge of the craft, are the lineal descendants of the ancient Roman building colleges; especially when it is stated that the relentless power of the early emperors of Rome crushed out the vital forces of these associations,

and actually forbade them corporate existence. When, however, the emergencies involved in the construction of a new capital for the Roman Empire demanded organized bodies of builders, such corporations were formed at Byzantium, under permission and patronage of imperial authority. The reference to Charles Martel, in Boileau's digest of laws affecting the trades, and confirmed by the English records, seems to point to the age of the Carolingian dynasty as the period when Gallic stonemasons or masons recognized the concession made them, which had been perpetuated to the thirteenth century. Taken collectively with the tradition of Naymus Græcus, this allusion to so remote a period might allow us to infer that, under the patronage of early German kings, the Byzantine stonemasons exercised a widespread and salutary influence in architectural and plastic art in Germany, and as foreigners, sojourning distant from the land of their birth, they were permitted, by royal mandate, to live in accordance with such laws as they elected, and, in consequence, received exemption from many duties to which the citizens of the empire were subjected. Among these privileges it is fairly inferable that freedom from municipal watch duty would be the most natural, and as such the Grecian corporations at labor in Germany obtained this concession, and transmitted the same unimpaired to their successors, the stonemasons of Paris, where we find it in existence as an old established custom in the year 1254.

Foreign architects conducted the erection of the most important cathedrals on British soil, and continued to do so until the total extinction of the knowledge involved in the Gothic arch. German Freemasons also aided in the construction of English churches and abbeys and other public edifices. That the German Masonic fraternity exercised a decided influence upon architecture in Great Britain at an early age is undeniable, and in addition to the fact that many elegant cathedrals were erected there in Gothic style, as in the case of King's College chapel, of which the plans and designs were prepared by a German master, this assumption is based upon other ground than the preceding. The earliest records now extant relating to the stonemasons of Germany, allude to four Christian engravers, who had received the

crown of martyrdom under Diocletian for refusing to perform certain work to be used in the decoration of a heathen temple. They are denominated in direct allusion to the sacred cause of their death, quator coronati.

## CHAPTER X.

Halliwell manuscript on the legend.—Building corporations eagerly joined.—Qualifications of membership.—The members are armed.—Degrees among Freemasons.—Duration of an apprenticeship.—Sick brethren assisted.—Antiquity of the word “Hail” or “Hale.”—Marks a portion of Mediæval Lodge Ritual.—Mediæval Lodge: how entered by travelling Brother.—Especial privileges of a wandering companion.—To be helped and receive support.—The secrets of ancient Freemasons.—Moral principles and perfect mechanical skill.—Liberal arts and sciences.

When the German Masons arrived in England they brought with them a thorough and practical knowledge of the secret details of that art which constitutes the chief attractions of Gothic architecture. They also naturally carried over the usages, customs and traditions which were current among the fraternity in their native country. The most convincing proof that this allegation is a correct one, is the acceptance of the tradition touching these four martyrs by the English middle age Freemasons. It is incorporated in Halliwell's manuscript as a portion of the legendary history of the craft, and is referred to in such a manner as to warrant the conclusion that the tradition had long obtained with British Masons. The following constitutes the whole of this legend, which was transcribed directly from the manuscript itself:

“Pray we now to God Almighty,  
And to his swete modr Mary bryght,  
Yat we mowe kepe yese articulus here,  
And yese poyntes well all yfere,  
As dede yese holy martyrs fowre,  
Yat in yys craft were of gret honoure,  
Yey were as god Masons as on erthe shul go,  
Gravers and image makers yey were also,  
For they were werkmen of ye beste,  
Ye Empe hade to them gret luste,  
He wylued of hem a ymage to make,  
Yt mowt be worshiped for hys sake.  
Such mawmetys he hade yu hys dawe,  
To turn ye pepal from Crysti's lawe,  
But yey were stedfast yu Cstis lay.  
And to their craft wtouten nay.”

The quaint chronicle further proceeds to narrate that these stonemasons, or gravers, as they are called, persisting in their refusal to carve out the emperor's image for public reverence, were first imprisoned, and subsequently by the enraged ruler's order, put to death. This establishes a more or less remote connection between the traditions of the German craftsmen and those of the English Freemasons. No doubt many things still practiced within the tiled recesses of Masonic lodges, at all traceable to German or Teutonic sources, are evidently the contributions of both the Gallic and German Masons, who, thus early in the history of Freemasonry, had imparted their several legends to their British brethren.

From the valuable privileges accorded to mediaeval guilds, it is reasonable to infer that admission to the Masonic corporation was not unattended with conditions more or less difficult for candidates. At an early age in Masonic history these brotherhoods or craft guilds had widely extended, and each society, having its existence recognized by municipal authority, was possessed substantially of identical powers of internal government. All laws, rules and regulations affecting these organic bodies, whether commercial or mechanical, were very early digested, and constituted a large portion of the private laws of the empire. To such extent did these corporations increase about the thirteenth century that they were sufficiently powerful to defy imperial authority. Not unfrequently it happened that these societies, by the terms of their charters, were allowed to arm the members for defense, and went out to battle with their masters in command. In their general scope and design, these guilds almost universally had the outline of a church brotherhood—the duty of caring for their sick and infirm being strongly impressed upon each member of the fraternity. Society funds were used to bury deceased brethren, and on such occasions the funeral procession was terminated by a banquet. While on this point it may not be uninteresting to mention the fact that guilds were established whose express and only purpose was the humane treatment of those afflicted with leprosy—a disease alleged to have been introduced into Europe from the east by crusaders. That membership in

organizations privileged to regulate their affairs independent of royal or ecclesiastical interposition was highly prized may be readily inferred, and that such admission was eagerly sought will admit of little doubt when it is stated that whenever a brother, in certain instances, was summoned before the civil judiciary all the members of his guild accompanied him, and none but those connected with the brotherhood were fully competent witnesses. In such cases the oath of the accused was valued as three to one of a stranger.

What qualifications were necessary for initiation or membership cannot be definitely mentioned. In many guilds of the middle ages an initiation fee was required, and in others the applicant must exhibit satisfactory evidence of knowledge and capacity to acquire the craft. From a digest of laws which Boileau compiled in the year 1254, it would seem that a property qualification for membership in these close corporations was requisite.

So far as relates to the Masonic brotherhood, the old regulations which have descended to us sufficiently attest that the requirements still in vogue were substantially the same among the mediaeval Masons. To be received as an apprentice it was absolutely essential that the applicant should be free-born, and of a prescribed age. What was the minimum of years is uncertain. It is, at all events, very clear that the proposed apprentice need not be one and twenty; but, on the contrary, at any reasonable time during his minority he was eligible to the degree of an entered apprentice. That this was a degree by itself, and the first towards advancement, can, I think, admit of but little controversy and, as such, existed in the contemplation of early Masons. The German Masons designated this class of worker as "diener," or servants; the French stonemasons called them "apprentis" (learners), or, as the English craftsmen learned it from their Gallic brethren, "apprentices." The young workman ceased to be an apprentice on attaining the degree of fellow, and this advancement carried with it higher powers, additional preferment, and greater privileges, and, in like manner, the fellow craftsman terminated that connection upon becoming a master. How far apprentices were initiated into the mysteries of the order at that time

is, at the present day, involved in obscurity; that they received sufficient information to gain admittance into lodges of apprentices is beyond question, and that such lodges were opened, to which these operatives were called, is equally true. All instruction essential to the apprentice in order to become a fellow was imparted to him, together with such grips and passwords as prevented imposition from the uninitiated. He must also have received a thorough drilling in the elements of geometric science, and an explanation of the symbolic appliances necessary to his degree.

It was an unvarying qualification, and one not restricted to Masonic fraternities, that the candidate should be of sound body and mind and unqualifiedly of legitimate parentage. This last stipulation was insisted upon, in the thirteenth century, by the French stonemasons under penalty of a heavy fine. Halliwell's MSS., arts. 4 and 5, is explicit upon these points: Saint Canute's Guild, one of the oldest Scandinavian fraternities, made it a condition precedent to initiation that the applicant should be without reproach; "*idonea sit persona et sine infamia.*" In England a more extended duration of service was demanded of an apprentice Mason than in France or Germany, namely, seven years, and with this regulation the statute law of England entirely coincided. All the English Masonic manuscripts, I believe, are identical in this particular. English apprentices, upon the advancement to the degree of fellow, took the prescribed oath upon the Scriptures, or holy-dome, which were held by a senior (warden), as indicated in the Laudsdowne MSS.

It is uncertain how long the obligated candidate remained a fellow, but it is inferable that when initiated into the secrets of this degree he received the essential parts of the mystic rites of the brotherhood and the fullest details of architectural art. Whenever circumstances permitted him to assume the superintendence of Masons then the final grade of master was conferred upon him. He was also instructed in the powers and duties to that station, together with the secret symbols which constituted the groundwork of his authority. All the mystical and geometrical secrets of Freemasonry were certainly given in this degree so that when

the fellow craftsman was appointed or selected to direct a lodge of builders he was instructed in nothing further, with the exception, perhaps, of the emblems incident to a master's power and the legend of the builder.

The apprentice, having honorably terminated, and with conceded proficiency, the term of years during which he was held subject to his master's control, he was entitled to be received and recognized as a fellowcraft Mason. This degree carried with it immunities and privileges which belonged in no wise to the former. As a fellow or companion the operative was at liberty to wander whither he pleased in search of work. This facility was denied the apprentice, unless the master were unable to furnish him with employment; in that case he could loan his apprentice a mark in order that he might travel in quest of labor. Whenever a traveling brother in search of employment or assistance approached a lodge and desired to gain admission, he gave three distinct knocks upon the door. The brethren within immediately ceased their work, laid down their tools, and formed themselves in regular, probably geometrical, order, and the master or warden occupied no distinctive position. Upon entering the lodge the visiting craftsman advanced by three upright measured steps and gave the salute or hailing sign. After having saluted the congregated lodge the wandering brother, in formal manner, thus addressed them: "May God greet you, may God direct you, may God reward you, master warden, and you, good fellows." Thereupon the master was obliged to respond with thanks in order that the visitor might discern who was the master of the lodge. Then the stranger craftsman resumed the fraternal colloquy and said: "My master"—calling him by name—"sends you cordial greeting." After this he passed around the lodge before all the craftsmen for the purpose of saluting them in the same friendly way as he had greeted the master, and in return for his salutation the master warden and fellows gave a courteous response. And this was the custom for traveling Masons to go around the lodge, from one to another, thanking each brother in case he received favors at his hands. In case a fellowcraft, thus wandering, arrived before the lodge was convened for labor, he was entitled to



receive a per diem compensation.

After the mutual salutes in accordance with the prescribed regulation had been finished, if it happened that the visiting operative desired material assistance, he was at liberty to demand it of the master, who, by virtue of his obligation, was necessitated to aid him to the extent of his financial ability, and was also required to expend his wages for the distressed brother's comfort, if it were demanded. If, perchance, the master builder had so little work as to be comparatively idle, upon demand, he was compelled to go with the applicant and aid him with the other brethren. Also, when a traveling Mason petitioned for a chisel and piece of stone, in order to carve his mark upon it, his request was immediately complied with. As a last resort, to render his urgent appeal for help effective, he exclaimed: "Help me that God may help you." Assistance was then given, and thereupon he removed his hat, and said very humbly: "May God thank (reward) you, worshipful master, wardens, and worthy fellows." Like all mediaeval guilds, whenever a member, through sickness or other circumstances was unable to support himself, he was entitled to relief from lodge funds, and upon the return of health or fortune, he could be compelled to refund the expenditures. By a regulation of the Garlekhith Guild, London, instituted in 1375, any brother in necessitous circumstances, by old age or poverty, who had been a member of the fraternity for seven years, was to receive 14d a week during "terme of his lyfe, but he be recovered of his mischief." St. Katherine's Guild allowed 14d weekly to each member who "throw fur or water, theves or sykness, or any other happes" was unable to assist himself. Members were directed to watch at the bedside of a sick or infirm brother, and in case of death, should follow his body to the grave. Loss of goods by fire or shipwreck was indemnified. An integral element of the ancient Icelandic constitution also compensated for such loss—a guarantee in the nature of a fire or marine insurance. An association of citizens, not less than twenty, designated a Repp, upon complaint of a member that he had been injured by the foregoing casualties, assembled and heard the proofs

of damage. If the allegations of loss were substantiated, an assessment of 6 per cent. ad valorem was made on the associate members' property to redress the damage sustained. Si quis confratorum nostrorum guildae, in decrepitam aetatem aut paupertatem inciderti, seu in morbum incurabilem, de proprio non habuerit, unde possit sustineri, seu sustinari; relevetur secundum aestimatum, et dispositionem Aldermanni.

In Masonic ritualism the word "hail" is invariably used. Hail, conceal, never reveal, form a triad. The original signification of the first named word has long since passed away. With the exception, perhaps, of the master's mallet or gavel, no portion of regular lodge appurtenances is so clearly and satisfactorily traceable to a Saxon or Teutonic source. "Hail" occurs in an alliterative form in mediæval oaths, and meant concealment. In this sense it is now to be understood. About the ninth century a phraseology was in use: "Ich schwere das ich will verwahren, hueten and helen." A judge swore: "Das heilige geheimisse zu heutigen und su helen." The lines cited signify: "I swear the secrets to conceal, (helen) hold, and not reveal." King Alfred's translation of Paul Orosius' history contains this word "helen" and is always adopted as a vigorous expression for secrecy. In its present application "hail," or "helan" is totally divested of signification, but taken collectively with the entire trilogy the meaning asserts itself to be an intensive repetition of "conceal and not reveal."

Upon the termination of an apprenticeship, and upon the apprentice receiving the degree of a fellow, he was entitled to possess a separate and individual mark which he must thenceforth incise upon his work. The presentation of this honorable distinction was accompanied with a ceremony, and always with a banquet. It was rightly prohibited a fellowcraft securing such distinctive token, except under the circumstances as previously narrated. It sometimes happened that a regular craftsman who had learned the work appeared in conclave and asked to be invested with a mark. The master, if satisfied with the justice of his demand, was compelled to grant his request. From the foregoing, it will, I trust, sufficiently appear that the points adverted to were,

so early as the years 1459 and 1462, an undisputed part of symbolic or Blue Lodge Masonry, and that they were the entire property of fellowcraft Masons.

The secrets of a Mediaeval lodge consisted of a thorough and profound knowledge of the rudiments of those arts and sciences by a successful combination of which superb edifices were erected to the honor of the living God! These principles were preserved in symbolic form, as no written draughts were allowed. The symbols were composed principally of geometric elements; sexagon, octagon and circle. Sometimes they were borrowed from the implements used in building, such as the gauge, square, level, plumb, etc. The first cited symbols had a direct reference to art, and were designed to serve both as a perpetual reminder of the rules of construction and to portray, in a tangible form, various types of proportion. In their emblematic relations these figures unfolded to the brethren a more profound wisdom; to the Master, an immutable clue; and to the fellows and apprentices, a finger-board in the ever-lengthening route of knowledge. In nearly every instance, perhaps, the symbols contained valuable moral instructions to the humble and pious artisan, and were typified to impress the Mason's heart with the beauties of an upright life, in all business and professional transactions—a meaning which lay concealed in the angle of the square, the perfect circle and reliable level.

In the document which is asserted to have been written by King Henry VI., of England, is contained a valuable summary of such secrets as were claimed by mediaeval lodges. There is no reason to assume, however, that this famous treatise was the production of its alleged author, although it bears all the internal evidence of having been prepared by a Masonic writer towards the close of the fifteenth or beginning of the sixteenth century. Masonic mysteries are there stated to be a knowledge of natural sciences and their inherent powers, together with an ability to interpret the varied operations of nature. Especial claim is made to skill in the science of numbers; to mechanical and mathematical learning; to admeasurements, and the entire understanding of molding and fashioning all things for man's use, chiefly the constructive art involved in the erection of dwellings and edifices of

every description ; and also to an acquaintance with those things which make good men. Instruction was given the members in the seven liberal arts and sciences, which the monasteries contributed, but according to the treatise from which we are quoting, religion was made a prominent portion of lodge secrets.

## CHAPTER XI.

The origin of the name Freemason.—Early use of the word Mason.—Freemason traced to Gallic sources.—Signifies Brother Craftsmen.—Initiatory oaths and Lodge meetings.—Obligation of Secrecy.—Ceremonies in formal opening.—Dedication of Lodges.—Patron Saints.—Places of convening the Craft.—Crypts.—Hills and valleys.—Skilled workmen at master's command.—Called a "Nomadic Race."—Monastic Masons.—Oblati.—Masonic dress in Middle Ages.

A diversity of opinion exists touching the origin of the name Freemason. The majority of writers incline to the belief that this title of Freemason was bestowed upon the craft on account of unlimited exemptions, which, it is alleged, were conceded the fraternity at the hands of royalty, or powerful protectors. It can, we think, be easily demonstrated that this view is not well grounded, and, moreover, that the craft of Masons in their corporate franchises, were not the recipients of any supposed universal political freedom which would entitle them to be designated as free, *par excellence*, as contrasted with the immunities of other guilds or societies of workmen. Nor does it appear that this corporation of operatives was possessed of unusual privileges in the internal management of their widespread lodges, because this freedom was not only shared, but frequently exceeded by contemporaneous fraternities.

The earliest approach to the use of the word Freemason is in the statute of 24 Edward II., of the year 1350, which, similar to all English laws of that epoch, are published in the French language, and is styled *Le Statut d'Artificers et Servants*. The original text contains the words "Mestre de franche peer," "et outre mason," "et leurs servants." The literal signification of *mestre de franche peer* is master of freestone, that is, one who works in such stone, or is evidently here used to distinguish a mason adept in preparing freestone from an ordinary rough stone mason.

The earliest authentic and direct application of the word "mason," to particularize a body of artificers, of which I am aware,

is to be found in almost obliterated characters on the walls of Melrose Abbey, and cannot be later than the twelfth century; and the next and undoubted use of it occurs in Boileau's *Reglemens sur les Metiers*, prepared in the year 1254, where these artisans are denominated "macons," and meant to signify precisely the same operatives as "tailleur de pierre." The deduction from the foregoing then, perhaps, would be that towards the termination of the fourteenth century this class of builders in England was called Freemasons.

The ordinance of 1254, which makes no especial reference to any but a mason and cutters of stone, so that, in the middle of the thirteenth century the French craftsmen, as then organized, were simply "macons," "tailleurs de pierre," who correspond to the mediaeval English lathomii, masons, and the German *steinmetzen*, all of which possess one signification, hewers of stone, of a higher skill than an uninitiated operative. The Norman-French *fremaçons* warrants the assumption that English Freemasons were the first to be denominated Freemasons; and, according to Boileau's ordinances, as hitherto cited, it would seem that in his day the craft was not known by any other name than *tailleurs de pierre*, *macons*. Precisely as the German masons continued their avocation as *steinmetzen*, until the society in Germany finally ceased as an operative body.

The name Freemason thus bestowed upon early British stonemasons was evidently given on account of the universal custom of the fraternity, without exception in England, and to some extent elsewhere on the continent, and in France at this epoch, to call each other brother, or in old French, *frere macon*, from which this nomenclature is derived.

