The Medieval Cathedrals and.Churches of England.

Their History, Shrines, Tombs and Legends.

By R.W. Bro. HERBERT H. SEATON. P,G.W., P.M.

A paper read before the Hawkes Bay Research Lodge, No. 305, meeting in the Lodgeroomn at Napier of Scinde Lodge, No. 5, on 24th May, 1934.

In speaking to-night on the above subject, apart front a personal knowledge of many of these medieval buildings, I have necessarily used extracts from books dealing with the subject, some of which I am quoting verbatim. I gratefully acknowledge at the end of my address the sources and the authors, to whom my sincere thanks are due.

Professor A. Hamilton Thompson says: "There seems little ground for the belief that bodies of travelling Masons came from foreign countries to assist in building our Cathedrals. In isolated cases the names of Lombardic sculptors occur, but it appears that in most eases the local workmen were employed, masons who had a thorough knowledge of the particular freestone obtained from the quarries usually in the vicinity of the proposed structure."

Wells Cathedral, that wonderful building in the little town in Somerset of only about four thousand inhabitants, was built from stone from the Doulting quarries near by. The Barrack quarries, situated on the estates of the abbot, supplied the stone for Peterborough Cathedral. Canterbury Cathedral is built of stone from the quarries of Caen, near Le Havre, and this appears to be the one Cathedral Church in England that may have employed "foreign labour."

Both Strasburg and Cambrai furnish us with a list of masons employed in the fabric; Amiens Cathedral had up to the Revolution a plate let into the ground of the nave (since renewed) with a list of those engaged in the building; but English Cathedrals have not helped history to any great extent, although it is true that the names on the fabric rolls of both York and Exeter are such as to convince us that they are purely Yorkshire or Devonian. The only exception to the former is William of Colchester, who was known as the King's Mason, and was ordered to supervise the great work at York Minster. The local Masons became provoked at the intrusion of "foreigners" (a man was a foreigner who came from a different part of the country) and made a murderous attack on him and his assistant. The latter was killed, but William remained at his post for many years. This incident seems to imply that the local workmen resented those from other parts assisting in the work.

Those who were chosen for the administration in the building of these great cathedrals doubtless had great ability to supervise the work. Elias of Derham, the canon of Salisbury Cathedral in the thirteenth century, is often quoted as the "architect"; but although his name is found in other contexts which show that he was especially interested in the building, the documentary evidence does not show that he was an architect. There are two famous exceptions, Lanfranc, the builder of Canterbury Cathedral, and William of Wykeham, who became Chancellor in 1367. The latter founded Winchester School, and New College, Oxford, and although a clerk in Holy Orders his knowledge of architecture cannot be doubted. He for years supervised the King's Masons at Windsor and other Castles, and as Bishop of Winchester was a munificent patron of Winchester Cathedral. Wykeham, on his death, left 2500 marks for the extension of the nave, the total length of which, together with the chancel, is 560 feet.

In medieval times the church had a monopoly of administering the law, and it seems within the range of probability that the mark (which equalled 13s. 4d.) is responsible for the alleged charge for advice from our legal brethren of 6s. 8d., this amount perhaps having been derived from the fee for an opinion, of half a mark, from the secular canon of the middle ages.

The term "architect" was not wholly unknown in medieval times, but the word "magister" or master is more often used, implying a master builder or mason. In 1174, after the fire in Canterbury Cathedral, the monks consulted various “artificers” and from those who gave advice chose William of Sens, a Burgundian, who supervised this structure for many years, Even after he had fallen fifty feet from the scaffolding in the interior of the building, he was carried each day to the work on a pallet and gave his instructions to the workmen. "Magister Cæmentarius" is the title given to the architect-masons employed by the Dean and Chapter of York Minster in the fourteenth century, whilst Richard of Gainsborough, a mason, and evidently a man of substance, who is buried in Lincoln Cathedral, is described on his tombstone simply as ' Cæmentarius.” For the beautiful Angel Choir, Gainsborough is responsible. It takes its name from thirty exquisitely carved angels, placed on the spandrills of the triforium arehes. The greater number of these angels are depicted playing on musical instruunents, consisting of harps, rebecks, citterns, trumpets, tabors, pipes and bagpipes.The detail of both figures and instruments is designed and sculptured with marvelous ability. This is where the legend of the well-known Lincoln Imp conies in. The story is that two of these Imps or inferior devils were flying around the city and were attracted by the beautiful cathedral, and one of them, with more courage than his companion, flew in at the open door and rested on the coping of a pillar near the Angel choir, admiring and holding conversation with the beautiful statues. When he attempted to fly away to rejoin his companion he was turned to stone, and there he has remained to this day through all the centuries. That is the legend. The little imp still remains on the ledge of the pillar: but the probabilities are that a master sculptor with more humour than reverence chiselled the little fellow, and the priests of the fourteenth century wound the story round him.

There is scarcely to cathedral or church in England that has not some interesting story connected with its history. One seldom hears of these except by a personal visit. For instance, how few of us aware that John Knox preached for two years in the Church of St. Nicholas, now the cathedral of Newcastle-on-Tyne; this was by desire of the Government of Edward VI, in the years 1550-1552. Knox, although of peasant origin, had received a liberal education, and prior to his becoming a. zealous preacher in the new faith, was a priest of the Holy Catholic Church. After the burning alive of Wishart, the moving spirit of the Scottish Reformation, by the servants of Cardinal Beaton, Knox and others in reprisal, surprised the aged Cardinal in his Castle of St. Andrew, murdered him and hanged his body from the battlements. Eventually driven out by the French he was sent to the galleys in France and was a prisoner for two years. On the death of Mary Tudor (1558) and the accession of Queen Elizabeth, Knox returned to Scotland, and his sermons were followed by risings, in which monasteries, beautiful abbeys, and churches were destroyed by Puritan fanaticism.

One of the most beautiful pulpits in England is in Chester Cathedral. The carvings depict the building of King Solomon's Temple, the preaching of St. John the Baptist, and St. John the Divine viewing the New. Jerusalem. The total cost of this magnificent, work was subscribed by the Freemasons of the Province of Cheshire. The tesselated stone pavement around the altar was brought from the Temple area at Jerusalem. Again, how many of us knew that Chichester Cathedral in Surrey is the only one in England with a campanile (this tower, which is apart from the Cathedral, is one hundred and twenty-five feet high): or that King John, who died at Newark Castle in 1216, after losing all his treasure and baggage in what is known as "The Wash," and who was forced into signing the Magna Carta at Runnimede, near Windsor, is buried in Worcester Cathedral. There is a beautiful altar tomb on which there is a full-length effigy, but nothing in his life justifies any such recognition of his memory.

Not only has Hereford Cathedral a very wonderful chained library of manuscript books written by the painstaking monks centuries ago, but it is here that a famous Mappa Mundi or map of the world is preserved. It was drawn in the early fourteenth century by Richard de la Battayle, Prebendary of this Cathedral, and is drawn on one large sheet of vellum.

