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PART V.

BY THE EDITOR.

THE CONTRACT FOR BUILDING CATTERICK CHURCH.

I HAVE thought it well to reproduce this curious contract of 1412 for the reason that such documents are very rare indeed, and serve to throw a light on the customs and proceedings of the working Masons of those days. I hope before long, by the assistance of a learned friend and fellow student, to publish in the "New Series" of the "Magazine," the contract to build Fotheringhay Chapel, and also two others, that of the Beauchamp Chapel, Warwick, the Durham Cemetery contract, and others which will probably turn up and are no doubt still extant.

The work from which this indenture is taken was published in 1835, and was edited by the able and well-known Rev. James Raine, Sub-Librarian of Durham Cathedral, the friend and correspondent of Surtees of Mainsforth, Sir Cuthbert Sharp, and many more, and whose knowledge of all such subjects, deep and lucid as it was, was only equalled by the kindness of his heart and the readiness with which he communicated the stores of his recon- dite information to others.

ENDE'TUR' ECCLESIE DE CATRIK.*

THIS endento' made atte Burgh the aghtende† day of the Moneth of Aprill the yere of Kenge Herry ferth‡ after the conquest of Ingland thrittende§ be twix dame Katerine of Burgh somtyme the wife of Johñ Burgh William of

* "Instruments of this nature are so extremely rare, that when they occur it would be unjust to refuse to them a very minute and respectful attention. The English language, which is also very uncommon in transactions of this period, was obviously adopted in this instance in favour of one of the parties who understood no other than his mother tongue. The dialect differs little from that of Richmondshire at present, excepting that *whilke*, and perhaps one or two others, have in four centuries retreated to the Lowlands of Scotland."—W.

† Eighteenth.

‡ Fourth. Whitaker reads *feft*, and is obliged in consequence to suppress the year of reign. Henry the Fifth, he knew, reigned only ten years.

§ Thirteenth.

Burgh the sonne of the foresaid Johñ and dame Katerine of the ta ptie* And Richarde of Cracall mason on the tothir ptie† berez witnes that the foresaid Richarde takes full charge for to make the Kirke of Katrik newe als‡ Werkemanschippe and mason crafte will and that the forsaide Richard sall fynde alle the laboreres and seruys ptenand§ to the Kirke makynge And that the forsaide Richarde sall take downe and ridde of the stane werke|| of the alde Kirke of Katrik after the tymbre be tane downe. And he sall cary and bere alle the stane warke of the alde Kirke to the place whare the newe Kirke sall be made And also forsaide Richarde sall take the grounde and ridde the grounde whare the newe Kirke sall be made And the forsaide Richarde sall gette or garre gette att the quarell¶ atte his awen coste alle the stuffe of the stane that misters** more for the makynge of the Kirke of Katrik than that stuffe that is founet† with in the Kirke yerde beforsaide And also the forsaide Richarde byndes hym be this endentor that he sall make the Kirke and the quere of Katrik newe als werkemanschippe and mason craft will that is to say the quere sall be of lenght within with the thiknes of bath walles fifti fote And it sall of breede w'in that is to say within the walles twa and twenty fote And the forsaide Richarde sall make a wyndowe in the gauill †† of fife lightes accordaunt to the hight of the kirke couenabely §§ made be werkemanschippe and mason crafte And he sall make apou the cornere of the southe side of the same windowe a

* Of the one part. "It is remarkable that neither the parishioners at large, nor the churchwardens, as their legal representatives, are ever mentioned in this transaction, so that the entire restoration of the church must be considered as an act of bounty to the parish on the part of Dame Katharine Burgh and William her son. It is still more remarkable that the Abbot and Convent of St. Mary's, York, to whom, as appropriators of the Rectory, the choir of the parish church belonged of common right, should not have been made parties to a contract for rebuilding it. But this difference may be removed by supposing that the Burghs might be lessees of the great Tithes, and burdened, as is not unusual, with the repairs of the choir as part of the consideration."—W. We give hereafter a pedigree of the family of Burgh of Burgh or Brough, now represented in blood and estate by Sir Henry Lawson, Bart.

† The other party.

‡ As.

§ Service pertaining.

|| Remove the stone work. "It is obvious, from the terms of this indenture, that the old church stood on different ground from the present, but in the same church-yard."—W. The site of the old church may be distinctly traced on the north side of the present fabric. Some of its foundations were not long ago discovered and laid bare. Still further north, and without the church-yard, is a large sepulchral mound of the Roman period. Here, as at Ryton, the Christian church was built near a heathen burial ground, and for good reasons. Catterick, under its antient name of Cataractonium, was a place of great importance during the dominion of the Romans. We must content ourselves with referring to Dr. Whitaker for numerous most interesting historical facts relative to the ancient history of this celebrated station and city in Roman and Saxon times.

¶ Shall get or cause to be got at the quarry. Dr. Whitaker prints this clause very incorrectly, and explains quarell by *squared stones*, when, in reality, it means the *quarry* from which they were obtained.

** Is wanted. To the word *mister*, evidently a term peculiar to the north, Whitaker here gives its right interpretation, and yet upon another occasion, when he had met with the same term in the "Felon Sowe of Mortham," "And fight full manly for his life—what time as mister were," not discovering its meaning, he printed *musters* in his stead. A while afterwards, when Sir Walter Scott in his "Rokeby" pointed out the true import of the term, Whitaker refused to adopt it, and in the very same book in which he allows to it its correct meaning, in the contract before us, comments rather severely upon Scott's suggestion.—V. "Richmondshire" i. 181. We ourselves have frequently met with this word in records relative to places in the north of England, and always in the above sense. We give a single instance from a lease dated 15th Dec., 1480. Reg. III. parv. D. & C. D. *ad fin.* "With free entre to the same (mill) throught the grund of the said Thomas as oft and when it shall *myster*."

†† Found.

‡‡ Gable.

§§ Proportionally.

franche botras* rising vnto the tabill y^t sall bere the aloring.† And he sall make a wyndowe of twa lightes atte the awterende‡ couenably made be werk-manschippe and mason craft and a botras risyng vnto the tabill als it is before saide And he sall make a wyndowe on the same side of twa lightes and a botras acordaunt thare to on the same side And the forsaide Richarde sall make then a quere dore on wheder§ side of the botras that it will best be and a windowe of twa lightes anense the deske; || And on the cornere of the north-est ende of the forsaide quere he sall make a franche botras acordaunt to the hight be fore saide And the forsaide Richarde sall putte oute tusses ¶ for the makyng of a Reuestery** And he sall make a dore on the same side for a Reuestery and a botras acordaunt to the hight be forsaide And the forsaide Richarde sall sette a wyndowe of thre lightes anens the deskes the whilke†† standes nowe in the olde quere on the southe side The hight of the walles of the quere beforesaide sall be a bouc‡‡ the grounde twenty fote with a ualuryng abowne that is to say with a course of aschelere and a course of creste And also the forsaide Richarde sall make with in the quere a hegh awter§§ ioynand on the wyndowe in the gauill with thre greses||| acordaunt thare to the largest grese begynnynge atte the Reuestery dore with thre Prismatories¶¶ couenably

* The buttress here contracted for is of the description generally called diagonal—in other words, it faces the very corner of that part of the building with which it comes in contact, instead of flanking its sides. It is perhaps called “*franche*,” from its free salient character, or perhaps from being of French invention. Whitaker for *franche* prints *stanche*, and for *tabill*, which occurs immediately afterwards, he prints *cabill*.

† This word occurs not fewer than six times in the document before us, and in almost each instance its spelling varies according to the unsettled orthography of the time. *Aloring*—*ualuryng*—*alourde*—*alorde*—*aloryngs*—are all, however, designative of the same part of the fabric; and a due attention to the context of each leads to the meaning of the term in the present instance. In the first place a buttress is spoken of at the south-east corner of the choir rising into the *table* that shall bear the *aloring*. The *aloring* was, therefore, something above the table or cornice. Secondly, the choir wall was to be twenty feet in height, with a *ualuryng* above, that is to say, with a course of ashler and a course of crest. Again (3) the south aisle was to be *alourde* like the choir—the north aisle *alorde* (4) like the south aisle, and the *aloryngs* (5) and the *aloryng* (6) were, by the contract, the last parts of the building to be finished. Here, therefore, the word *aloring*, as understood by the contracting parties, must imply the parapet wall, and the best proof of this, in addition to the above specifications, is the fact that the parapet, as may be seen by an inspection of plate III. in particular, consists of a course of ashler and a course of crest, as was required. The word, however, in strictness of speech, is more properly applicable to the gutter or horizontal foot and water-path which the parapet supported and protected, than to the parapet itself. Robert of Gloucester, when describing a feat of arms, (I. 192) confirms us in our opinion. With the exception of the word which has given rise to this note, we modernize his language,—

“Upon the *alurs* of the castles the ladies then stood,
And beheld this noble game, and which Knights were good.”

Du Fresne has the word *Allorium* as a path-way from the French *Allée*, a walk, or, more nearly, from *Aller* to go.

‡ Altar end.

§ Whether.

|| Opposite to the desks.

¶ This is a very expressive term. It implies the projecting stones left in the masonry, at proper distances, upwards, by which a contemplated building might in due time be attached. Teeth, and such other stones were in appearance, are still in the north of England not unfrequently called *tusses*, a corruption of *tusks*.

** This word seems to have been at all times synonymous with Vestry.

†† Which.

‡‡ Above.

§§ Altar.

||| Steps. “A hygh grese called a steyr.”—“Itin. W. Worc.” 1480. Lat. gradus.

¶¶ This word is evidently a blunder of the writer. If *Presbyteries* be intended, and we suspect this to be the case, we have gained a new and appropriate term for the niches which almost every church contains within its altar rails in the south wall. At Catterick, as will

made be mason crafte with in the same quere And the forsaide Ric sall make the body of the Kirke acordaunt of widenes betwene the pilers to the quere and the lenght of the body of the Kirke sall be of thre score fote and tenne with the thicknes of the west walle And on aither side foure arches with twa eles acordaunt to the lenght of the body And aither ele sall be made of breede * of elleuen fote within the walle And the forsaide Richarde sall make a windowe in the southe ele that is to say in the este ende of thre lightes acordaunt to the hight of the ele with a franche botras risand † vnto the tabill couenably made be mason crafte And a wyndowe of twa lightes atte the awter ‡ ende upon the southe side with a botras dyand § vnder the tabil And then a wyndowe of twa lightes with a botras and a dore. And also the forsaide Richarde sall make a windowe of twa lights with a franche botras in the southewest cornere acordaunt to the botras be forsaide And he sall make a windowe of a lighte ¶ in the west end of the same ele And the ele sall be alourde acordaunt to the quere with an awter and a lauatory ¶ acordaunt in the este ende And also the forsaide Richarde sall take the wyndowe that standes now in the north side of the alde Kirke** and sette it in the este side of the north ele ouer the awter with a franche botras on the cornere dyand vnder the tabill And the forsaide Richarde sall make a window of twa lightes atte the awter ende with a franche botras atte the mydwarde of the elyngs and a dore and a botras on the north west cornere And also the forsaide Richarde sall make a windowe of a lighte in the west ende of the same ele and a awter in the same ele and a lauatory accordaunt thare to. the ele alurde acordaunt to the tother The heght of the walles of aither ele vnder the tabill abouen the grounde sall be made of sextene fote hight And the forsaide Richarde sall make the pilers with the arches and the clerestory†† of the hight of sax and twenty fote abouen erth vnder the tabill And also forsaide Richarde sall schote out tusses in the west ende for makyng of a stepill‡‡ And also forsaide Richarde sall make tablyng of the endes of the forsaide Kirke of a Katrik with seueronne §§ tabill And also the forsaide Richarde bindes hym and his executo's and assigne's be this endento' that the Kirk of Katrik beforsaide

be seen from plate VI., there are three, and so far our idea is confirmed. We admit that in strictness of speech, in times of old, the whole space within the altar rails was called the *presbytery*, but we see no reason why seats there, which are known to have been occupied by priests alone, should not more especially be designated by that appellation. At all events, for *prismatic* we can find no meaning.

* It is curious to observe in how many instances the Saxon *th*, for such in many of our words is the *d*, still prevails.

† Rising.

‡ Altar.

§ Dying. This is here a very expressive word. The buttress was to reach the table or cornice, and then to die away in the wall, and so it does.

¶ A lighte, one light. *A*, pronounced broad, is still the Richmondshire word for *one*.

¶ Here is a new and very appropriate term for the water-niche, hitherto in modern times called the *piscina*, a word of which now we hope to hear no more.

** This word, which approaches much nearer to the original appellation than the modern term *church*, still lingers in the hilly districts of the North Riding.

†† The existence of this word in the beginning of the fifteenth century, as applicable to that part of a church which it at present designates, is here satisfactorily proved. William of Worcester, in his architectural tour in 1480, never once uses it, but in its stead, he uses a term, beyond measure, illustrative of the true meaning of the word. He speaks of the *ouer story*, and such is the clear story, the upper stage of the nave, clear and detached from the aisles.

‡‡ And yet Dr. Whitaker tells us that the tower is not even mentioned.