The Norman conquest introduced the French language into England, to the temporary seclusion of the native idiom, so that when the English masons were incorporated, the Normans had indelibly impressed their dialect upon the kingdom, and used it to write the laws and royal charters. Blackstone gives a succinct and comprehensive narrative of the universal application of Norman-French in the preparation of legal and other documents. In the reign of Edward III., an act of Parliament was passed requiring the records to be made up in Latin, but extending the use

of the English tongue to court practice. From this circumstance, apparently, the name of Frere Macon, elided by corrupt pronunciation, has been merged and made to reappear in the modern word Freemason. It might, indeed, be made the subject of curious speculation as to how Freemasonry, in connection with the word frere, depended upon the old Saxon "Frith-borh," peace or frank pledge, for its name. Frith-bohr was the enrollment of all inhabitants of a commercial guild for maintenance of peace. Frith Macon, or Massun, might with much propriety be devolved into Freemason.

That it was a custom among English Masons, at an early date, to address each other as "brother," admits of no doubt. Such usage is carefully enjoined by the manuscript charges in the following quaint and naive form: "That ye one another call brother or fellow, and by no other foul name." Also, "You shall call all Masons your fellows or your brethren and noe other names," in Lansdowne MSS. Whether this custom prevailed outside of lodge precincts is uncertain; but it seems to have obtained among the mediaeval Freemasons, in their mutual Masonic intercourse, wheresoever dispersed. It was unquestionably adhered to, rigidly by the operatives, when craftwork, within the lodge was being performed, because the moment a visiting brother entered the portal of the sacred conclave, he saluted the members and assembled brethren with endearing words of fellowship and fraternal regard.

This practice has descended to the present time, among other ancient observances transmitted to speculative Masonry. The constant use, by the Masons of the middle ages, in England, and perhaps elsewhere, so late as the closing years of the fourteenth century, of the word brother or frere, in French, in addressing their fellows, ultimately caused them to be designated as "brother or frere Masons," in order to distinguish them from ordinary laborers, who were apparently less privileged, and not bound together by such strong fraternal ties. To assume that this name originated from the unquestioned fact that, to a great degree, the mediaeval Masons worked in freestone, presents a chasin which no elision can fill. For instance, in the statute quoted, a master is described as *mestre de franche peer*. This is the only

direct connection in which these words are used, and signify, not a freestone Mason, as sometimes asserted, but a master of freestone, and no ingenuity can torture this expression into such shape as to mean Freemason.

An oath of secrecy was administered to all initiates, and their secret conclaves were held at certain times and places. After the candidate had been properly instructed in the elements of the craft, the old manuscripts inform us, then one of the seniors or wardens held the book, or holy-dome, and the initiate, placing his hand upon it, took upon himself a solemn obligation to conceal all that he had been previously instructed in, and that he would endeavor to preserve the charges of a Mason which were recited to him.

How exclusively the details of art were in keeping of these Freemasons, and how carefully these vows were kept, may be learned from the grossly inaccurate copies of architecture which have been preserved in the illuminated Manuscripts of the Middle Ages, particularly during the eleventh and twelfth centuries. Lodges originally signified a place of meeting, and perhaps lodging, for masters and fellows; but this signification soon enlarged and under the name of lodge came to be understood the association of artists and workmen who were united for the purpose of erecting churches, cathedrals and other edifices.

These lodges originally were convened at sunrise, and the master, having invested himself with the insignia of office, took his station in the east, while the brethren grouped before him in the form of a semi-circle or oblong square. Prayer was an essential point in the opening of a lodge, and harmony, while assembled, was especially insisted on among the members. The custom of invocation was by no means confined to the Masonic fraternity, although Freemasonry, being under the general supervision of the church at its inception, imbibed a strong religious spirit.

In obedience to the prevailing usage of the middle ages to place all organizations under the patronage of saints, Masonry also dedicated its lodges to a variety of martyrs. German Masons dedicated their fraternities to the holy crowned saints, as before



adverted to, and the Masonic brotherhood in Paris declared themselves under the patronage of Saint Blase. At a very early age, St. John was invoked as the patron of British Masons, Monseigneur Saint Blesue or Blase, Boileau says, the patronage of this saint was still recognized by the French Masons in 1746. No custom appears to have been better established than that of placing guilds under the protection of patron saints. Toulman Smith, in his *English Guilds*, says in this connection: "Among the records of at least six hundred early English guilds that have come under my careful review, I have very rarely found this absence save in some of the guild merchants." In Italy the fraternity of painters held the patronage and protection of the invisible Saint Luke in the highest esteem. This incorporation of artists incorporated in their laws that no work should be commenced without first appealing to God for His aid—a practice which, as we have previously noted, was in vogue among the operative Masons of past ages, and is still adhered to in modern Freemasonry. So firmly did the foregoing association of artists adhere to this regulation that the distinguished painter-architect, Fra Angelico, never began any great or important work of art without first invoking the assistance and inspiration of Deity. Many guilds had chaplains who conducted religious services and prayer. In the return made by a guild in 1389, the following appears: "*Divinique cultus augmentum ac dicte ecclesie cathedralis et sustentationis duorum capellanorum.*"

After prayer at the opening of a mediaeval lodge was finished, each workman had his daily labor assigned him, and received the necessary instruction to complete the work in detail. The craft again assembled at close of day, or at sunset, and the same formal arrangement of the operatives, with prayer, was repeated. The craft then received their wages. Places where lodges were opened seemed to have varied with circumstances, and apparently there were two classes of lodges, one of which was the ordinary lodge of stonemasons, where the usual lodge work and daily labor were performed under the scrutinizing eye of the master or his warden; and the other where initiatory rites were practiced upon the candidates.

The meetings of the first mentioned lodges were generally held at any convenient place where the building hut of the craftsmen was erected, and to this enclosure the brethren were called both for labor and refreshment. Without going into details touching the exterior and internal appointments of a mediæval lodge, it will suffice in this connection to say that the lodges were regularly furnished with all the appliances of a mechanical trade, such, for instance, as benches, working tools, etc., and the windows of the lodge were provided with shutters, which it was the operatives' duty to see properly closed and securely fastened. Here it was that labor was performed and technical work done during the day, and even the builders' huts do not seem to have been always so completely guarded as to prevent surprise. A painting in the Louvre, representing Saint Barbara as patron saint of a cathedral in process of construction, painted by Jean Van Eyck about the year 1437, contains a builders' lodge roofed over, with unenclosed sides; within the masons are actively engaged with hammer, compass and square preparing material to be worked up in the edifice to which the lodge is attached. Around the building the craft are systematically at work.

The question now arises, where were the rites and ceremonies of initiation celebrated? To this the answer can be made with tolerable historical certainty. An investiture with Masonic secrets, was perhaps, originally conferred in one of the abbey rooms, near which the cathedral or other sacred edifice was being erected, until the superstructure had so far advanced as to cover the church crypt, and afforded a safe asylum for the craft to congregate in, for the purpose of working the rites appurtenant to the several Masonic degrees. It has long been traditional among the ecclesiastics of York Minster that the Freemasons during the middle ages convened the craft for secret meetings in the crypt of that grand old edifice. To this day the astute vergers reiterate the legends of centuries, and designate Masons' marks on tiles leading to subterranean chambers. Recent and indefatigable research has brought to light an ancient lodge minute book, dating far back in the past century. A record is made up in this manuscript, noting the last convocation called by a York lodge, and described as a sacred recess opened in the cathedral crypt.

Among other treasures still preserved with jealous vigilance by the lodge in York is a venerable painting of this spacious hall, formerly used by the fraternity, which is represented as decorated with Masonic symbols. These somber vaults, too gloomy for ordinary mechanical lodge work, were peculiarly adapted for the display of lights, and to render initiatory rites solemn and impressive. It was indeed a sacred place, with the vast enclosure of confined space, and massive supporting columns encompassing the mystic gloom of side aisles and heavy arches above! Fosbroke, in *British Monachism*, says these crypts were frequently used for "clandestine drinking and things of that kind." For which candid admission the clerical antiquary has been most unmercifully berated by Poole, in *Ecclesiastical Architecture*.

An eminence or high hill of itself afforded no sufficient security for secret ceremonies against the approach of the uninitiated, nor were the lowest valleys, for the same reason, satisfactory places to confer degrees. The notion that ancient Freemasons usually held their lodges on the highest hills and in the deep valleys is no doubt traditionally correct, because, among the northern nations, hills and valleys were invested with especial religious veneration, and for this reason churches were erected on lofty eminences by early Christian evangelists as a substitute for those dedicated there to the worship of heathen divinities. Wherever churches were being constructed, lodges naturally met and performed their regular work, and from this fact the tradition touching such gatherings on elevated places has descended to modern Masonry.

These Masonic societies which held their existence—and in no other way could they have preserved it—by the process of erecting vast edifices, lasting through centuries, constituted, like the mediæval universities of learning, small states within regularly organized governments. Their meetings, as before remarked, were secret and were held in lodges where the busy craftsman plied his technical vocation, and practiced the mystic ceremonies of a symbolical ritualism. When any large building was in contemplation the Masons removed in large numbers to the spot, and hence they have been described as a "nontadic race." Blunt in his *History of the Reformation*, in adverting to the universality

of the Latin language during the middle ages, and particularly as a medium of intercourse between distinct nationalities, says: "And Freemasons, a kind of nomadic race, pitched their tents wherever they found occupation, and having reared the cathedral or church with admirable art, journeyed on in search of other employers." Every master had at his command the services of workmen well acquainted with and accustomed to the working of his plans. These operatives denominated confreres (freres-Masons), or associated brother Masons, no doubt accompanied their master from place to place, as occasion demanded, and certainly they must have devoted their lives to such work; for the exquisite chiselings and floriated capitals, with which many of the chapels of Europe abound, were never produced without intense and zealous application, aided by great taste, artistic feeling and long practice. That such workmen did anciently exist in great numbers is sufficiently proven by the works of art which they have left behind them as monuments of their skill. It is probable that the masters wrought out the designs in conjunction with powerful and munificent ecclesiastics, and, as previously shown, the churchment of those ages materially aided in successfully prosecuting the plans.

When the society of Freemasons passed from monastic control, great numbers of the monks continued their membership with the lodges, and many of them, as Gundelaudus, Abbot of Lawresheim wielded the compass and gavel with almost as much utility as the cross, and, unquestionably, a good deal of actual handiwork was done by the monastic brethren themselves. This will, in a measure, satisfactorily explain many of those touches of satire, in the way of droll and ludicrous portraiture, visible in European churches, and seem to be directly pointed out against rival clerical sects. While in the employ of these religious bodies the Masons frequently made journeys from one monastery to another, and these detachments were usually under the guidance of a monk architect. Like other guilds, they traveled well armed. In the center of the convoy was a pack horse or mule, which carried the tools or implements of the workmen, together with their provisions. The particular class of laborers who seem to have assisted the Masons at their work were called *oblats*, or

those consecrated to religious service among the Benedictines, after having undergone the usual preliminary proofs. The duty assigned these youths was, principally, to bring water, carry mortar, stone, and sand, and to attend invalid workmen in the conventual infirmary.

A Masonic dress for the mediaeval operative was carefully prescribed, and consisted of a short tunic, which, in winter, was made of woolen stuffs, and in summer of linen. This garment was fastened around the waist by a girdle, from which sometimes hung a small satchel, and when traveling perhaps a sword. This tunic seems to have preserved an existence from the eleventh century down at least to the time of Van Eyck, in the year 1437. Craftsmen at large covered their heads with a tight-fitting skull cap without a visor; close-cut breeches completed the Masonic attire. Uniformity of dress was by no means restricted to Freemasons. Nearly every class of civil society was distinguished by peculiarity of attire. All guilds prescribed certain suits or livery to be worn by members when present at the meetings. A curious regulation of St. Edmund's guild, Bishops Lynn, enacts: "No-man ne come in time of drinke before ye alderman and ye gilde brethren in tabbard, in cloke, ne barlege, ne barfoote," under a penalty of 7d. This ordinance was strenuously insisted on by all guilds or sworn brotherhoods, in order to distinguish the members. In the year 1326 an edict was issued by an ecclesiastical council against these conjurations or societies united by oaths; and, among other charges, it was alleged that the members of these organizations were uniformly attired: *et interdum se omnes vesti consimile inducentes*. Mediaeval minstrels were also distinguished by a peculiar costume. It will be seen from the foregoing references that guilds and professions assumed a certain style or characteristic of dress, and in this respect were closely followed by the Freemasons, who adopted one best suited to the necessities of their vocation, a portion of which—the apron—is still worn.

In the painting of the year noted, by Jean Van Eyck, preserved in the Louvre, delineating the erection of a Gothic tower by the Masons, and from which the descriptions above were taken mainly, these peculiarities of dress prominently appear.

Two of the operatives, who are evidently directing the laborers of the craft stand forth as notable exceptions in style of costume. Each of the figures is clothed with a long gown, reaching to the knees, tightly bound about the middle, with a heavy turban on his head. These are either a master or a warden, in charge of the work. No unchangeable usage touching the cap or hat for the fraternity, it is believed, prevailed exclusively.

An engraving, copied from an ancient painting, prefaces Stieglitz's edition of the Torgau ordinance, in which the three crowned martyrs are illustrated as clothed in tunics opening in front. Two of the saints have covering for the head; one is a close-fitting, unvisored cap, loosely tied with straps in front, which is evidently designed to adjust it to a proper size. I believe this to have been, so to speak, the regulation cap. The other figure has merely a hat, with a long, sloping visor in front, and the back portion turned up from the base of the eye.

## CHAPTER XII.

Italian Craftsmen at this Epoch.—Ecclesiastic or Dominican Masons.—Teutonic masters in Italy.—Bridge builders.—Guilds of Freemasons or Stonecutters in Florence.—Masonic Lodge at Santa Croce.—Lodge of Masons at Orvieto in the thirteenth century.—Italian *Magistri Lapidum*—General or Grand Master of Florentine *Campanile*.—Italy imitates German architecture.—Spanish Masons.—The Netherlands early receive the impetus of Masonic art.—Builders from Cologne and Strasburg employed there.—German Masters in Scandinavia.

At the close of the tenth century Italy was so far behind the nations of the north that when, in the year 976, Venice, or rather Pierre Orseola, conceived the project of rebuilding St. Marck's, Grecian artists were imported to lay the foundations. Scarcely had Venice finished its cathedral when Pisa desired to have one also. Several Tuscan vessels launched upon the sea for other conquests than those of war, brought from Greece an infinite number of monuments, statuettes, bas-reliefs, chapters, columns, and diver fragments of oriental workmanship. The enthusiasm became general. In the year 1016, or 1063, according to David, Buschetto, who had accompanied this precious cargo, superintended the construction of the cathedral. This artist, nobly encouraged, formed, it is alleged, an institution or lodge of sculpture, which was perpetuated during one hundred and fifty years, and which ultimately produced the distinguished artisan, Nicholas Pisano, who had the honor, by his influence, to re-establish in Italy the more essential rules of art.

The disciples of Buschetto, accepting the commanding impulses of their master, transfused his ideas into building art, which rapidly spread throughout the peninsula. Under their active zeal the cathedrals of Pistoja, Sienna and Lucca were constructed in a style which betrays a Byzantine influence totally opposed to the semi-Gothic minster of Milan. Nicholas Pisano, toward the close of the twelfth century, had, by an assiduous study of the remnant of antique sculpture, opened the surest way to a full development of sound principles and the perfecting of

an accurate taste. Marchione, who was his rival, has left his name hewn upon the portal of the church at Arezzo, erected in the year 1216. Giovanni, a son of Nicholas Pisano, was also distinguished as a master builder, and in abandoning the stilted types which had prevailed for many ages, elevated architectural art above a dry, mechanical execution, and, by importing that individuality and idealistic expression which, already obtained among the German stonemasons, indicated the way to sublime conceptions in accordance with natural rules. Among the more distinguished pupils who worked under the instruction of this celebrated master, are enumerated Agostino of Sienna, and Giotto, the latter of surpassing dexterity, both as architect and sculptor, whose name and works Dante has consigned to undying immortality. Florence, as a city of fine arts, became one of the central points of architecture and statuary.

The earliest cultivators of the fine arts, of whom the history of the preacher monks makes mention, were two religious brethren, Fra Sisto and Fra Ristoro, members of the convent of Santa Maria Novella, the former was a native of Florence, the latter was born several miles distant from that city. According to the conjecture of Marchese, founded upon the necrologium of the cloister, they were born between the years 1220 and 1225, fifteen or twenty years prior to Cimabue. From whom they obtained their instruction in architectural art is uncertain. It is supposed, however, that Nicholas Pisano contributed, in some degree, to their artistic knowledge. The two most celebrated architects, who divided the highest attainments in this art at that period were Nicholas of Pisa and a master builder named Jacopo. The latter of these was a German, and early in the thirteenth century constructed the church and convent of San Francisco, at Assisi, and erected, according to his own diagrams, the Church of San Salvatore. If we may give credence to the assertion of Marchese, Fra Sisto and Fra Ristoro profited by the example and counsels of the German stonemason, Jacopo. The earliest essay of these young master architects was in the rebuilding of certain bridges, which had been destroyed in consequence of heavy inundations caused by the Arno overflowing its banks. It is stated that the stone columns used in the construction of these bridges



were placed into position with such mathematical skill that they resisted the deluging rainstorms of 1282-4-8. In the year 1256, Fra Sisto and Fra Ristoro, with whom a third monk was associated, Fra Domenico by name, in connection, it is said, with other operative masons or stonemasons, assisted in erecting the Cathedral of Santa Novella. In the construction of this second edifice, Fra Sisto and Fra Ristoro were selected as master of the work. Under the supervision of these brethren, other excellent masons aided in the building who, as assistant supervisors of the work and directors of the details of labor, exhibited great proficiency in architecture. These belonged to the same convent, and were ecclesiastics. We are informed by the writer, whom we have closely followed, that the building was so exclusively the handicraft of ecclesiastical operatives that but one other instance is on record, viz: the church and monastery of Dunes, which the Cistercian fathers constructed entirely with their own hands. This will serve to show how thoroughly skilled the monastic brethren became, and how completely the building art was known to the clerics, even so late as the opening of the thirteenth century, at a period when builders were organized into lay corporations and had left the monasteries. The church of Santa Novella, in a striking degree, is the embodiment of perspective art. The building is in the form of a Latin cross—a favorite plan in those ages—and by the successful combination of diminishing and contracting arches, which support the roof, tapering to the ends, presents a deceptive vista. These monks were regarded, by their Italian contemporaries, among the most proficient artists of that era.

The religious fervor which swept through Italy early in the thirteenth century, under the dextrous manipulation of the Dominican monks, assumed the form of a pious frenzy for building and consecrating sacred edifices. Men and women were inspired by a zeal to promote this object to such extent that they transported with their own hands much material for the construction of a church and convent at Bologna, in the year 1233. Of the work itself, Fra Jacopina, a Dominican by profession, was selected as master builder. The enthusiasm displayed for the erection of houses of divine worship at this time in Perugia drew together a vast number of master architects, stonemasons, and others, who

were thoroughly qualified to preside over the operatives. It would appear, however, that the great mass of labor was performed by the Dominicans themselves. Three lay architects are designated by Marchese as remarkably skilled in masonic labors at this period in Tuscany, viz: Mazzetto, Borghese and Albertino Mazzanto, the second of whom was an apprentice under the mastership of Fra Sisto and Fra Ristoro. Borghese, who was born in Florence in the year 1250, also received instruction in the mysteries of masonic art under the direction of a master architect named Ugolino. And when, in the year 1284, or thereabouts, the master builders at the Church of Santa Maria Novella were ordered to Rome to labor in the construction of the Vatican, Master Borghese was found competent to assume the direction of the workmen, in conjunction with Albertino, another master mason. Numerous guilds of masons were assembled at Florence towards the close of the thirteenth century, and were employed in the construction of churches and other public edifices. At this period Fra Guilelmo, who had received the rudiments of artistic knowledge from his distinguished master, Nicholas Pisano, was not only renowned as an architect, but attained to an exalted celebrity by reason of the exquisite workmanship which he displayed as a stone mason on the arch of San Domenico, at Bologna. In addition to his masonic excellence, he distinguished himself by the secret theft of one of St. Dominic's ribs, which, by mediaeval religious superstition, was invested with supernatural powers. On the 13th of November, in the year 1290, the foundation stone of the cathedral at Orvieto was laid, amid imposing and solemn rites, conducted by his Holiness the Pope, Nicholas IV. Lorenzo Maitani, a native of Sienna, drafted the designs, and was declared master architect of the work.