Gloucester Cathedral.—The beautiful reredos designed by Sir Gilbert Scott in 1873 was the gift of the Freemasons of the diocese. It has three principal compartments with statuary representing the Nativity, the Entombment, and the Ascension. This cathedral also contains an altar tomb of Robert, the eldest son of William the Conqueror, who died in 1134. He succeeded his father as Duke of Normandy, and was leader of the first crusade, on which account the legs of the effigy are crossed. The shrine, like the tomb of Edward II, is a superb example of that kind of sepulchral monument so prevalent in the thirteenth and fourteenth centuries. The tragical end of the latter prince in 1327 is well known, but not so well known, but it should be mentioned to his honour, is it that Abbot Thorky carried the dead body of the murdered king from Berkeley

Castle to Gloucester after the monasteries of Bristol, Keynsham and Malmsbury had refused to accept the royal corpse through fear of Roger Mortimer and the queen. After the arrival at Gloucester it was received by the members of the abbey, and buried with the utmost pomp near the great altar. This laudable act was of immense advantage to the abbey, for not only did Edward III give many grants of great value in consideration of the respect shown to his father, but the tomb was afterwards visited by pilgrims and devotees from all nations who regarded the murdered king as a sort of martyr, and so great were the offerings made by these visitors that many parts of the edifice were rebuilt or beautified.

Exeter Cathedral.—The beautiful choir screen was the work of Bishop Stapledon and completed in 1324. Stapledon, by his great talents, had gained the favour of Edward II and after that monarch's flight into Gloucestershire took charge in London. He and his servants were murdered by the mob in Cheapside, and the Bishop's body was thrown into the Thames. It was afterwards recovered and buried in St. Clement Danes (that church in the Strand immortalised by the children's rhyme, "Oranges and Lemons say the hells of St. Clements.") Six months after his violent death, his body was transferred to his beloved Exeter and buried on the north side of the choir. Stapledon founded and endowed Herts Hall and Stapledon Inn (now Exeter College), Oxford.

Lichfield Cathedral.—This graceful Cathedral is the only one in England with three spires, the central one rising to a height of 253 feel, each of the others to 192 feet. When Bishop Hacket succeeded to the see in 1661 he found the Cathedral in the most hopeless and desolate condition for it suffered more from the Civil Wars than any other church. It is calculated that 2,010 cannon balls and 1,500 hand grenades were discharged against it. The central spire was battered down and the roof beaten in; the monuments were destroyed, and the stained glass windows all broken. Dr. Hacket's energy was so great that it was completely restored by December 24th, 1669. It was re-consecrated on that date. The second consecration was necessary because (according to Dugdale, the historian of the seventeenth century, in his work, "A short view of late troubles in England") the place had become profaned by Cromwcll's soldiers, who daily hunted cats with hounds in every part of the building, and on occasions dressed up a calf, sprinkling it with water and giving it a name in scorn and derision of the holy sacrament of baptism.

St. Albans Cathedral is mimed after St. Alban, who was martyred in the Romans outside the City of Verulam in :303. As far as I am aware, this Cathedral is the only one that has ever had a public right of way or footpath through the building; this pathway existed front the Reformation until 1879. In 1847, Dr. Nicholson found in St. Albans a few fragments of Purbeck marble beautifully carved; these were carefully stored, and nearly forty years after, in removing the bricks of a bay that had been closed, over 2000 fragments of marble were discovered in the debris behind. Sir Gilbert Scott, with the aid of his Clerk of Works, a Mr. Chapple, pieced these fragments together, and discovered they were the original shrine of St. Albans, 8ft. 7in. in length, 3ft. 2in. in width, and 8ft.3in. in height.

St. Paul's Cathedral, London.---Even this Cathedral, which of course is not medieval, having been commenced in 1673 on the site of old St. Paul's seven years after the great fire which destroyed it, has much in the way of interest to the visitor; but few learn that the black marble sarcophagus holding the remains of Lord Nelson, the hero of Trafalgar in 1805, was originally designed for Cardinal Wolsey, and not having been used was removed from Windsor Castle to receive the body of Nelson.

Westminster Abbey.—Perhaps the foremost of ecclesiastical buildings in England should be that edifice popularly named Westminster Abbey, a more correct name being Westminster Abbey Church. It is a building that carries with it a history which dates from before the Norman Con-quest. Up to 1510 in the reign of Henry VIII, West Minster was a church attached to the Benedictine monastery. They were called abbeys through being ruled by abbots, a term derived through the Syriac word "abba," front the Hebrew word "ab," meaning "father." The eastern portion, including the chapels around the apse, the Pyx chapel and the little cloisters, both transepts, and five bays west of the crossing built by Henry III is all that remains of the original building erected by Edward the Confessor. Westminster is not in any sense a Cathedral, by which I mean it church situated in a city which gives its name to an episcopal see (from the French word "siège") in which a bishop has a raised seat or throne. The Abbey strictly speaking disappeared in the reign of Henry VIII, but although the name survives, the legal designation which is still placed on all documents is "the Collegiate Church of St. Peter in Westminster."

Edward the Confessor died within a few days of the consecration of his own church (December 28th, 1065) and was interred before the altar, and from then on Norman kings, bishops, monks, and the English people in general vied with each other in honouring his name. Even William the Conqueror based his claim to the Crown on an alleged gift by the Confessor, who had long lived in exile in Normandy and the people groaning under the Norman yoke looked back on the peaceful reign of the pious and gentle Confessor as to a golden age. Kings from the Conqueror to King George V, with only one or two exceptions, have received the crown by his graveside. To be crowned within a few feet of the dust of the Confessor seethed to lend an additional sanctity to the rite. Moreover, as time went on a number of traditions and legends grew around the name of the King, who was canonized by the Pope in 1163. Also to be buried near those saintly ashes was a privilege that Kings might covet. Accordingly, when Henry III, a sovereign resembling in many ways the Confessor, chose his own burial place on the north side of the stately shrine in which was placed the Confessor, and when in due time his son, Edward I and his Queen lay there also, it is easily understood that from then on to be laid to rest in the vicinity was all honour that kings, warriors, statesmen and poets might look upon as of the highest order.

