

THE MASONIC MAGAZINE:

A MONTHLY DIGEST OF

FREEMASONRY IN ALL ITS BRANCHES.

No. 106.—VOL. IX.

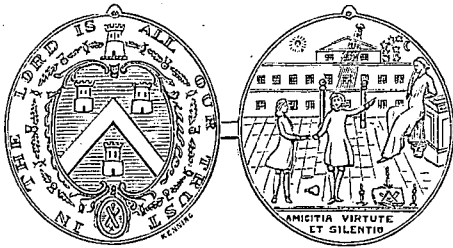
APRIL, 1882.

PRICE 6D.

AN ANCIENT SCOTCH MASONIC MEDAL.

THE rare silver medal, of which the annexed engraving is a copy, has been recently added by Bro. James Newton, P. Prov. S.G. Deacon East Lancashire, to his collection of Masonic medals, and at the suggestion of Bro. W. J. Hughan, P.G.D., and by the kindness of the publisher of this magazine, is reproduced here as being interesting to Masonic students generally.

In the splendid work by Bro. W. T. R. Marvin, "The Medals of the Masonic Fraternity," printed at Boston, U.S.A., in 1880, under No. XXXII., page 29, is the following description of this medal:—"Obverse, arms of the



Grand Lodge of Scotland; azure, a chevron between three castles argent (the compasses are omitted). Crest, a castle argent. A collar of thistles and thistle leaves encircles the shield, passing behind the crest; from the collar is suspended a jewel containing St. Andrew and his cross. Legend: IN THE LORD IS ALL OUR

TRUST. Reverse: a mosaic pavement, over which two brethren are approaching; a temple in the background, in front of which stand two pillars. Above the temple, on the left, is the sun, on the right the moon and seven stars, and over the centre the All-seeing Eye darting its rays upon the taller of the two brethren, who holds his companion by the hand, and with his right hand points to a female figure seated on the right; at her feet is a Corinthian capital; her left arm rests upon an altar; her right hand closes her lips. In the right foreground the Bible, square, and compasses, surrounded by three burning tapers. Between the brethren are a gavel and level lying on the pavement. In exergue: AMICITIA VIRTUTE ET SILENTIO (by friendship, virtue, and silence) in two lines.

"Size 19. An impression of this curious old Scotch medal (in silver gilt) is in Mr. Appleton's collection (U.S.A.). It is evidently quite ancient, and is not mentioned by Merzdorf (the standard German reference for Masonic medals)."

At page 288 of the same book Bro. Marvin says: "This medal must have been struck previous to 1756, as the seal of the Grand Lodge of Scotland on the charter of St. Andrew's Lodge of Boston, issued in that year, has those arms impaled with the Lion of Scotland."

An impression of this medal, as above stated, is in Mr. Appleton's collection, U.S.A. There was also one sold in New York, in June, 1881, at the sale of the Marvin collection. Bro. Newton's impression thus makes the *third* so far known.

Bro. Hughan considers that the medal is, in all probability, the oldest of its kind as yet discovered. He also takes it that the collar and badge on the obverse are those of the Grand Master of the Grand Lodge of Scotland, which was formed in 1736, and that the medal was probably struck about this date to commemorate the institution of the Grand Lodge.

THE LEGEND OF THE INTRODUCTION OF MASONS INTO ENGLAND.

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

PART I.

THE following account, culled from the Ancient Chronicles, was published in an edition of "The Summarie of English Chronicles" by John Stow, London, 1566.

Succeeding this I have placed a portion of the introduction to the edition of "Stow's Survey of London," by John Strype, London, 1720.*

ABOUT A.D. 192, Lucius, King of Britain, died, and "for so muche as of hym remained no heyre" † the Britons fought amongst themselves for about fifteen years. "By meane of thys forsayde discorde amonge the britous: Seuerus was moued to make laaste into thys Countreye, as well to quyet the realme as to kepe back the Pictes and Scotts, whych vexed them with warre. hee caused a wall of turues and greate stakes to be made of the lengthe of 112 myles, or (after some) repayed the wal of Adrian: It began at Tync, and reached to the Scottyshe sea whyche is yet called the scottyshe banke. This Seuerus gouerned Britayne V years: and was buried at Yorke."