It being desired that this temple should shine with all the resplendent effulgence of art, from all parts of Italy the most efficient artists were invited to assist in its construction. In obedience to the mandate, skilled artificers to the number of forty assembled in Orvieto; among those whose names are mentioned as unusually expert are Arnolfo and Fra Guilemo; the name of the latter stands registered in the cathedral memorial of the year 1293. Arnolfo, early in the year 1294, abandoned Orvieto in

order to assist in laying the cornerstone of the Santa Croce Church in Florence, the plans and design of which he had prepared. Guilelmo, according to the record of the operatives quoted by Marchese, worked in a lodge designed for sculptors and stonemasons. Among the artificers employed in other lodges of workmen who labored in the erection of the temple at Orvieto, were a German and a Flemish artist, Fazio, an apprentice of Guilelmo, named in the conventual roll of Santa Caterina, of Pisa, is referred to as a layman and magister sculpture. By the assiduous labors of the Dominican artisans and master architects, the church of Saints John and Paul, at Venice, which was commenced in 1246, advanced rapidly to completion during a few years; but the necessary contributions failing, labor ceased until the year 1395, when, moved by an extraordinary zeal, twenty thousand florins were donated by an enthusiastic people, and this structure, one of the most elegant in Venice, was finished. Late in the thirteenth century the foundations were laid for a Dominican church in Milan, the construction of which was superintended by masters of that order. It was completed in 1309. As a noteworthy fact, it is stated that the first clock for public use in Italy was placed in the bell-tower of Saint Eustorgis, in the city (Milan) in the year 1306.

There is every reason to assume that guilds of Masons were already established in Italy, on a solid basis, during the thirteenth century. The first modern building fraternities in Italy of which history has preserved a notice, were in existence at Sienna and Orvieto. I use the word "modern" in the above connection in order to distinguish between the mediaeval builders and the Byzantine corporations. At Orvieto, as we have already shown, a builders' lodge was held, while work was in progress on the cathedral there, in the year 1290. It is asserted that a lodge of Masons existed in his place while at labor on the minster, and that they were under the jurisdiction of a German master named Peter Johannes, and moreover that there were other Germans in this lodge. Upon what authority this is asserted I know not. Marchese, who, so far as the history of architecture in Italy in the middle ages is concerned, is incontestably entitled to greater weight, informs us that the foundation of the Orvieto Cathedral was laid in the year 1290. He mentions the name of a Giovanni

(Johannes) Pisano, who worked there, but asserts that Lorenzo Maitani was the master who had jurisdiction, and the only foreign artificers employed were of German and Flemish nativity—one of each.

At the beginning of the fourteenth century, the work on the Santa Maria Novella Church, in Florence, which had steadily progressed up to that time, was pushed on with great rapidity by two lay architects, Giovanni da Campo and Jacopo Talenti, the first of whom was educated in the fine arts by Arnolfo, one of the masters, as we have seen, working with Fra Guilelmo in Orvieto. Jacopo Talenti appears to have labored at the building of the Orvieto Temple, as mention is made of a certain Francesco Talenti, a Florentine, who, in the year 1327, was enrolled among the recorded lists of stonemasons and sculptors, with the pay of a master mason, and who was in fact demoninated as one of the masters of the architects employed in the lodges. The usual alteration made in assuming monastic vows will account for such change of names. In the convent necrologue of the Dominicans, Jacopo is designated as *magister lapidum*, master mason, a title which was generally assigned to sculptors and stonemasons of that age. A brother or nephew of Jacopo, who worked in the construction of the library of Santa Maria Novella, is also called master mason. The floriated and exquisitely chiseled chapters of the columns, together with the ornamentation on the antique portals and windows of this church, are the undoubted handiwork of Jacopo.

On the death of Albertino, Giovanni da Campo assumed the active mastership of the work, with the aid and counsel of Jacopo. Under their united direction this edifice was completed in 1357. Master Giovanni superintended the Dominican masons and stonemasons at Florence in the erection of public buildings in that city. Perhaps the finest effort of this celebrated architect was the stone bridge over the river Arno, which he constructed with consummate skill. While Giovanni directed the work on the structures of the republic, Jacopo Talenti and other Dominican artists were intently engaged on the churches and convents. In accordance with the designs of Fra Sisto and Fra Ristoro, they finished in the year 1330 the great campanile or bell tower of Florence.

These artists the year following brought to a termination the erection of the marvelous chapel of Saint Nicholas and its classical sacristan, which was elaborately frescoed with scenes by Spinello di Arezza, representative of the life of Christ. Ottaviano Rustici, who was the chief or general master architect of the work, is especially mentioned as deeply versed in architectural art. Under the direction of Talenti two operatives, members of the same convent, labored as master masons, viz: Laopo Bruschi and Francesco da Carmignano.

By an unexpected inundation of the river Arno on the 12th of April, 1334, the foundation walls of the old Dominican convent were rendered unsafe, and the building, in consequence, became uninhabitable. Among those who materially assisted to erect a larger and more elegant cloister for the unfortunate monks, Giovanni Infangati signalized himself, both by voluntary contributions toward the expenses involved in its construction and by the inestimable service afforded by a fraternity of builders, who, under his supervision, built the south wing. Amid the fervent zeal which distinguished the progress of the erection of this monastery, the renowned master builder, Giovanni da Campi, full of years and honors, in the year 1339 ceased to exist. A pupil, or rather apprentice, of Giovanni, is referred to in the conventual roll of the dead brethren as skilled in architectural workmanship: "Nam cum esset optimus lignorum faber et carpentarius perutilis multa et magna edificiorum perfecit in diversis conventibus." He labored as a builder with the craftsmen in the construction of Santa Maria Novella, under the management of Talenti, and, like this illustrious artist, he fell a victim before the great pestilence which, according to Boccaccio, made its appearance and raged with great violence in 1340. The introduction to Boccaccio's novels contains a vivid account of this epidemic. It was during the height of the terrible pestilence that the tales which compose the Decameron were supposed to be related by a party of ladies and gentlemen, who fled the city to avoid the plague. This work is said to be the earliest of modern novels. This terrible disorder, which destroyed so many lives in Tuscany, also ravaged the Dominican cloister. Among the number, amounting to eighty, who succumbed to the disease in this convent, a large proportion were

already noted as skilled builders. Of these, Master Philip had attained to a high degree of dexterity as a mason; Matteo Guiducci praised for his ability and industry in architectural handicraft and Giacomina di Andrea had already made himself illustrious by his skill in the finer details of stone cutting, wood carving and galls work. "Fra Giacomina di Andrea fiorentino, converso, ha lode di perito nei lavori in pietra, in legno e in vetro. Fra Laopo Bruschi operato nella fabbrica del Cappellone di San Niccolo."

Gothic architecture in the thirteenth century had extended throughout nearly all the countries of Europe, with the exception of Italy, and even there a mixed style, involving the Teutonic, seems to have largely prevailed. This admixture of Gothic and Byzantine is clearly visible in the church of San Francisco, at Assisi; the exchange building at Bologna, in the domes of Sienna, Orvieto and Spoleto, and also in the Fontane Branda, of Sienna. As we have previously seen, in a majority of the places mentioned, German artificers were employed in the lodges engaged upon the several edifices. The most striking example of this strange intermingling of the lofty and sublime with the humble and diminutive is to be seen in the Cathedral of Milan, in which, however, the Gothic style generally prevails. Although there is a redundancy of painted arches, tapering pilasters, and sloping turrets, yet the Italian forms everywhere obtrude themselves upon the notice. Italy has servilely imitated the delicate elaboration of details of German architecture, without catching an inspiration from the genuine spirit which produced it. Everywhere throughout this country the entire category of sacred edifices displays but the simple horizontal principle of building science. Towards the close of the fourteenth century, in the year 1386, Duke Galeazzo Visconti laid the foundation of the Milan cathedral. The original diagrams, which are said to be still preserved in Milan, are uniformly ascribed to a German artist, Heinrich Arler, of Germunden, to whom the Italians give the nomenclature of Gamodeo, was, it is alleged, the master builder who drafted the plans. Other German artists were called by Visconti to Milan to assist in building the dome and its arches. The first who came were Johannes Fernach, of Friburg, and Ulrich, of Friesingen. In the year

1486 the duke stipulated with a master workman named Hammerer, of Strassburg, to construct the cupola crowning the tower. In Rome there are some tabernacles in Gothic style, particularly in the basilika of Saint Paul, Saint Clemens, the churches of Saint Nereus and Saint Achilles. The first of these is the most distinguished for its excellent workmanship. The master builder superintending it is claimed to have been a German, Jacob by name, whom the Italians designate as Arnolpho Lope, who, it is claimed, was a son of the German builder, Jacopo. Naples, also, appears to have been indebted to master builders conversant with the Gothic art, as some edifices in this city possess the pointed Germanic arch.

Spain, in the beginning of the thirteenth century, received the impetus of German art. It appears, however, that at the close of the eleventh century (1090-9) French artists were called to Spain to assist in rebuilding church edifices. It is probable that the Spanish archbishops were brought in contact with the fraternities of Freemasons through their attendance upon the great church convocations in foreign lands. The cathedrals at Segovia, Toledo and Burgos are the principal structures of this style—the last is especially distinguished as a masterpiece. The foundations of this church were laid in the thirteenth century, and at a later period it was finished by German masons in the Gothic style. These artists were Master Johannes and his son, Simon, of Cologne, whom the bishop of Burgos, Alphons, on his return from the ecclesiastical council at Basel, convened in the year 1442, invited to follow him, in order that they might complete the cathedral. This edifice presents a striking similarity with the Cologne minster, and, in many of its details and plans, is identical with the cathedral of Strassburg. These master builders are said to have drafted the diagrams in accordance with which the Carthusian cloister was constructed in the city of Burgos, and, from the similitude of the execution, attests a close unity existing between the Freemasons of Germany and other countries at this epoch. Portugal also possesses a notable specimen of Gothic art in the church of Batalha. It is alleged that this building was founded towards the close of the fourteenth century by King John I., who summoned thither a great number of builders to aid in its construc-

tion, together with a cloister united to it. Hope, speaking of the unity of plans existing among the middle age craftsmen, says: "The designs discovered in the archives of German monasteries show the deep science and the long foresight and the complicated calculations employed at their execution." Among the architects employed upon this building about the year 1378, the records show the name of one Hacket, a native of Ireland, who was undoubtedly a member of a traveling fraternity of Freemasons, and certainly had not, at that epoch, derived his designs from the land of his birth. Notwithstanding this church, in its details, has an entire Germanic architectural type, there is a singular paucity of ornament. About the middle of the thirteenth century Portugal seems to have possessed a few religious artificers who have been handed down to posterity as notably skilled in the fine arts, whose chief works of merit, however, are limited to the construction of stone bridges. Pietro Gonzales, according to whose models a bridge was erected, labored and assisted himself at the work, furnishing much elaborate handiwork.

Among the structures in Holland and in the Netherlands which betray their Gothic origin and the work of ancient master builders, the city halls at Antwerp, Brussels, Leuven and Vlissingen may be mentioned as the most distinguished. Other cities besides these enumerated in the low countries possess Gothic edifices. The cathedral at Antwerp, which has been frequently highly eulogized for its rich and elaborate architecture, was founded in the year 1422, by Master Johann Aurelius, and completed in 1518. Another important work carried forward with much zeal by the people of the low countries, is the Mechlin cathedral, dedicated to St. Rumoldus. This edifice was begun about the close of the twelfth century; the choir was built during the earlier part of the ensuing century, and the entire church was completed about two hundred years afterwards. A bell tower was added to this cathedral in the year 1453, but not finished. Gothic churches were also erected in Holland, one of which, at Brussels, of an earlier date than above mentioned, deserves especial reference on account of its elegance. It was commenced in 1226 by the Duke of Brabant, and brought to a conclusion in 1273.

Even as far north as the Scandinavian provinces and in



northern Europe, German master builders seem to have traveled, creating with their mystical diagrams and models, obtained within closely tiled lodges of the craft, the airy and elegant fabrics of Gothic architecture. At an earlier age, however, Byzantine workmanship was invoked there to rear sober temples to the living God, as in other portions of the northern countries. The finest edifice in the Gothic type is at Upsala, in Sweden, which was begun in 1258, and ended in the year 1453, by Erich, of Pomerania, master architect.

France yielded to the influence of German art early in the thirteenth century. At the commencement of this epoch the Roman style, which had gradually merged into the Gothic or Germanic, being liberated from the restraints of primitive types, under the zeal of master builders, approximated to a definitive Christian art. The grand relics of the florid Roman, austere in their greatness and elaborate in their fantastic ornamentation, attest the approaching dawn of individualism in modern architecture. From the twelfth to the thirteenth century—denominated the transitional era—the Roman style, which is distinguished by the fullness of the circular arch, gradually merges into the Gothic or German, the most striking evidence of which is the ogive form, and is its original characteristic. A mixed style of architecture seems, however, to have prevailed in France at this period, in which the Gothic predominates. The churches of Saint Remy, at Rheims; the abbey of Saint Denis, Saint Nicholas, at Blois; the abbey of Jumieges, and the cathedral of Chalons-sur-Marne, are the principal models of this style. It is noteworthy that, for a long period, the ogive triumphed over the circular arch in northern France, while in the Meridional, Roman traditional types, allied to the Byzantine, still continued to inspire the construction of sacred edifices. There remains but little doubt that Germany, with its earliest corps of building fraternities, was the country whose vital forces produced that style of architectural art which we call pointed. Germany, at the epoch under notice, comprehended such portions as Alsace and Lorraine captured by the French in the Franco-German war of 1871, while Francke-Compte, as much appurtenant to Germany as France, formed an

independent dukedom in the low countries. As we have previously remarked, at this period the arts and sciences had almost entirely passed from the control of the monastic institutions, and were in the possession of builders or freemasons, regularly organized into oath-bound guilds. To this fact can be ascribed the rapid transmission throughout France of the ogive or pointed arch, which now had become the prevailing style of architecture. A century sufficed to bring the ogive to its highest perfection.

Of the Gallic structures which betray their Gothic origin, the most noticeable are the cathedrals of Rheims, dedicated about 1215, of Bourges, and Amiens. As a specimen cathedral, constructed in the fuller details of German style, that of Notre Dame, of Rouen, affords, perhaps, the finest example. The Church of Saint Owen, also of Rouen, was completed in 1388, and may be cited as an edifice erected upon a model of art which, at this era, had permeated Europe. The foundations of the cathedral at Amiens were originally laid in the seventh century, but having been frequently destroyed by fire, it was commenced anew in the year 1220, and finally completed in 1288. Notre Dame, of Paris, finished in 1275, by Jean de Chelles as master builder, and Sainte Chapelle, built under Louis IX., by Pierre de Montereau, in the year 1248, as master of the masons, are of peculiar significance in their historical connection with the Parisian Freemasons, whose associations, as we shall presently see, were recognized by law in 1254, and evidently furnished the work upon the foregoing buildings.

## CHAPTER XIII.

Early history of French Masons.—Rules of Saint Eloi preserved in the fifteenth century.—Boileau, by royal authority, digests ancient Masonic laws.—Candidates must conform to usages and customs of the Craft.—Grand Master recognized in 1254.—Master Masons must swear before him. ...Nature of Mediaeval obligation.—Grand Master's power to forbid the trade to a delinquent Craftsman.—Tools should be seized.—Concessions alleged to be granted by Charles Martel.

France unqualifiedly possesses the earliest authentic record touching the fraternity of Masons. I have previously stated, upon the authority of Lacroix, that Saint Eloi, whose efforts in behalf of the mechanical trades procured for him the honor of patronage to the guild of smiths in the fifteenth century, had, in the eighth century, organized the monks of his abbey into a society of tradesmen. According to the same author, it would appear that this celebrated bishop established two distinct corporations—one for clerical workmen, the other in which laymen were admitted to membership. When the laws relating to trades were revised, under Louis IX., the statutes promulgated by Saint Eloi during his lifetime were merely transcribed and re-enacted, "Lorsque Etienne Boileau, Prevot de Paris, redigea son fameux Livre des metiers, il n'eut guere qu'a transcrire les statuts des orfèvres a peu pres tels que les avait institues Saint Eloi." So far as the rules affected the admission of members into the guild of jewelers or goldsmiths, we learn from these laws that an apprentice could not be advanced to the degree of master until he had duly qualified by an apprenticeship of ten years. At that distant period the fraternity of goldsmiths was possessed of a seal, in order to attest its authorized works of charity. In the year 1254 Etienne Boileau, who was provost of Paris under the direction of Louis IX., King of France, collected the rules and regulations affecting the various trades of that city, and digested them into manuscript form, entitled, "Reglemens sur les arts et Metiers de Paris"; by royal authority they were ordained to be the law, to which all guilds or mechanical occupations in Paris should be

henceforth subjected.

These ordinances, in reference to many trades, presuppose an were proclaimed by the king as binding upon the citizens of Paris. The forty-eighth chapter of the Boileau manuscript contains the relation to masons, stonecutters, plasterers and mortar-mixers, and is in the highest degree important as the oldest unquestioned and earliest written record touching the mediaeval operative masons and stonecutters. All these were governed by identical regulations, with some exceptions in favor of the stonemasons, and to which reference will be hereafter made. Among other things referring to these artificers, it is conceded that anyone can exercise the occupation of an operative mason in the French capital, provided he may be skilled in the trade, and will unqualifiedly conform to the ancient usages and customs of the fraternity. Then follows the explanation as to the elements involved in such customs, which are narrated to be that no master mason shall have in his employ more than one apprentice at the same time, and that such apprenticeship in no case can endure longer than six years: "Nus ne puet avoir en leur mestier que j apprentis, et se il a apprentis il ne le puet prendre a moins de vi, ans de service." An exception, however, is reserved in favor of the master's legitimate children; in that case he was permitted to have all of them entered as apprentices: "Les fils tout seulement de loial mariage." Thus early, it would be seen, no illegitimate son could become a mason. On the other hand, he was allowed, at the expiration of the fifth year's service of his pupil, to engage another in order that he might have the benefit of a more or less skilled workman when a full apprenticeship ended. If he violated these rules, or, to speak more in harmony with this digest, Boileau asserts that it was in strict accordance with established usage for French kings, at this period, to confer patronage or general mastership of Parisian guilds upon the nobility, and as a natural consequence of such privileges these gentlemen were entitled to all taxes levied upon the associations. Moreover, it is stated, in the most explicit terms by the compiler of these ordinances, Boileau, that his Majesty, Louis IX., had given the mastership of the Masons to Master William de Sainte Patre, so long as such appointment should please the royal grantor. It was furthermore

enacted that Master William should exercise the mastership of the Masons within a lodge to be opened inside the palace enclosure, where all matters pertaining to Masonic jurisdiction should be considered and determined by this nobleman. By these regulations each grand or general master was obliged to make oath before the provost of the city, that well and truly, to the best of his ability, both as regarded the rich and poor, the weak and strong, he would preserve the ordinances thus promulgated as long as the king should be satisfied to retain him in the above-mentioned general mastership. This obligation, Boileau says, William de Sainte Patre took before the provost of Paris, and within the enclosed space around the palace. I should infer, from the tenor of the ordinance regulating the number of apprentices to be allowed a grand master, that a nobleman was not invariably inducted in this responsible position; but, on the contrary, such officer may have been equally skilled in the science of architecture with other master builders. According to this authority, every grand master who had jurisdiction of the Parisian operative Masons, by virtue of the royal concession, was allowed two apprentices, upon exactly the same terms and conditions as a master stonemason, and in case of transgression of any rules or regulations affecting such apprenticeship, he was subjected to similar penalties.

