

and modelled after the Greek colleges of artificers and priests; (we here see a blending of the mysteries). From the Senate of the Roman Republic, in 451 B.C., these colleges obtained the twelve tables, granting them the right to make their own laws and contracts, provided they were not contrary to the laws of the Republic, and were conformable to Solon's legislation, (an evidence of a blending of Roman and Greek law.) In the Corpus Juris of the Roman Republic, those corporations were also acknowledged. Julius Cæsar and several of his Generals patronized those Roman Freemasons. By virtue of their character, the Phœnician and Greek builders spread themselves over the whole Roman Empire, and numerous of the buildings erected by them are still extant. Claudius, Emperor of Rome, sent architects from Rome to England. Roman builders constructed the celebrated wall against the Picts and Scots between A.D. 70 and 100. Pythagoras, who had studied the Isianic mysteries in Egypt, founded his celebrated school at Crotona, about 520 B.C., and when his school was broken up, his disciples spread over various countries.

When the Emperor Constantine the Great, A. D. 353, issued his edict of tolerance, allowing free and public Christian worship, and made the Christian religion that of the Empire, a want was felt for places of public worship. The heathen temples were not constructed for the reception of large congregations, therefore those temples did not fully answer as patterns for the required buildings, and new places had to be devised; and although for several centuries the higher culture of architecture had been neglected in consequence of constant wars, the society of the ancient builders was still in existence, and so soon as a need for them was shown they were ready, and their number soon increased. The first style of house for public worship was built after the Basilica of Rome combined

with the *etruscan arch*, or Tuscan style.

Here, however, I will for a time leave off, to pursue our ancient brethren and their buildings, and refer to the Mark system.

The Mark system, that is, an inclination for a secluded life, as a protection against the evils of the outer world, did not exist long before the Christian era.

Anachoretēs, hermits, saints, and monks, were numerous in Asia in remote antiquity. India had its Gymnosophists, an ascetic class of philosophers, and in subsequent years the countries which confess the religion of Bramha, Fo, Lama and Mahomet, became replete with Fakirs and Santons, Tanirs or Songessees, Talapoints, Bonzes, and Dervishes, who are all an ascetic class of people of the nature of monks; and in Palestine and Egypt we may mention the Essenes and Therapeutæ, whose separation from the outer world and seclusive ascetic mode of living, may be considered as the prototype of the good period of the Christian Monks.

In the third year after Christ an inclination for an isolated life, with ascetic exercises, made itself visible among the Christians; but not before the fourth century monkery was established as an ecclesiastical institution. The first monasteries were founded in Upper Egypt. Antonius assembled in A. D. 305 a number of hermits; they built up huts, lived closely together, worshipped jointly, but resided separately; his son, Pachomius, founded, on an island in the Nile, a colony of monks upon a more enlarged scale, and under certain rules and statutes; from three to four lived together in one building, under the supervision of a Prior. Those Priors formed, collectively, the Conoby or Monastery, and were governed by an Abbe. Such monasteries were afterwards founded in Palestine, Syria and Armenia, and nunneries soon followed; and in course of time monasteries and nunneries were founded in Europe.