§§ Projecting or talling over the wall. Fr., *severonde*, the eaves of a house.

and neuende* sall be made suficiauntly and acordaunt to the couenauntez befor-
saide fra the fest of seint Johñ of Baptist next folowand after the ma kyng of
thes endento's safand the aloryngs. † vnto the same fest of seint Johñ of
baptist be thre yere next folouande after that and fully fullfilled bot if sodayne
were or pestilence make it the whilke may be resonabill excusacõn for the
forsaide Richarde ‡ And forsaide dame Katerine and William sall cari alle
the stane that misters ouer the stuffe more then is fon § in the alde Kirke
and in the Kirke yerde atte hare awen coste And also the forsaide dame
Katerine and William sall finde lyme and sande and water and scaffaldyng and
Synetres|| be houely ¶ to the same Kirke atte thaire awen coste And when
the Kirke of Katrik beforsaide is fully made and endid the forsaide dame
Katerine and William sall hafe alle the scaffaldyng and Synetres vnto thaire
owen vse And the forsaide dame Katerine and William bindes thame be thes
endento's their executoures and assignes for to pay vnto the forsaide Richarde
and his assignes for the ma kyng of the forsaide Kirke of Katrik newe als it is
rehersede and beforaide within terme of thre yere eght score of markes And
if the Kirke be endid atte the terme before neuende the forsaide dame Katerine
and William sall gif vnto the forsaide Richarde tenne markes of mone and a
gowne of William werings** to his rewarde And also the forsaide Richarde
byndes hym bi this endentoure † that the quere of the Kirke of Catrik sall be
made newe fra the feste of seynt Johñ of baptist next folowande after the
ma kyng of thes endentoures vnto the same ffeste of Seynt Johñ of baptist next
folowande als be a yere †† And also the forsaide Richarde bynds hym be thes
endento's that he sall make the aloryng of the Kirke of Katrik newe be mys-
mer next folowand after the ffest of seynt John of baptist before neuend that
the forsaide Kirk of Katrik sall be fully made and endid and that alle thes
couenautes beforaide † and neuende sall wele and trewly be fullfyld and
done that forsaide Richarde falles for to do †† be any mason crafte or any other
thyng be for †§ neuende the forsaide Richarde byndes hym his heires and his
executoures vnto the forsaide dame Katerine and William thaire heires and
thaise executoures in fourty poundes of gude and lawfull mone of England And
that all the couenauntez beforaide and neuende sall wele and trewly be done
and fullfild of the forsaide dame Katerine and William be halfe that tham
falles for to do ||| the forsaide dame Katerine and William byndys ¶ ¶ thame theire
heires theire executoures vnto the forsaide Richarde in fourty poundez of mone
be thes endentoures Writyn atte Burgh the day and the yere beforaide***

* Named. This word occurs in Robert of Brunne and Robert of Gloucester's chronicles.

† Saving the alorings or parapets.

‡ Except that sudden war or pestilence should make or bring about what may be a reasonable excuse. Those were times to require such a clause. Yorkshire had been in open rebellion only a few years before the date of the contract, and Scotland was at no great distance. Modern contractors content themselves with a protecting clause against tempests and storms.

§ Found.

|| Centres.

¶ Requisite.

** The 's is affixed to the wrong word. By a gown of William's wearing, is meant a gown or upper garment cast off by William the contractor, and given to the mason into the bargain. This gown was, we dare say, duly seen in Bedale Church for many a long year afterwards. A robe or garment was a very general consideration in times of old in addition to a money payment, and was not confined to masons alone. We refer, for much curious information on this subject, and more especially for the particulars of some contracts for building in the fourteenth and fifteenth centuries, in which the gown is always mentioned, to a brief Account of Durham Cathedral, published in 1833.

†† Which shall be a year.

‡‡ That fall to the aforesaid Richard to do.

§§ Before.

||| On behalf of what it falls to them to do.

¶¶ Binds.

*** It is interesting to observe with what care this valuable document was preserved and cherished by a pious family. For a long period they made it in fact serve one of the purposes to which the blank pages of a family Bible have in more modern days been devoted ;

IN DORSO.

- i. Johñ Burgh wthin namyd lyith burijd^d wthin the chappel or porche of ow^r ladye wthin the sayd Kyrke of Catrik whiche Johñ burghē dyyd the tenth day of Januarij A° dni M° iiij.° xij°. the xijth yere of the Rayng off Kyng henri the forthe.
- ii. Wyll^m Soñ & heyer vnto the sayd John lyyth burijd in the forsayd porche & Kyrke of Catrik whiche Wyll^m deceacyd the fflowrth day of nouember A° dni M° iiij.° xlij° the xxijth yere of the Rayng of Kyng henri the syxst.
- iii. Wyll^m Son vn to the sayd Wyll^m & also his heyer lyyth buryyd in the sayd Kyrk & porche of ow^r ladye & wthin the same tombe wth his father & dyyd the last day of decēbr A° dni M° iiij.° lxij. A° R.R. edwardi iiijth. ij°.
- iiii. Wyll^m Soñ & heyer vn to the second Wyll^m lyythe also buryyd in the sayd Kyrke of Catrik in a chappel or porche dedicat vn to Saynt Jamis & dyyd the xvij day of awgust A° dni M° iiij.° iiijth. xij. the vijth yer of y^e Rayng of Kyng H. the vijth.
- v. Wyll^m Son vn to the last before namyd Wyll^m & also his heyer lyyth burijd in the said porche of Saynt Jamis in the sayd Kyrk of Catrik who did decease the xijth day of aprell A° dni M. v°. viij°. A° R. R. H. vij. xxij°.

We subjoin Mr. Raine's interesting remarks on the Contract itself.

"The Contract is drawn up in English, and for this Dr. Whitaker, doubtless, assigns a right reason. In fact, its present state proves it to have been duly consulted by him, for whose convenience the English language was, contrary to the custom of the period, adopted.*

"No reference is made in the contract to anything resembling the working drawing of modern times; nor has the greatest pains, taken for this purpose, been able to discover any such record relative to any other early fabric. The archives of Durham Cathedral have been carefully searched for architectural plans, but without success. A manuscript Commentary upon the Prophet Ezekiel, belonging to the Dean and Chapter of Durham, written apparently in the eleventh century, contains some curious pen and ink delineations, in the Norman style, of Ezekiel's temple, such as ground plans, elevations, &c., which prove the architectural skill of the commentator, and the fact that it was no unusual thing to commit to parchment illustrations of

and carefully recorded upon its *back* the deaths of the heads of their house, and their place of burial, until the days of parish registers and heraldic visitations. From that period it slept securely in the charter chest of the family, until it was again brought to light by Sir Henry Lawson, and its importance appreciated. It has been well observed by Mr. Rickman, in a letter upon the subject, that a copy of it deserves to be in the hand of every rational antiquary, that it may explain genuine architectural terms, and guide his search for similar documents.

* "The Durham Dormitory Contract dated in 1401, is in Latin, but of its general bearings the master builder would easily find an interpreter at every step in the Cloister. Cracall had no such advantages. The Durham Contract, however, contains several valuable words of a technical nature, incorporated in its substance, which it was found difficult perhaps to translate into Latin, such as—scarciaments—volt—archevolt—ailours (used in the same sense as the aloryngs above)—brettisements battelled—achiler—rogh wall—'le beddyng' of each 'achiler'—vys—scaffolds—seyntrees—fleskes—squar—&c. Dr. Whitaker notices in his same "History of Richmondshire" (ii. 146.), another contract in English for building a wooden mansion house at Kirklington, dated in 1484, but at this period the English language had gone far to establish itself in such transactions as these. He also alludes to a contract dated in 1421, for building Catterick Bridge, where was a chapel for the use of travellers, of the ruins of which, now removed, an engraving may be found in Grose, but he does not inform us where this valuable record, valuable it must be, is preserved, nor of the language in which it is drawn up.

this nature. 'Patternes in paper,' 'portraictures,' 'patternes in timber,' are referred to in the contract for the Beauchamp Chapel at Warwick, in 1439; but during the earlier centuries of our architecture we suspect that models in wood, or drawings upon wooden tablets, were in general adopted as specifications by the contracting parties, and referred to during the progress of the work. Admitting this to have been the case, length of time and the nature of the material may account for the present non-existence of records which would have been so interesting. A mutilated figure in stone, some years ago removed from a niche or housing on the Tower of Durham Cathedral, holds in its hands a Church carved in the same material, upon a small scale, and of the Norman period. This figure may either represent the Bishop who planned the work, or the mason who carried it into execution. We suspect the latter; but in either case we have here a proof that our ancestors practised the art of modelling upon a small scale, the point for which we are contending. Again what is still more important to our object, there is in Worcester Cathedral, according to Mr. Carter ('Ancient Architecture,') i., p. 54), in the spandril of an arch, a representation in stone, of an architect presenting the design of a building to a superior personage, who is examining it with attention. We fully agree with Mr. Carter as to the general purport of this valuable memorial, but we differ from him in his explanation; and we believe it, besides, to contain an important fact, which he has entirely overlooked. The drawing, on tablets, is in the hands of an ecclesiastic, but instead of having just received it for his approbation from the builder who is sitting near him, we believe him, *after having designed it himself*—for we could easily prove that our early architects were, in general, ecclesiastics—to *be in the act of proposing it to the builder*, as the pattern to be imitated in the contemplated work. At all events, the drawing is on tablets—another proof of our general theory, that wood, or some such material, was preferred to parchment.*

"To return to Catterick. 'It is generally supposed,' says Dr. Whitaker, 'that public works of this nature were executed by companies of Freemasons, who travelled from place to place for employment, furnished models, and executed them with a degree of skill far superior to that of country workmen; but Cracall was a country mason [from Crakehall, near Bedale, as his name implies], and his work bears no marks of inferiority to the workmanship of other Parish Churches.' We think it does. His work is 'countrified,' to use the most expressive word which presents itself. We refer more especially to the niches in the choir, and the windows at the west end of the aisles; and although the execution of the large windows is in much better character, yet their effect is diminished by a defect in their proportions. The great east window, for instance, is too broad for its height. The same remark may be made upon some other parts of the fabric.

"By the contract, Cracall was at liberty to use the materials of the old Church. The Church was doubtless of a mixed character of Norman (for we know that there was a Church here at the compilation of Doomsday Book) and of early English additions at a later period. An accurate examination of the present fabric will prove that the mason did more than remove entire the window at the east end of the north aisle (not now in existence), to which the contract bound him. The porch-arch must have belonged to the old fabric. The capitals of the piers, too, appear either to have been removed from the

* "Since the above was written, it has come to our recollection, that there is affixed to the wall over the arch between the nave and chancel of Brancepath Church, in the County of Durham, a large wooden tablet, divided into squares, each of which contains an elaborate specimen of the panelling of the decorative period. Can these have been the pattern pieces of an architect? We are strongly inclined to answer in the affirmative. If we are right in our conjecture, here is an important fact in support of our argument. At all events, such a decoration formed no part of the necessary ornaments of Brancepath, or any other Church, at that period; and we can only account for it upon the above supposition.

same place, or to be rude copies of the early English capitals which were found there.

"We now come to the conditions of work and remuneration. The contractor binds himself to pull down and remove the stone-work of the old Church, after the timber was taken off (the timber was reserved and bargained for, we doubt not, in a subsequent contract with a carpenter for the roof), the old stone-work is given up to his use—he quarries such new stone as is required, he digs the foundations of the new Church, and he builds it after a certain plan, entering into a bond to finish it in little more than three years. The Burghs on their part give the stone of the old Church, they lead such new stone as is necessary, they find lime, sand, water, scaffolding, centres (the two last they reserve, after the finishing of the work, to facilitate perhaps the putting on of the roof) and they give in money 170 marks, and a gown worth about one mark more, * amounting to £114. At that period, as we know from the Cloister Rolls at Durham, the average wages of a mason was 7d., a carpenter 5d., and a quarryman 3 $\frac{3}{4}$ d. per day. A mason now receives for one day's work the then wages for a week. So that we come at once to something like a satisfactory conclusion that Cracall's £114. is worth at least £684. of our present money. But, besides this, he had other great advantages. A full third of the stone was ready chiseled to his hands, and many of its ornamental parts were in so perfect a state as to admit of being re-used without alteration. His lime, sand, water, scaffolds, centres, and leading cost him literally nothing. We must not forget to state that the two aisles are now longer by one arch each than those which we undertook to build, and that the Vestry, the Tower, and the Porch do not enter into his contract. When all these important matters are taken into consideration, it will, we suspect, be found that Cracall was amply paid for his workmanship, however small the above sum may at present appear."

AN ALPHABETICAL LIST OF MASONIC LODGES IN 1778.

(Continued from page 450.)

Place.	Name of Lodge.	Juris-diction.	Foundation.	Remarks.
709	Französische ... Montmorancy	Luxembourg	Fr. ...	} These four Lodges are Military.
710	Luxembourg	...	Fr. ...	
711	La parfaite Union	...	Fr. ...	
712	Paix et Union	...	Fr. ...	
713	St. Jean	...	Fr. ...	
714	La tendre fraternité	...	Fr. ...	
715	La parfaite Union	...	Fr. ...	
716	L'heureux Hazard	...	Fr. ...	} ...In English Calendar.
717	St. Charles des amis réunis	Fr. ...		
718	La Pureté...	...	Fr. ...	
719	La parfaite Union	...	Fr. ...	
720	Regensbourg ... drei Schlüssel...	...		
721	La Croissante	...	1773	
722	Reichenbach ... Hercules	...	Z. ...	
723	Reims ... La Triple Union	...	Fr. ...	
724	Rendsburg ... Joslua zum Korallen	Baum	S.O. ...	
725	Rennes ... La parfaite Amité	...	Fr. ...	
726	La parfaite Union	...	Fr. ...	
727	Rhode Island ... Providence Lodge	...	E. ... 1875, 18 Jan. ...	
728	Richmond ... Blue Bell	...	E. ... 1763, 4 Mai. ...	

* "The gown given annually to the master mason of Durham Cloister, which was in building at the very period of this contract, was valued at 13s. 4d."

