



SEAL OF THE ABBEY OF ARBROATH.

THE MASONIC MAGAZINE:

A MONTHLY DIGEST OF

FREEMASONRY IN ALL ITS BRANCHES.

No. 107.—VOL. IX.

MAY, 1882.

PRICE 6D.

SEAL OF THE ABBEY OF ARBROATH.

BY BRO. W. HARRY RYLANDS, F.S.A.

IN the extracts from Mr. Hay's "History of Arbroath," published in the *Freemason*,* I had occasion to refer to some curious points relating to a seal discovered in the ruins of the Abbey, and used in 1789 "by the Lodge of St. Thomas, of Arbroath, to seal the diplomas granted by them to their brethren."

This Lodge of St. Thomas, named in all probability after St. Thomas à Becket, to whom the Abbey of Arbroath was dedicated, was no doubt the lodge of which the Rev. Mr. John Aitkin, writing between 1792 and 1794, in Sir John Sinclair's "Statistical Account of Scotland," vol. xii., 1794, p. 182, says: "There is another, called the Maiden Castle Cave, the entry to which is about ten feet above high water-mark. The mason-lodge of Arbroath built a gate to it, and gave it a door many years ago. They walked in procession every year on St. John's day from Arbroath to this cave, where they admitted new members. It is about 231 feet long, and from 12 to 24 feet broad. At the farther end there is a spring of fine water, but exceedingly cold. Above the cave are the vestiges of a fort, 100 feet above the level of the sea, and on the land side the remains of the fosse and rampart are still visible."†

The above-named article in the *Freemason* was followed by letters from Bro. R. F. Gould,‡ "Masonic Student,"§ Entered Apprentice Student,|| etc.

Bro. Gould referred me to the "Remarkable Ruins in the North of Scotland," 1788-95, 2 vols., by Charles Cordiner, of which I had a note, but which I had not then examined.

In volume ii. of this work a chapter is devoted to the "Mysteries, Personifications of Events, Truths, etc.," to which is added a plate of the Seal of the Abbey of Arbroath, and that of Lindores. Cordiner evidently only had a very imperfect and fragmentary impression of the seal, and has, I think, absurdly misunderstood the meaning of the figures upon it. The word INITIATION forms

* 12th Nov., 1881.

† "History of Arbroath," p. 437. *Freemason*, 12th Nov., 1881.

‡ *Freemason*, 19th Nov., 1881. § *Ib.*, 26th Nov., 1881; 28th Jan., 1882.

|| *Ib.*, 3rd Dec., 1881; 17th Dec., 1881.

no part of the seal, but is in modern type below it, and is evidently only placed there to distinguish the Seal of Arbroath from the other one given on the same plate.

As Cordiner's text has been quoted with this word *initiation* as a proof of at least one early Masonic seal, it will perhaps be of interest to those who have no opportunity of referring to his book, to see what he has to say on the subject—valueless as his remarks are in the present instance. In mentioning the "Mysteries of Egypt," he goes on to say: "But this shall finally be more fully elucidated in the progress of a comment on the figures sculptured on the seal on the annexed plate, marked *Initiation*."

* "It evidently represents some formidable ceremony in a sacred place, where a Pontiff presides in state; one hand on his breast, expressive of seriousness, the other stretched out at a right angle, holding a rod and cross, the badge of high office, while he makes some awful appeal respecting a suppliant, who in a loose robe, blindfolded, with seeming terror, kneels before the steps of an altar, as undergoing some severe humiliation; while several attendants with drawn swords brandished them over his head.' As some explanation of the above, it may be observed there is a remarkable concurrence of design and resemblance of persons and attitudes in the figures of the above seal with those in a print accompanying a pamphlet on MASONRY, published by an officer at Berlin; and this is the more worthy of notice because he there gives an account of the ceremonies of initiation, and the prints are apposite representations of them. That which exhibits the manner of administering the tremendous oath of secrecy, and of receiving the rudiments of the occult science, at the communication of the first beams of LIGHT, is a pretty exact counterpart of the figures on the seal of the plate; and the prostrate person in both, brings to remembrance a description which Plutarch, in his famous essay 'DE OSIRIS,'† gives of the engraving of a Seal which the priests of Isis used in their solemnities, namely, that of a 'MAN KNEELING, WITH HIS HANDS BOUND, A KNIFE AT HIS THROAT,' etc.

"And it is not a little remarkable, which is more to the present purpose, in how many particulars the mysterious fate of OSIRIS, as recorded by the above celebrated author, corresponds with the accounts of HIRAM given in the mentioned pamphlet; a strong insinuation that the annals of the latter, however mutilated and defaced, have somehow or other been descended from the *Elucianian Mysteries*, and that the MASONIC rites of admission into a LODGE are a faint sketch, an imperfect epitome, of the august ceremonies which took place at INITIATION into the secrets which hallowed the PRIMÆVAL FANES. And this high origin, when discerned, may have been at the bottom of that general respect which men of learning have avowed for them. [Note.—See Mr. Lock's (*sic*) letter on the subject, etc.]‡

"This subject, as an amusing research into antiquity, may be resumed; it only remains at present to specify,

"That HYRAM [The Light], coming forth in hallowed dignity of character, from within the veil of the sanctuary; violated in the open Temple of the World by the ignorant and prophane; concealed for a time in awful secrecy; the want of his presence pathetically deplored. The ardent solemnity wherewith he is sought for, the acclamation of joy at finding him again, and consequent discovery of the *Uharu*, almost of itself develops the secret which the personification had involved.

"All this, moreover, is no dubious echo of the clouded glory of OSIRIS's dawning reign; his appearing as the LIGHT of the World, a universal benefactor. The humiliation and indignities which he suffered from a degenerated

* Here Mr. Cordiner appears to quote from some MS. or printed book.

† Plutarch "De Iside et Osiride," cap. 31.—W. H. R.

‡ This, I suppose, refers to the supposed letter from John Locke to Thomas, Earl of Pembroke, dated 6th May, 1696.—W. H. R.

race of men; the dread and darkness which his retirement into unknown regions of the universe occasioned. The lamentations for his absence, so awfully solemnised in EGYPT, and at ELUSIS; and the eager search of woe, wherein they wearied themselves on their sacred rites to find him.

"The marvellous tale of discovering him in an *Arc* of admirable workmanship: his being cloathed with authority and power, through the Halleluiahs of the Sanctuary! and uttering holy oracles, which impart a divine, a heavenly life to man: while he receives more than mortal praise, by the offices of homage prescribed in honour of his name: all his (*sic*) resolveable into principles and inferences exceedingly divine. Through the substantial veil of metaphor, wherewith this mysterious personage is invested, there is indubitably disclosed the most sublime allusion to the MANIFESTATIONS of the SUPREME BEING in the World, and hence we must unavoidably infer that the whole train of Symbolical ceremonies, which celebrate the various fate and influence of the HOLY ORACLES, arose from the native attributes of a PERSONIFICATION of the WORD of GOD!

"By the bold imagery of Oriental description, the LIGHT OF TRUTH obtained a local habitation and a name."

"The mystical BODY of Divinity, lodged in an ARC, preserved in the Adyta of the Temples, was only on solemn occasions communicated to a chosen few, was therefore often misrepresented in the world; yet the knowledge of it, difficult to attain, was ardently aspired after, for it was declared full of consolation to the human mind when found.

"When the duly initiated joined in 'Weeping for Tammuz' [Ezekiel viij., 14] or mourned for the absence of OSIRIS, the LIGHT OF LIFE; perhaps it was in awful piety to solemnize the dark and hopeless estate of being WITHOUT GOD IN THE WORLD; and the sacred song of joy, when the glory of that light is restored! was the lofty hymn of adoration, wherewith the Sanctuary should resound, when the virtual sense of an universal Guardian, whose providential goodness regulates all things, is with heartfelt gratitude acknowledged.

"These are but some scattered fragments of a great design, which may in time be farther unfolded to view."

The Rev. Charles Cordiner, of Banff, it will be easily seen, was much fascinated with what may be called the "Egyptian Origin;" and much more of the same kind will be found in his book under "Miscellaneous Antiquities," forming a fragment in the centre of volume two.

There appear to be three Seals connected with this Abbey known. The annexed plate, drawn by Mr. F. C. Price from a cast, is the one described by Cordiner, and without any doubt represents the murder of Thomas à Becket. Mr. Walter de Gray Birch informs me that the seal dates probably from the end of the thirteenth or the beginning of the fourteenth century.

I do not think with Bro. Gould* that this is the seal used by the Lodge of St. Thomas at Arbroath, but am inclined to believe that the one they possessed was most probably that of Matthew, Monk of Arbroath, which we are informed by Mr. Laing was discovered at Arbroath at the latter end of the last century.

The following descriptions are taken from "The Descriptive Catalogue of Impressions of Ancient Scottish Seals," by Henry Laing: Edinburgh, 1850, p. 172, from which it will be seen that all the seals connected with this Abbey bore some representation of the murder of St. Thomas à Becket.

"978. [Page 172.] ARBROATH, ABBOT OF. This seal is [in shape a pointed oval] unfortunately much defaced, but it has evidently been of an interesting and beautiful design. In the upper part are three Gothic niches, ornamented with pinnacles, etc. Beneath the centre one is a figure of the Virgin sitting with the infant Jesus, and in each of the side niches is an angel kneeling and adoring. In the centre and principal compartment of the seal is a representation of the martyrdom of St. Thomas à Becket, to whose memory the Abbey was con-

* *Freemason*, 19th Nov., 1881.

secrated. The four conspirators are approaching St. Thomas in front, and the sword of the foremost descends on his head as he kneels before an altar (on which is a chalice), separating him from the assassins. Behind St. Thomas is a priest, who extends a cross as if to avert the fatal stroke. In the lower part of the seal, but very indistinct, is a figure of a monk kneeling at prayer. The inscription has probably been :

SIGILL, ABBATIS SCE. THOME DE ABIRBROTHOC.

Appended to the Act of Parliament of Scotland settling the Succession of the Crown, A.D. 1371. General Register House.

"979. [p. 173.] ARBROATH, THE ABBEY OF. This is a large round seal of excellent design and workmanship, A.D. 1170. St. Thomas is kneeling before the steps of an altar, at the side of which a priest is standing holding a passion cross; the four conspirators are behind the martyr, and the sword of the second descends on his head with such violence that the sword breaks, and part falls on the steps of the altar. The third figure is turning to converse with the one behind. All the four are armed in masced armour, with surcoats, but only three have helmets. The shield of the first figure is charged with a bear rampant, the second with two bends, thus identifying the figures with Fitzurse and Tracy; the position of the sword in the hand of the third figure hides the charge on his shield; but on that of the fourth figure a bordure is quite apparent. The whole is represented under three arches; from the top of the centre one issues a hand, the thumb and two fingers pointing downwards.

SIGILLUM : A [BBATIS ET CO] NVENTUS SCI. THOME : MARTYRIS DE ABERBROTHOT.*

980. Counter seal of the last. Equally fine and interesting. A casket or reliquary with the doors thrown open, displaying a beautiful figure of the Virgin sitting, holding in her right hand a branch of foliage, and in her left the infant Jesus, who, as well as the Virgin, is crowned with an open crown. In the background, above the head of the infant, is an estoile. The inscription is unfortunately not quite perfect, but from various impressions of this fine seal the following has been completed :

PORTA SALUTIS AVE. PER TE PATET EXITUS. A. VE : VENIT AB EVA VE. VE QUIA TOLLIS AVE.

Detached Seal. Auldbar Charters.

"981. [p. 174.] ARBROATH, MATHEW, MONK OF [in shape a pointed oval]. A full-length figure of an Abbot, in pontifical vestments, his right hand raised, and his left holding a crozier. On each side is a figure of an angel with the thurible. At the lower part of the seal is a demi-figure of a Monk praying.

s' p. [F?] W. MATHI MONAC. D. ABIRBROTHOT.

"The original brass matrix of this seal was found at Arbroath the latter end of last century, and is now in the Museum of the Society of Antiquaries of Scotland.

"Amongst the 'Common seals of Courts of Justice and burgs of Scotland,' is given :

"1149. [p. 208.] ARBROATH. This [round] seal is executed in a very barbarous style. The design is the murder of St. Thomas à Becket, and evidently a copy of the beautiful Abbey seal No. 979. SANCTUS THOS. is inscribed at the lower part of the design.

s' COMUNITATUS BURGI. DE ABIRBROTHOT.

"The original matrix of this seal is in lead, in the possession of Mr. George Sim, Writer, Edinburgh, and certainly has the appearance of being old; but from the circumstance that no impression, or even fragment of one, has been yet found appended to any document it may be doubted if it was ever really the seal of the burgh,—it looks more like the attempt of some die-cutter's

* This may not have been a T, but an old form of the letter K.—W. H. R.

ingenious apprentice. The very material of the seal is sufficient to raise doubts of its genuineness."

The incidents in life of St. Thomas à Becket would be out of place here, but it may be well to mention such as are represented on the seal. Four Knights were present and concerned in his murder. Reginald Fitzurse, Hugh de Morville, William de Tracy, and Richard le Breton.

Becket, we are informed, when dragged towards the cathedral,* "stubbornly refused to proceed till his crozier was brought and carried before him." Edward Grim, or Grimfere, the companion of Becket, who afterwards wrote his life, was with the Archbishop on the steps of the choir, and he it was who, "wrapping his arm in a cloak, lifted it to ward off the stroke: but the weapon almost severed the monk's arm."

This was the stroke of de Tracy or Fitzurse, for it is not clear † which of the Knights commenced the attack; but on the seal the figure bearing the arms of Fitzurse is represented as wounding the arm of the monk. The next knightly figure on the seal, from the arms on the shield, would be de Tracy, but it was from Richard le Breton ‡ that Becket received "a tremendous blow which snapped the sword on the pavement."

HIRAM, KING OF TYRE.

From an Unpublished Volume of Masonic Sonnets,

BY BRO. GEORGE MARKHAM TWEDELL.

'TIS well when rulers can allow the sword
 To rest within the scabbard; it is wise
 To strive alone in peaceful enterprise,
 Binding each land in commerce—silken cord,
 Which never chafes. 'Twas wise of Israel's King
 To make such treaty with the King of Tyre,
 When he to build the Temple did aspire;
 When he to build the Temple did aspire;
 Even now we seem to hear the axes ring
 In Lebanon's huge forest. How they fall,
 Those pines and cedars! and Sidonian skill
 Soon carves them into shape; the craftsman's will
 Bringing rude matter into forms which all
 Admire for strength and beauty. So must we
 Carve thoughts and feelings with true Masonry.

Rose Cottage, Stokesley.

* "Lives of the Saints," by Baring Gould. Dec. 29th. P. 397, &c.

† "Bishop Challoner's Britannia Sancta," vol. ii., p. 333.

‡ "Lives of the Saints," by Baring Gould. December. P. 399.

DOCUMENTA LATOMICA INEDITA.

PART IV.—(continued).

BY THE EDITOR.

AN ALPHABETICAL LIST OF MASONIC LODGES IN 1778.

(Continued from page 412.)

Place.	Name of Lodge.	Juris- diction.	Foundation.	Remarks.
401	London ...Cock and Lion	... E.	...1732, 8 Sept.	...
402	Shakespeare	... E.	...1757, 14 Febr.	...
403	Crown	... E.	...1728	...
405	Swan	... E.	...1756, 20 Jan.	...
406	Rose and Crown	... E.	...1754, 21 Mart.	...
407	Running Horse	... E.	...1722	...
408	Horn	... E.	...1724, 22 Jan.	...
409		E.	...1765, 29 Jan.	Erased, 1776.
410	Lodge of Harmony	... E.	...1769, 27 Oct.	...
411	Shakespeare	... E.	...1737, 2 Sept.	...
412	Three Crowns	... E.	...1723, 1 Apr.	Erased, 1776.
413	Ship	... E.	...1730	...
414	Strong Man	... E.	...1734, 17 Febr.	...
415	Royal Oak	... E.	...1755, 17 Jun.	...
416	Swan	... E.	...1755, 2 Mart.	...
417	Crown	... E.	...1768, 30 Oct.	...
418	Mitre	... E.	...	From Time Immemorial.
419		E.	...1733, 23 Mai.	...
420	Globe	... E.	...1725, Apr.	...
421	White Horse	... E.	...1767, 18 Oct.	...
422	Magdalene Coffe House	... E.	...1767, 16 Febr.	Erased, 1776.
423	Anchor	... E.	...1731, 11 Jan.	...
424		E.	...1737, 8 Dec.	...
425	Mill's Coffee House	... E.	...1721, 17 Jan.	...
426	King's Head	... E.	...1768	...
427	Turk's Head	... E.	...1774, 24 Nov.	...
428	Angel and Porter	... E.	...1754, 5 Apr.	...
429	Bear	... E.	...1764, 11 Dec.	Erased, 1776.
430	White Swan	... E.	...1769, 4 Apr.	Erased, 1776.
431	Li'on and Goat	... E.	...1753, 24 Febr.	...
432	Griffin	... E.	...1740, 26 Jun.	...
433	King's Head	... E.	...1767, 5 Aug.	...
434	United Traders	... E.	...1723, 24 Dec.	...
435	St. Andrew	... E.	...1760	...
436	Coach and Horses	... E.	...1735, 11 Jun.	...
437		E.	...1738, 27 Jan.	...
438	Queen's Head	... E.	...1739, 7 Dec.	...
439	White Hart	... E.	...1760, 27 Nov.	...
440	Blue Boar	... E.	...1766, 16 Sept.	...
441	King's Arms	... E.	...1768, 12 Mai.	...
442	Red Lion	... E.	...1739, 8 Oct.	...
443		E.	...1763, 28 Nov.	...
444	Thatch'd House	... E.	...1727, 31 Jan.	...
445	Britanic Lodge	... E.	...1730, 17 Jul.	...
446	Royal Lodge	... E.	...1764, 3 Mai.	...
447	Horshoe	... E.	...1766, 10 Sept.	Erased, 1776.
448	King's Arms	... E.	...1755, 5 Mai.	...
449	Bunch of Grapes	... E.	...1770, 20 Sept.	Erased, 1776.
450	Ship	... E.	...1767, 27 Nov.	Erased, 1776.
451	Nay's Head	... E.	...1751, 29 Aug.	...
452	Windmill	... E.	...1770, 24 Mai.	...
453	River Lee Tavern	... E.	...1767, 15 Dec.	...