At this point of my work I mention a remarkable fact, although it properly belongs to the internal history of the subject. It was permitted by the ordinance of 1254 that each mason should have as many assistants and aids in their work as suited them, but it was rigidly forbidden to communicate to such laborers or others any of the secret arts of the trade, however slight the disclosure might be. "Tuit li Macon, tuit li mortelier, doivent jurer seur sains que il le mestier devant dit garderent at feront bien et loiaument, chascun, endroit soi, et que se il scevent que nul il mesprengne en aucuire chose del mestier devant dit." Each master of Masons was obliged to swear that he would, with loyalty and in good faith, guard his trade from breaches and innovations, and would faithfully perform all its requirements so far as he might be concerned as an individual Mason; and also, if he should at any time become cognizant of the infringement upon a rule, or

that the usages and customs of the fraternity were violated, he would reveal such infraction to the master whenever it occurred, by the binding force of his obligation. This feature incident to the middle-age Freemasons was also well recognized at a later period. It is recorded that the craftsmen of that day were sworn to acquaint the master with the "goodness or badness of the materials—that Masonry be not dishonored."

When apprentices had completed the term of apprenticeship, their masters were obliged to produce them before the general or grand master of the craft, and to testify that they had truly and lawfully served the required term; thereupon the grand officer caused the apprentices to swear that they would for all time, and on every occasion, yield obedience to the established usages and customs of the trade. No mason was at liberty to labor on any work when the hour of nine sounded from Notre Dame, during certain religious observances, or when vespers were chanted in the same cathedral, unless it might be necessary to stay an arch or to securely fasten a stone step in a stairway. In case any operative pursued his avocation after the hours designated, except for the foregoing purposes, he should pay a money penalty to the grand master of the trade, and this officer was also empowered to seize the working tools of a recalcitrant artificer until satisfaction was rendered. "Et en puet prendre li mestre les ostieuz et cetui que seroit reprins par l'amende." Here is an explicit acknowledging of the right to "ratten" a workman's tools for disobedience. It was, moreover, the duty of the French mason, under his obligation, whenever, in the exercise of his trade, he was brought into contact with plasterers, to inspect their work and to see that the measure of material to be used was in accordance with the proper standard, and if at all suspicious as to requisite quantity, the plasterer was forced to measure it in his presence. For any deficiency in the amount a fine was exacted.

The English Freemasons of the time of Edward III. were also amenable to the law of the land; the officer who executed the necessary decrees against these craftsmen was the sheriff, answering, perhaps, to the provost of Paris.

The hours of labor seemed to have been regularly fixed for these craftsmen, and it was provided that no operative should

abandon his work before the master who directed the same. It was also ordained that any workman failing to present himself at the morning hour should be fined the sum of four denari. In case of failure to pay the amercement before the time of recommencing work, or if he returned to his labor without having liquidated his fine, he was compelled to pay four denari additional for the master. Although legislation, as to the hours of commencing work and of its duration, had been regularly digested by Boileau, in his compilation of so remote a date as 1254, there is a still earlier record that other guilds were also required to pay proper attention to the opening and closing of their daily labors. In a charter conceded by Philip Augustus, in the year 1204, to the corporation of weavers at Etampes, it was ordered, among other things, that all laborers should begin and cease work at a certain time. This association was permitted by law to elect prudhommes, who were invested with the power of petty justice over the weavers. Prior to entering upon the duties of office, an obligation of fairness and fidelity was exacted of them.

At Paris the general master of the masons was empowered, by virtue of his office, to compel a compensation to be paid for each and every quarrel which arose between the members of the guild, and in case the operative, by whom such payment was adjudged to be made, proved rebellious and resisted the due execution of the award, the master could forbid him the future exercise of his trade. If he, nevertheless, persisted in his contumacy, the master of the work was privileged to seize his tools, and, as a final resort, other punishment being unavailable, complaint was made to the provost of the city. Material force was then used to subjugate the rebel and compel submission to legal authority.

In so far as the plasterers were concerned, they were required to perform watch duty, and pay taxes assessed upon them. But the stonemasons were exempted from guard mount. This concession was made them on the ground, which we have already critically examined, that such exemption had descended to them from the time of Charles Martel. "Li mortelliers sout quites de gueit, et tout tailleur de pierre, très le taus Charles Martel si come li prendome l'en oi dire de pere a fils." It is said, in this connection, that the allegation of the prudhommes is curious as a tradi-

tion current among the stonemasons, that their corporation ascended to the time of this celebrated warrior. Anderson, *Ancient Constitution*, page 26, says, painters, carpenters and joiners were also considered masons. The authority cited above shows conclusively that plasterers and mortar-mixers were considered as masons, and partially proves Anderson's allegation. The grand master who controlled the tradesmen, by authority of the king, was also exempt from watch duty, as an equivalent for his official services. Each craftsman, of whatever profession, in Paris, over fifty years of age, was not liable for such municipal duty; but in order to be legally exempted it was necessary to bring that fact officially to the notice of the commandant of the guard. This collection of the statutes, digested in the middle of the thirteenth century, and affecting all the Parisian trades, makes especial arrangements for settling disputes arising between the brethren and their employes. Some masons and carpenters were selected to arbitrate the differences, and were allowed a per diem compensation for each day's view, when required, of the subject matter in question.

From the preceding narration it appears, I think, that the fraternity of Freemasons, in the year 1254, was established by law in Paris on a solid foundation. The chapter, from which copious citations have been made, is of inestimable value to the Masonic historian. It is incontestably the oldest written record of the craft yet discovered, and as such is entitled to an unbounded confidence. So far as the external history of Freemasonry at that remote period is concerned, it is, in my judgment, the only authentic document now extant. The most ancient roll which has yet appeared in other countries does not claim a higher antiquity than the close of the fourteenth century; consequently this charter of Boileau, for it bears sufficient evidence that it was designed to answer the purpose of such concession to the Parisian tradespeople, recognizing, under imperial revision, their right of internal government, presents claims to consideration superior to the manuscript of Halliwell, which is numbered on the manuscript list of the British Museum as Royal 17 A1, and which he has assigned to the year 1390—a difference of 136 years between the two written documents. There is a bare possibility that the Halliwell



manuscript may have been copied from the return by some guild of Masons, made, as other guilds in England were required to make, to the King's Council, in pursuance of an order of parliament in the twelfth year of Richard II., A. D. 1389. The records of these returns from numerous guilds have been collected and published by Toulman Smith, in his English Guilds, but there is among them nothing having a direct reference to the fraternity of Masons. I purposely say assigned, because there are grave doubts as to the genuineness of its alleged antiquity. If a charter, whose date, 1254, is unquestioned, states that certain privileges had existed from the time of the illustrious Charles Martel, who had conceded the same to the stonemasons' guild, why should not a similar line of reasoning apply to establish the original foundation of European Masonry about the year 774, as well as to accept unqualifiedly the assertion of the Halliwell poem, claimed to be drawn up in 1390, which alleges the Masons were first chartered by King Athelstan in the year 926? This date is purely conjectural and without historical basis to confirm it. As a point of singular identity, it may be mentioned that early Masonic MSS. also say that the Emperor Charles Martel was distinguished for his patronage of the Masons, I think the connection of this valiant soldier with the earlier history of the building fraternity can be satisfactorily explained.

## CHAPTER XIV.

(The) German Freemasonry.—Cathedrals of Ulm and Nuremberg and their Master Builders.—German Grand Lodge of Masons and Erwin Von Steinbach.—Jurisdiction of the several Grand Bodies.—Convention of Torgan.—Ancient Stonecutters' Law.—Old landmarks re-affirmed at Torgan.—The Craft continue as an operative society until the eighteenth century.—Edict of 1731.—Grand Lodge of Strassburg destroyed by the French Revolution.—Lodges on the Continent opened under English Charters.—Causes contributing to the overthrow of the Freemasons as a body of tradesmen.

Towards the close of the fourteenth century many new and splendid works of art were executed in Germany. The foundation walls of the Ulm Cathedral were laid in the year 1377, and the edifice itself was completed in 1494 by Ulrich of Emsingen, who is said to have been the master architect and superintendent of the work. The choir slabs, wrought by the hand of Jorg Sirlen, a distinguished Master Mason of the fifteenth century, are especially noteworthy on account of a half life-sized figure which that artist had carved upon them. Over the upper entrance on the south side of this edifice a sketch of the minster, hewn in stone, is still visible. During the latter portion of the fourteenth century Charles IV. caused the church of St. Stephen, at Tangermunde, to be constructed, of which Heinrich Brunsberg was master builder. The Ladies' Chapel, at Nuremberg, built during the reign of the above monarch, between the years 1361 and 1365, was erected by the joint labor of George and Fritz Ruprecht, Master Masons, assisted by one Selbald Schonhofer, noted as a skilled stonecutter. To this church an addition was made in the year 1462, under the direction of Adam Kraft, superintending Master Mason. The elegant baptistries in the interior of the chapel may be mentioned as the undoubted handicraft of the artisans who labored in the stonecutters' lodge near this building. During the period extending from 1361 to 1377 a new choir was added to the church of St. Sebald, whose principal attraction consists of the chaste and elaborate pilasters in the

edifice, hewn by the skillful hands of ancient masters. Among the more notable objects possessed by the church are some pieces of statuary by Adam Kraft, to whom reference has been made, who seems to have received material assistance from Master Peter Vischer, whose celebrated work, Sebald's grave, is a permanent attribute to all lovers of the fine arts. Saint Mary's chapel, at Wuerzberg, commenced about the year 1377 and completed in 1414, and the work of the mediaeval Masonic fraternity, merits especial attention for its curious carved statuesque imagery above the main entrance. The relief figures seem to have been placed there with direct and significant allusions to the corrupt condition of the ecclesiastical institution.

At what period the Freemasons of Germany first instituted a grand lodge or acknowledged the authority of a grand master is uncertain. Stieglitz says the building corporations in different parts of the empire stood in close connection with each other, and that they had, at an early date, received from various emperors and petty powers many substantial tokens of their approval and favor. The lodge of Strassburg, at its institution, under Erwin of Steinbach, obtained from Rudolph I. of Habsburg especial privileges, in order to facilitate the procuration of skilled stonecutters. In addition to these concessions it also acquired independent jurisdiction, in accordance, perhaps, with usages and practices which had existed for ages, for the purpose of facilitating the uninterrupted progress of labor on the cathedral and in order that strict order might be preserved. Delinquent Masons were rigidly punished by a regularly constituted court of the fraternity, which, in 1275, was held in the open air at Strassburg. In the year 1278 Pope Nicholas III. issued to this lodge a letter of indulgence, which was occasionally renewed by his successors, and ultimately confirmed by Benedict XII. Evidently, therefore, at that time this fraternity of builders was established on a solid foundation. Whether the regulations of the society, in earlier ages, were preserved in written form, cannot be ascertained with certainty; it is probable that they were propagated by oral proclamation. We know, however,

that thirteen years after the completion of the Strassburg minster turret, Jacob Dotzinger, as Master of Masons employed on the cathedral, in the year 1452 succeeded in uniting the existing lodges of Germany in a general or grand body, and in the year 1459 at Regensburg, the statutes and general regulations of the stonemasons or masons were reduced to writing. In this constitution the authority of four grand lodges is recognized, viz: Strassburg, Cologne, Vienna and Zurich, under whose several jurisdictions various subordinate lodges were reorganized. Twenty-two lodges were dependent on the grand lodge of Strassburg, and were dispersed throughout Swabia, Hesse, Bavaria, Franconia, Westphalia, Thuringia, the provincial territories bordering upon the Mozelle, and as far as Italy. The grand lodge of Cologne exercised jurisdiction over cities along the Rhine. The territory of the Vienna grand lodge extended throughout Austria, Hungary, Steyermark, and the country on the confines of the Donau. Switzerland and the lodges at Berne, Luzerne, Schafhausen, St. Gall, and other cantons, were subject to the authority of the Zurich grand lodge. Among all the grand lodges of this age that of Strassburg was pre-eminent, and was recognized as having supreme authority and taking precedence over all Masonic bodies in the empire. Moreover, the master builder then at work on the minster at Strassburg was declared the grand master of the fraternity in Germany. Several subsequent convocations held at Speyer in the years 1464 and 1469 maintained the integrity of this compact. I shall have occasion to refer to the ordinance of 1462 hereafter. During a period of thirty-four years the fraternity of Freemasons preserved a languid existence, until the Emperor Maximilian, in the year 1498, while in Strassburg, vitalized the society by granting to the several regulations his imperial sanction and recognition.

A general assembly of the Masons at Basel and Strassburg in the year 1563 reduced the preceding ordinances, which had gradually increased, in volume and number, into convenient form by compilation, which received the name of "Steinmetz Recht"—stonemasons' law—otherwise known as Brothers' Book. The constitutions of 1563 were subsequently printed, and copies of the

same distributed among the several Masonic lodges. In this manner there exist two separate and distinct general regulations—the older of 1459, and the later of 1563, confirmatory of the first. There is another masonic or stonemasons' ordinance, drawn up in the year 1462, which is of the highest importance. It far transcends in value all other German constitutions extant of that remote period, either in print or manuscript. Although these regulations never received that imperial sanction which made those of 1459 and 1563 of binding force upon the fraternity throughout Germany, yet by solemn compact between the master builders of Magdeburg, Halberstadt, Hildesheim, Mullburg, Merseburg, Meissen, Voightland, and by the Masons of Thuringia and Hartzland, these statutes were enacted at Torgau during the days of St. Bartholomew and Michelmas, and deliberately agreed to as the law which should, in future, regulate and determine all matters pertaining to the craft residing upon the territory mentioned. The introductory clause of this valuable constitution asserts that important changes have crept into the Masonic organization, and abuses, unchecked, had begun to prevail in the lodges where the fraternity assembled. The professed object of the convocation at Torgau in 1462 was to remedy the defects asserted to have obtained from the ordinances of Regensburg and Strassburg in 1459, and for the purpose of bringing the internal organization of Freemasonry back to its original consistency. It is a singular coincidence that the Grand Orient of France, in 1801, ordered the publication of a standard ritual work in order to correct such infringements, and is styled *Regulateur du Mason*. From this it will readily appear what inestimable assistance this regulation offers for investigating the landmarks of Masonry as they existed among the mediæval stonemasons in their ancient purity. The view afforded of the internal mechanism of lodge work and strange customs of that and preceding ages, can alone be found in this document, so solemnly and diligently prepared by the dissenting brethren of Torgau, who, as a society of conservators, sternly discarding all innovations, tolerated no infringements upon established usages, but

adhered rigidly to immemorial customs, such as their predecessors had practiced from a remote period. "Ein solches zu Regiren und zu halden Inwirden nach der lande gewohnheit und noth. Darumb haben wir etzliche auff das beste ausgezogen aus dem Buche." In fact, the full details which are presented to us in this constitution add many links to the subtle chain which carries Masonic symbolism far back to the opening dawn of Germanic civilization, long anterior to the introduction of Judaic or adventitious ritualism—back to a time when the refining influences of the Christian religion were unknown, when the Scandinavian warrior still appealed to his God of Battles, and the Norse priest celebrated the dread ceremonies of a mystic faith, amidst the revolting cruelties of human sacrifice.

There is no doubt that the framers of these regulations drew largely from older and authentic ordinances of the craft—older even than those which were used in the preparation of the constitutions 1459 at Regensburg and Strassburg. The following is the phraseology: "Auch alle diese artizkel sindt gemacht worden ausz dem Texte des alden Haubtenrechtes." The holy martyrs, those denominated as Christorius, Snignificamus and Claudius, are asserted to be the original compilers of the stonemasons' law. As a satisfactory attestation of this assumption, it will suffice to refer to the indignant protest of the Torgau dissenters against the changes which were made in the work, implying a grave variation from established usages, in order to harmonize with the newer phases of society. "Und sie haben ausgesehen solichen Schaden und Unordringe der werke and Versennisse, ist geschehen in allen landen von der werkmeistern, pallirer und gesellen." Notwithstanding this later ordinance, the earlier one of 1459, and that of the year 1563, continued to exist as binding upon the Masons residing under the several jurisdictions as previously designated, and were regarded as the law for the lodges within their territorial limits. The constitution thus passed upon in 1462 was publicly read at each annual communication of masters and the brethren, and a strict conformity to it enjoined. "Etzliche Stuecke die da not sein allen obern werkmeistern und gesellen aus das Kuertzle das das rechte Buch sol in ein bleyben

und nicht gelesen werden den dess Yars." Perhaps the real design in their bringing these parts of the ordinance before the general or grand body was to give the fellow craftsmen, who were there made masters, an impressive opportunity to know the regulations. These general chapters, held each year, conferred the degree of master on the fellows, and names given of such as had been thus made in the year 1563, and appended to this charter. Many points of absorbing interest appear in these regulations, which the former do not possess. It affords the means by which the history of lodge life can be traced with sufficient accuracy, and furnishes us an outline of such symbolic references as had continued uninterruptedly from times of the remotest antiquity down to the date of this curious document. It also teaches us the relative and reciprocal conduct of master and wardens towards the craft, and to each other. As a mere contribution to the history of morals of that age, the ordinance of 1462 is of the highest value, but when the detached parcels of the same, disjointed though they be, are viewed with a critical eye, and examined from an archaeological standpoint, the several details are of the most inestimable aid in establishing beyond controversy the absolute existence of the Gothic, or Teutonic derivation of many mediæval Masonic symbols, which have been perpetuated to our day. Numerous facts are here brought to light touching the internal government and the general regulations which prevailed within the closed recesses of the lodge—facts which the constitutions of 1459 and 1563 utterly ignore, and exist alone in this invaluable Torgau ordinance of 1462.

For a long time the building corporations continued in active vitality in Germany, and with great benefit to architectural art. Sufficiently fortunate in evading the fate to which the English fraternity had succumbed early in the fifteenth century, German Freemasonry still existed as an operative science. It cooperated with princes and ecclesiastics to construct churches and many other important buildings of public worth. It also assisted in the moralistic education of its members with equal success. Notwithstanding that, during the closing years of the mediæval era, fine arts had in a measure degenerated, and that the artistic,

delicately wrought workmanship no longer appears, yet, withal, a fair knowledge of the practical details, especially in the constructive principles of the arch, was as yet retained. And although the fraternities of stonemasons had descended from the high and noble ideality of more ancient times, and gradually assimilated to a mere craft guild or union—and for this conjecture the constitution of 1563 affords a reasonable ground; and although the artist no longer strove to imbue himself with the wonderful properties of abstruse and abstract geometry, but with apparent indifference hesitated upon the threshold of a higher and nobler science, practicing his profession simply by gauge admeasurement; notwithstanding these flagrant departures from old and established methods, there still permeated the fraternity that activity and life which a struggle for the good and perfect engendered.

