

The Lodge of Research,

No. 2429 LEICESTER.

Transactions

for the

Year 1955=56.

(SIXTYFOURTH YEAR OF PUBLICATION)

W. Bro. A. GORDON KILNER, P.P.A.G.D.C.
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W. Bro. A. GORDON KILNER, P.M. No. 1265
P.P.A.G.D.C.,
Worshipful Master.

The writers of the Papers are alone responsible for
the opinions expressed therein.

FOREWORD

TO THE MEMBERS OF THE LODGE OF RESEARCH,
No. 2429, LEICESTER.

Freemasons' Hall, Leicester.
June, 1956.

Dear Brethren,

In laying down the gavel at the conclusion of my term of Office as your Worshipful Master, I would like to thank, first, all my Officers for their regular attendance and for the unfailing support and assistance they have given me; second, those Members who have on occasions, in the unavoidable absence of the regular Officers, officiated in their stead; and third, all those full Members and Members of the Correspondence Circle who have, by their attendances, contributed to the success of the Lodge Meetings, and shewn their interest in Masonic Research. To three of the regular Officers I feel that very special thanks are due; I refer to the Secretary, the Treasurer, and the Editor of the Lodge Transactions. I know that their work is a "Labour of Love" but they do an enormous amount of work, and I think that it must sometimes become "laborious." I can only hope that in the end they consider it as much worthwhile as I am sure the other Members do.

During the year we have had the pleasure of accepting, as full Members of the Lodge, three Worshipful Brethren, well-known in the Province, whom we are confident will add to the lustre of the Lodge.

I would suggest that the appeal of this Lodge to the younger Brethren is perhaps not fully realised, and that many more would obtain guidance, and assistance in considering the various aspects of Masonry, if they became Members of the Correspondence Circle. I feel that some of our older Members would do well to persuade more to join our ranks and take an interest in the work.

Very interesting papers have been presented during the year, and my grateful thanks go out to the Brethren who have helped in this way, and to W. Bro. C. C. H. Binns for making the arrangements.

I should also like to extend my personal greetings and those of the Lodge to those Brethren overseas and in Provinces remote from Leicestershire and Rutland, who are unable to attend the Meetings of the Lodge, wishing them many years of profit and pleasure in the pursuit of Masonic Knowledge and all that it stands for.

Yours fraternally,
A. GORDON KILNER.

CORRESPONDENCE CIRCLE.

The members of the Correspondence Circle shall be placed upon the following footing, that is to say :—

1.—They shall be entitled—

- (a) To have posted to them, as issued, the Summonses convoking the Meetings of the Lodge.
- (b) To be supplied, gratis, with the Annual Transactions of the Lodge.
- (c) To attend the Meetings of the Lodge.
- (d) To take part in discussions relating to any papers which may be read, or subject of general Masonic interest which may be introduced.
- (e) To read papers and introduce discussions on Masonic subjects by arrangement.

(It is hoped that a copy of any paper read will be presented to the Lodge for preservation).

They shall not, however, be entitled to vote, hold office, or take part in the management of the Lodge.

The Members of the Lodge will, *as a rule*, be elected from the Correspondence Circle.

The membership of the Lodge is limited in number.

2.—A Candidate for Membership of the Correspondence Circle shall be subject to election by the Members of the Lodge by a show of hands.

3.—The names of Candidates must be submitted to the Permanent Committee through the Secretary, at least fourteen days prior to the Meeting at which it is intended they should be proposed.

4.—No entrance fee shall be required, and the Annual Subscription shall be 10/-, payable in advance in the month of September. For Members resident in Leicestershire and Rutland it shall be £1. Any Member whose subscription is unpaid for the current year is not entitled to a copy of Lodge Transactions.

5.—The Lodge reserves to itself the full power of excluding any Member from the Correspondence Circle whom it may deem unworthy of continued membership.

Note.—All Master Masons, in good standing, whether Members of Lodges in this Province or elsewhere, are eligible for Membership of the Correspondence Circle.

OFFICERS, 1955-56.

W. Bro. J. E. Foister (P.M. 3091, 5682, P.P.G.Reg.)	..	..	S.W.
W. Bro. R. H. Dilworth (P.M. 1330, P.P.G.Reg.)	..	..	J.W.
W. Bro. A.T. Shorthose-Smith (P.M. 3431, P.P.J.G.W.)	..	..	Chap.
W. Bro. E. R. Carr (P.M. 3448, P.P.J.G.W.)	..	..	Treas.
W. Bro. W. A. Thorpe (P.M. 4835, P.P.J.G.D.)	..	..	Secy.
W. Bro. J. T. B. Swift (P.M. 523, 4874, P.A.G.D.C.)	..	..	D.C.
W. Bro. A. Halkyard (P.M. 1560, 5682, P.G.Secy..)	..	..	S.D.
W. Bro. J. L. Smith (P.M. 1330, P.P.J.G.D.)	..	..	J.D.
W. Bro. S. Kay (P.M. 779 ? )	..	..	I.J.
W. Bro. L. H. Wesley (P.M.1391, P.P.A.D.C.)	..	..	Steward.
W. Bro. D. Choyce (P.M. 523, P.P.G.Tyler)	..	..	Tyler

Lodge Editor :

W. Bro. C. C. H. Binns, M. A., M.B., B.Ch.,
 8 Carisbrooke Avenue, Leicester.
 P.M. 1560, P.G.D.

OBJECTS.

To provide a centre and bond of union for Masonic Students and Brethren of literary tastes.

To provide and encourage an exemplary rendering of the Masonic Ritual and Ceremonies.

To attract and interest Brethren by means of papers upon the History, Antiquities and Symbols of the Craft, in order to imbue them with a love for Masonic Research.

And generally—to cultivate Masonic good-fellowship, and promote the Grand Principles upon which the Order is founded.

LODGE OF RESEARCH, No. 2429.

REGISTER.

Revised July, 1947.

FOUNDERS.

- * W. Bro. S. S. Partridge, P.M. 523, 1560, P.A.G.D.C.Eng., D.P.G.M. Leics. and Rutland.
- * W. Bro. J. T. Thorp, F.R.Hist.S., P.M. 523, P.P.S.G.W.
- * W. Bro. W. M. Williams, P.M. 279, P.P.S.G.W.
- * W. Bro. W. H. Staynes, P.M. 279, P.P.G.Std.Br.
- * W. Bro. R. Pratt, M.D., P.M. 1560, P.P.J.G.D.
- * W. Bro. F. W. Billson, LL.B., P.M. 1391, P.P.G.Reg.
- * W. Bro. Rev. H. S. Biggs, P.M. 523, P.S.G.W.

Note :—The Rank given above is the Rank at the time of Foundation.

* *Deceased.*

HONORARY MEMBERS.

- * W. Bro. W. H. Barrow, Mus. Doc., P.M. 523, P.P.S.G.D.
- * W. Bro. W. J. Hughan, P.M. 131, P.S.G.D.Eng.
- * W. Bro. G. W. Bain, P.M. 949, P.P.G.Reg., Durham.
- * W. Bro. H. Sadler, P.M. 2148, G.Tyler.
- * W. Bro. F. J. W. Crowe, P.M. 328, P.P.G.Reg., Devon.
- W. Bro. S. J. Fenton, Exchange Buildings, Birmingham, W.M. 2076, P.M. 3232, 4209, 4538, P.P.G.W., Warwickshire.
- * W. Bro. G. B. Ellwood, 107 Cambridge Street, Leicester, P.M. 2429, 3448, 4088, P.P.S.G.W.

PAST MASTERS OF THE LODGE.

*W. Bro.	J. T. Thorp	.....	.....	.....	.....	.....	1892-3.
*	”	W. M. Williams	.....	.....	.....	.....	1893-4.
*	”	E. Holmes	.....	.....	.....	.....	1894-5.
*	”	W. H. Staynes	.....	.....	.....	.....	1895-6.
*	”	S. S. Partridge	.....	.....	.....	.....	1896-7.
*	”	R. Pratt	.....	.....	.....	.....	1897-8.
*	”	F. W. Billson	.....	.....	.....	.....	1898-9.
*	”	Rev. H. S. Biggs	.....	.....	.....	.....	1899-00.
*	”	Rev. H. J. Mason	.....	.....	.....	.....	1900-01.
*	”	J. J. Knowles	.....	.....	.....	.....	1901-02.
*	”	H. Howe	.....	.....	.....	.....	1902-03.
*	”	G. Neighbour	.....	.....	.....	.....	1903-04.
*	”	R. B. Starkey	1904-05.
*	”	L. Staines	1905-06.
*	”	W. A. Lea	1906-07.
*	”	J. R. Frears	1907-08.

* *Deceased.*

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- Cannon, A. J. S., Leicester.
 Binns, C. C. H., M.A., M.B.,
 B.Ch., Leicester.
 Phipps, G. E., Leicester.
 Carr, E. R., Whetstone, Nr. Leics.
 Stork, E. H., Torquay.
 Judge, T. O., Leicester.
 Burton, J. C., Oadby, Leicester.
 Wilkes, G. W., Leicester.
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 Tomlinson, W., Kettering.
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 Swift, J. T. B., Leicester.
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 Kilner, A. G., Oakham.
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 Halkyard, Lt.-Col. A., Leicester.
- Rossiter, A. E., Leicester.
 Carr, H., London, W.2.
 Foister, J. E., Leicester.
 Jones, Very Rev. H. A., Leicester.
 Dilworth, R. H., M.A., Market Har-
 borough.
 Drewery, F. M., Leicester.
 Smith, J. L., Market Harborough.
 Kay, S. Ashby-de-la-Zouch.
 Wesley, L., Leicester.
 Thorpe, T. C., Beeston.
 Boulter, W. E., B.Sc., Leicester.
 Thorpe, W. A., Leicester.
 Goodwin, Dr. E. W., Leicester.
 Bambury, A. E., Leicester.
 Winn, R. C., Leicester.
 Lakin, J. W., Market Harborough.
 McMullan, Dr., A. M. Leicester.
 Muddimer, E., Leicester.
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 Goadby, G. F., Leicester.

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 U.S.A.
 Grand Lodge of England, London.
 Freemasons' Hall Library, Leicester.
 Grand Lodge of Philadelphia,
 Philadelphia, U.S.A.
 Rhodesia Lodge, No. 2479, Rhodesia,
 S. Africa.
 Bristol Masonic Society, Bristol.
 Mountain Lodge, No. 11, Golden,
 British Columbia.
 Burma District Grand Lodge,
 Rangoon, Burma.
 North Yorks Lodge of Instruction,
 Middlesbrough.
 Grand Lodge of Manitoba, Winnipeg,
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 vaal, Johannesburg, S. Africa.
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 Museum, Worcester.
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 Madras, India.
 District Grand Lodge Eastern Archi-
 pelago, Singapore.
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- Rochester Masonic Hall Library
Centre, Rochester.
- New York Grand Lodge Library,
New York, U.S.A.
- South California Masonic Library,
Los Angeles, California, U.S.A.
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S. India.
- Grand Lodge of South America,
Sarmiento, Buenos Aires.
- Masonic Library and Reading Circle,
Penarth, S. Wales.
- Research Lodge of Wellington,
Wellington, New Zealand.
- Province of Nottingham Library
- Grace Dieu Lodge of Instruction,
No. 2428, Coalville, Leics.
- Masonic Board of Relief, Vancouver.
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- Makepeace Lodge No. 3674, Kuala
Lumpur.
- Lumley Lodge of Improvement,
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- Library of the Supreme Council 33
deg., Washington D.C. 13.
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Leeds.
- Old Oundelian Lodge, London.
- Minerva Lodge, No. 2433., Formby.
Lancs.
- Trevor Mold Lodge, Buenos Aires,
Argentina.
- Surbiton Masonic Library, Surbiton.
- Peterborough Masonic Library and
Museum, Peterborough.
- United Grand Lodge of Queensland,
Brisbane.
- Otago, Research Lodge of, New
Zealand.

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York, U.S.A.
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London.
- Toronto Masonic Library, Toronto,
Canada.
- British Museum, London.
- Research Lodge of Oregon, No. 198,
Oregon, U.S.A.
- Fortescue Lodge Masonic Library,
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- Byron Lodge of Instruction, No.
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- Notts Installed Masters, Nottingham.
- Philanthropy Lodge of Instruction,
Stockton-on-Tees.
- The United Masters' Lodge,
New Zealand.

BRETHREN.

- Adcock, A., Uppingham, Rutland.
- Allen, G., Market Harborough.
- Allen, H. R., Leicester.
- Allen, W. J., Barry.
- Anderson, A. T., Middlesbrough.
- Anderson, G., Warwick.
- Arnason, T., Iceland.
- Ashbee, R. H., Peterborough.
- Ashwell, B. G., Birstall.
- Atkinson, W. W., London.
- Aubert, Dr. E. F., Guernsey.
- Aurora, G. S., Amritsar.

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- Aurora, N. S., Amritsar
 Aurora, P. S. do.
 Austin, G. L., New Zealand.
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 Baggott, A. G., Southwold.
 Bailey, L. W., Bushby.
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 Baldwin, L. L., Nanpantan.
 Baxter, E. M., Whitchaven,
 Cumberland.
 Barclay, W. R., Jnr., Birstall.
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 Base, D. R., Edgbaston.
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 Bissell, W. G. F., Birmingham.
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 Blakemore, L. B., Chicago.
 Blackman, T. L., Leicester.
 Boardman, N. E., Walsall.
 Bolton, E. G., Gr. Casterton.
 Bray, W. H., Thurstaston.
 Brittain, S., Kettering.
 Bromwich, P. A. H., Leicester.
 Brown, A., Edinburgh.
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 Brown, R. J., Dorset.
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 Dayman, E. P., Leicester.
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 Eginton, J. F., Sutton Coldfield.
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BRETHREN—continued.

- Himes, G. H., U.S.A.
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 Jones, J. R., Middlesbrough.
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 Mirt, J. A., U.S.A.

BRETHREN—*continued.*

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 Mockett, S. J., Market Harborough.
 Mole, A. W., Sutton Colfield.
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 Moore, W. H., Leicester.
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 Morgan, D., Aberdare.
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 Musther, W., Orpington, Kent.

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 Neale, A. E., Thurmaston.
 Nicholls, N. A., Tunbridge Wells.
 Northacker, A. A., U.S.A.
 Noon, A. L., Burton-on-Trent.
 Newberry, G. W., Leicester.

Overton, W., Sutton Coldfield.
 Owen, Elwyn, Penarth, Glamorgan.
 Owen, A. E., Walsall.

Page, H. W., Mickleover, Derby.
 Palethorpe, H. T., Alvaston.
 Palmer, B. L., Leicester.
 Parfett, E., Rothley.
 Parker, A. H., Truro.
 Parkin, F. T., California, U.S.A.
 Parr, A. R., Leicester.
 Parr, D. S., Aylestone.
 Parsons, J. W., Derby.
 Patchett, R. V., Belper.
 Payne, C. S., Newtown Linford.
 Payne, D., Oakham, Rutland.
 Payne, K., Launceston, Tasmania.
 Pearce, R. S., Oakham.
 Pedley, E., Leicester.
 Peet, R. S., St. Albans, Herts.

Pegge, P. W., Eastbourne.
 Pennington, C., Burnham-on-Sea.
 Pepper, N. E., Leicester.
 Percival, J. E. J., Leicester.
 Pick, S., Leicester.
 Pick, W. H., Birstall.
 Pickering, E. F., Hinckley.
 Plaut, E. E. J., Buenos Ayres.
 Pollard, F., Anstey.
 Poole, D. F., Epsom.
 Porteous, Dr. L. D., Leicester.
 Potter, S., Colorado.
 Plowman, H. T., Leicester.
 Potter, Lt.-Col. J. A., C.B.E.,
 Oadby.
 Precious, G. N., Leicester.
 Pridmore, C. R., Leicester.
 Prentice, H. W. W., Woodhouse.
 Prieso, N. W., Colorado.
 Proctor, J., Barry, Glamorgan.
 Purcell, J., Canada
 Powell, T. E. J. N., Peterborough.

Rae, T. H., Sunderland.
 Ramsden, F. G., Bolton.
 Ranson, Major G. H., Portsmouth.
 Ratnett, A., Leicester.
 Rawson, E. H., Wigston, Leicester.
 Read, R. H., Ashby-de-la-Zouch,
 Redhead, W. F., Peterborough.
 Reid, A. G., San Francisco, U.S.A.
 Reid, D. R., Cardiff.
 Reinhardt, G. W., Leicester.
 Reynolds, K. G., B.Sc., Nottingham.
 Reynolds, N. H., Nuneaton.
 Ridgway, A., Leicester.
 Ridgway, L., Leicester.
 Ridgway, R. W., Leicester.
 Ridgway, W., Leicester.
 Rich, J., Leicester.
 Richards, W. H., Leicester.
 Richardson, L. H., Australia.
 Riley, E. C., Leicester.
 Roberts, H. A., Nottingham.
 Robinson, C. B., Lutterworth.
 Rodgers, Rev., E., Leicester.

BRETHREN—*continued.*

- Rogers, W. C., Lutterworth.
 Roker, E. A., Bournemouth.
 Rollaston, A. H., Castle Bromwich.
 Roper, W. T., London.
 Rowlett, W. H., Oadby.
 Rutherford, L., Rangoon.
 Rutherford, R. C., Dunedin, N.Z.
- Saayman, E. H., Sherwood, Notts.
 St. George, R. G., Solihull.
 Salter, A. P., London.
 Samworth, J. W. L., Peterborough.
 Sandford, T. R., Devon.
 Saunders, C. H., Leicester.
 Savage, J. A. H., L.D.S., Leicester.
 Scott, E., Leicester.
 Segerdal, Dr. A. M. W., Coalville.
 Senior, E., Carlton, Notts.
 Shardlow, H. W., Birmingham, 32.
 Sharp, A., Sutton Coldfield.
 Sharp, D. E., Leicester.
 Sheen, R. C., London.
 Shepherd, J. L., Bromley.
 Shipman, T. S., Leicester.
 Singh, A., Amritsar.
 Smith, A. J., Leicester.
 Smith, C. M. R., Countesthorpe.
 Smith, H. R., Harrow.
 Solomon, A. I. A., Newcastle-on-Tyne.
 Speak, G., Leicester.
 Spencer, N. B., New Zealand.
 Spencer, R. C., Leicester.
 Stanton, H. V., Worcester.
 Stebbings, T. G., Saxmundham.
 Stephenson, J. H., Hinckley, Leics.
 Stevens, F. E., Shardlow.
 Stevenson, E. H., Cambridge.
 Stevenson, G., Lockerbie.
 Scibbe, E. V., Leicester.
 Stocker, C., Canada.
 Stokes, J. S., Ellesmere.
 Strong, H. A., Lenton.
 Sturton, J., Leicester.
 Sturton, Dr. S. D., Hong Kong.
- Taine, W. H. V., Auckland, N.Z.
 Tandy, H., Leicester.
 Tanser, W. T., Leicester.
 Taylor, G. E., Nuneaton.
 Taylor, G. S., Donington-le-Heath.
 Taylor, J. E., Canada.
 Taylor, L. C., Birstall, Nr. Leicester.
 Taylor, W., Leicester.
 Thimble-Thorpe, Rev. W., Chesham.
 Thomas, G. W., New Zealand.
 Thomas, R. H., Rugby.
 Thompson, H. E., Leicester.
 Thompson, W. J., Kettering.
 Tompkin, S. E., Leicester.
 Townsend, Capt. E. J., Leicester.
 Turner, D., Bilton, Rugby.
 Turner, P. E., Bury St. Edmunds
 Turner, W. C., Leicester.
 Tyler, A. E. L., Ipswich.
 Tysack, W. A., Dore, Sheffield.
- Upchurch, F. N., Rothley, Leics.
- Voss, A. J., Leicester.
- Wacks, P. J., Wigston Magna.
 Walker, F., Allestree, Derby.
 Walker, H., Leicester.
 Walker, S. J., Hinckley.
 Wallbank, A. L., Edgbaston.
 Walmsley, J., Tamworth.
 Watson, N. E., Newcastle-on-Tyne.
 Weishaupt, A. F., Switzerland.
 Wesley, H. E., Leicester.
 Westley, C. L., East Bridgford.
 Weston, G. H., Burton-on-Trent.
 Wheatcroft, H. L., Leicester.
 Wheatley, F., Birstall.
 Wheeler, G. P., Leicester.

BRETHREN—*continued.*

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|--------------------------------------|----------------------------------|
| Wheldon, A. F., Nottingham. | Wilson, E. C., Colchester. |
| Whitby, F., Birstall, Nr. Leicester. | Wilson, F. C., Canada. |
| White, J., British Columbia. | Wilson, J. N. C., Leicester. |
| White, W. A., Derby. | Wood, E. G., Saffron Waldon. |
| Whitwell, J. N., Leicester. | Woolgar, C. E., Worthing. |
| Wileman, W. A., Earl Shilton. | Woolmer, R. E., Leicester. |
| Wilkes, E., Birmingham, 2. | Worth, W. H., Leicester. |
| Wilkinson, F., Cambs. | Wright, A. T., London. |
| Will, J., Dunedin, New Zealand. | Wright, E. J., March. |
| Williams, H. D., Kettering. | Wright, L. J., Australia. |
| Wilson, C. B., Napier, New Zealand | Wykes, C. L., Leicester. |
| Wilson, C. D., Isle-of-Wight. | Wykes, G. D., Kibworth Harcourt. |

**THE
THREE-HUNDRED-AND-NINETEENTH
MEETING**

of the Lodge was held at Freemasons' Hall, Leicester
on Monday, September 26th, 1955.

Bro. C. E. Haines presided, and the following Brethren were present, viz.:—
Members :—Bro. C. C. Binns, Acting I.P.M. ; Bro. A. G. Kilner, S.W. ; Bro. A. E. Rossiter, J.W. ; Bro. W. A. Thorpe, Secretary ; Bro. J. T. B. Swift, D.C. ; Bro. A. E. Bambury, Acting S.D. ; Bro J. E. Foister, J. D. ; Bro. R. H. Dilworth, I.G. ; Bro. F. M. Drewery, Steward and Bro. D. Choyce, Tyler ; R. W. Bro. Sir John Corah ; Bros. W. G. Fox, W. E. Boulter, L. H. Wesley, R. C. Winn, J. L. Smith, S. Kay, F. W. Heaton and W. Tomlinson.

There were also present fourteen members of the Correspondence Circle and seven visitors.

The Minutes of the last Regular Meeting were read, confirmed and signed.

The following Brethren were unanimously elected Members of the Correspondence Circle, viz.:—

Bro. S. J. Mockett, St. Lukes' Hospital, Market Harborough, No. 3078.

Bro. J. H. Whiston, 54 Kitchener Rd., Leicester, No. 2028.

Bro. G. W. Newberry, 23 Mickleton Drive, Evington, No. 2028.

Bro. A. G. Kilner was installed in the Chair of King Solomon by the Acting Master, Bro. C. E. Haines.

The W.M. appointed and invested the following Brethren as Officers of the Lodge for the ensuing year, viz.:—

Bro. J. E. Foister	..	..	..	..	..	S.W.
Bro. R. H. Dilworth	..	..	..	..	..	J.W.
Bro. A. T. Shorthose-Smith	..	..	..	..	..	Chaplain
Bro. W. A. Thorpe	..	..	..	..	..	Secretary
Bro. J. T. B. Swift	..	..	..	..	..	D.C.
Bro. J. L. Smith	..	..	..	..	..	J.D.
Bro. S. Kay	..	..	..	..	..	I.G.
Bro. L. H. Wesley	..	..	..	..	..	Steward
Bro. D. Choyce	..	..	..	..	..	Tyler

The investiture of Bro. E. R. Carr as Treasurer, Bro. A. Halkyard as S.D. and Bro. T. C. Thorpe as Steward was postponed.

The W.M. then delivered his Inaugural Address—

THE UTER PENDRAGON.

In presenting to you my Address on Installation as your Worshipful Master, I should like to say that although I make no pretensions to deep scholarship, I have always been very much interested in the History and Legends of Freemasonry. Unfortunately I have not sufficient knowledge to be able to write anything new, so I thought it might be of interest to deal with the name of my Mother Lodge, the Uter-Pendragon, No. 3481, in the Province of Cumberland and Westmorland. The History of the Lodge is of no great interest, since it was founded as recently as 1911. I was Initiated there two months after its Consecration, and am now the oldest living Initiate.

In the Forest of Mallerstang, between the head-waters of the River Eden and the old Market Town of Kirkby Stephen, stands the venerable ruin of Pendragon Castle, a print of which is used as the Lodge Badge.

The Castle is reputed to have been built by Uter Pendragon, Father of King Arthur of the Knights of the Round Table fame, and I suggest that the Chivalric Traditions of Freemasonry makes this a very suitable name for a Lodge.

There is much speculation as to whether or not either Uter Pendragon or King Arthur ever lived at all, but there appears to be some evidence that at least someone lived from whom the legends attached to these two personages have grown.

In the "Hill's Westmorland MSS." the following statement is made with reference to Mallerstang— "The first name connected with the Dale of which we possess any record is Uther* Pendragon. He is a half-historical and half-mythical person ; he is, so to speak, in the dim twilight between legend and history."

Whellan, in his "History of Westmorland" says that Pendragon Castle is one of the most interesting relics of Antiquity in the County, and the Rev. W. Nicholls, in his book on "Mallerstang Forest" (1883) states that on the evidence available the Castle has always been known as "Pendragon Castle."

Geoffrey of Monmouth, in his "British History," (early part of the 12th Century) gives an account of Uter Pendragon, which, after the spirit of that Age, is no doubt mixed up with Legend. He says— "During these transactions at Winchester (the murder of Aurelius Ambrosius, the brother of Uter, by poisoning) there appeared a Star of wonderful magnitude and brightness, darting forth a ray at the end of which was a globe of fire in the form of a Dragon, out of whose mouth issued forth two rays ; one of which seemed to stretch out itself beyond the extent of Gaul, the other towards the Irish Sea, and ended in seven lesser rays. At the appearance of this Star a general fear and amazement seized the people ; and even Uter, the King's brother, who was then upon his march with his army into Cambria, being not a little terrified at it, was very curious to know of the learned men what it portended.

* There does not appear to be any absolute authority as to whether the name is "Uter" or "Uther", and therefore in this address I have used the spelling as given by the authority quoted.

Among others he ordered Merlin (Merlin was a sage who was supposed to possess a measure of prophetic insight) to be called, who also attended in this expedition to give his advice in the management of the war ; and who now being presented before him, was commanded to discover to him the signification of the star. At this he burst out into tears, and with a loud voice cried out : "O, irreparable loss ! O, distressed people of Britain : Alas, the illustrious prince is departed : The renowned king of the Britons, Aurelius Ambrosius, is dead : whose death will prove fatal to us all unless God be our helper. Make haste, therefore, most noble Uther, make haste to engage the enemy ; the victory shall be yours, and you shall be king of all Britain. For the star and the fiery dragon under it signifies yourself, and the ray extending towards the Gallic coast portends that you shall have a most potent son, to whose power all those kingdoms shall be subject over which the ray reaches. But the other ray signifies a daughter, whose sons and grandsons shall successively enjoy the kingdom of Britain."

The chronicler, after having referred to the death of Aurelius Ambrosius, which had actually taken place, proceeds ; "Uther, the brother of the deceased king, having assembled the clergy of the kingdom, took the crown, and by universal consent was advanced to the kingdom. And remembering the explanation which Merlin had made of the star above mentioned, he commanded two dragons to be made of gold in likeness of the dragon which he had seen at the ray of the star. As soon as they were done with wonderful nicety of workmanship, he made a present of one to the Cathedral of Winchester (there are many legends of various kinds of King Arthur, his son, connected with this Cathedral still) ; but reserved the other for himself, to be carried along with him to the wars. From this time, therefore, he was called Uther Pendragon, which in the British tongue signifies the dragon's head ; the occasion of this appellation being Merlin's predicting from the appearance of a dragon that he should be a king."

The preceding account has a mythical cast, and any historian would accept it with caution ; still the substratum of it may be true.

In A.D. 420, after the Romans had left Britain, we know that the Britons, no longer overawed by the presence of the Roman Legions, refused to acknowledge the authority of the provincial and municipal governors of Rome, and restored the power of the ancient chiefs under the supremacy of an elective monarch, who bore the title of Pendragon, and administered the affairs of the central government. The word PEN is British for head and DRAGON for leader or chief. Dr. Milner Fothergill, writing on the subject, says : "Pendragon was the Generalissimo of the united Cymric Tribes. Uter was in all probability the Pendragon of the Cumbrian Cymri who long held their own against the tide of Saxons." I am disposed to accept this view of the chief from whom Pendragon Castle takes its name. For is there anything fabulous, or even improbable, in the fact that such a monarch would build a stronghold in this valley, which is the best outlet from the north into the Craven district and the midlands of England ? And if he did would it not be likely to be remembered ? Moreover, Whitaker, after speaking of Pendragon Castle, proceeds— "With respect to the name, which, among authentic records, *first appears* in an inquisition of the 8th Edward II (1314-5), I shall only observe that, as this place was certainly

included in the limits of the Strath Cluyd Britons, a fortress might really have been erected on the spot by Uther. It is easy to defer too little as well as too much to remote tradition." It seems unlikely that Uther Pendragon often lived here, or that the original castle was intended to be other than a keep in a most important military position.