"Themne about the yeare of Christ iiii hundred xxxviii‡ the Britaynes were inuaded agayn by the Pictes and Scots, which not withstanding the foresayde walle, that was made by the Romayns, spoyled the coūtreie very sore, so that they wer dryuen to seke for new helpe of the Romains: who sent to them a company of souldiors: which agayn chased the Pictes, and made a wall of stone of the thickness of viii foot, & in height xii foote. Whiche thing when they had done, comfortyng the Britons, and admonyshynge them hereafter to trust to their own māhod and strēgth, they returned agayn to Rome."

Stow, 1720.—"In few Years after, as Simeon of Durham (an ancient Writer) reporteth, Helen, the Mother of Constantine the Great, was the first that inwalled this City [London] about the Year of Christ cccvi. But however, those Walls of Stone might be builded by the said Helen, yet the Britains, I know had no Skill of Building with Stone; as may appear by that which followeth about the Year of Christ cccxcix, when Arcadius and Honorius, the Sons of Theodosius Magnus, governed the Empire, the one in the East, the other in the West. For Honorius having received Britain, the City of Rome was invaded and destroyed by the Goths. After which Time the Romans left to rule in Britain, as being employed in Defence of their Territories nearer home. Whereupon the Britains, not able to defend themselves against the Invasions of their Enemies, were many years together under the Oppression of

* Vol i., Book i., p. 8, etc.

† Fo. 22.

‡ Fo. 26.

two most cruel Nations, the Scots and Picts. And at length were forced to send their Ambassadors with Letters and lamentable Supplications to Rome; requiring Aid and Succour from thence, upon Promise of their continual Fealty; so that the Romans would rescue them out of the Hands of their Enemies. Hereupon the Romans sent unto them a Legion, which coming into this Island, and encountering with the Enemies, overthrew a great Number of them, and drove the rest out of the Frontiers of the Country; and so setting the Britains at Liberty, counselled them to make a Wall, extending all along between the Two Seas; which might be of Force to keep out their evil Neighbours; and then returned home with great Triumph. But the Britains wanting Masons, builded that Wall, not of Stone, as they were advised, but made it of Turf; and that so slender, that it served little or nothing at all for their Defence. And the enemy perceiving that the Roman Legion was returned home, forthwith arrived out of their Boats, invaded the Borders, overcame the Country, (and as it were) bare down all that was before them.

“Whereupon Ambassadors were speedily despatched to Rome, lamentably beseeching that they would not suffer their miserable Country to be utterly destroyed. Then again another Legion was sent; which coming upon a sudden, made a great Slaughter of the Enemy, and chased him home even to his own Country. These Romans at their Departure told the Britains plainly, that it was not for their Ease or Leisure, to take upon them any more such long and laborious Journeys for their Defence: And therefore bade them practice the Use of Armour and Weapons, and learn to withstand their Enemies; whom nothing else did make so strong, as their faint Hearts and Cowardice. And forso much as they thought that it would be no small Help and Encouragement unto their Tributary Friends, whom they were now forced to forsake, they builded for them a Wall of hard Stone from the West Sea to the East Sea, directly along by those Cities, which were made here and there to keep out the Enemies, in the selfsame Place where Severus the Emperor had before cast his Trench; The Britains also putting to their helping Hands, as Labourers. This Wall they built Eight Foot thick in Breadth, and Twelve Foot in Height, right as it were by a Line, from East to West; as the Ruins thereof remaining in many Places till this day do make appear.