Political dissensions and trouble—which have ever been the enemies of art—contributed materially to accelerate the destruction of German Freemasonry as an operative body. The capture of Strassburg, in the seventeenth century, by the French, remorselessly removed the keystone from the arch of Masonry in the German empire. In the year 1707, an imperial diet promulgated a decree interdicting the lodges of the empire from a further recognition of the authority hitherto acknowledged due the grand lodge of Strassburg. This statute was a severe blow to the unity of the German Freemasons, and from this time the fraternity, as a body of operatives, rapidly advanced to a dissolution. However, to effect a total and complete extinction of closely-organized associations of the stonemasons or Freemasons, an additional imperial decree was published in the year 1731, which, under severe penalties, forbid all lodges in Germany from obligating any initiate to silence touching the craft secrets imparted him. This decree or imperial interdiction not only extended to forbid such secret communication to newly initiated members, but solemnly declared such as had been thus obligated freed and relieved from their oaths: “So seynd sie von solchem eid hiermit voellig losgesprochen.” By the crushing weight of this edict Freemasonry, in the year 1731, ceased to exist in the empire as an operative body. “Ein anderer Reichstagschluss vom yare 1731, allen



damals in Deutschland bestehenden Huetten verbot, die aufzunehmenden Mitglieder zum ver schweigen der Kunstheimlichkeiten zu vereiden." In many localities it was divided into different branches of mechanical trades. The masons and carpenters usually fraternized in the same guild. The preparation of finer ornamentation for edifices was abandoned to sculptors, and everywhere corporations of these artificers sprung into existence, who wrought out the same character of handiwork as the stonecutters, while the latter, from the abrupt dissolution of their fraternal privileges, merely pursued the humbler vocation of chiseling piece-work, and the master builders labored in future for their individual gain, without social relations with each other or with the guilds. Stonecutters' corporations, scattered and remote from one another, maintained a shadowy resemblance of former Masonic associations, upon the groundwork of the statute of 1563—as, for example, the several lodges of Basel, Zurich, Hamburg and Dantzig; but the vital spirit which had animated architectural art was gone, and the living principle which in earlier and more favorable times had quickened and united distant and widespread fraternities, barely survived, while the mere shell, shriveled into a caricature of healthy growth, alone remained.

At the close of the seventeenth century the conquest of Strassburg and Alsace, by the French, changed the intimate relations of the remaining lodges of Germany. Upon the incorporation of Alsace with France the imperial diet, held in Germany in 1707, as alluded to, enacted the decree interdicting further obedience by subordinate lodges to the grand lodge of Strassburg, by reason of that city having become an integral portion of a foreign empire. This ordinance, however, was not vigorously enforced, because so late as the year 1725 a lodge of stonecutters at Rochlitz still maintained fraternal intercourse with the original grand body in the above named city, and recognized it as absolutely essential to procure the sanction of the Strassburg grand lodge in order to render authoritative the regulations which Ferdinand II. had confirmed. It is, at all events, fairly presumable that the Dresden lodges acknowledged a dependence on this body, otherwise it cannot be inferred that the Rochlitz Masons

could have sustained such subjective relations with a foreign jurisdiction. And in order that this principle of traditional, or rather immemorial, obedience might be perpetuated, the grand lodge of Strassburg yielded to the demands of the lodge at Rochlitz, upon conditions which would for all time render requisite the recognition of this grand jurisdiction as the highest tribunal of justice for Masons, and also to remain true and faithful to their allegiance. It was furthermore stipulated, as a symbol of obedience, that each year a Bohemian groschen should be tendered.

That the stonecutters' lodge at Rochlitz remained in strict unison with the Masonic filiations of Strassburg admits of no doubt. As late as the sixth decade of the last century that grand body communicated officially with the Rochlitz lodge, reminding the members of the annual tribute of groschen. The letters adverting to this service are still preserved in the archives of this last mentioned fraternity. These admonitions, moreover, attest the melancholy fact that the fraternal bonds which had existed for successive ages between these bodies of Masons were gradually loosening, and, to all appearances, had nearly ceased to manifest themselves by a reciprocal regard. When the Grand Lodge of Strassburg was totally extinguished, through the agencies provoked by the French revolution, the last ties of jurisdiction, which had been maintained uninterruptedly through five centuries, were relentlessly severed. It is, therefore, manifest that Free Masonry in the German empire, at so late a period at least at the close of the eighteenth century, retained much of an operative character. In the year 1823 the Masonic lodge at Rochlitz obtained from the Saxon government a new class of regulations, which had but little in common with the old rules, and, with the single exception of the duration of apprenticeship, which was re-enacted, preserved nothing of their mediæval characteristics. At all events it is worthy of note that all through the final and absolute cessation of operative Masonry has hitherto been assigned to the year 1717 in England and in Germany to the period of the capture of Strassburg. Yet there are unmistakable indications that English Free Masonry had, early in the fifteenth century,

assumed a speculative type, while in the German empire the original operative nature of the ancient building corporations was certainly continued to the termination of the eighteenth century, with a strong probability of having perpetuated itself distinctly to the present century. Dr. Scherr has justly remarked that the shattered fragments of English middle age Freemasonry furnished largely the material for the speculative or modern society of Masons, and that it was upon the basis of ancient religious and social ideas, as embodied in these fraternities, that the present organization has been propagated. Freemasonry, therefore, in its new attire, rapidly extended to the continent, and especially in France and Germany, where numerous lodges were opened. It can scarcely be presumed that the ritual work thus introduced into Germany was accepted without modification, or that many symbolic appliances, preserving a vigorous vitality to the Masonic craft guilds, were not merged into and made an integral portion of the forms and initiatory ceremonies.

## CHAPTER XV.

English Freemasons possess no unusual privileges.—Under William of Wykeham they decline statutory wages.—Act of 3 Henry VI, declaring Masonic Chapters and Convocations void and illegal, terminates the Fraternity as a close organization of Craftsmen.—Ancient Rites and Customs still maintained in Lodges.—Contract of a Lodge for tiling in reign of Henry VI, manuscript of this monarch.—Masons obliged to obey Royal Warrant.—Signs and tokens forbidden Guilds in fifteenth century.

The master masons of England were frequently employed in government service by applying the practical knowledge of which they were possessed to the inventions of military strategems. English guilds of Freemasons do not appear to have been privileged beyond other craft associations. In the year 1351 a number of operative masons, employed in the construction of Windsor castle, under the direction of William of Wykeham as master of the work—magister operum—declined accepting the wages due them as regulated by an act of parliament, abandoned the work and refused to proceed further. Magister operum was the nomenclature bestowed upon the superintending builder, but by no means confined to Masonic fraternities. In order that these contumacious Masons might be adequately punished and held in check for the future, the statute of 24 Edward III. was enacted, giving requisite authority to compel the recalcitrants to resume their labors, under the penalty, after due notice, of being branded. Statutes regulating the prices of mechanical handicraft were frequently passed, and as repeatedly broken by the masons. It might be a subject of curious speculation to know the causes which induced these operatives to rebel; at all events, it is noteworthy that after this era, almost all mason work in England was done by contract, under seal. In these indentures, everything touching the character of materials and wages of master masons was specified with legal accuracy, so that there could thenceforth be no misunderstanding. One of these indentures is given in

Norman-French, in which the king contracts with Richard Washbourn and John Swalwe, masons, to construct Westminster hall, and is dated 1395. There is a Latin indenture of the year 1398, between a prior and John Middleton, mason, cementarium; this word was used for mason in France, exclusively.

The act of 1356, passed in the thirtieth year of the reign of Edward III., forbid certain combinations or congregations of laborers, whereby, it was alleged, the mechanics and artificers were incited to unjust and illegal demands, contrary to the spirit of the English constitution. This law proving, in a measure, inoperative, the power of the British parliament was again invoked, and the following famous statute was enacted in the year 1424, and styled 3 Henry VI., cap. I.:

“En primis come par les annuels congregations et confederacions faite par les masons en leur Generalz Chapitres assemblez, lebon Cours et effect des statutes de labourers sont publiquement violez et desroupez en subversion de la loye et grevouse damage de la commune, nostre seigneur le roi voullant en ces cas pourvoir le remedie, Par advis et assent susditz et a l’especial request de ditz communes ait ordine et establi que tienz chapitres et congregations, ne soient desore tenez; et si ascunsiel soient faitz, soient ceuz quiie soient convietz, adjudgez pour felons; et que tous les autres masons qui veignent astielz chapitres et congregations soient punitz par empresonement de la corps at facent fyn et rauncisn a la volonte du roi.” From this phraseology—en leur genralz chapitres assemblez—there is no doubt the Freemasons had long been accustomed to meet in a general or grand body each year, to legislate upon all matters pertinent to the well being of the craft.

It would seem that the process issued against the Masons for an alleged violation of this law, or for any infraction of contracts solemnly entered into, was the *capias corpus*—a writ still familiar in legal practice. Gouverneur Pownall asserts, in the most positive manner, that “this statute ended these bodies in England,” so far as the closeness of their organization permitted them to control the various branches of architectural art or other mechanical trades appurtenant to this science. In other words,

this act of Henry VI., under the penalties mentioned, forbid the Masons assembling as a body of operative workmen, in order to regulate wages or to arrange upon what terms apprentices should be received into the lodges. This authority, which, no doubt, in early ages, was conceded them from necessity, was revoked by the foregoing statute; and thereafter all matters appertaining to wages and apprentices were legislated upon by parliament. Anderson, *Ancient Constitutions*, P. 36, not (\*), thinks this act was an outgrowth of ignorance and clerical illiteracy—that all learning was the special property of the Masons of that age. Preston, *Illustrations of Masonry*, P. 118, however, does not agree entirely with this view, but attempts to ground the passage of the above law on political troubles. The oft-quoted opinion of Lord Coke, III. Institute, folio 19, touching the effect of subsequent enactments upon this statute, fails to touch the point in question. Although from the year 1424, Masonic convocations, composed of operatives who claimed the powers hitherto assumed, ceased to exist, nevertheless these artificers still met in their lodges and practiced the original rites and ceremonies of initiation. These guilds continued to survive merely as clubs, which were instituted in lieu of the chapters, and directed their attention almost exclusively to benevolence.

During the reign of Henry VI. a body of Freemasons entered into contract with the church wardens of a parish in Suffolk to undertake certain work for them, but expressly stipulated that a lodge, properly tiled, should be erected for them at the expense of the church, in which to hold their meetings. It was usual to stipulate for lodges, which, perhaps, were anciently used as sleeping apartments. In an indenture, dated 1395, the king agrees to lodge the Masons—le Roy trouvers Herbergage pur les ditz Masons et leur Compaignons—for the Masons and fellows. It has been alleged that this monarch granted the Masons many concessions, which distinguished them from other craft guilds and fraternities, as a particular object of his royal favor. Both Anderson and Preston state that in 1442 he was initiated into Masonry, and from that time spared no pains to obtain a complete

knowledge of the art, and honored them with his sanction. Dallaway, whose treatise on the master and Freemason indicates a careful and rigid scrutiny of authorities, asserts that this assumption is unwarranted, and that, on the contrary, this king, instead of singling out the Masonic fraternity for especial esteem, permitted them no exclusive privileges as a society. The researches of this writer develop the incontestable fact that certain concessions were granted to other corporations of tradespeople which were denied the Masons.

The attempt has often been made to prove that Henry VI. was a zealous patron of the Freemasons. A curious manuscript, purporting to have been drawn up in the King's own handwriting, is frequently cited to attest his affection for the craft. The weakness of Henry VI.'s intellect is well known and also his disposition to pry into the mysteries of that strange science of alchemy. It is possible that his attention may have been directed to the mystic rites which were practiced in the initiation into the secrets of Masonry as furnishing him a probable solution of the problem involved in the pursuit of the philosopher's stone. However, the original manuscript, of which a copy is said to have been found in the year 1748, in Germany, has never been produced. It is claimed that a manuscript of the same, with the royal autograph attached, was made by the antiquarian, John Leyland, but on comparison with other signatures of the king, according to Dallaway, it has been pronounced spurious.

Whenever the services of the Freemasons were required in the erection of edifices, they were obliged to obey the royal mandate or letters patent. Halliwell's MSS. contain the following regulation for the punishment of disobedient members :

“The scheref schal come hem sone to,  
 And putte here bodyes yn deeppes prison,  
 For the trespass that they have y-don,  
 And take here goodes and here cattell  
 Ynto the Kynge's hand, every delle,  
 And let hem dwelle here ful styлле,  
 Tyl hyt be our lege Kynge's wylle.”

This order was usually drawn in favor of the person who designed building, and commanded the draft to proceed forthwith, under the penalty of fine and imprisonment, to render such services as were named in the warrant, and by it they were bound to accept the wages prescribed by law. In the year 1495, a statute was enacted by parliament forbidding artisans of every description the use of "signs and tokens." About the middle of the ensuing century, the statutes which prohibited the craft of builders from freely practicing their trade according to ancient usage and custom, were repealed; but this license was speedily revoked, excepting so far as the same related to the city of London. Whenever infractions were proven to have been made by the tradesmen of the royal ordinances, such offenses were cognizable before a justice of the peace, who was also empowered temporarily to suspend their corporate privileges, or to revoke them absolutely. This authority was given by virtue of a statute, passed in the fifteenth year of the reign of Henry VI., 1437.

In the year 1689 the wages of Freemasons were prescribed to be one shilling and four pence per diem. To receive more subjected them to a penalty of twenty-one days' imprisonment. From these several enactments it would appear that the corporations of builders, after the law of 3 Henry VI., 1424, had ceased to have an existence, other than that which was tolerated upon the basis simply as a class of tradesmen, without any special prerogatives, and whose compensation for work was regulated by a relentless law. They could exercise no discretion as against the royal warrant commanding them to labor for an employer therein named; neither were they allowed to assemble in secret convocation, only for the purpose of performing the harmless ceremonies of initiation, and were under the severest penalties interdicted from combining to subvert any law, or to interfere in matters of civil polity. As we have before remarked, from the time of the promulgation of this act, the Masonic fraternity was perpetuated almost entirely as a beneficial club, whose principal object, in a mysterious manner, was devoted to mutual assistance and benevolence. It is in the highest degree probable that the year 1424



is the proper date to assign for the cessation of English Freemasonry as a strictly operative association, and the epoch of its decided tendency towards a speculative science, such as we now find it. The rites and ceremonies, together with the moral instruction which had hitherto been in vogue in the lodges, were undoubtedly continued under the new regime. It is equally true, I apprehend, that a knowledge of the building art was also still procurable from the masters who composed these bodies of Masons, until the gradually changing current of civilization, and the general advancement of intelligence deeper down among the people at large, combined with the more rapid introduction of men of social position into these lodges, attracted perhaps by the novelty presented in the initiatory rites and conviviality, ultimately extinguished their operative character. That many details of architectural art have been lost by the extinction of this feature of Freemasonry is not denied, but acknowledged on all sides as a lamentable fact. Only so late as the time of Sir Christopher Wren, himself a distinguished Freemason, this architect was obliged to confess his inability to understand all their mysteries. Since the Freemasons were forbidden to convene as a body of artificers, who performed their work in the secret recesses of the lodge, strongly tiled, to prevent any but the initiated from entering, they turned their attention to preserving the original framework of freemasonry as a moralistic organization. By the crushing power of the statute of 3 Henry VI., the masons were not allowed to exercise their mechanical handicraft within guarded doors; neither were they permitted to arrogate the liberty of regulating the price of their labor, nor the legislative prerogative of establishing ordinances affecting apprentices, and upon what they should be accepted as such. In 1536 it became necessary to pass a law (28 Henry VIII.) forbidding the masters of the several corporations to take an oath from their apprentices that they should not carry on the trade on their own account, without their master's consent. Heretofore these corporations had assumed the right, and had been permitted the authority, to control their own members, which privilege was, perhaps, an outgrowth of the foreign bodies originally incorporated by royal warrant. They had

claimed the powers of petty justice, which was final; they had presumed to establish the duration of apprenticeship, and abrogated the prescriptive right, after such term of service expired, to arrest the apprentice in his advancement to a degree which would materially increase his profits as a workman. Through the agency of signs and passwords they rigidly excluded from their companionship all uninitiates, and forbid, under severe penalties, the communication of the slightest details of art to the profane. All this constituted a monopoly of trade of the closest organization, and the result could be prophesied.

## CHAPTER XVI.

Lodges of the Freemasons.—Persons of high position initiated at an early period into Masonic Lodges.—Clergy elected to membership.—Freemasonry in Britain in the seventeenth century.—Elias Ashmole, the Antiquarian, initiated in the following century.—Plot's narrative of the Craft.—Zeal among people of rank to become Craftsmen and "Accepted" as Masons.—Sir Christopher Wren as Grand Master.—King William receives the degrees at Hampton Court.—Formation of a Grand Lodge in the eighteenth century.

In the advancing strides of English civilization, when the British mind was rapidly crystallizing around a freedom from the restraints superinduced by feudal monopoly; when the full and complete relations of regal sovereignty were settling solidly down upon a basis of law, and the reciprocal duties of parliament and royalty were understood to signify that all legislation affecting the commonwealth must emanate from their combined volition—then it was that these closely organized trades unions among the builders were remorselessly opened to the public, and all prerogatives hitherto assumed by them were solemnly abrogated, as detrimental to the common welfare, and in subversion of legal authority; or, as this salutary enactment reads: "*Sout publiquement violez at desrompez en subversion de la loye et greviese damage de la commune.*" That this statute was earnestly demanded and sadly needed, in England, cannot be denied. Such a law should be found upon the statute book of every country, that when any guild or corporation of men assemble in secret conclave, under whatever name or pretext, whether it be of trades union or to exclude any skilled labor, native or foreign, from a full and free participation in the privileges incident to mechanical trades, or arrogate the right to legislate what shall be the duration of apprenticeship, and what number of apprentices may, in their wisdom, be allowed to each master mechanic—then this or similar legislative enactment should be rigidly enforced, to crush a tendency which is as dangerous to constitutional liberty as it is injurious to healthy trade and social morals.

As previously stated, the opening of these fraternities to the public caused the members to direct their attention to the perpetuation of secret initiatory rites. During the course of ensuing centuries persons who had no immediate connection with any mechanical trade were apparently initiated into the mystic ceremonies of Freemasonry, and were received or accepted as Masons. At what period such persons, not tradespeople, were thus accepted, is uncertain. I am inclined to the belief that this initiation was conferred upon men of high position or wealth from a very early age. In the thirteenth century, as we have seen, in the case of the Parisian stonecutters, a nobleman was appointed by Louis IX. as general, or grand master, of the craft. According to Ungewitter, from the time the guilds in Italy acquired a positive status, and obtained a legal corporate recognition, all citizens admitted under oath became, ipso facto, full members, notwithstanding they made no profession of the trade of which the fraternity was composed. He also asserts that in Pisa the nobility were frequently accepted into membership in various guilds in order to secure the influence afforded by those corporations, and thus render advancement to public offices less difficult. Machiavelli, *Istorie Fiorentine*, Tomo I., P. 304, says that Giano Della Bella, deeply interested in the political condition of Florence, associated himself with the craft guilds in order to promote the welfare of the city. As a rule the guilds were endowed with inherent power to elect their masters from the fraternity, or from men of high rank. In the year 1258 there was a contest at Cologne over the election of the archbishop to an office in a craft guild. They also were privileged to select, by ballot, any reputable citizen, and accept him as a member. One guild in England, whose origin was traceable beyond the Norman conquest, elected the clergy to membership. From the return of this guild it seems to have come within the purview of its institution to found a school for Jews. King Edward III. became a member of a guild of linen armorers in London, and his example was frequently followed by his successors, and the nobility of the kingdom. Preston says, upon the authority of an old manuscript, in the time of this monarch the sheriff, mayor, or aldermen of the city in which

the lodge of Masons was opened might be made a fellow and associated with the master in order to preserve order and decorum among the craftsmen. There is no reason to doubt the assertion of the record referred to by Preston, that, at the time alleged, persons of social standing, as sheriff and other civil officers, were accepted as members of the Masonic fraternity, especially when it is considered such usage was current among other craft guilds, and that Edward III. himself was accepted as a member of the Linen Armorers' Association.