Another historian says "The Castle of Mallerstang, called Pendragon Castle is said to have been built about the time of Vortigern by Uter Pendragon. Who this Uter was may be difficult to ascertain. Pendragon seems not to be properly the name of a man, but an epithet only, describing his warlike quality. Pen, it is well known, signifies a mountain or something that is great, and dragon hath been applied in all ages to military persons."

At any rate, all authorities appear to be agreed that Uter Pendragon lived in ancient British or early Saxon times, and an old tradition in the Dale is that his ghost is said to appear on Shap Fell.

It is said that, in order to strengthen the defences of the Castle, Uter Pendragon attempted to divert the River Eden so as to make it run on both sides of the Castle instead of one side only. This was apparently unsuccessful, and gave rise to the following couplet, well known in the dale :—

Let Uter Pendragon do what he can,
Eden will run where Eden ran.

Like all fortresses near the Scottish border, the Castle suffered severely in the Scottish raids, having been completely destroyed on several occasions. The last record of its occupation was in 1664, and in 1685 it was finally dismantled by Thomas, Earl of Thanet, after which the ruins served as a quarry, and stone was removed for the erection of all kinds of buildings.

As a matter of interest, there was placed, just over a century ago, near the source of the River Eden, a very few miles from Pendragon Castle, a stone of Dent Marble, with inscriptions in Greek and Latin, of which the following are translations :—

(This has, however, no connection with the Castle or with Uter Pendragon) :—

(Greek) "Let us flee with our ships to our dear native land."
Homer. Iliad, II, 140.

(Greek) "Seek the channel of the soul—whence, or by what means, after being the slave of the body, thou shalt raise it (the soul) again to the position from which thou wert derived, uniting thy deed to the holy word."
(This, in Greek, is quoted by Coleridge—"Friend," Vol. III, p. 82, from "Zoroastr. Oracula, Initio, Edit. Opsooei, 1599).

(Greek) "We have a country from which we came and our father is there."
(Source of this quotation is unknown).

(*Latin*) "Having commenced his journey at the mouth and finished it at the source, William Mounsey, a wandering hermit, fulfilled his vow to the Genius and Nymphs of the Eden on the 15th of March in the year of Christ, 1850."

Alongside this inscription are carved the six pointed star, or Double Triangle, and the Triple Tau, which are of course, symbols well known to Royal Arch Masons.

In conclusion, may I say that, in the words of a modern song, "I do not know, I can only wonder."

* * * *

Apologies were recorded. Hearty Good wishes were given by the visiting Brethren, and the Lodge was closed.

A *Conversazione* was held afterwards.

**THE
THREE-HUNDRED-AND-TWENTIETH
MEETING**

of the Lodge was held at Freemasons' Hall, Leicester,
on Monday, 28th November, 1955.

Bro. A. Gordon Kilner presided and the following Brethren were present,
viz.:—

Members :— Bro. C. E. Haines, I.P.M. ; Bro. J. E. Foister, S.W.; Bro. R. H. Dilworth, J.W. ; Bro. A. T. Shorthose-Smith, Chaplain ; Bro. E. R. Carr, Treasurer ; Bro. W. A. Thorpe, Secretary ; Bro. J. T. B. Swift, D.C. ; Bro. W. Tomlinson, Acting S.D. ; Bro. J. L. Smith, J.D. ; Bro. S. Kay, I.G. ; Bro. L. H. Wesley, Steward ; Bro. D. Choyce, Tyler ; Also Bros. G. H. Fox, W. E. Boulter, F. W. Heaton, G. E. Phipps, C. C. Binns and J. W. Lakin.

There were also present 16 Members to the Correspondence Circle and four visitors.

The Minutes of the last Regular Meeting were read, confirmed and signed.

The following Brethren were unanimously elected Members of the Correspondence Circle, *viz.*:—

Bro. A. T. Wright, 184 Colney Hatch Lane, London, N.10., No. 3605.

Bro. G. H. Himes, P.O. Box 36518, Los Angeles 36, California, U.S.A.,
No. 1.

Bro. F. Wilkinson, 25 Darthill Road, March, Cambs., No. 3201.

Bro. A. S. McKenzie, 12 Parkside, Beeston, Notts., No. 5196.

Bro. J. Gutteridge, 684 Weston Boulevard, Nottingham, No. 5196.

The W.M. invested Bro. E. R. Carr as Treasurer.

Bro. G. H. Fox then read a paper—

THE MASTERS WORK, from an unpublished ritual.

It is regretted that it is impossible to print Bro. Fox's paper. He pointed out that the W.Ts. in the Third Degree included the Trowel :—"We are instructed to use the Trowel for the noble and glorious purpose of spreading the cement of Brotherhood and affection, which unites us in a sacred bond as a society of Brethren amongst whom no contention should ever exist."

Bro. Fox then read extracts from the Freemason :—

THE TROWEL.

"The use of the Trowel, especially allotted to the Master Mason, is another symbol of deep significance. To "spread the cement of brotherly love and affection," is no easy task. It would not be difficult, indeed, if all were alike morally, worthy, but we find by sad experience, that so much imperfection exists in us, and about us, that it is very difficult to overlook the faults and foibles, in many that at first we had deemed almost perfect, and also in our own experience of our own shortcomings.

This, however, is not confined to Masonry, we see it in professors of religion, and needs therefore that we should to a large extent bear and forbear in our own transactions with all men, but especially with those to whom we are thus united, and it is in this particular that we must use the cement, to unite broken promises, or to bind up and sustain the broken wall of the social fabric when we see it in any manner bent or broken. True fellowship will at least try to do this, and not desist until it is seemed to be impossible or improbable. The symbol, then, has a marked significance, and when we look upon it, let us mentally at least, think of the Cement, its quality of receiving impressions, its gradual hardening into form and its durability. If we can shape our thoughts to this mould, it may be possible to elevate the objects of our brotherly solicitude, even when they are wearing out of proper shape."

The Freemason, 1870.

In concluding, W.M. and Brethren, may I again quote—

"It is a trite saying that the familiar sinks into the unheeded; hence it is that words pregnant with meaning, and full of the grandest significance, become, through the force of mere repetition, a monotone, a formalism, and a sham. All of us are more or less impressed with this truth, which is the child of experience: we can each bear testimony to its pernicious effects in the history of the human heart, which ever yearns after something new and strange, forgetting the potentiality which resides in the accumulated wisdom of ages.

It is not our province to define the nature of that virtue which all true Freemasons should cultivate; it is not for us to describe the transcendent lustre of that moral light which is the good man's guardian and guide; but in the belief that the primitive work of Freemasonry is greatly overlooked by the brethren at the present day, we will briefly consider the paths of science in which all Freemasons are invited and expected to tread. We are told by a great poet

“that the proper study of mankind is man”, but in thus acquiring a generic knowledge of our kind, let us not sink the individual in the species, but analyse our own hearts and learn the mysteries of our own being. Now, this is precisely the science of which we take less heed than of any other—it being the tendency of men’s minds in the present generation to ignore all self-knowledge, and to cast themselves blindly upon the stream of events, guided by the floating straws which indicate the current ; or, in other words, by the fantasies of the passing moment. Was Burke right when he said, “The age of chivalry is over,” and must we indeed resign ourselves to a gradual effacement of all that is pure and noble, because the song of the troubadour has ceased, and the knightly lance is for ever laid “in rest” ? No. The records of departed greatness still remain, and the glories of those mediæval centuries still haunt the souls of the world’s unacknowledged legislators.

It is, unquestionably, the mission of Freemasonry to nourish those lofty conceptions which have given birth to the imperishable sentiments of honour, virtue and of true religion : it is her mission to reveal to her children the wonders of that psychological science, whose operations, though unseen, are as marvellous as the greatest triumphs of the natural sciences. It is for her to interpose the rock of eternal truth to the torrent of rationalism, of positivism, and of infidelity.

No greater barrier can be erected against the inroads of materialistic philosophy than an institution like Freemasonry, which appeals to every human sympathy, brightens every human hope, and is identified with the cause of our common humanity, while, at the same time, it points with steady finger to the source of all light and power. It is true that the teachings of the Order are often misinterpreted, and oftener, through familiarity, lose their original importance ; but it is time that Freemasons awoke to the necessity of studying the whole system of the Craft, not merely as an abstract symbolism, but as a tangible reality—not as a vulgar mystery, but as a mirror in which to read their own hearts, and as a volume in which to seek the solution of those doubts and difficulties which beset every earnest thinker.

To do this, we must ponder well the language of Freemasonry, and thoroughly comprehend its signification. The wealth of wisdom couched in every phrase will then become apparent, like the revelation of a new and radiant world ; and unless we thus follow our celestial guide, we cannot be said to walk in the paths of virtue and science.”

The Freemason, 1869.

This was written 85 years ago and can apply to events of the present day without alteration.

* * * *

Apologies were recorded. Hearty Good Wishes were given by the Visiting Brethren and the Lodge was closed.

A *Conversazione* was held afterwards.

**THE
THREE-HUNDRED-AND-TWENTYFIRST
MEETING**

of the Lodge was held at Freemasons' Hall, Leicester,
on Monday, January 23rd, 1956.

Bro. C. E. Haines presided, and the following Brethren were present, viz.:—

Members :—Bro. John E. Foister, S.W. ; Bro. R. H. Dilworth, J.W. ; Bro. A. T. Shorthose-Smith, Chaplain ; Bro. W. A. Thorpe, Secretary ; Bro. J. T. B. Swift, D.C. ; Bro. A. Halkyard, S.D. ; Bro. G. F. Goadby, Acting J.D. ; Bro. R. C. Winn, Acting I.G. and Bro. S. J. Carter, Acting Tyler ; Bros. T. O. Judge, C. C. H. Binns, F. M. Drewery and W. E. Boulter.

There were also present 13 members of the Correspondence Circle and four visitors.

The Minutes of the last Regular Meeting were read, confirmed and signed.

The following Brethren were unanimously elected Members of the Correspondence Circle, viz.:—

Bro. T. O. Haunch, 193 Musters Road, West Bridgeford, Nottingham,
No. 1802.

Bro. F. C. Gordon, 25 Melton Avenue, Littleover, Derbyshire, No. 371.

Bro. A. Halkyard was invested as S.D.

The Editor of Transactions read a paper by Bro. Elam, No. 31.

**CANTERBURY CATHEDRAL,
MEDIAEVAL MASONS, MARKS.**

He made the following introductory remarks—

“Let me say, first of all, that neither Bro. Elam nor I attempt to connect operative marks with speculative Freemasonry, always allowing that there may be a connection, latterly, with Mark Masonry.

Mention is made of Masons' Marks in old records, both operative and speculative. Thus the Schaw Statutes, 1598, say, “No Master or Fellow Craft is to be received or admitted except in the presence of 6 Master and 2 E.As. the W. of the L. being one of the 6, the date thereof being orderly booked and his *name and mark* inserted in the said book.”

In Aberdeen, in 1670, all 49 members had a mark, although only 11 were operative.

In Dunblane, 1696 and Haughfoot, 1702, there were no operative members and no mention of marks.

It would appear that as the speculative numbers increased in the Lodges, marks died out.

As far as early operative marks are concerned, they were probably introduced into England, from the Continent, in the late 11th or early 12th Century.

It must always be remembered that the mediaeval masons were operatives and would not know of any ulterior or symbolical meaning in a mark such as the Pentalpha."

CANTERBURY CATHEDRAL, MEDIAEVAL MASONS' MARKS.

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For a long time I have been engaged in taking Rubbings and classifying the hundreds of Masons' Marks to be seen in every part of Canterbury Cathedral; while during my holidays I have been extending my researches in Cathedrals and Parish Churches, Castles, etc., in all parts of England and Wales.

These Marks are called Banker Marks, by Operative Masons, as they are cut on a Bank or Bench, (in the old days usually a bank of earth) after the stone had been Tooled and finished. In early days they were put on the surface, as few people could read or write, thus rendering an account of work done. They were probably checked off each week by the Overseer, payment made, and then the walls could be plastered or frescoed, or the stones ornamented when in position.

We are wonderfully rich in *Banker Marks* in Canterbury. Beautiful specimens can be seen in almost every part of the Cathedral, and they are to be found in each of the four great Periods of Architecture, Norman, Early English (or Gothic), Decorated, and Perpendicular. On the outside of the Cathedral, of course, the weathering of the stone and constant restoration in modern times has caused them to be found only in sheltered spots. The crumbling nature of the soft Caen stone under modern conditions of life in cities, is rapidly destroying all outside evidences of the mason's craft, and it is more necessary than ever to get and keep a record of these marks before they disappear.

I had quite a different experience some years ago, whilst in Somerset, at Stoke-under-Ham, (famous for its stone and gloves) where I found a delightful Perpendicular Parish Church under the shadow of Ham Hill, with all the marks on the outside of the church as well as on the inside. They were almost as plain as when cut in the Ham stone by the masons in the 15th Century. Any passer-by can also still see from the street, the large, deeply-cut Norman marks in the wall surrounding Salisbury Cathedral, built of the stones from Old Sarum. Original marks are also still to be found on the remains of the Cathedral walls at Old Sarum, the character of the stone requiring a deep-cut mark, hence its preservation for such a long time.

As the mark is always found superimposed on the "tooling", it is a sign that it was only put on when the work was finished and ready for laying. It was not put on by the "layer" as we find the same mark in all sorts of positions, and sometimes cut through if the stone needed shortening when being fitted. The "*hatchet-work decoration*" of the Normans also in many instances partly destroyed the mark, proving that the work was done after the stone had been fixed in position, and not on the bench. The mark had by that time done its principal work, that of fixing the wages of the Mason.

The sizes of the Marks vary considerably, from the crude but often large marks of the 11th Century, made probably with the edge of the stoneworker's adze, to the still larger (often 9 to 12 inches long), but more beautiful and regular shapes of the 12th Century. Note the Axe and Crozier shapes; they are nearly 14 ins. long, and beautifully executed with a chisel.

Then we come to the small and delicate marks of the 13th and 14th Centuries. As the work got more elaborate the tendency was to hide the mark from view. This was also made possible by the finer tooling of the stones.

With regard to the Mark chosen by the Mason when he first became a qualified workman, he either carried on his father's mark with a "*difference*", or chose some common object well known to him, such as Crosses, Bow and Arrow, Spear with Pennants, Crozier, Halberd, Shield, Initials, Hourglass, Triangles, Combinations of Straight Lines, and in soft stones, Curved Lines, such as the Fleur-de-lis, Swastikas etc. Many of the shapes we find are very ancient, such as Solomon's Seal, Hour-glass, and Pentalfa or five-pointed star. (See All Saints Staircase, N.E. Transept, S.E. Transept, Trinity Chapel, etc.) and occur in all ages and periods and even on the Egyptian Pyramids.

The Pentalfa is supposed to be the mark put on the lintel of the door-post at the slaying of the First-born, on the Flight from Egypt, and has always been used as a sign to keep away evil spirits. It is to be found on Pottery and on Key-stones to fire-places, filled in generally with Gold. It is not then a Masons' Mark, but more like a Consecration Mark, like our Consecration Crosses. I found one on the key-stone of an old fire-place at "Plas Mawr", the famous old house at Conway, N. Wales. You remember the old song, "Green grow the rushes oh," where it comes in "Five for the symbol at your door and Four for the Gospel-Makers."

In Trinity Chapel, Canterbury Cathedral, there are at least five different forms of the Fleur-de-lis. A large number of Frenchmen from Normandy (where the Fleur-de-lis had recently been put in the French Flag), was employed in building this great Memorial to Becket. Note the "*differences*" that were made in the Cross Forms. One with a triangle at the base, another with a mark on one arm, the next with a mark on both arms, due possibly to some stranger coming in who had the same mark, or else to somebody in the same family, e.g. brother, son, uncle, etc.

In the nave of Canterbury Cathedral are some very interesting *Double Marks*. One particular mark often occurs with other marks. If it occurs with many different ones it is probably an overseer's or foreman's mark, but if only with

one particular mark, it is probably two craftsmen working in partnership. The theory that one was the mark of one period and the other of a later period when the Nave was re-constructed is not tenable, as the Tooling proves that it is of one period only, and of course a mason would re-dress any stone before putting his own mark upon it. It is quite safe to say, "The Tooling never lies."

Banker Marks are still in use by our Masons at Canterbury and on the permanent building staffs of other Cathedrals, but they now seem to be limited to very plain, deep-cut marks, often only Initials, and are always placed on the *Bed* of the stone and so are never seen by the present age. This has been almost the invariable custom since the 17th Century. There are, however, some exceptions to this rule, as there are Masons' Marks on the bridges of the Avon and Kennett Canal, and also on a Railway Bridge at Ingleton in Yorkshire. There may of course be others, but these are the only ones I can think of at present.

Owing to this fact and to the present-day use of re-inforced concrete, Banker Marks are rapidly dying out. Thus we see that whereas at first it was a sign of bondage (as it was probably an enforced mark), it gradually grew to be the mark of a man who took a pride in his work, and put his mark on his stone to show that it was well done, just as a painter today signs or initials a picture or portrait.

In many ways it is a pity that custom, and the progress of time, have changed this method of recording work done, especially as to the expert it gives a very clear indication of the various periods, a very valuable thing when we want to find out or confirm dates in connection with ancient churches, castles, etc. Buildings like Canterbury Cathedral, where records of dates of building, and even the builders' names are still preserved, help us to fix within certain limits the periods of most ancient buildings within a *limited* radius. Limited because travelling by road was not only difficult but expensive in those days. Most of the building materials, however, were brought by water, and it is interesting to note that nearly all the chief Cathedrals of England and Wales, are within easy reach of the sea or a river.

Thus nearly all our *Marble* in Canterbury, and we have a great deal in the Choir and Cloisters, is *Purbeck*, as it was easier to bring it from Swanage to Fordwich (our Seaport on the River Stour), than to bring it from Bethersden in the middle of Kent, though some of that was used.

There is not time to discuss the question of "*Travelling bands*", working and carrying the same marks with them, (differing them if necessary), whilst working in various Cathedrals, though I may point out that most of our local churches have identical marks with some of the same period in the Cathedral.

In the early days there were not many skilled Masons in the country, outside of the staffs employed by the large Cathedrals, so many times we have records of men and their families being forcibly removed to build a Castle or a College for a King. When Eton College was being built the Archbishop of Canterbury had to petition the King to leave him enough Masons to keep the fabric of the Cathedral in repair.

It is therefore quite possible that the Crosier mark, which only occurs to my knowledge in Canterbury and Gloucester, may be that of a mason who has been moved by sea.

It is quite possible that at first the mark was enforced on a visiting Mason, not so much as a mark of bondage (though slave work was not unknown in those early days), but to distinguish him from certain men on the staff who were paid in "*kind*," by being given board and lodging, together with an Annual sum, and were not required to put a mark on their work. This probably accounts for the fact that in many small churches only two or three marks are to be found whilst the greater part of the walls show no marks at all. There are no marks on the famous carved Capitals in our Choir, and I think these may have been paid as "*Piece*" work. There are only a few marks and they are very small and placed well out of sight, on the beautifully carved Rood Screen.

No doubt the *kind of stone* influenced the *depth* of the mark as well as the *shape*. Generally speaking they were large and crude in Norman times but became small and graceful in Decorated and Perpendicular times. It was not easy to make a slight mark on a *hard* sandstone, though it could be easily done on the soft Caen stone. We have many beautiful *Curved* marks in the Eastern Crypt and Trinity Chapel, due to French influence as well as to the soft stone used to erect this Memorial to Becket. There is a mark on practically every stone, showing that an immense number of masons and layers must have been employed in order to get the work completed quickly. The "*layer*" of course was paid less than the Banker Mason.

A study of the kinds of *Tooling* is important as it helps one roughly to fix the Period. The three important divisions are:—

1. Diagonal—Norman Period.
2. Claw and Dot—Decorated and Perpendicular.
3. Horizontal and Vertical—Up to present time.

The position of the mark on the stone does not matter at all, except for one Canterbury Mason who always marked his work by a single line going equally across one corner of his stone. With a plain stone the mason did not know which way his work was to be placed by the layer, so it does not matter if you find a mark upside down or side-ways.

On a Nave Column, I was told by one of our Canons that a certain Shield I was rubbing was only a scratching done by a Chorister, but on getting a ladder I found the same mark on every alternate stone though in four different positions, proving it was a genuine Banker Mark and the Chorister's reputation was restored.

There are of course *Casual marks* to be found on the walls and columns, not only those often done by vulgar sightseers, but Consecration Crosses, where Ikons were placed, also Pilgrim Marks and Crosses often found in Churches on the famous Pilgrims' Way.

We have two Scratched names, Ediva Regina and Lanfrancus, in St. Martin's Chapel in the N.E. Transept, to mark the two spots on opposite sides of the

Chapel where their coffins were placed for safety during the fire which destroyed the Early Norman Choir. There are also a lot of slot marks, the shape of a foot, cut out of the stone seats in the Cloisters. As these shapes are near fairly deep holes it was perhaps a game similar to "Knucklebones".

Guild Marks are often found in Church Porches, there is one at Maidstone in Kent, and "*Scratch Dials*", a kind of Church Sun-dial, are present especially in our local Country Churches. The most important and useful of these Casual Marks are the *Graffiti*, or Religious Scratchings. We have a very large and clearly-cut one in the Crypt, representing Christ with the Four Apostles, in the form of a Man, an Eagle, an Ox and a Lion.

On the wall by the side of the Trinity Steps, (worn deep with the knees of Pilgrims of old), there is a large Graffito, representing Christ, first as a Man on a Cross, then as a Crowned King, and then as a God, with a Halo, surrounded by the Eagle, Lion, etc.

Behind a Column in Trinity Chapel there is a Graffito, of our Lord, with Wafers and Paten, and a Penitent with clasped hands in front of him. These were to teach religious truths to the many Pilgrims who visited this Sacred Shrine.

Amongst the *Casual Marks* there is a curious series of small drilled holes in the form of the *Nine of Diamonds*, which also occurs with the Pilgrim Crosses in the Churches on the Pilgrims' Way from Winchester to Canterbury. I was told that it was looked on as a Pilgrims' Mark and it certainly seems to be about that date but I shall be glad of any information on that point. We have only one example that I have been able to find in the Cathedral, and that is on the North Wall of the Nave.

I ought to have mentioned earlier in this paper that very few *Numerals* are used as *Banker Marks* in Canterbury, whilst in Chester Cathedral a large wall inside the Cathedral has every stone marked with Roman Numerals, used as *Banker Marks* and not as *Numerals*.

While I believe that most of the Mediaeval Masons' Marks I have referred to are generally *individual* marks yet we find records and mention of Lodges and Wardens. There is no doubt that they formed Societies, especially in Cathedral Cities, working on similar lines to our Craft Lodges, with Masters and Wardens. (The Venerable Bede mentions the Quatuor Coronati Church in Canterbury as being the Builders' Church of the Cathedral).

I have seen it stated that there are definite *Masters' Marks* as compared with *Craftsmen's Banker Marks*, but I must say I have never seen one, except perhaps the large stone square used as a kind of buttress in Gloucester Cathedral. We have a *Compass Mark* near the Library in Canterbury, and there is also one in Christ Church, Oxford, but in each case they are only *Banker Marks*.

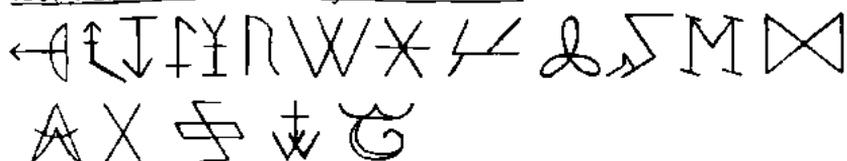
Most of the *stone* used in Canterbury is *Clunch* (mother chalk) faced with soft *Caen* stone from Normandy, probably brought to Whitstable or Fordwich. Renovations in later years were by *Ham* stone from Somerset, and lately by a harder stone from *Clipsham* in Leicestershire.

PLATE III

3.

12th CENTURY.

166. Water Tower and Passage to Water Tower.



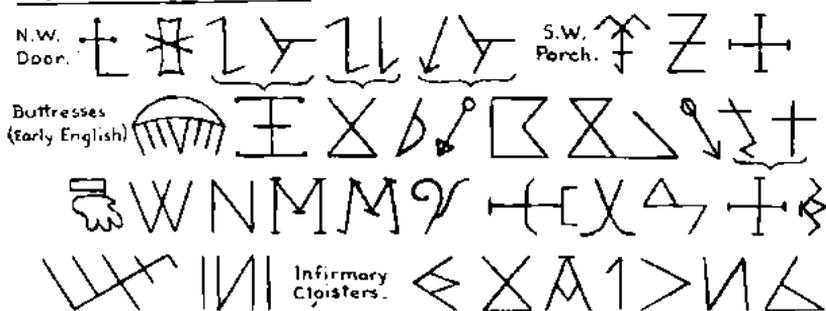
175. Triforium.



1175. Clerestory.



1175. Marks outside Cathedral.



N.W.
Door.

S.W.
Porch.

Buttresses
(Early English)

Infirmary
Cloisters.

PLATE IV

4.

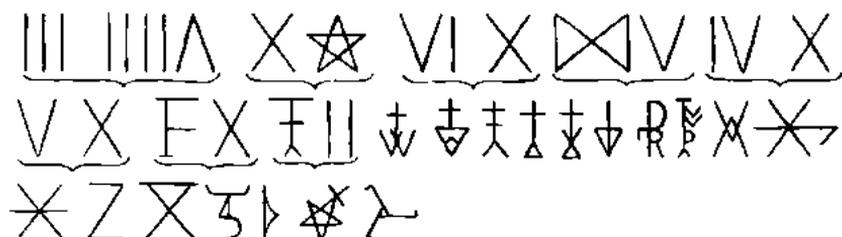
12th CENTURY. (Continued.)

1175. Marks outside Cathedral (Continued)

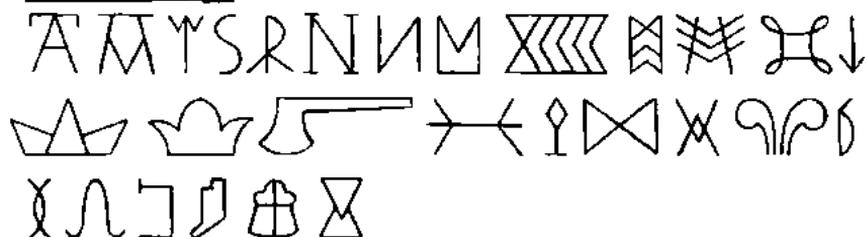
Infirmary Cloisters (Continued) 

Infirmary Ruins 

1180. N. W. Transept and Passage.



1180. Eastern Crypt.



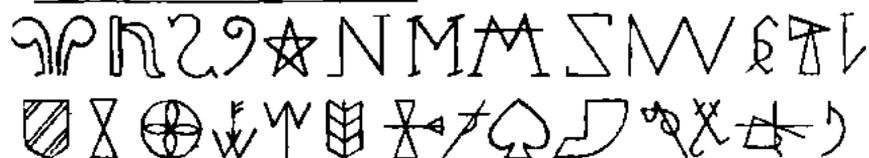
1184 - 1220. Trinity Chapel.



PLATE V

5.

1184-1220 - Beckett's Crown and Tower.

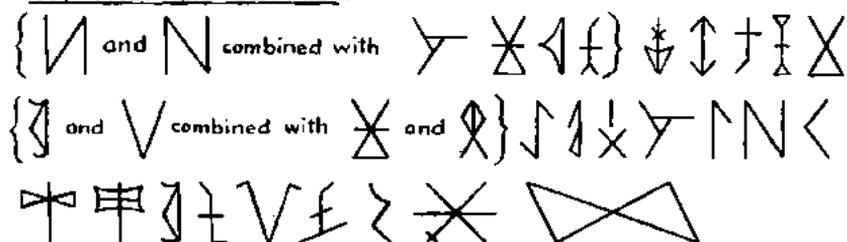


14th CENTURY.