Place.	Name of Lodge.	Jurisdiction.	Foundation.	Remarks.
729 Riga	...Schwerdt	...	...S.O....	
730	Apollo	...	...Z. ...	
731 Rinteln	...rother Loewe	...	...Z. ...	
732 Riom	...St. Aimable	...	...Fr. ...	
733 Rochefort	...l' aimable Concorde	...	...Fr. ...	
734 Roseau	...Good Friends	...	...E. ...1773, 29 Nov....	
735 Rostock	...Drei Sterne	...	...S.O....	
736 Rotterdam	...La Perseverance	...	...H. ...1759	
737	Royal Frederic	...	...E. ...1762, 25 Jan. }	These three Lodges in English Calendar.
738	British Union	...	...E. ...1767, 1 Aug. }	
739	Three Pillars	...	...E. ...1767, 21 Aug. }	
740	La Victoire	...	...E. ...1768, 17 Mart...	
741	La Paix du Bas Rhin	...	...H. ...1767	...A Merchants' Lodge, 741 and 742 alone in EnglishCalendar.
742	L' Inseparable	...	...H. ...1767	
743 Rumford	...Sun	...	...E. ...1738, 13 Mart...	Lapsed.
744 Rye	...Red Lion	...	...E. ...1765, 10 Jul. ...	
745 Sachsenfeld	...Drei Rosen	...	...S.O....1741	
746 Saintes	...La Sincerité	...	...Fr. ...	
747 St. à Croix	...	...	...E. ...1756	
748	à la fainte Croix	...	...S.O....	
749 St. Albans	...	...	...E. ...1738, 10 Febr...	Lapsed.
750 St. Brieux	...La Vertu triomphante	...	...Fr. ...	
751 St. Christophers	Scotch Arms	...	...E. ...1739, 21 Jun. ...	
752	Old Road	...	...E. ...1742, 17 Jun....	
753	...	...	...E. ...1750, 20 Jul. ...	
754 St. Domingue	...Les Freres choisis	...	...Fr. ...	
755 St. Eustache	...St. Pierre	...	...H. ...1757	
756	Les parfaits Maçons	...	...H. ...1758	
757	St. Jean Baptiste	...	...H. ...1760	
758	New Lodge	...	...E. ...1747, 6 Jun. ...	
759	N. 2	...	...E. ...1754	
760	Union Lodge	...	...E. ...1772	
761 St. Giles's	...Castle	...	...E. ...1730	
762 St. Hilary	...N. 1	...	...E. ...1765	
763 St. James	...Union Lodge	...	...E. ...1771	
764 St. Jeand'Angely	L' Egalité	...	...Fr. ...	
765 St. Johns	...Baker's Lodge	...	...E. ...1738, 14 Mart...	
766	Great Lodge	...	...E. ...1738, 22 Nov....	
767 St. Ives	...Ship	...	...E. ...1765, 16 Jul. ...	
768 St. Malo	...La Triple Essence	...	...Fr. ...	
769 St. Pierre	...La tendre fraternité	...	...Fr. ...	
770 St. Quentin	...St. Jean	...	...Fr. ...	
771 St. Roks Hill	...	...	...E. ...uralt	
772 Salford	...King's Head	...	...E. ...1727	
773 Salisbury	...Sarum Lodge	...	...E. ...1732, 27 Dec....	
774 Salop	...Globe	...	...E. ...1762, 28 Mai....	Erased, 1774.
775 Savannah	...Grsnediers Lodge	...	...E. ...1775	
776	Salomon's Lodge	...	...E. ...1735	
777	Unity Lodge	...	...E. ...1774	
778 SavannahLaMar	Union Lodge	...	...E. ...1776	
779 Schlesien	...Christian zum Firmamente	S.O....		
780 Schleswig	...Salomon zumgoldnenLoewen	S.O....1775		
781 Schmiedeberg	.Drei Steinklippen	...		
782	...	...	Z. ...	
783 Shrewsburg	...Fountain	...	...E. ...1736, 16 Apr....	Lapsed.
784 Schweden	...	...	E. ...1769	
785	...	...	E. ...1769	
786	...	...	E. ...1769	
787 Schwerin	...St. Michael	...	...E. ...1754, 15 Mai....	
788 Scarborough	...three Tuns	...	...E. ...1729, 27 Aug....	Lapsed.
789 Scilly	...	...	E. ...1768, 13 Jul. ...	
790 Sheffield	...Crown and Rose	...	...E. ...1765, 19 Apr....	Lapsed.
791 Shipton Mallet	Angel	...	...E. ...1737, 23 Dec....	
792 Shoreham	...Delphin	...	...E. ...1766, 18 Apr....	
793 Southampton	...Lodge of Concorde	...	...E. ...1775, 1 Jul. ...	

Place.	Name of Lodge.	Jurisdiction.	Foundation.	Remarks.
794 South Shields...	St. Bedes Lodge ...	... E.	...1774, 7 Mai. ...	
795 Spalding	...Black Bull ...	... E.	...1739, 22 Jun....	
796 Spanish Town .		E.	...1676	
797 Stargard	...Schild ...	... Z.	...	
798	Angusta zur goldnen Krone	S.O....		
799 Stendal	...goldne Krone ...	... Z.	...	
800 Stettin	...drei goldne Anker ...	... Z.	...	
801 Stettin	...drei goldne Zirkel ...	... S.O....		
802 Stockholm	...	S. ...		Now G. Lodge.
803 Stokton upon Tees	...Black Lion ...	... E.	...1724, 2 Febr. ...	
804 Stourbridge	...Three Tuus ...	... E.	...1769, 6 Febr....	
805	Dog ...	... E.	...1733, 1 Aug. ...	
806 Stralsund	...Eintracht ...	...	...1771	...In English List.
807 Strasburg	...La Candeur ...	... S.O....		Also in English List.
808	Le parfaite Silence...	... S.O....		
809	La parfante Amitié ...	... Fr. ...		
810	St. Louis d' Alsace ...	...	...1750	
811	La Constance ...	...	...1754	
812	La Modeste ...	...	...1758	
813	Loge Heredon ...	...	...1760	...These last four only in English Calendar.
814 Stuttgart	...Drei Zedern ...	... S.O....		
815 Sunderland	...Golden Lion ...	... E.	...1755, 7 Oct. ...	
816	Sea Captains Lodge	... E.	...1757, 14 Jan. ...	
817 Surinam	...La Zélée ...	... H.	...1767	
818	Concordia ...	... H.	...1773	
819	L' Union ...	... H.	...1773	
820	La Croissante des trois Clefs.	H. ...	...1768	...Only in English Calendar.
821 Swafham	...Crown ...	... E.	...1764, 17 Dec....	
822 Swallow	...Lodge of Industry ...	... E.	...1735, 24 Jun....	
823 Swansea	...Beaufort Lodge ...	... E.	...1769	
824 Swoll ...	...La Zélée d' Amis ...	... H.	...1773	...Only in English Calendar.
825 Taunton	...St. George ...	... E.	...1764, 13 Jul. ...	
826	Union Lodge ...	... E.	...1773, 7 Jun. ...	
827 Tewkesbury	...Swan ...	... E.	...1738, 26 Oct. ...	...Lapsed.
828 Thiel ...	...L' amour fraternel ...	... H.	...1765	
829 Tinemouth	...Exeter Inn ...	... E.	...1769, 24 Mart...	
830 Tiverton	...All Souls Lodge ...	... E.	...1767, 24 Oct. ...	
831 Topsham	...Salutation ...	... E.	...1764, 30 Aug....	
832 Toulouse	...Les Elus des Chartres	... Fr. ...		
833	La Sagesse ...	... Fr. ...		
834	St. Jean d' Ecosse ...	... Fr. ...		
835	Les Coeurs reunis ...	... Fr. ...		
836 Tournon	...La parfaite Union ...	... Fr. ...		
837 Tournus	...La parfaite Union ...	... Fr. ...		
838 Turin ...	...St. Jean ...	... E.	...1775, 25 Mart...	...In the Dutch List.
839 Utrecht	...L' Astrée ...	... H.	...1760	
840	La parfaite Amitié ...	... H.	...1765	...This and the two following only in English Calendar.
841	La Bienfaisance ...	... H.	...1765	
842	La Compagnie durable	... H.	...1770	
843 Valence	...La Sagesse ...	... Fr. ...		
844 Valenciennes	...La parfaite Union ...	... Fr. ...		
845		E.	...1733	...In English List.
846 Vaux Hall	...Liberty ...	... E.	...1772, 5 Dec. ...	
847	Royal Oak ...	... E.	...	
848 Venedig	...Union Lodge ...	... E.	...1772, 27 Nov....	
849 Verona	...	E.	...1772, 28 Nov....	
850 Vire ...	...St. Guillaume ...	... Fr. ...		
851 Voiron...	...La parfaite Amitié ...	... Fr. ...		
852 Volarske	...drei Standarten ...	... S.O....		The same as the one at Lemberg.
853 Wakefield	...George and Crown ...	... E.	...1766, 15 Febr...	

Place.	Name of Lodge.	Juris- diction.	Foundation.	Remarks.
854 Wandsworth	...King's Arms	... E.	...1723, 30 Mart...	
855 Warminster	...Lord Weymouths Arms	... E.	...1735	...Lapsed.
856 Warrington	...Wool Pack	... E.	...1765, 8 Nov.	...
857 Warschau	...Karl zu den drei Helmen	... S.O.	...	
858 Warwick	...	E.	...1728, 22 Apr.	...Lapsed.
859 Weimar	...Amalia	... S.O.	...	
860	...Amitie	...	1767	...In English Calendar.
861 Wesel	...gldnes Schwerdt	... S.O.	...1776	...
862 Weymouth	...three Crowns	... E.	...1736	...Lapsed.
863 Wezlar	...Joseph zu den drei Helmen	S.O.	...	
864 Whitby	...Plough	... E.	...1772, 3 Febr.	...
865 Whitehaven	...St. George	... E.	...1740, 19 Mart.	...Lapsed.
866	...Square and Compas	... E.	...1761, 4 Mai.	...
867 W	...drei Adler	... S.O.	...	
868 W	...drei Herzen	...	...1771	...In English Calendar.
869 W	...gekrönte Hoffnung	... Z.	...	
870 W	...Joseph	... Z.	...	
871 Williamsburg	...Williamsburg Lodge	... E.	...1773, 6 Nov.	...
872 Willmington	...	E.	...1755, 2 Mart.	...
873 Windsor	...Bell and Castle	... E.	...1759, 6 Jun.	...Erased, 1775.
874 Wismar	...drei Löwen	... S.O.	...	
875 Wolverhampton	...	E.	...1732, 28 Mart.	...Lapsed.
876	...Swan	... E.	...1735, 8 Mart	...
877 Woodstreet	...Three Tuns	... E.	...1736, 22 Mart.	...Lapsed.
878 Wooler	...All Saints Lodge	... E.	...1762, 1 Jan.	...Erased, 1775.
879 Woolwich	...Crown and Anchor	... E.	...1774, 19 Mart.	...
880 Woorden	...La bonne Esperance	... H.	...1774	...In English Calendar.
881 Workington	...Green Dragon	... E.	...1762, 22 Sept.	...Erased, 1775.
882	...Sun and Sector	... E.	...1775	...
883 Wrotham	...Freundschip	... E.	...1772, 19 Jun.	...
884 WynnstayLodge	...	E.	...1771, 31 Aug.	...
885 Yarmouth	...Angel	... E.	...1751, 6 Jun.	...
886	...See Captains Lodge	... E.	...1759, 1 Jan.	...
887 Yassy	...Mars	... E.	...1774	...
888 York	...Apollo	... E.	...1773, 31 Jul.	...
889 York Town	...Swan	... E.	...1755, 1 Aug.	...
891 Zütphen	...Le Temple de bonheur	... H.	...1773	...Only in English Calendar.

All lodges which in 1773 or under 1776 were erased, still several remain on the list of 1775, but without names or places; only date of foundation.

1 Aubigny	...Chaté	... E.	...1735, 12 Aug.	...Lapsed.
2 Baldock	...White Horse	... E.	...1775, 1 Jul.	...
3 Bristol	...three Queens	... E.	...1759, 2 Jul.	...Erased, 1774.
4 Canterbury	...King's Head	... E.	...1760, 14 Jan.	...
5 Cardiffe	...Bear	... E.	...1754, Aug.	...
6 Chippenham	...Hart	... E.	...1764, Mai.	...
7 Cowbridge	...Bear	... E.	...1754, Sept.	...
8 Cowes, West	...Vine Tavern	... E.	...1732, 17 Febr.	...
9 Helston	...King's Arms	... E.	...1752, 14 Apr.	...
10 Jamaica	...Port Royal Lodge	... E.	...1742	...Erased, 1773.
11	...St. Jago de la Vega	... E.	...1746, 29 Apr.	...
12	...Parish of St. Mary	... E.	...1757, 17 Febr.	...
13 Loestoffe	...Queens Head	... E.	...1754, 29 Oct.	...Erased, 1774.
14 Monmouth	...	E.	...	
15 Portsmouth	...King's Arms	... E.	...1762, 2 Nov.	...Erased, 1773.
16 Ross	...Swan and Falcon	... E.	...1764, 3 Mai.	...Erased, 1774.
17 Shoreham	...Delphin	... E.	...1766, 18 Apr.	...Erased, 1774.
18 Sittingbourne	...Rose	... E.	...1764	...
19 Stubbington	...Hants	... E.	...1763, 6 Aug.	...Erased, 1773.
20 Warminster	...Angel	... E.	...1770, 1 Mart.	...Erased, 1774.
21 Wolverhampton	...Swan	... E.	...1736, 20 Sept.	...Erased, 1773.
22 Ohne Ort	...	E.	...1762, 22 Mai.	...

The lodge at the Fountain, Bristol, which was erased in 1775, was restored in 1776. On the contrary, the lodges at the King's Arms, Blackwall, and the Parrot, Leeds, were closed in 1776.

