

as had been their ancient Brethren by Numa Pompilius, by the Senate of the Roman Republic, and by the Roman Emperors,

Thus, while the Crusades drew off the flower of European chivalry, together with vast numbers of Monks to the East, the mind of the Monks became directed to other objects than architecture; but our ancient Brethren, true to the genuine principles of Freemasonry, quietly, peaceably, yet steadily, pursued their noble art, and produced that grand, Christian style of architecture, the Gothic.

About the beginning of the sixteenth century a desire manifested itself, especially in France, to return to the ancient classic styles of architecture; the classic art was revived, and this revival produced various modes of building, the period itself, during which the same were devised is styled: La Renaissance; yet the Gothic style was not thereby abandoned, and it continues to be applied to the present day.

While in continental Europe the Fraternity of Freemasons had for a long period of time; been obliged to practice their mysteries in the most guarded manner, in order to avoid creating suspicion amongst the Monks and Ecclesiastics in general, it had in Britain, where greater liberties existed, been able to appear more openly as a united body. In Britain the Fraternity of Freemasons enjoyed the patronage, support and protection of Kings and other persons of high rank from the times of Arthur, Alfred and Athelstan to that of Christopher Wren; from 500 to 1717, when the transformation of the Fraternity took place, when its operative branch was abolished and it adopted a purely speculative form. But from the time of the introduction of the Gothic style of architecture, the Freemasons of continental Europe practiced their art and mysteries under the ægis of the Vatican, and the civil government, notwith-

standing the jealousy of the Monks, and their occasional calumny. Many men of science, Professors of Universities and others, though secretly, delivered lectures on scientific subjects in the lodges of our ancient brethren, thus enabling them to monopolize the construction of edifices, and get the same into their own hands; and in their pursuit they were supported by the people. Science, which heretofore had been exclusively monopolized by the ecclesiastics, and particularly by the Monks now, became to be public property.

In the foregoing evidence, my dear Brother Editor, I think I have established the unbroken historical chain of connection between the Building Societies which existed at the time of the destruction of the Second Temple, and the English Freemasons of 1717, and consequently with the Freemasons of the present day; and that Freemasonry as it now is practiced is a direct descent of the old Building Societies, and does not owe its present existence to Christian Masons alone. I have, however, no objection to admit that the Knights Templar and other Orders of Christian Knights, to whom Bro. Moore seems to give the general name of Christian Masons did during the crusades find it advantageous to have secret signs of recognition and mysteries among them; for my own part, I have even no doubt that they had the same. They may have obtained them either in Europe, before they went to Jerusalem, or have brought them from the east on their return to Europe. Their mysteries may or may not be similar to or identical with those of the Freemasons; but I cannot admit, in the face of historical evidence against it, paternity of the Society of Freemasons, to a Society which came into existence about 1100 years after the birth of Christ, while the Masonic Fraternity can show an uninterrupted existence from about 1400 years, if not even over 2000 years, before the