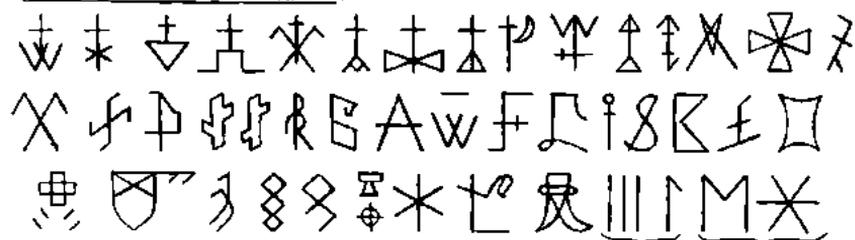
1377-1405. Nave - North Wall.



1377-1405. Nave - South Wall.



1377-1405. Nave - Columns.



1377-1405. Nave - Windows.

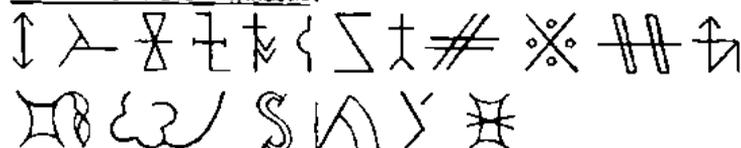
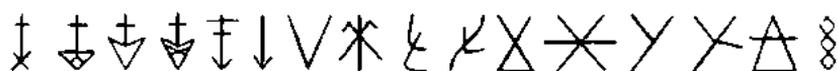


PLATE VI

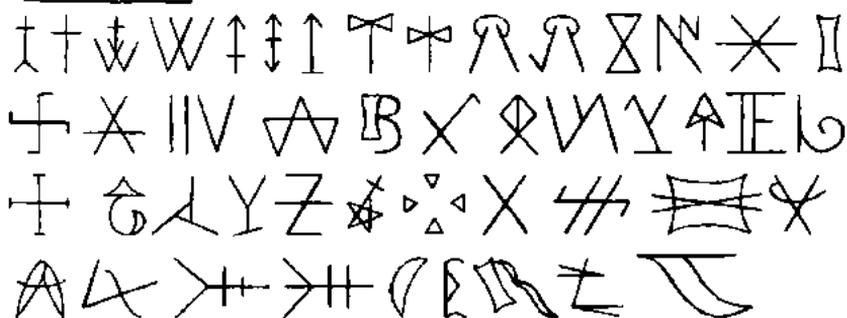
6.

14th CENTURY (Continued)

1400 - S W. Transept.

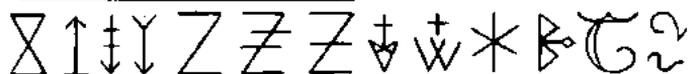


1405 - Cloisters.

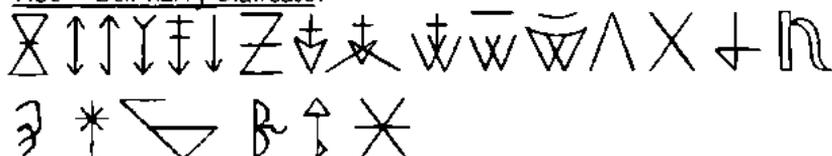


15th CENTURY.

1423 - Room over S W. Porch.



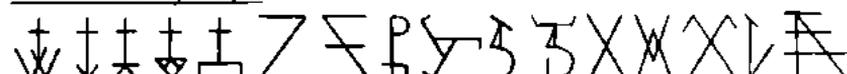
1433 - Bell Harry Staircase.



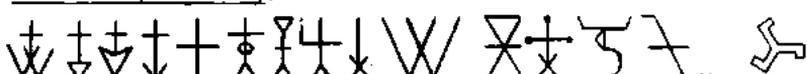
1439 - St Michael's Chapel.



1440 - The Lady Chapel.



1443 - Henry IV Chantry.



1448 - All Saints Chapel.



Red Sandstone was used at Chester Cathedral, *Limestone* (Barnack) at Ely, Peterborough, Crowland Abbey, etc., *Douilton* near Shepton Mallet, for Wells and Glastonbury; *Portland* for Exeter and Westminster; *Huddleston* for York Minster; *Clunch* for Norwich and the Lady Chapel at Ely. *Kentish Rag* from Maidstone for Eton College, Windsor Castle, London Bridge and part of Westminster; *Gritstone* for Kirkstall Abbey, Barnard Castle, etc., *Purbeck* and *Bethersden Marble* for interior decoration and *Alabaster* and *Gypsum* for Carvings and Statues.

In the Jet Quarries at Whitby, the ordinary labourer who is not a Craftsman, is still called a "*Cowan*". *Gloves* were often given to the *Layers* in order to save hands from splinters, and *Aprons* were given to both *Newers* and *Layers* as part of their wages.

In the Register of the Prior of Canterbury in 1429 there is an entry relating to 16 Masons of the Lodge, in addition to which there were three Apprentices. Such evidence as is available seems to point to a Lodge normally accommodating from 12 to 20 Masons. The Lodge was a place to work in, the Masons' workshop. Lists of Tools and duties of supervisors at York show this. Also the place to *sleep* in—a kind of Hostel. Ale was often provided.

There is a great deal more that could be said on this interesting subject, such as payments and Organisation, but my time is up, so I must now close, asking you whenever you see any Banker Marks, to take some Heel-ball, and thin Type-writing paper, and make a "*Rubbing*", so that a record can be kept before the stone weathers away.

* * * *

Photographs were exhibited during the *Conversazione*.

Apologies were recorded, Hearty Good Wishes were given by the Visiting Brethren and the Lodge was closed.

A *conversazione* was held afterwards.

**THE
THREE-HUNDRED-AND-TWENTY-SECOND
MEETING**

was held at Freemason's Hall, Leicester,
on Monday, March 26th, 1956.

There were present :— W. Bro. A. Gordon Kilner, W.M. in the Chair ; W. Bro. C. E. Haines, I.P.M. ; W. Bro. J. E. Foister, S.W. ; W. Bro. R. H. Dilworth, J.W. ; W. Bro. A. T. Shorthose-Smith, Chaplain ; W. Bro. W. A. Thorpe, Secretary ; W. Bro. J. T. B. Swift, D.C. ; W. Bro. W. E. Boulter, Acting S.D. ; W. Bro. J. Lees Smith, J.D. ; W. Bro. Sam Kay, I.G. ; W. Bro. L. H. Wesley, Steward and W. Bro. S. J. Carter, Acting Tyler. Also W. Bros. G. H. Fox, C. C. Binns, C. B. S. Morley, W. Tomlinson, J. W. Lakin and T. C. Thorpe.

There were also present seventeen members of the Correspondence Circle and six visitors.

The Lodge was opened in due form at 6 p.m.

The Minutes of the last Regular Meeting were read, confirmed and signed.

The following Brethren were unanimously elected members of the Correspondence Circle :—

Bro. T. Longstaff, Rosedene, Battlebarrow, Appleby, Westmoreland,
No. 2493.

Bro. L. W. Bailey, Copperidge, Bushby, Leicestershire. No. 3091.

W. Bro. E. Muddimer, P.M. No. 3091, and W. Bro. E. Whitby, P.M. No. 523, were unanimously elected Full Members of the Lodge and were welcomed by the W.M.

W. Bro. T. C. Thorpe was invested as Steward.

W. Bro. T. C. Thorpe then read a paper :—

MASONIC CONVIVIALITY

The maxim "All work and no play makes Jack a dull boy" applies to Masonry as much as to any other activity. Man possesses not only a mental system but also an alimentary system and the exercise of one at the expense of the other will make Bro. Jack a dull member of the Fraternity. When one considers that the first speculative Masonic lodges were few and far between, that the modes of traversing the long journeys to and from the lodge meeting were crude and primitive, it is not to be wondered that those undergoing these personal fatigues to fulfil their Masonic duties would want to refresh the inner man. Hence, most probably, arose the dual purpose of lodge meetings—Masonic labour and personal refreshment. The great London Companies and the lesser provincial Corporations were noted for the grandeur of their Feasts, which were generally preceded by their business meetings, and it may be that this provided an example for the less opulent speculative Masons to follow. 18th Century Masonic gatherings were certainly associated with the drinking of many toasts and no clear cut distinction between lodge ceremonies and the after-proceedings had been developed. The convivial aspect of F.My. continued, most probably, to the end of the century and even later. Judging from the so-called exposures, there seems to be no doubt that a table was set up in the lodge room from which beer and wine and tobacco were dispensed. From this it naturally followed that the contemporary By-Laws had to provide for this. This was done in two ways :—

1. by imposing fines for, amongst other things, drunkenness, and
2. the Candidate had to provide liquid refreshment, as well as white gloves, for the members.

Knoop notes in "The Genesis of F.My." that there were convivial societies besides F.My., and that all were inclined, in the 18th century, to convert the means of innocent refreshment into intemperance and excess, while Bro. G. W. Speth, first secretary of Q.C. Lodge, notes that F.Ms. lodges were not very different from other contemporary societies. In 1722 F. My. had the doubtful honour of a chapter entitled "Of F.M.'s. and other learned men that used to get drunk" in an English version of a French book, "The Praise of Drunkenness". The author obtained admission, by somewhat doubtful methods, to a Masonic meeting which he describes in these words :—

"We had a good dinner and to their eternal honour the Brotherhood all laid about them very valiantly. However to do them justice, I must own, there was no mention made of Politics or Religion. When the music began to play "Let the King enjoy his own again" they were immediately reprimanded (i.e. called to order) by a person of great Gravity. The bottle in the meantime went merrily about and the following healths were begun:—

The King, Prince and Princess and the Royal Family.

The Church as by Law Established.

Prosperity to Old England under the present administration.

Love, Liberty and Science."

Francis Drake was J.G.W. of the G.L. of All England at York in 1726. Addressing G.L. he mentions "the pernicious custom of drinking too deep"

which "I wish I could not say that I had frequently observed in our own most Amicable Brotherhood."

Here it is interesting to note the chorus of a Masonic song, quoted in Ahimon Rezon (1756).

Let every Man take Glass in Hand,
 Drink Bumpers to our Master Grand,
 As long as he can sit or stand
 With Decency.

According to Martin Clare, a prominent F.M. of the 1730's "good conversation" was the principal motive for entering into and propagating the craft—and what makes for "good conversation" better than a glass of good wine?

Before leaving this aspect, it is interesting to note in the fabric rolls of York Minster (1370), that the winter wages of the Masons i.e. from Michaelmas to Lent, included one hour for dinner and 15 minutes for "drinking" whilst during the rest of the year, in addition to the hour for dinner, there was allowed half an hour for drinking and half an hour for sleeping.

There are also references to feasting in Dr. Plot's Natural History of Staffs. (1686).

"When any are admitted (Masons), they call a meeting (or Lodge as they term it in some places) . . . and entertain with a collation, according to the custom of the place. This ended, they proceed to the admission of them."

and in Ashmole's Diary (1682) in the account of a Lodge Meeting he attended:—

"We all dined at the Half Moon Tavern in Cheapside, at a noble dinner prepared at the charge of the new accepted Masons."

In Plot's time, evidently, refreshment preceded labour, and this practice was continued in the early days of the G.L. for it is recorded:—

at the "Assembly and Feast 24 June 1718 Bro. Sayer, having gathered the votes, after dinner, proclaimed aloud our Bro. Geo. Payne Esq., G.M. of Masons."

And again "Assembly and Feast at Stationers Hall 24 June 1721 . . .

After Grace said, they sat down in the content manner of Masons to a very elegant feast and dined with joy and gladness. After dinner and Grace said, the G.M., D.G.M. and other Officers were invested and an oration delivered."

The necessity of providing refreshment limited the place of meeting of lodges. The earliest lodges were accordingly not known by name and number but by the name of the tavern at which they met. The four old Lodges which met in 1717 to form G.L. are mentioned in this way in G.L. Minutes:—

1. the lodge which met at the Goose and Grideron (now Antiquity No. 2)
2. at the Crown Ale-house in Parkin's Lane (erased 1736)

3. at the Apple Tree Tavern in Charles Street (now Fortitude and Old Cumberland No. 12)
and
4. at the Rummer and Grapes Tavern in Channel Row (now the Royal Somerset and Inverness No. 4).

The only record we have of their proceedings is contained in Anderson's 1738 Constitution. Whether Anderson was present (which I personally very much doubt) or whether he is recounting secondhand information is not known for certain. However that may be, he records :—

“They and some old brothers met at the said Apple Tree . . . and constituted themselves a G.L. pro tempore in due form and forthwith revived the Quarterly Communication . . . and resolved to hold the Annual Assembly and Feast,

accordingly.

on St. John Baptist's Day, 1717, the Assembly and Feast of the Free and Accepted Masons was held at the foresaid Goose and Grideron Alehouse. Before dinner . . . the Brethren by a majority of hands elected Mr. Anthony Sayer, G.M. of Masons.”

The custom of dining is mentioned in the Charges of a F.M. in the 1723 B. of C. viz.

“You may enjoy yourselves with innocent mirth, treating one another accordingly to ability but avoiding all excesses or forcing a brother to eat or drink beyond his inclination or hindering him from going when his occasions call him.”

These dinners seem to have been elaborate for reports mention “a very elegant Feast,” “a elegant and sumptuous Feast” and “a Grand Feast indeed.” Private lodges do not seem to have lagged far behind, judging from the following Menu, of the “Old Lodge” at Jedburgh on 17th December, 1745.

Broath

Two large pieces of Beef with greens
Six hens and a quarter of roasted mutton
3 dozen rolls.
Ten pints of 3d. ale

for 30 people.

The cost of the dinners was 8d. each.

G.L. Minutes read :—

“There was a Noble Feast, in which the Stewards gave entire content and gained universal applause, and there was a handsome entertainment both of vocal and instrumental music.”

Anderson records the Annual Assembly and Feast year by year and these records are confirmed by contemporary press notices. The date was originally 24th June, John Baptist's Day ; then St. John Evangelist's Day, 27th December,

(1725); subsequently (1729) it was resolved "that G.L. meet on St. John's Day to choose a G.M. but the feast might be adjourned for a month or six weeks." Having broken away from the days of the Patron Saint in 1729, the Feast was held on January 19th, 1730; 27th March, 1731 and afterwards even as late as April.

The venue of the G. Feast was at first the Goose and Grideron in St. Paul's Churchyard but when the Duke of Montague was G.M. in 1721, the accommodation became too small and the Stationer's Hall was hired when the press of the day records "between two and three hundred of the Ancient Fraternity of F.M. had a splendid dinner and music." To this move probably is due the institution of the (Grand) Stewards, for the duty of providing for the Feast had become too great for the G. Wardens, the J.W. even then being the "ostensible steward." In 1729 the Stewards obtained three great privileges.

1. of forming a Stewards' Lodge and of wearing distinctive red regalia
2. Officers of the G.L. to be appointed only from this Lodge, and
3. of nominating their successors.

This last privilege is still jealously guarded and maintained by the 19 lodges, known as the "Red Apron" Lodges from the stewards' regalia.

In 1797 was suppressed the privilege of wearing a green stewards' apron. A "country" Feast had been held in 1732 when Lord Montague was D.M. He invited 100 brethren of G.L. to dine with him out of London at Hampstead. Thus began the "Country" Feast which necessitated "Country Stewards". In 1789, they obtained a Warrant to form a "Country Stewards" Lodge; in 1794 they were authorised to wear a green apron. This was withdrawn in 1797 and the warrant was given to a Gloucestershire Lodge. In the G.L. Minutes confirming this, the title "Grand Steward" was used for the first time.

When the three great Masonic Charities became thoroughly organised and they held their Annual Festival, a dinner followed and stewards became necessary. Hence we are asked to serve stewardships, the extra contribution being to defray the expense of the entertainment.

Bro. Dennis Mallet has kindly supplied a side-light on our local ancient brethren in the form of an advertisement from the Nottingham Journal of Sat. December 11th, 1790.

UNION LODGE OF FREEMASONS

The members of this lodge intend celebrating the Festival of St. John on the 27th inst. at the White Lion Inn, Nottingham, where the company of every brother will be esteemed a favour.

Dinner on the table will be at $\frac{1}{2}$ past 2 o'clock. Note:— It is requested no gentleman will bring a Servant to attend him at Dinner—a proper number being provided.

A similar advertisement (and note) appeared four years later, on Saturday, December 20th, 1794.

It is to be noted that evidently the Dinner preceded any Masonic Labour.

The Union Lodge, No. 292 Moderns, was warranted 1763, it ceased to meet in 1814 and was erased in 1828.

The provision for the Festive Board has not always given approval as the following extract, dated 8th June, 1732, from G.L. Minutes, shows :—

“Several of the Stewards making complaint to the Grand Lodge that they had employed Bro. Lewis as an attendant upon them at the last Grand Feast ; and more particularly had entrusted him to lock up and take care of Thirty Dishes of Meat, which were designed for the Grand Master and other persons of quality and distinction when the business of Grand Lodge was over. But that the said Bro. Lewis by his carelessness and neglect, had suffered the same to be embezzled and carried away by people who had no right to the same ; and when the stewards called him to account for such, his misbehaviour ; he answered insolently, and instead of extenuating his fault, aggravated the same in a very provoking manner. And Bro. Lewis now attending was called upon by the Grand Lodge to answer the said charge, who making a very frivolous and trifling defence, the Grand Lodge in general were about to censure the said Bro. Lewis and to deal with him in such a manner as his behaviour deserved.

But some of the Brethren observing that Bro. Lewis was Tyler to several lodges, and that if Grand Lodge should strictly pursue their resentment it might deprive him of the best part of his subsistence.

The D.G.M. proposed it to the Stewards that as we are a friendly Society and far from doing a hard thing by any brother, but rather always willing and ready to serve him, if Bro. Lewis would publicly ask pardon of the Stewards in the Grand Lodge, they would forgive him.”

And this course of action brought the matter to a amicable close.

Masonic “firing” is the name given to the peculiar form in which F.Ms. toast one another, or drink to the health and well being of some individual. The custom of greeting, given point by the consumption of liquid refreshment is not confined to the Fraternity but can be traced back for several centuries. But it is the manner in which it is carried out that rivets our attention. Even this is not confined solely to the F.Ms. for Scotsmen still have their ritual in drinking to “The King” over the water.

Our ancient brethren doubtless when they held festive and social functions, used toasts. We read in the account of the Annual Feast of 1721, “John, Duke of Montague . . . was saluted G.M. Elect and his health was drunk in due form ;” though as no explanation of this “due form” is given, we do not know what the ritual was. In the exposure “Master Key of F.M.” accounts are given of toasting and firing in the year 1760 but earlier references are to be found in continental works. From these it appears the custom was French in origin.

The French have always been the acknowledged Masters of the Banquet, as we see in the terms used there. We consult a “menu,” when we dine “table d’hôte” or “à la carte” or a “restaurant” or “café” where the food is prepared by a “chef”. So naturally, for the Festival Board, the French made elaborate formal ritual, for opening, sustaining and closing a “Table Lodge”. After the main courses had been served, the Master rose and said, “Brethren, we are about to open a Table Lodge for the drinking of the customary healths with all the honours of Masonry and with three times three.”

The names of everything on the table were altered. Wine became "red powder", glasses "cannon," filling the glasses "charging the cannon" and to drink in formal fashion was "to fire".

The Prov. G. Lodge of Kent possesses an extremely rare book "Le Petit Répertoire Maçonique" (1744) which is about early French Masonry. There is an English translation from which I quote, as the "fire" is similar to that practised in my own Province, viz. P.L.R.

"After drinking the toast, the order is given
 "Arms at rest" (the glass is placed almost on the right shoulder).
 "Arms forward" (the glass is held out in front at the base of the chest).
 "Signalise your arms"
 "One" (glass is carried to the left breast)
 "Two" (it is carried to the right breast)
 "Three" (it is held out in front, on the level of the chest)—Repeated three times.

Thus each time a triangle is formed, of which the chest is the base, and the point in front, i.e. the sacred Pythagorean triangle is a beneficent position P.L.R. is to emphasize the toast not to demonstrate that he, who is drinking, is a F.M. and has no relation to the sign of an E.A.

How the custom came to England from the continent has not been satisfactorily explained. The most feasible suggestion is that it is a legacy from the French Prisoners' Lodges.

Masonic toasts have been used from T.I. and this is shown by their inclusion in all 18th Century B. of C., Rituals and Pocket Companions. In the 1732 B. of C. pp. 75-79 is printed "The Master's Song or the History of Masonry." This is attributed to Anderson. It is in five parts, between which toasts were drunk by the assembled brethren.

After Part I.

Stop here to drink the present G.M.'s health.

After Part II.

Stop here to drink the health of the Master and Wardens.

After Part III.

Stop here to drink to the glorious memory of Emperors, Kings, Princes, Nobles, Gentry, Clergy and learned Scholars that ever propagated the Art.

After Part IV.

Stop here to drink to the happy memory of the Revivers of the ancient Augustan Style. The last bears the stamp of Dr. Anderson.

These may be looked upon as "official" toasts but only the first two remain with us today. The Master's Song today follows the same pattern, for the W.M. is toasted at the end of each of the three choruses.

EXAMPLES OF TOASTS.

From Preston's illustrations.

"All Masons, both ancient and young who govern the passions and bridle their tongue."

"May the Cardinal Virtues, with the Grand Principles of Masonry, always distinguish us ; may we be happy to meet, sorry to part and happy to meet again."

From Ahimon Rezon.

"May every Mason who needs Friendship be able to say Eureka—I have found it."

It will be noticed that the majority of the original toasts were to "sentiments" and not to individuals—a custom which has practically died out today, with the exception of the toast to "The Masonic Charities."

The custom of toasting individuals across the table was prevalent at the beginning of the 19th Century but this is not now looked upon with favour and has dropped out of use generally.

It is interesting to look back upon my own experience. At my Initiation, during the first world war, the after proceedings were very informal and the menu consisted of cold meat, pickles and beer. The Music was provided, spontaneously, by the brethren assembled. At my Installation, between the Wars, the Banquet was elaborate consisting of seven courses, with appropriate wines and the music was by professional artists. Then during the Second World War, rationing restrictions were in force and the fare was meagre, but now there is a trend towards more liberal entertainment. At the Leicester Lodge of Research the after proceedings consist of a *conversazione* round a table from which is served tea and coffee and light refreshments—a custom which has much to recommend it.

I trust, though I have devoted some time to the consideration of Masonic convivialities, I shall not be classed with those, who, in my opinion, know little of the real meaning of masonry—I mean those referred to as "knife and fork" masons.

W. Bro. G. F. Goadby, P.M. No. 1391, Pr. J.G.W., was proposed as a Full Member of the Lodge by the Secretary, on behalf of W. Bro. A. J. S. Cannon and seconded by the W.M. on behalf of W. Bro. A. Halkyard.

The Secretary, on behalf of the Treasurer, gave notice that he would propose, at the next meeting of the Lodge, that a gift of £25 be donated to the Coronation Appeal Fund, and that a loan of £250 be made to the same Fund.

Apologies were recorded. The Lodge was closed at 7 p.m.

A *conversazione* was held afterwards.

**THE
THREE-HUNDRED-AND-TWENTY-THIRD
MEETING**

was held at Freemasons' Hall, Leicester,
on Monday, May 14th, 1946, by Dispensation.

There were present :— W. Bro. A. Gordon Kilner, W.M., in the Chair ; W. Bro. C. C. Binns, Acting I.P.M. ; W. Bro. J. E. Foister, S.W. ; W. Bro. E. Whitby, Acting J.W. ; W. Bro. A. T. Shorthose-Smith, Chaplain ; W. Bro. E. R. Carr, Treasurer ; W. Bro. W. A. Thorpe, Secretary ; W. Bro. W. E. Boulter, Acting D.C. ; W. Bro. J. W. Lakin, Acting S.D. ; W. Bro. R. C. Winn, Acting J.D. ; W. Bro. G. H. Fox, Acting I.G. ; W. Bro. L. H. Wesley, Steward and Bro. S. J. Carter, Acting Tyler.

There were also present sixteen members of the Correspondence Circle and eight visitors.

The Lodge was opened in due form at 6 p.m.

The Dispensation was read.

The Minutes of the last Regular Meeting were read, confirmed and signed.

The following Brethren were unanimously elected Members of the Correspondence Circle :—

W. Bro. C. E. Base, 4 Sellywick Road, Birmingham, 29. No. 6021.

W. Bro. E. H. Stevenson, 259 Chesterton Road, Cambridge, Nos. 2028,
88 and 5810.

W. Bro. G. F. Goadby, P.M. 1391, Pr. J.G.W., was unanimously elected a Full Member of the Lodge, and was welcomed by the W.M.

W. Bro. J. E. Foister was unanimously elected as W.M., and W. Bro. E. R. Carr as Treasurer, for the ensuing year.

W. Bros. A. J. S. Cannon and G. F. Goadby were unanimously elected Auditors.

W. Bro. D. Choyce was unanimously elected Tyler.

In accordance with the Notice of Motion given at the previous Meeting, it was unanimously agreed that a gift of £25 be donated to the Coronation Appeal Fund, and that a loan of £250 be made to the same Fund.

W. Bro. Alfred I. Sharp, P.M. No. 3137, E.C., P.M. No. 9, G.L.N. France, gave a talk on :—

INTERESTING AND UNUSUAL MASONIC CEREMONIES, CUSTOMS AND QUERIES.

I am going to begin by telling you of two connections I had with well-known Masons connected with Leicester long before I ever set foot in the Town. In 1903 I was initiated in Sunderland and in the Autumn of the same year went to America. In the course of my travels I visited San Francisco and during my stay there, there took place the Triennial Conclave of the Knights Templar of the United States of America, when thousands of them from all over the States came to San Francisco for a week. The representative from England was the Earl of Euston (Dep. G.M. Mark, England, Pro. G.M. Mark 1893, Pr. G.M. Leicestershire and Rutland, Mark) and also very highly placed in the Knights Templar of England.

In the course of the week he held a reception in the largest Hotel in San Francisco and I, being only a Royal Arch Mason at that time (although I am a Knight Templar now) enquired from the Office of the Grand Lodge of California whether I might attend this Reception and was told "Yes." I duly went and on arrival at the room where the Earl was receiving the visits of the people invited I found two men at the door saying to everyone "No shaking hands." When I got in front of the Earl I was introduced by name, Chapter and Town and received a smile and then moved on.

Several years afterwards I visited a Mark Consecration in Newcastle-on-Tyne, which was being carried out by the Earl of Euston himself. During an interval I went along a corridor in the Hotel and saw the Earl by himself looking out of a window. I went into the room and said to him, "My Lord, the last time I saw you was in San Francisco." We had a good laugh and quite a chat.

The next connection I had with Leicester was from Paris, when my good friend, Major Sitwell, who was in communication with W.Bro. Thorp, with regard to a book the latter was writing on Lodges that had been held in England for Frenchmen who were prisoners of war in this country. I had then seven masonic certificates which had been given by various Lodges in this country to some of these French prisoners and Major Sitwell asked whether he could send them to W.Bro. Thorp, to see whether they were interesting for his book. They were all accepted and reproduced in the book in question and W.Bro. Thorp kindly sent me a £1 1s. 0d. each for them, which money I used to buy other masonic curios which I found from time to time in my travels around France.

During the Conclave of Knights Templar one of the items of interest was a procession of 500 members of California Commandery No. 1 on black horses up the main street in San Francisco and also a Knight Templar drill on horseback in the Golden Gate Park, both items being in Knight Templar costume which is not the same in America as it is in England.

In San Francisco I tried to obtain admission to two different Craft Lodges on the same evening, but in both cases was very politely, but firmly, refused admission because as a Quaker I wished to affirm the Tyler's Oath instead of using the word "swear." The fact that I had already visited two Lodges in Los Angeles did not act in my favour. I had also visited a Royal Arch Chapter at Merced, the Town where I had to change in order to go up to the Yosemite Valley by coach. As this coach did not leave until 4 in the morning, I visited

a Royal Arch Chapter that evening and was interested to see that the P.S. was a Cowboy, and was doing his work very well indeed but in *his working costume*.

I arrived in New York in the Autumn of 1903, and had met three Masons on the boat. We got to New York on the Saturday night. I went to dinner with one of them on the Sunday, and he took me to a Lodge on the Monday evening, so I did not lose much time. On arrival at the Temple, three members came out to prove me in an ante-room. They first said to me "Have a cigar," I replied "Have we time for that"; the reply was "Plenty." Many of the questions were new to me. I did not guess at all, but just said "I have not heard that one." They never said right or wrong, but just continued. In about half-an-hour I was taken in by two of the examiners and stood before the Altar, which is always in the centre of the room in the U.S.A. I was then introduced to the W.M. and Brethren, by name, Lodge No. and Town in England, with the addition that I had proved myself a very bright Mason. I was then shown a vacant seat. One of my neighbours asked me "Did you have any trouble in getting in." I said "Only one thing, being a Quaker, I wished to affirm, not swear the Tyler's Oath." He replied, "Most extraordinary, I am the only Quaker Mason in New York City."