Place.	Name of Lodge.	Jurisdiction.	Foundation.	Remarks.
454	London ... Lord Camden ...	... E.	...1770, 22 Mai...	
455	Coachmakers Arms	... E.	...1757, 20 Dec...	
456	London Coffee House	... E.	...1760, 16 Jan. ...	
457	Cock	... E.	...1767	
458	Queens Head	... E.	...	...Erased, 1776.
459	King's Arms	... E.	...1732, 21 Jun....	
460	Coach and Horses	... E.	...1776, 28 Febr...	
461	Mercers Arms	... E.	...1767, 21 Mai...	
462	Sieve	... E.	...1763, 7 Nov. ...	
463	Angel	... E.	...1765, 8 Jan. ...	
464	Swan	... E.	...1768	
465	Crown Anchor	... E.	...1768, 9 Apr. ...	
466	Coachmakers Arms	... E.	...1767, 4 Jul. ...	
467	Sir John Falstaff	... E.	...1732, 12 Jun....	
468	Roebuk	... E.	...1722, 27 Febr...	
469	Red Lion	... E.	...1765, 29 Jun....	
470	Swan	... E.	...1766, 23 Jun. ...	
471	Pontefract Castle	... E.	...1753	
472	Crown	... E.	...1767, 17 Jun....	
473	Sun	... E.	...1733, 27 Dec....	Erased, 1776.
474	Three Tongues	... E.	...1764, 18 Apr....	
475	George	... E.	...1752, 21 Aug....	
476	Union Coffehouse	... E.	...1759, 24 Aug....	
477		... E.	...1768, 5 Mart....	Erased, 1776.
478	Crown	... E.	...1739, 24 Aug....	
479	King's Head	... E.	...1761, 9 Mart....	
480	Crown	... E.	...1738, 3 Mai. ...	
481	King's Head	... E.	...1753, 5 Nov. ...	
482	Falcon	... E.	...1771, 12 Oct. ...	
483	Castle	... E.	...1730, 26 Jan. ...	
484	Free Masons Tavern	... E.	...1722, 25 Nov....	
485	Stewards Lodge	... E.	...1735	
486	Foundation Lodge	... E.	...1753, 5 Mart....	
487	Ship	... E.	...1769, 11 Apr....	
488	Blue Lion	... E.	...1765, 22 Jan. ...	
489	Dundee Arms	... E.	...1722	
490	Jeruselems Tavern	... E.	...1771, 2 Febr....	
491	Swan	... E.	...1728	...Erased, 1775.
492	Jeruselems Tavern	... E.	...1731, 17 Dec....	
493	Kings Arms	... E.	...1766, 22 Febr....	
494	Sun	... E.	...1757, 31 Oct. ...	
495	White Lion	... E.	...1768, 8 Febr. ...	
496	Ben Johnson's Head	... E.	...1771, 19 Mart...	
497	Swan	... E.	...1736, 11 Jun....	
498	May Bush	... E.	...1736, 2 Dec. ...	
499	Black Horse	... E.	...1765, 22 Mart...	
500	three Compasses	... E.	...1754, 4 Jun. ...	
501	Fountain	... E.	...1765, 29 Jan. ...	Erased, 1775.
502	Albermarle Arms	... E.	...1739, 25 Oct. ...	
503	White Lion and Frying Pan	... E.	...1769, 1 Mart. ...	
504	Two Giants	... E.	...1769	
505	Rose and Granes	... E.	...1772, 10 Oct. ...	
506	Three Tons	... E.	...1737, 18 Apr....	
507	Adelphi Tavern	... E.	...	...From Time Immemorial.
508	White Hart	... E.	...1765, 16 Apr....	
509	Crown and Anchor	... E.	...1766, 16 Jun....	Erased, 1775.
510		... E.	...1751, 26 Febr....	Erased, 1774.
511	Pavours Arms	... E.	...1767, 26 Jun....	
512	Globe	... E.	...1736, 16 Aug....	
513	Black Raven	... E.	...1767, 18 Jan. ...	
514	Talbot	... E.	...1721, 28 Jan. ...	
515	Crown and Thistle	... E.	...1766, 4 Dec. ...	
516	Crown and Anchor	... E.	...1767, 11 Sept...	
517	King's Arms	... E.	...1772, 5 Dec. ...	
518	Black Horse	... E.	...1771, 26 Jan. ...	
519	King's Arms	... E.	...1723, 30 Mart...	

Place.	Name of Lodge.	Juris- diction.	Foundation.	Remarks.
520 London	...George	... E.	...1765, 13 Mart...	
521	three Butchs	... E.	...1765, 29 Jan. ...	
522	Ship	... E.	...1769, 16 Dec....	Erased, 1774.
523	Fleece	... E.	...1766, 26 Jul. ...	
524	Crown and Magpye	... E.	...1739, 10 Jan. ...	
525	Horse Shoe and Magpye	... E.	...1764, 23 Oct. ...	
526 London, Colney	St. Amphibalus	... E.	...1767, 21 Dec....	
527 Lübeck	...Füllhorn	... Z.	...1760	
528 Lüneberg	...goldne Traube	... Z.	...	
529 Lucca ...	...N. 9	... E.	...1776	
530 Lyme Regis	...Royal Edwin Lodge	... E.	...1764, 6 Apr. ...	
531 Lymington	...Nays Head	... E.	...1764, 16 Aug....	
532 Lynn Regis	...White Lion	... E.	...1729, 1 Oct. ...	
533	Friendship	... E.	...1762, 9 Jun. ...	
534	Star	... E.	...1757, 21 Febr...	
535 Lyon	...Grand Loge Provinciale	... Fr.	...	
536	La parfaite Amitié	... Fr.	...	
537	La parfaite Reunion	... Fr.	...	
538	La Sagesse	... Fr.	...	
539 Madras	...	... E.	...1752	
540	Lodge N. 1	... E.	...1765	
541	Lodge N. 2	... E.	...1765	
542	Lodge N. 3	... E.	...1765	
543 Madrid	...	... E.	...1727	...No longer on the List.
544	...	... E.	...1753	...Erased, 1773.
545 Maestricht	La Constance	... H.	...1761	
546 Madgeburg	drei Saeulen	...	...1765, 26 Dec....	
547 Madgeburg	...	... E.	...	
548 Malden	Lodge of Freedom	... E.	...1772, 19 Jun....	
549 Manchester	Fox	... E.	...1738	
550	Cromptons	... E.	...1755, 4 Febr. ...	
551	Fletchers Tavern	... E.	...1767	
552	Sun in the Goldhouse	... E.	...1769	
553 Mansfield	...white Lion	... E.	...1768, 8 Jan. ...	Erased, 1775.
554 Marburg	...gekrönter Löwe	... S.O.	...	
555	Drei Loewen	... E.	...1767	...In English List.
556	La parfaite Union	... E.	...1769	...
557 Marienberg	...Berg Loge	... S.O.	...	
558 Marienburg	...Drei Kronen	... S.O.	...	
559 Marlborough	...Castle	... E.	...1768, Jul.	
560 Marseille	...St. Jean	... E.	...	...Is found in the List, but mentioned by Preston.
561 Maryland	...	... E.	...1765, 8 Aug. ...	
562 Masachutsbay	Marble Head Lodge	... E.	...1749, 31 Mart...	
563 Meiningen	...Drei Nelken	... S.O.	...	
564 Memel...	...Drei Kronen	... S.O.	...	
565 M—na	...Intrapedenti	... N.	...	
566 M—na	...Costani	... N.	...	
567 Metz ...	...St. Jean	... Fr.	...	
568 Meziere	...St. Jean du Corps du Genie...	... Fr.	...	
569 Middelburg	...La Philantropie	... H.	...1758	
570	La Compagnie durable	... H.	...1770	
571 Middleham	...Benevolent Lodge	... E.	...1774, 1 Nov. ...	
572 Mietau...	...drei gekrönte Schwerter	... S.O.	...1774	
573 Milksham	...King's Arms	... E.	...1765, 5 Dec. ...	Erased, 1775.
574 Mitcham	...Nay's Head	... E.	...1769, 28 Jun. ...	
575 Mons ...	...Perfect Harmony	... E.	...1770, 20 Jan....	
576 Montagobay	...St. James Lodge	... E.	...1771	
577 Montauban	...La bien taisance	... Fr.	...	
578	La Constance	... Fr.	...	
579	La bonne foi	... Fr.	...	
580 Montonliou	...La Victoire	... Fr.	...	
581 Montreal	...	... E.	...1762	...In English List.
582 Moscau	...Muse Clio N. 5	... E.	...1774	...In English List.
583 M—en...	...	... E.	...	
584 MusquetoShore	Lodge of Regularity	... E.	...1763, 8 Mart....	

Place.	Name of Lodge.	Juris- diction.	Foundation.	Remarks.
585	Muxadavad ...the 10th Lodge	...	... E. ...1773	...
586	Muyden ...L' Aurore	...	... H. ...1771	...In English Calendar.
587	Naarden ...La Constance	...	... H. ...1761	...In English Calendar.
588	Nagapatnam ...La desirée	...	... H. ...1773	...
589	Nantes ...Les Coeurs unis	...	... Fr. ...	...
590	La Parfaite	...	... Fr. ...	...
591	St. Germain	...	... Fr. ...	...
592	Naumburg ...drei Hammer	...	... S.O....	...
593	Neapel... ..San Juan	...	... N. ...	...
594	Perfect Union	...	... E. ...1768	...A Military Lodge.
595	Well Chosen Lodge	...	... E. ...1769, 26 Apr....	...
596	Neisse ... Weisse Taube	...	... Z. ...	...
597	N.Brandenburg goldne Greif	...	... S.O....	...
598	Neu-Wied ...drei Pfauen	...	... 1753	...
599	New-Caste ...Crown	...	... E. ...1767, 30 Jun.	Erased, 1775.
600	New-Castle ...St. John	...	... E. ...1757, 13 Oct. ...	...
601	St Nicholas	...	... E. ...166, 29 Nov. ...	...
602	New-Market ...St. John	...	... E. ...1733	...
603	Newton ...Golden Lion	...	... E. ...1769	...
604	Newton Abbot Sun	...	... E. ...1759, 17 Mart....	...
605	Royal George Lodge	...	... E. ...1769, 20 Apr....	...
606	New-York ...St. John	...	... E. ...1757, 27 Dec....	...
607	Nieder-Zauche glänzendes Siebengestirn	...	... S.O....	...
608	Nimwegen ...L' Amitié	...	... H. ...1764	} A Military Lodge. These three Lodges are not found in the English Calendar.
609	L' Harmonie	...	... H. ...1764	
610	La Candeur	...	... H. ...1765	
611	Niort ... ..L' Intimité	...	... Fr. ...	...
612	Norfolk ...Royal Exchange	...	... E. ...1753, 22 Dec....	...
613	Northampton ...George	...	... E. ...1730, 12 Jan.	Lapsed.
614	Nortschilds ...Sion Lodge	...	... E. ...1766, 29 Nov....	...
615	Norwich ...Thatcht House	...	... E. ...1724	...
616	King's Head	...	... E. ...1736	...
617	Angel	...	... E. ...1747, 9 Mai. ...	...
618	Maid's Head	...	... E. ...1748, 5 Jan. ...	...
619	Bear and Ragged Staff	...	... E. ...1749, 9 Jan. ...	...
620	Wax Candle	...	... E. ...1751, 12 Febr....	...
621	Church Style	...	... E. ...1753, 10 Nov. ...	...
622	Royal Oak	...	... E. ...1754, 4 Mart ...	...
623	Duke St. Augustines	...	... E. ...1755, 17 Jun. ...	...
624	the Twins	...	... E. ...1755, 16 Sept....	...
625	The Dove	...	... E. ...1757, 23 Mart....	...
626	Three Tuns	...	... E. ...1758, 18 Febr....	...
627	Blue Boar	...	... E. ...1765	...
628	Nottingham ...The Feathers	...	... E. ...1768, 31 Jan. ...	...
629	Noyon... ..L' heureuse rencontre de l' union desirée	...	... Fr. ...	...
630	Nürnberg ...l' Union	...	... S.O....	...
631	Odensee ...St. Knuth zum goldLindwurm	...	... S.O....	...
632	Oldenburg ...goldner Hirsch	...	... Z. ...	...
633	Oleron ... ..Les vrais freres	...	... Fr. ...	...
634	Orleons ...Jeanne d' Arc	...	... Fr. ...	...
635	Osten ... ..goldne Himmels Kugel	...	... S.O....	...
636	Oxford ...Alfred	...	... E. ...1769, 2 Dec. ...	...
637	Constitution Lodge	...	... E. ...1770, 17 Mart....	...
638	Paignton ...Torbay Lodge	...	... E. ...1772, 4 Apr. ...	...
639	Parham ...Parham Lodge	...	... E. ...1737, 31 Jan. ...	...
640	Paris ... ..	...	... E. ...1732, 3 Apr.	No longer on the List.
641	Les Amis reunés	...	... Fr. ...	...
642	Les Arts Ste. Margarite	...	... Fr. ...	...
643	la bonne Union	...	... Fr. ...	...
644	Le bon Zéle	...	... Fr. ...	...
645	David	...	... Fr. ...	...
646	L' étoile Polaire	...	... Fr. ...	...
647	Les freres zélés de la Martinique	...	... Fr. ...	...
648	Henri Quatre	...	... Fr. ...	...

Place.	Name of Lodge.	Jurisdiction.	Foundation.	Remarks.
649	St. Alexandre	... Fr. ...		...A Military Lodge of the Mousquetaire.
650	L' union desirée	... Fr. ...		...Also a Military Lodge.
651	La noble et parfaite Unitié	... Fr. ...		...
652	St. Charles des amis reunis	... Fr. ...		
653	St. Jean des Chartres	... Fr. ...		...Issaid to be the Grand Masters' Lodge.
654	St. Jean d' Hiram	... Fr. ...		
655	St. Joseph	... Fr. ...		
656	St. Julien de la Tranquillité	... Fr. ...		
657	St. Lazare	... Fr. ...		
658	St. Louis	... Fr. ...		
659	St. Louis des Freres reunis de la Martinique	... Fr. ...		
660	St. Pierre des vrais Freres	... Fr. ...		
661	La triple Harmony	... Fr. ...		
662	La Victoire	... Fr. ...		
663	La vraie Lumiere	... Fr. ...		
664	La parfaite Egalité	... Fr. ...		
665	Les vrais amis	... Fr. ...		
666	Les vrais amis de la vertu	... Fr. ...		
667	St. François des Amis reunis	... Fr. ...		
668	Ste. Sophie	... Fr. ...		
669	Patna ... the 3 Lodge	... E. ...	1768, 11 Mart...	
670	Penzance ... St. John the Baptist	... E. ...	1755, 14 Jun. ...	
671	Perigueux ... Loge Anglaise de l' Amitié	... Fr. ...		
672	Petersbürg ... Phoenix	... S.O. ...		
673	Perfect Union	... E. ...	1771, 1 Jun. ...	
674	the nine Muses	... E. ...	1774	
675	the Muse Urania	... E. ...	1774	
676	Bellona	... E. ...	1774	
677	Plymouth ... Prince George	... E. ...	1748, 1 Mai. ...	
678	Popé's Head	... E. ...	1758, 1 Mart ...	
679	Sincerity	... E. ...	1769, 25 Nov. ...	
680	Plymouth Dock Friendship	... E. ...	1771, 21 Sept. ...	
681	Marine Lodge	... E. ...	1759, 2 Jan. ...	
682	Oxford Inn	... E. ...	1734, 26 Jan. ...	
683	Poiters ... La vraie Lumiere	... Fr. ...		
684	Pool ... Old Andelope Inn	... E. ...	1765, 1 Apr. ...	
685	Portsmouth ... Three Tuns	... E. ...	1724	
686	King William	... E. ...	1739, 24 Apr. ...	Lapsed.
687	Potsdam ... Minerva	... Z. ...		
688	drei Rosen	...	1770	...In English Calendar.
689		...	1770	
690	Prag ... drei gekrönte Sterne	... S.O. ...	1749	
691	Drei gekroente Saehlen	... S.O. ...		
692	Casimir zu den drei gekroenten Sternen u. 3 gekrönten Säulen	... S.O. ...		
693	Prescot ... Royal Oak	... E. ...	1753, 20 Dec. ...	
694	Preston ... Lodge of Justice	... E. ...	1775, 28 Dec. ...	
695	Puy ... La parfaite Union	... Fr. ...		
696	Pyrmont ... Friedrich zu den drei Quellen	... S.O. ...	1776	
697	Quebec ... Marchant's Lodge	... E. ...		
698	St. Andrews	... E. ...		
699		... E. ...		On board Ship.
700	St. Patric	... E. ...		
701		... E. ...		
702	Select Lodge	... E. ...		
703	Querfurth ... Minerva zu den drei Lichtern	... S.O. ...	1774	
704	Quimper ... La parfaite Union	... Fr. ...		
	Regiments Logen	...		
705	Englische ... N. 8	... E. ...	1755, 15 Febr. ...	
706		... E. ...	1755, 7 Febr. ...	
707	Französische ... La triple Alliance	... Fr. ...		
708	St. Louis	... Fr. ...		