THE AMERICAN IDEAL!

BY W. M. GLEMENS.

Ah! too rare exotic!—SHAKESPEARE OR PINERO.

A COMMON-PLACE young girl;
 A decidedly rare young girl;
 Stay home at night,
 Do what is right,
 Help-her-old-mother young girl.

A hard-to-find young girl;
 A reader-of-fact young girl;
 An extra-poetical,
 Anti-æstheical,
 Care-nothing-for-novels young girl.

A minus-her-puffs young girl;
 A show-all-her-brains young girl;
 With an unpowdered face,
 One that don't lace,
 A dress-for-her-health young girl.

An up-in-the-morning young girl;
 A help-with-the-wash young girl;
 One that can rub,
 Not afraid of the tub,
 A roll-up-her-sleeves young girl.

A quiet-and-modest young girl;
 A sweet-and-pure young girl;
 An upright, ambitious,
 Lovely, delicious,
 A pride-of-the-home young girl.

A sensible young girl;
 A sometimes-silent young girl;
 Who'll sew on a button,
 And dine off cold mutton,
 A love-you-for-yourself young girl.

A remarkably-scarce young girl;
 A very-much-wanted young girl;
 No longer ideal,
 But quite utterly real,
 The kind-that-I-like young girl.

AN OLD MASONIC ADDRESS.

A CORRESPONDENT sends us what follows, as taken from "Thoughts on Various Subjects," without a title page, but with a name and endorsement of 1771, under the head "Society."

In the work itself it is thus addressed: "A Charge delivered to a Lodge of the Ancient and Honourable Society of Free and Accepted Masons, in the substance of a Sermon preached at Boston, in New England, 27th December, 1749."

The Rev. T. Brochwell preached a sermon at Christ Church, Boston, December 27th, 1749, and though we have not the sermon set forth anywhere "in extenso," as far as we remember, we have collated it with the same extract published in the Pocket Companion of 1754, and doubt not that this is the sermon alluded to in this extract, a "Substance of a Sermon."

THE principal intention in forming societies is undoubtedly the uniting men in the stricter bands of love; for men considered as social creatures, must derive their happiness from each other: Every man being designed by providence to promote the good of others, as he tenders his own advantage; and by that intercourse to secure their good offices, by being, as occasion may offer, serviceable unto them.

Christianity in general (for I now enter not upon the melancholy divisions so rife among us) never circumscribes our benevolence within the narrow confines of nature, fortune, profit, or personal obligation. What I would advance is this: That we restrain not our love to our next neighbour only, this being merely a point of conveniency—Nor to our acquaintance solely, this being the effect of inclination purely to gratify ourselves—We are not to caress our friends only, because gratitude and common justice require even that at our hands—Nor yet those especially from whom we expect to receive benefit, for this interest and policy will prompt us to.—Nor our relations only, for this the ties of blood and meer nature dictate—Nor is our love and charity limited to them particularly who are of the same Church or opinion with us: For by the very same reason that we are induced to believe ourselves in the right, they may imagine themselves so too; and what we may judge to be a perfection among ourselves, they may condemn as a blemish. Be it so then: That in some points, or rather modes of worship, we may differ or dissent from each other, yet still the Lodge reconciles even these. There we all meet amicably, and converse sociably together—There we harmonize in principles, though we vary in Punctilios—There we join in conversation, and intermingle interests—There we discover no estrangement of behaviour, nor alienation of affection—We serve one another most readily in all the kind offices of a cordial friendship. Thus we are united, though distinguished: united in the same grand christian fundamentals, though distinguished by some circumstantials: United in one important band of brotherly love, though distinguished by some peculiarities of sentiment.

Freedom of opinion thus indulged, but its points never discussed, is the happy influence under which the unity of this truly ancient and honourable society has been preserved from time immemorial. And whoever is an upright mason, can neither be an atheist, deist, or libertine. For he is under

the strictest obligation to be a good man, a true christian, and to act with honour and honesty, however distinguished by different opinions in the circumstantialities of religion. Upon which account Masonry is become the centre of union, and the means of conciliating friendship among men that might have otherwise remained at perpetual distance; causing them to love as brethren, as heirs of the same hope, partakers of the same promises, children of the same God, and candidates for the same heaven.

We read that when Tertullus pleaded against St. Paul, that the chief accusation whereon he founded his plea, was, his being ringleader of the sect of the nazarenes—and this sect (said the jews) we know that every where it is spoken against. And wherefore was this sect so spoken against? Was it from any evil they knew of its professors? Or from mere ignorance or blind prejudice? We find nothing of the former, but undoubted proof of the latter. And this I take to be pretty much our case, in respect to masonry—as flowing from the same corrupted principles. I have had the honour of being a member of this ancient and honourable Society many years, have sustained many of its offices, and can and do aver, in this sacred place, and before the grand Architect of the world, that I never could observe ought therein, but what was justifiable and commendable according to the strictest rules of society. This being founded on the rules of the gospel, the doing the will of God, and the subduing our passions, and highly conducing to every sacred and social virtue. But not to insist on my own experiences, the very antiquity of our constitution furnishes a sufficient argument to confute all gainsayers. For no combination of wicked men, for a wicked purpose ever lasted long. The want of virtue, on which mutual trust and confidence is founded, soon divides and breaks them to pieces. Nor would men of unquestionable wisdom, known integrity, strict honour, undoubted veracity, and good sense (though they might be traped into a foolish or ridiculous Society, which could pretend to nothing valuable) ever continue in it, (as all the world may see they have done, and now do) or contribute towards supporting and propagating it to posterity.

As to any objections that have been raised against this Society, they are as ridiculous as they are groundless:—For what can discover more egregious folly in any man, than to attempt to villify what he knows nothing of? At that rate, he may with equal justice abuse or calumniate anything else that he is unacquainted with—But there are some peculiar customs among us; surely these can be liable to no censure: Hath not every Society some peculiarities, which are not to be revealed to men of different communities?—But some among us behave not so well as might be expected: We fear this is too true, and are heartily sorry for it, let us therefore every one try to mend one: But even this objection is of no weight with a man of ingenuity and candour. For if the unworthiness of a professor, cast a reflection upon the profession, it may be inferred by parity of reason, that the misconduct of a christian, is an argument against christianity. But this is conclusion which I presume no man will allow, and yet it is no more than what he must subscribe to, who is so unreasonable as to insist on the other.

Upon the whole then, it appears that the rules of the Society have a direct tendency to render conversation agreeable, as well as innocent; and so to influence our practice, as to be useful to others, and profitable to ourselves; for to continue in amity, and maintain a fair correspondence, to be disposed reciprocally to all offices of humanity, and to act upon mutual terms of Benevolence, which are the characteristicks of christianity, are likewise the cement of this Society. And how good it is to assist, comfort, and relieve the oppressed, I need not observe. Nor is it less obvious, how pleasant it is to contribute to the innocent delight, and promote the lawful advantage of one another; and always to converse with security without any the least suspicion of fraudulent, injurious, or malicious practices.

Now, in order to cherish and promote this harmony within doors and without, let us first lay hold on the surest means to stop the mouth of detraction, by endeavouring to lead a pure and unblemished life. Let us consider, my brethren, that not the reputation of one only but that of the whole Society is affected by a brother's misbehaviour. Invested as we are with that distinguishing Badge, which at this day is the glory of the greatest potentates upon earth, we should scorn to act beneath the dignity of our profession. Let us then walk worthy of our vocation, and do honour to our profession.

Let us rejoice in every opportunity of serving and obliging each other, for then, and only then, are we answering the great end of our institution, brotherly love, relief and truth, oblige us not only to be compassionate and benevolent, but to administer that relief and comfort, which the condition of any member requires, and we can bestow without manifest inconvenience to ourselves. No artful dissimulation of affection can ever be allowed among those, who are upon a level, nor can persons, who live within compass, act otherwise than upon the square, consistently with the golden rule, of doing as they would be done by. For among us, every one is, or should be another self: So that he that hates another should necessarily abhor himself also: He that prejudices another, injures his own nature; and he that doth not relieve a distressed brother starves a member of his own body; but then this relief is not to be bestowed upon the idle, indolent and extravagant; but upon the unfortunate, industrious, successful brother.

Let us next remember the regulations of this Society are calculated not only for the prevention of enmity, wrath, and dissension; but for the promotion of love, peace and friendship; then here surely conversation must be attended with mutual confidence, freedom, and complacency. He who neither contrives mischief against others, nor suspects any against himself, has his mind always serene, and his affections composed. All the human faculties rejoice in order, harmony, and proportion; by this our Society subsists, and upon this depends its wisdom, strength and beauty. Let therefore no narrow distinctions discompose this goodly frame, or disturb its Symmetry. But when good and worthy men offer themselves, let them ever have the first place in our esteem. But as for the abettors of atheism, irreligion, libertinism, infidelity, let us in the words of the prophet shake our hands from them, just as a person would do, who happens to have burning coals or some venomous creature fastening upon his flesh. In such a case none would stand a moment to consider; none would debate with himself the expediency of the thing; but instantly fling off the pernicious incumbrance; instantly endeavour to disengage himself from the clinging mischief: So should every upright mason from such perilous false brethren.

There is one essential property which belongs to our craft, which had liked to have slipped me, and which, however condemned, is highly worthy of all applause; and that is secrecy. All that should be disclosed of a lodge is this, that in our meetings, we are all good-natured, loving and cheerful one with another. But what are these secrets? Why, if a brother in necessity seeks relief, it is an inviolable secret, because true charity vaunteth not relief. If an overtaken brother be admonished, it is in secret; because charity is kind. If possibly little differences, feuds, or animosities should invade our peaceful walls, they are still kept secret, for charity suffereth long, is not easily provoked, thinketh no evil—These and many more (would time permit) which I could name, are the embellishments that emblazon the mason's escutcheon. And as a further ornament, let us add that aromatic sprig of cassia, of letting our light so shine before men, that they may see our good works; and that whereas they speak against us as evil doers, they may by our good works, which they shall behold, glorify God.

DEATH AND RESURRECTION OF OSIRIS.

BY JAMES B. GRANT, 32°.

WE reprint the following article, by Bro J. B. Grant, 32°, and which appeared in a recent number of the *New York Dispatch*, describing "a complex figure, copied from the collection of Mountfaucon, and which is painted on a mummy at the Austinfray's of La Place des Victories, representing the death and resurrection of Osiris, and the beginning, progress, and end of the inundation of the Nile."

"The sign of the Lion is transformed into a couch, upon which Osiris is laid out as dead; under which are four canopi of various capacities, indicating the state of the Nile at different periods. The first is terminated by the head of the dog-star, which gives warning of the approach of the overflow of the river; the second by the head of a hawk, the symbol of the Etesian wind, which tends to swell the waters; the third by the head of a heron, the sign of the south wind, which contributes to propel the water into the Mediterranean sea; and the fourth by that of the Virgin, which indicates that when the sun has passed that sign, the inundation would have nearly subsided.

"To the above is superadded a large Anubis, who, with an emphatic gesture, turning toward Isis, who has an empty throne on her head, intimates that the sun, by the aid of the Lion, had cleared the difficult pass of the Tropic of Cancer, and was now in the sign of the latter, and although in a state of exhaustion, would soon be in a condition to proceed on its way to the south; at the same time, gives to the husbandman the important warning of retiring to avoid inundation. The empty throne is indicative of its being vacated by the supposed death of Osiris.

"The Egyptians gradually came to a divinity and offered worship to a ruler representing the functions of the sun. Then they completed their absurdity and took Osiris for the first of their kings. Hence we got this odd mixture of three inconsistent notions; we mean of God, of the sun, and of a dead man, which the Egyptians perpetually confounded together. The cause of their thus confounding them is easily accounted for when the supposed death of Osiris, the sun, and god of the Egyptians, is taken into consideration.

"We desire our readers to understand that the sun was supposed to be in insurmountable difficulties at both the solstices, which caused as great lamentations as his victories and reappearance at another time did rejoicings. So did Hiram's death. What led to these apprehensions when the sun was in the Summer solstice, Orsus or Horus, a famous deity of Egypt, which, as well as Osiris, was an emblem of the sun. We are informed that the Greeks gave the name of Apollo to that of Horus. Hence as Apollo among the Greeks was called the Horus of the Egyptians, both as to his skill in medicine as well as in divinations, he was regarded as the same person, and called by the ancients Horus-Apollo. The allegory of Horus has been thus explained.

"The wind *Rhamsin* makes great ravages in Egypt in the Spring by raising whirlwinds of burning sands, which suffocate travellers, darken the air, and cover the face of the sun so as to leave the earth in perfect obscurity. This circumstance represents the death of Osiris and the reign of Typhon. When the sun approaches the sign of the Lion, he changes the state of the atmosphere, disperses

these tempests, and restores the northerly winds, which drive before them the malignant vapours and preserve in Egypt coolness and salubrity under a burning sky. This is the triumph of Horus over Typhon. He is raised from the dead, he seeks new light, and commences his glorious reign.

“As some natural philosophers have acknowledged the influence of the moon over the state of the atmosphere, they united her with this god to drive away the usurper from the throne. The priests, considering Osiris as the father of time, might bestow the name of his son on Horus, who reigned three months in the year. Jablonski, who has interpreted the epithet of *Arneri*, which the Egyptians gave to Horus, pretends that it signifies *efficacious virtue*.

“These expressions perfectly characterize the phenomena which happened during the reign of this god. It is in summer, in fact, that the sun manifests all his powers in Egypt. It is then he swells the waters of the rivers with rains exhaled by him in the air, and driven against the summit of the Abyssinian mountains; it is then that the husbandman reckons on the treasures of agriculture. Was it not natural, then, that they should honour him with the name of *efficacious virtue*.