After I had visited this and other Lodges a few times, I was asked if I was a Royal Arch Mason. I replied "Yes, and also Mark." Then I was asked if I was Past Master and Most Excellent. I replied "No, neither." I was then told that I could get them at the Amity Chapter No. 160 and in reply to my query as to cost the reply was "Nothing," you will have them conferred on you so as to visit the Chapter, but will first be proved in the Mark and Royal Arch Degrees." When I went to the Temple I found there were three candidates for the P.M. and M.E. Degrees, both on the same evening. I was No. 2. When I went in I was duly elected to the Chair, and went through the ceremony of Installation, eventually taking the Chair with the Master's Hat on my head. Once this ceremony was completed, I was asked to take a seat in the East, near the installing Master, which I did and Candidate No. 3 came in. He went through the same Ceremony and was told to gavel the same as I had done. The next thing was that a Brother got up from one side of the room and proposed that the Lodge take ten dollars from the Lodge Funds and spend it in "booze." I began to sit up and take notice. The Installing Master said to the W.M. "Don't take any notice—it's silly." Another Brother got up from the other side and reported that there was a Widow Woman without who wished to be admitted. The Acting Master was told to "Take no Notice." A Third Brother got up from the other end of the room and said that the Acting Master had neglected one of his duties and that was to invite all the P.Ms. present to take a seat in the East. The Installing Master told him he could do this so he gavelled and did so. There was immediately a rush by everyone in the room up to his chair, his hat was kicked down the room and he was pulled down on to the floor and pandemonium reigned. The Installing Master then gavelled for order and walked down to the acting W.M. lying on the floor. The first thing he said to him was "Can you see the Volume of the Sacred Law!" I looked at it myself then and saw that it was closed on the altar in the middle of the room, where it is always placed in America. The Installing Master then said to him "You will see that the volume has been closed through this last Ceremony, and I inform you that you must remember that although you

have been made a Past Master for the purposes of the Royal Arch you are not a P.M. in the Craft and must never presume to take a seat in the East in a Craft Lodge until you have been regularly elected and installed in a Craft Lodge. The Ceremony you have just gone through is to enable you to be made a Royal Arch Mason and for no other reason. You will realise that all those present have gone through the same ceremony or have been P.Ms. in a Craft Lodge before."

Here is a copy of a Certificate I received from Amity Chapter of Royal Arch Masons No. 160, New York City.

To all Royal Arch Masons
wheresoever dispersed.
Greeting :

31-15 Twenty-First Avenue,
Long Island City 5 N.Y., U.S.A.

This is to certify that, at the 960th Stated Convocation of Amity Chapter, No. 160 R.A.M., held on November 5, 1903, A. I. 2433, Companion Alfred I. Sharp, then a member of Saint John's Chapter, No. 80, Sunderland, England, was duly "healed" in the Degrees of Past Master and Most Excellent Master by Right Excellent Companion W. F. Livermore, assisted by Companion Charles F. W. Pardee, and was thereupon admitted and welcomed by the High Priest and Companions of Amity Chapter. The above quotation is from the November 5, 1903, minutes, duly signed by the then Secretary, Companion David J. DeClark.

Excellent Companion Alfred I. Sharp is, therefore, qualified to attend any Royal Arch Chapter working the Past Master and Most Excellent Master Degrees. He attended Amity Chapter, No. 160, on November 19, 1903 (Mark, Past and M.E.M. Degrees), on March 3, 1904 (Royal Arch Degree), and on March 17, 1904 (Mark Master Degree).

Signed under my hand, with the seal of Amity Chapter, No. 160, impressed this 23rd day of August, A.D. 1952, A.I. 2482.

(SGND) RICHARD G. STOCK,

Secretary.

There is an embossed seal of the Chapter at the bottom of the letter.

Whilst I was in New York, I visited many other Lodges and Chapters, amongst them a French Speaking Lodge. As I was the only Englishman present, I had to reply to the toast of the Grand Lodge of England, though I was not yet a Mason for one year. I also visited an Italian speaking Lodge—there seemed to be some sort of a row, so I enquired of an Italian speaking American Brother, what was going on and he said "an Italian Barber is proposed as a candidate but he is reported to be telling some of his clients, wait until I am a Mason and you will see what business I shall be doing." Result—blackballed. An initiate in this Lodge had to have water brought in and dashed on his face. The ceremony is much more severe than we have in England. I also went to the German speaking Lodge. The Candidate has to make his Will in a room hung with black curtains with white tears all over them. The inkpot was a skull and the pen was a cross-bone.

Whilst I was in New York there was a fire in a building where a Masonic Lodge was being held and the members rushed out on to a balcony, including an entered apprentice ready prepared. This was reported in the newspapers. I also went to a special meeting in Brooklyn where there were 800 present, and as there were not enough Aprons provided (as is customary in America) for everyone present, there were many who had to put their handkerchief corners in their two waist-coat pockets to imitate the apron. I also went to "Holland" Lodge, which is not a Dutch Lodge, but the Officers' Aprons are lined with Holland Ribbon, not blue as is usual. I was also taken to a meeting of the Ladies' Chapters of Eastern Star, which existed in every State of America, except Pennsylvania. They are ruled by the Worthy Matron but the Chapter cannot be opened unless the Worthy Patron, a member of a regular Lodge in the State is present. There were five officers seated in the middle of the room at the corners of a five-pointed Star and there is nothing in the ritual taken from the ordinary men's Lodges. The members do a lot of charity work and visiting the sick. There is also a Chinese Lodge in the Bowery. I wanted to see their Temple and went down there, being careful to wear a cap and only had a quarter of a dollar in my pocket. A Chinese Barber wrote me a note in Chinese to the Master of the Lodge, who had a big boarding house. I called on him, up about three flights of stairs, each flight having a door at the bottom and the top. I found him to be a very well dressed, wealthy man, with wonderful furniture but sitting in an armchair, with a bad attack of gout, and his foot on a cushion. He gave me the address of the Temple and said there were no meetings being held because of his illness, but I could visit it if I wished. I found a large empty room with three cups of tea on a shelf at the East end, and the caretaker either could not, or would not, tell me what those cups of tea were there for.

I should perhaps inform you that in America the words are spelt in a different fashion from what we do in England and generally begin with the second letter and not the first.

It is not customary for Masons to have their own aprons; they are presented with one when they are made Masons and usually get their dates of initiation, passing and raising inscribed under the flap. These aprons are supposed to be worn twice only, once when they get them, and the second time when they will never need it any more.

Whilst I was in New York there was at Maddison Square Gardens, where Barnum and Bailey's circus was performing, what was called a Shriners Night, when every Shriner that was there, whether he was a trapeze artist or one of the audience wore the Shriner's cap. This Degree was brought from Egypt many years ago and the members are very numerous in the States and Canada. The Ceremonies are extraordinary from our point of view and have many comical items in them. On this evening I saw an initiation scene on the centre stage, which was very amusing. The candidate was in a long white night-dress, with the usual tights underneath, of course. He was brought in by a kind of Deacon and at the first corner of the stage there were some navvies digging a hole in the street. They smothered his white night-shirt with earth. He then went to the second corner where there was a kind of bellows, like blacksmiths used to use to blow the fire up. Here he got the air and his night-shirt went up in the air. He next went to the third corner where there was one of these oil lamps

that used to be used on fair grounds and could be pumped up to make a big flame if it was getting low. No doubt his night-shirt was fire-proof for the flames enveloped him. He finally went to the fourth corner where there was the fire brigade and they soaked him with water. Now having had earth, air, fire and water he was taken up to the Worshipful Master sitting upon a dais, to receive "the grip" and he was presented with a medium sized leather hand-bag, which in America is usually called a "grip." There were screams of laughter all over the circus, which holds about 15,000 people..

Whilst I was in New York, Dr. Dowie, with a long white beard, a Scotsman, who had a big church at Troy, returned from a trip to Switzerland, which he had made with his son. He used to preach most emphatically against doctors, drugs, devils and Freemasonry. He had a choir of 1,500, which marched in front of him in the same Maddison Square Gardens, where I had seen the circus. He was in clerical robes and conducted a long service, which I attended. My only interest in this was that he always preached against Freemasonry. We were all invited to pay a visit to Troy if we were ever in Chicago and at a specially reduced railway rate, but when I was in Chicago later on the railway company had withdrawn this privilege and I don't think this Church exists any more over there.

W. Bro. C. C. Binns proposed and W. Bro. A. T. Shorthose-Smith seconded, the name of W. Bro. Reginald Jacob, P.M. 2081, P.P.G.D., as a Full Member of the Lodge.

Apologies were recorded and the Lodge was closed at 7.25 p.m.

A Conversazione was held afterwards.

THE DEFENCE OF THE TEMPLARS AND FREEMASONS.

Printed in France in 1797.

(Translated by the Editor of *Transactions* No. 2429).

PREFACE

Modern writers have taken the greatest liberties in their conjectures concerning the abolition of the Order of the Templars, and a vast field of speculation is presented in considering the excesses of which they were accused, the avowals they made, their retraction, their constancy in the midst of the flames, the disposition of their possessions and the firmness of the Grand Master and all the principal officers up to their last breath. For a long time the nuances of politics have enveloped this shameful proceeding, which decided the fate of so many brave knights. I am going to try to explain how the Pope sacrificed them in order to make certain of the friendship of Philip the Fair and, more particularly, to share in the spoils. This unjust trial was begun for revenge, sustained by intrigue and decided by cupidity.

It was this cupidity which closed the eyes of Clement V. to the misfortunes of a body which he should have protected. To the great scandal of the Christians, the Order of the Templars was accused of infamous crimes ; crimes with which, at different times, almost every society has been accused, and of which probably no society has ever been guilty. Unnatural vices have always been an inexhaustible source of calumny, and a powerful means of inflaming popular hatred against the blameless.

Such calumnies have been directed more than once against the Order of Freemasons and, such is the spitefulness of mankind, there has been no hesitation in attributing vices, of which a solitary individual may have been guilty, to the society as a whole. It will possibly be difficult to destroy entirely this longstanding prejudice which exists against the Order of the Templars. I, myself, shared it before I examined carefully the intrigues which led to their torture but, even if I cannot re-establish their glory in all its purity, I shall at any rate try to exonerate them from crimes, the very thought of which makes one faint with horror. To destroy an unjust suspicion, even one against those who are no more, is to offer a wreath to Truth and to let fly an arrow at Calumny.

Modern writers who are more just and philosophical have spoken of these societies with less rancour than some of their predecessors but, whilst admiring the courage of the old Templars, they believe that they can recognise the principles of the Order in the crimes committed by their successors ; they regard individual faults as the result of a detestable combination of leaders ; they have attributed to the Order as a whole a corruption which was, in reality, the result of the passions and licentiousness of a solitary member.

The doctrine of murder has never existed in either the Templars or the Freemasons ; I am going to try and establish this by giving a true picture of these two societies, at the same time placing a few flowers on the tomb of Jacques Molay who died, as he had lived, a hero.

CHAPTER I.

THE ORIGIN OF THESE TWO ORDERS AND THE PURITY OF THEIR ANCIENT DOCTRINE.

Their origin dates back to the greatest antiquity. The greater part of their ancient ceremonies was formerly nothing but an imitation of the mysteries of Isis, Bacchus and the Eleusinian Ceres, which were celebrated by the pagans ; the word ceremony itself shows this (*Cerereis Munita*). It was natural that philosophers in all ages should try to spread the Light. Since it would have been impolitic and dangerous to affront popular opinion, they met secretly at night, and it was in these assemblies that the wise men and philosophers ridiculed the follies of their age. Their aim was to preserve and promulgate the light of reason and the principles of virtue.

These sages often found it necessary to make use of superstition itself to correct its abuse, just as the heads of vipers are used to cure their bites ; fables are mixed with useful truths and the truths are sustained by the fables. The Egyptian priests concealed their mysteries from the people by means of hieroglyphic characters, and in every country particular words, signs and emblems have been employed, whose meaning was concealed from the profane common people. But, in spite of every precaution which the pagan philosophers could take to avoid offending the prejudices of their age, ignorance and fanaticism found weapons against them, consequently it was necessary to choose as brethren men who could keep a secret, and to make them undergo terrible trials, before admitting them to the sanctuary of philosophy, and to inspire them with moments of terror which they would remember for a long time.

This custom is preserved amongst Freemasons and, in spite of the readiness with which this society admits members of every kind into its bosom, some faint traces of the old trials and the terrible vows which were once absolutely necessary before admission to the mysteries are still preserved. I am aware that these assemblies, which are so pure and respectable in their origin, have become in many countries rendez-vous of pleasure and dissipation, but is there any institution which has not been abused by man ? Nevertheless, whatever laxity may have been introduced into Freemasonry, an observer may still find there the principles of philosophy and natural law in all their purity. As regards their signs and emblems, it would be difficult for the majority of Freemasons to understand them in their entirety, just as there are many who have a knowledge of Alchemy which would be obscure to those who have not made a special study of that subject.

We do not know very much about the mysteries of Zoroaster, and little of those of Isis, but there can be no doubt that they proclaimed the grand system of a future life, for Celsus writes (Origene, Bk. 8) " you boast that you believe in eternal punishment ! And do not all the priests of the mysteries foretell this to the initiates ? "

The unity of God was the outstanding dogma of all the mysteries. We find in Apuleius the prayer of the priestesses of Isis. " The heavenly powers wait upon Thee, the infernal regions are subject to Thee, the universe turns under Thy hand, Thy feet trample upon Tartarus, the stars echo Thy voice, Thy laws regulate the seasons, the elements obey Thee."

The mysterious ceremonies of Ceres were an imitation of those of Isis. The greatest men of antiquity, Plato and Cicero, have eulogised these mysteries which had not, as yet, degenerated from their former purity. Those who, deceived by a misplaced zeal, have maintained that these mysteries were merely infamous debaucheries, ought to have been undeceived by the derivation of the word 'initiate' which means that a new life has begun.

An unanswerable proof that these mysteries were celebrated for the sole purpose of inspiring virtue is afforded by the formula with which the assembly was dismissed. Amongst the Greeks the two ancient Phoenician words '*koff omphet*'—watch and be pure—were pronounced. A further proof is that the Emperor Nero, guilty of matricide, could not be received into the mysteries, although he travelled throughout the whole of Greece; his crime was too terrible and, Emperor though he might be, the initiates were unwilling to admit him. Zozime, moreover, states that Constantine could not find a pagan priest willing to purify him and absolve him from the crime of parricide.

Tertullian states that in the ceremony of regeneration a crown is presented to the initiate and that he casts it underfoot; the Hierophant raises the sacred knife and pretends to strike him, the initiate pretends to fall down dead, but then appears to come to life again. We still find a trace of this ceremony amongst the Freemasons.

If we wish to know the derivation of the word Freemason, and why the Brethren use the apron, square, level and trowel, in short all the tools which are used by a mason, we need only call to mind that the pagan mysteries and the customs of the priests of Isis have come to us from the Jews. Even if they have not handed down to us any part of the sciences of these peoples, yet they have tried to introduce amongst us their superstitions and their charlatanism, I mean the art of fathoming the past, foretelling the future and concocting love-potions; in short, all the sorceries which, stripped of a profound knowledge of physics, of which the Egyptians have left us incontestable proof, are only forms of ridiculous humbug and burlesque practices to amuse fools and to deceive.

It is by the Jews, also, that we have had the ceremonies of the Freemasons transmitted to us. This people, wandering and persecuted in every country, has often been compelled to meet at night in subterranean or secret places, either to practice their religion or to discuss political matters. These nocturnal assemblies were called *Sabbath*, which means rest, to designate the calm and restfulness of the night. The goat which has been mentioned so frequently in discussing sorcerers, was nothing but a survival of the ceremonies of Bacchus.

The *Grand Orient* is the promised land, the land for which this people has sighed for so long and to which they offer their prayers. It is towards the Orient that the Jews turn when praying, hence the altars of the Christians are turned to the East.

The Hebrews have always cherished the hope of returning to their Fatherland, and of rebuilding that Temple whose destruction was the melancholy era of their dispersal and their misfortunes, that is why they meet in their nocturnal assemblies with the instruments they hope to use in rebuilding the walls of the

Temple of Solomon. Similarly, when eating the Paschal Lamb, they hold a staff in their hands, to express their hope of returning to that Orient from which they have been banished, truly for a long time.

In the time of the Roman Emperors the Christians suffered the same fate and the same persecutions as have the Jews. Like the Jews, they found it necessary to hide themselves in subterranean gloom. Many of the new Christians had already been initiated in the mysteries of Sabbath, taught them to their Brethren and, as a result of the conformity of the two religions, the same ceremonies were preserved. In those unhappy times the Freemasons met only to assist their Brethren and for mutual exhortation to patience and courage. It can be seen that in this society, as in every religious order, prosperity and riches have resulted in carelessness and laxity.

The Order of the Templars existed for a long time under the name of Freemasons, but they did not form a religious order until after the Crusades. In 1118 Hugh de Pougens, Geoffrey de St. Omer and seven other French gentlemen took a vow of chastity and obedience at the hands of the Patriarch, consecrated themselves to the defence of the Holy Sepulchre and promised to dedicate their property and their lives to the service of the Christians and travellers in the Holy Land. King Baudoin II gave them a house beside the Temple at Jerusalem—hence the name Templars. The council of Troyes in Champagne, held under Pope Honorius II, gave them statutes, drawn up by St. Bernard, approved by the Patriarch of Jerusalem and confirmed by the Pope. They then assumed a white vestment, and thirty years later, Pope Eugene made them carry a red cross on their mantles.

The Templars were obliged to attend divine service every day and to abstain from meat three times a week. They were only allowed three horses each and every kind of hunting was forbidden; their attire, like that of other religious orders only differed from that of the laity in colour, it was long and reached to the ground, with a girdle which served to keep it up when marching in the field. They had also a kind of hood or cowl, hats being unknown at that time. The friars, it may be noticed, have preserved customs which the laity have discarded.

CHAPTER II.

THE CAUSES OF THE RUIN OF THE TEMPLARS.

After the destruction of Jerusalem in 1186 the Templars, whose numbers had increased greatly, were scattered all over Europe. These knights, who had covered themselves with glory in the Holy Land, forgot their former valour and thought of nothing but pleasure and spending the enormous riches they had acquired. Very soon pride, luxury, voluptuousness and the pleasures of the table replaced the old austerity of the Order. They recognised their Grand Master only as their superior and defied the authority of the bishops. This haughtiness, inimical to all subordination, made them odious to all the Churchmen and paved the way for their downfall.

But their ruin had been decided on long before this. It had been already contemplated by Philip the Fair, and this King, terrible in his vengeance, only gave the triple crown to Clement V on condition that he assisted in the overthrow of an Order which, perhaps, he feared, or whose wealth he coveted.

Clement was still Bishop of Bordeaux when Philip wrote and asked him to meet him at an appointed place to confer about matters of the greatest importance. The meeting place was an abbey in the midst of the forest of St. Jean d'Angeli. Each repaired there with the utmost secrecy and a very small retinue. The King told the Prelate that it rested solely with him to elevate him to the Papacy, and that, to deserve this favour, he must agree to several points which were enumerated with the exception of the last one. The King reserved the time and place of this, since it concerned a secret and important matter. The Archbishop agreed to everything and swore solemnly to keep his promise. Philip, on his part, promised to have him elected Pope and kept that promise. All historians agree that the election of Clement V was the King's work. I shall say nothing of the intrigues he employed to succeed in this, but the Pope's attitude towards the King, the innumerable favours he bestowed on him and the implicit obedience he paid to the Prince's wishes, are sufficient proof that he was under a great obligation.

It is opportune to mention the beginnings of the hatred for the Templars. Philip, exhausted by his wars against the English and the Flemish, found it necessary, more than once, to debase the coinage; a dangerous and harmful procedure which, while being of little help to the sovereign, is very costly to his subjects. Murmurings and complaints soon made him feel that this pernicious innovation was not being borne patiently. At last, in 1306, the discontent came to a head and the populace, reduced to despair, rebelled and attempted to besiege the King in the Temple. The victuals which were being brought for his meal were seized and either devoured or trampled under foot. The beautiful house of Barbette near St. Martin des Champs was entered forcibly, pillaged and its lovely gardens destroyed.

The King, despite his pride, was forced to dissemble for several days to calm this fury; eventually he ordered the presence of troops who arrested the ring-leaders. Twenty-eight of the guilty ones were hung on the gates of the town. It has been maintained that the Templars took part in this revolt of the citizens of Paris, at any rate it would appear that they made comments which were far too frank and that the King therefore conceived a great resentment against them and resolved to destroy them. But the circumstance which makes it probable that it was his need of money, rather than a desire for revenge, which induced Philip to abolish the Order, is the harsh treatment which, in the same year, he meted out to the Jews. This people, objects of public execration, had been continually exposed to every kind of insult. During the Crusades, during revolutions and even during the calm of peace, they were attacked, pursued, despoiled and butchered. They were continually accused of having defiled the Consecrated Host—of having crucified children on Good Friday or of having profaned the image of Christ. Even if they escaped the rigour of the law they were not safe from the fury of the populace. Princes, even, after having used them for extortion, often banished them so that they would be compelled to pay ransom to procure their recall.

Philip suddenly issued an order whereby they were arrested all over France, banished from the kingdom on the same day and forbidden to return under the penalty of death. All their possessions were confiscated, for this was the real reason for this rigorous edict. Some were baptised and remained. Many of the remainder died on the road from fatigue, grief or misery ; they were allowed only sufficient money to carry them to the frontier.

Philip's vindictive and unforgiving character was further demonstrated by the frenzy with which he attacked the memory of Pope Boniface, against whom he entertained a grudge. He demanded, firmly, the convocation of a council to condemn him solemnly and to disinter him and burn his bones.

Vienne in the Dauphiny was the place where the council met. The Pope, afraid of the scandal which would result from the condemnation of his predecessor, declared that Boniface had been the legal Pastor of the Church, that he had died a Catholic, had never been guilty of heresy and that the alleged proof of this infamy was quite insufficient. The assembly adopted this decree of the Pope unanimously. Furthermore, two Catalan knights presented themselves in full armour and offered to defend the innocence of Boniface by combat and defied, in the presence of the King, all those who were bold enough to assert the contrary. They threw down a gage of battle which no-one dared take up. Philip was astounded by the resolution of these brave champions, gave in, acquiesced in the decision and dropped all his demands.

Thus this great dispute, which had lasted for ten years, ended to the great scandal of all honest men. The rights of Philip were recognised, but the memory of Boniface was in no way assailed, to the great mortification of the King. It must be agreed that this persecution of the Pope, eight years after his death, showed an excess of passion which should never have occurred. I have mentioned it to show how far Philip carried his love of revenge, when once his character is understood it will help to explain the persistence with which he pursued all his enemies.

However, when one remembers that the assembled Fathers were content to confirm, without discussion, the quiet pronouncement of the Pope, it is astonishing that Philip did not oppose such a decision. Moreover, the readiness of this proud and inexorable Prince to renounce his pursuit against the memory of Boniface, proves that he had much more important plans in his mind, and that it was not only on a dead man that he wished revenge.

CHAPTER III.

THE ACCUSATIONS AGAINST THE TEMPLARS

It appears that the main object in calling the council together was the abolition of the Order of the Templars. This is how the action against them was begun. A citizen of Bezieres called Squin de Florian, and an apostate Templar, were arrested for grave crimes and imprisoned. Being fearful for their lives they heard each other's confession, a common custom in those times, when no confessors were allowed to criminals. Thus these unfortunate men carried out to the letter the advice of the Apostle St. John in confessing their

sins to one another, a custom which is also usual at sea when there is danger of shipwreck and no priest is on board. When Squin heard the Templar's confession, he sent for the magistrate and told him that he was prepared to reveal to the King a secret of such importance that its possession would be more valuable than the conquest of an entire kingdom, but that he would disclose it to the monarch alone. Philip was impatient to solve this mystery. He ordered the prisoner to be brought to Paris, interviewed him alone and promised him complete immunity, and even rewards, if he would speak the truth.

Thereupon Squin, who had drawn up the plan of his accusation, charged the whole Order of Templars with the most abominable crimes. These were that when assuming his clothing the novice kissed the Superior on the mouth, navel and on that part of the body which, as Velly says, seems very unsuitable for the purposé; that they made use of exhortations, threats and even tortures to make him deny Jesus Christ and spit three times on a crucifix. This practice, according to the historians, was instituted by an evil Grand Master who, when captured by a Sultan, could only gain his liberty by promising to do so. A ridiculous enough motive, for is it conceivable that adherence to a solemn declaration would induce a Grand Master to commit a sacrilege against one who if he followed out his beliefs, would be bound to punish this sacrilege as if it was a false oath?

The other counts in the accusation were that the convocations were always held at night; the Knights worshipped a statue with a large beard, bushy and pendulous moustaches and, for its eyes, two large carbuncles which sparkled like fire; they were forbidden to have intercourse with women for fear they would slander them but, as a recompense, they were allowed to abandon themselves to the most horrible excesses and infamous debaucheries with their brother knights; that if, by chance, one of the brethren lay with a woman and she became *enceinte*, as soon as the child was born they formed a circle, threw the child from one to another until it was dead, then they roasted it and anointed the beard of the statue (which was covered with human skin) with its fat; that when a Templar died they burnt his body to ashes, mixed the ashes with a drink and quaffed this horrible beverage with satisfaction, imagining that they would thus become braver and more faithful to one another; that the prelate omitted the words of consecration during mass—in short that, having secretly become Mahomedans by an infamous betrayal, they had sold the Holy Land to the Sultans and the Princes of that sect.

Philip's haste seems extraordinary, in that he went so far as to promise rewards to a man who only asked permission to reveal this important secret. Why did he attach such great importance to something about which he apparently knew nothing? It was quite natural for a criminal, at the moment of his condemnation, to ask to see the King under a variety of pretexts, with the object of soliciting his clemency—that is of frequent occurrence, even the magistrates never give an account to the King of the wish of criminals to speak to him. The alacrity of the magistrate and the extraordinary curiosity of the King quite clearly coincide with a desire to find accusations against the Templars. Historians do not agree as to how this extraordinary accusation began. Villani and Daniel maintain that a Templar Prior of Mont-Faucon in the district of Toulouse, and a Florentine named Noffodei, two scoundrels arrested for their

crimes, concocted the accusation in the obscurity of their prison, in the hope of obtaining the King's clemency, being aware that he was very ill-disposed towards the Knights.

If the dread of torture has often induced individuals to accuse themselves of crimes of which they were innocent, either in the hope that excessive candour would placate their judges and mitigate their sentences, or merely in the belief that a more complicated trial would postpone their torture, how much more reasonable is it to believe that desperate men would slander their brethren in order to save their lives? A criminal who, to save his life, need only lie, is indeed suspect as an informer! But let us pass on to the counts in the indictment.

Exhortations, threats and tortures were, it is said, used to induce a new member to deny Jesus Christ and spit on a crucifix—why would threats and tortures have been used against one who was perfectly free to withdraw if he were unwilling to submit to the laws of the Order? If we want to believe that the new member was forced to enter the Order against his will, by reason of these tortures, can it be believed that this would have had any other effect than to arouse his indignation and a desire for revenge? Thus it seems that, as far as threats and tortures are concerned, this accusation has very little verisimilitude.

As far as the spitting on the crucifix is concerned, one recognises here the ancient teaching of the founders of the pagan mysteries, of which I have spoken already. These philosophers were far from sharing the stupidity of the populace which adored images of the gods.

Everyone is familiar with the disputes which arose amongst the Christians in the first centuries of the Church as regards the worship of images. Those who still adhered to the principles of the Stoics looked on the images as clumsy and unformed emblems of the Deity. This teaching caused disputes among the Christians, the majority of whom did not possess so much philosophy. These, like the Jews, adhered to the materialistic in religion and could not consent to the removal of images which were everything to them, since their unpolished minds could only concentrate on something which appealed to their senses. They accused the others of heresy and their intolerance against them was so pronounced that they called them iconoclasts, as it was since that time against the Protestants whom they called Huguenots.

The more opinions coincide in the matter of religion, the greater is the animosity which prevails amongst those who profess them. The Jewish faith has had two ungrateful daughters, Christian and Mahomedan, and these two daughters have had many sisters whom they detest a thousand times more than if they were strangers. Thus, to accuse the Templars of being iconoclasts was equivalent to charging them with a great crime, and the Catholics would have been horror-struck to think that a religious order had so little religion as to teach that the crucifix was not God in person.

A philosopher would laugh at these miserable disputes, had they not cost so many lives, but the rule is that disputes only occur about dogmas since in all religions of the world there is conformity to the natural law. Ceremonies are everywhere different, virtue is everywhere the same, that comes from God; all else is man-made.