(To be continued.)

THE ANTIQUITY OF STONE BUILDINGS IN ENGLAND.

BY MASONIC STUDENT.

THOUGH it might seem at first sight that the heading of this paper had little to do with Freemasonry proper, yet that such would be a mistaken impression I trust and think the following remarks will prove.

In one sense, indeed, the subject has necessarily most marked bearing on the growth of the building art and the progress of the building societies; and rightly or wrongly, Freemasonry in this country, alike by our professed historians and our gild legends, has been all but indissolubly linked on to the operative sodalities. And if to-day we find, or think we find, as we survey the past history of the building confraternities, and the facts,—I mean the historic facts connected with Freemasonry,—that hardly enough attention has been paid to Hermeticism, and the possibility and probability of an Hermetic Society running along “*pari passu*” with Craft Associations, yet at the same time the main line of true Masonic history runs through the lodges of working Masons, and the seventeenth century Masonry, to the speculative Grand Lodge of 1717.

The gild legends all point to building bodies working in England under Albanus, etc., and that the chroniclers declare with one voice that all these “*artifices*,” “*cæmentarii*,” “*opifices*,” “*latomi*” (though this word is of later use), call them what you will, came almost entirely from Gaul and Germany and Italy and Rome, no doubt having gone from Rome to Germany and Gaul.

It is admitted by all writers, I believe, that when Julius Cæsar landed in Britain, stone buildings, if any, were of the roughest description. No doubt these were “*cairns*” and “*barrows*,” with internal stone-work, but the smooth ashlar work was comparatively unknown. The Romans, in their civilizing power, and with their conquering legions, brought with them also their “*collegia opificium*,” or “*fabrorum*,” whether attached to their temples or their cohorts, and Musgrave has given us proof, and there is still extant evidence at Goodwood, of such “*Collegia*” existing in this country. With the beginning of the fifth century, at any rate, the Roman rule ceased practically for good in England, though there is also testimony that in the fourth century buildings and architects were many in England, and that about the early middle part of the fourth century many English architects and workmen went to Gaul, and to Autun especially, as Eumenius, the panegyrist of Constantine, declares. If it be true that the Roman wall in the north was built originally of turf, it was afterwards built clearly of stone, by the Romans, and though Bede is a little uncertain apparently about the latter work, which he seems to fix after the fall of Rome, yet there is no doubt, that they, the Romans, built the wall, and on it Masons’ marks, like on many other great Roman works, have been found. My friend, Bro. E. W. Shaw, found them himself.

Mr. Elton, in his recent valuable work, “*Origin of English History*,” seems to think that Gildas and Bede drew from classical rather than from native sources, and that their accounts are untrustworthy.

Bede seems to confound the work of Hadrian and Severus with that of Antonine, commonly called Graham’s Dyke.

Agricola was the first who probably made an earth Vallum to keep off the Picts and Scots. Hadrian built the old Roman wall, to which Severus and Antonine added, and in the latter case with supplemental earthworks; but as Mr. Elton says, Bede’s statement of a subsequent advent of a Roman legion

after the fall of Rome is not now generally accepted. I do not forget here the statements of some of the chroniclers as to the building and fortification of London.

The old legend of Albanus takes us back to 286, and as Lidgate tells us in his poem on St. Alban, in the British Museum, he had been to Rome, and lived at Verulamium, and was High Steward of Britain. The old legends have appropriated him as a Grand Master, and allude to a grand assembly, and then make him out, not the Proto-Martyr, but the Proto-Master Builder and Proto-Grand Master in England; and yet it seems, from some of the old chronicles, that there was an earlier civilization under Lucius (if credible) and Germanus, which seems to have come from Armorica to Wales. What part, too, in the early movement of the civilizing building art, the "Fraternitas Colideorum," or Culdees, took is by no means clear. Very little is known of that mysterious band, though while some writers declare they came from Ierne (Ireland), others assert that they came from the East, and from Phœnicia, and were Christian Druids. They were, however, builders. Passing from Albanus and the Romans, we find no recorded trace of building operations, though they must have gone on, until about the middle of the sixth century, when Columban is said to have built a Monastery in the Island of Hio, Columbkil, 563; and Augustine is said to have brought, in 597, workmen and monks with him, who built a church at Canterbury, though a church built in the Roman times is said to have been there when he arrived.

In 627 we have again Paulinus at York, with Roman artificers; soon after, Wilfred and Benedict Biscop, Ceolfrid; after him Dunstan, Swithin. It is distinctly stated of all these great builders that they brought workmen from Rome mainly, or from Gaul, to do "Romanum opus," and Benedict Biscop (called Bennet, abbot of Wirral, in our incorrect early writers and traditions) and Wilfred are specially said by Bede and Eddius to have introduced "glaziers and glazing" into England. King Alfred is said to have brought artificers from Rome, and King Athelstan is said to have sent for foreign workmen, and Edward the Confessor, it is averred, brought them from various parts. William of Malmesbury makes a great distinction between the "novum œdificandi genus," introduced by various workmen at the Conquest, and the older Anglo-Saxon work.

Of Wilfrid, Archbishop of York, it is repeatedly stated, alike by Bede, Eddius, and Richard of Hexham, that he obtained "from Rome, Italy, and France, and from other countries, wherever he could find them," "alios industrios artifices," and that, with the "assistance of nearly every art," he "improved" all things.

Benedictus Biscopius (Benedict Biscop) is said to have built the abbeys of Monmouth and Grrwi (Yarrow), "Romano opere, Romano more," with "artificers" he brought with him from Rome; and Bede tells us how, in the eighth century, Naiton, King of the Picts, sent to Ceolfrid, abbot of Weremouth, the successor of Benedict, for architects to build a church in the Roman manner, "more Romano." It has been far too hastily assumed by some writers that the Anglo-Saxon buildings were not mainly stone, but rather of wood, which theory is based on a mistaken reading of a passage in the so-called charter of Edgar to Malmesbury Abbey, often quoted, but which, in truth, only refers to the roofs, not the body or walls of the churches.

The famous poem of Alcuin (Alcuinus), first published by Gale, describes the church at York, consecrated November 7th, 780, and is in itself a sufficient answer to the absurd controversy about stone and wooden churches in those early days.

Now, it is somewhat interesting to note and to realize that our gild legends, though with some unavoidable anachronisms and not-to-be-wondered-at mistakes, owing to the normal "lapsus traditionis," seem to state, more or less correctly, in general outline, the historical facts of the building and building

fraternities in England. But there are two sides to the question, and my paper is not meant to be dogmatic, but only a tentative contribution to true history. Where these gild legends come from who can tell? They seem to be based on MSS., if extant, not, so far, discovered by or accessible to us. I have not alluded to the devastations of the Danes, because Athelstan, and Alfred, and Edgar, and Edward the Confessor, had done much before the Norman Conquest to repair, and restore, and rebuild. The Danes, however, though they destroyed churches, etc., fortified much and did some building in stone. Florence of Worcester gives us in his chronicle a full account of the Danish destructiveness; and, according to him, Benedict Biscop went no less than four times to Rome, bringing back, as he says, "foreign acquisitions."

That these gilds existed then I think is proved, not only as by Mr. Toulmin Smith's interesting work, but by the Chronicle of Battle Abbey, which tells us how, soon after the Conquest, there were three gilds in or near the Abbey, and one for the "churles," which is a very curious fact.

There is no reason to doubt the fact, then, that the building gilds existed, though what their exact relation to us Free and Accepted Masons may be and is, constitutes, I admit, a very different and difficult question to solve.

THE KNIGHTS TEMPLAR.

[It has been thought well to reprint the History of the Templars, by Matthias James O'Conway (printed by Brown & Merritt, 24, Church-alley, Philadelphia, 1809), inasmuch as it quotes authorities seldom referred to, and is lucidly and interestingly written. It may afford subject for study to many members of the Templar Order. Ed. M.M.]

A HISTORICAL EPIHOME OF THE ORIGIN, CHARACTER, AND PERSECUTION OF THE KNIGHTS TEMPLAR.

This Religious and Military Order, whose virtue and prowess emblazon the historical page, and the memory of whose unmerited persecution will evoke the tribute of a sigh from every generous breast, originated in Jerusalem, A.D. 1118.

HUGH DE PAYENS, Godfrey de St. Aldemar, and seven other French gentlemen, whose names are not preserved in history, moved with the danger to which the pilgrims were exposed on their journey to and from Jerusalem, formed amongst themselves a little society, to serve as a guard to conduct them back beyond the defiles of the mountain, and other dangerous passes. At first it was only a mere association of private persons, who, without binding themselves to any rule, or taking the monastic habit, went to meet pilgrims for the above purpose.

Some authors* suppose that those gentlemen were pupils of the Hospitallers, and that they subsisted several years merely by the relief which they received from them. They received from Baldwin II., king of Jerusalem, a house near the temple, on which account they were called Templars, or Chevaliers of the Temple.

The king of Jerusalem having made choice of Hugh de Payens to send him to Rome, to solicit for succour, and if possible to obtain a new crusade, this pious gentleman, after having acquitted himself worthily of his commission,

* "Chronic." "Joann." "Brompton, Hist." "Angl. Serip." p. 1008: London, 1652. *Vide* Guil. Tyr. 1118, J.L., 12. c. 11. p. 891 Jac. Vitr. c. 64.

presented his companions to Pope Honorius II., entertained him with their zeal for the protection of pilgrims, and begged his permission to form a religious and military Order, in imitation of that of the Hospitallers. The sovereign Pontiff referred them to the fathers of the council, which was then sitting at Troyes in Champagne. Hugh and his companions went thither, and their prolocutor represented to the council their vocation and project for the defence of pilgrims, and of the Holy Land. The enterprise was approved, and the fathers appointed St. Bernard, who was present at the council to prescribe a rule and form of habit for this infant Order.

St. Bernard ordered them instead of offices, to repeat every day the Lord's prayer a certain number of times, &c. He forbade gold, silver, and every other superfluous ornament in their equipage; he ordered them a white habit, with a cloak of the same colour; and as a mark of their profession, Pope Eugenius II. afterwards added a red cross, to be placed opposite the heart.

Hugh and his companions having received the approbation of the council, returned to Rome to get the rule and the Order established by the Pope's authority, which being obtained, they prepared to return to the Holy land; but before their departure, a great number of gentlemen of the best families in France, Germany, and Italy, presented themselves, offering to enter the Order. Hugh being Chief of the Order, received them and immediately gave them the habit, and with this fine body of youth he arrived at Palestine. In a short time their militia increased considerably. Princes of sovereign houses, and lords of the most illustrious houses in Christendom, testified a desire of combatting under the habit and banner of the Templars. Out of a false nicety and punctilio which scarcely ever leaves great men, even at their devotions, this Order, which was altogether military, was often preferred by them to the troublesome and humble services which the Hospitallers, though soldiers, rendered to the poor sick. The princes and lords who entered the Order, brought with them immense riches; besides, the fame of their exploits procured them great donations and benefactions. This society, this daughter of the house of St. John, soon eclipsed the parent so much that it seemed she would soon bury her in obscurity. Such was the celebrity and power of those two Orders, that Baldwin, king of Jerusalem, and his successors, never undertook any enterprise of importance, without their council and support; so that to give the history of that monarchy is little more than giving the history of both Orders.

The donations they received were so frequent at that time, that it will not be surprising, when it is considered the admirable use they were applied to by those friars militant. Out of all their revenues they had but a very frugal subsistence. They were chiefly dedicated to the maintenance of the poor or sick, or in carrying on war against the infidels.

Those warriors, so renowned for their prowess, and so terrible in the day of battle, were quite another kind of men when they returned to their convents. Scarcely had they laid aside their arms, but they resumed with the regular habit, all the exercises of their first profession. Some applied themselves to the service of the sick, others were occupied in entertaining pilgrims, some in cleaning their arms, or repairing the equipage of their horses; and all in their respective employments kept a religious silence, and seemed as reserved and pensive as if they had been hermits and anchorets; a new manner of life little known till then, wherein, without being entirely confined to the cloister, or engaged in the world, they practised successively all the virtues of two such opposite conditions as that of friar and soldier. This we learn from St. Bernard, a cotemporary writer, who in the description which he has left us of the Templars' manner of life, has drawn a sort of living picture of those claustral militants.

"They live together," says that holy abbot, "in an agreeable but frugal manner, without wives or children, or having any thing in property to themselves, even so much as their own will. They are never idle, nor rambling

abroad; and when they are not in the field marching against the infidels, they are either fitting up their arms and the harness of their horses, or else employing themselves in pious exercises, under the direction of their superiors. An insolent expression, an immoderate laughter, the least murmur does not pass without a severe correction. They detest cards and dice; are never allowed the diversions of hunting, fowling, or useless visits. They abominate all shows, drolleries, discourses, or songs of a loose nature. They bathe but seldom, are generally in a loose white habit, their faces scorched with the sun, and their looks grave and solemn. When they are marching to battle they arm themselves internally with faith, and externally with steel, having no ornaments either in their dress or on the accoutrements of their horses. Their arms are their only finery, and they exercise them with courage, without dreading either the number or force of the barbarians. All their confidence is in the Lord of Hosts; and, in fighting for His cause, they seek a sure victory or a christian and honourable death."

The statutes of the Order had for their base the christian and military virtues. There exists the form of the oath tendered by the Templars; it was found in the archives of the abbey of Alcobaza in Arragon.

"I swear to consecrate my discourse, my arms, my faculties, and my life, to the defence of the sacred mysteries of the faith, and to that of the unity of God, &c. I also promise to be submissive and obedient to the Grand Master of the Order...At all times that it may be necessary I shall cross the seas to go to battle; I shall contribute succour against infidel kings and princes; I shall not turn my back to three enemies; and although I should happen to be alone, I shall fight them if they be infidel."

Their standard was called the Beauceant.* It contained this device: *Non nobis, Domine, non nobis, sed nomini tuo da Gloriam.* They always assisted or partook of the sacred mysteries before they went to battle, with the sacred standard before them, frequently reciting prayers as they advanced. †

Their seal contained these words: *Segillum Militum Christi.* History often records the prowess and devotion of those knights.

In the year 1153, the siege of Ascalon was carried on with the greatest vigour; the attacks were brisk, and continual; the defence made by the Saracens was brave, and the sallies, or rather battles, were frequent. The christians did not gain a foot of ground that did not cost them many lives. The siege had already lasted five months with various success.

That city stands at the foot of a hill on the Mediterranean coast, seven leagues from Gaza, a city then in the possession of the Templar.

Ascalon was in the form of a semi-circle, whereof the shore was the diameter. It was encompassed with high walls, fortified at proper distances by strong towers, well furnished with warlike engines for casting stones and darts; the ditches were flat bottomed and full of water. The approaches were defended by advanced works, and it was as well fortified as human art could make it.

About this time the city received a seasonable supply of provisions and men from Egypt, in a fleet of seventy galleys, and many vessels of burden. Those supplies encouraged the besieged: they made frequent sallies, and thought to make an easy conquest of the christians; but they found themselves disappointed; for valour supplies the want of number, and they were repulsed with great loss.

Their sallies became less frequent, and the Templars filled up that part of the ditch which was opposite to them. They made use of a wooden tower

* Vexillum bibrartitum ex albo et nigro quod nominant Beauceant.—"Joan de Vitri."

† Divino cibo refecti ac satiati et dominicis præceptis cruditi et firmati; post mysterii divini consummationem nullus pavescat ad pugnam, sed paratus sit ad coronam.—"Art. 1 of the Rule."

which moved upon wheels, was very lofty, and used to annoy the besieged, by letting down from it a sort of bridge with rails. With this machine they made many attempts to enter the place.

The Saracens, one evening before the Templars advanced this tower, threw down from the walls a quantity of dry wood, and other combustible matter, near this machine, and then set fire to it, expecting that the flames would reach the tower; but an easterly wind springing up, instead of effecting their purpose, carried the flames towards the wall, burnt the mortar, with which it was built, and made it give way. Some Templars, not doubting but that the tower was destroyed, going next day out mere curiosity to see its remains, to their amazement found it entire, and at the same time perceived a small breach in the wall. The Grand Master, without informing the king of Jerusalem, who attended the siege, ordered a brigade of Templars to scale the wall. They immediately mounted; and no sooner made their appearance on the wall, sword in hand, and with that daring countenance which success inspires, but the besieged fled, imagining that the town was taken; and the principal officers of the garrison, to avoid the first fury of the christian soldiers, threw themselves into boats and put off from the shore. But the Grand Master, from some unaccountable motive, not sending to the king for a reinforcement, and neglecting to profit by the panic of the inhabitants, only posted himself, with a few Templars, at the breach, whilst the rest of the brigade was scouring the city.