It is perhaps impossible to assign an accurate date for the admission of non-professional men into the lodges of Freemasons, prior to the close of the sixteenth century. The earliest authentic record is to be found on the rolls of Saint Mary's lodge, at Edinburgh, where it is registered that John Boswell, of Auchinleck, was present at an assembly of the lodge in 1600, and that Robert Moray, a quartermaster general of the Scottish army, was admitted as master in the year 1641. Elias Ashmole, the learned antiquary, and author of an elaborate history of the Knights Templars, made the following memorandum in his gossiping memoirs, on the 16th of October, 1646: "4 hor. 30 minutes past meridem, I was made a Freemason at Warrington in Lancashire, with Colonel Henry Mainwaring, of Kerticham, in Cheshire. The names of those that were at the lodge: Mr. Richard Penkert, warden, Mr. James Collier, Mr. Richard Sankey, Henry Lettler, John Ellam and Hugh Brewer." From this citation, it appears that one Colonel Henry Mainwaring, an English officer, was initiated with Ashmole, in the year 1646. It is not improbable that Elias Ashmole may have sought a knowledge of the mysteries of Freemasonry, presuming, perhaps, upon the service it might afford him in preparing his history of chivalry. Under the date of 1682 an additional entry was made in his diary: "March 10. Received a summons to appear before a lodge at Masons' Hall, London. 11th. Went, and was admitted into the fellowship of Freemasons by Sir William Wilson, Knt. Was senior fellow, being thirty-five years since making. Dined at dinner, at expense of the new accepted Mason." In this connection, it is a

subject of curious speculation as to the identity of Richard Sankey, a member of the above lodge. Sloane's MS., No. 3848, was transcribed and finished by one Edward Sankey, on the 16th day of October, 1646, the day Elias Ashmole was initiated into the secrets of the craft! It is clearly deducible, I think, from the foregoing citations, that during the seventeenth century Freemasonry had practically ceased to be a society composed of operative Masons, and that, from the opening to the close of this century, no artistic or mechanical knowledge was a qualification necessary for admission into the fraternity, and that the guarded doors of lodges were freely opened to unprofessional citizens.

In the year 1686, Plot says, in the most emphatic terms, that although the Freemasons were still a body of operative workmen, actually employed in the construction of public edifices, there was much zeal manifested among the people of the most exalted positions to be admitted as members of these bodies, and who were accordingly introduced into the mystic rites practiced in the lodges, and designated as "accepted Masons." The earliest use of these last words is to be found in Ashmole's memoirs, where he states that, in the year 1682, on the 10th of March, he dined at the expense of the new "accepted Mason." This or analogous phraseology had already begun to prevail in a different form. In the year 1670, according to the Harleian manuscript, the words "accepted a Freemason," were used to distinguish a Mason so received and taken by the fraternity without professional apprenticeship, from one who was initiated because of his vocation, and this signification is corroborated by Dr. Plot.

A rapid change in the character of Masonic membership in England was effected during the seventeenth century. Although the non-operative Masons who were initiated into the mysteries of the order, at the opening of this century, no doubt constituted a greater or less minority, a decided transformation was brought about in the class of initiates toward the close of the seventeenth and the opening of the eighteenth century. By this fundamental alteration, touching essential qualifications for membership without reserve, gentlemen, the learned of all professions, and noblemen, began to unite freely with the Freemasons, who had gradu-

ally ceased to exist as a strictly mechanical guild, by legal interdiction, in the year 1424. During the revolution of 1688, Freemasonry had a precarious existence; so much so, that seven lodges alone could be mustered on the rolls in London. Preston alleges that Sir Christopher Wren was appointed Grand Master of Masons in the year 1685, and that this distinguished architect, during the construction of St. Paul's, presided over St. Paul's Lodge of Freemasons. Halliwell, in his *Early History of Freemasonry in England*, quoting Aubrey, *Natural History of Wiltshire*, page 277, says: "Memorandum—This May the 18th, being Monday, 1691, after Rogation Sunday, is a great convention of Saint Paul's Church of the fraternity of the adopted Masons, where Sir Christopher Wren is to be adopted a brother, and Sir Henry Goodric, of the Tower, and divers others." This statement, which has all the appearance of being authentic, is in direct antagonism to Preston's assertion, and is, historically considered, entitled to greater weight. The date assigned in the foregoing quotation is, no doubt, accurate, and establishes the time when this illustrious builder was initiated into the mysteries of the craft.

Under Queen Anne Masonry seems to have been in a measure devitalized and notoriously languishing. With the exception of the old St. Paul Lodge and a few others the Freemasons in London do not appear to have met regularly for work; and to such extremities was the fraternity reduced that a formal proclamation was promulgated, announcing that henceforth the privileges of Freemasonry and right of initiation into the mysteries of the order should no longer, even in theory, be limited to architects or operative masons, but that all men, of whatsoever profession, after having been regularly approved and elected, should be entitled to the degrees and become members of the order. Whatever may have been the predisposing cause which induced this new regulation to be thus published is only subject of conjecture. Although, from the date of this announcement, Freemasonry was publicly recognized as resting from its operative labors, in order more generally to cultivate the social and speculative, however such result had been practically attained long prior to this edict.

In its early history Freemasonry everywhere applied the unlimited resources of architectural skill to developing divine ideas through symbolized stone. Operative Masonry erected to God the grandest temples of earth and filled them with aspiring pilasters and mystic arches. Freemasonry worked out in granite blocks the thoughts and aspirations of the middle ages. Popular imagination found its correct exponent, and religion conveyed its most impressive lessons of faith and submission in these works of art. No other means could so accurately evoke that Christian emotional element underlying the rude and rugged character of social life at this period. The single object which presented itself to the Masonic architect was to find suitable expression for the heart-yearnings and moral aspirations of the people. This purpose was pursued with a persistent zeal, which resulted in art productions of wondrous beauty and uniformity. So long as architecture realized the anticipations of the middle ages; so long as Freemasonry, through the erection of superb edifices, furnished an adequate outlet for national ideas, just that long Masonry continued to create exquisite temples of worship and preserved a vigorous existence as an operative science. When, however, popular thought found expression by means of printing presses, church architecture began immediately to retrograde, and with it, operative Masonry rapidly declined.

A remarkable fact connected with mediaeval architecture is its invariably progressive character; but what is even more striking has been alluded to previously—the increasing and unchanging uniformity of Gothic architectural art which prevailed throughout Europe. During the middle ages, when Freemasonry was a craft in the hands of a corporate ecclesiastical fraternity, the members were bound down to certain rules, and yet possessed unlimited license in carrying those rules into effect. For instance, precisely in the same way as if the alphabet of a language were given to anyone, and he were allowed to form whatever combination of which the letters were susceptible, but not to introduce new forms and symbols. The great glory of the Gothic or Teutonic style is its perfect unity, combined with almost infinite variety. In order to preserve that striking similitude existing



between the productions of operative Masonry, constructed at remote distances from each other, constant communication was kept up with all the members of the numerous and widely extended body of craftsmen; and when we consider the unvarying uniformity of style displayed in the construction of churches and cathedrals, and the immense number erected in every country till the overthrow of the ancient religion, we shall perceive how complete the intercourse among the Masons, of necessity, must have been. With the extinction of mediæval operative Freemasonry, many of the abstruse and abstract principles of the building art were totally lost.

It is said that in the year 1695, King William was privately initiated into a lodge at Hampton Court, which ever afterwards was the special object of his fraternal attentions, and in 1697 a general assembly of Masons was convened to elect Charles, Duke of Richmond and Lenox, as grand master. On the 24th day of June, 1717, a grand lodge of Freemasons was formed on the express basis that old and immemorial usages and landmarks should be sacredly perpetuated. At the time referred to it was enacted by the grand lodge: "That every privilege which the lodges enjoyed by virtue of their immemorial rights, they should still continue to enjoy, and that no law, rule or regulation, to be thereafter made or passed by the grand lodge, should ever deprive them of such privilege, or encroach on any landmark which was at that time established as the standard of Masonic government." And thus Freemasonry, after the gradual extinction of its operative features, consummated the speculative details by rigidly clinging to past traditions; and by the continuation of venerable symbols, rites and ceremonies, which, with slight modifications, still exist.

## CHAPTER XVII.

Legendary History of the Masonic Fraternity.—Arts and Sciences concealed in columns.—Tower of Babel.—Euclid and the Egyptian Princes.—The Israelites obtain Masonic knowledge from Egypt.—Solomon and Hiram the chief architects in building the Jewish Temple.—Namus Graecus introduces Masonry to the Frankish King Charles Martel.

In order to suitably terminate this "History of Symbolic Masonry" from the most ancient to modern times, I shall now proceed to give a detailed narration of the legendary history of the craft—of such portions, at least, as were current among the mediaeval Freemasons, and, contrary to the usual method of transcribing the traditions, I give them divested of their antique phraseology. The operative Masons of the middle ages had accepted the division of all knowledge into seven liberal arts and sciences, of which, as previously stated, Cassiodorus was the author, and were thus specified: First, grammar, which inculcated proper use of orthography and correct speech; second, rhetoric, by the skillful application of which the Mason could argue in subtle terms; the third was dialectics, by which he was enabled to distinguish truth from falsehood; fourth, arithmetic aided him in accurate reckoning and provided established principles for scientific accounts. To the practical workman of this age the fifth, geometry, was most highly prized, because, according to his article of belief, this science yielded him the greatest assistance in boundaries and measurement of the earth and of all things. To express adequately the high appreciation of this science he denominated it masonry. The sixth was music, which regulated and attuned the voice of man to song and taught him the harmonies of tongue and organ, of harp and trumpet. Astronomy, the seventh and last division, delineated the course of the sun, moon and stars. This septenary arrangement was adopted so early as the Fifth century by Marcianus Capella. Alcuinus, in the Eighth century, did the same, with no other difference than including arithmetic, geometry, music and astronomy under the general term of mathematics.

All these scholastic sciences the mediaeval craftsman assumed to be the outgrowth of one unchangeable principle, which was geometry. After having demonstrated the vast obligation which all classes of workmen, and the craft in general, are under to geometry, the manuscripts proceed to define the descent of Masonry, or geometry, from times of the highest antiquity. They allege that before the flood there was a man named Lameck, whose children, among whom were Jabell, Jubell and Tuball Cain, framed many universal sciences; but Jabell, the elder son, invented geometry, and by its strict rules divided the flock of sheep and lambs in the fields and first wrought stones and timber for dwellings. "He was name Mast Mason and Governor of all Adam's werkes when he made ye citie of Enoch" (Cooke MSS., No. 23198). Jubell, his brother, established musical science, the basis of song, of the harp and organ. The third son, Tuball Cain, was distinguished as the inventor of the art of working gold, silver, copper, iron and steel. These artists, well knowing that the crimes and sins of mankind would ultimately be avenged by a universal deluge, drew up their several sciences and committed them to the silent but safe custody of two pillars of stone, in order that, after the subsidence of Noah's flood, future generations might possess what they had discovered. One of these was hewn from marble, to resist the ravages of fire; the other was constructed of laterus, in order to withstand inundation. After the deluge, Sem's grandson, Hermarynes, subsequently called Hermes, the Father of Wise Men, found one of these stone columns with the written tablets contained in it. Through this discovery other men were made acquainted with the science (Dowland's MSS.).

At the building of the Tower of Babel, Masonry was first regularly organized into a corporate body. According to the Cooke MSS., one of Noah's sons constructed this famous fabric, and for services rendered by Masons in the work, "he loved and cherished them well." The legends naively assert that Nimrod, King of Babylon, was a Mason himself, and deeply interested in the science. And when Ninevah and other oriental cities were built, Nimrod, at the request of his cousin, King of Ninevah,

provided him with three score Masons to assist in these constructions. Upon their departure Nimrod gave them strictly in charge to remain steadfastly true to one another, avoid dissensions and live in harmony, and that they should serve their Lord for pay, in order that the Master might always have proper worship. This was the earliest recorded instances of Masons having had charges given them. Abraham went into Egypt and there taught the seven liberal sciences to the people of that country, and, among others, Euclid was his disciple:

“Ye clerke enclide on yys wyse hyt founde,  
Yys crafte of geometry yu Egypt loude.”

(Halliwell MSS., 17 Al., folio 4.)

Euclid readily mastered Masonry and became learned master of the whole seven sciences. It so happened, in his day, that lords and the estates of the Egyptian kingdom had so largely increased their families, legitimately and otherwise, that there was not sufficient sustenance for them. The tradition further recites that Egypt was of plenteous generation on account of extreme heat. In order to remedy the serious difficulty caused by this vast multiplicity of inhabitants the royal predecessor of the Pharaohs summoned a grand council to suggest some means by which the children of Egypt might live as gentlemen; but this illustrious body of wise Egyptians was unable to meet the emergency and were compelled to make proclamation for some one wiser than themselves of an expedient for which he should receive a suitable reward.

In consequence of this solemn edict Euclid appeared and said to the king and his great lords substantially as follows: “If you will permit me to govern your children, and to teach them one of the liberal sciences, they shall cease in future to be a burden to your lordships, and for this purpose I demand a commission or charter that will enable me eventually to rule them in such manner as is consistent with the regulations of science.” This sage suggestion was forthwith acted upon, and Euclid, possessed of his royal warrant, to which no doubt the broad seal of Egypt was attached, immediately proceeded to inculcate into these genteel sons the principles of geometry. Then Euclid:

“Yu Egypt, he taught hyt ful wyde,  
Yu dyvers loude on every syde.”

(Halliwell MSS., 17 Al., folio 4.)

He instructed them in the art of hewing stone and to adapt it to the building of churches, castles, towers, temples, etc. Others say that this distinguished scientist signalized himself in constructing ditches or canals to irrigate land along the River Nile. That his services might be more complete and deserving of the encomiums of these perplexed aristocrats, he gave them charges and ordained that they should be true to the king and their lord for whom they worked. They should also love one another and live harmoniously together, and should call each other fellow or brother, not servant or knave, nor other scurrulous name. They should, by diligent labor, fairly deserve and earn their pay of the master. The wisest among them should be selected as master, not on account of his lineage, riches or favor, but for his merit and cunning in the work, and all this in order that the lord or employer might be served with fidelity and zeal. The governor or superintendent of the works should be called master. Euclid compelled them to swear a solemn oath, such as men used in his day, that they would faithfully preserve the regulations. He also decreed reasonable wages, sufficient to provide for an honest livelihood. Furthermore that each year thereafter they should assemble in convocation to discuss such measures as would best serve their employers' interests and reflect honor upon themselves. He granted them the power to correct any irregularities arising in the craft, and to call to account all who trespassed against the science of Masonry. In this manner Euclid established geometry in Egypt, and henceforth in that land it was denominated Masonry.

A long time afterwards the children of Israel, during a sojourn in Egypt, acquired the science of Masonry, and when they were driven out of the land of the Egyptians, carried their Masonic knowledge into the land of Behest, or Jerusalem. King David began the temple, called Templum Domini, now designated as the Temple of Jerusalem. This monarch constituted himself a patron of the Masons, and by every means in his power

endeavored to show how highly he prized them. Although he adhered to the charges of Euclid, the Masons received from him enlarged powers for the internal government of the craft, and an increase of wages. Upon the accession of Solomon to the Israelitish throne he pushed forward with vigor the projects of his father and hastened the completion of the temple. This king collected from various countries of the world a larger class of skilled workmen, who numbered fourscore thousand hewers of stone. Among other changes made by Solomon he selected three thousand of the most expert operatives and placed them as governors or superintendents of the work. All these were classed under the general term of Masons. At this time Solomon received many flattering indications of the friendly spirit of neighboring rulers, and among others, Hiram, King of Tyre, who offered him the resources of the Tyrian kingdom. By this means the king of Israel was enabled to procure such timber as was essential in the construction of the temple. A son of Hiram, Aynon by name, evidently corrupted from Hiram, was appointed Master Mason of this great work, and was especially distinguished for his geometric knowledge. He was chief master of all the Masons engaged in the Jewish temple, and was a proficient master of engraving and carving, and all manner of masonry required for the sacred edifice. Solomon, according to old books of the craft, confirmed the ancient charges and sanctioned the customs which had prevailed during his father's reign, which the chronicles affirm to be but little different from those then practiced. In this manner the worthy science of Masonry was introduced into the country of Jerusalem, and thence propagated throughout many kingdoms.

In those distant times, as well as in our age, it would seem that intelligent workmen were inspired with a laudable desire to render themselves more proficient, and to obtain from more skilled operatives that art knowledge which they possessed not. This inducement influenced the illustrious Naymus the Grecian, to whom reference at length has been made heretofore. Naymus, incited by a zealous impulse to acquire a thorough and complete mastery of masonic science, had repaired to the Jewish metropolis and placed himself under the instruction of Hiram, chief master of the building of Solomon's temple. Having amassed a

sufficient fund of geometric information, or masonry, the adventurous Greek abandoned the orient, and, weighted with masonic knowledge, arrived in France. Here he was right royally received by his Majesty, Charles Martel. This renowned and warlike nobleman of high degree, being likewise influenced by a sincere wish to learn the arts and points of masonry, selected Naymus Graecus for his master, who taught him this science. The Carlovingian monarch voluntarily took upon himself the charges and customs of the masons, and subsequently, as our chroniclers inform us, he ascended the throne of France.

## CHAPTER XVIII.

Saint Alban, of England, procures Masons from France.—Calls an Assembly of the Craft.—King Athelstane confirms the privileges of the Fraternity.—Prince Edwin is initiated, and becomes Grand Master —Collects traditions and establishes charges.—Derivation of Holy-dome.

During the successive epochs to which we have alluded, the English realm, as our traditions inform us, was destitute of the science of masonry. This state of lamentable ignorance continued down to the age of St. Alban. In his day the kings of England were still accustomed to practice the heathenish rites of their ancient religion, and although the ruling monarch appears to have detested the principles of the Christian creed, nevertheless, urged by the necessities of barbaric warfare, and desirous of having a more complete system of fortifications, the King induced St. Alban to wall the town, which subsequently bore the ecclesiastic's name, and strengthened its natural defenses. This worthy saint received the honors of knighthood, from whom is uncertain, and was trusted steward of the royal household. As a member of the King's Council, he governed the English kingdom with all the powers of a prime minister, and also superintended all building operations which were carried on to fortify various cities in the land. Saint Alban cherished the Masons with much zeal, and in addition to other substantial tokens of love for the fraternity, he gave them a practical evidence of such regard by enhancing the price of labor and regulating their wages. Nearly all the ancient manuscripts are agreed as to the benefactions of this saint, and that he first brought Masonry into England during Athelstane's time. The Halliwell MSS. 17 A1. folio 5, is very brief upon this question :

“Yys crafte come yn to England as yn yode say,  
Yn tyme of good Kynge Aedelstand.”

It is stated by Preston that many of the records containing the history of St. Alban and the craft were purposely destroyed in the year 1720, by a misguided zeal. Saint Alban enacted that



the following schedule of pay should thenceforth be observed throughout the realm, viz.:

For a Mason, 11s VI. a week.

For other than a Mason, III. d a week.

Up to the time of Saint Alban an English mason received only a penny, with his meat, for each day's labor. Through his influence the King and council were induced to grant the Masons a charter for better government, which furthermore empowered them to assemble in general convention. To this convocation the name of assembly was given. Saint Alban attended the assembly and personally assisted in making Masons. But the most valued contribution of this distinguished prelate consisted in the presentation to the craft thus convened of a set of charges.