What is quite extraordinary in the accusations against the Templars is that the same Christians who reproached them with a contempt for images accused them of idolatry. It was alleged that they worshipped an idol with a long beard, etc., and that they anointed its moustaches with the fat of roasted infants. It must be admitted that none but a criminal in fear of death would dare to put forward such absurdities. But could not Philip, who believed, or at any rate pretended to believe it, have been able to ascertain the facts by visiting the hall where the assembly was held at a time when the Templars were not meeting? How was it that a powerful monarch neglected such an easy way of salving his conscience, instead of accepting the deposition of two unfortunates?

As regards the infants they threw to one another, and which they roasted, what sort of a mother was it who would have given up her child to such horrors, or who could have seen it snatched from her arms without objecting, unless it is believed that the women who consorted with the Templars were female Templars?

There is nothing more astonishing than this reproach which has been made hundreds of times in different ages against every secret society, of devouring or murdering infants. Horace, in one of his odes, accuses an old hag of the crime and the same thing has been said of the early Christians. I have already mentioned that the atrocious custom of crucifying infants on Good Friday has been attributed to the Jews. Voltaire states that the Jews impute to the Christians the feast of Thyestes, and the incestuous union of Oedipus; the Christians impute the same to the pagans, all sects accuse each other of the greatest crimes, the whole world is slandered.

“I have seen,” writes a Brahman, “all the wise men arguing furiously about the first principle and the ultimate end, I have questioned them all and found in all the leaders of these factions nothing but an inflexible obstinancy, a superb contempt for the others, and an implacable hatred. These teachers, in their search for truth, are like a woman who wants her lover to enter through a closed door and cannot find the key. These men, in their empty quests, are like one who climbs a tree where there is a little honey, hardly have they eaten it when the serpents round the tree devour them.”

This sort of accusation arises from the early Christian custom of partaking a communal meal in their temples; this was called “*communier*.” Those who, since that time, have introduced a belief in the “actual presence” have made out of this communion a mystery and a sacrament and, of the first institution, nothing remains but the bread which is given to the faithful. In memory of Christ they had bread made in the shape, in miniature, of a man. They believed that they thus conformed to the mysteries taught by the founder of the Christian religion, “eat, this is My body.” Since that time it is considered actually to represent Jesus.

Nothing more was necessary for them to be accused of eating infants and of actually drinking blood of which the wine was only the representation, and their enemies would have little difficulty in sustaining their calumnies; seeing that these same Christians announced that it was not bread that they ate or wine that they drank but the flesh and blood of the Messiah.

The Jews and the Pagans, also, had communal repasts, which were in reality only a means of strengthening the bonds of brotherhood and union. Moreover, the custom of eating together and drinking from the same cup during a reconciliation or the sharing of a solemn covenant is of extreme antiquity; husband and wife are made to drink from the nuptial cup to remind them that they should always be united and faithful—empty vows which bind neither married nor lovers, even when they are dictated by the heart and which are only an unequivocal proof of the frailty of mankind, making them promise for all their lives something which they are not certain of keeping for a year!

Fraternal vows were always taken amongst the Templars, for each would have given his life for his brothers, and it was this union which made them so formidable to their enemies and a society of heroes.

It can be readily understood that this custom of secret repasts often gave occasion for unjust accusation against every sect and religion. Calumny always finds a means of launching its poisoned darts, and it may be seen that the Templars were by no means spared.

As regards the custom of imbibing the ashes of their dead brethren, since this harmed no one, I shall not speak of it, but will dwell for a space on the accusation that they were idolaters and secret mahomedans. These two calumnies neutralise each other, it is certain that the mahomedans never were idolaters; moreover if we except some individuals who were extremely ignorant and, so to speak, deprived of the light of reason and therefore took the image for the divinity, it would, I think, be exceedingly difficult to prove that there ever had been any.

No people, government or society ordered the adoration of an image as the supreme god of nature. The ancient Chaldeans, Arabs and Persians had for a long time neither images nor temples. How could those who revered the sun, the stars and fire as the emblems of the diety be called idolaters? They revered what they saw, but certainly to revere the sun and the stars is not the same as the adoration of a figure hewn out by hands; it is a mistaken cult but not idolatry.

I suppose that the Egyptians actually worshipped the dog Anubis and the bull Apis, and that they were stupid enough to regard them as animals consecrated to the divinity and as emblems of the blessings bestowed on mankind by Isis; to believe that a celestial ray animated the sacred bulls and dogs is not the same as the adoration of a statue. A beast is not an idol.

There is no doubt that mankind had objects of worship before there were sculptors, and it is clear that these men, of such antiquity, could not be called idolaters. Thus it remains to know whether those who had the statues placed in the temples to be worshipped called themselves and their peoples image-worshippers. That certainly cannot be found in any monument of antiquity.

But, even though they did not call themselves idolaters, were they actually so. Was it actually ordered that the bronze statue or Bel at Babylon was the master, the god, the creator of the world? Was the image of Jupiter the god himself. Is not that as if one were to say that the Christians adored the image of the Eternal Father with a long beard, the image of a woman and a child and

the image of a dove? These are emblematical ornaments in our temples. We reverence them so little that if they are made of wood, we care little when they become rotten, and make new ones. They are merely appeals to the eye and the imagination. The Turks and Protestants believe the Catholics to be idolaters, but the latter do not cease to protest against the insult.

It is impossible really to adore a statue or to imagine that it is the supreme god. There was only one Jupiter, but there were thousands of his statues. Jupiter was believed to hurl thunderbolts and to dwell in the snows on Mount Olympus, or in the planet which bore his name. His images hurled no thunderbolts, nor did they dwell in the snows, on Mount Olympus or in the planet. All prayers were addressed to the immortal gods and surely the images were not immortal.

It is true that dishonest people induced the superstitious to believe that the images had spoken. Have not our common people often believed the same thing? But never, in any people, have these absurdities constituted the religion of the state. Because some imbecile old woman was unable to distinguish between the image and God is not a reason for believing that the government had the same mentality as the old woman. The civic officers desired that the representations of the gods which were worshipped should be revered in order to fix the imagination of the people by these visible signs. That is exactly what is done in half Europe. There are figures which represent God the Father as an old man, although it is realised that God is not an old man. Images of many saints are adored but it is obvious that they are not God the Father.

In the same way the ancients did not mix up the demi-gods, the gods and the father of the gods. If the ancients were idolaters, because they had statues in their temples, then half Christianity is also idolatrous, or if not, then neither were the ancient nations idolatrous.

In short, there has never been in antiquity one poet, philosopher or statesman who has said that stone, marble, bronze or wood was adored. There are innumerable instances to the contrary. The idolatrous societies are like sorcerers; there is talk about them, but they have never existed.

One commentator has concluded that the statue of Priapus was actually adored because Horace makes this scarecrow say "I was formerly a trunk, the workman, uncertain whether to make a god or a stool, chose to make a God." The commentator instances the Prophet Baruc to prove that in the time of Horace the image of Priapus was regarded as a real divinity because Horace made fun of the pretended god and his image. It is possible that one of his servants, on seeing this enormous figure, thought that there was something divine about it, but assuredly all the wooden images of Priapus with which the gardens were filled to scare the birds, were not regarded as the creators of the world.

It is stated that Moses, despite the divine law that no image of man or animal should be made, erected a brazen serpent, an imitation of the silver serpent which the Egyptian priests carried in procession; but although this serpent was carried to heal the bites of real snakes it was never worshipped.

Solomon placed two cherubim in the Temple but they were not regarded as being gods. If, then, statues have been revered in Jewish temples and in our own, why should we reproach peoples or societies who have had statues ?

From these considerations it can be seen that it has always been just as absurd to condemn idolators as sorcerers. As regards the accusation brought against the Templars that they were secret Mahommedans, it is sufficient to reflect for a moment on their conduct, which was always the same, in order to appreciate the injustice of such an accusation. I shall mention several traits which will show how these knights were far from being Mahommedans, and give some idea of their courage and their fidelity to their religion.

The Sultan resolved to drive the Christians right out of Palestine, and besieged the Templars in the fortress of Sephet. After a long defence the Prior, who was also Governor, seeing all his fortifications demolished, was obliged to capitulate. It was agreed that he, with the other knights and the remainder of the garrison, which still amounted to six hundred men, should be conducted to the nearest place held by the Christians. But the Sultan no sooner found himself master of Sephet than he disarmed them all and gave them until the following night to choose between death and becoming Mahommedans. The Prior used this short time to exhort his colleagues and his soldiers to prefer a glorious death to a life which was perishable and dishonoured by a shameful apostasy. All these brave soldeirs, animated by the same zeal, allowed themselves to be slain next day, rather than consent to change their religion.

The Sultan, infuriated by their firmness and by the constancy of the Prior, after he had been offered riches and honours, had him burnt alive, and, as if he were afraid that he might have escaped such a cruel torment, had him decapitated.

The life of the Templars is full of such heroism, I shall content myself by adding some details of the manner in which these brave knights conducted themselves at the siege of Acre.

In 1291 the Sultan Melec-Seraf besieged Acre with a formidable army. The defenders numbered only 1200 regular troops composed for the most part of Templars, Hospitallers, Teutons and some secular soldiers who fought under the standards of the three Orders. They had unanimously given the command to Pierre de Beau-Jeu, Grand Master of the Templars. The Sultan began by testing his fidelity by the offer of immense sums of money, but the Templar's only response was to show his just indignation that it was imagined he could be capable of listening to such a proposition. Every day sorties were ordered which cost the lives of a great number of the enemy, but in spite of a vigorous resistance Melec-Seraf advanced his siege-works and eventually decided to take the place by assault.

The Templars, after prodigies of valour, were overpowered by numbers. At last, when they had seen their Grand Master perish, and realised that they could not hold out much longer, they attempted to reach the port, to the number of 300, persistently pursued by the infidels. Their efforts were in vain. Unable to get through the tremendous crowd of Egyptians which filled the streets, they rushed into the tower of the Temple to bury themselves there. Many women and girls from the town had already taken refuge there. The Templars immediately barricaded themselves in and held out for several days.

The Sultan caused the tower to be mined and the Templars, realising that it only stood on wooden supports which could be set on fire at any moment, agreed to leave it on condition that they were given free passage to the port, would be allowed to embark and that the honour of the women and girls would be respected. The capitulation was signed and the doors of the tower opened but, hardly had the first of the enemy soldiers entered, than they tried to offer violence to the women. The Templars, indignant at their brutality and breach of faith, drew their swords, cut the barbarians to pieces and closed the doors. Although death was inevitable they would hear no further mention of capitulation.

The Egyptians, with a sword in one hand and a ladder in the other, advanced to ascend by escalade. In a moment the walls were covered with soldiers attempting to ascend but since, as I have already mentioned, the walls were mined, the supports gave way and the tower collapsed with a terrible crash and buried in its ruins Templars and infidels alike. The women and girls in the tower suffered the same fate. In the end, of the 500 or more Templars who had so bravely upheld the siege, only ten escaped by flinging themselves into a barquentine in which they luckily escaped to Cyprus.

These were the men who were accused of being secret Mahommedans. Can it be believed that warriors who sacrificed their lives so generously to defend oppressed virtue would have been such cowards as to jettison their principles and parade those which they had never had at heart? Recall the promise and solicitations made by the Mahommedans on different occasions to attract them to their cause, realising that the Christian army was kept in being by the Templars and Knights of Malta alone. Incapable of pretence, they were always faithful to the religion of their fathers and spurned the offers of the Sultan.

During a battle which took place on the banks of the river Jordan the Grand Master of the Templars, Odon de St. Amand, was weakened by wounds and taken prisoner by the enemy. Saladin, unable to corrupt the generous and inflexible spirit of the Templar, ended by offering him his liberty in exchange for one of his nephews who was a prisoner of the Order. "A Templar," replied the Grand Master, "must conquer or die, and if he is so unfortunate as to fall alive into the hands of his enemies, he can only give his girdle and his dagger as ransom."

Courage and high-mindedness have always made a great impression on the mind of a generous enemy. Saladin, as magnanimous as the Templar, gave him his liberty and let him depart without ransom. "Keep" said he, "your girdle and your dagger, a Sultan would not think of disarming a vanquished enemy."

CHAPTER IV.

UNNATURAL VICIES ATTRIBUTED TO THE TEMPLARS.

I now pass on to the remarkable requirement imposed on the Initiate of kissing the Grand Master on the mouth and on a part of the body which decency forbids me to mention. Those who have discovered in these immodest practices debauched principles have not considered the heart of mankind. In short, what obedience could a Grand Master expect from his knights, if he set them

such an example of brutish sensuality? Moreover what man could be so depraved and debased as to wish to make an entire society witness his infamy? Only an imbecile could imagine such a degree of debauchery. The slightest knowledge of the world is sufficient to make one sense the improbability and absurdity of such an accusation.

It was by no means from debauchery that the Grand Master was kissed on the mouth. In many climes this custom, which seems opposed to our own custom, is prevalent. In many European countries and particularly amongst our English cousins, men and women kiss each other on the mouth, and we French, who have much more intemperate habits, find this custom very improper; but it is an old adage that the words "decency" and "modesty" are most often found in the mouths of indecent and immodest people, and it is only by a refinement of depravity that we have become so fastidious. Read the ancient sermons, or at any rate glance at them, you men of the world who know different societies and whose delicate ears are accustomed to detect every tone and nuance! See if you can comprehend how it was possible to pronounce from the pulpit, in the midst of an assembled multitude and face to face with altars consecrated to the Divinity, words which are now proscribed even in temples of pleasure.

And, if we go back to more remote times, would not most of our Parisian ladies be shocked if they saw a renewal of the spectacles of Athens and Rome, athletes and gladiators naked from head to foot, these ladies who blush if they see a statue of Venus or Apollo. Have we, for that reason, purer morals than the ancients? No, but we have more decency. Present day Christians would consider it immodest to be perfumed and have their limbs washed by a beautiful woman and, truly, they are not so arrogant as to consider themselves purer than the founder of their religion, who saw nothing immodest in this.

First let us investigate the origin of the kiss. I shall say nothing about the kisses of love, pleasure in which gave us our first lesson but, apart from this natural tendency in both sexes, the pure kiss of friendship should be the first sign of affection, since the first societies had no other language than that of nature. The societies became more numerous; wars flared up, the earth was drenched with the blood of its children. It then became necessary to agree upon certain signs in order to recognise a friend and distinguish an enemy. Each tribe had its secrets, of which the principal ones consisted in the manner of an embrace or a hand-clasp.

When the human race had invented another sign for its thoughts, that of speech, certain peoples adopted the custom of whispering and communicating the particular word of their order; thus, since mankind was then continually at war, attempts at recognition were universal and each people and society had their particular signs. Gradually, as governments assumed a stable form, this troublesome formality was dropped by degrees, but the habit of bending as if to whisper remained. This was the origin of the salutation we have preserved amongst us.

Since women have never carried arms or constituted an army corps, the word of the order has never been demanded from them, and that is why they never bend forward, as we do, in salutation. Hence also comes the old custom

still carried out by the presidents and councillors of the supreme courts of making obeisance like women do, to show that they are gentlemen of the robe and not of the sword. The word "salute" is sufficient evidence of its origin, indeed safety was only obtained by a pass-word, and not to know it was to be treated as an enemy. The latin word "*salve*" has the same meaning.

An embrace has been customary for a long time in every society, and even when monks were received the novice embraced his brethren, I am sure without any idea of debauchery.

The custom, so contrary of our idea of morals, of bending down before a part of the body which is hardly decent, was quite necessary for the Templars while they had to sustain the wars with the Turks. Since, in their secret meetings they had to deliberate on their plans of attack and defence, it was vitally important that only Christian initiates should be admitted, those who had given proof of their courage and discretion. Since many Jews and Mahomedans had been initiated into the ancient mysteries, there was only one way to recognise them, to render a sort of homage to that part of the body which the circumcised regarded with horror. Thus whoever presided over an assembly of Templars was obliged to uncover this part of his body and every brother made certain with his own eyes that the Grand Master was neither Jew nor Mahomedan.

That is the origin of that apparently bizarre custom which has given rise to all the stories about the corruption of the Templars and their unnatural inclinations.

I shall not dwell for long on all those infamies which have never existed in any people or society. I know that some unfortunates who have confessed themselves guilty of this crime have been, on various occasions, burnt, but I cannot say too often that these instances are rarer than one would think and if it is about debauched men that the delirium of imagination has led one astray in this matter, it can only have been of rare occurrence.

As a result of my remarks about the care taken by the Templars to exclude the circumcised from their mysteries, it can be seen quite clearly that it is wrong to imagine it is a chapter of initiation of the Templars which is referred to by Voltaire in the *Henriade*, when he reports the oath which Mayenne makes the assembled leaguers take.

In the shades of the night in an obscure vault
 Their foul assembly is conducted in silence.
 By the pale light of a magical torch,
 A vile altar is erected on a tomb.
 It is there that the images of the two kings are placed
 Objects of their terror, objects of their outrages.
 Their sacriligious hands have mingled on the altar
 The name of the Eternal with infernal names.
 Upon these gloomy walls spears are ranged,
 Whose points are plunged in vessels of blood,
 A fearful display of their hideous mystery.
 The priest of the temple is one of those Hebrews
 Who, outcasts on earth, citizens of the world,

Carry from sea to sea their depths of misery,
 And have for a long time crammed all the nations
 Of the world with an antique mass of superstition.
 At first around him, the leaguers in a frenzy,
 Begin with loud cries this impure sacrifice.
 Their murderous arms are bathed in the blood.
 Valois' side on the altar is pierced.
 With a crescendo of terror and rage,
 They throw the image of Henry under their feet
 And believe that death, subservient to their rage,
 Will transfer to the kings the injury of their blows.

It was certainly not the Templars about whom Voltaire was speaking, since it is very doubtful whether, since the beginning of the Crusades, a Hebrew has ever presided over one of their assemblies ; it is perhaps as if it were stated that a Jansenist presided over an assembly of Jesuits.

CHAPTER V.

CALUMNIES DIRECTED AGAINST THE POPES.

The Templars were not the only ones against whom calumnies were directed as regards unnatural crimes. "There have been imputed to Pope Boniface," says Velly, "horrors of every kind sufficient to make one shudder ; as regards impurity, crimes the details of which would soil history ; in the matter of morals, scandalous principles, the recital of which would offend chaste ears ; in the matter of faith impieties, the remembrance of which should be buried for ever."

Mezerai writes, "There is a vast collection of these abominations, amongst a great deal of animosity there is a little semblance of truth, but often of contradiction. He is reputed to have said before witnesses what would rarely be said to one individual. He is accused at the same time of atheism and magic, of denying the existence of a God, whilst admitting that of the Devil, of disbelief in the immortality of the soul but of having sold his own soul to the Devil."

When Philip the Fair, an open enemy of Boniface, resolved not to put up with him any longer, he convened a general assembly of all the Orders of the kingdom at the castle of the Louvre ; Louis, Count of Evreux, brother of the King, Guy, Count of Saint-Paul, Jean, Count of Dreux, and William de Plessis, swore upon the Gospels that Boniface was covered with crimes. Du Plessis read in the presence of the King a letter in which he accused Boniface of "denying the immortality of the soul and eternal life ; stating that the whole happiness of man consisted in worldly pleasures ; that, consequently, sensual pleasures were not sins ; of doubting the reality of the Body of Jesus Christ in the Eucharist ; of looking upon fornication as a bagatelle ; of having said that he would hasten to overthrow the King, the French nation, the whole world and the Church ; of being a sorcerer, having a familiar spirit and consulting sooth-sayers, of having preached in public that the Pope could not be guilty of simony ; of spreading discord and war throughout the Christian world ; of being notoriously stained with unnatural sins ; of causing several clerics to reveal confessions to him which he subsequently published ; of having failed to observe the abstinences and fasts of the Church, eating meat at all times, indifferently and without cause

maintaining that it was not a sin ; of depreciating the Cardinal, the Black and White Friars and the order of Franciscans and Preachers, stating that they corrupted the world, were hypocrites and that no good came to anyone who confessed to them or took them into his home ; of having said frequently that he would rather be a dog than a Frenchman and of having boasted, before he became Pope, that if ever he succeeded to the Papacy he would ruin the whole of Christianity and destroy the pride of the French ; of having spared neither lies nor money to prevent peace with England and of having seduced his niece by whom he had had two children."

I have reported the discourse of William du Plessis to show the inept manner in which innumerable and improbable accusations were heaped up against the enemies of Philip. Almost all the accusations which were made in this ignorant age resembled one another ; it is always the same, rather like the lives of the saints.

The Pope Clement himself was accused of unnatural vices, "when he transferred the Holy See to Avignon," says Mezerai, "he introduced three great irregularities, simony—the off-spring of luxury and impurity, chicanery—the exercise of scribblers and idlers, as were the lazy clerics who followed the Pope's entourage, and another horrible irregularity to which nature cannot give a name."

I shall now return to the history of Philip the Fair.

CHAPTER VI.

THE AVARICE OF PHILIP, HE HIRES ASSASSINS.

Modern writers have been so unjust as to accuse the Templars of having fomented insurrections amongst the populace, and of having outlawed Philip. It is difficult to see events in their true perspective when blinded by an unjust prejudice, and when imagination replaces historical facts.

In view of the fearlessness of the Templars and their manly courage which always made them brave the greatest dangers, can it be believed that they were inactive spectators when the sedition broke out in Paris, if it had been of their making ? Or that they would have been slothfully hidden instead of putting themselves at the head of their party ? It is impossible to say that they took part. All the historians agree that they made some unguarded statements. The infuriated populace besieged the King and proceeded to violence ; Philip's fate was in the hands of the Templars—they took no action and yet it is suggested they had outlawed him.

Now consider how this same Philip, whose blind persecution of the memory of Boniface VIII has been seen, behaved towards the same Pontiff when he sent Nogaret and Sciarra Colonne to Tuscany under the pretext of making peace with him. They began by bribing several local Seigneurs with largesse, and secretly enrolled a large number of soldiers. They then ordered them to meet at a certain hour on a certain day under the walls of Agnatie, where the Pope had retired.

When all plans had been made Nogaret and Colonne drew near to the town at the break of day. They found the gates open and entered flying the French flag. They began by pillaging the houses of several cardinals and made them prisoners. Then, fearing that their entrance into the palace would be too difficult, they basely stirred up the populace to insurrection. The bourgeoisie, bribed by money and in the expectation of rich booty, flocked to arms and besieged the palace.

The unfortunate Pontiff, abandoned by part of his officers and betrayed by his fellow-citizens, asked Sciarra to let him know in writing what were his demands. The haughty Italian replied that he would only spare his life on condition that he renounced the papacy. The Pontiff, struck with consternation at such a demand, heaved a deep sigh. Then, suddenly recovering his pride of spirit, he cried "since I am betrayed ignominiously into the hands of my enemies, I shall die a sovereign," he then placed his tiara on his head and sat solemnly on his throne.

The palace doors were soon driven in, and the treasures of Boniface exposed to the greed of a frenzied soldiery. The Pope, shut up in his apartment, awaited his destiny with courage. The doors of his chamber were broken down and the two assassins hired by Philip were seized with awe when saw his majestic countenance. Sciarra, however, was more inured to crime and brusquely demanded whether the pope was willing to renounce the papal tiara. "No" said he "I would rather perish; here is my head, at least I shall die on the throne his to which God has elevated me." Sciarra rushed upon him and dared to strike his cheek with his gauntlet. He would have slain him if his accomplice had not prevented it.

Boniface, escaping this danger by something like a miracle, was placed under the guard of a Florentine; knowing Philip's plans he was afraid of poison and refused all food for three days. He would have died of hunger if a poor woman had not given him a little bread and four eggs.

Such was the extremity to which Boniface was reduced, when the inhabitants of Agnania, smitten with compassion, shame and repentance, assembled excitedly, took up arms to the number of ten thousand and rushed to the apartment where the Pontiff was imprisoned, crying that it was their business to guard their fellow citizen, and not that of strangers. All resistance was overcome at the point of the sword, and the French with their leaders put to flight. The revolt was so sudden that the French standard, hoisted on the pavilion of the palace, was not saved.

The Pope, freed by the victory of his compatriots, departed for Rome, where he hoped to avenge himself on the French monarch. However, he had hardly arrived there when he died, either from chagrin from the tremendous outrages he had suffered, or the ill-treatment he had received; perhaps from the poison he had feared and which he could no longer avoid.

Benoit XI, successor of Boniface, turned out to be of the same disposition when he wished to take revenge for the outrages. He began by excommunicating all those who had been implicated in the conspiracy of Agnania; he knew the ringleaders and he protested that he would never parley with Nogaret, whom the king of France had appointed ambassador to Italy, but this did not prevent

him from lending a favourable ear to the other ministers of the king. He was persistent in his resolve to treat as criminals those "children of iniquity" who had laid sacriligious hands on the person and treasures of Boniface. He had already summoned them to his tribunal, to hear the decrees he had made against them, when his unexpected demise carried him off in the midst of his schemes for vengeance.

Philip, afraid that proceedings against the assassins who served him would shed a sorry light on their conduct and his own, employed his usual artifice and the two usual agents with the same interests as his own to rid them of their common enemy. All writers agree that Benoit was poisoned. Some have stated that it was a man named Bernard Deliciosi, who was accused of the crime under the Pontificate of Jean XXII and who, when the case was not completely proved, was only condemned to life-imprisonment. This is how the story is told. Benoit was at his residence in Perouse when a young man, disguised as a girl, presented him with a bowl of exquisite figs, stating that she was a nun and that she had brought them on behalf of the Abbess. The Pontiff, who was very fond of them, and believing that they came from one who was consecrated to God, ate plentifully of them. He was soon taken ill and died in a few days. Other historians believe that the austerity of his life, compared with that of his cardinals, made them ill-disposed towards him and that this was the cause of his death. But almost all the accusations are directed against Nogaret and Sciarra Colonne and this suspicion, even assuming their innocence, shows clearly, better than the arguments of the historians, the prevailing opinion as regards these two envoys of the French king.

It is by means of a survey of history and, more particularly, the writings of foreigners, that we can best be certain of the course of events, events which, in France, have been always misrepresented in favour of our rulers; but, however great the caution with which these French authors have spoken about Philip's conduct, one can see that they were compelled to give an account of the facts I have mentioned, in spite of every wish to misrepresent them still more, had they dared, or to pass them over in silence.

CHAPTER VII.

CLEMENT V REALISES THE INJUSTICE OF THE KING IN THE MATTER OF THE TEMPLARS.

The Pope, who was not misled as regards the true motives which prompted Philip to pursue the ruin of the Templars, tried to evade the promise which he had given him. At first he had the idea of uniting them with the Hospitallers. The Grand Master sent a memorandum to the Pontiff to dissuade him from this. He pointed out that the knights of the different orders, being obliged to live in one community, were bound to dispute about the precedence of their principal beliefs, and that these disputes between mettlesome and armed men could degenerate into armed combat, to the great horror of Christianity. "Every order," he added, "has a head, a Grand Master and several officers. If the same offices were retained in the proposed union, two chiefs would be found in each Priory; if one were abolished, on which of the two orders would this devolve? Is it just, under the pretext of this union to rob old knights of their

position, knights who have reached this position by their services and by shedding their blood in the defence of Christianity? I realise that the object of this union is to put a stop to the rivalry for honour which is found, all too often, amongst warriors who aspire to glory. But it is from this same rivalry that the Latin knights have reaped the greatest advantage. Nothing has stirred up the valour of one Order more than the courage observed in another and, if the Hospitallers provide ships, troops, arms and victuals for the succour of the Holy Land from their Commanderies, the Templars, stimulated by their example and trying to surpass it, provide still more powerful armaments.

I know that the union of the two Orders has been already attempted, with the excuse that their division resulted in the loss of the City of Acre; but neither Christian nor enemy can forget that the Grand Master of the Templars, the Marshall of the Hospitallers and more than 400 knights perished in the defence of that place from which only 10 Templars survived.

I know also that the whole world, princes, prelates, ecclesiastics and the religious orders envy the great possessions of the two Orders and try, under different pretexts, to strip them of these; in this connection it would be a great advantage to us to unite, in order to resist the machinations of the usurpers more easily. But your Holiness can weigh this advantage against the disadvantages I have put before you."

When the Pope realised that it would be difficult to unite the two Orders and found himself constantly canvassed by the ambassadors sent to him by Philip, he tried a second method of preventing an injustice which revolted him. On the 9th July he wrote to the king stating bluntly that if the corruption of which he accused the Templars was as widespread as he pretended and if it was necessary to abolish the order, he would wish that all their possessions should be used for the recovery of the Holy Land and that he would not agree that the smallest part should be used for any other purpose. "This," says Malthus, "invites one to presume that the Pope suspected that the action brought against the Templars was more for the purpose of possessing their great properties than for cleansing their morals."