“Which Work thus perfected, they (the Romans) give the People straight Charge to look well to themselves: They teach them to handle their Weapons, and they instruct them in Warlike Feats. And left by the Seaside, Southwards, where their Ships lay at Harbour, the Enemy should come on Land, they made up sundry Bulwarks, each somewhat distant from the other; and so bade them farewell, as minding no more to return. This happened in the Days of the Emperor Theodosius, the younger, almost Five hundred Years after the first arrival of the Romans here, about the Year after Christ’s Incarnation ccccxxxiv.

“The Britains after this, continuing a lingering and doubtful War with the Scots and Picts, made choice of Vortiger to be their King and Leader: which Man, as saith Malmsbury, was neither valorous of Courage, nor wise of Counsel, but wholly given over to the unlawful Lusts of his Flesh. The People likewise, in short time, being grown to some Quietness, gave themselves to Gluttony and Drunkenness, Pride and Contention, Envy, and such other Vices, casting from them the Yoke of Christ. In the mean Season a bitter Plague fell among them, consuming in short time such a Multitude that the Quick were not sufficient to bury the Dead. And yet the Remnant remained so hardened in Sin, that neither the Death of their Friends, nor Fear of their own Danger, could cure the Mortality of their Souls. Whereupon a greater Stroke of Vengeance ensued upon the whole sinful Nation. For being now again infested with their old Neighbours, the Scots and Picts, they consult with their King Vortiger, and send for the Saxons.

“Who shortly after arrived here in Britain. Where, saith Bede, they were received as Friends. But as it proved, they minded to destroy the Country as Enemies. For after that they had driven out the Scots and Picts, they also drove the Britains, some over the Seas, some into the West Mountains of Wales and Cornwall; and divided the Country into divers Kingdoms amongst themselves, These Saxons were likewise, (as the Britons were) ignorant of the Architecture, or Building with Stone, until the Year of Christ DCLXXX. For then it is affirmed, that, Benet, Abbot of Wirral, Master to the Reverend Bede, first brought Masons and Workmen in Stone into this Island among the Saxons. He, I say, brought hither Artificers of Stone-houses, Painters and Glaziers: Arts before that Time unto the Saxons unknown: who before that Time, used but Wooden Buildings.

“And to this accordeth *Polychronicon*, who saith *Then had ye Wooden Churches; nay, Wooden Chalices, and Golden Priests: but since Golden Chalices and Wooden Priests.* And to knit up this argument, King Edgar, in his Charter to the Abbey of Malmesbury, Dated the Year of Christ DCCCLXXIV, hath Words to this Effect; *All the Monasteries in my Realm, to the outward Sight, are nothing but worn-eaten and rotten Timber, and Boards, and, that worse is, within they are almost empty and void of Divine Service.*

“Thus much must be said for Walling, not only in respect of this City, but generally also of the first Practice of building Walls within the Realm. Now to return to our own City, and to relate how the Walls thereof have been since their Foundation, preserved; maintained and repaired: Taking first into our consideration, the Name whereby this City, (thus strengthened with Walls and Gates) is called,” etc., etc.

The repairs, etc. are traced through various reigns—from after it had been destroyed “by the Danes, and other Pagan Enemies, about the Year of Christ DCCCLXXXIX, was by Alfred King of the West-Saxons, in the Year DCCCLXXXVI, repaired and honourably restored, and made again habitable:” etc., up to the date M.CCCCLXXVII when during the Mayoralty of Ralph Josceline, certain portions were restored by the Skinners and other Companies.

On page 10, the description of some remains of a portion of the wall unearthed, during alterations made at Bishopsgate in 1707, described by Dr. Woodward, Professor of Physick at Gresham College. “The Foundation of the Wall here lay Eight Foot beneath the present Surface; and from that up to almost Ten Foot in Height, it was compiled of Rag-stones, with single Layers of broad Tiles interposed, each Layer at Two Foot Distance. To this Height the Workmanship was after the Roman manner. And these were the Remains of the ancient Wall, supposed to be that built by Constantine the Great. In this it was very observable, that the Mortar was (as usual in the Roman Works) so very firm and hard, that the Stone it self as easily brake, and gave way, as that. It was thus far from the Foundation upwards Nine Foot in thickness, and yet so vast a Strength and Bulk had not been able to secure it from being beat down, and near levelled with the ground.”