The inhabitants perceiving what a contemptible number there was of them, recovered from their fright, rallied and assailed the Templars in their turn, annoyed them from the tops of the houses with fireworks, scalding water, stones, tiles, and whatever could be found, whilst the troops of the garrison attacked them on all sides. In this perilous state they were forced to cut their way till they regained the breach, which they had previously mounted with so much courage.

In that affair they lost many of their comrades, who were cut to pieces during this dreadful contest.

The inhabitants of Ascalon, encouraged by this affair, and the next day uniting with the Egyptian garrison, made a fresh sally in good order, and boldly attacked the christian lines. The fight was bloody, and for a long time doubtful; more than once victory seemed to change sides. The infidels at first filled up several fathoms of the trenches, ruined some redoubts; threw themselves, sword in hand, into the christian camp, demolished the tents, and penetrated even to the king's quarter.

Baldwin, at the head of the nobility, fought with invincible courage, and gave time to his troops to recover from their first consternation. The Templars, ardent to expiate with their blood the fault they had committed, exposed themselves like furies in the thickest of the enemies' battalions, whilst the Hospitallers, in emulation, prodigal of their lives, were regardless of danger provided they could but kill a Saracen. The Egyptians shewed no less courage, —all were for conquest or death.

This sally, or rather battle, lasted from morning till evening; at last the infidels, unable to withstand the obstinacy of the christians, began to give way. The king seeing this, broke into their battalions with his warriors, sword in hand; now the scene was a mere butchery rather than a fight. The christian soldiers, breathing vengeance against the Saracens, gave no quarter; torrents of blood ran down the lines, and most of the Egyptians who had gone to the succour of Ascalon perished in this sally. Such as could escape the rage of the christian soldiery got back to town, carrying thither, with the shame of their defeat, despair of saving the city.

Such was the terror of the besieged, that they entered into a treaty with the christians, agreed to surrender the place, on condition of being sent to Laris, a city in the desert. This treaty was punctually complied with on the 12th August, 1154.

In 1175, Baldwin, king of Jerusalem, intending to put a stop to the incursions of the Arabians, attempted to fortify a castle upon Saladine's lands beyond the Jourdan, at a place called Jacob's Ford. This produced a new battle, which proved unfortunate for the christians. For Saladine having drawn them into an ambush which he had prepared in some rocky ground, they were surprised and attacked on all sides. The christians, unable to advance, or retreat, broke at once, and dispersed, none but the Templars and Hospitallers remaining on the ground, and of these the greater part was cut to pieces. Joubert de Syrie, Grand Master of the Hospitallers, though covered with wounds, still had strength enough left to swim across the Jourdan, and he got safe to the castle of Beaufort. Odo de S. Amand, Grand Master of the Templars, being overpowered by numbers, was taken prisoner by the infidels.

Robert Dumont, a cotemporary historian, says that Saladine offered him his liberty in exchange for one of his nephews who was prisoner in the hands of the Templars; but the noble Grand Master bravely replied, that he would never, by his example, teach any of his Knights to be so mean as to suffer themselves to be made prisoners in hopes of being ransomed: that a Templar* ought either to vanquish or die, and he had nothing to give for his ransom but his girdle and his knife. We have no account how he escaped; but he got back afterwards to Jerusalem.

In 1237, under the magistracy of Armand de Périgord, the Templar† who carried the Beaucéant or standard in an action where the Mussulmans had the advantage, kept the standard displayed till he was covered with wounds; nor did he then let it go before the conquerors, by repeated blows, had cut off his hands.

In the year 1266, the Templars, being in possession of a fortress called Sephet, Bendocdar besieged it, and, after an obstinate defence, the Prior of the Temple who was Governor, seeing all his works ruined, was obliged to capitulate. It was stipulated by the capitulation that he should be conveyed, with his Knights and the rest of the garrison, which still amounted to six hundred men, to the nearest place belonging to the christians. The Sultan becoming master of Sephet, caused them all to be disarmed, and allowed them till the next night to resolve upon death or turn Mahometans. The Prior of the Temple, being a holy man, assisted by two Franciscans, employed that short space of time so well in exhorting his brethren and soldiers with such zeal and piety, to prefer a crown of martyrdom before a momentary life dishonoured by a shameful apostacy, that the next day they all readily offered themselves to be slaughtered, rather than become apostates. The Sultan, enraged at their firmness, and at the constancy of the Prior, after having tempted him in vain with the allurements of riches and honours, ordered him to be flayed‡ alive; and, as if he apprehended that he would survive such horrid torture, he commanded his head to be chopped off. He inflicted the same tortures on the two Franciscans.

SIEGE OF ACRE.

On the 5th of April, 1291, Sultan Mebec Seraf invested the city of Acre with an army of one hundred and sixty thousand foot, and sixty thousand horse.

* Dicens non esse consuetudinis Militum Templi ut aliqua redemptio daretur pro eis præter cingulum et cultellum.—“Rog. Hoveden in Henr. II.,” p. 555. “Pistorius,” lib. I.

† Reginaldus de Argentonio, eà die Balcanifer . . . cruentissimam de se reliquit hostibus victoriam. Indefessus vero vexillum sustinebat, donec tibia cum cruribus et manibus frangerentur.—“Math. Paris Hist. Angl.,” p. 303.

‡ Post hos verò fratrem Jacobum de Podio et fratrem Jeremiam, quia cæteros in fide firmaverant, et Priorem Templariorum excoriarî fecerunt, deinde fustigari, postremò ad locum cæterorum deducti capite cæsi sunt.—“Sanut,” L. 3, par. 12, c. 8.

The attacks were brisk and constant, neither day nor night did the infidels allow any repose to the besieged. They worked by sapping, and carried on their mines whilst they were battering the walls with their engines for casting huge stones; and every other machine that was then in use.

As the sea was open to the christians, they kept a great number of vessels in the port, and most of the inhabitants, especially the rich, embarked with their effects. Some sought an asylum in Cyprus, and others in ports of Greece and Italy. There remained in the place only twelve thousand regulars, consisting chiefly of Templars, Hospitallers, Teutonic, and some secular soldiers who fought under the banners of the three Orders.

The king of Cyprus, who had assumed the title of king of Jerusalem, landed at Acre with five hundred foot and two hundred horse. This was but a weak reinforcement against the formidable power of the Sultan; besides, the christian prince had no great reputation for courage. The garrison, seeing it could not hold out long without a commander skilled in the art of war, elected by common consent for governor of the place, Brother Pierre de Beaulieu, Grand Master of the Templars, a general of great experience, grown old in the command of armies. Necessity of state, the truest interpreter of merit, compelled them to offer the command to him, and it was done even with the consent of the king of Cyprus, who, in a juncture of such importance and danger, was contented to forget his title of king of Jerusalem.

The Sultan made offers of immense sums to the Grand Master to induce him to give up the place, to which the Templar made no other answer than repeated sallies, in which he every day destroyed vast numbers of the infidels. But, notwithstanding this vigorous resistance, the Sultan still advanced his works; he undermined, and at last threw down, several towers, amongst others, that called the Cursed Tower, which was regarded as the fortress of the city. The infidels advanced immediately to the storm. The king of Cyprus, who was posted there, opposed them with his Cyprians, many of whom fell, and the infidels would have carried the place, had not the night put an end to the assault.

The king of Cyprus, seeing that he should the same enemies to engage the next day in much greater numbers, desired the Teutonic Knights to occupy his post during the night, under pretence that his troops had need of rest after such a terrible attack, and promised that he would relieve them at day-break. But, upon quitting his post at the breach, he went directly to the port, embarked, and made the best of his way home to Cyprus.

The infidels failed not next morning to renew the assault. The Mamelukes mounted the breach, put to the sword all that opposed them, overpowered the Teutonic Knights, and penetrated into the very heart of the city. They already look upon it as their own, when, at the clamours and shouts of the contending parties, the Marshal of the Hospitallers of St. John, by the Grand Master's orders, advances, charges them with resistless impetuosity, they give way, endeavour to regain the breach, are hewn down and extended in heaps upon the streets, whilst the few who regain the breach are so closely pressed by the Hospitallers that some, to escape the fury of the pursuers, jump from the walls, and others are pushed headlong from the top of the breach into the ditch.

The Sultan, who did not value the loss of a few battalions, the next day sent a fresh detachment to renew the attack. Never was there a more obstinate engagement: the breach was carried and recovered several times; night alone parted the combatants. The infidels, discouraged at so brave a resistance, turned all their efforts towards the side next the gate of St. Anthony. There they found the two Grand Masters, whose presence alone seemed to make the Knights invincible. The fight continued a long time with equal ardour and fury. The Mamelukes and Hospitallers engaged hand to hand, and seemed of a general battle to have made so many duels. Nobody

appeared sensible of danger, every soldier would conquer or die. But as the infidels were far more numerous than the christians, at last, but few of the latter remained for the defence of that post, and the Marshal of the Hospitaliers, a knight of consummate valour, falling under several wounds, the Grand Master of the Templars addressed the Grand Master of the Hospitaliers in these words, "We can hold out no longer, and the city is lost, if you do not immediately fall upon the enemy's camp, and find means to make a diversion that may cool his ardour, and allow us time to fortify the post we are defending."

The Grand Master of the Hospitaliers, taking with him such knights as were still able to mount a horse, parted that moment, and, sallying out of a gate on the opposite side to that of the attack, flattered himself with the hopes of surprising the enemy's camp, but they were upon the alert. The Sultan, during the assault, had made all the cavalry mount. The Grand Master, who had not five hundred horse, was immediately attacked and compelled to retire, and, as he was entering the gates, he received the mortifying news that the Grand Master of the Templars was just killed by a poisoned arrow, that most of the Templars were cut to pieces, and that the enemy was master of the city, and destroying all with fire and sword. As nothing now remained but to save his troops, he made for the port, although pursued by the enemy, and throwing a considerable number of cross-bowmen into some barks, under shelter of showers of arrows, with which they were galling the Sultan's cavalry, he and his Hospitaliers embarked on board a carrack belonging to the Order, and sailed for Cyprus.

Three hundred Templars who had escaped the fury of the infidels, endeavouring to gain the port, were intercepted. Those gallant soldiers of Jesus Christ, having tried in vain to cut their way through the multitude of Egyptians that filled all the streets, threw themselves into the Old Tower of the Temple, resolving, rather than be taken, to be buried in the ruins. Many women had already taken refuge there. The Templars immediately barricaded the place and held out for some days. But the Sultan caused the tower to be undermined, and the Templars, finding it impossible to hold out, and actuated by a desire to save so many women from death and dishonour, agreed to quit the place on condition they would leave them a free passage to the port, to facilitate their embarkation, and preserve the honour of the women. The articles being signed, they opened the gates; but no sooner had the foremost soldiers of the Saracens entered than they offered violence to the unfortunate females. The Templars, enraged at their brutality and breach of faith, fell, sword in hand, upon the barbarians, cut them to pieces, and shut the gates, and resigning themselves to inevitable destruction, refused to listen to any further conditions. The infidels, sword in one hand, and a scaling ladder in the other, advanced to scale the tower. The walls were, in an instant, covered with soldiers endeavouring to mount, but, being undermined and the props by which this old building was supported, giving way, the tower fell with a terrible crash, burying Templars, women, and infidels under its ruins.

At the sacking of this unfortunate city a whole convent of Nuns of St. Clare set an example of heroic resolution worthy of being recorded. Those holy virgins disfigured themselves with more care than modern fashionable ladies do to set themselves off with rouge and cascarilla. Some cut off their noses, others made large gashes in their cheeks, and all had their faces besmeared with blood. The infidels, entering the cloister, and seeing them in this frightful condition, objects fitter to inspire horror rather than to satisfy impure desires, massacred them all without mercy, and thus removed those chaste spouses of the Saviour of the world out of the reach of Saracen brutality.

(To be continued.)

THE WORSHIPFUL MASTER.

BY BRO. EMRA HOLMES, F.R.H.S.,

Author of "Amabel Vaughan," "Notes on the United Orders of the Temple and Hospital," etc.

CHAPTER VI.

THE DEAD POET.

"PENHALIGON, who wrote these lines?" said Lord Esme, a day or two after, to his friend, who had just bandaged his foot afresh for him.
 "What lines?"
 "I will read them;" and the young lord read, with great feeling, the following:—

TO LITTLE EDITH.

(From the Chicago Voice of Masonry.)

In the evening twilight I know a little maiden
 Who loves to sit and play to me when I am very tired;
 And whether they are airs she heard in some far distant Aiden,
 Or whether by musician's skill she hath been now inspired—
 I know not, but the art divine is in her slender fingers,
 And the light of genius is surely in her eyes;
 And I listen to the music as it slowly lingers,
 And, dreaming, watch my little rose-bud with a glad surprise.
 Sometimes a sparkling tune, like fairy music stealing,
 She gaily playeth to me while I lie still and rest;
 And straight there cometh over me a strange and pleasant feeling
 Of childhood's days of joyousness, when I was happy, blest.
 Anon a mournful cadence of melancholy sweetness,
 Like the weird strains from some Eolian harp,
 Comes from the noble instrument; then, with a fickle fleetness,
 She strikes some minor chords again, stridulous and sharp.
 And sometimes my musician, who hath seen but two lustres,
 Playeth a grand psalm, majestic, full of peace;
 And I see the Promised Land, the wine-press, and the clusters
 Of the True Vine, high in Heaven: then it all doth cease.
 Oh! my little maiden, a gracious gift God gave thee,
 When those sweet, sad harmonies He taught thy hands to play;
 There is a soul in music, and perchance it may be
 That we shall hear it in the realms of Everlasting Day.
 Like Israel's sweet psalmist, who can tell the sorrow
 Thou may'st, with thy heaven-born gift, cause to pass away?
 Many a sufferer, ere 'tis night, wisheth for the morrow,
 And the ministry of music easeth pain alway.

"I like those verses very much: they are signed 'W. E. P.'"
 "Oh! they are by my grandfather; he died about five years ago, and was
 one of the Cornish poets."

"Indeed; and who was little Edith?"

"Here she is, let her speak for herself," the Doctor said, as Asellya entered the room. "You must excuse me," he added; "I have to go over the water to Polvethan, to see a patient for Dr. French, who wants my advice."

Lord Esme looked up admiringly at the fair girl who came in, and who coloured a little under his ardent gaze.

"And so you have been immortalised under the name of Edith."

"Oh!" said she, "did you not know my name was Edith?"

"Now, how should I, when they never called you so?"

"Well, it is my first name; but grandmamma, who was a Trevennen, and who was very proud of her Cornish descent, would have me called by a Cornish name."

"Pardon me if I prefer the Saxon."

"Do you? What shocking bad taste. How do you like Miss Rowatt's name?" she asked.

"What is it?"

"Jenefer."

"Don't care about it or her, whom I met in Wessex; though I like her brother."

"Why, I thought you admired her very much; and I was quite——"

Then she stopped short; she was going to add, "jealous," but she thought it would look too much like appropriating her cousin's friend, which she certainly had no intention of doing; so she added, "I was quite sure you would like anyone whose name was the same as your yacht and King Arthur's Queen."

"What, Guinevere?"

"Yes. Jenefer is only the modern corruption of Guinevere."

"Do you admire Tennyson?"

"I love the 'Idylls of the King.'"

"And do you believe in King Arthur, Geraint, and all the rest of them?"

"Do I not? Why, King Arthur was born at Tintagel, only thirty miles from here; and Geraint is buried to the westward about the same distance from us, in a golden coffin shaped like a boat, with silver oars."

"Then I suppose you are romantic and poetical."

"Am I not a Cornishwoman?"

CHAPTER VII.

HOW LORD ESME BECAME AN M.P.

THREE years have rolled away. St. Mervin stands as it did, in no whit changed, except that one or two new villas on the Esplanade have been erected, and a grand hotel has been projected, and is likely to prove a success, as it had for long been a great want in the place.

Diggory went back to Newquay, and came no more to St. Mervin during his stay there, as he was evidently not first favourite, and was one of those men who do not wear their heart upon their sleeve for daws to peck at.

Lord Esme got well, and then, having somehow spent nearly a month at St. Mervin very pleasantly, driving about with his friends and seeing all the pretty places in the neighbourhood, and doing the Land's End and the Lizard, of course, at length bade his kind host and hostess good-bye, and started off to the Mediterranean in his yacht, taking Dr. Penhaligon with him. The cruise was a success, and was repeated every year when the Doctor took his holiday. Whilst they were at Venice news suddenly came to them that the member for Wessex had died; and a communication from the Carlton Club and from the Marquis of Earsdon to his son obliged them to turn their steps homewards without delay to contest the seat with Sir Knighton Verryn, a very popular

baronet, but an out-and-out Radical, who had contested the seat many times, but who had hitherto been unsuccessful. He was just appointed Provincial Grand Master of Wessex, and, no doubt, large numbers of the Masons would pocket their political opinions and vote for him simply because he was their beloved chief. It was, therefore, necessary that a Mason should be put up in opposition, and for this reason partly, and because Lord Earsdon was a very wealthy and powerful nobleman, Lord Esme's name was freely mentioned as the proper man. His uncle, Lord Riversdale, was a great landed proprietor in Wessex, and was ready to champion his nephew if need be. However, everything was undecided, and the Liberals were certain that at last they would carry their man.

The Lodge of Harmony had their monthly meeting always at the full moon. Some people said because they were lunatics, and most affected about that time.