“In our previous articles in the *Dispatch* we have considered the sun principally as the potent star, the depository of all the energies of nature, who creates and measures time by his march through the domain of the Grand Architect, and who, taking departure from the Summer solstice, or the most elevated point of his route, runs over the course of the twelve signs in which the celestial bodies move, and with them the different periods or revolutions of the stars. Under the name of Osiris, we see this beneficent star, who, by his heat, in Spring, calls forth all the powers of generation; who governs the growth of plants and trees; who ripens the fruits, and who dispenses to all seeds that active sap which is the end of vegetation, and is the true character of the Egyptian Osiris.

“It is above all in Springtime that this humid generator develops itself, and circulates in all the rising productions; and it is this sun by its heat that impels its movements and gives it fertility. We may distinguish two points in the heavens which limit the duration of the creative action of the sun, and these two points are those where the night and day are of equal length. All the grand works of vegetation, in a great part of northern climates, appear to be comprised between these two limits, and its progressive march is found to be in proportion to that of light and heat. Scarcely has the sun in his annual route attained one of the points, than an active and prolific force appear to emanate for his rays and to communicate movement and life to all sublunary bodies which he brings to the light by a new organization. It is then that the *resurrection* of the great God takes place, and with this that of all nature. Dear brethren, what picture more effectual to render man sorrowful than that of the earth when, by absence of the sun, she finds herself deprived of her attire, of her verdure, of her foilage, and when she offers to our regard only the wreck of plants dried up, or turned to putrefaction, of naked tracks of arid lands without culture, or covered with snow; of rivers overflowed in the fields, or chained in their bed by ice; or of violent winds that overturn everything. What has become of that happy temperature which the earth enjoyed in the Spring, and during the Summer? that harmony of the elements, which was in accord with that of the Heaven? that richness, that beauty of our fields loaded with grain and fruits, or enamelled with flowers, whose odour perfumed the air, and whose variegated colours presented a spectacle so ravishing? All has disappeared, and the happiness of man has departed with the sun, who, by his presence embellished our climes; his retreat has plunged the earth into mourning from which nothing but his return can free her.

“Such were the inquietudes of these ancient people, who, seeing the sun retiring from their climate, feared that it might one day happen that he would abandon them altogether. But if the hope of his approach was so sensibly felt,

what joy would not be experienced when the sun already remounted toward the middle of the heavens and chased before him the darkness which had encroached upon the light and usurped a part of its empire? 'And God said, Let there be light, and there was light.'

"This, then, is the Egyptian fable handed down to us. Whether there was anything really Masonic in the character of the picture we do not propose to assume; but that it bears great analogy to some of the ceremonies of Masonry no one will gainsay."

A CURIOUS CORRESPONDENCE.

(Continued from page 484.)

X.

Sir,—I feel I owe an apology for noticing once more your correspondent "Nemesis," but it is the last time.

All theologians distinguish between the virtue of *charity* and that of *justice*, and consequently between sins against charity and sins against justice, which latter alone can come before an exterior tribunal and entail the duty of restitution or idemnification. An interior act of hatred is a sin only against charity, but not against justice: no one's right is thereby violated. But a calumny is not only against charity, but also against justice, and entails the duty of reparation.

Of charity and sins against charity Gury treats in his chapter on Virtues; of justice, sins against justice and restitution, he treats in the chapter on Justice and Right. "Nemesis," being evidently no theologian, brings to-day three cases from the latter treatise, and where Gury teaches that certain acts, however much they may be sins against charity, are not also sins against justice, and hence *free of the duty of restitution*, "Nemesis" jumps at the conclusion that Gury justifies those acts and declares them *free of moral guilt!* Surely, if any of my seminarists would be guilty of so gross a blunder, I would at once expel him from the Seminary as an unfit subject.

If the fault of "Nemesis" were only ignorance, a simple correction of his error would suffice; but what shall we say, if he evidently tries to deceive your readers by a *suppression of truth* and by *false quotations*?

Not in his "*Casus Conscientiæ*," as falsely cited by "Nemesis," but in his treatise on Justice and Right, Gury teaches, Nr. 602-604, that an *interior evil intention*, whose sinfulness against charity he has already shown in Nr. 223, is not a sin also *against justice*, whenever we are entitled to do the exterior act which it accompanies; for instance, a judge who justly condemns a murderer to death, yet out of hatred does not by his exterior act commit a sin against justice, however much his hatred may be against charity.

After this doctrine, which is as common as it is reasonable, Gury puts the disputed question—Whether, besides the sin against charity, there is also a sin against justice, when a person commits with an evil intention an exterior act, from which it is not very probable that the wrong intended by him will

actually arise. He says that the greatest theologians are divided on this question, some think No, because the slight probability of the possible wrong annuls the efficacy of the bad intention; but others think Yes, because the evil intention renders the cause of the wrong, when it actually occurs, a voluntary cause. Gury does not decide which of the two opinions is preferable. Suppose, then, 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, if death really ensues.

The conclusion of Gury is: Some theologians think that under such circumstances the murderer is not obliged to *idemnification*, say, to the widow of the murdered; others think he is obliged.

The conclusion of "Nemesis" is, "Gury teaches that *no moral guilt* attaches to him who deliberately set the poison or snare.

Is that not suppression of truth combined with wilful misrepresentation on the part of "Nemesis."

In the second case Gury asks, whether a man who, by an indifferent or just action harms his neighbour, say, by diverting a water-course, is bound to restitution on this question.

Gury distinguishes thus: "1st, *He is not bound to restitution* when his act is a just one, and he makes use of his right *WITHOUT the express intention of injuring his neighbour* ('*nec agit animo nocendi altero*'), although he may foresee the injury ensuing. Thus, you do not sin when you divert a water-course which does harm to you, although you foresee that it will do harm to your neighbour.

"Nemesis" writes: "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 an act, it is asserted, would be strictly within his rights."

2ndly, *But he is bound to restitution*, when he has no strict right to such an act. Thus you sin against justice, when you alter the watercourse, which does you no harm, *if you intend thereby to do harm to your neighbour.*"

Again *suppression of truth and direct falsification* of Gury's text!

Being under the impression that "Nemesis" was only a plagiarist, who did not understand the enormity of his guilt by using bad means for a bad end, calumny for destroying the good name the Jesuit Fathers possess in Bombay, I intended to refute the falsehoods contained in his first letter, of which I counted more than one hundred and fifty, besides twenty-five cases of truth and virtue represented by him as untruth and vice, and many unworthy insinuations and exaggerations; but having found him guilty of wilful falsification, I abandon him to the judgment of your readers, and of the public, since he is not manful enough to stand before a judge to claim his reward.

Let him study Gury's Nr. 20: "Every use of a bad means is bad. He who uses a bad means for a bad end is guilty of double malice;" and let him study Gury's Chapter on God's Commandments—"Thou shalt not bear false witness against thy neighbour."—Believe, etc.

Bombay, August 22nd.

† L. MEURIN, S.J.,
R. C. Bishop.

XI.

Sir,—I cannot let Bishop Meurin's last letter, in which he accuses me of false quotations and suppressions, remain unanswered. The following extracts will show what value is to be placed on his statement:—

What "Nemesis" really said:—

According to him (*i.e.*, Gury), 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.

What Bishop Meurin makes "Nemesis" say:—

The conclusion of "Nemesis" is, "Gury teaches that no moral guilt attaches to him who deliberately set the poison or the snare.

Comment on this is superfluous. Next comes his summary of what Gury has laid down:—"The conclusion of Gury is: Some theologians think that under such circumstances the murderer is not obliged to idemnification, say to the widow of the murdered; others think he is obliged." One would naturally infer from the above that these opinions were evenly balanced. Gury, however lays stress on the fact that the former opinion is the *more accredited*. This is surely most important, yet Bishop Meurin has deemed it proper to pass it over in perfect silence. If Gury has anywhere shown that the act of the man who lays the poison or snare is a "sin against charity," the passage ought certainly to have been quoted. I know of no such passage. The main point, however, must not be lost sight of, viz., that according to the *more accredited* opinion, the murderer is not morally bound to idemnify the widow or family of his victim. I am not ashamed to confess that I am quite unable to appreciate the moral beauty of this doctrine, and I apprehend that the majority of your readers labour under the same incapacity. As regards the diversion of the water-course, Bishop Meurin has thought fit to cite two cases to neither of which I referred: 1st, where the land owner has a right and no intention to injure, although he foresees the injury; 2nd, where he has no strict right, but an intention to injure, without having suffered any harm. In the case I mentioned he had a strict right, and also an intention to injure, although he had actually suffered some annoyance. This case Bishop Meurin has left untouched.

Throughout the present controversy I have been particularly careful to treat my opponents with every courtesy. They, on their part, have been fairly civil towards me, save and except Bishop Meurin. Mere hard words one can afford to pass by as beneath one's notice. But when one has been deliberately charged, as "Nemesis" has been, with "wilful falsification," silence is no longer possible. I hereby assert that the charge is absolutely false. Bishop Meurin has been good enough to refer me to Gury on the Commandment: "Thou shalt not bear false witness against thy neighbour." This comes with singular grace from the author of the Pastoral against Freemasonry. "Judge not that ye be not judged."

NEMESIS.

FORTITUDE.

From an Unpublished Volume of Masonic Sonnets,

BY BRO. GEORGE MARKHAM TWEDDELL.

In a good cause be firm; for Fortitude
 Is a Masonic virtue. Every age
 Has honour'd it; it glows upon the page
 Of history; for nations, from the rude
 Barbarian to most civilised, have seen
 It can subdue the passions, when applied
 In Virtue's cause; but when it is allied
 With Vice, becomes stupidity I ween,
 Losing its very name. O ye who seek
 To raise the fallen, and uphold the good,
 To banish Vice from earth, so that it should
 Become an Eden! be ye ever meek
 And innocent as doves; but also firm
 As yonder rock, alike in calm or storm.

Rose Cottage, Stokesley.

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 XXV.

The good are better made by ill.—SAMUEL ROGERS.

AFTER the Bulliker tragedy Mr. Phane and Humberton felt as though they had seen enough for one night. Several surprises had awaited and startled them, and events had taken a somewhat different turn from what they had anticipated. Curious reports found their way into the newspapers in connection with the explosives placed in Mr. Phane's offices by the unscrupulous cashier. Some ambitious journalist had reported that the whole of the offices were blown up, causing the loss of several lives and great damage to the surrounding property; which account was copied, with additions, by other papers. In reality, the neighbourhood was very much alarmed at the occurrences of that evening, and reports of Fenian outrages soon spread and were given credence to. A feeling of intense horror and disgust was experienced by Mr. Bulliker's neighbours when they heard of the dreadful deed he had completed on his own body. The case went through the ordinary system of inquiry, and the usual verdict was given.

Money was found hidden in many parts of the house, for the old miser had hoarded up in all the secret places he could find or invent, all the circulating medium that he had not lent on the Oakrush estates, while his poor, wretched wife had been obliged to live on the small pittance he grudgingly allowed her, and his children were starving in squalor and ignorance. His parsimony had led him to hide articles of value in unthought-of places for fear they should be taken from him. Thus, a bank-note would be found wedged in between two bricks in a corner, and a sovereign in the frame work of an old eight-day clock that no longer performed its proper functions for want of repairs. He was a regular stint, and avarice was stamped on all the lines of his countenance. He had lately often come home to his miserable wife in a state of intoxication (though that was at the expense of Mr. Merrisslope), and never given the mother or children a kindly word or look, being more like a pig than a human being. His selfish cupidity had swallowed up all his finer feelings, if he ever had possessed any. The very boys in the street used to call him "Old Clo," and "Red-headed Jew," for they knew what a skinflint he was. In short, he was generally known as mean-minded lickpenny. Nothing was too bad to dub the churlish scoundrel.

So nobody was really sorry that he was dead. The deeds of Oakrush estate were found in his possession, and a few letters referring to them from Merrisslope. These Mr. Phane could not take possession of until he had proved satisfactorily that the money with which the estates were bought was his, and that difficulty he could now easily overcome. But he had his creditors to think of—a clamorous, hard-hearted lot when they think their money is in danger, but mild as new milk when they are concluding a good bargain. Some creditors are cruel devils, with no sympathy for their own kind: while others, but very few and far between, alas, are gentle and magnanimous. Such were those who came to the broken merchant and offered him more time to pay in, to reduce their claims, or wait until he got his awkward affairs settled. Then came the batch of rapacious ones, like hungry wolves on a dying horse, or the greedy vultures crowding round to suck the last life-blood from their quivering prey.

Arthur, however, generously offered to relieve the merchant of all embarrassment by paying off every applicant in cash with his own means. He was enabled to do this, because of the money he had made and saved, and the considerable fortune left to him by Mr. Chirrup, who died and left him all his property, on account of his having taken such a fancy to Arthur Humberton, and felt such an interest in his welfare. Now had Humberton's opportunity arrived for practically showing his gratitude to Mr. Phane, and that gentleman was overcome by his liberal conduct. So the merchant's honour was saved, and a true friend tried and found trusty. There was rejoicing that day for the evil vanquished, and the brighter prospects suddenly opened out to them all. The change had been very sudden, and Mr. Phane could hardly believe it yet. He wanted some time to think and ponder over it before he could thoroughly accept the pleasant fact.

Mr. Chirrup had been suddenly taken ill, and Arthur had been to see him, and attended to his small wants a good deal during his short illness; but the result of the widower's will was a perfect surprise to him. However, he determined not to let the Phane's know, if possible, so that his wealth might not be any consideration with the merchant in marrying his daughter, as Arthur had still full hopes of doing. At that time Humberton had no idea that Mr. Phane was practically insolvent. He had no other motives than those that were thoroughly disinterested, as his subsequent conduct had shown.