In the fourteenth century the new nave was commenced by Cardinal Langham, who not only gave large sums of money, but left bequests to the building fund at his death. The outside walls were completed up to the triforium level, and marble pillars built. These were done under the supervision of Abbot Colchester and the Master Mason, Peter Coombe. Between 1377 and 1399, Richard II gave vast sums towards the completion of the Abbey. Front 1403 to 1413 work was discontinued for lack of funds under Henry IV. Henry V, shocked at the bad state of parts of the building, contributed 1000 marks a year to continue the work of rebuilding, which was supervised by his chief Master Mason, Richard Whytington. This gentleman, who was born in 1358 and died in 1423, is made famous in the children's fairy tale. The story that he was a poor boy who set out from London with his worldly possessions in cloth at the end of a stick, and a cat for company, and the sound of the hells of St. Mary le Bow in his ears, and who arrived at some unknown island which was overrun with rats, the killing of which by his cat secured for him a fortune from the King of the said island, and who on returning to London became thrice Lord Mayor is hardly correct. As a matter of fact, Richard Whittington, who was the son of a wealthy Gloucestershire knight, came to London and became a very prosperous city merchant; he was knighted and did become twice Lord Mayor of London. He took the greatest interest in architecture and building; apart from his work at Westminster for the King, he built the gate called Newgate, the Guildhall, a portion of St. Bartholomew's Hospital, and Grey Friars, which was afterwards called Christ's Hospital, and is known by that name to-day. Christ's Hospital, or the Bluiecoat School, is one of England's great public schools. For years it was in Newgate Street in the City of London, but some years ago the school was removed to Horsham, Sussex. The boys still wear the fifteenth century dress, a long blue cont with leather girdle, buckled shoes, and yellow hose.

Alexandre Dumas, in that wonderful chapter of his book "Notre Dame," devoted to medieval building, uses these words: "Architecture was the great handwriting of the human race, that not only every religious symbol, but every human thought has its page and its monument in that immense hook" . . . and then in the fifteenth century printing was invented and the great story in stone practically ceased.

Let me tell you the story in stone which is on the north front of Westminster Abbey as restored by Sir Gilbert Scott last century.

Upper Part of North Front. Archangels (St. Michael, St. Gabriel, St. Raphael, St. Uriel).

Upper Tier of Corbels.—Latin and Greek Learning (The Venerable Bede; Theodore of Greece, Seventh Archbishop of Canterbury): The Primitive Church (St. Alban, Martyr; St. Aidan, First Celtic Missionary to England): Roman Christianity (St. Augustine, First Archbishop of Canterbury; Paulinus, First Bishop of York): Monastic Institutions (St. Benedict, Founder of the Benedictine Order; St. Dunstan, Statesman and Reformer, Twenty-fourth Archbishop of Canterbury): Medieval Learning (Roger Bacon; Robert Groseteste, holding Magna Charta).

Lower Tier of Corbels.—Monastic History (Matthew of Westminster Abbey): Early :Abbots (Wulsinus; Edwin I, Abbot of the Confessor's Foundation): Royal Benefactors (Richard II, Anne of Bohemia, Henry V, Catherine of Valois) : Abbots who were benefactors to the structure (Ware, holding a MS. containing the rules of the monastery; Litlington, builder of part of the cloisters; Lawrence, holding the papal bull which

granted the mitre, ring, and gloves to Westminster abbots—he also procured from Rome the canonisation of Edward the Confessor; Langham, the only abbot who became a cardinal, and who also became Archbishop of Canterbury.)
Side Doorway. —Islip, beneath whose rude the Chapel of Henry VII was built—he also completed the west end of the nave, as far as the towers.

Triple Doorways. —In the panel, a procession illustrative of those who have done faithful .service to God and Man. Upon the East Triple Doorway are represented Music, Painting, Sculpture, Arclrileclurc, Letters, Poetry, History, Philosophy. On the West, Three Royal Builders of the Abbey head the procession—Edward the Confessor, Henry III .aid Richard II, followed by Law, Justice, and Wisdom (typifying Legislation), a Crusader, and a Knight (representing War). Then Navigation, Astronomy, Physic and Engineering complete the series.

Perhaps of the many hundreds of tombs, statues, plaques, brasses, and bust' ire this unique building, one of the most interesting historically is that of Eleanor, the beloved wife of Edward I, who died in 1290. During the thirty-six years of her married life, the whole of her subjects held her in the greatest affection, and for years after she was known as the "Queen Of good memory." Beautiful in appearance, and fearless of danger, she accompanied her husband during, the Crusades, ‚saying, in answer to his dissuasions, "The way to Heaven is as near from Palestine as from England." It is recorded that she saved her husband's life whilst in Palestine the risk of her own, by sucking the poison from a wound made by an assassin's dagger. She was crowned with him on her return in Westminster Abbey in 1273. In 1290, whilst on a journey to meet Edward, who was returning from a campaign against Scotland, she took ill and died at Harby in Nottinghamshire. It is stated that Edward I was broken with grief at her loss, and brought her body in state to Westminster, ordering at his own expense a cross to be erected at each place where the cortege stopped, so that passers-by could pray for her soul. There were thirteen of these crosses; three of them are still in existence—Northampton Cross, Waltham Cross, and Geddington Cross. It is said that the last place where the cortege stopped and rested prior to being placed in the abbey was at the western end of what is now known as the Strand, Charing Cross, which apparently is a corruption of Chére Reine (Dear Queen) Cross. Eleanor has her tomb adjoining that of her father-in-law, Henry III, and around the copper verge of the sarcophagus are these words in Norman: —

> "Ici gist Alianor, jadis reyne de Engletere femme al rey Edeward fiz lerey Henry e fille al rey de Espaygne e contasse de Puntiu del alme deli deu pur sa pite eyt merci. Amen."
>
> "Here lies Eleanor, sometime Queen of England, wife of Edward, son of Henry, daughter of the King of Spain and Countess of Ponthieu, on whose soul God in his pity have mercy. Amen." (Chapel of St. Edward.)

Chapel of Henry VII. The tomb of Mary Stuart, Queen of Scots, is in the Chapel of Henry VII. It is not only interesting but very beautiful. The white marble effigy of Mary, finely executed, lies under an elaborate canopy on a heavy sarcophagus. She wears a closely fitting coif, a laced ruff, and a long mantle fastened with a brooch. At her feet is the Scottish lion, crowned. The tomb, together with that of Queen Elizabeth, was erected by her son, James I of England, and to use his words: "That like honour might he done to his dear mother as to his clearest sister, the late Queen Elizabeth." By the irony of fate, these two Queens, who were such deadly foes in life, rest opposite each other in the aisles of this Royal Chapel.