It was October, and the hunt ball was fixed, as it happened, for the same night. This suited a good many of the brethren, who were thus enabled to attend to their lodge duties and enjoy the ball afterwards; and, in the ante-room, and before the lodge was opened, speculation was rife as to whether the Provincial Grand Master would go in unopposed or not. It was the night for the installation of the Worshipful Master, our friend Diggory Wroath, who was in the Civil Service, being H.M. Inspector of Factories under the Home Office, and stationed at Gippingswick. There had been a meeting of the Past Masters previously, to consult as to the officers for the ensuing year, when the W.M. elect, as was the time honoured and much to be commended custom, took counsel with the fathers of the lodge. It was then decided to offer Lord Esme, who was very popular, the Senior Warden's chair, so as to make him W.M. next year; but he had declined, much to Diggory's relief, who was not quite so well inclined towards the young Lord as he had been. But only *one* man guessed why.

It therefore fell to Dr. Penhaligon's lot to be Senior Warden. The ceremony of installation was very impressively performed by the venerable Deputy Provincial Grand Master, assisted by Bro. Romer, the handsome, white-haired Director of Ceremonies, and the usual banquet followed. St. John's Festival was rightly kept on St. John's Day, and not any time in December or January, as is the custom of some lodges; and the brethren always attended Divine service, by special dispensation in Masonic clothing, on that day, just as the mediæval guilds used to do, and as the modern church guilds do also now-a-days.

Nothing was said in the lodge, of course, as to Lord Esme's possible candidature, but it was understood that Sir Knighton Verryn would be at the ball, and probably something definite would be known there.

The Speaker had issued his writ, the nomination would take place next day, and the election the usual time (a few days only) after that.

"Well, Sir Knighton," said Dr. Oldham, as he piloted his way slowly through the well-dressed mob, and accosted his Masonic chief, "I suppose we may congratulate you at last on being Member for Wessex."

"I don't know, I am sure; but it looks like a walk over this time, as the Conservatives can't find their man."

Dr. Oldham, who was on the Conservative committee, knew that they had found their man, who, however, was very loath to be brought forward in opposition to so genial and kindly a friend as the Provincial Grand Master.

There was a hitch somewhere. The time was late, Lord Esme Earsdon had not returned, but the Conservative lawyers and agents, Messrs. Carthew and Raggett had been instructed to arrange the nomination of Lord Esme the following morning, when he would be nominated by his uncle, Lord Riversdale, an Irish Peer, and seconded by the local Conservative M.P., Mr. Chamberlain, unless anything unforeseen happened.

Messrs. Carthew and Raggett were discreet men, and knew that if there were no contested election sundry moneys would not go into their pockets. They did not see the necessity, therefore, for throwing up the sponge.

Dr. Penhaligon was at the ball, which was held in the council-chamber of the Town Hall, a modern building of Palladian architecture, expensively built, and much admired by the public generally—especially by those who were not ratepayers, and did not bear the burden of this and other costly works which the go-ahead, public-spirited people of Gippinswick had erected and charged on the local rates.

There are some very fine portraits in this chamber of Charles II. and George II., and a splendid copy of Winterhalter's celebrated painting of Her Majesty.

Dr. Penhaligon had now many friends in Gippinswick, and one lady of fashion in those parts, living at a place called the Golden Rood, had invited his cousin, Asellya, to come and see them, having heard so much about her from the Doctor, who had found a sympathetic friend in Mrs. De Hamel's youngest daughter, Gertrude.

So Asellya came with her friends to the ball, and, if the truth must be told, had a faint hope she might meet Lord Esme there.

Sir Knighton Verryn had given a friendly nod to Dr. Penhaligon as he passed him with Asellya on his arm. They had just been dancing—she waltzed divinely—and he was taking her back to the friendly chaperonage of Mrs. De Hamel, when Sir Knighton, who noticed her great beauty, and who, it must be admitted, was a great admirer of the ladies, presently found himself near Mrs. De Hamel, whom he knew very well, and begged to be introduced. They were strolling through the ball-room together, the gallant old Baronet having taken Asellya into supper, and they were remarking on the saturnine features of the Merry Monarch, whose portrait they were standing near, when Sir Knighton said something disparaging about the Stuarts which displeased Asellya.

"You must please say nothing against them in my presence, Sir Knighton. I can't bear it. My ancestors fought for Charles I., and in many of our Cornish churches you will still see King Charles' letter from his court at Sudeley Castle, and dated 1643, thanking his loyal Cornish people for fighting for his cause."

"Ah!" said Sir Knighton, laughing, "and my ancestors won their baronetcy for fighting at the Battle of the Boyne on the other side."

As they were talking, Dr. Penhaligon came up and said, "Have you seen Mr. Carthew, Sir Knighton? Some fellow below wants to see him particularly; I think, Lord Riversdale's butler."

"No, I have not seen him," said the Baronet, carelessly.

"Lord Riversdale's butler, sir, wants to see Mr. Carthew particular," said one of the waiters to old Dr. Oldham, as he passed down to his carriage with his eldest daughter on his arm. "He can't find him nowhere, sir, and he's a most important letter, he says; but he is to give it into Mr. Carthew's own hand."

"Well," said Dr. Oldham, testily, "I don't think Mr. Carthew has been at the ball, and I don't know where he is."

The message was brief, it was as follows: "We throw up the sponge; too late to bring my nephew forward now to secure success.—RIVERSDALE." But Mr. Carthew never got the message, and was, no doubt, out of the way on purpose.

Lord Esme was nominated the next day by that gentleman, who was in some sort a county man himself, and lived at the Priory, in the little town of Woodhampton, hard by; and, much to his own astonishment and that of the county, he was elected member for Wessex, with a majority of four hundred over his opponent.

Sir Knighton was naturally vexed, but, the Liberals being in power, soon raised him to the Peerage, and he now sits in the House of Lords as Lord Elmsley of Airedale, and a very good peer he makes, too.

Within a month or six weeks the Liberals were out of office, and when the Lodge of Harmony met for St. John's Festival one of the toasts given from the chair was Lord Esme Earsdon, M.P. for Wessex, and Junior Lord of the Treasury. The young Lord responded in his usual pleasant, modest manner, after the full Masonic honours had been given, "For he's a jolly good Mason," being led off in fine style by the Secretary.

CHAPTER VIII.

LOVE, THE DEATHLESS.

THE following Spring Lord Esme, as soon as Parliament was up for the Whitsuntide recess, paid a visit to Cornwall, and somehow found his way to St. Mervin. The old town was looking up. The projected hotel was nearly built; a handsome grammar school had been erected; a Masonic lodge was being built; and a club had been formed which fifty or sixty of the county gentleman had joined, and of which the young Lord was made an honorary member.

Sir William de la Wray, who lived at the Castle, and who was a Knight Templar, had recently got a charter for a Preceptory to meet there, and a special meeting was held in the Porphyry Hall to receive Lord Esme into the Order of the Temple, he having expressed a wish to join the Sir Knights. It was called the Black Prince, in honour of the first Duke of Cornwall, who had once visited the Castle when residing at his palace of Restormel, some six or eight miles off.

The knights, in their white tunics and mantles, adorned with the red cross, with the Beauseant and the knights' own flags, with their armorial bearings blazoned on them, the impressive ceremony of installation itself, and that quaint mediæval hall, with the light streaming through the painted windows, had its effect even upon Lord Esme, who was accustomed to stately ceremonial.

The Eminent Preceptor, Sir William, afterwards entertained the sir knights in true hospitable Cornish fashion. The Rectory was close to the gates of the Castle, and, somehow, the Member for Wessex soon found his way there. Assellya, now twenty-two, looked, if anything, more beautiful than when he had seen her three years before. In vain had he striven to forget her; in vain had he tried to like Lady Mildred Bottreux, the heiress of the Earls of Carnegal, whom his mother had wished him to marry, and who was, it was rumoured, herself by no means averse to the match.

Come what would, and whether she would have him or not, Edith Penhaligon was the girl of all others he would wish to make his wife. Of course, she was glad to see him—unfeignedly glad. She was not a girl to hide her feelings, or pretend to be indifferent when she was not. Mrs. Penhaligon asked him to tea. They were primitive people, who always dined in the middle of the day; and the Rector being absent, attending a meeting of the Royal Institution of Cornwall, at Truro, they enjoyed themselves very much.

"I am sorry to say," said Asellya, after she had sung one of her new songs to him, at his earnest request, called "The Distant Shore," "that I must go now, as I have promised to walk to Klymiarven, to try over Miss Pentreath's accompaniments. She sings at our concert next week."

"May I not go with you?"

"Yes, if you like; but I am afraid you will find it an awful bore."

"Not at all."

So they went over the Daglands, on to the Esplanade, and past the Castle Cove. The moon had just risen, and the Fort frowned blackly beneath them. There had been a storm outside, no doubt, for the waves were dashing over the rocks far below, and the white foam, gleaming 'neath the moonbeams, looked awfully suggestive of peril. They stood and gazed for awhile in silence, and at last he said, quietly :

"Do you remember three years ago?"

"Oh! yes. I never forget. Do you know I think you must have seen Polly Foot that night," she added, playfully.

"And who was Polly Foot?"

"Shall I tell you?"

"Yes; pray do."

"Well, I will give it you in my grandfather's own words."

"Who, the dead poet?"

"Yes;" and then, in her mellifluous voice, she told the legend of the Castle Cove:

THE CASTLE COVE: A LEGEND OF ST. MERVIN.

[About a hundred feet below Belle Vue, Fowey, is a great chasm (the cliff covered with verdure to the water's edge) known as Polly Foot's Cove, where the tragedy occurred, many years ago, related in the poem. It is situated close to the old ruined fort built in the reign of Edward III., and the view, looking over the gap up the harbour on a moonlight night, is very weird and picturesque. More than one suicide has taken place here.]

Would you see the autumn sunset, with its glamour and its glory,
The lofty hills all purple with the heather in its bloom?
Will you listen while I tell you of the old, the olden story,
Of a love that never faded—of the love beyond the tomb?

Would you come where I can show you the fierce sea-horses leaping,
Tossing their white crests of foam against the sullen cliff?
Where the waves are idly plashing, and the foam is crawling, creeping,
Where the moonbeams show a *something* lying cold, and stark, and stiff?

For not many years ago, where you and I are standing,
Looking at yon fortress, beneath the harvest moon,
A woman sprang, with fearful leap, where foothold none nor landing
Could ever serve to save from death, that death that came too soon.

She loved and was deserted, and with her babe she hastened,
One night, away from home in desolate affright;
For he was dead, they told her: by grief she was not chastened,
But only in despair she fled, that lovely autumn night.

He was a hardy seaman; perhaps he had repented;
But sailors, saith the proverb, leave a wife in every port,
This had been their trysting-place, be sure 'twas oft frequented,
And she had loved too well to know with him 'twas cruel sport.

The hungry sea it took him; her name he kept repeating;
They heard him call her "Mary!" before he sank at last;
And so, poor soul, her reason left her—him she would be meeting,
And through the iron gate of death she'd keep her tryst at last.

Perhaps 'tis but illusion, light through the mullions gleaming,
A shadow from the antique window all athwart the rocks,
But strangely like a woman lying where the gulls are screaming
Below us, where the waves beat, with their booming and their shocks.

For these two shuddering souls, they say, do vainly wander
Amongst the caves and crannies within the Castle Cove,
And may be seen where moonbeams glimmer. Hist! what is that yonder?
We'll leave this gruesome, haunted place, and here no longer rove.

As she said the last words she touched his arm, and he half started, as though he really expected to see something.

"Why," he said, "you positively made me shudder."

They sauntered on to the Parade.

"Did I?" she said, laughing. "Mother says, sometimes, I ought to have been an actress."

"You ought to have been a Peeress. Assellya—Edith, I cannot let this opportunity pass without telling you I have come down expressly to ask you a very important question. I love you very dearly. Circumstances have prevented me declaring myself before, and, indeed, I have not been my own master. I have, indeed, striven to forget you, but I cannot do so. Will you try to like me a little?"

Assellya was silent.

"Do not refuse me, dearest. I shall never marry unless I may proudly claim you as my wife."

Assellya raised her beautiful eyes to his. He read his answer there, and then they sealed their compact with the first kiss he had ever snatched from those sweet red lips. No one saw them but the moon and the stars, for they had wandered on and on, up the steep pathway to the Wishing Gate, leading to the summit of St. Catherine's Hill, and where Love Lane ended.

"Dear me," our heroine said, half-an-hour later, after they ascended to the summit of the hill above the Castle, built in the reign of Henry VIII., and admired the view up the harbour by moonlight, and gazed out across the English Channel, where they vainly peered for a sight of the Eddystone. "Dear me, I quite forgot I had to go and see Mary Pentreath. What will she think of me?"

CHAPTER IX.

A SIGHT TO BE REMEMBERED.

MASONRY was all agog; the Roman Catholics thought it was *in extremis*. The Marquis of Ripon had suddenly gone over to Rome; had abandoned Masonry; and thrown up his high office as Grand Master. The enemies of Masonry, and they are many and powerful, were delighted beyond measure, and thought that now the most powerful secret society in the world would surely fall. The Prince of Wales, who had previously been installed as Grand Master of the Knights Templar, when Lord Esme acted as one of the Aides-de-Camp, now graciously intimated that he himself would become Grand Master of the Craft, if the brethren thought fit to elect him.

Needless to say, this noble conduct of His Royal Highness was duly appreciated. He was unanimously elected by acclamation at the ensuing Grand Lodge, and, in the Albert Hall, on the 28th April, 1875, he was duly installed Most Worshipful Grand Master of England.

Dr. Penhaligon was there as Worshipful Master of the Lodge of Harmony, sitting next the venerable Dr. Oldham. Bro. Wroath came in the procession as a Grand Officer, as Grand Sword Bearer, and also Representative of the Argentine Republic.

Nearly ten thousand Masons were present: the Grand Officers in purple and gold, the Past Masters wearing their sky-blue collars, the Grand Stewards in crimson. The brethren were told they were to stand in silence when the Prince entered, and that, of course, he would be saluted afterwards in the usual way known amongst Masons. The names of brethren forming a deputation of the greatest noblemen in England, including the Marquis of Earsden, were read out by Garter King-at-Arms, when those distinguished brethren proceeded through the serried ranks of Craftsmen, and conducted His Royal Highness, amidst a fanfare of silver trumpets and the glorious strains of Sir Michael Costa's march, composed for the occasion and played on the great organ, to his throne in the East. Then the whole vast assemblage arose, and, as if pent up loyalty could no longer be restrained, a murmur of welcome, at first low, and then bursting out into a thunder of applause, rolled round the building and died away, only to be repeated, again and again.

The effect was thrilling. Every one was moved except the Prince himself, who stood bowing gravely and courteously, right and left, in acknowledgment of the greeting. Poor old Dr. Oldham was quite overcome, and sank down in his chair, weeping with emotion, whilst Penhaligon himself felt the tears start into his eyes as he thought what a grand thing, after all, Masonry was, and how noble it was of the Prince to come to the rescue when he did, and when the Grand Master had so basely deserted the Brotherhood. He felt very sorry his friend, Lord Esme, who was now Senior Warden of the lodge, was not there, as he could not fail to be impressed with the sight. He had written to him, about a month since, to say that his mother's sudden death had been a great blow to him, and altered all his plans, and he had since been abroad for change of air, having been somewhat out of health.

When the Prince had been proclaimed and saluted, and the wonderful Grand and Royal Sign had been given by ten thousand Masons—a sight never to be forgotten by those who saw it—and when the Earl of Carnarvon had duly installed the Prince, and the Officers were appointed, what was the astonishment of Dr. Penhaligon to see Lord Esme answer to the call of "Bro. the Earl of Tranmere," and to see him inducted as Grand Senior Warden of England.

The Deputy Provincial Grand Master, Dr. Penhaligon, and one or two of the leading Masons in the province, dined with the Provincial Grand Master, in Belgravia, afterwards. He had been laid up with the gout, and was, consequently, unable to attend Grand Lodge.

There Dr. Penhaligon learnt, for the first time, that the Earl of Tranmere had come into his mother's title and a rent roll of £10,000 a year. He wondered to himself how this would affect Asellya, who, he fancied, had a liking for the young lord.

The *Morning Post* announced, shortly afterwards, that the Earl of Tranmere, Junior Lord of the Treasury, second son of the Most Honourable the Marquis of Earsdon, was about to lead to the altar Miss Edith Asellya Penhaligon, a member of a good old Cornish family.

It is said that Dr. Penhaligon is going to be married shortly to Miss De Hamel. They have been a long time engaged, but neither seemed in a hurry, and his practice, until Dr. Carlyon's death last year, was not very lucrative. Lady Tranmere is very kind to her cousin, and when maternal cares allow, she comes down into Cornwall, occasionally, to see *dear old* St. Mervin, as she calls it. Her father, who is old, has resigned the Rectory, but they still live there. Mr. Diggory Wroath has written one or two books—"very clever, but awfully sarcastic," so the ladies say. He is a confirmed bachelor—some say, a misogynist. Lord Tranmere has told Dr. Penhaligon that, as he has been asked so many times, he shall be very happy to act, if elected next year by the brethren of the Lodge of Harmony, as Worshipful Master.

THE END.

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FROM A LODGE OF THE SAINTS JOHN.

BY CURIO HUNTER.

WITH NOTES BY THE EDITOR.