It even appears that the Pope, either on account of the affair of the Templars or that of Boniface, and finding the importunities of the king's ministers too much for him, had wanted for a long time to leave his territory. He left Poitiers for Bordeaux in disguise with several cardinals, and with no other escort than the mules carrying his gold and silver. But being recognised on the journey by some emissaries of the king, he returned to the town he had left.

It must be realised that the Pope feared, on the one hand assassination by the king's emissaries, if he finished his journey and, on the other hand, the necessity of co-operation with the king in his injustice.

CHAPTER VIII.

THE ARREST OF THE TEMPLARS.

The avarice of the French monarch could not adjust itself to the hesitancy of the Pope. Suddenly, by a secret order which was executed on the 13th October, 1307, the Grand Master and all the Templars in Paris and the different provinces of the kingdom were arrested in one day. The king immedi-

ately took possession of the Temple and deposited his treasure and the Charters of France therein. At the same time he seized all their possessions but, in order to quieten the suspicions raised against him, he called together the Canons of Notre Dame and all the Doctors of the University, to let them know his reasons for arresting the unfortunate knights. Two days afterwards he made it known, to the sound of trumpets, that the members of the Parish Churches should meet him in the gardens of the Palais-Royal, to hear an account of the abominations with which he accused the Templars. The Populace was horrified by the account; to sensible people it seemed more ridiculous than credible.

Was Philip, in taking all these precautions, afraid that his injustice would stir up a new rebellion in Paris and that the discontented people, the saner majority of whom understood his motives, would resolutely demand the liberty of the Templars? Did he want to transfer the odium for his project to those whose advice he appeared to take? However that may be, it was a weak contrivance on his part, and a proof of cowardice that he had to seek the reinforcement of the Canons and the University.

He would have liked his own officers to institute the proceedings, but the University, which he consulted in his weakness, replied that the secular judge had no concern with heresy unless at the request of the Church; that men who had taken vows of chastity and obedience in an Order approved by the Holy See, were exempt from lay jurisdiction; that, as far as their possessions were concerned, these ought to be preserved for purposes conformable with the intentions of those who had given them. The king, on this decision, empowered his confessor, William of Paris, a Dominican and an Inquisitor, to interrogate the prisoners in the presence of several witnesses of his choice. The monk discharged his commission with all the zeal his penitent could desire. Nogaret, one of the king's satellites and notorious for the fearlessness of his enterprise against Boniface, carried out this terrible business with him.

The imprisonment of the Grand Master and all the Templars caused widespread surprise throughout the Christian world, the Pope, particularly, learnt of it with indignation and looked upon an inquisitorial process as being under his jurisdiction. In the first heat of his indignation he suspended William of Paris and reserved the cognizance of the case to himself. He wrote in the same terms to the king, complaining that he had imprisoned monks who were only answerable to the Holy See. He told him in a letter which was just as forcible, that he was sending two Cardinals to him, for the immediate release to them of the persons and property of the Templars.

The King, irritated by these obstacles opposed to his desires, replied that he had done nothing except on the indictment of the Inquisitor, an officer of the court of Rome; that the suspension of the powers of this monk (the Inquisitor) and the Bishops was very prejudicial to religion; that the Templars had no reason to boast; that they were beginning to vary their evidence; that they expected to find support at the court of Rome; that it was shameful that a Sovereign Pontiff should be so remiss in helping a Prince in such a worthy prosecution; that God detested luke-warmness; that, far from forbidding them the execution of the functions inherent in their dignity, he ought, on the contrary, to stir up their zeal in uprooting such a corrupt Order; that, after all, the Bishops were called upon to look after the needs of the Church with him, etc.

All foreign writers who had no need to bolster up the king's pride gave a faithful account of the atrocities committed against the Templars. Edward II of England no sooner heard of their detention than he wrote to the Pope and the majority of the sovereigns of Europe, beseeching them to turn a deaf ear to the calumnies which were spread against the knights "whose purity of faith, good morals and zeal in defending religion, are revered by all England."

Nothing could halt Philip's plans. He convoked the Estates of the Realm at Tours. The assembly there was great in number. The king presided in person and his chancellor, on his part, enumerated all the testimony that had been collected against the Templars. From there he repaired to Poitiers where he had a second interview with the Pope with this result—"that the knights would be guarded under the authority of the king, in the name of the Pope, the Prelates and the Church, that if the Order was abolished its belongings would be used in the service of the Holy Land; that, in the meantime, they would be administered by trustworthy custodians, chosen by the Pontiff himself; that this would not prevent the king from bringing forward several matters which must be accepted."

As a matter of fact, two hirelings of the king were amongst the number of these administrators, which, as the historian Velly says, makes one realise that the only change in all this was the manner of the style and presentation. Philip, nevertheless, knew how to turn this trifling sacrifice to account. He demanded that the Holy Father should cancel the suspension that he had made concerning the powers of his confessor; that this beloved monk should continue to assist in the examination of the Templars. "Although," said Clement, "this is against my authority, I consent, since the king wishes it, that the inquisition should proceed with ordinary judges." But he reserved the examination and judgement of everything concerning the Order in general and the person of the Grand Master, as well as the principal officers, to himself.

Nothing is more remarkable than the way in which these two sovereigns made arrangements to the detriment of the poor knights, and the affected tone in which the Pope kept on saying that their possessions ought to be used in recovering the Holy Land, that not even the least part must be diverted to other uses; that the management had been entrusted to worthy persons—that is what he kept on repeating unceasingly during the whole time that the trial of the unfortunate knights lasted.

Personal interests having united the two courts, they began to work together in the examination. First, 400 knights of the Temple in Paris were questioned; only three denied categorically all the crimes imputed to them. The others acknowledged that "at their reception the infamous kisses mentioned were demanded of them; that they were compelled to deny J.C.; that the abominable sin was permitted between then and even commanded." Some, but very few, confessed that they had worshipped a wooden head, gilt and silvered, which had a large beard, a mysterious iniquity unknown to most of their fellow-knights, since this was only done in the general Chapters, where only the principals of the Order were admitted. One priest stated that the knight who received him made him swear never to pronounce the words of consecration in the celebration of mass, and that he had faithfully observed this instruction in the case of the wafers he gave to the brethren, but that he had never failed to consecrate what he showed to those at the altar. Many declared that they had only seen the

Statutes of the Order two months before they were taken prisoner, which made them think that there were two editions, one shown to the general public and one carefully hidden and not known to all the knights.

In reading these wild statements can one not bring to mind a trial of those unfortunate sorcerers who were burnt out of kindness of heart, after they had been compelled by torture to acknowledge crimes of which they had no idea, and the most extraordinary things that could be invented. Let us for a moment examine the methods used to extract confessions conforming to Philip's views, from the Templars.

First of all the youngest, who were expected to be more particularly attached to life, were approached. They were promised life, liberty and rewards, as had been promised to Squin. Thus these unfortunate knights, weakened by a long stay in prison, poor nourishment and ill-treatment, seeing on the one hand a speedy release and on the other the horrible tortures prepared for them, were weak enough to give way to vain hopes and to acknowledge all the crimes which their judges, or rather their torturers, put to them. Moreover one can appreciate how these same knights, in despair at having been betrayed, eventually retracted all the false avowals extracted from them and protested their innocence with their last breath.

If they refused to acknowledge the crimes of which they were accused they were put to the rack, that is to say they had to suffer all kinds of torture. The 'ordinary question' consisted in making the subject drink six pots of water, a horrible torture, beyond all imagining. He was then put on the small rack, a hellish machine on which he was stretched. At each end was a pulley by means of which the feet at one end and the head at the other could be stretched until all the joints were dislocated.

In the 'extraordinary question' the patient was made to drink six more pots of water and then put on the large rack which stretched his limbs still further. This was in addition to other tortures which consisted in crushing the limbs in cramps and burning the soles of the feet. These horrible trials, worthy of savages, were carried out in the presence of a judge and a physician; the latter tested the patient's pulse with the utmost composure, to judge how far the treatment could be prolonged or augmented without a fatal termination.

So much has been written about this abominable custom that it would be useless to dwell further on it. Happily the French who, despite the apparent gentleness of their manners, have not always been the first to adopt principles of tolerance and humanity, have yet, for a number of years, adopted all the arguments that philosophy has employed to abolish this dreadful custom. May it never return! And if it is permitted to offer up a prayer for one species more unfortunate than our own, may pity some day frame laws against those callous individuals who take pleasure in prolonging the tortures of animals condemned to death. Perhaps, some day, our eyes will be spared the spectacle of that disgusting sport where merciless men, stick in hand, match their barbarous skill in hitting an unfortunate bird on the head. What an entertainment, you cruel dwellers in the countryside! Perhaps someday philosophic lawyers will decide the extent to which familiarity with these spectacles inures mankind to shed the blood of their fellow creatures. Every day men of sensibility are revolted by the sight of unfortunate beasts packed together in a cart, limbs

lacerated by shackles, heads hanging, eyes suffused with blood, squeezed together and suffering a thousand deaths before receiving the stroke of the knife. This revolting spectacle, perhaps all the more terrible by reason of the memories it stores up, is renewed every moment for all, and no one rises up against this misuse of man's tyranny. You—the charming sex, whom nature has created to mitigate man's ferocity, ally yourselves to my feeble plaint. Demand laws forbidding a sport which prolongs the agony of animals destined for death, laws which abolish these tortures, as they have abolished the tortures of men !

After the account I have given of the means employed to extract an avowal from the Templars of the crimes with which it was desired to sully them, it is not to be wondered at that many acknowledged their guilt. They were led also to believe that the sole aim of Philip and the Pope was to find a means to unite their Order with that of the Hospitallers. What was their despair when they realised that it was their ruin which was contemplated ! “The prisons”, say all the historians, “were filled with these unfortunate knights who all, with the exception of those who either voluntarily or by bribery acknowledged their crimes, were put to the most horrible tortures. Nothing was heard but the cries—the groans—of those who were tortured with red-hot pincers and squashed or dismembered. Many who were too weak to stand such cruel torments, some to avoid them, others urged on by the pangs of hunger (for all food was forbidden), the greater part terrified by the threats hurled at them or wearied by the horrors of the dungeons, made from the first every declaration demanded of them ; but at the same time there were many who, in the midst of this terrible anguish, maintained with unconquerable firmness that they were innocent ; from which one may conclude (Velly, History of France) “that the affair of the Templars is one of the most insoluble riddles that the malice or negligence of the historians has left for future generations to solve.”

It is neither the malice nor the negligence of the historians which has spread this veil of obscurity over this unfortunate affair. It is the sycophancy and shallow complaisance of the historians which has almost always restrained their pens, above all in France, where most authors appear to have written history merely to please their sovereigns.

The Grand Master and Principal Officers, judgement on whom had been reserved to the Pope, were interrogated in secret. As it was realised that threats would avail nothing in the case of these brave knights, they were trapped by an artifice. The most extravagant promises, an assurance of the friendship and protection of the Pope, above all a promise that no harm would befall the knights, all these devices were employed to beguile the Grand Master ; but, in spite of all their solicitations, he could not make up his mind to betray his conscience to the point of owning that he had ever profaned the crucifix or committed the unpardonable sin. There was no question of his having ever roasted infants. Thus his entire confession boiled down to laxity in the Order—a love of pleasure and the misuse of riches. This, also, was the avowal he made in Paris before the doctors of the University, and afterwards at Chinon, in the presence of the three cardinals whom the Pope had sent to interrogate him. It must be acknowledged that if all those guilty of equal faults must be burnt, there would not be enough stakes.

CHAPTER IX.

THE IGNORANCE OF THE 14TH CENTURY.

As a consequence of the avowals made by the Grand Master a letter was sent from him to all the monks, exhorting them to imitate his confession and penitence. But indeed he could do no more than dictate the letter; he could not even read, as he acknowledged when craving permission for an advocate to defend him, since he had been dedicated entirely, and from his infancy, to the pursuit of the military profession, and could neither read nor write.

Such ignorance would be surprising were we not aware of the extent to which the sciences were neglected in these barbarous times. Literature was confined entirely to the monks and the leisured classes. With the exception of the Jews who were engaged in commerce and finance only the magistrates and the lawyers could write. A gentleman would have been ashamed to sign his name. The scholastic disputations of that age and the ludicrous origin of the Holy Sacrament are proofs of the ignorance in which the whole of Christianity was plunged in the 13th century. A nun of Liege, Moncornillon by name, imagined that she saw a hole in the moon every night. It was then revealed to her that the moon represented the Church and the hole a missing festival. A monk called Jean invented in collaboration with her the Office of the Holy Sacrament; this was established at Liege and Urban IV adopted it in 1264 for the entire Church.

“In the 12th century,” says Voltaire, “the Black and White monks formed two great factions which divided minds in the Roman Empire. Finally, when in the 13th century the Mendicants were powerful, the Whites and Blacks joined forces against these newcomers until at last half Europe was united against them all. The studies of the scholastics were then, and have so remained almost up to our time, systems of absurdity. It was debated* whether God could produce the universal nature of things and keep it without the things themselves; if God could be in a predicate, if He could communicate the power of creation, undo what is already accomplished, change a woman into a girl; whether every inspired person could take on the form he wished; whether God could be a beetle or a pumpkin; whether the father produced the son by intellect, by will or essence or inherent properties, naturally or freely. And the scholars who solved these questions were called great, subtle, angelic, irrefragable, solemn, enlightened, universal and profound.” If the Templars were judged by doctors such as these, it must be acknowledged that neither commonsense nor philosophy presided over the decision concerning their fate.

It is always during these periods of ignorance that theological quarrels, more or less ludicrous, crop up. In 1303 a Jacobin, Jean of Paris, a doctor of theology who wanted to be a wit, conceived a new explanation of the presence of the Body of J.C. in the Eucharist. His idea spread alarm in every school and was rejected as contrary to true belief; this did not prevent its author from persisting in it obstinately. William, Bishop of Paris, assembled several prelates to examine Jean's system. This was done scrupulously; he was forbidden to teach and condemned to perpetual silence, a harsh punishment for a doctor! He appealed to the Pope, who appointed commissioners for him, but he died before the matter was settled.

* “Chewed over” Expresses the meaning better, I think. Editor.

Another false prophet, Doucin, son of an Italian priest, spread a pernicious doctrine about the same time in the neighbourhood of Verceil, embraced later by a certain Amauri de Leva who, in 1312, began to dogmatise in the neighbourhood of Montfort. Doucin stated that the ancient rule had been the reign of the Father, that the Son had reigned after His incarnation up to His death, that the Holy Spirit reigned after Its descent on the Apostles and would reign up to the end of the world, that the first law was one of Justice, the second of wisdom, the third of Love and that this was all brought into accord by Charity ; even prostitution was in no way sinful and (what seems incredible, were it not attested by a multitude of veracious writers) that a woman could not refuse a man who attempted to dishonour her in the name of Charity, without being guilty of transgression. Doucin's dictum made his fortune. It became necessary to publicise a crusade against his votaries who, forced to leave the towns, lived like beasts in the mountains and forests. Doucin was captured with Marguerite of Trent his concubine, who passed as a sorceress. They were both declared to be heretics, handed over to a secular court, dismembered and burnt, but this did not exterminate the sect.

Fanaticism, that monster which is for ever combatted, and which forever survives its defeats, was the predominant fashion. Every one who affected more particularly the outward appearances of piety had to have visions, ecstasies and revelations, and the people, with as little sense as the devotees, gave them the title of saints or the epithet of magicians according to their fancy. A Beguine from Metz boasted that she had dealings with the Divinity and deceived the king, the queen and the members of the court by her false predictions. A rumour spread that, at the solicitation of the Flemings, she wished to put the Count of Valois to death by her malpractices and by poison which a young man, by her orders, was to mix with the Prince's beverage. She was arrested, put to the question and made a complete avowal, but the Count, after having kept her in prison for some time, at last freed her, content to have disabused the people, who now saw the woman they had revered as a saint, as nothing more than a sorceress.

One may also mention Marguerite Porrette, a native of Haynaut, another visionary, who took it into her head to dogmatise in Paris, and wrote a book in which she stated that a person who had once reached the state of prostration in the love of the Creator, sinned no longer and could give way to base appetites without scruple and give way to anything. This visionary, condemned by the prelates and the doctors, refused to abjure her sentiments and was burnt alive in the Place de la Greve.

Such was the age which condemned the Templars.

CHAPTER X.

THE COURSE OF THE TEMPLARS' TRIAL.

The Pope who, since his agreement with Philip, had completely changed his plans regarding the Templars, had divers Bulls sent off to all parts of the Christian world, ordering proceedings against a society whose crimes, according to him, warranted their complete extinction. Soon the Kings of England,

Castille, Aragon and Sicily, the Count of Provence and the greater number of Princes and even the Archbishops of Italy had all the Templars in their states arrested. Garrisons were placed in all the Commanderies.

All their possessions were seized and on every side preparations were made for their trial. Edward II, who had at first written a letter in their favour, allowed himself to be convinced by the solicitations of the Pope and by the assurances given by him that he had certain proof of the crimes of the Templars. In the Kingdom of Leon a tribunal declared them innocent, and yet delivered them up to the Pope. Those knights who were in Aragon took refuge at first in the fortresses they had built at their own expense to defend the country from the invasion of the Moors. From there they wrote to the Roman Pontiff to vindicate themselves. They pointed out to him that they were unjustly persecuted; that their faith was pure and that they had often sealed their avowal of it by the shedding of their blood; that very many Templars groaned in horrible prisons in the country of the Moors and were daily offered freedom if they would change their religion; that it was shameful to burn as infidels knights whose fellows were put to the most cruel tortures as Christians; that if some of the Order were declared to be guilty of great crimes, whether they had really committed them or whether it was to save themselves, they should be punished as criminals or as cowards who had betrayed their conscience, the honour of their religion and truth, but that a great Order which for two centuries had deserved well of the Church ought not to pay the penalty for villainy or prevarication in some particulars; that it was obvious that their great riches were the real reason for the persecution they were undergoing; that they besought his Holiness either to grant them his protection or, after the custom of the time, allow them to defend their innocence, sword in hand, against malicious calumniators. Clement's reply is not known; we see only that the King of Aragon besieged them in their castles, which he took by storm, that he made them prisoners and that the Bishop of Valence was commissioned by the Pope to try them.

Preparations were made in France to continue similar proceedings, where it is astonishing to see that the greater number of the Knights withdrew their confessions. No doubt their courage regained its previous vigour, when they saw their unfortunate brethren treated with such inhumanity and, ashamed of having been so contemptible as to attempt to avoid death by falsehood, they envied the lot of their brethren and preferred to share their fate, rather than to join with their calumniators. They retracted all their avowals, protesting that these had been extracted from them by torture and that they spurned the amnesty offered to them by the king, since it was to be bought by lies, faithlessness and the most shameful prevarications.

This retraction put the judges in a quandary. They took counsel and deliberated for a long time, to decide whether they could pay any regard to these new protestations. At last, by jurisprudence as unjust as it was peculiar, it was decided that those who withdrew their former confessions should be treated as heretics. In consequence, a council assembled at Paris decided to pardon all those who, to mark the abhorrence in which they held their Order, had discarded their dress and shaved off the beards they wore after the Eastern custom; that those who, after having confessed their crimes, had retracted and

persisted in protestations of innocence, would be treated with the utmost rigour. 59, amongst them an Almoner of the King, were degraded as heretics and handed over to the secular arm. They were taken outside the Porte Saint-Antoine, in a field near the Abbey of that name, and burnt alive by a slow fire. They all invoked the Supreme Being in the midst of the flames; not one of them wished to take advantage of the amnesty which was offered, if they would withdraw their protestations, in order to escape the horrible torture; this, say the historians, had a very bad effect on the people, who looked upon them as innocent men, unjustly calumniated.

There were nine at Senlis and a great number in other parts of France, who suffered this cruel torment with the same firmness; they were burnt, but an avowal of the crimes of which they were accused could not be extracted from them. "It is an astonishing thing," said a Bishop of that period, "that these unfortunate men, delivered up to the cruellest tortures, gave no other reason for their retraction than their shame and remorse in having, from the severity of their tortures, owned up to crimes of which they were innocent."

CHAPTER XI.

THE COMMISSIONERS APPOINTED FOR THE TRIAL OF THE ORDER IN GENERAL. THE DIFFERENT EXAMINATIONS OF THE GRAND MASTER. HIS REPLIES.

Every enquiry against the Templars was made in private; many had been burnt, some absolved, some imprisoned for life. The trial was that of the Order in general and therefore of the Grand Master and the Principal Officers—the latter reserved for the Pope himself. Clement, to proceed formally, nominated eight Commissioners. Arriving in Paris they summoned all the French Order to appear before them on the 1st day after St. Martin, 1309, in the hall of the Bishop. The Grand Master had been moved from Chinon to Paris. He was brought before Commissioners and, although his dignified demeanour was comparable to that of a Sovereign, he was loaded with chains like a low criminal. When asked whether he had aught to say, in the defence of his knights, he replied that the Order had been sanctioned by the Holy See; that it was strange that its abolition was desired so hastily, when it was remembered that the sentence of deposition passed on the Emperor Frederick was suspended for 32 years; that he was not competent to defend, unaided, the cause of a society which had been calumniated so spitefully; that he had received many blessings and honours from it; that he would look upon himself as a worthless wretch were he not to exert every effort to establish its innocence in the eyes of the whole world; that he agreed some of his confreres had been too eager to uphold their privileges against the authority of the Church, but that this jealousy for their rights was absolutely no proof that they were guilty of the horrors imputed to them; that he would, for these reasons, undertake their interests, although refused the necessary means; that, being held a prisoner, he had no retinue other than a serving brother; that he could neither read nor write; that he had only been allowed four deniers to defray the expenses of such a great trial; that he therefore demanded permission to have a defending counsel.

They replied that in cases of heresy the accused were allowed neither counsel nor advocate. It must be admitted that such a mode of procedure bears a great resemblance to those tribunals of blood, called revolutionary, which we have seen in our day and which have been rejected with horror in happier times. That is the method the Inquisition have always adopted; indeed nothing is easier than to ruin an unfortunate being whose brain, weakened by the foul and pestilential air of prison, by ennui and despair, cannot summon up the presence of mind necessary to reply to the insidious questions of ill-intentioned judges who seek with barbarous eagerness not to recognise the truth, but to ferret out some appearances of crime in a victim they have destined for death.

The Commissioners told the Grand Master that, before he undertook the defence of the Order, he should reflect seriously; that he should above all remember the avowals he had made at Chinon, and his desposition was immediately read to him. The unfortunate Knight's surprise was unprecedented; he made the sign of the Cross and exclaimed that, if the Cardinals who were engaged in the interrogation had been of a different rank, he would have known only too well what to say. It was answered that Prelates could not take up the gage of battle. He replied that he had been misunderstood. When pressed to explain himself more clearly, he was unable to master his resentment and, overcome by profound grief, he said, "such men deserve a punishment like that with which the Saracens and Tartars punish liars and forgers - whose bellies are cut open and their heads cut off." As regards the avowals he had made at Chinon, it appears, say the historians* that "the clerk of the court had interpolated aggravations to increase the imputations against him; perhaps he had even added to his confessions all those excesses with which the Order in general was accused and that, to conceal his knavery, he had not read it to him." The Grand Master, astonished at such atrocious conduct, demanded a delay of several days.

On a Friday, the eve of St. André, he was again summoned to appear before the Commissioners. They demanded of him whether he still persisted in his intention to defend the Order. He replied that he was an illiterate and destitute knight; that he remembered he had heard a certain apostolic letter read, in which it was stated that the Pope reserved to himself the judgement of his person and that of the principal officers of the Order; that, in consequence, he entreated them to send him to the Pontiff; that he had, nevertheless, only one thing to tell his Holiness, that he would honor J.C. and the Church to the utmost of his power. He added that, to save his conscience, he had three things to mention to them in the interests of his Order, 1st., that, except for cathedral churches, divine service was nowhere celebrated with more propriety, where the ornaments were so rich, or where so many relics were found. 2ndly, nowhere else was so much distributed in alms, since all the Commanderies made distribution thrice weekly. 3rdly, that there was no Order and no nation where the knights and gentlemen exposed their lives with greater bravery in the defence of the Christian religion. Since none had any answer to these declarations, it was objected (a strange thing) that this was useless without faith, as it was the duty of men to judge the inner conscience! The knight replied that an unequivocal proof of the belief of his Order, as regards religion, was that very many Templars had shed their blood against the Saracens, the Turks and the Moors to support it. He also

* Velly and Malthus.

made his confession of faith, "I believe in one God, in the Trinity and in all that is contained in the Apostles Creed."

Such a defence must have made some impression by its very artlessness but it was too weak to combat the storm which menaced him, or to sway the corrupt judges. Since it would have been shameful to condemn an entire Order without allowing it to justify itself otherwise than through the mouth of an ignorant knight, who knew no better way to plead his cause than to do so sword in hand, the Commissioners still dared not come to a decision. This made it necessary for the king to issue letters-patent, summoning to Paris those knights, held in the provinces, who wished to defend the religion of the Temple. Seventy-four gathered in the Hall of the Bishop. The Pope's commission was read to them and the particulars on which they were to be interrogated. They were immediately cast into prison, where notaries attended to take down their defence in writing. Brother Pierre de Boulogne, Priest and Attorney-General of the Order, informed them in the name of all that "the Templars had a chief, without whose permission they could not constitute themselves prosecutors; that they were, nevertheless, ready to appear before His Holiness' Commissioners, to defend themselves against the crimes imputed to them; that the particulars sent by the Holy Father were infamous, detestable, horribly untrue and fabricated by imposters and enemies; that the religion of the Temple was pure, stainless and free from the horrors imputed to it; that those who spoke to the contrary spoke like infidels and heretics; that they were resolved to defend the honour of their Institution at the risk of their lives; that, to this end, they demanded that they should be given their liberty and allowed to attend the general Council, or at least to place their case in the hands of those knights who had been liberated; that those Templars who had testified to these untruths were either cowards afraid of the tortures which had extracted their avowals, or miserable creatures who had been corrupted by money, solicitations, promises or threats and that their testimony could not prejudice the Order in any way."

On the same day they appeared again before the Commissioners and recited to them a defence longer and in greater particular than the first. In it they persisted in their denial of the accusations, challenging and refuting the evidence as being the result of fears or bribery. They added that, outside the Kingdom of France, there was no Templar who had given evidence in support of the accusations made against them; that these impostures were forged by apostates thrown out of the Order because of their impieties; that the malicious persons had been suborned by others as malicious as themselves, who had stirred up the King and his advisers against brave knights, whose only crime was the possession of riches; that the king had informed the Pope how matters stood; that both had thus been deceived; that several of those who had confessed under torture were ready to alter their statements if they were given permission to speak the truth. They added that it was one of their privileges to be responsible only to the Sovereign Pontiff, or to those he nominated for that purpose; that a monk is not allowed to make any statement prejudicial to his Order; that, for the rest, to prove the justice of their cause they offered to engage anyone or everyone in combat, except the Pope or the King.

One month afterwards the knights published a pamphlet in which they complained of the severity of the measures taken against them, without the observance of any form of judicial procedure. They represented to the Com-

missioners that, in order to extract an avowal of the crimes imputed to them, equal use had been made of promises of impunity and threats of torture ; that they had been assured that the Order was tacitly proscribed and that the Pope was going to abolish it solemnly in the Council of Vienne ; that they had been shown letters-patent, with the king's seal, in which they were promised life, liberty and a pension, if they made the desired avowals ; that those who could not be seduced by promises were crushed by violent tortures ; that it was an astonishing thing that more credence was given to the depositions of weak men who, to avoid torture, had made statements agreeing with their torturers' desires than to those noble and steadfast men who had stood the most frightful tortures with courage, sooner than be false to the truth ; that several of these unfortunate knights had died in the obscurity of their dungeons, as a result of their suffering from torture ; that the Brethren of the Temple demanded that the torturers and gaolers should be questioned, to ascertain their sentiments as they died and whether it was not the case that, in these terrible moments, when neither hope nor fear remained, they had persisted in maintaining their innocence up to their last breath ; that the Order was composed of the first families of the Christian world ; that it was incredible that all this brave nobility should allow themselves to be killed if they had known, seen or heard of the abominations with which it was conspired to blacken them.