I am afraid that my sympathies have always been with this Royal Lady of Scotland and her life story. Born at Linlithgow Palace, seventeen miles from Edinburgh, the daughter of James V of Scotland and Mary of Guise, only a week prior to her father's death through grief at his defeat at Solway Moss, she was crowned when only two years of age at Stirling Castle. For four years as a little child she remained at Inchmahome and Dumbarton Castle, and at the age of six embarked on a French man-of-war, and was taken to France and brought up in the brilliant court of Henry II of that country. She was espoused to the Dauphin, who on the death of his father became Francis II of France. Francis only lived one year after his marriage, and Mary returned to Scotland. A marriage was arranged, chiefly through the intrigues of Elizabeth, between Mary and Lord Darnley, a weak and jealous man, a son of the Countess of Lennox. They were married in the Chapel of' Holyrood in 1564, Mary Stuart being only then 22 years of age. Her faithful secretary, Riccio, was assassinated in her presence by the instigation of her husband. Mary gave birth in Edinburgh Castle to a son,

who became James VI of Scotland and James 1 of England. Two years after her marriage with Darnley he was murdered, this was in 1566. Bothwell, who was one of the conspirators in Darnley's death, forcibly carried her away to Dunbar Castle, twenty eight miles from Edinburgh, where they were afterwards married. The Pope, however, granted Mary a divorce on the ground that she had been forcibly abducted. Mary was latter taken to the island on Lochleven, where in the castle she remained virtually a prisoner for eleven months, when she escaped through the instigation of a sixteen-year old boy named Willie Douglas, who unlocked the castle gates, having first annexed the key, and rowed Mary ashore. She was present a few days later at the battle of Langside near Glasgow, where she saw her army of four thousand Stuart followers absolutely routed. She took flight, and after a sixty-mile ride found sanctuary in the abbey of Dundrennan. A fishing boat conveyed her to the coast of Cumberland in England, where she was made a prisoner, first in Cockermouth and then in Carlisle Castles. Afterwards Mary was taken to Sheffield and Totbury Castles, and finally incarcerated at Fotheringay Castle in Northamptonshire, where, after nineteen weary years of imprisonment in the various fortresses, she was finally beheaded on February 8th, 1587.

Margaret Beaufort, Countess of Richmond and Derby, was born in 1443 and died in 1509. She was the mother of Henry VII. Lady Margaret will always be remembered as the foundress of two colleges at Cambridge, Christ's and St John's, and a chair of Divinity at both Oxford and Cambridge. She was not only a very beautiful woman, but equally great, and to her her son the King owed everything. Her noble acts and charitable deeds exercised a great influence on the people. She died on June 29, 1509, in the Abbot's house, now the Deanery of the Abbey, whither she had gone to be present at the Coronation of her grandson, Henry VIII. The beautiful portrait effigy of Margaret in her old age is looked upon as Torrigiano's best work. She wears a widow's dress, with a hood and long mantle; her feet rest on a hind couchant; her delicate and characteristic wrinkled hands are raised in prayer; the heraldic devices are enclosed in wreaths. It is interesting to note that the stone sarcophagus was made by Raynold Bray, "Citizen and Freemason of London," at a cost of £2 13s**.** 4d. (probable cost to-day £200).

Queen Mary II — Born in 1662 and died in 1694. This queen was crowned in Westminster Abbey with her husband, William of Orange, in 1689. This tomb, also in Henry VII's Chapel, is interesting from the fact that her funeral is the first of any King or Queen in England to be attended by parliament, the Lords in ermine and scarlet and the Commons in long black mantles. Lord Macaulay, in his history of England, points out that until that time Parliament always expired with the Sovereign.

The Coronation Chair from which most of the Kings and Queens of England have been crowned since the thirteenth century, was made by Edward I to cover the famous stone which he seized from Scone Abbey in 1297, and brought hack from Scotland and placed in the Abbey. The Scots made repeated though unsuccessful attempts to induce Edward to return it. Tradition identifies this stone with the one on which Jacob rested his head at Bethel. Jacob's sons carried it into Egypt, whence it passed into Spain with King Gathelius, son of Cecrops, the founder of Athens, about 700 B.C. It appears in Ireland, having been carried there by Brech, the son of a Spanish king, on his invasion of that country, and was placed on the famous hill of Tara and called the Lia Fail, or Stone of Destiny, on which the King's of Ireland were seated at their coronations. In 501, Fergus II, the founder of the Scottish monarchy, received it in Scotland, and King Kenneth finally deposited it in the monastery of Scone. The Scots for centuries venerated this stone, and believed that whilst it remained in Scotland "the state would remain unshaken." King Kenneth had engraved in Latin on this stone: "If fates go right, where'er this stone is found the Scots shall Monarchs of that realm be crowned." (This prophecy certainly was fulfilled when the Scottish James VI because James I of England.) All the interesting history and tradition of the Coronation Stone is somewhat spoiled by the fact that geologists of standing have proved that stone such as the Scone Stone of Destiny is composed of, is found nowhere in Palestine but is pure Scottish sandstone.

Edward III, a sketch of whose beautiful tomb is among the exhibits, was born in 1312, and reigned from 1327 to 1377. He was the son of Edward II, who, as I have already mentioned, took flight into Gloucestershire and was murdered at Berkley. Edward III was crowned in the Abbey and the shield and sword of State which, according to Stanley's "Memorials," were carried before the Sovereign, are still kept near the shrine. Edward stands without parallel in that he had both kings he fought against (John de Valois of France and King David of Scotland) prisoners at one and the same time. But the end was a sad contrast from the beginning. After the loss of his Queen Philippa his fortunes rapidly fell, and the death of his son, the "Black Prince," that shining star of military glory, was the final blow. The King, old before his time, was

forced to forsake the world as the world, before the breath was out of his body, had forsaken him. He died, deserted and robbed even to his finger rings by his favourites and servants on June 21st, 1377, attended by only one poor priest. Richard II, his grandson, placed the altar tomb above his body. It consists of Purbeck marble. Around the sides are niches, in which there were once twelve little bronze portrait images of Edward's twelve children; only six on the south side remain. Their coats of arms were on enamel shields; only four remain out of the twelve. An elaborate canopy covers the tomb, and around the verge is a Latin inscription in brass. Truly we can use Gray's lines to this great King':

Mighty Victor, mighty Lord!
Low on his funeral couch he lies!
No pitying heart, no eye, afford
A tear to grace his obsequies.

The Unknown Soldier. — An impressive service was held in the Abbey on November 11, 1920, the second anniversary of the Armistice. The occasion was the burial of the unknown soldier. "Unknown and yet well known, as dying behold they live." These were the words on the wreath placed on the coffin by His Majesty the King. As Big Ben tolled out the hour of eleven the vast congregation of ten thousand persons sank upon their knees in silent prayer, the King, attended by his two elder sons, the Prince of Wales and the Duke of York, representing the Army and Navy, the Duke of Connaught, Grand Master of the Grand Lodge of England, the then Premier, Mr. Lloyd George, Mr. Asquith, and Cabinet Ministers. The nave was lined with mothers of soldiers and 100 Victoria Cross recipients. Nearby four Queens were seated—Mary, Queen Consort; Alexandra, the Queen Mother; the Queens of Spain and Norway. A shortened form of burial service was held by the Dean. After singing that wonderful hymn, "Lead Kindly Light," the King stepped forward and at the words "earth to earth" dropped a handful of French soil on the coffin as it was lowered into the grave. At the conclusion, the whole congregation standing sang Rudyard Kipling's "Recessional," and after the "Reveille" and the “Last Post” had been sounded by the trumpeters of King Henry V Chantry Chapel, the mourners silently dispersed. On the 3rd anniversary of the Armistice the permanent gravestone of Belgian marble was unveiled at a commemorative service.