[We take this interesting paper from *The Voice of Masonry*, Chicago, U.S., for April, inasmuch as it contains some remarkable statements to which I have thought well to append some careful notes.—Ed. M.M.]

AS a portion of his occult instruction, every Freemason is taught to hail from a Lodge of the Saints John of Jerusalem.* This is not a mere arbitrary expression, but is vested with deep significance and instruction. Our lectures say that our ancient brethren dedicated their lodges to King Solomon because he was our first Most Excellent Grand Master,† but that modern lodges (or lodges professing Christianity) dedicate theirs to Saint John the Baptist and Saint John the Evangelist, who were two eminent patrons of Masonry. This is about all the information respecting these worthies that is given in the ordinary lectures of the lodge, and much valuable and interesting knowledge is obtained in pursuing the investigation of the connection of the Saints John with our venerable society.

One of the traditions of the Institution is that the first or mother lodge was held at Jerusalem and dedicated to Saint John the Baptist, and from it all other lodges are—figuratively—descended, and are given the same general name in connection with a local and distinguishing one. It was formerly the practice to frame Masonic documents in the following language:‡ “From the Lodge of the Holy Saint John of Jerusalem, under the distinctive appellation of — Lodge, No —” Foreign lodges still observe this form, and not many years have elapsed since it was entirely abandoned in this country.

At the time of the Operative Craft's greatest vigour it was customary to dedicate and consecrate to some saint every structure erected for the worship of Almighty God—a custom that has come down to us in the practice now observed in naming such buildings after some eminent Christian saint or martyr. It was also the custom in the early times referred to for each corporation of artists, artisans and trades, to choose a patron saint; and the Freemasons selected Saint John the Baptist, and were in consequence frequently styled *Saint John Brothers*,§ and the chief festivals of the Operative Masons of the Middle Ages were held on Saint John the Baptist's Day, and on the anniversary of the Four Crowned Martyrs, November 4th. The first section of the second chapter of the Constitution of the Grand Lodge of Scotland states that it practices and recognizes no degrees of Masonry but

* This may or may not have been the real old formula. It certainly is not now in England, whatever it may be in America. It must always be borne in mind that printed statements are not to be relied on.

† It seems very doubtful whence this use alluded to arose. In England there was a variation on this point between the “Ancients” and the “Moderns.”

‡ We find this in some of the earliest printed attacks or professed MS. revelations of secrets, but I am not aware that it was ever ritually correct.

§ That Freemasons were ever called Saint John's Brethren is a pure assumption, without any historical evidence whatever, and merely resting, as far as I know, on the spurious Cologne Charter. That the mediæval Masons held their meetings on St. John the Baptist's Day is, so far, “non proven;” and in the thirteenth century the English Masons did not claim St. John the Baptist's Day. That the German *Steinmetzen* may have kept November

those of Apprentice, Fellow Craft, and Master Mason, denominated *Saint John's Masonry*," and Bro. Dr. Oliver says that the following occurs in the obligation used in the fourteenth century: "that you will always keep, guard and conceal, and from this time you never will reveal either to M.M., F.C., or Apprentice of *Saint John's Order*, what our grand intent is."

An instance of this early connection of Saint John the Baptist with the Operative Craft is found on the walls of the old Melrose Abbey, built in 1136-46, where is found engraved the following invocation:*

I : pray : to : God : and : Mary : baith

And : sweet : St. : John : keep : this : holy : kirk : fra : skaith:

It will have been observed that John the Evangelist was not honored as one of the patron saints by the early Masons; the expression everywhere used was a Lodge of the Holy Saint John, and not Saints John. The celebrated *Charter of Cologne*, whether genuine or not, gives some information upon this subject.† It commences: "We, the elect Masters of the Venerable Society sacred to John, or of the Social Order of Freemasons," and in the body of the document occur such phrases as: "Brethren belonging to this Order of Freemasons, or of John;" "the Society of Freemasons, or order of brethren attached to the solemnities of St. John;" "the Masters of this community are called brethren dedicated to John, following the example and in imitation of John the Baptist;" "it is by no means clear that this association of brethren prior to the year 1440 were known by any other denomination than that of brethren of John;" "we celebrate, annually, the memory of St. John, the Forerunner of Christ, and patron of our community." If this document be genuine, we have evidence of the Masonic practice in this respect early in the sixteenth century.

The revival of 1717 was effected on St. John the Baptist's Day,‡ and it was not for ten years thereafter that the Evangelist's Day was celebrated by the Grand Lodge. Many documentary evidences can be produced to show that it was long after the sixteenth century before the Craft made the dual dedication, and many instances can be cited to demonstrate that the dual celebration occurred previous to the Revival of 1717—evinced that transition which is so difficult a problem for Masonic students to solve.

No intelligent Mason believes that we honor the Saints John because they were eminent Freemasons, duly initiated, passed and raised; we honor them as types of Masonic virtues, as parallels of Masonic rectitude, as exemplars of Masonic conduct; and while they are imitated as specimens of Masonic manhood, it is indeed impossible that we shall materially err.

The Freemasons of Northern Germany observe a beautiful custom on the festival of the Baptist, which might well be imitated by their brethren of other lands. On this day they wear three roses—a white, a pink and a dark red—tied together with a sky blue ribbon. The symbolism expressed is—innocence by the white, purity of heart by the pink, remembrance of death by the dark red, and constancy and faithfulness by the blue ribbon. With bunches of these flowers the graves of deceased members are decorated, thereby demonstrating, in a substantial manner, how Masons love one another.

8th is probable, though I know no authority for the statement; and that they kept St. John the Baptist's Day is very doubtful. The use of the two St. John's days is comparatively late. Oliver has no authority for his statement of "St. John's Order," and cannot in this, as in many other matters, be safely relied on or followed. No doubt churches were, soon after Constantine's time, dedicated to a patron saint.

* This invocation may or not be Masonic, but the St. John here is St. John the Evangelist, not the Baptist.

† The Charter of Cologne must be given up, and it is useless to quote it. Its statements are the statements of late eighteenth or early nineteenth century, and are valueless.

‡ St. John the Baptist's Day was often adopted by the guilds for their annual meeting, and it is possible we have in this a link of connexion with the guilds.

The connection of the Saints John with our society naturally leads us to another phase of the subject—the Christian character of the Institution. Our Hebrew brethren, and occasionally those who are classed as Gentiles, express their disapproval of any reference to Christianity in the rites and lectures of the Symbolic Degree; they urge that the society proclaims its creed to be non-sectarian, one to which all men can subscribe, and therefore any symbols, doctrines or illustrations which do not conform strictly to this announcement are innovations, un-Masonic, and ought to be discarded. The anti-Masonic fanatics wax eloquent upon this theme; they charge the Fraternity with being an anti-Christian organization because we do not preach the orthodox doctrine of the Trinity, and in the next breath belie their own statements by quoting from our lectures references to Christianity to prove that Freemasonry is a religion. For the weepings, wailings and gnashings of teeth of these chronic fault-finders the Craft cares nothing, and my purpose is simply to reach the objecting Masons.

Originally Freemasonry was a *purely Christian Society** and the tolerance which now characterizes its doctrines and polity is a comparatively modern innovation itself. The Operative Order, from which our Speculative science is derived, was engaged exclusively in the erection of those magnificent churches and cathedrals which now embellish the European cities, and with religious observances in their lodges it is not difficult to perceive how intensely Christian such an organization would become. The numerous manuscripts existing in England, and which were to the Ancient Craft what the Monitor is to us, afford us all the evidence needed to establish the original creed of the Fraternity. In the King's Library, British Museum, there is a MS. copy of Masonic Constitutions, known as the Halliwell, of the supposed date of 1390, from which the following is an extract :

That whoso wol coune thy's Craft and com to astate,
He must love wel God, and holy church algate.
Pray we now to God almight,
And to his moder Mary bright.

The next oldest MS. is known as the Matthew Cooke, and is in the British Museum, 23,198. Hughan attributes its composition to about 1490, and in it we read: "And it is to be known that who that coveteth for to come to the state of the aforesaid art, it behooveth him first principally to God and Holy Church and all the Saints."

In point of antiquity the next MS. is the *Lansdowne*, also in the British Museum, and supposed to have been written in 1560, which begins: "The might of the Father of the Heavens, the wisdom of the Glorious Son and the goodness of the Holy Ghost—three persons and one God—be with us now and ever. Amen." And in the latter part of the document in defining the duty of a Mason, it says: "The first charge is that you shall be true to God and Holy Church, and to use noe error or heresie." Some twenty other MSS., with dates ranging from 1490 to the Revival in 1717, might be quoted, but as their language is most identical with the *Lansdowne*, the statement of that fact is sufficient to illustrate the universally Christian character of the Society during that period.

* The work here states a truism which arose out of the necessity of the case, as all mediæval building was under the direction of the ecclesiastics. All the old formulæ are Christian and Trinitarian in the highest sense. In 1717 a great change was effected, in that, while the old Christian invocation was permitted, an universal or general prayer was, also approved; and all through the eighteenth century, until 1813, some prayers were Christian, some universal. In 1813 the recognised prayers became universal, though Christian prayers have been and still are used, and so lately as the laying of the foundation stone of Truro Cathedral. The Grand Lodge very wisely allows considerable latitude and toleration on the point. It may be here pointed out that the Antients were more "Johannite," in Dr. Oliver's sense, than the "Moderns."

Another very significant regulation was one which enjoined the initiation of candidates only at the third, sixth and ninth hours, and the reasons given are: "It was the third hour of the day that the Holy Ghost descended on the apostles at the Pentecost; at the sixth hour Peter went up to the housetop to pray, where he was favoured with a celestial vision; and at the ninth hour Peter and John went to the Temple and healed the man who had been lame from his mother's womb."

The virulence of the religious wars which rent England during the sixteenth century, and in comparison with which our own civil strife was a comparative peace, rendered it very unsafe to proclaim a religious belief in opposition to the dominant party; as these changed with remarkable rapidity the Masons no doubt found it expedient to modify their Constitutions, and render the lodge a place where toleration should exist, thereby preparing the way for that liberal spirit which characterised the Revivalists in 1717. Indeed, when this event occurred, it was found that the charge about holy church and heresy had been dropped from the ritual years before.

By the provisions of the Toleration Act, which became a part of the English law in 1688, all religious assemblies with locked doors were forbidden. Masonic Lodges, according to the old Constitutions, could not meet under such a law, and from this fact we have another indication that the changes in the dogmas of the Fraternity were dictated as much by expediency as toleration.

In the charges adopted in 1722, now accepted as the foundation of Masonic law, but two references to the Church occur, under the head "Concerning God and Religion:" "Though in ancient times Masons were charged, in every country, to be of the religion of that country or nation, whatever it was, it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves;" and under the head "Behaviour," sec. 2: "No private piques or quarrels must be brought within the door of the lodge, far less any quarrels about religion, or nation, or state policy, we being, as Masons, of the Catholic religion above mentioned This charge has always been strictly enjoined and observed, but especially ever since the Reformation in Britain, or the dissent and secession of these nations from the Communion of Rome."

During the Mastership of Martin Clare* the question was raised respecting the meaning of the phrases "the oldest Catholic religion" and "that religion in which all men agree," as referred to above, to which Brother Clare replied that he had had several long and interesting conversations with Brothers Payne, Desaguliers, and Anderson, on the subject, and it was unquestionable from their researches that the belief of our ancient brethren favoured the opinion that Masonry is essentially Christian; that it is indebted to Christianity for its principles; that in all ages the English Fraternity consisted exclusively of Christians, and that, therefore, the religion in which all men agreed was the Christian religion. The Ancient Charges were extracted from old Masonic records of lodges, not only in Great Britain but in foreign countries, and at the time these records were originally compiled the religion in which all men agreed was the Christian religion.

During the Mastership of Dr. Manningham the question whether Freemasonry was a Christian organization was much discussed in the lodges, and the unanimous opinion of the English Masons was that it was so.

The prayers used evince its religious character. One of great antiquity, printed in the "Freemason's Pocket Companion," in 1764, is:

"A prayer to be used of Christian Masons to the empointing of a brother,

* A good deal is often made of Martin Clare's supposed doings, etc., but little or nothing is known about them accurately. There was a tradition about them in Oliver's time, which he has manipulated and magnified "more suo," but we cannot depend on his statements.

used in the reign of Edward IV.*—The Mighty God and Father of Heaven, with the wisdom of His Glorious Son, through the goodness of the Holy Ghost, that hath been three persons in one Godhead, be with us at our beginning, give grace to govern in our living here that we may come to His Bliss which shall never have an end."

After the Revival the Masters of the lodge selected the prayers from the Book of Common Prayer of the English Church until Dr. Manningham and Dr. Anderson composed a prayer which received the approval of the Grand Lodge and was very generally adopted. It was similar to the one now in use, and concluded: "This we humbly beg in the name and for the sake of Jesus Christ our Lord and Saviour. Amen.†

The Christian significance given to the symbols with which we are familiar are *remains*, not innovations. Thus in the "Grand Mystery Discovered," published in 1724, in reply to the question "How many angels in St. John's Lodge?" The answer is "Four, bordering on squares," or a perfect cross; and in "Masonry Dissected," six years later, it is given as the reason why lodges were styled Holy Lodges of St. John, because he was the Forerunner of our Saviour and laid the first parallel line to the Gospel. Brother Preston explained the number five in the Second degree as referring to the birth, life, death, resurrection and ascension of our Lord and Saviour, Jesus Christ.

The first admission to the Order of persons not professing a belief in the Christian religion was on the Continent, where so many new degrees were fabricated, infidels admitted to Masonic fellowship, and the schisms which have disturbed the harmony of the society concocted. At the Revival in 1717 there was *not a Jewish Mason in the world*,‡ and for half a century later not more than a dozen in all England. So short a time ago as March 3rd, 1842, the important question of recognising Jewish Masons in possession of proper certificates, engaged the attention of the Grand Lodge at Berlin and was the occasion of a very animated discussion. Many eloquent speeches for and against their admission were made. It was argued that a brother, in possession of a certificate from an acknowledged Masonic lodge is entitled to admission, but that a lodge has power to refuse it; that as Christianity is the foundation of Masonry, it is essential that Freemasons should not encourage in any manner the opinion that the Society sanctions infidelity. The Grand Master expressed the opinion that as the Rite to which the Grand Lodge held allegiance was founded on Christian principles, the membership of a person not acknowledging the truths of that doctrine was not admissible.

The proceedings of the Grand Lodge of Massachusetts furnish a most exhaustive discussion of the subject in the action of that Grand Body upon the petition of 230 Masons, presented at the annual communication held in Boston, December 14th, 1870, praying that the Grand Lodge "institute a thorough examination and investigation into the present ritual and work . . . for the purpose of ascertaining whether . . . the universality of Freemasonry has been overthrown or disregarded." At the Quarterly Communication held September 13th, 1871, a committee appointed for the purpose made an elaborate report covering twenty-six pages of the Proceedings, in which the whole matter of Christian references is considered. The committee says:—

* This prayer is nothing but the common ascription of the "Gild Legends," and can only be used in connexion with them.

† No doubt, as we have said before, Christian prayers were used in 1723; but, as early as 1730, the prayers Dr. Rawlinson preserves in his MSS. in the Bodleian are "Universal," which fact is very noteworthy as testified to by him.

‡ The statement that in 1717 "there was not a Jewish Mason in the world," must be received with caution and taken "cum grano salis." Dermott declares that the eminent Rabbi Leon Jehuda, in 1663, was a Freemason, and our brother in America, in saying what he does, ignores the vital point of Jewish as well as Christian Hermeticism. The argument drawn from the Berlin Lodges is not quite to the point, as one of the three Grand Lodges keeps to theories of the "Strict Observance" on the subject.

"Conceding, then, that some Christian usages are found among our Craft in our traditions, ought we to stamp them as un-Masonic and expel them? It has been distinctly put to us by an acute and learned Israelite brother, that as they are offensive to him as an Israelite, we ought to exclude them. If that is a sufficient reason, what will become of our Society? A Christian may ask that allusion to King Solomon shall be expunged, because he was a Jew, another may ask that all allusions to Hiram be effaced, because he was a Pagan. The Trinitarian may ask that the Grand Architect of the Universe shall only be addressed in his triune character. . . . None have shown that in our rituals an unjust superiority is given to one tolerated sect among us over another. Certainly, the Israelite cannot say that his creed is belittled in any way. In the scale of equality and justice the Christians' share, notwithstanding their superiority of numbers, is small compared to the race of the actual worshippers in the Temple; and it is hardly a tolerant spirit that begrudges to Christians the consolation of learning that one of their religious worthies was also an eminent Mason. . . . The orthodox and the heterodox must meet in the lodge on the same level and learn mutual esteem through good Masonry."

Our learned Brother Mackey says (*American Quarterly Review of Freemasonry*, vol. i., p. 299): "It is the tendency of every predominant religion to pervade, with its influence, all that surrounds it, or is about it, whether religious, political, or social. This arises from a need of the human heart. To the man deeply imbued with the spirit of his religion there is an almost unconscious desire to accommodate and adapt all the business and the amusements of life, the labours and the employments of his every-day existence, to the indwelling of his soul."

The religion of Freemasonry* "is the universal, eternal, immutable religion, such as God planted in the heart of universal humanity. Its ministers are all Masons who comprehend it, and are devoted to it; its offerings to God are good works, the sacrifice of the base and disorderly passions, and perpetual efforts to attain to all the moral perfection of which man is capable."