Here the Attorney General (for it was always Pierre de Boulogne who spoke in the name of the Order) recalled the experience of a Templar, Adam de Valincourt, who, inspired by a desire for greater perfection, had entered the Carthusian Order, but had been unable to endure its austerity and had asked to rejoin his former colleagues. The latter regarded his first change as an apostasy and compelled him, before they would receive him, to appear at the door of the Temple, clad only in his shift. They received him and gave him his clothing, but on harsh conditions, he was condemned to eat on the ground for a year, to fast on bread and water twice as week as well as other penances. The Orator was asked whether a knight would be willing to submit himself to these trials in order to enter a Society which was stained with crimes and which, moreover, would not have dared to treat with so much severity a fugitive who could revenge himself by revealing horrible secrets. In conclusion he demanded that this worthy knight should be questioned and, above all, insisted that he, himself, should be heard in full council with his superiors, with a view to establishing their complete innocence before the whole world. He ended by appealing to the Pope as regards everything that the Archbishops decided in their provincial councils.

This appeal had no effect. Testimony continued as before, and two hundred and thirty one witnesses were heard, a procedure which lasted from August, 1309 to May, 1311. History has only preserved the testimony of one witness, of those outside the Order—Raoul de Presle, an advocate, a lawyer at the king's court. This jurist stated that when he was at Laon he knew the Prior of the Templars in that town, Brother Gervais de Beauvais, who had repeatedly told him, in the presence of several others, that such queer things happened in that association that he would rather lose his head than divulge them ; that, above all, there was in their Chapter a matter so secret that if he, Raoul de Presle, or the king himself, were to see it, nothing would stop the assembled Knights from slaying them.

It is an astonishing thing that, of all the evidence, this part should have been preserved as being the most decisive; what did all this balderdash boil down to, except to show that the Templars were faithful to the obligation they had taken according to ancient custom, to preserve the secrets of their Order, even to death? By what strange prejudice is mankind in general persuaded to misrepresent matters of which they have no knowledge? Cannot virtue conceal itself just as much as crime? Is it not forced to work in secret, when the age in which it exists proscribes it to honour vice?

As regards the knights interrogated by the Commissioners, some admitted the crimes set forth in detail by the Pope, others protested against the calumny. One of the latter, Amery de Villars, declared that he had testified falsely, overcome by tortures inflicted by L. de Marcilly and Hugues, knights appointed by the king's authority, and that when he saw in the carts fifty-four of his colleagues who had been condemned to the flames, because they had not confessed, he became terrified; that it was fear of the flames which had forced him to make a false confession. This frank avowal terminated the enquiry.

CHAPTER XII.

THE SENTENCE ON THE ORDER OF THE TEMPLARS.

After the Pope had had all the proceedings read out in full council, he asked each of the Fathers whether he considered it pertinent to suppress an Order against which more than two thousand witnesses had been heard—a wicked body, whose tremendous abuses and great crimes had been exposed.

All the Prelates and the principal Doctors gave it as an unanimous opinion that, before such a renowned society, which had deserved so well of religion since its foundation, was extinguished, it was proper that the defence of the Grand Master and principal officers should be heard; that justice demanded this and that humanity could not refuse it when it was demanded by the entire Order. This was the opinion of the Bishops of France, Italy, Germany, Denmark, England, Scotland and Ireland, the only exceptions were one Italian and three Frenchmen. These four Prelates maintained, against all the principles of ordinary justice, that the Templars had had the best possible defence before the Commissioners nominated by the Holy See; that there was nothing new to be heard and that all the facts were known. When Clement saw that the Fathers were not completely unanimous, he thought that it was not the time to decide on a definite judgement. Nearly six months were spent in deliberating this important matter, or rather in secret negotiations to get the Prelates to agree that, in such a clear case, the accepted legal forms could be scrapped. At last the Pope, irritated by the resistance he encountered in the assembly, cried out peevishly that if, from lack of formalities, it was impossible to pronounce judgement, the pontifical powers could assume complete control and that he would condemn them as a matter of expediency, rather than give offence to his dear son, the King of France. It must be acknowledged that the Pope was in great dread of doing this. Does this not remind us of the judgements of our revolutionary butchers, who were always afraid that they would waste time if they followed legal forms? It is always a matter of urgency when blood is to be spilt. Tyrants have never liked formalities.

What I have just stated concerning the manner in which Clement condemned the Templars is reported in a similar way by every historian. The Cardinals and several Bishops who agreed with him were reassembled and, in a secret consistory, he pronounced sentence, suppressing the military Order of the Templars, which was published in the second session of the council, in the presence of the King, the Princes and the entire Court of France. Here are the exact terms—"although we have been unable to decide in accordance with legal forms, we suppress the military Order of the Temple by the powers conferred upon us, and by our apostolic authority, and we reserve the disposition of the persons and belongings of the Templars to the Holy Roman Church."

This judgement, although provisional, had all the authority of definite arrest, the Order was abolished for ever. The disposal of the Templars' possessions, the most essential part of the trial, was then considered. Some represented that no better use could be made of them than that of handing them over to the Knights of St. John, to help in the conquest of the Holy Land; others objected that this increase in riches would only precipitate them into the same disorders which had just been condemned and that there was a fear that it would produce in them the pride, pomp and luxury of the Templars; therefore they proposed the creation of a new Order and even its affiliation to the Order of St. John whose arrogance with regard to its prerogatives had not endeared it to the episcopal body. This was the opinion of the partisans of France, it was not accepted and the first suggestion prevailed. The king accepted it with a good grace, all the real estate of the Templars was given to the Hospitallers. Philip only kept for himself (say the historians ingenuously) two-thirds of their ready money and personal property, and this to defray the colossal expenses of this great trial. It can be easily imagined that they made the division as they liked, moreover, when it is stated that two-thirds of the ready money was taken, it must be remembered that, by this means, the greater part of the Templars' wealth was kept since, to conceal the amount of their resources, they had preferred ready money as the least obvious possession and had considerable treasure. England followed the example of the French King. Germany made a distribution amongst the Knights of Malta and the Teutonic Order. In Spain it was different, Aragon amalgamated all their possessions with those of the Order of Calabria, Portugal with those of the Order of Christ, and Castille to the royal estates. It must be admitted that the Sovereigns ended up where they would have begun if they had been honest, but it was next to nothing to despoil these unfortunates, appearances must be preserved at all costs. Velly reproaches Voltaire for imputing avarice to the Pope. "We beg the celebrated author of history in general to look up the passage where the honest and precise Dupuy states that the Pope took no part in the division of the spoils, Dupuy who only took the history of this famous trial in hand to justify Philip and Clement." Remarkable words, which show the motive inspiring the writings of most of our historians. Moreover the author of the history of Malthus agrees with Voltaire, "Louis and Philip his father were not the only ones to profit from these rich spoils, historians agree that the Pope took a good share."

"Charles II, King of Naples and Sicily and Count of Provence, acted similarly as regards his French estates. A great number of Templars there who would not acknowledge the crimes imputed to them were burnt; as regards their possessions, Dupuy states that their real property was given to the Hospitallers, but that their money and personal property was confiscated and divided between the Pope and the Prince."

CHAPTER XIII.

THE ANGUISH OF THE GRAND MASTER.

It only remained now to decide the fate of the Grand Master and the high officers of the Order. The Pope, who had reserved judgement to himself, only wished to condemn them to life-imprisonment, but, to convince the populace of the justice of the fires which had been lighted all over the kingdom he wanted them to make a public avowal of their errors. Two Cardinals were detailed to assist in this ceremony. They ascended a scaffold which had been erected in front of Notre Dame de Paris and the chiefs of the Order in Paris were brought there. They were four in number, Jacques de Molay, Grand Master, Gui, Commander of Norway and brother of the Dauphin of Auvergne, Hugues de Peralde, Grand Inspector of France and the Grand Prior of Aquitaine who, before his detention, looked after the finance. Their confessions and the sentence condemning them to life-imprisonment were read in a loud voice. Immediately one of the ministers of Rome rose up and made a long speech which he ended by calling on the Grand Master to repeat in public the confession he had made privately to the Pope. But he had a tremendous surprise when this worthy prisoner, shaking the chains with which he was loaded, approached the edge of the scaffold with assurance. In a firm voice, and looking at a stake which the executioners were preparing, as if he were to be burnt immediately, if he were to revoke his previous confession, he said, "the terrible sight before my eyes is quite unable to induce me to add one lie to another, I have betrayed my conscience and it is high time that truth should prevail. I therefore swear before heaven and earth that every imputation of crime and impiety made against the Templars is a horrible calumny. The Order is saintly, just and orthodox and I deserve to die in that I have maligned it at the solicitation of the King. If I could only expiate this grave transgression by a torture more terrible than that of fire! In that way only can I gain the pity of men and the mercy of God." Gui, the brother of the Dauphin, took the same line and protested strongly that his confreres were innocent. The other two were cowardly enough to reaffirm their previous confessions.

It would be difficult to describe the embarrassment—even the resentment—of the legates, who had not expected such a strange occurrence.

They postponed the meeting until the next day and withdrew, covered with shame. When the King heard of this courageous recantation, he immediately assembled his Council. The same day Jacques de Molay and Gui were burnt at the stake on the spot where we have recently seen the statue of Henry IV. In the midst of the flames they both showed the same firmness they had evinced in the Cathedral Square and spoke with the same purport. They protested anew that the Order was innocent and admitted that they deserved to die, having acknowledged before the Pope and the King crimes of which they were in no way guilty.

The populace was astounded at this constancy, which made the spectacle a harrowing one. The rumour spread that the Grand Master, when only his tongue was free and he was almost suffocated by the smoke, cried in a loud voice, "Clement, iniquitous judge and cruel torturer! I call upon you to appear in

forty days before the Judge of all men." It is stated that he also summoned Philip to appear before the Great Judge within a year. There is no doubt that the demise of the Prince and the Pope within these two periods gave rise to the story of this summons. It is easy to be a prophet when the prediction comes after the event.

The enemies of the Templars used this rumour to their advantage, and to convince the people that they had brought about the poisoning of the Pope and the King. How can one countenance such an unlikely happening? Surely the Grand Master, having, as seems probable, the power and the will to use poison, would not have waited until his last moments, or so long, to avenge himself? The rancour against this unfortunate Order was so great that crimes were attributed to them beyond the tomb.

This is how one author, who bears witness to the torture of the Grand Master—Godefroi de Paris, whose account is found in a romance by Fauvel, describes it :—

Various statements are made,
 And there is great dispute in the world.
 But I know not what to say.
 Some speak from motives of envy,
 Others for different reasons.
 Who can sort out the truth from the lies :
 Come what may.
 The world can draw its own conclusion.
 One perceives a fair beginning,
 But a bad end.
 The Church can full-well be deceived,
 But no-one can deceive God.
 I say no more : He that runs may read.

Voltaire states that there are many arguments in favour of the Templars. 1. The majority of those who gave evidence against them only specified vague accusations. 2. Very few of them asserted that the Templars denied J.C. What advantage would they have gained by execrating a religion which had fostered them and for which they had fought? 3. The suggestion that some of them who had witnessed and taken part in the excesses and debaucheries of the Princes and Ecclesiastics of that age, should at times have shown contempt for the abuses of a religion, so much dishonoured in Europe and Asia, or that they would have mentioned it in moments of ease, as Boniface VIII is said to have done; that is an outburst of immature minds, and the Order was certainly incapable of such behaviour. 4. The gilded head which they were alleged to worship, and which was kept at Marseilles, ought to have been produced. No effort was made to find it and it must be acknowledged that such an accusation stultifies itself. 5. The infamous manner of reception attributed to them could not have been the rule amongst them. It shows a great ignorance of humanity to believe that there are societies which maintain themselves by means of evil customs, or by lewd procedures. There must always be a desire to present an appearance of respectability to a candidate for admission and, assuming that some young Templars may have given way to the excesses of

which they were accused, would it not be better to ignore these occasional lapses than to punish them? 6. If the accused, overcome by tortures which compelled them to lie, confessed to crimes, perhaps these avowals are a greater reproach to the judges than to the Knights. Pardon was promised with the object of extorting a confession. 8. The fifty-nine who were burnt at the stake called upon God to witness that they were innocent and refused to accept their lives in return for a confession. Could there be any greater proof, not only of innocence but of honour? 9. Seventy-four Templars who were not accused undertook to defend the Order, but were not heard. 10. When the Grand Master's confession was read to him, before the three Cardinals, this grand old warrior who could neither read nor write, cried out that he had been deceived, that a deposition other than his had been drawn up and that the Cardinals, agents of this perfidy, deserved a punishment like that with which the Turks punished forgers, that of having their bodies severed in twain and their heads cut off. 11. The Grand Master and Gui, the brother of the Dauphin, would have been pardoned had they publicly acknowledged their guilt, and they were burnt only because they swore that the Order was innocent. This declaration aroused the King's indignation and they perished, vainly calling down the vengeance of Heaven upon their persecutors.

CHAPTER XIV.

THE INNOCENCE OF THE TEMPLARS RECOGNISED IN GERMANY. THEY ENDURE ORDEAL BY FIRE.

During this time, an extraordinary scene was unfolded at Mainz, the Archbishop had been ordered to publish the Bull suppressing the Templars. To do this with all solemnity, he had assembled all the clergy of the Province. Suddenly one of the foremost members of the Order, Hugues Waltgraff, appeared accompanied by twenty armed knights. He presented himself before the synod with a respectful but firm and confident air. "I do not come," he said, "to perform any act of violence against those whom we are taught, by religion, to honour, since they are the Ministers of Jesus Christ, but I have learnt that you are gathered together to proscribe us, both myself and my Brethren, to anathematise us and in the end to hand us over to terrible tortures. I demand that you first publish the document which I hold in my hand, it is a defence of the holy religion of the Temple, an appeal against Clement, that iniquitous and most inclement judge; in a word it is a protest against the condemnation of a society whose innocence we are prepared to prove before the whole world." They immediately threw their cloaks on the ground and covered them with glowing coals, and yet they did not burn. The Prelate, amazed at this marvel and at the dauntless behaviour of these brave men, accepted their appeal, published it and immediately wrote to the Pope who gave him permission for a new investigation and to decide the fate of these brave knights. He summoned the Bishops of the Province and the Templars were pronounced to be innocent. They were however, ordered to change their robes and several were promoted to Holy Orders.

It would appear that the Templars of Mainz decided on the trickery of putting live coals on their cloaks in order to conform to the ideas of that age. The French knights would have been well-advised to follow the same course,

but they were too sincere. From the very moment that they were fettered they did not cease to demand a trial more worthy of them, that of combat ; but their enemies preferred to fight with concealed weapons rather than to engage these heroes in combat, whose aspect alone would have made them tremble.

The secret methods which enabled them to withstand the trials which were customary at that time have not been preserved. No doubt the historians, as often happens, have given free rein to their imaginations as regards the trials which, perhaps quite simple in reality, have assumed quite a miraculous appearance from their pens. I shall give an account of some of the strange methods used to vindicate oneself.

In vague criminal accusations the accused purged himself by a solemn declaration. It was necessary that he should not only do this but that he should produce a certain number of witnesses to support him. When the declarations of the two parties were contradictory trial by combat was allowed, sometimes with sharp weapons, sometimes to the death.

These combats were regarded as a decision from Heaven, and were called the judgement of God : this also was the name given to one of the most deplorable follies of that barbarous age. The accused underwent trial by cold water, boiling water or by fire. The celebrated Etienne Baluze has collected all these old ordeals. They began with a celebration of Mass and the accused received the Sacrament. The cold water was blessed and exorcised. The accused was then thrown, bound, into the water ; if he sank he was innocent, if he floated he was guilty. This dreadful custom, proscribed nowadays in large towns, has persisted in many provinces up to the present. In many instances those accused of sorcery have been subjected to it—even by the sentence of a judge. Nothing persists so long as superstition and it has cost the life of many an unfortunate being. The judgement of God by hot water consisted in plunging the bare arm into a tub of boiling water. It was necessary to pick out from the bottom of the tub a ring which had been blessed. The judge, in the presence of the priests and the people, closed up the arm in a sack and sealed it with his seal ; if, three days afterwards, no mark of scalding was seen on the arm, the innocence of the accused was established.

The historians instance Queen Teutberge, daughter-in-law of the Emperor Lothaire, the grandson of Charlemagne, who was accused of incest with her brother, a monk and a sub-deacon. She nominated a champion to undergo the ordeal of boiling water on her behalf, in the presence of a crowded court. He seized the blessed ring without scalding himself.

It would appear that there were secret ways of bearing the action of heat for some moments and these secrets were, at that time, as common as they were necessary. It seems, however, that all these ordeals were invented to assist the culprit one desired to save or to condemn those one wished to perish. Moreover it is difficult for us to imagine, without laughing, how a criminal could, with a little cleverness, easily escape the death-penalty by a simple bit of trickery.

The trial by boiling water was reserved more particularly for the conviction of adultery. Such customs are very old. Mention has often been made of the "waters of jealousy" which were used amongst the Jews to prove the virtue of women. In the presence of the priests they drank water into which a

consecrated cinder had been thrown. This water, harmless to the innocent, made the guilty swell up and die. Doubtless there are ways of making women and girls swell up, certainly it is not necessary to use the waters of jealousy for that purpose. I really cannot believe in these strange waters. If they ever did exist they were certainly an infernal invention of the priests, to murder women whom they proscribed.

The third ordeal was that of the hot iron. It was necessary to carry a hot iron in the hand for nine paces. Probably it was more difficult to cheat in this ordeal than in the others, it may have been necessary to come to some arrangement with the judge to get through it successfully.

It is claimed that Henry II, successor of Othon III, made trial of the fidelity of his wife Cunegunde by making her walk with bare feet over nine red-hot ploughshares. Didier, Abbe of Mont-Cassin, and several other writers, report an event which is in much the same category. In 1063 some monks of Florence, discontented with their Bishop, cried round the town and country-side "our Bishop is a simonist and a criminal." They had the hardihood to promise that they would prove the truth of the accusation by the ordeal by fire. On the day of the trial there were arranged two pyres each ten feet long and five feet wide, and filled with dry wood. When these had been burnt to embers the monk, Pierre Aldobrandi, crossed this path with slow and measured steps, and even turned back in the middle of the flames to pick up his maniple which he had dropped. Several historians state that this account cannot be denied without upsetting all the facts of history, but I am certain that it is impossible to believe it without upsetting all the fundamentals of reason.

It is undoubtedly believable that it might be possible to pass quickly between two pyres and even on the ashes, without being severely burnt, but to pass with measured step and to turn back and pick up a maniple, is a story worthy of the Golden Age.

CHAPTER XV.

THE DOCTRINE OF THE SO-CALLED INITIATES.

The important part attributed to the Freemasons in political trials in several countries, particularly in France, compels me to give some details of the doctrine of those who were called "Initiates." If one can believe some modern writers "the Initiates number 108, their connections extend to the limits of the world; they hold mysterious meetings and, disguising their intentions by means of symbolic ceremonies, scheme to usurp the sovereignty of every empire. There are four principal Lodges, founded by Jacques de Molay from the depths of his prison, Naples in the E., Edinburgh in the W., Stockholm in the N. and Paris in the S. All the assassinations and revolutions in these countries can be attributed to these dangerous societies, in a word, all the atrocities committed since the destruction of the Templars."

Anything marvellous has always had a great ascendancy on the mind, and particularly on the inflammable imaginations of women. This suggestion which has been presented so skilfully has deluded a great number of people and induced in them an opinion unfavourable to the Freemasons. I shall not attempt to

examine the suggestion that there are ambitious men in the Order, men who have slipped in, men who have even attempted to ascertain the character of members in order to further their projects, as occasion demanded ; that individuals burdened with crime have been admitted ; that they have even wanted to introduce dangerous and erroneous doctrines and, under the name of equality and fraternity, have tried to enslave the Brethren. There can be no doubt that there have always been ambitious Freemasons, but there are also ambitious Christians, must we then conclude that ambition is a law amongst Christians and Freemasons? If a traitor was found amongst Christ's disciples must we conclude that Christ taught Treachery ?

I must confess that it has grieved me greatly to see the accusations levelled against the religion of the Templars and the memory of great men who, the victims of greed and villiany, have lost their lives. Secretly bemoaning their fate I should have been afraid to disparage these immortal names by bringing them to the memory of Profanes who have misjudged them. Forgive me, venerable spirit of Molay, if I have dared to disturb your rest ! And you, Manes, lamenting such heroic sacrifices to blind bigotry ! Sleep in peace ! In vain would the calumny which follows you into the darkness of the tomb trouble your inanimate mortal remains and relight the fires which have consumed you, rest assured that the tears of sensitive spirits will flow to quench them and will sprinkle those funeral pyres which the torches of hatred would desire to light. But what am I saying ! Alas ! Long, long ago your scattered ashes have once again mingled with the elements which served to fashion your terrestrial shell ! Your glory alone remains and will last as will that Orient towards which you turned your last looks when the flames were ready to close your eyes forever. Ah ! if only my feeble voice could make man understand your last groans and those accents of profound suffering, which rose upwards with the flames towards the Incorruptible and Eternal Judge, towards God, the Avenger of crime, Who makes kings tremble ! Your names, august shades, will be engraved in the temple of memory and your virtues will shine as an example to posterity. !

Lest I should be accused of prejudice in favour of the Order I am defending I have confined myself to the exact limits of truth marked out in all histories and, to prove my impartiality, I have quoted more particularly from those writers who seem to be the most unjust regarding the Templars. I will recapitulate the succession of rumours which were spread against them and against the Freemasons.

It has been claimed that the Pope and Philip were poisoned by the Templars. The proof advanced is that no name was given to the illness of the King or Pope. One writer says "the Pope, afflicted by painful and troublesome illnesses, died on the journey to his native land." Another, speaking of the King, says "thereupon he fell ill, either from disappointment or some natural illness, or from having coursed a hare too strenuously, or from some other cause less obvious and more evil." But what was the cause which was less obvious and more evil ? Were the Templars Philip's only enemies ? He had robbed the nobles of some of their privileges, he had levied tithes on the clergy, had overburdened the populace with subsidies and had also braved the authority of the Pope - here we have the enemies of Philip. There is, moreover, no reason to believe that he was poisoned. The historians speak about his death in a manner which arouses

no suspicion. His death has been attributed, and with every reason, to the vexations which troubled his last days. It is agreed that, threatened by a general rising and seeing himself reduced to the cruel necessity of making war on all his subjects or relaxing his authority by changing his ministers who had carried him too far, he fell into a gloomy melancholy.

But it was his concern about his family and the shame they brought upon him that completed his worry. I shall give some account of this, to demonstrate the morals of those days and to show how far the refinements of subtlety and vengeance may be carried. Philip had three sons, the most handsome men of their day, Louis called Hutin, Philip, Count of Poitiers and Charles the Fair. All three were married to coquettes, who were all accused of adultery. Margaret, Queen of Navarre, and Blanche, the wife of Charles, were found guilty, and incarcerated in the fortress of Angely and shorn, the penalty of adultery. The first was strangled by her husband's orders. The second was liberated, only to enter a convent. There were very strong suspicions as regards Jeanne, Countess of Poitiers and the eldest sister of Blanche, but the Count, her husband, had the courage to make her innocence publicly known. He took her back from the Castle of Dourdan where she had been confined for more than a year ; happier or at any rate wiser than his brothers.

The lovers of the two guilty princesses were two brothers, Philip and Gautier de Launay, gentlemen and officers of the household of the aggrieved Princes. They were condemned at Pontoise in an assembly called by the King, to avenge, in a terrible manner, the disgrace brought upon him by his family. These unfortunate officers were burnt alive, dragged to the meadow of Maubuisson, mutilated, decapitated and finally hung by their arms on a gibbet. The valet-de-chambre who was accused of promoting this commerce of galantry was inculpated with them. Many were mixed up in this unfortunate business, several were either drowned or smothered as accomplices or as being suspected of a guilty silence.

The chagrin caused in Philip by the widespread disgrace of his family sent him into a decline which he could not shake off. He shrank from his home, which was contaminated by a lasting shame, and weariness pursued him everywhere. But there is one point which the historians pass over in silence, something which undoubtedly contributed largely to weaken his spirit, the gnawing of his conscience and his secret regret that he had shed the blood of the Templars, a terrible and inevitable remorse.

If we reflect for a moment on the Pope's demise we shall see that it cannot be attributed to the Templars any more than could that of the King. If poison really terminated his existence, to whom shall we attribute this unless to his relatives who pillaged his treasures after his death ? Or to his nephew Bertrand, Count of Lomagne, who is reproached with having misappropriated 300,000 florins, destined for the Crusades, in addition to part of the treasures of the Pope.

Why is such an extraordinary bias shown in looking for extraordinary causes for the death of a sovereign ? Most people, apparently, believe that these individuals cannot die like any one else. No astonishment is shown when a neighbour, a man in the prime of life, dies of indigestion or some other illness, but the natural death of a monarch or a man in office is not believed possible. Moreover, why should these crimes be attributed to the Templars, or to the

Initiates who succeeded them? Such action would be a profitless pleasure of vengeance so long as thrones are surrounded by claimants whose ambition can only be realised by the death of a sovereign.

Let us examine the evidence on which the allegations against the Initiates is founded. It is said that "on the day after the Grand Master's death the Knight Aumont and seven Templars, disguised as masons, collected the ashes of the pyre. Fifteen days afterwards Squin, one of the informers against the Templars, was assassinated. The Pope had him buried at Avignon and beatified him, but the Templars removed the body and placed the ashes of Jacques Molay there. Then the four lodges of Freemasons founded by the Grand Master became organised and all the members swore that they would exterminate all kings, destroy the power of the Pope, preach the liberty of the people and found a universal republic.

In order to admit only trustworthy men the ordinary lodges of Masons were founded, under the names of St. John and St. Andrew. These are the ones known in France, Germany and England, societies which were not secret and whose observances only served to lay a false scent and let the real Masons know who they could associate with them in their grand conspiracy.

The real Templars, or Jacobin friars, held no Lodges; their assemblies were called Chapters. There were four Chapters, one in each of the towns designated by Molay and each composed of twenty-four members. When they met in their assemblies they placed their hands as if about to stab themselves. For the purposes of recognition they wore a gold ring with red enamel and, in case of danger, a scarlet cross on their breasts."

It would be difficult to prove that the four lodges mentioned were founded by Molay from the depths of his prison. Even if he had the influence and power to gain partisans at a distance of three or four hundred leagues, he would not have looked for them in countries which were so far distant. What help could he hope for, in his terrible situation, from Sweden or Scotland?

But one particular point strikes at the very foundation of truth, the suggestion that they carried a cross of Malta on their breasts. The rivalry and hatred which existed without cessation between the Templars and the Knights of Malta cannot be ignored. During the Crusades they turned their arms against each other several times and if the whole of Christianity and, still more, common danger, had not compelled them to unite against the enemies of the Christians, these two Orders would have exterminated each other. How can it be believed that, afterwards, the Initiates of the Order of Templars could have forgiven the Knights of Malta for having profited from the spoils taken from the unfortunate Templars? This conduct would have been much more likely to increase the animosity of the Templars than to calm it. I return now to the organisation of the Initiates.

"The Templar conspirators laid down the principle that any man capable of great decisive measures, whatever his religion or circumstances, could be initiated, but that all that was necessary was to commit the crimes which would put an end to government and foment popular insurrections. That is, Turks as well as Christians were initiated, and great as well as simple people. Their regulations are called their 'Constitution,' their signs and emblems are the

same as those we adopted during the revolution, the national colours are those of the Masons, the level, square and compasses proclaim liberty, equality and fraternity ; the acacia, a tree hallowed by them and which only flourishes when bathed in the blood of Abiram, is our tree of liberty which the Jacobins have for so long bathed in the blood of innocence, it is the same ' red bonnet ' that is found in their ceremonies, and it is interesting to note that this hateful bonnet was one of the ornaments presented to Cromwell at his installation."

If the Initiates admitted Turks into their midst, it would be quite wrong to accuse them of a spirit of vengeance, for nothing could equal the hatred of the Templars for those whom they called infidels and, on their part, the Turks did not spare the Templars. Saladin himself, who more than once gave proofs of magnanimity and generosity, butchered all the Templar prisoners after the battle of Tiberias. A proof that it was only his hatred of the Templars which led him to this excess is the clemency he showed to the inhabitants of Jerusalem, after he had taken the city. Affected by the tears of the unfortunate inhabitants who passed before him, he handed over to them all the prisoners they claimed and loaded them with presents. This generosity, it may be seen, is quite opposed to the manner in which he treated the Templars. How then could the Turks be reconciled with their former enemies and how could the Templars admit the circumcised into their assemblies ?

Let us pass on to the signs and emblems adopted during the revolution. The tools of the Freemasons have no connection with the revolution, they were in use long before it and before the Templars. I have already mentioned why the Jews, older than they were, appeared in their assemblies with these tools and with aprons. This custom is older than the Templars and older than France herself. (Those who have pretended that the tools and the name 'Mason' were employed amongst the Initiates, because Aumont and seven other Templars disguised themselves as Masons to collect the ashes of Molay, cannot have considered the origin of this Order for one moment). There may be some of profound political learning who imagine that the revolution was planned before the existence of the monarchy. The tree of liberty and the red bonnet also date much further back than us. Cromwell accepted this cap to show that, by the acceptance of this emblem of liberty, he did not wish to reign ; he governed under the name of Protector.