Temple Church, Strand. —Within the precincts of the Temple Church have lived and toiled many of our greatest statesmen, historians, and men of letters whose names are household words, to say nothing of the long line of eminent lawyers who succeeded the Knights Templars of medieval fame. Of the great military orders of the twelfth century, that of the Templars was perhaps most renowned. Like that of most religious societies, its origin can he traced to the vow of one individual. its founder was a Burgundian knight, by name Hugh de Payens, who greatly distinguished himself at the capture of Jerusalem in 1099. With eight companions, Payens undertook to guard the main roads leading to the holy City for the protection of pilgrims who were thronging the mountain passes to the sacred shrine. Quarters within the palace of Baldwin Il., King of Jerusalem, there assigned to Payens and his fellow knights, who were enrolled as regular canons by the Patriarch of Jerusalem, and took vows of perpetual chastity, obedience and self-denial. This palace of Baldwin II was formed partly from a building erected by the Emporer Justinian, and partly from the mosque built by the Caliph Omar on the site of King Solomon's Temple, hence the latter part of the title of the Order, "Pauperes commilitones Christi templique Solomonici" (Poor fellow-soldiers of Christ and of Solomon's Temple.)

Under the patronage of St. Bernard the Order wass reconstructed in 1128, its constitution settled at the Council of Troyes, and confirmed by the Pope and Patriarch. From this moment the Order spread rapidly throughout Europe and became one of the wealthiest societies in existence. The Order was divided into three classes, knights, priests, and serving brethren. None could be Knight Templar who had not received the honour of knighthood, and the ranks became filled with the flower of European chivalry.

The date of the establishment of the Order in England is unknown; in the oldest charter yet discovered, Richard de Hastings is described as presiding over a meeting in London. Hastings is known to have been Grand Master of the Tentplars in England at the recession of Henry II in 1153, and to the latter the Order was indebted for grants of property. Hastings was also a friend and confident of Thomas à Becket, and upon his knees advised him (Becket) to submit to Henry.

The first Templar Church existed up to the time of Queen Elizabeth, and when the London and County Bank was being built in 1904, the foundations were discovered. This was known as the Old Temple, but in 1160

the Knights Templars migrated to new quarters on the then bank of the Thames, known as the New Temple, the present buildings. In their new home the Order continued to increase in power and wealth. Amongst the knights and benefactors we find the names of Ferrars, Harcourt, Hastings, Lacy, Clare, Mobray, Vere, and Montfort.

Time will not permit to enter into an account of the participation of the Templars in the Crusades. Suffice it to state that they, together with the Knights Hospitallers, bore the brunt of the fighting. The connection with the Court continued close and intimate. Richard I sailed to Acre clad in the habit of the Order. Richard I, Coeur de Lion, was the king to whom we are indebted for the Royal motto, "Dieu et mon droit" (God and my right); he used the words as a watchword or password on the day of the battle of Gisors in 1198. John, his brother, kept the treasure in the Temple during his absence, and here he was glad to seek refuge from the barons the night before the fateful meeting at Runnymede.

The wealth and power of the Templars naturally excited the jealousy and avarice of the authorities. The attack, led by Philip de Bel of France, was maintained by other monarchs until, by the aid of Pope Clement, the Order was dissolved by the Council of Vienne in 1312. On the dissolution of the Order all their property was supposed to have been handed to the Knights Hospitallers, but not more than one-twentieth reached their bands, in fact, in England their claims were almost entirely ignored.

In the year 1185 the present church, known as the Round Church, was built after the, model of the church of the Holy Sepulchre at Jerusalem and dedicated to the Virgin Mary by Heracilius, Patriarch of Jerusalem, in the presence of Henry II and his Court.

On Ascension Day, 1240, a second dedication took place before Henry III and his barons, when, according to the best authorities, the rectangular portion of the church as we now know it was added.

It is it well-established fact that the Knights Templar indulged in Masonic signs and symbols. That the Eastern Order of the Assassins and that of the Knights Templars were identical is open to grave question, but it does appear that a proportion of the Templars indulged in Gnostic and Manichæan heresies. The former was a system of Greek and Oriental philosophy of the first to the sixth centuries, which taught that knowledge rather than faith was the greatest good, and that through knowledge alone could salvation be obtained. Manichæanism was the doctrine fought by Manichæus, a Persian philosopher of the third century, who taught that the body was the product of evil but that the soul springs from good.

The Secret Order of the Assassins was it brotherhood hick crude into being in the eleventh century, originating in the streets of Cairo. It spread eastward as far as Persia. Enemies of the Master of the Order were removed from his path by the daggers of the drug-inflamed assassins, and his followers were rewarded by a visit to a remarkable artificial Paradise of wine, women and song, which was situated on a summit of a mountain at the back of Kezvin in the north of Persia. The headquarters of the Order were at Almut (“the eagle’s nest”) overlooking the highway from Kezvin to the Caspian Sea. In Syria, the Grand Prior of the Order had his residence in the castle of Marsyof. Three attempts were made by them on the life of Saladin, the ruler of Jerusalem, but were unsuccessful.

Geometrically and Masonically, this beautiful church of the Knights Templars is more in keeping with our symbols than perhaps any other in England. The six clustered Purbeck marble pillars connected with twelve columns produce perfect triangles. These two circles of pillars resemble the two circles of so-called Druidical columns at Stonehenge. These circles were no doubt symbolical of the sun or wisdom. The tau or T-shaped cross is also represented in the Temple Church, an emblem of eternal life, the triangle of joy, and the square or cube divine truth and justice. At the junction of the Round Church with the choir on the south side formerly stood the Chapel of St. Anne, destroyed by gunpowder during the fire of 1679 to prevent it spreading to the main portion of the church.

Of the nine mail-clad effigies on the floor it is impossible to speak with certainty. It seems that it is unlikely that they represent Knights Templars, since the Templars were always buried in the habit of the Order, and are usually represented as wearing it on the effigies on their tombs. This habit was a long white mantle with the red cross over the left breast, and had a short cape or hood, and this mantle fell to the feet unconfined by any girdle. Each of the mail-clad figures lies with the right hand on the breast. . . . . A very fine painted

or stained glass window, date unknown, represents a Knight Templar . . . . and it seems to me that Craft Masonry must have copied this S.... from our brethren of this Order many centuries ago.

In 1827 the remains of St. Anne's Chapel still above ground were cleared away, and repairs costing £23,000 were executed. During excavations in 1830 a portion of a small pyx or shrine was discovered near the Templar tombs. It consisted of three mail-clad figures in high relief supposed to be Roman soldiers watching with bowed heads the body of Christ. They are in the costume of Norman soldiers of the twelfth century. The seal of Beranger, who succeeded De Pim as Grand Master of the Knights Hospitallers in 1365, was also found.

St. Anne's Chapel consisted of two floors, and both were oblong chambers or double cubes. In the symbolical language of Freemasonry the cube represents divine truth and ,justice. Viewed from any point the cube is always equal, always based upon itself, and invariably just in its proportions. Here then the novice was initiated into the Order of Knights Templars.