After the death of Saint Alban the kingdom of England was rent with internal dissensions and foreign invasions to such extent that the beneficent rule of Masonry was suspended until King Athelstane became king. This worthy ruler succeeded, after infinite labor, in pacifying the turbulence of his subjects, and finally reduced the country to a condition of peace and quietude. Athelstane erected a number of important public edifices, and among these were many abbeys and numerous towns. It is particularly mentioned that the English king loved the Masons; but, according to the assertions of some records, not nearly so much as his son Edwin, "for he loved the Masons more than his father did." Edwin seems to have possessed a decided genius for geometry, and yielded to the attractions of Masonic science, which he practiced with intense zeal. And, in order to make himself more proficient in the details of his art, he gathered around him the craft and communed with them. Subsequently, as it would appear, from pure affection, he was initiated into their secret mysteries and became an ardent Mason. By virtue of his royal patronage, he produced for the Masons a charter and commission to hold once in each year a general assembly in whatever locality they might be directed to convene within the realm. Among other concessions enumerated in this warrant was the power to correct defaults and trespasses which would impair the success of masonic science. Prince Edwin called an assembly of the fraternity at York, and "there made some Masons." He

enacted a system of charges and established certain usages which he strictly enjoined upon the craft evermore to obey. The prince retained the charter in his own custody, and ordered that the same should be renewed under succeeding reigns. When this famous assemblage of Masons, with Edwin as president or grand master, had convened at York, he caused a proclamation to be made, that every Mason, old or young, having in his possession anything touching charges or usages, as hitherto practiced in that or other countries, whether in writing or merely oral, should forthwith produce them. After the publication of this announcement numerous charges were brought forward and delivered to the royal master. Many of them were found to have been written in French, some in English, others in Greek, and, according to the Lansdowne manuscript, some were in Hebrew and other languages. The Halliwell and the Cooke MSS. say nothing of Hebrew and Greek. The spirit of these, upon examination, was discovered to be identical. Edwin caused them to be drawn up in book form and prefaced them with a narrative of the origin of geometry or Masonic science. He also commanded for the future, at the making of a Mason, these charges should be read or recited to the initiate. And thenceforth, as the sage chronicler observed, Masonic usages have rigidly conformed to this order, so far as men might control the same. Since the time of Edwin frequent assemblies have been held and certain charges added and enjoined, which, in the opinion of able masters and fellows, were essential to the interests of the fraternity. Here the legendary narrative terminates; then one of the wardens shall hold the book, so that he or they, who are to be accepted as Masons, should place their hands in position upon it, and then the charges must be read. "*Tunc unus ex senioribus teneat librum ut ille vel illi poniat vel poniant manus super Librum et tunc percepta deberent legi.*" This formal direction is to be found in nearly all the old manuscripts. The foregoing is, however, copied from one of the York craft records and the Harleian manuscript, No. 2054.

Every man who shall be made a Mason will take heed of these charges, and if anyone find himself guilty of violating them, or any of them, he must make humble amends to God. The

most important of all is, for him who has taken upon himself these charges, to have precaution to keep the same, because it is a great peril if a man forswear or perjure himself upon the book (Bible). The first charge is that a Mason shall be true to God and the Holy Church, and shall countenance neither error nor heresy, deduced from his own understanding or from the teachings of learned men. "He must love God and the Holy Church always." Halliwell MSS., 17 Al. folio 11, Lansdowne MSS., No. 98 Plut. L., XXV. E. He was also obliged by his oath to be a true and liege man to the kings of England, without treason or falsehood, and in case he became privy to such treason or treachery, it was his duty to make suitable amend, if possible, or warn his sovereign or council of such designs. Masons should be true and faithful to one another; that is, every Mason regularly initiated into the science of Masonry or so accepted should do unto other Masons as he would they should do unto him. Each craftsman was compelled to preserve with zealous care lodge deliberations or secrets of the chamber, and all other councils which, so far as affected Masonry, ought to be concealed. It was also charged upon the fraternity that no member should be addicted to thieving, but must restrain his brethren by every means within his power; that he should be true to the lord or master whom he served or for whom he worked, and labor honestly for his employer's profit and advantage. Masons shall call one another as brothers or fellows, and avoid objectionable names; nor shall they take their brother's wife in villainy. No Mason should tolerate an unchaste desire for his fellow's daughter or servant, or put his master to shame. Wherever the craft lodged they should pay in all fairness for their meat and drink, and were carefully enjoined against the commission of any villainous acts in that place, which might bring discredit or slander upon the science of Masonry. The several manuscripts already referred to have been used in preparing the regulations in the text. These were the charges which affected all Masons in general, but they were also to be observed by masters and fellows. Other rules, particularly designed for the masters and fellows, are substantially as follows: That no master should assume any lord's work unless he knew himself qualified to complete the

same, in order that the craft and science might not be brought into disrepute, and that the lord might be well and truly served. It was enjoined that each master builder should avoid contracting for specific labor, but was required to take it at reasonable rates, so that his employer might be abundantly aided with his own goods, that the Master could live honestly and pay the fellows justly the wages due them, according to a proper schedule. Neither a Master Mason nor a fellow was permitted to supplant one another in individual work; that is to say, if anyone had agreed to superintend a lord's work, no one should undermine him, particularly if he were able to finish the job as undertaken. All apprentices must be undertaken for a period of seven years, at least, and such apprentice was required to be able, free-born, his limbs and members sound, without blemish as a man should be. It will suffice to quote here Halliwell MSS., 17 A1., as containing the most ancient traditional foundations upon which speculative Freemasonry rests:

“Yat he no bondsmen prentys make.” (Folio 7.)

“So yat ye prentys be of lawful blod,

Make no prentys yat ys outrage,

Yat he have hys lymes hol all yu fere.” (Art. 5.)

No Mason could he made a master or fellow without the as-

sent and counsel of his fellows, before six or seven years had elapsed, and whoever would be made a Mason, in order to receive his degrees, must be a free-born citizen of good repute, and having a reputation for fidelity and not a bondsman. No Mason should receive an apprentice unless he had occupation for two fellows, or perhaps three. When any work had hitherto been accustomed to be done as task or contract labor, no master should be allowed to take a lord's work by the day, or, as it was designated, by the journey. Every Master Mason was necessitated to provide suitable compensation for his fellows, for such as least, as were deserving of it, and especial care was to be taken that false workmen did not deceive the craft. No regulation was more rigorously insisted upon than that which prohibited craftsmen from slandering or speaking ill of a brother behind his back, to cause him to lose his good name and his worldly goods; nor should a fellow, within or without the lodge, give an ungodly

or reproachful answer to one of the fraternity without just cause. Every Mason must reverence his elder and put him to worship. The Harleian manuscript distinctly says the master shall be addressed as "worshipful." "Yat ordeynt he maystr ycalled so schulde he be so yt he were. most y worshiped, yonne schilde he be so ycleped." Games of hazard or dice or other unlawful plays were forbidden, lest the science of masonry should be justly slandered; and no Mason should be guilty of lecherous conduct, nor a frequenter of bawdy houses, whereby the craft might suffer for the delinquencies of a few. And in order that every contingency of evil habits and associations might be provided for, whenever a fellow went into town at night to attend a lodge of Masons, a brother must accompany him to attest as an eyewitness that he was in an honest place. All Masons, whether masters or fellows, were obligated to be present at every assembly, upon due notice, if convenient and within ten or fifteen miles of the place where the same was convened. Any master infringing upon Masonic rules must abide the award of his brethren, upon his conscience; but if he felt aggrieved at the arbitration of his masters and fellows, he was at liberty to prosecute his suit at common law. No master or fellow should make a mold or square rule for a layer, nor was he permitted to set a layer within or without the lodge to hew or mold stones. Strange fellows were to be received or cherished by each Mason whenever they came over the country. They were to be given work if desired, or, as the usage was, in case the master of the lodge had no mold stone at hand wherewith to provide the strange brother work, he should contribute to his refreshment with money to assist him to the next lodge. A Master Mason, under covenant to finish his work, whether it might be by journey or task work, was bound to complete such undertaking according to contract, in order that he might earn his pay and serve his lord well. The charges recited were binding upon each and every member of the fraternity, and were sworn to be observed to the utmost, under the sanction of God, the holy-dome, and upon the Book. Holy-dome is evidently derived from a very old form of administering an oath, upon the shrine in which the sacred relics of some martyred saints were enclosed. The chest or box in which these

bones were contained was usually constructed in imitation of a small house. Hence holy with direct reference to the sanctity of relics, and domus, Latin for house, by gradual elision into holidomus, later holy-dome.

## CHAPTER XIX.

German Legendary History of the Freemasons.—Traced back to Diocletian's time.—Traditions of the four Martyred Stonecutters.—Refuse to obey royal order to engrave an idolatrous image.—Their terrible death.—Authentic Historical Relics of these Eminent Masonic Patron Saints.

English Freemasonry possesses a more complete legendary history of the craft than that of any other nation. The German Masons traced their origin to a much later period. In all authentic enactments, or articles of constitution, which contain the few meager details of early Teutonic Masonry, no higher date is assigned for its inception than the time of Diocletian. The ordinance of the year 1462, to which frequent allusion has been made, as furnishing information not procurable elsewhere, in the prefatory clauses, recites "that the masters in Oberland and Regensburg, having associated for the purpose of drawing up in book-form the edicts and regulations appertaining to the craft, had now prepared the same in strict accordance with ancient traditions accepted by the fraternity." They assert that the several articles were transcribed from the text of old standard customs, such as had been established by those venerable artificers, Claudius, Christorius, and Significamus, crowned as sainted martyrs for the glory of Mary, the celestial queen, and the praise of the Holy Trinity. Sometimes four martyrs are specified as Christian stonecutters, and denominated the crowned, because, according to the legend, they refused to obey an order of the Roman Emperor Diocletian—others say Tiberius—to build a heathen temple, and, in consequence of their disobedience, were thrown into the River Tiber, whereupon four radiant crowns appeared before the startled vision of their persecutors, and hovered above the drowning saints. These martyrs are frequently designated in the stonecutters' constitution, but in none, excepting that of 1462, is the number limited to three. "Als sie wiegerten einen heidnischen Tempel zu bauen in die Tiber gestuerzt wurden, worauf

ueber ihnen in Himmel vier Kronen ehscheinen." Stieglitz, Geschichte der Baugunst, p. 618. There is a variety of tradition relating to this portion of German Masonic history. Kloss, die Friemaurerei in ihrer wahren Bedeutung, p. 257 (Anlage 1), et seq., gives the fullest details and information touching the interesting history of these patron saints of German Masons. In addition to the tradition referred to above, the four martyrs, whose names are given as Severus, Severianus, Carpophorus and Victorinus, were Christians under Diocletian. He ordered them to sacrifice to heathen gods, and, on their refusal, caused them to be executed. After the lapse of time, as the legend runs—about two years subsequent to the martyrdom mentioned—five craftsmen, deeply skilled in statuary, viz.: Claudius, Castorius, Nicostratus, Simplicius and Symphorianus, were instructed to prepare for him an image of his tutelary diety. They declined to obey the imperial mandate and, by order of the Emperor, these staunch sculptors were enclosed in separate lead coffins and quietly sunk into the sea. As a memorial of their illustrious death, the Pope ultimately raised them to the dignity of saints. In Rome, on Coelius Hill, a small church is still preserved, dedicated to the Quattro Santi Coronati. In the year 847, when Pope Leo IV. restored this chapel, the remains of the four sainted martyrs, Severus, Severianus, Carpophorus and Victorinus, were buried there and received holy adoration, and were called the four crowned. The same Pope also caused the bodies of the five other canonized saints to be placed there—Claudius, Nicostratus, Symphoriamus, Castorius and Simplicius, who, as sculptors, suffered death rather than chisel out the image of a heathen divinity. Cardinal Mellino, vicar of Pope Urban VIII., beautified the church, and Pascal II. caused it to be repaired. The truth of the preceding narrative is attested by an old work cited by Stieglitz, and it is a noticeable fact that this compilation of Roman antiquities specifically refers to the four crowned as soldiers, while the five martyred are designated as sculptors. This need occasion no confusion when it is considered that the ancient stonecutters practiced the art of statuary.

A contributor to the *Archaeologia* relates that two workmen



of porphyry were put to death by Diocletian on account of their refusing to assist in rebuilding a heathen temple. In support of his assertion he cites a Latin author, who gives it as a historical fact. It is not improbable that the subsequent traditions touching the ancient founders of German Masonry may have developed from these martyred artificers. The crowned saints appeared to have attained a high degree of popularity during the middle ages, not only among operative Masons, but also with religious bodies. As a suitable attestation of the favorable opinion conceived of them by the Roman Church, reference may be made to the paintings of the celebrated Giovanni di San Giovanni, representing the terrible martyrdom of the sacred four, which was portrayed in an oratory adjoining the Church of the Quattro Santi. These pictures are in fresco, of rare merit, delineated on the side of the altarpiece, and are representative of scenes from the martyrs' death. The saints are inserted between planks or stone slabs, ready to be cast into the river. Other frescoes descriptive of these martyrs' lives are visible in the same edifice—one of which shows a death by lapidation, and a subsequent enclosure between slabs. The last mentioned pictures Stieglitz believes to be of a more recent date, and are of less merit than the former. Another portraiture of the four crowned is to be seen in the cathedral at Pavia, back of the memorial to St. Augustine. They are elaborately cut in bas-relievo, and individually designated by name Claudius, Nicostratus, Symforianus and Simplicius. Each of them is possessed of the attributes of a stonemason's art, viz., a hammer (mallet), circle, chisel, and other working tools. Simplicius holds in his hands a partially unrolled parchment scroll, upon which the following words are hewn: "Martuor Coronatorum." This method of delineating these ancient patrons of German Masonry was not confined to Italy, nor to ecclesiastical patronage.

A painting by an unknown and very old German artist, still extant in 1829, in a collection of Dr. Campe, at Nuremberg, contains the half-length figures of Claudius, Castorius and Simplicius, whose heads are surrounded by the glorious halo of martyrdom; and beneath them the word "Gekrontn," or crowned. Whatever

trifling deviation there is of names here mentioned from those which head the articles of 1462, has no doubt originated by careless copying. This painting, a copy of which prefaces the edition of the Torgau ordinances by Stieglitz, depicts Claudius as busily engaged in drawing out designs on a trestle-board, with gauge and square. Castorius stands behind him, apparently directing the plans as master of the work, while Simblicius, with a pick-hammer under his left arm, is awaiting to execute the diagram. Although the names of these saints, in some slight degree, are variously written, yet they appear to be so substantially identical as to admit of no other rational conjecture. When it is considered that the traditions growing out of the historical martyrdom mentioned had been handed down through a long line of succeeding centuries, it will sufficiently explain the variations occurring in the nomenclature of the holy four or five crowned; and from the same cause would naturally arise changes in traditional versions of a legend originally uniform, whether the canonized saints might have attained terrestrial adoration and a celestial crown by reason of a refusal to assist in constructing temples in which the devout pagan was to celebrate the religious rites under whose observance his country had subjugated and conquered all; or because, as Christian converts, they had declined the offer of imperial patronage to prostitute the consecrated mallet and chisel to carving out of pallid marble the material type of decaying divinity. This view is, perhaps, more in harmony with the dictates of sound judgment, since, as already urged, the early and later mediæval stonecutters prepared the imagery which diversifies the grand cathedrals of Europe. Moreover, the ordinance of the year 1462 expressly states that three of the above saints were the originators of ancient usages and laws as had descended to that epoch. From the accepted fact that the era of the martyrdom of these worthy artificers is assigned to so remote a time as the age of Diocletian, it may be inferred that the Byzantine artists transmitted this legend to Germany, and introduced it into that country as a part of corporate traditions. As previously stated, a reference is made to the four martyrs in the legendary history of English Freemasonry, and occurs in but one ancient manu-

script extant in England, viz: the Codex Halliwell, which is certainly the earliest record of the kind in the kingdom. From this it would seem that at some period, however remote, the Masonic traditions of these countries were identical. In the introductory clause of the Strassburg articles of 1459 the regulations are declared to be prepared in eternal remembrance of the four martyrs.

The master masons who assembled at Torgau, in the year 1462, in order to prepare a solemn protest against the violation of established landmarks, were guided in their deliberations by older documents than these drawn up at Strassburg in 1459, because the ordinance of 1462 directly asserts that the good customs and ancient usages, such as had obtained among the earlier masons, had fallen into disuse, and it was there asserted to be the determination to restore such ancient customs for the general welfare of the fraternity; in order to accomplish this design, the several articles compiled at that time are solemnly pronounced to be copied from the text of an older supreme law. It clearly appears from the phraseology in which this regulation is written that many portions of the same had been hitherto transmitted orally, from time immemorial to the period of the convocation, and these parts especially furnish a key for further investigation into internal usages as observed by the mediæval builders, not to be found in any Masonic document of that age. A careful examination of this ordinance will verify the allegation that the masters convened in Torgau purposely drew up the articles contained in it from such rules as had prevailed for lodge government during many preceding centuries, and, moreover, transcribed with zealous accuracy those ancient prescriptions which, according to old tradition, were instituted by the holy martyrs, in order, apparently, to give their enactment a greater degree of authority, and render it more binding upon the craft. A close and dispassionate comparison of the Strassburg ordinance of 1459 with the one under consideration will convince a candid inquirer that ancient and traditional usages are the foundations upon which both rest; each of them claiming, in the prefatory clauses, to have descended from the holy crowned saints. Notwithstanding the evident identity of legendary origin, the regulations of

Torgau evince a more rigid adherence to old landmarks, and manifest an undoubted conservatism. In the former the relative duties of master, pallirer (wardens), and fellows, are noted, and particular reference is made to apprentices; while the latter ordinance betrays an intentional disregard of apprentices, as the following direct assertion from the preface sufficiently attests: "We masters, pallirer and fellows have copied out of the book several portions which are necessary to all operative masters in chief, and to the fellows"; consequently, by the law of both convocations, whether express or implied, the older regulations affecting apprentices were still considered in force. The ordinance of 1462, from which the foregoing quotation is taken, designates the wardens as pallirer, but the Strassburg regulations call these officers parlirer. In the year 1283, the posts surrounding the allotted place of a lodge were called "pale" or "palings," "extra septa judicalia, quae teutonice richtsale nuncupantur." This word is common to both the Saxon and German languages. In its older form it is generic pal, and in the modern English paling, the original pal has been retained, but the Germans have changed it to pfahl. These words possessed an identical signification, and meant a post or paling set up to guard against approach from the outside.

There appear to have been two main entrances into the enclosed court yard, but from what cardinal points is uncertain—perhaps from the south and west. It is very clear, however, that these ingresses were under the charge or guard of two persons, who, in admitting all duly authorized parties, removed the pale or paling, and it is reasonable to infer that the officers, from the duty they performed, were denominated pallirer; the original meaning of which was a guardian of the court pale, or post.

When the ordinances of the years 1459 and 1462 were committed to writing, this word had obtained the well-defined signification of warden, or one who guards, and in this sense it occurs in the Torgau book of Masonic law. The regulation of 1459 has the word both parlirer and palirer. In the sworn transcript of the Torgau ordinance, procured by Stieglitz, it uniformly occurs as pallirer. It was also ordered that the craft should meet each

year at a designated time, and that the laws as enacted, together with any amendments, should be either publicly proclaimed or remain open to the inspection of all during the session of this grand body.