We have here the account of the wall built successively of Turves, by the Britons, and of Stone by the Romans, to which with other matters relating to building as recorded in the Chronicles I hope to be able to return again on a future occasion, as I have a large number of notes on the subject. When writing my communication to the *Freemason** there was no possibility of referring to the text of “Bede’s Lives of the Abbots of Wearmouth and Jarrow,” and I could only state that it appeared he mentioned Masons having been brought from France to build a church in the Roman Manner. The following is the passage in that work, referred to, taken from the “Church Historians of England Translated,” by the Rev. Joseph Stevenson, M.A. (Beda, Vol. i, (part

* September 3rd, 1881.

2, p. 606, etc.: "And so intimate was the gracious friendship to which he [Benedict] was admitted, that the King immediately granted him, from his own property, land for seventy families, and commanded him thereon to erect a monastery [to be dedicated] to the chief pastor of the church.* And this he did, as I mentioned in the prologue, at the left of the river Wear, in the year 674 from our Lord's incarnation, in the second indiction, and in the fourth year of the reign of King Egfrid.

After an interval of not more than a single year from the foundation of the monastery, Benedict crossed the ocean and passed into Gaul, where he made inquiry for masons who could build him a church of stone after the Roman style, which he always loved. These he obtained, and brought them home with him; and such zeal in the work did he exhibit—out of his love for the blessed Peter, to whose honour he was doing this—that in the course of one year from the time when the foundations were laid, the church was roofed over, and within it you might have witnessed the celebration of masses. When the work was drawing to its completion, he sent messengers to Gaul to bring over glass-makers, (a kind of workmen hitherto unknown in Britain) to glaze the windows of the church, and its aisles [?] and chancel. And so it happened that when they came they not only accomplished that particular work which was required of them, but from this time they caused the English nation to understand and learn this kind of handicraft, which was of no inconsiderable utility for the enclosing of the lamps of the church, or to various uses to which vessels are put. Moreover this religious trader took care to import from the regions beyond the sea, if he could not find them at home, whatever related to the ministry of the altar and the church, and to holy vessels and vestments," etc.

On another journey to Rome, he obtained those things "he could not discover even in Gaul," pictures, etc., he brought "a representation of the Virgin Mary, as well as of the 12 apostles, which girt the middle 'testudo' of the same church, a boarding having been run from wall to wall."

In a sermon upon the Nativity of St. Benedict the Abbot by Bede,† it is mentioned "how he introduced on one occasion architects for the building of the church, on another glass manufacturers, for the ornament and security of its windows," etc.

The original Latin runs thus :‡ *nunc architectos ecclesie fabricandæ, nunc vitrificatores ad fenestras ejusdem ordinandas pariter ac muniendas nunc cantandi et in ecclesia per totum annum ministrandi secum magistros, adduxit.*" We learn that it is doubtful if this sermon was written by Bede, although it contains internal evidence that it was written by a monk of Wearmouth at a period of time not far distant from the death of Saint Benedict, surnamed Biscop, who died according to Bede about A.D. 690. In the introduction Mr. Stevenson writes (page xi) : "Resolving to construct his monastery in the best and most solid style of masonry, so that it should be adapted to the Roman system of Ritual and worship, to which he was warmly attached in contradistinction to the more simple form introduced by the Scots-Irish monks at Lindisfarne," etc., etc.