At the present time the Temple Church is considered to have the finest choir in London, and the organ is of the sweetest: tone and purity. It was chosen by the notorious Judge Jefferies, circa 1680.

Canterbury Cathedral.—Canterbury, the see of an Archbishop, Primate of All England, was the first established seat of episcopal power in the country. Augustine, the first Archbishop, was originally a monk in the Convent of St. Andrew in Rome, and undertook the conversion of the Britons. Soon after his consecration, Pope Gregory sent him, together with forty monks, to Britain; this was in 597 A.D. Augustine died in 604, and was buried in the churchyard of the monastery at Canterbury, the Cathedral not then having been finished. After the consecration of the latter, his body was taken up and removed to the northern porch, where it lay until 1091. This Cathedral suffered much from the Danish invasions, and became unfit for service. It was repaired by Archbishop Odo in 938, but in the year 1011 a numerous fleet anchored in Sandwich Harbour and Canterbury and its Cathedral were burned, with the exception. of the outer walls of the latter, and remained neglected until order was restored by Canute's accession in 1017, when the Cathedral was once more restored. (The church suffered again by fire in 1067.) Then Lanfranc was appointed Archbishop and Primate of All England by King William the Conqueror. Lanfranc was a brilliant architect, as well as prelate. He pulled down the greater part of the building, and began the erection of the new building with arches of a bolder sweep, and columns of more elegant proportions; the work was carried on by his successor, Prior Conrad. The taste and ability of the reasons and craftsmen seems to have excited the wonder and admiration of their contemporaries. "No-thing similar," (according to William of Malmsbury) "was to he found in England for stained glass and splendour of marble pavements or the pictured roof." Gervase (a monk of Christ Church, Canterbury), who wrote a history of the Archbishops of Canterbury from St. Augustine to Hubert Walker, who died in 1205, gives a detailed description of its magnificence, which description was reported to King Henry as an example of the waste of the King's liberal donations. The King's reply, tinctured with the undoubted veneration for the Church which characterised that age, is worthy of quoting, "If those treasures have contributed to the increase and glory of the house of God, blessed be the Lord that has inspired me with the will to grant them, and that he has bestowed such grace upon my reign, that I am permitted to behold the increasing prosperity of my Holy Mother the Church."

The great improvement in the mason's art is shown by the work in the eastern part of this great Cathedral, as it was rebuilt and completed in 1180. It is, says Dr. Milner, an incomparable advantage in forming a right idea of the rise in pointed architecture, that we are possessed of an accurate comparison made by Gervase, an intelligent eye-witness, between the choir made by Lanfranc and the same parts—built ninety years after. The remarkable points of difference are, the pillars of the new choir, although of the same thickness as the old, were twelve feet longer, the capitals in the former were plain, but the latter exquisitely carved. The marble columns were non-existent in Lanfranc's work, but in the work which succeeded it were incredible in number. The stones which formed the antient arches were cut with an axe, while those in the new were cut with the mason's chisel. The former plain vaulting was replaced in pointed style, whilst the old choir with its flat roof was superseded by one elegantly arched with stone ribs. Finally there was only one triforiunr or gallery around the old choir, while there were two around the more modern one. The present appearance of the east end of Canterbury Cathedral corresponds in every detail with the description of Gervase written in 1205.

Thomas à Becket was the chief man in the reign of Henry II. Son of a portreeve (an early form of Mayor) of London, born in 1118, educated at Oxford, Paris, and in civil law in Bologna, he became Archbishop of Canterbury in 1162. After six years of exile, 1164 to 1170, he returned to Canterbury, and angered King Henry by suspending the Archbishop of York, and excommunicating the Bishop of London. Henry's angry words used at the Court in Normandy caused four knights, Fitzurse, De Morville, De Tracy, and Brito, to hasten to Canterbury, where on 29th December, 1170, they murdered Thomas à Becket in the Cathedral. After the murder of' Becket, the Cathedral was desecrated for one year, during which period Divine service was not held; the bells were fastened down, the pavement, hangings, and pictures removed. The reconsecration after so memorable an event led the way to great honours and benefactions. The recorded lists of treasures which flowed in upon the death of the martyr in the cause of Church Dominion are testimonies of its fame. Two years after Becket's death he was canonized. His body was later removed to a rich shrine in the eastern end of the Cathedral. The translation of his remains from the tomb in the crypt took place on July 7th, 1220. The ceremony was graced by the presence of Henry III, Pandulf, the Pope's legate, the Cardinal Archbishop Langton, the Archbishop of Rheims, and others. Langton had provided refreshments for man and provender for horses along the road from London for all those who cared to attend. Conduits were dispersed about the city, which ran with wine, and nothing was wanting in expense to give weight and triumph to priestly power. The festival of the Translation of St. Thomas became an anniversary of the highest splendour attended by a display of the riches of the Cathedral. It is to this festival that we are indebted for one of the most celebrated poems in the English language, the "Canterbury Tales," by Chaucer.

In 1536, Henry VIII prohibited all high festivals, including the Festivals of St. Thomas. The following year the King issued an injunction, setting forth “That Archbishop Becket had been a traitor to his Prince, and was not to be esteemed as a saint, that all his images and pictures should be cast from the churches throughout the land, and that his name should be razed out of the books, etc., on pain of imprisonment." The destruction of his beautiful shrine immediately followed.

We are probably indebted to the “Pilgrims' Way” and the thousands of pilgrims which trod it, on their visits to the Shrine of Thomas à Becket, for two of our English words, "roamer" and "saunter." Pilgrims coming from Italy and not speaking our language when interrogated used the word "Roma," the Italian name for Rome; and the word "saunter" is probably derived from san-there or earthly saint.

The crypt under the Cathedral is more lofty, more beautiful and of greater dimensions than any other in England, being from East to West 230 feet and 130 feet wide at the transepts; like the Cathedral above it is of cruciform shape.

There are numerous monuments of royal and eminent persons in the various chapels of the cathedral. The most remarkable are in the Trinity Chapel, and include that of Henry IV and his second Queen, Joanne of Navarre. Henry died in 1412 and Joanne in 1437. It is an altar tomb of pure alabaster, and on the top are the recumbent figures of the King and Queen in their robes. The canopy is enriched with gilding and painting, and bears the arms of the king. It was Henry IV who instituted the Order of the Bath, in which the esquires who were to receive the order had to bathe as a symbol of future purity of life.

The Black Prince, son of Edward III, who died in 1367, is also buried here. The tomb is of marble with an effigy of brass, gilt, and burnished, and panels of copper and enamel with shields hearing the arras of the Prince and the motto, "Hougmont Ich dienne," literally "High-minded I serve." The motto is interlaced with feathers, the quills passing through the scroll.

I am indebted to M.W. Bro. Russell for one of the most interesting treasures from a Masonic point of view that is in my possession. When in England a few years back our M.W. Bro. made the acquaintance of an architect in Canterbury, by name W. Bro. Chas. Elam, P.M., P.Z., and Deputy Master of the Cryptic Mark Lodge, No. 14. This brother spent ten years of his life collecting the medieval masons' marks from every part of the Cathedral. There are 700 altogether, and no doubt it is the largest and most wonderful collection of masons' marks in the world.