It is the same as regards the national colours, are we the ones to agree that green means hope, white integrity and blue fidelity ? Have we conceived these emblems, which existed amongst the Orientals in the most remote times and which have become since then the origin of the blazon amongst us ?

All the signs used during the revolution were adopted by imitation. We adopted colours like the Americans and headgear like the Swiss, but there is nowhere any connection with Masonry. Most of those who write about the Freemasons are not members of the Order. They explain their mysteries in the same way as mythology is explained, without any understanding. Venus rising from the sea, Saturn devouring his children, Bacchus hidden in Jupiter's thigh, the arrows and the bandeau of Cupid and the torch of Hymen, these are for the most part personal mysteries. No one who is ignorant of alchemy can understand the fables of paganism, and the practical application we make to pagan emblems would without doubt seem ridiculous to the ancient philosophers could they return to see them.

It is well known that the fable of Psyche, invented by Apuleius, is from beginning to end an ingenious and profound emblematical representation of the philosopher's stone, whilst those who read it only look upon it as a pleasing fiction. I will recall it to your minds, to give you some idea of the magical emblems which were always used in the assemblies of the Greeks and the Egyptians and which were adopted by the Freemasons.

Of the three daughters of a king and queen, the youngest was the most beautiful. Venus, envious of her charms, ordered Cupid to wound her with an arrow and inspire her with love for a being unworthy of her. Cupid was ready to carry out his mother's wishes but, when he saw her, she made the same impression on him as on all others and he fell hopelessly in love. When the Oracle of Apollo was consulted about her destiny it replied that she would not marry a mortal but a god redoubtable amongst the gods and even in the underworld. It added that Psyche must be placed on a high mountain, near to the brink of a precipice, and adorned with ornaments typifying gloom and sadness. The oracle was obeyed and she was scarcely on the spot indicated when the Zephyr transported her to the middle of a wood where a multitude of pleasures was offered to her, without her seeing who brought them. When night came this unseen spouse approached and left her before daybreak.

When Cupid learnt that Psyche's sisters were searching for her, he at first prevented them from seeing her, but when he saw that she was sad and pensive, he allowed her to talk to them on condition that she did not follow their advice. The same Zephyr which had carried her to this enchanted place carried the sisters thither. Psyche, after she had told them of her happiness sent them back loaded with presents. The jealous sisters resolved to dishonour her and, since Psyche had told them that she had never seen her spouse, although he loved her to distraction, they seized the opportunity to persuade her that this spouse who would not allow himself to be seen, was undoubtedly a monster who would destroy her and that she must hide a lighted lamp and a dagger to see her spouse when he was asleep and wound him. Psyche followed this advice, got out of bed, and took up the lamp and the dagger. But, instead of a monster, she saw Cupid asleep. His rosy complexion, his extended wings and his fair flowing hair made her recognise him.

Struck with astonishment and disconsolate that she had offered such an affront to so charming a spouse, she was about to turn the dagger on herself when a drop of oil from the lamp fell on Cupid's shoulder, and roused him. Cupid, annoyed, spread his wings and flew away. Psyche tried to hold him by his foot. Cupid carried her up and at length let her fall. Psyche, despairing, fell into a stream, but the Naiads carried her to the bank, where she met the god Pan who advised her to conciliate Cupid. She wandered all over the world trying to find the means to meet him.

In the meantime, Venus, annoyed at the suffering of Cupid, sought for Psyche to punish her. The distressed wife arrived at a temple and offered Ceres a sheaf of corn which she had collected, craving to be taken under her protection. The goddess said that she could not guarantee her protection from her enemies. Juno made the same response. Psyche then resigned herself to seeking Cupid near to his mother Venus. This jealous goddess paid no attention to Psyche but ascended to Olympus and asked Jupiter to order Mercury to look

for Psyche and bring her there. When she arrived the goddess, in her fury, tore her hair and her clothes, heaped blows upon her and immediately ordered her to sort out, in one day, all the different seeds of peas, wheat, barley, millet and beans which she had collected. Psyche remained dumbfounded and motionless, but some obliging ants took the work upon themselves and spared her the labour. Venus then ordered her to go to the far side of a deep and swift river, shear some sheep with golden fleece and bring the fleece back. Just as Psyche was about to throw herself into the river a voice from a reed told her how to procure the fleece and she carried it back to the goddess.

An angry woman is not easily pacified, and Venus was in no way calmed by such prompt obedience. She ordered Psyche to search for a vessel of black water which flowed from a fountain guarded by dragons. An eagle appeared and put the urn into her hands to give to Venus. The latter thought out a still more dangerous labour. She complained that she had lost some of her charms whilst dressing the wounds of her son and ordered Psyche to descend to Pluto's realm and ask Proserpine for the box in which these charms were enclosed. Psyche, believing that it was not possible to descend into the realm of the dead without perishing, was about to throw herself from the top of a tower, when a voice taught her how to reach the underworld. She descended and received the box which had been so much desired, but directly she had left the underworld she opened the box, intending to take one of the attractions it contained for herself, but it only held an infernal and stupefying vapour which sent her to sleep.

Cupid, healed of his hurt, and still impassioned for his beloved Psyche, dissipated this lethargic sleep and besought Jupiter to make her immortal. The ruler of the gods ordered Mercury to carry her up to heaven, where she quaffed ambrosia with the gods and was united with Cupid.

This fable, like the mythologies, is an allegory illustrating the evils which follow upon sensual pleasure, signified by love, Psyche representing the soul. But it also comprises an ingenious example of magical operations. Psyche is the volatile, and Cupid the fixed principle. She is the daughter of a king and a queen, that is of the sun and the moon. According to the oracle she could only espouse a god, for the volatile principle can only combine with a magical god, that is with a philosopher's metal, formidable even to the underworld, since it recovers gloriously from the putrefaction called hell.

Psyche, exposed on a mountain whence the zephyr carried her to a magnificent palace, and where Cupid visits her by night, represents the vapour which rises to the top of the hermetical vessel in which, according to Basil Valentin, the zephyr blows. This vapour, deposited at the bottom of the vessel, destroys and putrefies the material it finds there, giving it a black colour, a symbol of night. It is then, say the philosophers, that the union of the two comes about, signified by the approach of Cupid. Psyche could not recognise her lover, thus he represents that serpent Python of which the philosophers talk so much. He had not however lost his beauty, it was only obscured by the darkness of the night. As soon as Psyche used her lamp to see him, that is, when white succeeded black, she recognised him as the most beautiful and the most formidable of the gods. Cupid, annoyed, took to flight and Psyche caught hold of him. This is the volatilisation of the material which rises to the top of the vessel,

whither the volatile and fixed principles rise together. Cupid drops Psyche who is precipitated into the mercurial water. Psyche wandering in search of Cupid is the matter which circulates during the volatilisation in the vessel, up to the moment when it comes in contact with the philosophers' earth. This earth is represented by Ceres, who could not shelter Psyche because she was not yet fixed. Neither could Juno, representing the humidity of the air, give her help. Psyche then decided to look for Cupid at the abode of Venus, his mother, that is in the yellow colour called Venus, which succeeds the white. Jupiter commanded Mercury to go and find Psyche, here we have the philosopher's mercury in action. The different labours assigned to the unfortunate princess illustrate all that occurs in magical operations. The different grains collected in a heap are separated by ants, this represents the disintegration of the stone, its putrefaction is represented by the black water brought from the fountain. The golden fleece is the sulphur of the sages and is the same as that which Jason carried away. To attain to the perfectly black colour called 'enfer' by the philosophers Psyche is compelled to descend to the infernal regions. The box she received from Proserpine holds a narcotic vapour which signifies volatilisation and by its effects fixation and the repose which follows this. This is the state in which Cupid finds her, conducts her to heaven and is permanently united to her.

Although the fable of Psyche is not included in the Egyptian fables, yet it is none the less comprised therein and Apuleius had the same object in view. I have said sufficient to give an idea of the symbols, allegories and hieroglyphics which were always used by the ancients to transmit their discoveries from age to age, without publicising them. These allegories, being susceptible of different explanations, could lay a false trail, instructing some and allowing others to remain in ignorance, to the benefit of the society. This is the method adopted by Hermes and, after him, all the Hermetic philosophers, "they amuse the masses with fables" says Origen "and these fables, with the names of the gods of the particular country, served as a cloak to their philosophy."

To be convinced of the truth of what I have just stated about the essential aim of the secret meetings of the Freemasons, it is only necessary to remember the words still preserved in the lodges, fire, double fire, etc., the word fire is nothing else than the mercury of the sages. Chemists frequently gave this name (fire) to the oils and strong liquids, for instance, *feu de Venus* is the essence extracted from copper sulphate. The Freemasons always used this word to designate wine. in their banquets. The expressions 'to cover the lodge,' and 'it is raining,' etc., which are used in the presence of the uninitiated, can, like all other masonic expressions, be explained from the hermetical symbols. These occur in all countries and only change with different dialects. Ignorance has added ridiculous ceremonies and newly manufactured grades, which were not known to the true Freemasons, on to their mysteries.* These new ceremonies are purely conventional and have no relation to the great universal system of which the masonic mysteries were formerly the emblem. The order began to decay in the time of the crusades and the ignorance of those unhappy times would have destroyed them as far back as the ancient mysteries had not the Templars been compelled to continue their assemblies, in order to reunite.

* The real Freemasons recognised only three grades, Apprentice, Companion and Master.

That was the time when the Freemasons formed two separate bodies, of the circumcised and of the christians. The animosity which arose between these two associations was one of the great causes of the rancour which can be observed in the wars which have bathed Palestine in blood.

This disastrous division, combined with ignorance, the inevitable aftermath of the horrors of war, soon dissipated part of the sciences which had been preserved up to that time.

In order to distinguish between the two rival societies, which had become mortal enemies, each one adopted new conventional words, one chose Hebrew, Greek or Arabic words and the other French words and was content to distort them to preserve the mysteries which they had sworn to insert into all their learning. I will mention as an example the name of the great 'Iram' whose tomb is represented in the master masons' Lodges. The Templars swore to revenge the death of the great Iram, that is to say, the loss of the great secret of one science, of which the Turks were the declared enemies, by overthrowing the pagan religion and destroying the famous library at Alexandria, which contained the explanation of all the mysteries of paganism. Iram is nothing more than the reverse of the word 'mari' by which the universal spouse which animates and vivifies all is designated; for, in the hermetical style, the word spouse signifies the philosophers' gold.

After the abolition of the Order of the Templars the remainder of the unfortunate knights, in view of the cessation of the crusades, had no longer the same reasons for estrangement from the Jews and readmitted them to their assemblies. The Lodges grew larger and larger and eventually became meetings for pleasure. The true masons for a long time resented this excessive relaxation in vain. They sighed ceaselessly for the moments of calm and happiness when they could give themselves up unrestrainedly to the study of the science of which only the faintest traces remained to them; that was the wish of the genuine Freemasons. Strangers to the tortuous intricacies of politics, with no other wish than to progress in their science, instead of meditating revolutions they looked on them as a hindrance to the spreading of the light. To see that light, so long desired, was their only aim and their only hope.

That is a picture of the genuine Freemasons, those who remained true to their ancient doctrine, the Initiates we have described, if they really existed, were only false brethren, who allowed themselves to be dominated by a false ambition and forgot the true aim of their institution or had never understood it.

The author who has written against the Initiates is too much of a philosopher to have ever doubted the horrible injustice perpetrated against the unfortunate Templars. It is true, he says, that before the outrage of Philip the Fair they were religious men who, in the practice of religion and contemplation, sought for an imaginary perfection and believed that they had spiritual intercourse with the Deity. "This vain imagining" he says "whose origin is lost in far distant antiquity, still persists and forms a particular sect, whose zealots bear the special name of 'Illuminati.' This institution was formed when men applied religion to the maintenance of social order. The Greek initiates, known as 'Orphics', believed that by devotion to the cult of Bacchus they entered into communion with the gods, purging their minds of all passions which might prove obstacles to this delight, or obscure the rays of that divine light which communicates

itself to all who are capable of receiving it. In the same way our Illuminati believe that their mysterious rites and their perpetual metaphysical combinations bring their intellectual qualities to perfection and give them such intimate intercourse with the Divinity that they could attain to a knowledge of hidden events, either in the present or the past.

The persecuted Templars neglected that contemplation for a time, in order to carry out their vengeance, and formed a secret political association which was founded by Jacques de Molay. In time a third class of Initiates came into being, the Rose-Croix, who boasted that they were destined to bring about the revolution which must occur all over the world. If appearances are to be trusted they were endowed with a high degree of wisdom and natural endowments and could use them to carry out their dream.

Wherever they were distributed they had a more intimate knowledge of the happenings in the world than if they were present. They were subject neither to hunger, thirst, old age or illness.

Women could not be initiated and no secret could be confided in them.

They had power over spirits and powerful demons.

God had hidden them in a cloud to defend them from their enemies. They were only visible when they desired, unless one had eyes more penetrating than the eagle.

As a rule they held their ceremonies in the pyramids of Egypt."

This last article is a proof of my previous assertion, that the mysteries which all these assemblies wished to preserve come to us from the mysteries of the Egyptians and Greeks.

In 1623 this strange notice was found in many thoroughfares in Paris.

"We, delegates from the brethren of the Rose-Croix, are sojourning, visibly or invisibly, in this town by the grace of The Most High, towards Whom the minds of sages turn; we are able to speak the language of the countries in which we reside without any external means and we free men from terror and death. Should anyone wish to see us from mere curiosity, he will never communicate with us but, if he really desires to join our numbers, we, who can read thoughts, will bring him to realise the truth of our promises, that we put no bounds to our habitation since our minds, in communion with his genuine curiosity, will make him known to us and us to him."

It has been remarked that this strange proclamation appeared during civil disturbances, but is it likely that the Illuminati were mixed up in politics and revolution, these men who, even according to the opinion of the author, were only striving to purify their minds of every passion and devote it entirely to a contemplation of the Divine Being? Look back at history and it will be seen that such men have always obeyed the one in command and that, far from having any desire for domination, they have always been content to live in the enjoyment of that celestial vision which, even in this life, enabled them to enjoy that unalloyed happiness which Christianity promises for eternity. The majority of the Illuminati were Christians, beginning with the Apostles who believed that, in their mystic visions, they received the Holy Spirit which descended upon

them in tongues of fire and endowed them with the gift of tongues. It is easy to recognise here the mysteries of the Illuminati. A strange effect of the imagination, as astonishing on the part of the Apostles as of the people who listened to them! These ignorant and retiring men became eloquent owing to their ability to persuade the assembled multitude, amongst which were many Jews, Parthians, Elamites, Egyptians, Cretans, Arabs and Romans. The Illuminati were such men as these. But what was their Doctrine? Listen to the words of the Messiah himself, "The Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you—I go unto the Father, who hath sent me, and hereafter I will not talk much with you, for the Prince of this world cometh and hath nothing in me."

That is the doctrine which cannot be examined without emotion and inspiration. What connection could it have with the Initiates? The one preaches peace and unity, the other hatred and civil wars. The one has nothing in common with control of the world, the other seeks to dominate it. The Christian allows himself to be slaughtered like a lamb; the Initiate holds the dagger of vengeance in his hand.

The Quakers, also faithful to the laws of Christianity, such as were ordered and practised in the first ages of the Church, believed that they received the Holy Spirit and that they were thus inspired. In certain moments of religious fervour they give themselves up to all the frenzy of their imaginations. They are, or at any rate they believe themselves to be, illuminated; but we know them too well to imagine that they had the least desire for domination, or for the institution of revolution, these people who follow the precepts of the Gospel—to return good for evil, to render unto Caesar those things which are Caesar's, to obey their superiors and to regard the injustices of kings as punishments for their faults. In Paris we have seen the convulsionists, another form of the Illuminati who are called '*impassible*.' They may be given tremendous blows with logs, have their hands and feet pierced, be attached to a cross, in fine they may have every sort of torment inflicted on them without a single complaint being heard. They even ask bystanders to inflict this treatment on them and call it relief. This fact, which is vouched for by a great number of credible witnesses, demonstrates how imagination is the principal cause of pain and pleasure amongst us. This peculiar mystery has never been fathomed. Is it a piece of trickery to abuse the credulity of the masses or is it a pious extravagance worthy of the madhouse? Whichever it may be, these convulsionists were unambitious men and consequently of little political danger. In a word, it was necessary for the Illuminati to be sincerely fanatical, that is, weak and credulous. As a result this kind of misguided enthusiasm is more dangerous than blame-worthy. It may be seen that the author of 'the tomb of Jacques de Molay' was wrong in affirming that the Initiates, that is, according to him, the Jacobins, were Illuminati and fanatics. Indeed, fanaticism presupposes misguided religion and mistaken principles; the ambitious have neither principles nor religion. The latter are quite prepared to become tyrants, fanatics allow nothing to obstruct their plans and will put up with tyranny to see their plans flourish. The fanatic acts in good faith and deceives himself, the ambitious man is a knave who wishes to deceive, thus the Initiate is not a fanatic.

Despite the ingenious comparisons found in the work I have just mentioned, a large number of contradictions must be noticed. For example, the Initiates proscribe kings, and yet Philip of Orleans, one of the principal Initiates, wished to be king.

The Grand Duke is said to be an Initiate, and that this one of his reasons for refusing the crown on his attaining his majority; the refusal of a crown hardly agrees with the ambition of an Initiate.

Dumouriez, Mirabeau, Danton, Marat and Robespierre were Initiates; that is difficult to believe, since, according to the author himself, the Initiates agree better, that is the secret and union which makes them formidable. Of these Initiates Marat was assassinated and Mirabeau was poisoned, thus one must at least agree that there are different kinds of Initiates.

I shall not mention all that has been attributed to the Illuminate Cagliostro, or to his pretended predictions. "When he left the Bastille he repaired to London where he wrote a brochure entitled 'a letter to the people of France' and in this lampoon he preached revolution openly. He added an exhortation to his disciples and prophesied that the Bastille would be destroyed and that it would become a promenade." It certainly was destroyed but, as yet, has not become a promenade. Another still more astonishing prophecy has been attributed to him, here it is.

"Cagliostro had been in Warsaw for some time and had had the honour of meeting Poniatowski several times. One day the monarch had just left him, and, enchanted with all he had heard, was praising his spirit, talents and knowledge, which appeared to him to be supernatural. A young lady, who had listened attentively to the king, burst out laughing and affirmed that the Count was nothing more than a charlatan. She said that she was so convinced of this that she challenged him to mention certain strange events which had happened to her. On the next day, the king told Cagliostro of this and the latter asked for an interview with the young lady. This was arranged when the Count told her of events which she thought were unknown to anyone in the world. She was so surprised that she asked him to tell her what would happen to her in the future. He refused for a long time and then, in the presence of the king, told her that she would soon go on a long journey, that her coach would break down several posts from Warsaw. Whilst being reaccommodated her costume would cause such merriment that apples would be thrown at her. From there she would go to a famous watering-place, where she would find a highly-born man who would gain her affections and marry her. She would be tempted to settle all her possessions on him. She would be married in a town where he was and, in spite of her efforts to see him, she would not succeed. He further stated that she was threatened with dire misfortunes and gave her a talisman which would enable her to avoid them as long as she kept it safe, if she gave away her possessions in contract of marriage she would also lose the talisman. In the moment when she lost it he would find it in his pocket, wherever he was. All these predictions are said to have eventuated."

I have never had much belief in prophets and, even if I had, I should not pin my faith on Cagliostro. It is a general rule that it is wrong to expect real science from an adventurer. The truly wise man loves retreat and solitude,

happy in the study, in silence, of the discoveries of mankind and in fathoming the secrets of nature. He has no other desire than that of exalting his soul, enlightening his spirit and diffusing his discoveries for the benefit of mankind.

It would be useless to refute some of the explanations which the author gives to the use of initial letters by the conspirators. The artless manner of his interpretations shows his earnestness, but their accuracy and truth are far from being established. It is easy to explain initials in a thousand ways, just as one can compose thousands of verses on a given rhyme. These interpretations remind me of the story of a prince who made good his escape from an ambush where he was to be assassinated.

After he made a very long journey to escape the traitors who wished to take him by surprise, he stopped to rest his horse in a by-road at the edge of which a cross was erected, bearing the letters J.N.R.J., he asked one of his companions what the letters meant, the reply was Jesus Nazarenus, Rex Judaeorum; you are wrong said the Prince, they mean *Je N'y Revuendrai Jamais*.

Let us pass on to the murders and assassinations attributed to the Initiates.

CHAPTER XVI.

THE CRIMES IMPUTED TO THE FREEMASONS.

Since, according to the same author, the project of the Initiates was to institute universal domination, they could not succeed in this unless they struck down all the rulers and also all those branches of their families which had any right to the throne. Such a project is a vast one and difficult to carry out; however, it has been attempted several times.

“The days of Catherine, Empress of Russia, were threatened in 1781. The Freemasons of Petersburg pretended to divide themselves into two factions and took up arms. They hoped to assassinate the Empress under cover of a disturbance, but she discovered the plot and three gentlemen of her court were beheaded.

England had already been troubled by the Templars. In 1428, during the minority of Henry IV, Parliament, disquieted by the ambition of the Templars, forbade the Freemasons to hold meetings under the penalty of trial and imprisonment.

Elizabeth, threatened with death by the daggers of the Initiates on five occasions, sent troops to break up the assembly held at York in 1561. Their conspiracies were deferred.

Ireland has been disturbed for four years and threatens to rebel, there is a Chapter of Templars there, the heads are in London, and George, who has been attacked four times previously, nearly lost his life on the 13th of October and the 3rd of February in the same year.”

It would no doubt be easy for anyone who wished to lose himself in the intricacies of politics to explain all the outrages attributed to the Freemasons, and to demonstrate to those most prejudiced against the Order that these grave transgressions were committed by people who were complete strangers to the Order. I shall not mention the crimes with which Catherine, Empress of Russia, possibly with more reason, was accused. I shall not paint the suspicious character of Elizabeth, that barbarous queen who soiled her hands with the blood of the unfortunate Mary Stuart. I shall restrict myself to a simple and natural thought, what could the Initiates hope to gain from the death of this or that sovereign? Would he not be replaced immediately? To quote an old proverb, 'the King never dies.' How could they possibly hope to stamp out all the Kings at once and change the face of the earth in an instant. What could they gain by shedding the blood of one or two sovereigns? I have already opined that a vengeance which carried out crimes which are useless for the aims and fortunes of the criminal is a sterile one, motives of particular interest must exist. Such motives could very well actuate a particular Initiate, but never the Order as a whole. Moreover, how could the Templars have imbibed such a strange doctrine, when all their ceremonies recall man's inevitable destiny and tend, in consequence, to inspire them with virtue and contempt for ambition or vanity? '*Sic transit gloria mundi*,' these are the words spoken to the Initiate at the moment when his eyes are struck by a vivid light which disappears like a flash of lightning.

The enemies of Freemasonry maintain that they have imbibed the atrocious principles attributed to them from the doctrine of the successors of 'The Old Man of the Mountains.' To dispel such an error, it is only necessary to glance at the great animosity which the Templars felt against these Assassins, by reason of their abominable doctrines. Several facts which I shall bring forward will show you how far these Knights were from thinking like the Assassins. This is what the historians say.

During the crusades bandits established themselves in the mountains of Phoenicia, apparently Mahommedans, but all that they had absorbed from that sect was a hatred for the name 'Christian.' They were lawless and dishonourable. Their only religion was a blind devotion to the will of their chief; the most horrible crimes became heroic acts when ordered by him. The only title assumed by this chief was that of *Vieux*.

And yet, under such a modest title, he wielded an authority more absolute than that of the most powerful king. His power was all the more stable in that it was founded on a religious principle—the belief that those who died in the execution of their chief's orders left life to dwell in a paradise, an abode of delight. The Lord of the Mountains used these unfortunate beings to rid himself of his enemies. They stabbed even princes and sovereigns, in their palaces and in the midst of their guards.

These barbarians had no other weapon than a dagger, called in the Persian tongue 'hassassin,' from which they derived their name. Their tiny state consisted only of several castles built on the tops of mountains or inaccessible rocks, but in the gorges and valleys there were more than 60,000 men, all cruel fanatics, murderers from principle and so resolute that the neighbouring princes, although more powerful, dared not make war upon them.

It is related that a sultan of Damascus told the Lord of the mountains that he would destroy his little state if he did not pay tribute. The chief made no reply to the envoy but, in his presence, ordered one of his subjects to throw himself from the top of a tower and another to plunge a dagger into his breast. They both obeyed instantly. The chief then turned to the envoy, who was struck with horror at such a strange spectacle. Tell your master, he said, that I have 60,000 men as devoted to my orders as are those you have just seen perish before your eyes. After that the Lord of the Mountains heard no more of the pretensions of the Sultan.

The majority of the Christian and Mahommadan sovereigns sent magnificent presents to the chief to avoid the fury of the Assassins. The Templars were the only ones who dared to make war on them and they compelled them to pay a yearly tribute of 2,000 gold crowns. The Templars' hate for them was so great that when, on one occasion, a Knight encountered one of their envoys, accompanied by a guard of the King of Jerusalem, at the frontier of the King's realm, he was so overcome with fury at the sight of the Assassin that, contemning alike his capacity and the guarantee of his safety, he passed his sword through the envoy's body. Truly an act worthy of condemnation which deserved the punishment it received, but it shows quite clearly the animosity which existed between these two sects which differed so widely.

In 1251 the Prince of the Assassins sent two deputies to the King of France, demanding presents from him. One deputy said "neither the Emperor of Germany, the King of Hungary, the Sultan of Egypt nor any of the Princes has failed to discharge this duty, knowing well that their lives were at the mercy of the Lord of the Mountains. He therefore warns you to submit like the others to this rule, or at any rate to divert to him the tribute paid to the Knights of the Temple and the Hospital." The King made no reply but sent them to the two Grand Masters. The latter said "your chief shows great insolence in making such a suggestion to the King of France, if it were not for the regard we have for your capacity of envoys we would have you thrown into the sea. Go, tell the Lord of the Mountains that he has a fortnight in which to send an apology to the king for his insolence, otherwise he will have the Knights of the two Orders to deal with."

A fear of their resentment took hold of this man who had the power to make most sovereigns tremble. Several days afterwards he sent the same envoys once again. They brought from him a shift, signifying that he wished to be as bound to the king as the shift is to the human body, and a gold ring with his name engraved thereon, apparently as a protection.

In view of the constant attitude of the Templars to the Assassins, it is possible to judge whether their doctrine had any resemblance to that of the Lord of the Mountains. I shall not enter into long details of the assassinations attributed to them, there is no need to refute all the details specified, without any proof, since neither the truth nor even the probability has been established.

I am very far from regarding the Masonic Assemblies as being dangerous to public order and peace. The human race would be much happier if their

principles were inculcated in the hearts of the legislators and the people. I have for a long time believed that, in most of these societies, the only occupation is that of physical discoveries of the greatest possible utility. At any rate, we find there imagery and allegories which will, without doubt, some day attract the attention of the philosophers and lead to valuable discoveries. When natural philosophy emerges from the shadows with which ignorance has shrouded it, we shall realise the true aim of these societies which have been so much slandered. Mankind, recalled to true principles, will hasten to encourage and participate in such useful subjects whose happy success will, one day, dissipate the calamities which overwhelm mankind and usher in the Golden Age.



NOTE.—I obtained the book from which the above translation has been made in the second-hand market. It may be of interest to note that it was at one time in the library of the
GRAND NATIONAL MOTHER LODGE OF THE THREE GLOBES,
 a Prussian Lodge, of which Frederick the Great was a Patron; one can only guess how it left their library.

Translation has not always been easy, particularly in the matter of the Alchemical and Hermetic references, but I believe that I have given a fair account of the reasoning.

C.C.B.

BOOKS PUBLISHED BY THE LODGE.

Application for copies of these books to be made to the Librarian, Freemasons' Hall, London Road, Leicester.

"Memorials of the Masonic Union of A.D. 1813." By W. J. Hughan. Revised and Augmented Edition by John T. Thorp. Frontispiece. 151 pages; 4to. 1913. Cloth, gilt. Post free 10s. 6d.
Out of Print

"French Prisoners' Lodges." By J. T. Thorp. New and revised Edition issued by the Lodge as a Memorial to its Founder. With many illustrations post free 5s. od.

The Lodge has for disposal a few copies of some of the earlier editions of the Transactions, also a few copies of "Reprints" and Masonic Papers by the late Wor. Bro. J. T. Thorp. Apply for particulars to the Librarian, Freemasons' Hall, London Road, Leicester.