* *Quod factum est, sicut et in proœmio memini, ad ostium fluminis Wyri adlevam, anno ab incarnatione Dominis excentesimo septagesimo quarto, indictione secunda, anno autem quarto Imperii Egfridi regis. Nec plus quam unius anni spatium post fundatum monasterium interjecto, Benedictus, oceano transmissus, Gallias petens, cæmentarios qui lapideam sibi Ecclesiam juxta Romanorum, quem semper amabat, morem facerent, postulavit, accepit, attulit. Et tantum in operando studium præ amore beati Petri, in cujus honorem faciebat, exhibuit, ut intra unius anni circulum ex quo fundamenta sunt jacta, culminibus superpositis, Missarum inibi sollemnium celebrari videres.* "Eng. Hist. Library." Works of Bede, vol. ii. London: 1841, p. 143.

† "Church Historians of England." Vol. i, part 2, Bede, p. 622.

‡ "Eng. His. Library," Venerabilis Bedæ Opera Historica. Tome ii., p. 337.

This of course refers to the building being made after the "Roman manner," but it seems to me that this particular form of expression used by Bede, refers not so much to the building being made so as to suit any particular form of worship, as to the manner of putting together the building itself. That is to say Bede wished to have it built of Stone, and not of Wood and Turves, as the Britons would have made it. In Asser's life of Alfred under the year 878, when the castle of Kynwith is attacked, it is stated that this building had "walls in our own fashion." We may perhaps find a parallel in the great wall built at first by the Britons of Turves, which proved of no use, and afterwards by the Romans, after their own manner, of stone.

THE TEMPLAR RECEPTION.

BY THE EDITOR.

I HAVE for a long time been looking for any authentic transcript of the "Secreta Receptio" of the Knights Templar. There is an Official Reception in the "Histoire de la Chevalerie," and other sources, but of the "Secreta Receptio" no form, so far as I am aware, is preserved.

The one here given is taken from a work published in America in 1809, by Matthias J. O'Conway, at Philadelphia. Where he got it from he does not tell us, and therefore I am unable to say anything as to its reality or authenticity. We can all equally study its internal evidence, and so far my perusal of it leads me to believe that, to use a common phrase, there is "something in it." There is nothing in it to shock our sense of propriety, or antagonize the claims of possibility to interfere with archaic correctness or contrast with the "eternal fitness of things." I only wish that the compiler in this case, as I have to say every day, had condescended to give us a reference of his authority for so professedly a complete document. If correct, it opens out several important points. It points to a "chamber of reflexion," to a "private interview," to a "private interrogation," and to "private instruction."

There does not, indeed, seem to be in this form any traces of Masonic Ceremony, as in the evidence of one of the serving brethren at Paris before the Inquisition, such as in "Voyages," &c., "Perambulations and Probations."

One of the great charges against the Templars in England, as we find in Rymer, tempore Edward II., is that they only held their Preceptories at night, and that none but Knights were present within and without, serving brethren not being allowed to draw near the assembly. Thus, if such statements are reliable, in England just before their suppression and for some time preceding, their reception had been secret and at night. I give this "form" for the information of Masonic and Templar Students, as it may lead to a discussion, and perhaps to other evidences.

Unfortunately, neither the "Ordre du Temple," at Paris, if it still exists, or the Masonic Knights Templar in England, have any MSS. which throw light upon this subject. Perhaps a careful search in the Grande Librairie, in the Rue de Richelieu, Paris, might lead to something.

FORM OF RECEPTION OF THE KNIGHTS TEMPLAR.

The Templars being assembled in Chapter, the Grand Master, or in his absence the Grand Prior, shall thus address them :

MY WORTHY BRETHREN,—“It appears that the majority of this assembly is willing to receive the new candidate, as a brother, into our society. Now, if any of you can show cause why he should not be forthwith received, let him speak; for it is better that it should be made known, before the candidate make his appearance, than afterwards.”

If no member makes any objection, he is to be immediately conducted to the chamber adjoining the Chapter. Then two or three of the most intelligent and ancient members of the Order, and who are best acquainted with the forms, are to repair thither.

When those members shall have the candidate before them, they are to address him thus:

“Brother, is it your wish to become a member of the society of this house?”