York Minster.—The original church, founded on the site of the present Minster, was built in 627 A.D., and the head of King Edwin was buried in it in the year 640. Eadbert, King of Northumberland, was also buried

in the old church. Tostig, the Anglo-Saxon Earl of Northumberland, brother to King Harold, who was killed at Stamford Bridge in 1066, is also buried on the site of the present Minster.
Perhaps the most curious relic in this building is the Horn of Ulphus, a horn of ivory over three feet in length. A Latin inscription on it states that Ulphus, Prince of Deira, originally gave it to the Church of St. Peter, together with all the lands and revenue, under certain conditions. Lord Henry Fairfax restored this horn after it had been plundered during the siege of York. Camden, in his "Britannia," quotes an antient authority of the donations which this horn served as a token. York Minster holds several estates of great value on the eastern side of the City of York, which are still called Terrae Ulphi. The endowment was made in 1036.

The legendary account of the conditions on which Prince Ulphus donated this vast treasure of lands and revenue to the church is as follows: It was stipulated that this horn should be tilled with wine and that the then Abbot should drink the contents in one draught. The Abbot, who must have been a remarkable "draughtsman" or "trencherman," succeeded in his task, and the lands thereafter became and still are the property of the Church. A photograph of this remarkable horn, which hangs in a prominent place in the Minster, is amongst the exhibits, and the brethren will agree that if it was emptied in one draught it was no mean effort.

According to Pugin's “Specimens of Gothic Architecture” the eastern window of this beautiful Minster is the finest in the world. (VI, p. 2:3.)

The Cathedral has a library of 8000 volumes and 100 manuscript books.

The five lancet windows in the north transept, each about sixty feet high, of beautifully stained glass, are said to be the gift of five maiden ladies, and are known by the name of "the five sisters." A few years ago they were all releaded and cleaned at a cost of £5000, and I understand the whole of the expense was defrayed by the brethren of the Prow. Grand Lodge of the West Riding of Yorkshire.

A considerable part of this charming fabric was injured by fire in the year 1829. It was discovered at 7 a.m. when nearly the whole of the magnificent woodwork of the choir was in flames, which in an hour had reached the roof. The entire choir, organ, and 222ft. of the roof were destroyed before the fire was under control. The incendiary was one Jonathan Martin, a religious fanatic, who had the evening before concealed himself behind the Archbishop Greenwood's tomb. It being Candlemas eve, the bell ringers had rang their peal after service, and left the church, unconscious of the fact of locking an enemy within the walls. Martin commenced his operations at 2 a.m., and having seen them to a successful issue, escaped from the Minster by means of a rope from one of the windows. He was subsequently arrested and tried at the Assizes, but was acquitted on the grounds of insanity, and afterwards detained in St. Luke's Hospital, London, where he eventually died. W. Bro. Husband, a former Master of Tutanekai Lodge, and builder of the new Masonic Hall at Karori, has in his possession a medal struck at the time, now 105 years old, commemorating the event.

Peterborough Cathedral.—The see of Peterborough only dates from the end of the medieval period, it being one of those erected by Henry VIII. The charter bears the date September 4th, 1541, and before the end of that year the last Abbot became the first Bishop of the abbey church, which from that time became a cathedral.

The history of this abbey church, however, goes back over 800 years, and that of its predecessors, together with their monasteries, back to the year 656, when the first monastery was founded. Medeshamstead (the former name of Peterborough) was in the kingdom of Mercia. Peada the builder did not live to see the completement of his work, his wife, Alfredo, sister to King Alfred, son of Oswine of Northumbria, having betrayed him to death at the feast of Easter. Wulfere, a brother to Peada, completed the work. He in turn was succeeded by Ethelred, who, according to the historian of medieval fame, William of Malmsbury, reigned for thirty years when he laid down the crown and became first a monk and afterwards abbot in 704. The monastery continued in a flourishing condition during successive generations until the invasion of the Danes in 870, who, having burnt down Croyland Abbey and put to death the monks there, proceeded to Medeshamstead (or Peterborough) and slew the abbot and monks, and utterly destroyed the abbey church, monuments, library, and all the adjacent buildings. We are told the fire continued for fifteen days. In this ruinous condition the monastery remained a whole century, when King Edgar re-built it. It was dedicated to

St. Peter on this occasion and for this reason the name of the place was changed from Medeshamstead to Peterborough. Leofric, a person of royal blood and in great favour with the king, was made abbot a little before the Norman Conquest, and was a great benefactor to the abbey. He was, however, more anxious to be a soldier than an abbot, and put himself at the head of an army to oppose William the Conqueror. Sickness compelled him to return to the monastery, where he died on November 1st, 1060.

In 1116 a great fire occured which was as destructive as that lighted by the Danes. Historians gravely inform us that it was a judgment on the then abbot, who was a very impetuous man, and had been cursing and blaspheming all the day because a fire in his lodging would not burn. At length he concluded a malediction with the words "The devil kindle thee!" upon which the whole of the monastery was in a blaze, and the church rebuilt by King Edgar was totally destroyed.

In 1117 John de Sais, at the time abbot, laid the foundation of the present magnificent structure. The work was interrupted by his death in 1125. In 1133 Martin de Vecti proceeded with the rebuilding and had the satisfaction of seeing the work completed. The ceremony of re-dedication took place in 1140, in the presence of the abbots of Croyland, Thorney, and Ramsey, the Bishop of Lincoln, and many barons and knights. No date is assigned to the building of the wonderful West Front, perhaps the finest in the world, but in the absence of documentary evidence it is generally assigned to Acharias and Robert de Lindsey, whose united goverment of the abbey comprised a period of twenty-two years from 1200 to 1222.

It is said that Henry VIII spared this wonderful edifice and made it a cathedral on account of the fact that his first wife, Queen Catherine of Aragon, was buried there; her dust still reposes within its walls. Queen Mary of Scots, who was beheaded it Fotheringay Castle, a few miles from Peterhorough, was also interred there, but was after-wards removed to Westminster Abbey by her son, James I.

The total length of the Cathedral is 479 feet, breadth of western arcade 156 feet, height of ceiling 85 feet, and height of lantern 135 feet.

About 2½ miles out of Peterborough is a place called Holywell, where the monks during the invasion of the Danes retired to perform their religious offices. It was connected with the former abbey by a bricked tunnel which they had built, the greater portion being in existence to-day.