Humberton was looking forward expectantly to the consummation of his long courtship, the aim of all his desires, the centre of his exertions, his marriage with the beautiful Olivia. He had little fear now that anything would happen to prevent it, and Olivia shared his happy confidence in bright hopes for the future. Mr. Phane was rapidly regaining his old cheery spirit to a certain extent, though that was never really altogether possible. His troubles and misfortunes had told greatly upon him, but he would now be able to live to a peaceful and contented old age. Oakrush estates had been decreed his, and they were rapidly being restored and made ready for the coming marriage. Humberton took an active share in the business, and was quickly working it up to its old proportions. As for poor Mrs. Bulliker, a handsome allowance was made to her as a compensation for all her past misery. Humberton had also sought the able assistance of Redtaper in managing the affairs of the firm of Phane and Co., which now practically consisted of these two young men, Humberton and Redtaper. They certainly fulfilled their position worthily, and did the name of the firm credit, a credit which for a long time had been unstained, because of the villainous machinations of the dishonest cashier.

Mr. and Mrs. Redtaper now lived happy and comfortable lives. Mrs. Violet Cumberland Redtaper had seen the folly of her craze for notoriety, and had succumbed to her husband's wishes, thus securing to herself and him a greater happiness. Their union had been blessed with a beautiful girl, a miniature representation of Violet. They now often met at the Phane's, and talked of the all-important marriage so fast approaching. Olivia had completely recovered from her serious illness, and never was in better spirits. Little Dolly, too, prattled more merrily than ever, and happy indeed were their social meetings.

They could now discuss all their misfortunes and mishaps of the past, for Time had laid his softening hand upon their memories, and they gratefully thanked the Giver of All for His many bounties and blessings. Their present pleasure and contentment was all the sweeter for the pain that had gone before. Sweet strains of music enlivened their meetings, and once more the rich voice of Violet thrilled through them, and reminded them of the olden times, while at other times her brother fascinated them equally with his wonderful performance on the violin, which, however, had lost some of its perfection for want of practice; Olivia's sweet voice blended with the others in sympathetic harmony, and Humberton composed fresh tunes for their delectation, never forgetting to put in an especially pretty part for Olivia.

Before the betrothed couple now was a fair landscape of delight, and they looked forward to the happy time now rapidly approaching. That period of bliss was drawing nearer and nearer, and they would soon enter the happy land together, never more to be separated. They had many goodly days to see yet, in which their tears of pain should be "transformed to orient pearl advantaging their loan with interest." Their affection had grown stronger and stronger with the storms that had blown over it, and now nothing could shake their happiness. They looked forward to the future with a mutual hope and confidence that one would be the constant helpmate of the other, and that they would live long and useful lives.

At last the day before the wedding came, full of preparations sufficient to keep all hands busy. It was to be a quiet, yet handsome wedding, and all were exuberant with expectancy. Miss Louisa Delcote and Miss Phillis Belsize were to be two of the charming bridesmaids, and they could not help envying the beautiful bride, though they by no means grudged her the happiness she enjoyed. All went merry, and everyone was on the tiptoe of expectation, and they were all proud to have a hand in the marriage of two of the nicest and handsomest people they knew.

CHAPTER XXVI.

Ten-times-double gain of happiness.—RICHARD III.

THERE were signs of a wedding, with a vengeance, superstitious and otherwise. There was to be no mistake about it this time. The happy pair had not been forging the links of love in tribulation all these years for nothing. No, the consummation of their devout wishes had arrived at last. To-day they were to be joined in the holy bonds of wedlock. They had borne their cross, now they should wear the crown. A panacea had come at last to soothe their sorrows, a balm for their wounded spirits. Not in vain had they passed through troubles and trials, and been faithful in adversity; for:

Even as rivulets twain, from distant and separate sources,
Seeing each other afar, as they leap from the rocks, and pursuing
Each one its devious path, but drawing nearer and nearer,
Rush together at last, at their trysting place in the forest;
So these lives that had run thus far in separate channels,
Coming in sight of each other, then swerving and flowing asunder,
Parted by barriers strong, but drawing nearer and nearer,
Rushed together at last, and one was lost in the other.

Pleasant was it to look back upon the vicissitudes of their past lives, and to marvel how they had ever safely suffered them all. Certainly their happiness of to-day was heightened by the recollection, for they had been tried and proved true.

Charming were the bridesmaids, Phillis Belsize and Louisa Delcote, in their beautiful dresses. The shapely form of the former was draped in a delicate mauve satin dress. A nodding poppy set off her long wavy auburn hair, and snowy lilies floated and were smothered in the wealthy tresses that flowed over her soft shoulders; while a gorgeous sunflower blazed from her handsome bosom, adding to her unique and bewitching appearance. It was a peculiar costume for a bridesmaid, but æstheticism was still in the ascendant and fashionable, and Ophelia professed herself delighted with the idea. Little did she know that the cultured damsel so eccentrically tricked out had once essayed to steal the heart of her lover. But that was all over; Phillis had certainly given up all hopes of such a thing now. Her friend, Louisa Delcote, wore a pretty pale pink dress, profusely trimmed with lovely forget-me-nots. Truly was she a sight to make an old man young again, as the sparkling flowers in streaks and sudden avalanches alternately hid and revealed the beauties of her piquant form. Here they nestled in a snowy valley, while there they wreathed a shapely limb, only heightening its perfection. Dangerous was it to gaze at those thrilling orbs beneath that crown of overflowing blue, as her tiny fingers toyed with the fragile necklace of

the same flower, which palpitated on her undulating breast. These were the bridesmaids, fair to see, sweet girls, who were luscious living poems.

But there was the bride, fairer than them all, clothed in dazzling white, relieved by *rivières* of sweet smelling violets and moss roses, while a spray of the time-honoured orange blossom was half hid among her tangling hair—a scene which would have sent Sir John Suckling mad. To Arthur she seemed a perfect angel; and when the gauze veil was thrown over her, it appeared only to heighten her perfection. Brightly the sun shone on this fair picture, which seemed too pure, too beautiful for earth. Arthur was in no hurry for the ceremony so long as he could entrance himself with the sight of his precious darling; but Mr. E. Slim, his best man, was rather anxious to fulfil his duties and get the affair over. Slim by name but not by nature, for he was a well-built, formidable fellow, and good-natured withal. He had been the piccolo player in the “Crotchetty Society;” strange that these big men should so frequently choose the smallest instruments, and *vice versa*. But so it was.

He was getting rather impatient as he struggled with his gloves. He had been casting suspicious glances in the direction of Miss Louisa Delcote, and it was not difficult to see that he had fallen a hopeless victim to her undeniable charms. We need not, however, describe the details of the marriage ceremony, which was performed in grand style, without a single hitch, and all faces were radiant with joy. Merrily, madly rang the bells in mellow harmony, while the gay carriages drove back to the mansion from the church. Delightedly they rang through the breezy air, and with a Poe-like swell the melting golden sounds floated into liquid song. Gushingly the euphonious volume welled in their ears, swinging and ringing, rhyming and chiming, until they lost the rapturous sounds altogether.

A sumptuous breakfast and many guests. The toasts had begun, and the “best man” was elevating and expounding the virtues of the bridegroom, while the fair companion at his side, no other than Lousia Delcote, the second bridesmaid, encouraged him as he nervously stumbled on, for some of the boldest spirits would rather board a ship than stand up before a brilliant assemblage to make a speech. He managed however to style his friend “A real decent sort of a fellow, of the right kidney, and I don’t mind betting there isn’t a better to be found. No pun intended,” and of course they laughed. “You may laugh,” said Mr Slim; “but I tell you, I wish I were in his place, for he’s married the loveliest and nicest woman I ever saw, bar one,” and he looked down at his companion amid another storm of applause, while Lousia Delcote blushed at the obvious allusion. “They say marriages are made in Heaven,” he continued, “but I hope to perform the principal part in one before I go there, and I trust the day will be as happy and auspicious as to-day is. My advice to all you lonely bachelors is diametrically opposite to that of *Mr. Punch*, though I once held similar views. I say, marry, ay, marry, and that as soon as you’re able. I intend to rectify my own error at the earliest possible moment,” and again he looked at the blushing damsel who had so charmed him. “That’s my advice, and don’t blame me if you’re not happy; and now, ‘Long life and happiness to the bride and bridegroom, God bless them,’” and he replenished his champagne glass, and sat down like a warrior who had valiantly slain a formidable foe. Toast after toast followed in quick succession, while the happy pair sped on their way to that queen of fashionable watering-places, aristocratic Brighton, to spend their golden honeymoon.

* * * * *
 Imagine the fleet years to be flown with joyous, lightsome wings, bringing with them happy cares and burdens of love. The Oakrush estates are luxurious in their growth and products. The grounds round the myrtle-mantled mansion, with sweet-scented honeysuckle climbing over the picturesque porch, are kept in the trimmest order, and everything indicates a pastoral peace. Ah! there is a bright boy of some nine summers, merrily throwing a coloured ball

to his pretty little sister. "Lucy" did he call her? Bonny child, she throws it back at him with her puny strength, and lisps, "There, Hector, do not frow it at me any more."

On a rustic seat, looking up from her work every now and then at her loved offspring, is a handsome homely woman, and reading the newspaper by her side is her faithful husband, looking older and happier than he once did.

He calls for Hector, and is now telling him a story—a story of youth and love and valour and sorrow—and the boy's breast expands as he listens, and he wonders if he will ever be a man like his "big papa." Dear little Lucy climbs up to his knee, too, and then she goes to her mother, who puts down her work to kiss her. A golden glory from the west lights up this happy scene and reflects into the lake below. Ah, who is that fair creature who runs from the house, her golden hair streaming in curls behind her. Lucy runs to meet her, and the too fair faces kiss affectionately. Can it be Dolly, who has grown so tall and handsome? It is; and there, in the window, is white-headed Mr. Phane, beckoning for Hector, who scampers along the lawn as the quintette approach the house. There, gentle reader, we will let the veil drop again. Our task is finished.

THE END.

THE SONG OF SORROW.

BY BRO. EMRA HOLMES.

I CANNOT choose but sing the song of sorrow,
 As I bethink me of the days gone by;
 For me, alas! there is now no to-morrow,
 The hope in future is but born to die.

'Midst sylvan groves I roam, by water-meadows,
 See the soft beauties of Devonian lanes,
 Watch the broad river and the gleaming shadows,
 Where sunset-tinted clouds weave golden chains.

They link the sky above and river flowing
 Melodious onwards to the surging sea;
 Reflecting all the empyrean glowing
 With glorious sun-shafts: mystery to me.

Why doth the earth put forth such noble seeming,
 And Paradise repeat itself once more,
 Just for a few brief moments nature teeming
 With those celestial beauties I adore?

Is it to give a fore taste of God's glory?
 Heaven's gate ajar, we catch a glimpse of bliss;
 Man's disobedience and fair Eden's story,
 Paradise lost, to be regained: 'tis this.

I hear the sound of merry children's laughter;
 They cry for joy; I long for rest and peace:
 Love lives where all else dies in that hereafter,
 Where of our sorrows there shall be surcease.

Oh! all ye weary souls with grief sore stricken,
 When friends desert you and the loved ones die,
 One friend will never leave you when you sicken,
 One glorious home is yours beyond the sky.

North Devon Journal.

LITERARY GOSSIP.

MR. JOHN BRENT, F.S.A., an erudite archæologist, a graceful poet and novelist, and a genial and whole-hearted gentleman, has joined the majority since the last instalment of our monthly gossip was penned. He had attained the age of seventy-five, and passed peacefully away from out of an apparently healthysleep into theslumber that knows no earthly waking, to the sad surprise of the large circle who knew and loved him. Mr. Brent is best known of his handsome historical work, "Canterbury in the Olden Time," at once a monument to the taste and skill and industry of its author, and by far the best guide to the teeming antique glories of his native city. As a poet he was prolific, and every production of his charming muse was full of force, of fine feeling, and fanciful imagery. "Village Bells," "Atalanta," and "Justine a Martyr," three elegant volumes of verse emanating from his pen, were received with highest encomiums by the critical press, and new editions were demanded by an appreciating public. His novels were pure and high-toned, abounding in picturesque pen pictures of rural scenery and firmly-drawn portraits of ideal, yet very natural, men and women and little children. Quiet and unassuming in his life, he yet worked well and worthily, honoured age, to honoured age, make men better and nobler; and almost every line he has left behind him breathes eloquently of his "love of right, disdain of wrong." He has reaped his reward, but the world is one true heart the poorer.

The Family Newspaper, a weekly journal for readers at home on the Continent and in the Colonies, will shortly be issued from 11, Southampton Street, Strand. It will be a twopenny paper, and under spirited management will doubtless fill a blank in journalism, as, though every item of intelligence of practical interest to the home circle will be presented in its columns as it occurs, care will be taken that crime and vice shall not be embellished with a false halo of sensational sentimentality. In a word, its ninety-six columns will be devoted to the provision of all the news of the week, home and foreign, under convenient classification and in pithy phraseology, and such a form generally as may be placed in the hands of the youngest and gentlest without fear. All success to *The Family Newspaper*, which augurs well for the future of our English press.

Hurst and Blackett have ready at all the libraries, on 1st June, a new novel, in three volumes, entitled "Redeemed," from the vigorous and graceful pen of Shirley Smith, author of "His Last Stake," "All for Herself," &c., a writer whose works are ever an enforcement of the good, the true, and the beautiful, and yet never of a namby-pamby character.