If he reply in the affirmative, they are then to explain to him the great duties of the house, and the charitable precepts belonging to it, with all the difficulties attending them....If he replies, that he is willing to endure them all for God, to become the servant and the slave of the house at all times, and as long as he lives; they are then to ask him, if he has a wedded wife, if he be betrothed to any woman, or if ever he dedicated himself to any religious order or society. If he has contracted any debt with any body in the world, and to whom he is incapable of paying the same. If he be sound in his person, and if he has any secret infirmity, and if he be servant to any man. And if he reply in the negative, and that he be clear of all those obligations, the brethren shall enter the Chapter, and report the result of their inquiries to the Grand Master, or to whomsoever may occupy his place, in the following manner:

Sire, we have conversed with the worthy candidate in the preparatory chamber, and have explained to him all the austerities of our house to the best of our power and knowledge. He declares, that he is willing to become the servant and slave of the house; and that he is clear of all the obligations and particulars respecting which we have examined him; neither is there any embarrassment to his becoming a brother, if to God, to you, and to the brethren, it seem meet.

Then the Grand Master shall forthwith tell the brethren, that if any one has anything further to say let him speak; for it is much better at present than hereafter. And if nobody reply, he shall then say aloud: “Are you all willing that he shall come forth, God being his helper?”

The fraternity shall then reply, let him come forth before God.

Then the officiating brethren, who had examined him, shall return back to the chamber, and shall say to him: Are you still in your good disposition? If the candidate say, yes; they shall then instruct him how he is to demand to be admitted into the society of the house.

The candidate is then to be led into the Chapter hall, is to kneel down before the Grand Master, holding his hands clasped together, and shall say, sire, I come before God, before you and the brethren, and beg and entreat you, for God's sake, and for the sake of our Lady, to receive me into your society, and admit me to the benefits of the house, for I am willing to be always the servant and slave of the house. Then he who presides shall say to him: My worthy brother, you do not require any great thing; for of our Order and religion you only perceive the bark which is outside. For the bark is, the fine horses, the housings, the good drink, the wholesome food and the fair robes which you see with us, and thus you may think to be quite at your ease...But you do not perceive the rigorous precepts that are within.

For, a hard thing it is indeed, that you who are your own master, should become the servant and slave of others. For with difficulty will you ever be allowed to have your own will. For should you like to be where you are, you would be sent beyond the seas. Should you choose to be at Acre, you will be sent to Tripoli or to Antioch; to Armenia, to Poland, to Sicily, to Lombardy, to France to Burgundy, or to England, or perhaps to other regions where we have houses and possessions.

Should you be inclined to sleep, you will be forced to watch; or should you at times be inclined to watch you will be ordered to go to repose in your bed.

If you be on duty abroad, and wish to be in the convent, you will be liable to be set to the lowest offices of our Order, perhaps to the oven, to attend the mill, the kitchen, or sent to mind to camels or the hogs; nay, even to offices of grades inferior to these...and much more difficult to undergo...When you are ready to sit down to table, and may have a desire to eat, you may be sent away upon other business....And lest you or we should have cause to repent of any thing which you may not have yet told us...Behold here the Holy Gospel, and the sacred words of our Redeemer...You will tell us the truth respecting such things as we shall demand of you...for should you be guilty of falsehood, it might cause you to repent, and get you put out of the house, against which God preserve you.

First. We ask you, if you possess a wife, whether wedded or betrothed to you; because she holds a right to claim you by authority of the holy church. If you should prevaricate on this head, she might to-morrow, after to-morrow, or at some future time, come and prove you to be her husband, and demand you from us by authority of the holy church. Then we should be obliged to divest you of the habit, and to load you with irons. Then you would be compelled to labour with the slaves, and after having undergone a shameful penance, you would be taken by the wrist and delivered to your wife, and be for ever banished from our house.

Second. If you have belonged to any other religious Order, or have made a promise to any; for if such has been the case, and you conceal it from us, that order may hereafter demand you as a brother; then we should strip you of the habit, make you endure the mortification of shame, and exclude you for ever from the society of our house.