AFTER ALL;

OR, THRICE WON.

BY HENRY CALVERT APPELBY,

*Hon. Librarian of the Hull Literary Club, and Author of "A Queer Courtship,"
"The Fatal Picture," etc.,*

CHAPTER XXIV.

"The final goal of ill."—IN MEMORIAM.

IT was rather a curious idea that a merchant should be obliged to visit his premises surreptitiously at night, in order to examine his own books. But this was the case with Robert Phane; he wished to be perfectly certain of his painful suspicions without the knowledge of the culprit, before he entered

* The writer concludes an able paper with a very transcendental declaration of the "religion" of "universal humanity;" though what that is he fails to tell us. If he means a reverent, theistic, acknowledgment of the "Great Architekno," the Universal Father, Ruler, King, and Lord, we are at once with him, otherwise we cannot profess to follow into what seems to us, "ex parte," the hazy regions of an undesirable mysticism.

upon any decided action. He remembered sorrowfully how his credulous disposition had once before been worked upon and deceived. This time he would have the positive proof, although he had scarcely the shadow of a doubt, that the man whom he had trusted all these years had been systematically robbing him. Therefore, at Arthur's suggestion, he was walking towards his office on the evening of the same day on which Bulliker had announced that he was insolvent. We can easily credit that his mind had been in a confused whirl the whole of the day, and that much as he hated the notion, he was longing for night to come that he might thoroughly investigate his affairs. Until this was done, he certainly could not understand how he came to be in his present position, for his speculations had nearly always been safe, and he could not imagine how it was that the books did not show a handsome profit. This, only an examination could demonstrate.

It was a clear starlight night, and everything seemed peaceful and happy, in contra-distinction to their own thoughts, as Mr. Phane and Humberton approached Bishopgate-street. They could hardly imagine the world being so wicked under that constellation-studded canopy, and yet so it was, and they mutually sighed as they entered the busy thoroughfare of merchants, where so many fortunes have been made and unmade. With heavy hearts they slowly unlocked the door of the dingy establishment, and closed it again with an unmelodious clang as the spring-lock fastened itself. They proceeded cautiously in order to avoid any suspicion in case of any surprise, and from the ponderous safe they took the day-book and the ledger, carefully locking the iron door after them, and replacing the keys in their accustomed spot. With their burdens they warily ascended the old creaking stairs leading to the upper office, feeling their way like two felons, for the scampering of a hungry rat made them seem almost guilty in their stealthy intentions.

The gas appeared to cast an unearthly glare around as they seated themselves with a silent shudder at the cheerless table. It was not long before they discovered some serious discrepancies in comparing the two books. Figures were falsified in numerous places, and of course, all in Bulliker's handwriting. His guilt was plainly written all over the books, and both Mr. Phane and Arthur were astounded at the extent of the cashier's defalcations. If the whole of the accounts were falsified in the same proportion, the balance would show a tremendous deficit on the amount made; and how many years had this been continuing? Doubtless he would increase his crime by degrees until his rapacity passed all bounds of cunning and discretion. Then discovery would become inevitable, and how would he seek to cover his guilt? Would not his first idea be to destroy the tell-tale books? and yet here they were. Surely Bulliker must have been mad? But perhaps he intended to annihilate the traces of his nefarious actions that very evening? Most probably he was on his way at that moment to the scene of his unscrupulous plundering. These thoughts the two midnight investigators conveyed to one another in low whispers, as though they were afraid the very walls would hear them.

It would be impossible to describe the feelings of the ruined merchant at that moment, as he vainly endeavoured to realise his position. His spirit was crushed with the heavy blow which had fallen on his prosperity, on his faith in humanity, on his happiness. It was too sudden, too great to grasp all at once. All his hard-earned savings had been swept into other pockets, and to-morrow the stigma of the miserable failure would be his; for who would believe that the cashier did not act under his instructions? It was almost too much for him to bear; it was so undeserved, so cruel.

Hark! What was that? A key in the front door? It was indeed. Stealthily the bolt was turned, and the creaking door opened on its hinges. They could hear the key being gently removed, after which the door was softly closed again, doubtless with someone on this side of it. Who could that

person be but Bulliker? He had come then to consummate his vile deeds, and now he would be caught red-handed. Still it would be well to watch the full extent of his operations if circumstances allowed of it. He ascended the rickety stairs rather clumsily, and by the time he had reached the lower office Arthur had secreted the two books, and he beckoned to Mr. Phane to follow him into a large cupboard in case Bulliker should come into that apartment. Surely enough he was again ascending the stairs, and he seemed to be discarding ordinary precaution, for his step was unsteady and echoed strangely through the empty building. Quickly Arthur extinguished the light and ensconced himself within the capacious closet just as the cashier stumbled into the room. He had a lantern in his shaking hand, which he flashed uneasily about the room, and then placed it on the table, muttering to himself the while.

"Of course, it's all right; what a fool I am! There's nobody here!" he ejaculated in uncertain tones. "But I must hurry up; ho, ho! what a merry game this is! Ha! ha! ha! That cynical devil, Humberton, ruined! Poor Merrislope ruined! Silly old Phane ruined! Ho! ho! ho! All through poor unsuspected me! But I must be quick and get it all over," and he relieved the room of his presence. He had been drinking to keep up his courage for some desperate deed which he was evidently about to commit. When he reached the bottom of the stairs he closed the door and bolted it on the other side. Arthur and Mr. Phane crept down the stairs very carefully, not wishing to make their presence known just then. Reaching the foot of the stairs, they listened intently at the door, ready at any moment to burst it open should occasion require it. They heard the inebriated cashier rambling about in all the corners, doubtless making certain, as he thought, that no one but himself was present and aware of his actions. Then they heard him sit down and mutter to himself. At first they could not catch the sounds of his words, but presently they grew louder and less guarded, and they discovered that he was exuberantly rejoicing over his own cunning.

"Ha! ha! ha! Pretty little thing this! That will do it, I know! Ha! ha! ha! Just to think how it will astonish them! Phane ruined, Humberton will only have a penniless daughter to marry. Perhaps that won't be good enough, but he can have her; I am satisfied. Suppose I can't help myself in that case; fox and the grapes. Ha! ha! Poor girl, I'm rather sorry; but it can't be helped. Wish her joy. Ha! ha! ha! What a fool Merrislope was though! Ha! ha! ha! All his estates are mine; mine! mine! Yes! the honest Bulliker lord of Oakrush estates! Ho! ho! Won't that be grand! and all through Phane's money! Ho! ho! ho!"

Here it was as much as Arthur could do to keep Mr. Phane from throwing himself through the door, for he felt ready to throttle the unscrupulous villain. Bulliker continued his ejaculations, but in a lower tone, as he rose from his seat and fumbled about the safe-door. This he opened, and he appeared to be piling something up inside, while he walked backwards and forwards, as though carrying articles of furniture. At last he stopped.

"There, he said, I think that will settle it; one more look at the lovely furniture, and then I must be off. Ha! ha! ha! Isn't it beautiful? Ha! ha! ha! and who'll be the wiser? Nobody but me! One little bang and all will be over, and foolish Phane!"

Arthur could now no longer restrain Mr. Phane, as he kicked at the door, and shouted in passionate tones:

"Villain! Your time has come! Just let me get at you, and I'll break your d—d neck;" and Mr. Phane kicked frantically at the wooden obstruction, while Bulliker ejaculated in horror-struck tones, "Oh! the devil!" and precipitately fled. Arthur now lent his aid and the shattered door soon flew open, and by the light of the lantern which the cashier had left behind him, they saw a fearful sight which made them shiver with terror, for there, at

their very feet, was a thick train of murderous gunpowder leading into the safe, where all kinds of furniture were placed, saturated with oil and surrounded with loose papers, and underneath them was the open head of a barrel of gunpowder. The black train led directly into this, and at the other end of the horrid snake-like explosive was a slow-match already lit and coiling up in tiny red folds. For a moment they were transfixed with fright at their awful situation, but directly after Arthur stooped to the burning match, and drew it rapidly from the reach of the powder, where he stamped out all its powers of mischief. They had been within an ace of being blown up, and Arthur was only just in time. Another half minute and they would both have been launched into eternity. They had experienced a most wonderful escape. But they trembled nervously as they thought of their perilous situation. Arthur, however, now took the dangerous barrel and carrying it to the filter he emptied the latter into it, until the villainous saltpetre was thoroughly soaked.

Then, almost as in a dream, they sallied out and closed the door behind them, and meeting a constable they related some of the circumstances to him, and led him to the cashier's dwelling. This they considered the readiest mode of procedure, though they had little hopes of finding the man they wanted, and the policeman had less. At last they reached the disreputable-looking habitation, the door of which stood open, though one could hardly say "invitingly." In they went, however, and the guardian of the peace turned his bull's eye lantern quickly in all directions, but no one was visible. No sooner had they opened the door leading into the kitchen, though, than a horrible, sickening sight met their eyes. There, hanging to a stout hook in the ceiling, was the lank form of the miserable Bulliker, his throat bleeding, and laudanum trickling from his lips. They all shuddered and stepped back at the ghastly sight, until the policeman strode forward and called upon them to help him to cut him down. It was a loathsome task, and Mr. Phane and Arthur would fain have retired from the scene. Life was certainly extinct, for he had evidently gashed his throat terribly with a knife before hanging himself, and the rope had nearly pulled his head off. Thus ended the infamous career of the man-devil Bulliker. Truly was it a night of horrors!

(To be continued).

LITERARY GOSSIP.

"**T**HE Mistress of Langdale Hall," a recently published work, from the accomplished pen of the author of "Hillesden on the Moors," and like that book, a romance of the West Riding, has entertained and interested us more than a little. Modest in appearance as the writer is unpretentious, the single, neatly got up, yet withal graceful and charming volume, deserves a hearty and wide reception and circulation among the reading public. It is as refined in style as its author is cultured; and from first to last it carries with it a lesson, which, if taken to heart, will make the reader a better and wiser man or woman. To those who are tired and bored with the sensational, and in many cases impure, run of the novels of the day, this, work of fiction though it be, will come as a green oasis in the arid desert,—as the sound of running water to the ear of the parched traveller. Miss Kettle does not believe in Mr. Ruskin's theory, that the railway and the factory necessarily dispel the picturesque and the romantic, and she as good as shows that Pan, Apollo, and the Muses can disport themselves just as freely and exclusively as

of yore even within measurable distance of those "arch-abominations," the railway engine, and the factory chimney. The story has local colouring, and this, perhaps, imparts to it its chief charm. The author limns the glorious scenery of the West Riding with the refreshing enthusiasm and the powerful touch of a practised artist, and under the spell of her genius, or what is a little short of it, one hears the ripple of the rivulet, the turmoil of the torrent, the waving of the woods, the songs of the birds, scents the sweet odours of the flowers and the fresh grasses, and feels generally with her upon everything animate and inanimate, of which she lovingly treats. The character painting in this book is especially excellent, the *dramatis personæ* standing out clear and distinct, full of life and individuality. Particularly is this the case with her women; and we may say there are few more interesting characters in current fiction than Maud and Florence Langdale and Bertina Noel. Altogether, "The Mistress of Langdale Hall" must be read to be appreciated, and when read the mind will retain of it many pleasant memories. The publisher is Mr. James Weir, of 283, Regent Street, London.

"Hillesden on the Moors," another recently published work, by the author of "The Mistress of Langdale Hall," and, like that delightful book, sub-titled "A Romance of the West Riding," should occupy a place of honour in the libraries or on the drawing room tables of the inhabitants, not only of the particular Riding named, but of the entire three divisions of Yorkshire. Miss Kettle again blends the prosaic with the practical, the rude with the romantic, and with singularly successful effect. The scenerarium varies from the manufacturing town of Hillesden—another name, we believe, for Halifax—to the Clough, on the heather-purpled moorlands; from the sanguinary scenes before Sedan to the highlands of the Bavarian Palatinate; a thousand and one charming scenic vignettes, home and foreign, being artistically interpolated, seemingly as act drops. The incidents, though not exciting in the conventional acceptance of the term, are the reverse of commonplace, and are amply sufficient to sustain the interest of the average novel reader in the work, even should the more than ordinary scenic descriptions fail to charm him with their, in our eyes, power and beauty. Of the characters we cannot speak too highly. They are not, by any means, impossible; their prototypes we may often unconsciously meet with in provincial society on occasions. It seems to us that sweet Mary de la Hoste is the most interesting character in the book, though much care has been taken in the delineations of Amy Kirby, who, we confess, notwithstanding her pride, has great claims on our regard; while pretty Nina Davenport is very winning and altogether lovable. Sir John de la Hoste is an excellent figure; and Mr. Kirby, pompous and obstinate though in the main he may be, has many good points. Rupert Kirby, too, is a fine manly, indeed, gentlemanly lad; and Herr Harlen, is what we should imagine Charles Boner, the noble subject of a sympathetic and, in every sense, interesting memoir by the same accomplished author, to have been. The novel is clever in style, pure in tone, graceful in diction, and, to briefly sum up, one that may be read with equal interest by old and by young, in England or in the lands where our customs are as a sealed book.

"Autumn Leaves from the Leny Pass" (London: James Weir, 283, Regent Street) is the title of still another work, just out, by Miss Kettle, most prolific, most polished of writers. In this booklet are described, in the author's own inimitable manner, many of the scenes in the highlands of Perthshire which Scott has made more or less famous, the pleasant pages being interspersed with pretty, sweet-smelling, poetical flowers by the same versatile pen. "Autumn Leaves" should be in the possession of all who have visited, or intend to visit, the romantic district treated.

Since *The Pictorial World* has been enlarged and raised to the dignity of a six-penny weekly journal, it has become a formidable rival to *The Graphic*, and the still older *Illustrated London News*. The coloured engravings issued as supplements to each number are worthy of all praise, and the illustrations throughout are excellent. The news of the week are served up crisply and smartly; the "Court and Society" items are fresh and well selected; and the art and musical paragraphs clever and authoritative. There is a high-toned serial story also, besides a pleasing variety of lightly written special articles on attractive themes. The weekly "Notes by the Way," signed "Warminster Pennell," are particularly informing, and though chatty still scholarly in style.

The "latest out" in journalism is *The Fool*, a penny weekly pictorial paper remarkable for the pungency and cleverness of its satire. Viewed in a literary and artistic light, *The Fool* is a worthy departure. Its caricatures are very cutting without being at all coarse, and shams receive a merciless exposure in its paragraphs. It has a "black-board," on which prominent "humbugs" are drawn with great skill, and engraved by a very effective new process. Another feature, "The Theatrical Foolometer," is the outcome of a happy idea, showing at a glance through the medium of a modified thermometer the comparative attendances at metropolitan playhouses. Altogether it is a very smart and very wise fool indeed, and should satisfy more than the components of Carlyle's majority.

Under the title of "The Popular Shilling Library" Cassel's are publishing a useful and readable series of volumes, handy in shape and size, and conveying an immense amount of information to the reader. Among the best of the books already issued we may mention "Domestic Folk-Lore," by the Rev. T. F. Thistleton Dyer; "English Journalism," by Charles Pebody; "The Religious Revolution of the Sixteenth Century," by the Rev. S. A. Swaine; "The Scottish Covenanters," by the Rev. Dr. Taylor; and "The England of Shakespeare" by E. Goadby.

A large number of old documents have been discovered in a chest at the Chelmsford Shire Hall. They relate to obsolete Essex usages, the punishment of witchcraft, the persecution of Nonconformists, and many other cognate matters. In the chest were also a quantity of rolls of interesting local deeds, which will throw light on several important episodes in Essex history; besides one or two bundles of letters to the county authorities from the Privy Council during the troubled times of the Civil Wars, the majority of them in the handwriting of prominent statesmen; and one document bearing the sign manual of "Sturdy Oliver."

Mr. Edward Walford's *Antiquarian Magazine and Bibliographer* has now become thoroughly established, and presents month by month a capital contents list. Still another serial is about to be launched for the elucidation of old time matters by Mr. J. H. Fennell, of Red Lion Court, who some of our readers will remember published *The Antiquary*. Mr. Fennell's new venture will be a fourpenny monthly, and will bear the title of *The Antiquarian Chronicle and Literary Advertiser*. Unlike other periodicals of this kind, it will not consist chiefly of recently written disquisitions and essays on ancient topics, but of old and hitherto unpublished records, and of curious gleanings on special subjects obtained from numerous sources that have been very much neglected, including rare old newspapers and the earliest magazines, metropolitan and local. All success to *The Antiquarian Chronicle*, which has a fertile field before it.

DAME FASHION.

BY SAVARICUS.

DAME FASHION leads us by the nose,
And blinds the brightest eyes ;
She paints the lily, gilds the rose,
And gives us yellow skies.
Her vot'ries wear another's hair,
Or frizzled-headed go ;
They rape their locks, have hose with clocks,
And dainty insteps show.

And this is called æsthetic taste—
The beautiful sublime ;
Adopted by the maidens chaste
In this sublun'ry clime.
They dote upon a common flower
Or idle in the sun,
And languid sigh from hour to hour
Till youthful age is run.

A feather from a peacock's tail
Can ecstasy impart,
And modern things are deemed stale
Against mediæval art.
And this is called æsthetic taste,
The utter—too sublime,
Indulged in by a gentle race
Whose *forte* is killing time.

