

ranged from one nation to another as they found churches to build. Their government was regular, and they made a camp of huts near the building in hand. A surveyor general in chief, and every tenth man was called a Warden, and overlooked each nine."

Poole, (a learned and impartial authority,) (in his "History of Ecclesiastical Architecture in England," bears this important testimony: "I may mention a circumstance which certainly produced a great, and on the whole a very beneficial effect on ecclesiastical architecture, in this and many succeeding ages:—the rise of the "*Free and Accepted Masons*" as a guild of builders and architects, with all the advantages of a corporate and exclusive body, defended by papal charters, and supported by the most zealous and talented men of the several generations through which their history extends.

\* \* \* This seems to be admitted on all hands, that in the tenth century a body of men calling themselves Freemasons, and claiming the right, under a papal privilege, of exercising their craft through all Christendom, and perhaps sometimes rudely enforcing their sole right to be employed in sacred edifices, were known over Europe; and probably before the conquest, and certainly soon after, they were established in England under a local superior, with communication with a head of the whole Order; and so well did this system work, so far as the perfection of the art was concerned, that the sovereigns of different countries rather gave force to the papal letters, than withstood the monopoly which they created."

In England during the reign of Henry VI., (A.D. 1445,) in an indenture between the churchwardens of a parish in Suffolk and a company of Freemasons, the latter stipulated, that every man should be provided with a pair of white leather gloves and a white apron; and that a *Lodge* properly tyed should be erected at the expense of the parish, in which to hold their meetings, (Hope's "Historical Essay on Architecture," p. 238.) The brethren thus associated naturally kept the rules of their art secret, for by this means alone could they perpetuate their lucrative monopoly.

The Fabric Rolls of York Minster incontestibly prove that a society of Freemasons was worked under the chapter of that Cathedral in the year 1340. We find rules laid down for the regulation of the various craftsmen, and mention is made of the Lodge, the Master, Wardens, Master Masons, Fellows and Apprentices, from which we may fairly infer (as Bro. Cowling observes, in his history of the Grand Lodge of York,) that the Freemasons of those days were a recognized body. And the Fabric Rolls of other Cathedrals, as far as discovered, reveal similar facts. The organized bodies of the Freemasons of the Middle Ages were the constructors of the great ecclesiastical fabrics of their time.

At Clugny, in Burgundy, France, Clugny Abbey still exists a notable edifice, built in the year 1093. The chronicles of the Clugnic Order of Monks make mention of this curious fact: One of the Bishops issued an edict to the secular builders who belonged to the Brethren of the Cloister of Clugny Abbey, and who were significantly termed *barbati fratres*, (bearded brothers,) decreeing that they should shave off their beards. We may infer the influential and powerful character of these Operative Masons, when we learn that they haughtily informed the Bishop that if he insisted upon his edict it should be complied with; but they would also burn every Abbey in the country that they had been instrumental in erecting. It need scarcely be added, the edict was at once annulled. Clugny was a very powerful Abbey. Three of the Popes were at different times among its inmates, and it numbered at one period ten thousand monks, and controlled six hundred religious houses. It was founded A.D. 910, by Berno, Abbot of Balme, with the assistance of