Skegness, an east-coast watering place, which is rapidly coming to the front as a holiday resort, and which, through the public spirit and enterprise of Earl Scarborough, the Lord of the Manor, and the vigorous efforts of influential inhabitants has of late developed and improved surprisingly, is about to have a local weekly newspaper printed and published within its own precincts, instead of, as heretofore, having to rely upon Nottingham, Boston, and contiguous towns for its current intelligence. The journal will be issued by a joint stock company, formed with Skegness capital.

Almost everybody who has visited Oban, the charming West Highland watering place which is now so deservedly popular, has been pleased with the smart guide book, "A Week at Oban," which affords so easy and delightful an introduction to the grandeur of the Argyllshire scenery. It is pleasing, therefore, to be able to announce that the publisher will have ready immediately, as a sort of sequel or companion volume, a similar little work called "Out from Oban," describing equally graphically the lovely excursions further afield.

A new weekly journal has just been commenced in the Third Port, with the title of *The Hull Review*. It is devoted to a purely independent treatment of local literature, local sayings, and local doings, and is very smartly written and edited, standing out in bold distinction from the large class of provincial periodicals of similar aim and scope, which are flippant, and coarse, and full of personalities.

"Rambling Recollections of Old Glasgow," by "Nestor," a handsome little volume, brimful of pleasant and informing gossip about the city of good St. Mungo, reaches us from Mr. John Tweed, a Glasgow publisher. All who can carry their memories back with the author to the early years of this century—and, alas, the number is now but few—will have a double delight in lingering over these reminiscences. "Nestor's" intelligent eyes have taken in all the wonderful history of the Clydeside city's rise into its present immense commercial importance, the growth of its gigantic and handsome architectural adornments, and the development of its powerful public institutions; and his ready pen has conveyed them to paper for the benefit of others who have not been blessed with such long life as he has, or have not been such assiduous emulators of Captain Grose, the note-takin' chiel' immortalised by Burns. The result is that the volume he has produced is not only entertaining, but of great historical value. We have reason to believe that "Nestor" is none other than genial Dr. Hugh Barclay, the veteran Sherriff-Substitute of Perth.

Society (edited by Bro. George A. Plant), says that "Literature has lost a pleasant writer in Dr. John Brown, who died in Edinburgh on May 10th, aged seventy-two. A second edition of his 'John Leech, and other Papers,' was only issued the other day, being one of three volumes of his essays, published under the general title 'Horæ Subsecivæ.' His 'Rab and his Friends,' together with 'Our Dogs,' will be found in the volume, with the 'Letter to John Cairns, D.D.' He has contributed his essays to *Good Words*, the *Scotsman*, and the *North British Review*. He was the son of the Rev. Dr. Brown, of Edinburgh, and was born at Biggar, Lanarkshire."

The Camden Society is just now very much embarrassed for want of funds. This is not as it should be, as the Camden is engaged in a highly important work, the printing and preservation of the materials for the formation of our national history. All those interested in the annals of the country should be ready to extend a hand to help the society out of its difficulties.

THE KNIGHTS TEMPLAR.

(Continued from page 459.)

ABOVE forty thousand persons either perished or became captives by the infidels at St. Jean d'Acre. Out of five hundred Knights Templars who behaved themselves so bravely in the defence of that ill-fated city, only ten escaped by getting into a bark, and arrived safe at Cyprus.

These few instances may suffice to give an idea of the valour and constancy of the Templars.

It is proven by the most authentic testimonies that, faithful to their oath and institution, they respected the laws of religion and honour.

It is not in books, published after the misfortunes of the Order, that an impartial man should seek for a faithful account of the morals, opinions, and conduct of the Templars. The proscribed and unfortunate rarely find courageous apologists. It is the historians, cotemporaries of those chevaliers; it is the witnesses of their virtues and exploits, that should be consulted; above all, the honourable testimonies of the very pontiffs, kings, and princes who afterwards became their executioners, should be accounted of great importance.

Not one contemporary historian has ever accused, or even suspected the Templars to have been guilty of the crimes attributed to them afterwards.

The pitiful adage, "To drink like a Templar," had no existence till after the abolition of the Order. It is of no more weight against their morals than the ancient adage, "Bibere papaliter," to drink like a pope, can have against the Roman pontiffs; both adages being the envenomed foam exuding from the parched mouths of their illachrymable enemies.

M. Baluze, whom nothing has escaped respecting those times and their manners, has found that some people used to say, "Bibere papaliter;" but he cannot find in any writer, previous to the suppression of the Order of the Templars, "Bibere Templariter."*

The Templars were never denounced by the Troubadours, and it is known that the *Sirventes* of those bold bards never overlooked the depraved manners of the times, and indeprecably attacked the popes, clergy, princes, and grandees.

Within the fifteen last years preceding the dissolution of the Order, the popes are known to have interposed in its behalf with the kings of England, Arragon, and Cyprus.

In 1292 it was proposed, in the council of Saltzburg, to incorporate in one order, the Knights Templar, Teutonic, and Hospitaller.

If the Templars had not then enjoyed a reputation at least equal to that of the other orders, why attempt to unite these with those of a degenerate order? And since the Templars alone were more powerful, more numerous, and more wealthy than the Hospitallers and the Teutonic Knights, and must necessarily transfer to those incorporated with them their maxims and their manners, is it not evident that the council of Saltzburg, which proposed this incorporation, rendered a solemn tribute of respect to the Templars?

* "Mansuetus J.," tom. ii., p. 341.

It was, in effect, contemplated to unite the three orders. This project produced a memorial from Jaques de Molay to his Holiness.

The general opinion is that this illustrious chevalier could not write; but, in the memorial which he caused to be transcribed there appear principles of judgment and wisdom that would do honour to a man of erudition.

The Grand Master foresees the discord that would prevail amongst the incorporated brethren; he thinks he hears them repeat to each other, "In our former state we performed more than you, and were more respectable"—"Nos melius valebamus et plura faciebamus bona."

It appears that the rule of the Templars was more severe, and their comportsment more austere than those of the Hospitallers; for the Grand Master adds: "It would be necessary that the Templars should relax much in their discipline, or that the Hospitallers should reform in many points"—"Multum oporteret quod Templarii largarentur, vel Hospitalarii restringerentur in pluribus."*

In perusing this memorial respecting the incorporation of the Orders, and that respecting the means of recovering the Holy Land, there appears a frankness and zeal of a knight emboldened by religion and honour, which cannot fail to cause the admiration of the reader; and who, above all, had a right to treat with the sovereign pontiff, about the affairs of his order, without dread of being reproached with the misconduct of his members.

Moreover, before the pope supported the violent measures of Philip the Fair, he could not help testifying to him that the accusations brought against the Templars must astonish him.

The king of England bore a testimony much more honourable in favour of the Templars. He wrote to the kings of Portugal, of Castile, of Sicily, and of Arragon, requesting them not to give any credit to the calumnies spread abroad against the Order.†

He also wrote to the pope as follows: "As the Grand Master and his chevaliers, faithful to the purity of the Catholic Faith, are held in great consideration as well by us as those of our kingdom, both on account of their conduct and their manners, we cannot give credit to doubtful accusations till we shall have positive proofs of the certainty of them."

"Et quia predicti magister et fratres in fidei Catholicæ puritate constantes à nobis et ab omnibus de regno nostro tam vitâ, quam moribus habentur multipliciter commendati, non possumus hujus modi suspectis relatis dare fidem, donec super iis nobis plenior innotuerit certitudo."‡

This authentic and solemn testimony of Edward is so much the more valuable, whereas the Grand Master and the French Knights were then loaded with irons.

It is unnecessary to examine the political reasons which determined Edward afterwards to cause the Templars to be arrested in England. Let it suffice to convince the impartial reader, that at the epocha of their persecution, the Templars universally enjoyed the public esteem; that not only no cotemporary writer, no enemy, whether secret or public, charged them with the crimes whereof they were afterwards accused; but the kings who caused them to be condemned had paid the tribute of ample justice, both to their zeal for religion and the purity of their morals.

The modern writers who have adopted the opinion that the Order of the Templars, had degenerated, have not, perhaps, chosen to remember that the great majority of the knights just rendered themselves illustrious by their glorious efforts against the Musulmans. The Grand Master, with his chevaliers, was at the retaking of Jerusalem in 1299; after the reverse which the

* "Baluzius vitâ Pap. aven.," tom. ii., p. 180.

† The circular letter of Edward, 4th December, 1307. "Rymer," tom. iii. ad ann. 1307.

‡ "Rymer," tom. iii. ad ann. 1307.

christian arms afterwards underwent the Templars, entrenched in the island of Arade, harassed their enemies for a long time. Too much reduced, however, to oppose numerous armies, the Grand Master and his knights were necessitated to take refuge in the isle of Cyprus, where they were preparing to carry on the war against the infidels, when his holiness called the Grand Master to France. He arrived with a retinue of sixty chevaliers already grown old in combat, experienced in adversity, ever ready to shed their blood and sacrifice life for the defence of the Catholic Church and the honour of the Order.

Can the like be said of knights who pass their life in the pleasures of the world and in intemperance?

All at once the knights are arrested in France and sought after through Christendom. The most horrible accusations are published against them; they are supposed guilty of atrocious crimes against religion and morality.

"All historians coincide," says Dupui, "that the origin of the ruin of the Templars was the work of the prior of Montfaucon, and of Noffodei, a Florentine, banished from his country, and whom nobody believes to have been a Templar. This prior, by the sentence of the Grand Master, had been condemned for heresy, and for having led an infamous life, to pass the remainder of his days in a prison. The other is reputed to have been by the prevot of Paris condemned to rigorous penalties."

Thus it is upon the denunciation of those two wretches, branded by justice, one of whom had been banished from the Order for the crimes of heresy and corruption of morals, that a similar accusation is made against the whole Order!

What an incoherent contradiction! If the Grand Master rigorously punished such crimes, can it be supposed that the Order made an express law in support of such crimes for the instalment of the chevaliers? Apage. Vah!

What an astonishing contradiction! And if such a revolting corruption had existed in the Order, was there any necessity to wait till all the knights should have been cast into dungeons, in order to disseminate against them such a horrible calumny?

It will be proper to offer to your view a picture of the oppressions which the proscribed Templars were to undergo, before it be attempted to discuss in detail the nature of the accusations; the extraordinary and unjustifiable proceedings carried on; the pretended proofs which some historians, of more gravity than virtue, suppose to be the result of them; the motives and the forms of the judgments of condemnation of the Order.

First, The Grand Master is called from the isle of Cyprus into France, under the perfidious pretext of incorporating the Hospitallers with the Templars. In 1307, upon the 13th of October, this Grand Master, with one hundred and thirty-nine chevaliers, are arrested at their palace of the temple at Paris.

Their property and treasure are seized.

The king, Philip the Fair, takes possession of their palace.*

On the same day all the other chevaliers in France are arrested.

The king publishes an accusation to bias the public mind, stigmatising the Templars as prowling wolves, as a perfidious and idolatrous society, whose works and discourses alone were capable of contaminating the earth and of infecting the air, etc.

"Quorum non solum actus et opera detestanda, verum etiam repentina verba terram suam foeditate commaculant, roris beneficio subtrahunt, et aeris inficiunt puritatem."†

* Dupui.

† Circular of Philip the Fair, of the 14th Sept., 1307.

The inhabitants of Paris are convoked in the king's garden.* All the communities and parishes of the capital assemble there; commissaries and friars harangue the people against the proscribed knights. Why thus prejudice the people against the Order without previously affording it a fair and impartial trial? The very Jews are more just. Doth the Jewish law condemn any man unheard, says the Gospel?

The Templars were in irons. The inquisitor, Gillaume de Paris, interrogates them: they are incarcerated from all advice or consultation with others. They are left in want of the common necessaries of life.

"We inform you," say they to those in authority, "that the twelve deniers, that are allowed us, cannot suffice us. Out of those twelve deniers we are compelled to pay each day for our bed three deniers.

"For our cookery, &c.

"For getting our irons taken off each time that we are brought before the commissaries, and putting them on again, two sous, &c., &c."

Such the treatment of those warriors, who, by their privileges, used to accompany princes into the field of battle.

They are denied spiritual assistance, under pretence of being heretics, and considered unworthy of participating of it.†

The Grand Master asked permission to attend mass, and the other divine offices: *Quod posset audire missam et alia officia divina.*‡

If they wished to have any act or writing performed or accomplished in due form of law, no notary dared to attend them.§

Twenty-six princes or grandees of the court of Philip the Fair, became their accusers.

From all parts the archbishops, bishops, abbots, princes, chapters, communities of cities, towns, and castles, send in their adhesions.

The king and the pope prevail on several princes to reduce the Templars throughout most of the states of Europe to a similar state of misery with the Templars in France.

Before the Templars are tried by the tribunals; before they are examined by the council of Vienne, the pontiff issues a bull of excommunication against all persons who afford assistance, relief, asylum, or advice to those unfortunate sufferers.||

Life, liberty, fortune, are promised to the chevaliers who will confess the crimes whereof the Order is accused.

* Die Dominicâ sequenti idus Octobris, publicus sermo factus est in viridario regis ubi primò à fratribus, postea à regis ministris causa captionis eorum intimata est, et prædicti casus tacti, ne populus scandalisaretur de eorum subitâ captione. Erant quippe potentissimi divitiis et honore. In quo sermone fuerunt populus et clerus omnium parochialium ecclesiarum parisiensium.—"Joan. Canonic. Sti. Victoris."

† "Catalogue of the Manuscripts of Baluze," p. 525.

‡ "Dupui," p. 130.