Bowness Church. — Among the exhibits is a small photogravure of the little Norman church at Bowness on Windermere, situated on the edge of the lake inWestmoreland. This church has an interesting history. Antiquarians and those qualified to judge are of opinion that the ancient floor found five feet below the present structure, indicates that a place of worship on this spot has existed for over a thousand years. The present building was consecrated in 1483. The famous cast window is of different dates and styles, some from the early fourteenth century and the latest 1480. There are twenty-nine heraldic shields in the top of the window, the central one being that of the young Prince of Wales, Edward V**,** who was murdered in the Tower in 1483. The coat of arms depicted on the third light of this window is of John Washington. The Washington family originally came from the north of Lancashire. The stripes, red, white, red, in the Washington coat of arms gave the U.S.A. the emblems of their flag in honour of George Washington, their first President.

There is a piece of .stained gloss inn a window on the north side known as the "carriers' arms." It depicts a rope, a hook, and five packing-needles or skewers, these being a part of the "tools of trade" of a carrier to fasten the packing sheets together. When the church was to be rebuilt in 1483, there was a dispute as to whether it should be on a new site or the site of the old church. The dispute was happily terminated by the offer of a carrier, one Ferney Green, to bring the lead for the roof, perhaps some fifty tons, free of charge on his pack horses from the old Roman lead mines in Cumberland, provided the new church were built on the old site. And in memory of this generous offer the emblems of his business were inserted in stained gloss in this window.

The top of the font is of Saxon origin and at least a thousand years old. Two small crosses are cut int eh stone, indicating respectively in all probability the original consecration, and the second one nearly 450 years ago. The church contains a very beautiful painting of a child kneeling on a rush stool, the title being "Our Father." I do not know who was responsible for the work or when it was done, but it struck me it was a gem

of artistry. Beneath the central window is a statue representing St. Martin, the patron saint of the church. He became a Christian in A.D. 331. The son of a Roman Tribune, he was serving in the Roman army at Amiens in France during the severe winter of 332, when people were dying in the streets from cold. One day riding on horseback he met a poor, shivering beggar and dividing his cloak with his sword, gave the poor wretch half. The statue depicts him in the act of doing so. Martin became Bishop of Tours in A.D. 371, and established a monastery near the pace. He died in the year 400 and was sainted or canonized for his great charity. The statue, which has been lost sight of for many years, was found bricked up in one of the walls, and may have been concealed when the Protector's troops were in the neighborhood in the seventeenth century.

Temple Church, Bristol. — There is a very charming etching amongst the exhibits this evening of the Temple Church in Bristol. The work is that of Bro. W. S. Percy, well known in New Zealand thirty **y**ears or so aago as an outstanding comedian. For many years he has been among the first rank of artists who have specialized in etching. This church is on part of the manor which was in possession of Robert, Earl of Gloucester, and included all the lands between the two branches of the Avon. The eastern half was given by Earl Robert to the Knights Templars, and the church was dedicated to the Holy Cross of the temple. In the fourteenth century the lands were called temple Fee (or gift) but at a later period the name was changed to Temple Meads (or meadows); in fact the great railway station of Bristol, into which the Great Western and L.M.S. railways run, is still called Temple Meads, and is within within a short distance of this old church of the Knights Templars. When the latter body was suppressed by Edward II circa 1323, the Temple Fee was granted to the Knights Hospitallers or Knights of Sy John to hold their sanctuary there.

St. Mary, Redcliffe. — This parish church of Bristol was justly described by Queen Elizabeth as "the fairest and goodliest and most famous parish churches in all England." The etching will give you some idea of its vast proportions and beautiful architecture. From the cross aisles down-wards, this church was built by William Canynges, in 1376, and the work was carried on by his still more famous grandson. The spire, which to-day is the highest of any church in England (except Salisbury Cathedral), fell in 1445. An old manuscript states: "at St. Paul's tide the weather was very tempestuous, by which Redcliff steeple was over-thrown in a thunder clap, doing great harme to the churche by the fall thereof, and by the good devotion of Mr. William Canynges it was re-edified to his everlasting prayse." Barrett's History also refers to the house near St. Mary, Redcliffe, called "Canynges Lodge," and its connection with the Fraternity of Canynges, which was in existence in 1380. Evans in his "Chronological outline of the History of Bristol" says: "1460—William Canynges, Mayor. —St. Malhyas Chapel being in ruins was this year erected by him into a Freemasons' Hall." He was the best known member of this famous family, was not only a bountiful benefactor to St Mary Redcliffe but also to the Collegiate Church at Westbury on Trym, at which church he was priest after his term as Mayor of the City. It is said that he took holy Orders on account of the Pressure of Edward IV, endeavouring to force him to marry one of his court favourites. There can he no question that the early family took the greatest interest in operative masonry. Canynges died in 1474, and his tomb, together with that of his wife, can he seen in the church. The last person to be buried in the Crypt was a well-known Bristol Freemason named Powell, after whom the Powell Lodge, No. 2257, is named. The small stained-glass window which admits light on the sarcophagus is replete with Masonic emblems. One of the Masonic Lodges in Bristol (No. 1385) perpetuates the name of Canynges, as also does the second son of M.W. Bro. Clifton Bingham, of Christchurch, to whom I am indebted for many of the above details.

Oliver Cromwell stabled 600 horses in this crypt and 200 troops in the church. The stained glass window in the western end of the chuhurch was only in recent years pieced together, the window having been broken up during the Reformation :and the pieces thrown in a pit in the churchyard. The discovery of the thousands of portions of stained glass was by the merest accident.

Lord Dulverton of recent years gave £85,000 towards the restoration of this exquisite fabric. A thanksgiving service was held a few months ago on the completion of the work. The .Archbishop of Canterbury presided, and all Bristol turned out to receive the Archbishop's blessing, which was delivered in the glare of flood-lights front the top of the north porch. The Duke and Duchess of Beaufort, together with Lord Dulverton, were present in the crowded church at the service, and the masons who had laboured on the work were given a special seat of honour near the benefactor, Lord Dulverton.

In storm-rack, in sunshine, and in the soft light of the moon, these great edifices, raised to the glory of T.G.:A.O.T.U., with their shrines and tombs containing the dust of men and women, many of whom by their love, sympathy, and charity lived very close to their Creator, but all of whom helped to make up the history of the Homeland, possess ;in atmosphere so mysterious and reverent, that one who views them without an intense feeling of veneration must be devoid of imagination. Those present tonight who have had the privilege of visiting these cathedrals and churches built by the Medieval Masons, putting their love and reverence into the Work, and those who have seen and studied the tombs and shrines therein, will perhaps agree with the unknown writer of the following lines:

In Temple, Mosque, Cathedral dim
Through vigil, chant and prayer,
Wherever man cries out to God
The living God is there.

And this is clear in all my search,
As clear as noon-day sun,
The name and form are naught to God;
To Him all shrines are one.

Grateful acknowledgments are made to the following: Macaulay's History of England; Sanderson's Summary of British History; Tait's "Analysis of English History"; Hugh Bellot's "The Temple"; A. Hamilton Thompson's "Cathedral Churches of England"; Ward Locke's "National Cathedrals"; :and Dean Bradley's "Book on Westminster Abbey."

In connection with the address, .sixty-five etchings, engravings, drawings, photographs, and photogravures were on exhibition.]