## CHAPTER XX.

Close identity between a Lodge of Masons and Gothic Courts.—A sacred place.—Opening of both bodies with a colloquy.—Convened at sunrise, close at sunset.—Lunar influence.—Formal symbolism and order for silence.—Proclamation of obedience.—Why candidates of servile birth are excluded from Mediaeval Masons —Teutonic Courts close with banquet.—French Freemasons trace their history to Saint Blasius — This Saint suffered martyrdom under Diocletian.—Very ancient Craft documents make no reference to the Solomonian theory of Masonic origin.—Earliest traditions assume merely to give the progress of Geometric Science.

A striking custom existed in opening a mediaeval court of justice, which has descended to and is still practiced in lodges of Freemasons, and which, in numerous and essential particulars, resembles the old Gothic tribunals. I refer to the formal opening of the court with a colloquy. The first question which the justice propounded the associate judge and bailiffs was whether the court was opened at the right time of day and the proper place, or, as a manuscript of the year 1440 gives it, whether the year and day, place and time, were correct. The time within which judicial proceedings were allowed extended from the rising to the setting of the sun. In imitation of this, the mediaeval lodges began work at sunrise and closed at sunset. An allusion to this custom is still preserved in the formal opening and closing of Masonic labors. Day and sunlight were regarded as essentially holy by the ancient Teutons. In obedience to a superstition which sanctified all diurnal business, neither the Gothic courts nor lodges of Masons during the middle ages were opened before the rising of the sun, but suspended work exactly at sunset. The season for convening early tribunals was, moreover, regulated in strict harmony with religious faith. A like usage evidently prevailed in the periodical meetings of the building fraternity when convened for important deliberations. Among these may be mentioned initiatory rites, and is to this day closely adhered to by provincial lodges. Heathen custom yielded due reverence to changes of the moon. A new or full moon was

looked upon as especially favorable, *per contra*, that job, when waning, typified the sinister and somber. Tacitus notes this singular notion as existing in full vigor among the Germans of his age. Civil courts were convoked, by an almost universal usage, on or before the full moon.

The method of opening an ancient Gothic court was symbolized by typical elements, similar in significance to the inauguration of Masonic lodge work. For this purpose the judicial appointments, or furniture, consisted of benches set up with careful formality, and a sword, as an emblem of justice, was invariably suspended. A shield hung near the judges' seat, and perhaps, in remote times, may have been affixed to a spear thrust into the ground. Other symbols, such as an iron gauntlet, sword, shears, ax, and a cord, lay exposed upon the bench at the commencement of the court, and remained there until it concluded the session. Upon the close of the tribunal, benches were up-ended, the emblems of judicial authority removed, and the justice stood up. At the first ray of sunrise a signal was given for silence. It was the judge's duty immediately to perform the functions of his office, in exactly the same manner as falls within the authority of a master of a lodge, by commanding attention and placing the sacred enclosure under ban of harmony and peace. In this respect the powers incident to a mediæval court and congregated Masons may be traced to a custom practiced by the early Germans, whose priesthood, in such assemblies, enjoined quiet and silence. When perfect stillness had been secured, the chief judge caused proclamation, substantially as follows, to be made: that no one should depart the court without license, nor enter without permission; no one shall move from his place into another's seat without leave from the proper authority, and the discussion of private or other affairs was prohibited, unless permission had been obtained. This order was thrice repeated, but whether it was transmitted through subordinate officers, similar to the practice which prevails in formal lodge openings, or was merely pronounced by the justice, does not appear, although it is fairly inferable that this announcement was published, from varied quarters of the court, by a regular transmission.

It was, moreover, incumbent on the mediaeval judges to forbid the use of unkind or irritating phrases, or dishonorable imputations; especially, that no private business should be transacted, and, identical with the sterling injunction of the old Torgau ordinance, he should "compel the right and forbid what was not right." The command to maintain an uninterrupted silence and preserve judicial peace and harmony, was insisted upon without qualification, in order, as an ancient citation in Grimm avers, that no hindrance shall be allowed to delay the proceedings. The approach to the court enclosure was rightly restricted to the free-born; no serf or bondsman was allowed to come within nine paces of the place where justice was administered. Probably this venerable usage may explain the secret cause of the prohibition extant during the middle ages among operative Masons, against the initiation of any one not free-born. All applicants for the mysteries of this craft must exhibit unquestioned proofs touching their legitimacy and freedom of birth. It was presumed that slavery or servitude, in its mildest form, rendered a man less good and pure, or that it debased and degraded him, and for this reason he was enjoined from contaminating the hallowed precincts of law courts by his presence. Lodges of Masons likewise jealously guarded their doors against the serf. To have admitted him would taint the sacred enclosure, which was held to be as holy and free as a court of justice. Points of identity between lodge operations, and mediaeval courts are of too frequent occurrence to be merely accidental.

Far back in the distance of a remote antiquity Teutonic nations closed their judicial terms with a grand drinking bout. Freemasonry early imitated this usage, and banquets largely prevailed among the craftsmen, who, as hitherto narrated, concluded the investiture of degrees upon candidates with toasts drunk to the newly-made brother's health, and the prosperity of the fraternity. It may not be uninteresting to add that all fines collected by order or judgment of Gothic tribunals from delinquents, were expended for wine and beer—the principal drink in these carousals. On such occasions, by a commendable courtesy, the judges were allowed the preliminary draught, after which the people at large indulged *ad libitum*.



In treating of Masonic legendary history, it is worthy of consideration that the French Masons of the middle ages and earlier claimed for their corporation a high antiquity. They declared St. Blase, or Blaise, to be their patron saint, but for what reason does not satisfactorily appear. Singularly enough, in point of time, the Teutonic and Gallic traditions perfectly coincide—Blaise, according to the author of "Eccentricities of Literature," suffered martyrdom under the Emperor Diocletian, in the year 289, for what cause, independent of his Christian profession is not stated. This martyred proselyte was invoked by such persons as were afflicted with infirmities of body or mind, and, if the legendary records may be accredited, with extraordinary success. People kindled fires upon high places in his honor, on the 2d day of February, a day fixed in old almanacs as very cold. The Masonic fraternity of Paris, in the thirteenth century, donated all fines arising from an infraction of their rules to the chapel of St. Blase. So late as the year 1476 the Corporation of Masons instituted a confraternity with the carpenters under the name of this saint, at a chapel in Rue Garland in Paris. Boileau's regulations of the year 1254 afforded no clue by which the stonemasons of that or earlier ages were induced to select this martyr for their patron. It may be conjectured, however, that this class of artisans, being particularly exposed to corporeal injury, accepted the patronage of St. Blase for his supposed efficacy in the healing art. Another point of startling coincidence in remoteness of tradition between the English and French craftsmen of that period is the occurrence of Charles Martel's name in the record of 1254. The Parisian Masons declared that all stonemasons were exempt from watch duty, an exemption which, they asserted, was conceded to them by Charles Martel, and that this privilege had descended to them by immemorial prescription from the time of that valiant soldier; a concession acknowledged dependent upon no grant or written document, but, as they avowed, they had heard say "from father to son." Consequently the belief prevailed as early as the middle of the thirteenth century that the fraternity of stonemasons was as ancient, at least, as the Carolingian dynasty. I have already noted my reasons for the belief that this tradition relating to this monarch was carried into England by numerous bodies of French

Masons who followed in the pathway of William the Norman, or subsequently arrived there.

It is a notable fact that the oldest and most authentic document, which is historical of the year 1254, as well as the most ancient records of German Masonry, about the middle of the Fifteenth century, and confessedly drawn up from much older traditions, neither mention, nor in the remotest manner indicate, that the fraternity of Masons was put upon a substantial basis at the building of Solomon's temple. Nor is the faintest allusion made to a period prior to the age of Diocletian, in the third century. It is impossible to presuppose the existence of such legends among the French and Teutonic mediaeval Masons without some portions at least, and in some shape, however intangible, finding their way into the written records of those craftsmen. The operative Mason of the middle ages in France and Germany knew nothing of Jewish origin of his craft. In case the traditions current in the thirteenth century, or later, had pointed back to the time of Solomon, in preparing the regulations for corporate government, and in order to obtain valuable exemptions the prestige of the Israelitish king would have by far transcended that of the holy martyrs, or Charles the Hammer-bearer! On the contrary, the most striking elements, perhaps, of the internal policy and work of a lodge were directly derived from nearer sources, although equally venerable, than those streams ascended to the Jewish temple builders; nor were the initiatory rites and emblems the entire contribution of Judaism. In this connection it stands forth as highly significant that Halliwell's Codex makes no mention of Masons during the time of Solomon, nor does that ancient document pretend to trace Masonic history prior to the time of Athelstane and Prince Edwin. Evidently the compiler simply followed tradition touching the introduction of Masonry into England at the period stated, as may be gleaned from the versifier himself:

"This craft came into England, as it is heard said." No effort is apparently made to impress the reader with an idea that Masonic history is being unfolded back to the time of Egyptian kings; for the chronicler expressly asserts his intention merely to narrate the origin and progress of geometric science, which he

says was the invention of Euclid.

“The clerk Euclid in this wise it found,  
This craft of Geometry in Egypt land.”

And further :

“In Egypt land he taught it full wide,  
In divers lands on every side.”

The manuscripts subsequent, in point of time to Halliwell's, have added largely to the simple and naive narrative of this ancient English chronicle. From such written records as are still accessible, it would seem that their several authors or compilers had no fixed purpose to trace the history of the fraternity, as a corporate body in England, beyond the time of the mythical York assembly under Prince Edwin; while the traditions existing among the craft concerning the origin, preservation, and perpetuation of an exact science are also detailed with zealous and laudable minuteness. In other words, the legends of Masonry previous to Athelstane are, collectively, a mere compilation of the traditional history of geometry, which was accepted without question by the mediæval operatives, and which, no doubt, in its essential properties was brought into Europe at an early age, either by the Byzantine corporations or introduced among the ancient Britons through their Roman conquerors, who, it appears, numbered colleges of builders among the legions. Dallaway says the first notice which occurs in England of a body of Roman artificers is a votive tablet, upon which a college of operatives allude to the dedication of a temple to Neptune and Minerva, and also to the safety of Claudius Caesar's family. The learned antiquary, Roger Gale, decided this stone to be the earliest memorial of the Romans hitherto discovered in Great Britain. From this it may therefore be gleaned that in the time of Emperor Claudius Caesar an associate body of architects was established in England, and apparently much of the knowledge which subsequently obtained in that kingdom touching the early history of architectural art was taught by these Roman corporations. There are, however, excellent reasons upon which to ground the belief that the great mass of information concerning the spread of geometric science was derived from Greek artists, and when the gradual merging of the Byzantine associations with Germanic guilds had been effected,

the historic and traditional details of art were preserved as a part of the oral, or perhaps written, narrative explanatory of geometric history, rehearsed to the neophyte with the initiatory lessons incident to the degree. There is nothing in the external or internal constitutions of the fraternity that can lead to an assumption that the Roman *Collegia* were the source whence Masonry, either directly or indirectly, obtained its lodge appointments or ritualistic ceremonies. No vestige admitting of such interpretation appears in either the written or unwritten records of the craft. In all the legends of Freemasonry the line of ascent leads with unerring accuracy through Grecian corporations back to the orient; and in all lodge constituent elements and appointments the track is broad and direct to a Gothic origin. So far as the traditional history of the German and French patron saints determines the institution of the society, it is referred to Diocletian's time, with a strong probability that this legend was also the contribution of eastern artists.

We here terminate this history of "Symbolic Masonry." If we cast our eyes backward over the several pathways traveled, we find, amid the varied circumstances of local and national life, much that points to an association held in check and regulated by secret rules, which vitalized the most distant and distinct branches. These points, which scattered bodies of mediaeval Masons present in common, are not the result of accident or the work of chance. Everywhere we have seen a strange uniformity, spreading regularly and with an unalterable consistency through the ancient Masonic corporations of Europe. This unity could not have preserved an uninterrupted existence had it depended upon the transient requirements of any age or nation. Other guilds and associations, established for purposes of temporary and local interest, have long since passed away. Unnumbered corporations, nurtured into vitality by the troubled times of the middle ages, whose duration was the result of fleeting necessity, have vanished, while the mediaeval guilds of Masons still survive in speculative Freemasonry. With a consistent harmony, the formularies of internal government, and a rigid adherence to prescriptive usage, such as guided ancient lodges in hewing out of

polished stone the elegant designs of the master builder, are preserved with jealous vigilance by their successors. Speculative Masonry has perpetuated intact for centuries that which has come down from the very twilight of time. In passing through the various nationalities which have successively fallen to decay, this brotherhood has survived, and, through the long line of ages, continued to guard the relics of ancient Freemasonry.

## THE MISSION OF FREEMASONRY.

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An Address Delivered Before Woodward and Ellsworth Lodges.

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Freemasonry possesses the charms of social geniality, the pleasantness of genuine hospitality, and the long enduring associations of intimate and affecting friendship, comradeship and living sympathy.

Freemasonry proclaims certain truths which commend our world-wide society to the allegiance, regard and devotion of its "band of brothers," wherever its lodges are set up, and wherever its banner is unfurled.

Freemasonry asserts in unmistakable tones, belief in God and love of man, and proclaims the golden message of toleration and friendship for all the children of men.

Freemasonry announces its enduring principles of equality and comprehension for all creeds, and classes and colors, and emphatically seeks to assert loyalty to God and reverence for religion.

Freemasonry upholds the just and necessary claims of lawful authority on all patriotic citizens; the permanent necessity of law and order and public safety; the maintenance of the rights of property, industry and the public weal; and the peaceful upholding and progress and conservation of all the various conditions, distinctions and grades which constitute the essence, the fabric and the bond of all civilized society.

Like the pyramid, however narrow and many some of the successive steps may seem, which rise from the base to the apex, yet in what has been termed the artificial gradations of society and the world, we have both order and design. and a nice and elaborate system which comprehends and compacts in one marvelous whole, contrasted classes, and apparently discordant elements.

Some have blamed Freemasonry for its absolute neutrality, others have averred that its dogmata of law, its injunctions to

order and morality, are reactionary and retrograde, simply because holding the even and golden mean as between two extremes, and while it enforces obedience to the laws of the land, submission to the ruler, and a correct fulfillment of the duties of the citizen, loyal and law-abiding, it disavows emphatically all participation in, or approval of, those hurtful, secret, and illegal associations, which have done so much to hinder the advance of true liberty and civilizing influences in the world, as well as the hateful and debasing development of revolution, anarchy, plunder, venality, tyranny, confusion and proscription.

And when to these facts and first principles we add the open admiration and commendation which our American Freemasonry ever demonstrates of humanitarian efforts and charitable labors, we necessarily set before the friends and foes of our fraternity alike, certain energetic truths and ceaseless duties, which have, and, I believe, ever will have, for our loyal and intelligent American craft, nay for Anglo-Saxon Freemasonry in its entirety, the greatest attraction and the gravest meaning.

I. Freemasonry is founded upon an honorable ancestry. Freemasonry was practiced by the shepherd astronomers and astrologers of Chaldea, by the priest-kings of Egypt, by the Brahmans of India, and by the philosophers of Greece, but it reached its meridian splendor when Solomon, the then Grand Master of the Craft, surrounded by his brethren, laid, with Masonic honors, the foundation stone of the temple which he intended to dedicate to the service of God. We have the authority of a credible Roman historian for saying that when Julian, the Apostate, 1800 years after, cleared the foundations of the same temple, the vaulted chamber was discovered in which our ancient brethren had assembled, with its most sacred and most secret symbols perfect and undisturbed. These symbols are to be traced among nations wide as the poles asunder, and differing as much in their language, creed, color and character as in the period at which, and the land in which, they lived. They are to be found on the pyramids of Egypt, the caves of Elephanta, the temples of classic Greece, the round towers of Ireland, the courts of the Alhanibra, and the arches of our sublime cathedrals. Whence, then, this universal presence and permanence? Because its foundations rest not on

the mutable and perishable circumstances of external life, but on sentiments which spring from, and appeal to, the most deep-seated affections of our nature, and are founded on the purest principles of piety and virtue. Under every emblem in our lodges there lie solemn and important truths, tending to purify the morals, to improve the understanding, to bind the human family more closely together, and to raise the soul to God. The implements of labor teach us the use we are to make upon earth of the talents committed to us by our Great Creator and Judge, and remind us of the account we must render of their use when we are summoned to his presence in the Grand Lodge above.

Freemasons, in those dark ages when might made right, guarded with jealous care the feeble ray of light which was in hourly danger of being extinguished by the violence of rude and untutored savages. Sustained by the felicitous combination of the love of art and the sublime truths of religion and morality which Freemasonry taught them, they fanned the feeble spark until it burst into a bright and enduring flame, which has shown its fruits in the creation of those miracles of art which still astonish, delight, and instruct the world.

II. Freemasonry has bound men more closely together than any other human institution. In those dark ages to which I have alluded, Freemasonry not only protected those who were within its pale, but threw its shield, like its offspring Chivalry, over all who were suffering and oppressed. In our more fortunate age it has cemented friendships, restored the credit of the bankrupt merchant, succored the shipwrecked and exiled, set the prisoner free, fed the hungry, clothed the naked, visited the widow and orphan, and even arrested the uplifted steel thirsting for a foeman's blood. It has a universal language, and a universal fund of benevolence. It brings all classes of men together in equal and social intercourse. In our lodges, all over the earth, are those whose birth is noble, whose possessions are vast, whose talents are great, and whose taste is refined; by their side sit those who possess none of these things, and whom the outer world deems insignificant because they are poor; yet to them the rich man yields precedence and obedience in the lodge, and in the public streets and business places they are saluted by their brothers. Thus each learns to



read and value the mind of the other, and to feel a deep sympathy for each other in the wants and pains of their common nature.

The scrupulous exclusion from our lodges of all topics of religious and political discussion—those fruitful sources of even-ommed dissension elsewhere—maintains this good feeling, and gives permanence to our institution. The names of Alfred the Great and many other monarchs, William of Wykeman, Cardinal Woolsey, Newton, Locke, Sir Christopher Wren, Inigo, Jones, Brougham, J. Erskine, Wellington, Washington, and our present chief magistrate, William McKinley, silence calumny, and show that our science has a deep and abiding interest for the statesman, the minister of religion, the patriot, the man of science, and the philanthropist.

III. We can best maintain and transmit the dignity of our institution unsullied to our successors, by simply remembering that to each of us great talents, pure Masonic jewels, of which those we wear are but the emblems, have been committed, which it is a sin against Him who confided them to us to bury in a napkin. Let each remember that he is a stone forming a part of the great Masonic temple, whether in the foundations, the buttresses, the walls, or the pinnacle, to which he can give strength, grace, and lustre, by a life modelled on Masonic principles, or dim its brightness and sap its foundations by forgetfulness of his obligations. Let us do at once and with all our might whatever good thing we find to do for the craft we love so well, for "the night cometh when no man can work." Let us show our gratitude to the Giver of all good by extending the readiest and amplest relief to every being who bears his image, who depends upon his providence, who is fed by his bounty, and who relies on his all comprehending mercy.

Brother Masons, let us look beyond the narrow limits of particular institutions, and recognize in every man a brother of the dust. Let us strive to bind the yhole human family together with the strong chain of brotherly love. Let us engraven on each golden link charity in every thought, charity in every word, and charity in every deed. And when this shall be accomplished, then shall the whole race of man of every sphere, nation, color, creed, and language be fused into one universal brotherhood.

My brethren, when that day comes we will lay aside our working tools, for our labors will be ended. Then will our lodges be closed and our secrets may be proclaimed from the housetop, for the Mission of Freemasonry will be accomplished. Let all the brethren unite with me in saying, So mote it be.