§ Quòd mittatis cum ipsis unum vel duos de notariis, qui de dicta appellatione facient eis publicum instrumentum, cum non inveniunt notarios qui vellent ire cum ipsis ad hoc faciendum.—"Dupui," p. 167.

|| Nos enim omnes et singulos cujuscumque præéminentie sint, dignitatis, ordinis, conditionis, aut status, etiamsi pontificali præfulgeant dignitate, qui supra dictis Templariis vel eorum alicui scientur publicè vel occultè præstabunt auxilium, consilium vel favorem, vel aliàs, ipsos vel aliquos ipsorum recepare vel retinere, aut eis ut præmittitur favere præsumserint, auctoritate præsentium, excommunicationis sententiâ inmodamus...

Absolutionem prædictorum præterquam in mortis articulo, ac relaxationem ipsius interditi nobis nostrisque successoribus reservantes.

Si qui autem hoc attemptare præsumserit, indignationem omnipotentis Dei et Beatorum Petri et Pauli apostolorum ejus se noverit incursurum.—Datum Tolosæ, 3 Kal. Januarii, Pontificatus nostri anno quarto."

To induce them to do so, forged letters are presented to them from the Grand Master, inviting them to make this confession.*

Copiam litterarum magni magistri quibus omnibus fratribus suis intimabat quod hæc et hæc fuerat confessus et quod idem confiterentur omnes.

Having resisted every species of seduction they are then put to the torture. Confessions are extorted from them; and if, in the intervals of the torments, they retract, they are condemned as heretics, renegadoes, and are then put to death; not for having committed the crimes whereof they are accused, but for having revoked their confessions.†

Hatred and animosity are carried to such extravagance, that the remains of the Templars who were dead before the Order was accused, are dug up again and committed to the flames.‡

The greatest part of one hundred and twenty-seven articles of accusation, sent by order of his holiness to the apostolical commissaries, to the inquisitors, and to the bishops, to superintend the accusations, will appear absurd, improbable, and even contradictory.

This accusation pretends, that at the time of the instalment of the Templars, they were to become, by an express law, impious in their faith, and depraved in their morals; that they denied Jesus Christ; that they spit upon the cross, and encouraged scandalous liberties.

It would be not only superfluous, but distressing, to undertake a detail of such cruel, unjust, and inconsistent accusations.

Instead of branding with infamy the memory of the persecution of the Templars, let the shame and the success of those incredible denunciations be cast upon the spirit of that depraved century, whose success in those infernal plots for the ruin of the Templars, was promoted by the very absurdity of the charge.

Amidst the black catalogue of the striking characteristics, from which an opinion may be formed, of the spirit of the times, I shall cite here the charge carried against the memory of Boniface VIII.§

Philip the Fair, or his courtiers, undertook to prove that this pontiff had contaminated himself with the most foul and detestable crimes; that he was a heretic§: that he had sold his soul to the devil, &c.

The witnesses had a formal, judicial hearing, and had attested the facts denounced. Clement V. was under the necessity of employing great address, firmness, and numerous resources, to invalidate the proofs, and to avert the scandal of a sentence which would have blasted the memory of Boniface.

Guichard, Bishop of Troyes, was charged with having promoted, by sorcery, the death of the queen Jeanne of Navarre. To the extravagance of the accusation succeeded the absurdity of the proofs. Witnesses deposed that he was guilty.||

About the period when Philip the Fair's death took place, animosity and revenge obtained signal success over Enguerrand de Marigni. At first he was prosecuted for dilapidation of the finances. The Count de Valois, who sought the destruction of Marigni, procured the arrest of his wife and sister. It was deposed by witnesses, that at the solicitation of this minister, these ladies had employed a magician named Jacques de Lor, to put the king to death, by certain magical operations through the medium of waxen figures.

The pretended magician was put into prison, where he hanged himself in

* "Joan. Canonic. Sti. Victoris."

† "Contin. de Guill. de Nangis."

‡ Ossa cujusdam dudum defuncti scilicet M. Joannis de Thuro exhumata atque combusta.
—"Joan. Canonic. Sti. Victoris."

§ Perhaps because he did not consent to the fell measures of Philip, to bring ruin upon the Templars.

|| "Fleury's Eccl. Hist." lib. 92.

a paroxysm of despair. Witnesses were brought forward and formally heard; the crime appeared proven; the pretended sorcerer's wife was burnt as an accomplice, and Marigni, notwithstanding his rank of gentleman and chevalier, was sentenced to the gibbet.

Such are the features of the age in which the Templars were condemned; such were the violent measures to which their remorseless accusers resorted for the accomplishment of their nefarious machinations.

To the corruption and errors of the age, as much as to the passions of certain persons in power, may be attributed the cruel tribulations, the preposterous accusations raised against the Templars, and whereof they all at once became the victims.

Whoever may hesitate to believe that the inquisitor, Guillaume de Paris, has proceeded against the Templars in a barbarous manner, cannot in justice refuse the attestations of historians, the complaints of the accused, the assertions of the judges, and above all, the instructions given by the inquisitor to his commissaries.*

These instructions require confidential persons to be selected; these persons are secretly to be instructed how to proceed; an oath is to be administered to them; they are to understand at the same time that the king is informed of the crimes of the Templars by his holiness and by the church. They are to seize the property and persons of the Templars, and to cast them into prison; not to permit them to have any intercourse with each other; they are to have them interrogated, and finally to make use of the rack if it be necessary.

Their confidential agents were to offer them pardon, if they confessed what the inquisitor calls the truth; and if they persisted in not confessing it, they were to let them know that they should suffer death.

The inquisitor points out the pretended facts, whereof the commissaries or the racks were to extort the confession. He recommends not to have the interrogatories committed to writing; nor to send them to the king unless the accused acknowledged themselves guilty.

What kind of proceedings are those which commence with torture! What sort of judges are those who commence by declaring to the accused that unless he confesses the crimes which are imputed to him, he shall be condemned to death! What injustice to commit to writing the answers only, which are made to the charge against the accused!

Let nobody presume to say that those instructions have not been exactly complied with.

Dupui states the interrogatories put to thirteen Templars at Caen.

"The last of which Templars, on refusing to confess anything, was put to the torture, &c."

Many cotemporary historians relate the tortures which the Templars suffered.†

They were not exempt from torture even in Arragon, where their persecutors dared not condemn them.‡

* Extract from the Instructions given by the Inquisitor, Guillaume de Paris, from the Bruxelles edition of Dupui's work in 12mo, anno 1713, tom. 2. p. 318; and in 4to, anno 1751, p. 201.

† *Plurimi autem ipsorum confiteri minimè voluerunt quamvis non nulli ipsorum subjecti fuerint quæstionibus et tormentis.*—"Vita Clementis V. Auct. Bernardo, Guidonis."

‡ *Alii otem diversis tormentis quæstionati, seu comminatione, vel eorum aspectu perterriti, alii blandis tracti promissionibus et illecti: alii arctâ carceris inediâ cruciati vel coacti, multipliciterque compulsi sunt.*—"Contin. de Guill. de Nangis."

‡ The council of Tarragona, held Anno 1312, speaks thus of the Templars tried by it:

"*Neque enim tam culpabiles inventi, ac fama ferebat; quamvis tormentis adacti fuissent ad confessionem criminum.*"

Neither were they found so criminal; as public fame would have them be, although they were put to the rack in order that should confess their crimes.

In England the council of London decided, that if, in after a second examination, they persisted in their innocence, they should be put to the torture; but that this should be done in such a manner that no incurable mutilation of any of their limbs, nor violent effusion of blood should take place*.

The cries of indignation, the heart-rending groans of tortured innocence have, unnoticed, outstript the lapse of ages, and now reach the ears of posterity. Those Templars who had the virtue and the courage to defend the order in presence of the persecutors, incessantly reproached them with having extorted those false confessions from the weaker brethren by force of tortures and menaces.

All these undeniable authorities will no longer permit us to doubt, that the barbarous and inexcusable mode of preliminary torture was resorted to in order to extort confession.

It would be useless and irksome to attend to all the examinations which took place in France; but I must make some observations on that of the one hundred and forty Templars arrested at the Monastery of the Temple.

This interrogatory or examination, whereof Dupui makes mention, is written on a very large roll of parchment. It is evident that it was written in the absence of the accused, and was made out from the notes successively taken at the different sessions of the tribunals. This manuscript bears all the characters of material authenticity requisite to support the documents of those times; but as to its moral authenticity we may be allowed to entertain great doubts.

It is very probable that several Templars, seduced by promises, terrified by menaces, or borne down by torture, had made confession of guilt; but those confessions obtained by seduction, or extorted by the rack, aggravate the malice and opprobrium of the accusers.

The scroll supposes that one hundred and thirty-seven knights had made a confession; perhaps it may appear evident, that out of the number of one hundred and forty interrogated, there were found more than three Templars who resisted seduction, menaces, and torture.

When permission was given to such of the Templars as would undertake the defence of the Order, to appear before the papal commissaries, seventy-five presented themselves. Of this number I count at least thirteen† out of the one hundred and thirty-seven, who were supposed, at the time of examination, to be guilty of the crimes imputed to the Order.

Pierre de Boulogne, priest and procurator-general of the Order, aged forty-four years, acted as their prolocutor.

According to this scroll of parchment, he appears to have made confessions.

Nevertheless he defended the Order with the greatest courage. He declared before the commissaries the seduction, and the tortures that had been made use of, in order to obtain false confessions from some of the chevaliers.

If those thirteen defenders of the order, and particularly Pierre du Boulogne, who displayed so much zeal and courage in their assertions, had really confessed before the inquisitor the crimes attributed to the Order; could the commissaries, whom the energy of that defence must have humbled and irritated, have failed to object that the prisoners themselves had before con-

* Et si... nihil aliud quam prius vellent confiteri, quod ex tunc quas ionarentur. Ita quod quæstiones illæ fierent absque mutilatione et debilitatione perpetuâ alicujus membri et sine violentâ sanguinis effusione.—"Rymer," tom. 3. p. 227.

† Those thirteen Templars are the 7th, 11th, 30th, 38th, 45th, 59th, 67th, 75th, 100th, 101st, 121st, 127th, and 130th.

fessed the truth of the crimes, from which they were now endeavouring to exculpate all the Templars?

The very expressions of that defence clearly prove, that those thirteen Templars had not made any confessions. Since they explicitly declare, that if those knights who had made any confessions, do not now retract, it is because they are so overwhelmed with terror that they dare not retract, on account of the menaces with which they are daily alarmed: therefore they demand that those unhappy men may, without further risk, render homage to the truth.

Clement V. had regarded as an outrage against his authority those arbitrary measures carried on against them. He declared that to him alone belonged the right to judge and punish them.

In consequence he required that the proceedings against the Templars should be carried on in his name; and he appointed apostolic commissaries to hear the depositions against the Order.

Care was taken to have seventy-two Templars conveyed to Poitiers and presented before the Pope, in order that they should make the criminal confession so much wished for.

I admit that those seventy-two chevaliers appeared before the Pontiff; but they were such only who, previously broken down by torture, or yielding to seduction, might have confessed in hopes of obtaining thereby life and liberty.

In France the fate of those sufferers was so insupportable* that history attests that many of them lingered to death in their cells with hunger; and that despair induced others to put an end to their miserable existence.

It would have been of great importance if Jacques de Molay had been taken before the Pontiff, who had particularly reserved for himself the decision on the fate of that great man and other chiefs of the Order. Without anticipating accounts relative to this Grand Master, I shall only remark that his enemies prevented this interview, which might have given a favourable turn to their affairs: but instead of this, they appointed commissaries to examine him, and other chiefs, at Chinon.

It is evident that they wanted to transmit to the Pope, only those knights on which they might depend; that is to say, those who, having apostatised from the Order, might serve as witnesses against the Grand Master in this famous examination, whereof I shall shortly say something more.

Neither the names nor the confessions of those seventy-two Templars have come to light, although it be said they were examined before his holiness. No statement of their examination exists. The agents of Philip sought only to furnish the Pope with motives and pretexts to ruin the Order, and they were successful.

Apostolic commissaries repaired to Paris, and held that celebrated examination, which comprehended two hundred and thirty-one witnesses.

The statement of that examination was read before the fathers of the council of Vienne. It did not afford proofs sufficient to enable them to resolve on the abolition of the Order; and indeed, but a few observations will suffice to show that it does not merit the least credit from the impartial judge or historian.

The greater part of the two hundred and thirty-one witnesses attest the pretended crimes attributed to the Order.

The improbability, inconsistency, and contradiction of those pretended crimes would suffice to invalidate that examination; but what must be thought of it when it shall be seen of what kind of witnesses it was composed.

The apostolic commissaries heard as witnesses the apostate Templars, who from the state of party accused, are transformed into that of accusers against the Order.

* Quidam in ipso Templo, ubi fama referebat, plures mortuos fuisse, pro inediâ vel cordis tristitia, vel ex desperatione suspendio periisse.—“Joann. Can. Sti. Victoris.”

Thus many of those one hundred and forty examined at the Temple, who either through seduction or fear had made confessions, and who had not the will or the courage to retract, were heard as witnesses.*

In this manner they called from different places Templars, who, to preserve life, or to obtain liberty, had yielded either to promises, to threats, or to tortures.

Of the assemblage of their false and interested testimonies, was formed this examination.

That was perhaps, the first time that France beheld an accused party who had obtained mercy in virtue of confessions, afterwards appear as accusers and witnesses against their companions equally accused.

(To be continued.)

* The accused answering to the interrogatory at the Temple, under these numbers :

70
88
4
3
2
121
61
58
72
112
130
110
87
78
5
48
127
128
29
38
92
139
101
2
44
&c. &c.

Deposing as witnesses in this examination, under these numbers :

18
41
46
47
70
73
75
77
73
83
85
86
87
88
89
92
97
101
103
105
117
120
133
163
162
&c. &c.



END OF VOLUME IX.