These gilded youths of either sex
Whose craze is "Middle Age,"
About a flower their souls will vex
And o'er a poem rage.
So sensitive these beings are,
A rainbow's their delight ;
The twinkling of a glitt'ring star
Can overcome them quite.

But this is called æsthetic taste,
The utter—too sublime,
And only felt by hearts so graced
That can to cloud-land climb.
Refinement's art with lofty power
Builds up a world of bliss,
And lends enchantment to the hour
When butterflies may kiss.

The too too vulgar earthly earth,
Without Dame Fashion's sway
Would sadly be devoid of mirth,
And pleasure fade away.
Then for Dame Fashion raise a cheer ;
She's utter—too sublime,
And leads her slaves from year to year
By Folly's jingling chime.

A CURIOUS CORRESPONDENCE.

*(Continued from page 440.)*VIII.—*(continued).*

“Catholicus” is mistaken in imagining I stated that the Confessor records in a list all particulars regarding the Penitent which have been gathered from his confession. I merely intended to convey that a list containing such particulars is periodically furnished to the Confessor. This arrangement may possibly only be for the purpose of assisting him in probing the conscience of the Penitent. Much important information is doubtless obtained through the spies, to whom I have already referred. Besides, every novice and member is bound to make a full disclosure of his life and character to the Superior or Rector, in order that it may be finally laid before the General (“Inst.” i., 350; ii. 321). The appointment by the Superior of a special Jesuit confessor is, however, not without its significance in connection with this question. It is also remarkable that, if a member has confessed to a priest who is not a Jesuit, he is bound to repeat his confession to one that is (“Inst.” i., 375; ii., 71). What is the reason of this?

“Catholicus” is in error if he supposes I intended to assert that Bellarmin and Lainez taught “the socialist doctrine of the populace being the best source of authority.” Such teaching would have been in entire opposition to the supremacy of the Pope, which, as I pointed out in my former letter, was the real object of the doctrine in question. It was but one of the many weapons which Jesuitism, so fertile in resources, is accustomed to employ whenever occasion requires. Its purpose was to repair the defeat sustained by the emancipation from Papal control of the Sovereign and the national Clergy, and the consequent subordination of the latter to the State. Later on, when the people themselves became too powerful, none showed himself a more zealous supporter of the Divine Right of Kings than the Jesuit Father himself. The Supremacy of the Pope was claimed in temporal as well as spiritual matters (see “Ozorius. Concion de Sanctis,” Paris, 1607., pt. iii., 64; “Azorius. Inst. Moral,” Rome, 1600, vol. ii., bk. x., c. 6, p. 1041; “A Lapide, Comma. in Acta Apost.,” Leyden, 1627, p. 227: “Suarez. Defensio Fidei Catholic., et Apost.,” Mayence, 1655, iii., c. 22, 23; “Liberatore La Chiesa e lo Stato,” Naples, 1872, pp. 14, 22, 23). As regards Popular Sovereignty, Lainez asserted at the Council of Trent that, while the Church derived its laws from God, human societies framed their own political constitutions, and were therefore free. They were, he said, the source of all executive government, and merely delegated it to their rulers without thereby surrendering their own prerogative (“Sarpi. Storia del Concilio di Trento.”) Bellarmin, after stating that no Christian was permitted to leave a King on the throne who led his people into heresy or infidelity, declared that the Pope was the sole judge as to whether the King was guilty or no. He strenuously upheld the prerogative of the Pope to absolve from laws and oaths when necessary for the glory of God and the welfare of souls, on the ground that it naturally flowed from his power to bind and to loose. He also taught that the royal authority was directly derived from the whole body of the People and was dependent on the popular will subject always to the guidance of the Pope who could limit the temporal power whenever he deemed it necessary. (“De Potest. Roman. Pontif. V.,” c. 8; vii. c. 3, 5.)

“Catholicus” is again inaccurate in attributing to me the statement that “eleven crimes have been justified or palliated by more than three hundred Jesuits.” I went still further, for I spoke of “no less than eleven different classes of crimes and sins.” In reply to his challenge, I beg to submit the following tabulated statement, given in the well-known work by M. de Pradt, late Archbishop of Malines, entitled “Du Jesuitisme ancien et moderne.” Paris, 1825, pp. 212, 213 :—

Subjects.	No. of Authors.
On Probabilism	50
On Philosophic Sin, Invincible Ignorance, and Erroneous Conscience	33
On Simony	14
On Blasphemy and Sacrilege	7
On Irreligion	35
On Impudicity	17
On Perjury and Bearing False Witness	28
On Prevarication by Judges	5
On Theft, Occult Compensation, and Receiving Stolen Goods	33
On Homicide	36
On Treason and Regicide	68
Total	326

All these works were published with the express sanction of Generals, such as Aquaviva, Vitelleschi, Gonzalez, Oliva, Piccolomini, and Caraffa, and were approved of by other high Officials of the Order. All of them were registered as of the greatest authority in the official Jesuit Catalogues of Ribandeneira, published in 1613 with the approval of Luceres, Vice Principal; of Alegambe, published in 1643, with that of Vitelleschi, General; and of Satuel, published in 1675 with that of Oliva, General.

I now come to the charges against the Jesuits regarding the Massacre of St. Bartholomew and Regicide. I deem it convenient to take them together, as “Catholicus” has done; for they were both the result of lawless and unscrupulous appeals to Catholic fanaticism. The Jesuits, as I have shown in my former letter, did not hesitate to employ force, when it suited their purpose, in order to extirpate the Protestant heresy and restore the Papal supremacy. They did not, however, content themselves with persecution under legal forms, but even instigated assassination. Mariana openly taught that any one might ill an usurper or a tyrant. He says: “Est salutaris cognitio, ut sit principibus persuasum, si rempublicam opprasserint, si vitiiis et foeditate intolerandi erunt, ea conditione vivere, ut non jure tantum sed cum laude et gloria perire possint” (“De Rege et Reg. Inst.” Toledo, 1599, p. 77). This work, it should be observed was warmly praised by the Censor, and bears the signature of the Visitor. Sa says: “Tyranlice gubernans juste acquisitum dominium non potest spoliari sine publico judicio; lata vero sententia potest quisque fieri executor; potest autem deponi a populo etiam qui juravit ei obedientiam perpetuam si monitus non vult corrigi. At occupantem tyranlice potestatem quisque de populo potest occidere si aliud non sit remedium est enim publicus hostis” (“Aphorism. Confessoriorum. verb. Tyrannus”). Molina says: “Tyrannum primo modo nefas est privatis interficere; possit tamen republica quoad capita convenire, eique resistere, lataque sententia deponere ab administratione atque illum depositum punire. Secundum modo tyrannum quivis de republica potest licite eum interficere” (“Comment.” p. iv., tract iii., disp. 6). Toletus says: “Adverte duplicem esse tyrannum; unum potestate et dominio qui non habet titulum verum sed tyranlice occupat rempublicam: et hunc licet occidere, dum aliter non potest liberari republica et dum spes est libertatis, probabilis; aliter non licet privato cuilibet occidere. Alterum administrationi qui habet quidem verum titulum sed tyranlice tractat subditos, et hunc non licet absque publica auctoritate occidere” (“Summa Casuum Conscientiæ,” lib. v., c. vi., p. 653). Suarez taught that the people was subordinate

to the Pope, and the King to the People; and that in the case of flagrant maladministration, the People could depose its King, and even commission any one to kill him. If the King were a heretic, rebellion was justifiable after sentence of deposition had been pronounced against him by the Pope. The King could then be killed by anyone whom the Pope had duly authorised in that behalf. "Ergo quando respublica juste potest regem deponere, recte faciunt ministri ejus regem cogendo vel interficiendo si sit necesse. . . . Si Papa regem deponat, ab illis tantum poterit expelli vel interfeci quibus ipse id commiserit" ("Def. Fid." lib. vi., c. iv.). In 1614, Paul V., in a Brief, expressed his full approval of this work. But for want of space, many other Jesuit writers might be named who have defended regicide.

At a time when the Jesuit Order was straining every nerve to destroy heresy in Europe by secret intrigue and open force—when its most learned writers were justifying the slaying of heretical monarchs—it could not be expected to remain a passive spectator of the religious struggles in France under Francis II., Charles IX., and Henry III. In spite of the Parliament, the Sorbonne, and the Clergy, it had succeeded in securing a firm footing in that country. Jesuit priests were everywhere engaged in exciting the popular fury against the Huguenots by inflammatory addresses from the pulpit and numberless pamphlets sown broadcast throughout the country. In the civil wars, they were the most zealous allies of Cardinal de Lorraine, the leading spirit of the Catholic Reaction. Cretineau-Joly, the apologist of Jesuitism, bears witness to the active part they played in the wars of the League ("Hist. de la Com. de Jesus." Paris, 1844, ii. 390). At their head-centre in Rome they guided the councils of Pius V. and Gregory XIII., two of the warmest Patrons of the Order. The former called on Charles IX. to exterminate the Reformation, and furnished liberal supplies of men and money for that purpose. The latter, on the representations of the Jesuit Father Matthieu, warmly approved of an appeal to the sword. Lainez himself, at the Colloquy of Poissy in 1561, exhorted Catherine de Medici and the leading Catholic nobility to use severe measures against the Reformation. This speech was followed by cruel edicts. "France," says the historian, H. Martin, "became the scene of the most terrible fanaticism and brutality. Armed bands scoured the country, pillaging, burning, and murdering; what they left undone the executioner's axe completed. These horrors culminated, on the 24th of August, 1572, in the Massacre of St. Bartholomew, which is too well-known to require any description." When it became known in Rome, there was great rejoicing. Cardinal de Lorraine, who was then at the Papal court, gave the courier a thousand ducats. Gregory XIII. celebrated the event by solemn processions and a public thanksgiving, and had a special medal struck to commemorate it. Cardinal San Severina, another deadly foe of the Reformation, spoke of the fatal day as one "most joyful to the Catholics" (Ranke. "History of the Popes," vol. ii. p. 235). Hallam states that the Jesuit Botero, in his treatise entitled "Relazione Universali de Capitani Illustri," "justifies the Massacre of St. Bartholomew, and all other atrocities of the age" ("Literature of Europe," vol. ii. p. 49). The Jesuit Eudaemon Joannes, also, in defending Ribandeneira against the charge of having approved of regicide "sine ulla forma indicii," says: "Quod si dixisset, damnari tamen ab alio non potuisset, quam ab eo, qui Bartholomaeianum Caroli noni regis immortalitate dignissimi non probaret" ("Confutatio Anticottoni." Mayence, 1611, p. 83).

In 1589, Henry III. fell by the dagger of Jacques Clement, a young Dominican. Lecky states:—"The Catholics of the League received the news with a burst of undisguised exultation, and in many churches the image of the murderer was placed for reverence upon the altar of God, The Pope publicly pronounced the act to be worthy of ranking with that of Judith. He said it could only be accomplished by the special assistance of Providence, and he blasphemously compared it to the Incarnation and the Resurrection" ("Hist.

of Rationalism." London, 1865. Vol. ii., p. 178: De Thou. "Hist. sui. Temp." Paris, 1620, Lib. xvi). Mariana describes Clement as one whom "most men deem the eternal glory of France," and adds, that though simple-minded and physically weak, "a higher might confirmed both his courage and his strength" ("De Rege." p. 69). The immediate result of the assassination of Henry III. was the expulsion of the Order from France. The accession of Henry IV. was the signal for the most violent denunciations by Jesuit preachers against him. Father Commolet, for example, preaching from Judges c., 3., boldly asserted that France had need of a champion, such as Ehud, who slew the King of Moab. In 1593, Barriere was convicted of plotting the King's death encouraged, we are told, by Varrade, Rector of the Jesuit College at Paris (De Thou. "Hist." Lib. cvii.). An unsuccessful attempt to stab the King was made in 1594 by a youth named Jean Chatel. He admitted that he had been brought up at the same institution, and that the Jesuit doctrine of regicide, as taught by Father Guignard, had suggested the commission of the crime (De Châlon. "Hist. de France," vol. iii., p. 245; Matthieu. "Hist. de France," vol. ii., p. 183; Cayet. "Chronologie Novenaire." L. vi., p. 432). The popular fury against the Order was now so great that its members were expelled the kingdom, and all its property was confiscated to the State. Chatel and Guignard, also, were both condemned to death. In spite of Sully's earnest warnings, Henry IV. permitted the Jesuits to return, and even appointed one of them, Father Cotton, his confessor. The reason he gave for this step was, that they were incessantly harbouring designs against his life, which, in consequence, was rendered perfectly miserable (Sully. "Memoires," vol. ii., c. 3). In 1610, he was assassinated by Ravallac. This event gave rise to so great a clamour against Mariana's notorious work, that Aquaviva at once passed a decree, forbidding every Jesuit, under pain of excommunication, to assert that it was allowable for any person whatsoever to kill or compass the death of Kings or Princes under the pretext of their being tyrants ("Inst." ii., 5). This prohibition, it should be remarked, was issued more than ten years after the first edition of Mariana's work, and by a General, moreover, who had stamped the subsequent edition of 1605 with his approval. Kellerus, notwithstanding the prohibition, brought out in 1611, with the approval of Buseus, the head of the Jesuits in Northern Germany, a work entitled "Tyrannicidium," wherein he defended Mariana's doctrine, subject to the qualification that regicide was only justifiable after a formal sentence had been pronounced (Lecky. "Hist. of Rat.," vol. ii., p. 178).

On all the above facts, I take my stand. That the Jesuits were morally responsible for the attacks made upon the lives of Henry III. and IV. has, I submit, been clearly shown. As regards the Massacre of St. Bartholomew, I admit there is no evidence that it was actually planned by the Order; but, on the other hand, I find no record that any of its members ever uttered any expression of condemnation at the time. It is, I submit, quite inconceivable that the Prætorian Guard of Papal Cæsarism had no part in a crime which their master and patron at Rome so vehemently applauded, and which was due to their own passionate appeals to the fanatical hate and lawless violence of the French populace.

NEMESIS.

IX.

Sir,—As Bishop Meurin has taken upon himself to reply for Father Daling, I shall address myself at once to the former's letter.

The value to be attached to Gury's qualification, that the means must be indifferent in themselves, depends entirely on what he understands by the term "indifferent." Its meaning will appear from his other proposition, that no evil intention will make the infliction of any injury morally wrong which in its nature is not necessarily so. *Ad injuriam non sufficit mala intentio*

("Casus Conscientiæ," vol. i., p. 405). He gives the following illustration:—"An individual sets poison or a snare in a locality where his enemy, though very rarely, passes, with the express intention that he might perish if he should chance to come by." According to him, the more accredited opinion is, that if death ensue in consequence, no moral guilt attaches to him who deliberately set the poison or the snare, "because, on the one hand, the external act is not unjust, inasmuch as, in human dealings, the mere possibility of another man's injury has not to be taken into account, and, on the other hand, an internal act is not rendered unjust in virtue of intention, for intention has influence neither for the efficacy of a cause, nor for peril of injury. Consequently, the result must be said to have happened by mere accident, and of this an evil intention does not change the nature." On the same ground Gury justifies the owner of land who diverts a watercourse with the express intention of injuring his neighbour, provided the former can show that it caused him some annoyance, for such act, it is asserted, would be strictly within his rights ("Ca. Cons.," vol. i., p. 366-7). In these cases the means, according to Gury's theory, are indifferent, while the end, by reason of the evil intention, is bad.

I shall now proceed to the subject under discussion. Gury begins by propounding the question, whether a person who has been rightly convicted of theft and sentenced to imprisonment is morally justified in effecting his escape by breaking out of prison. He informs us that, by common consent, a guilty person is justified in escaping from prison before conviction; and he adds, that many think he is equally justified in doing so after conviction, if the imprisonment is extremely rigorous, "because it would be an act of heroism to undergo very severe punishment when it was possible to escape easily." He then says:—"In all cases where it is not unlawful for a guilty individual to escape, he does no wrong in breaking open doors and perforating a wall, *qui ubi licitus est finis, etiam licita sunt media per se indifferentia*" ("Ca. Cons.," p. 332). Here, in Gury's opinion, the means are indifferent, while the end is good. He does not, however, inform us under what circumstances such an act would be "unlawful," *i.e.*, morally wrong. It is plain from the above that he uses the expression "means indifferent in themselves" in the sense of their not being in their nature necessarily wrong under all conceivable circumstances. This, however, is practically worth nothing. I contend that it is never morally permissible for a guilty person to avoid the legal penalty of his crime; and that acts by which the law is defied, public property damaged, a bad example set, and innocent jailors are brought into trouble, can never be considered as "means indifferent in themselves." Such, however, is the kind of moral teaching that Bishop Meurin defends.

I do not deem it necessary to comment on the misstatements or personalities contained in the remaining portion of Bishop Meurin's letter. They have nothing whatever to do with the subject, and are merely the red herring trailed across the scent. I would mention that Father Daling gave his challenge to "Nemesis" as "Nemesis," and that as "Nemesis" I have accepted it. Bishop Meurin is introducing a new condition altogether when he insists that I shall reveal my identity at this stage of the proceedings. Should the arbitrator, however, award the premium to "Nemesis," I shall be happy to claim it in person and hand it over to some public charity. I have strictly confined my replies to the particular points on which I have been challenged in your paper, but I have been throughout prepared to substantiate every one of my statements. Your readers have now heard the arguments on both sides, and are able to judge whether I have succeeded in proving the correctness of my application of the proverb: "Those who live in glass houses should not throw stones."

NEMESIS.

(To be continued.)