

Our author also informs us that the test question used in the seventeenth century was: "From whence came you?" Answer: "From the holy lodge of St. John." This, however, is contradicted by Dr. Oliver, who attributes the first Masonic catechism, including the above question and answer, to Anderson and Desaguliers, made in 1720, which was in the eighteenth century, not the seventeenth.

Now, there are two conflicting statements pervading these legends. Some claim that lodges were dedicated to *both saints*, since their own time, while others attribute the origin of dedication *to the Baptist only*, since the Crusades. Both ideas cannot be true, but both may be false. The question, then, is: How far back can the existence of these legends be traced with certainty?

For ascertaining this I have waded through more books than those enumerated in Bro. Pierson's preface, and, without consulting Calmet, I venture to assert that Father Calmet never said that the Baptist was a "Freemason." This is doubtless an interpolation of Bro. Pierson, or of some former luminary. Briefly, then, I have searched through ecclesiastical histories, encyclopædias, lives of saints, and books devoted to evidences of Christianity, including Dr. N. Lardner's work of "Jewish and Heathen Testimonies," but could find nowhere any testimony of either Christian, Jew, or heathen, in relation to the Saints or Saint John being a Freemason, and as it seems impossible that such an event as the Evangelist's Masonry could have escaped the notice of all early writers, I must come to the conclusion that St. John knew as much of Masonry as the man in the moon.

But Bro. Pierson is certain that the traditions were believed by the Craft in the fifteenth century. Fortunately, we have the Halliwell poem, and the Strasburg Constitution of 1456. The former contains legends about Euclid, Athelstan, Nabogodonozor, Noah, etc., but no allusion to the Saints John. Each of these documents contains an invocation to the Godhead, the Virgin, and the "four holy crowned martyrs." These martyrs, then, were the patron saints of both English and German Masons in the fifteenth century, *and not the Sts. John.*

Having examined all the existing authorities before the Reformation, it is now necessary to say something about *Patron Saints*. Catholics entertain a notion that every society should enroll itself under the protection of some saint. Usually saints were selected who were in this world of the trade or of the society or sodality whom they were to be patrons of. The "four martyrs," the poem says, were "architects, and gravers of images, too." This, however, was not always adhered to: for instance, the Baptist was the patron saint of the London Tailors and Drapers, without pretending that he ever handled a tailor's goose or shears, or had ever presided over an assembly as a Grand Master of Tailors.

The idea of a patron saint, among Catholics, is that of a celestial ambassador, who, for the honor of the appointment, is expected to keep an eye, or both eyes, open to watch over the welfare of the sodality who choose him for that office, and also to facilitate the entrance into Paradise of its departed members, and give them a comfortable place. Now this idea was rejected by the first Protestants. Hence, the first Masonic document written by a Protestant, viz: Matthew Cook's MS. is minus the invocation, both of the "Virgin Mary" and of "the four martyrs." This author extended the history of the Craft to Enoch, and introduced a great many personages in it not found in older MSS.,