Third. If you have contracted a debt with any person in the world, and cannot discharge it yourself, or some friend for you, and hereafter have recourse to the alms of our house for to pay the same; your habit shall be taken off, you shall be turned out of doors, and banished from our society for ever.

Fourth. If you be not sound in body, and free from any secret infirmity or disease, and not in perfect health and vigour, just as you appear to us...If you be blemished and attainted with any crime or dishonourable act, committed at any period heretofore, declare the same; for if it be afterwards discovered, you shall be banished from our society.

Fifth. If you have promised, or given to any body whatever, or to a brother of our Order, any money or other gratification, for the purpose of obtaining his assistance and influence to have you admitted into our society, for this would be simony...and you could not, if it were proven against you, remain in our house; but would be for ever banished without hopes of return.

Finally. If you were servant to any man, and he should lay claim to you hereafter, you should be given up and would forfeit your place in our house.

But if the candidate be a nobleman, the last question shall be dispensed with. But he shall be asked if he be the son of a chevalier or of a lady,... and if his parents be of a noble race, and if he be the offspring of a lawful marriage.

Then he may be asked by any of the members, chevalier, or brother sergeant, whether he be a priest, deacon, or subdeacon; for if he be of any of these orders he will be excluded the house. If the candidate be for brother sergeant, he is to be asked if he hold the rank of chevalier.

Whether he be for brother chevalier or brother sergeant, he is to be asked if he lie under any excommunication.

Then he who presides in the chapter shall ask the ancients of the house if they have any thing further to demand; and if they reply in the negative, he shall then address the candidate in this manner.

Good brother, be careful, that to all the questions we have asked you, nothing has escaped you but the truth; for if you have been guilty of a false-

hood in any particular, you expose yourself to be banished from the house. From which guilt may God preserve you.

Now, good brother, take notice of what we are about to say to you. You promise to God, and to our blessed Lady, that all the days of your life, you will be obedient to the Grand Master, Dom T. and to every commander over you : The candidate shall reply : Yes, sire, with the help of God.

Do you further promise to God, and to our blessed Lady Maria, that, through the course of your life, you will preserve a chaste habit of body.

The candidate shall say : Yes, sire, please God.

Do you moreover promise to God, and to our blessed Lady Maria, that you will observe all the good customs and regulations of our house ; those which at present prevail in it, or hereafter may be established by the Grand Master and discreet members of the Order ?

The candidate shall say : Yes, sire, with the help of God.

Do you further promise to God, and to our blessed Lady Maria, that during the course of your life you will assist, with all the energy and faculties that God has given you, for the conquest of the Holy land of Jerusalem, and that you will help to preserve those parts of it which are in possession of the Christians, with all your power and faculties ?

The candidate shall say : Yes, sire, please God.

Do you further promise to God and the blessed Lady Maria, that you will never contribute to alter this Order in any manner whatever, unless by consent of the Grand Master, and the whole body of our brethren, who alone possess the power ?

The candidate shall reply : Yes, sire, please God.

And further, do you promise to God, and our blessed Lady Maria, that you will never remain in any place with Christians who may desert or alter any of these articles, and that you will not in any manner contribute thereto, by force or by counsel.

The candidate shall reply : Yes, sire, please God.

Then the President shall say :

And we, in the presence of God, of the blessed Lady Maria, of our Master, St. Peter of Rome, and of our father and apostle, and of all our brethren of the Temple, do receive and admit you to all the privileges and benefits of the house, which have been granted ever since its foundation, or may be granted till it shall be no more. And we shall grant hospitality to your father and mother, and all those of your language whom you wish to entertain. In like manner you must participate with us all the benefits which are or may be in your power. And we promise you bread and firing, and the poor clothing of the house, and trouble, and labour, and toils in abundance....

Then the Grand Master, or President, shall take the cloak and place it over his shoulders and shall embrace him. Then the father chaplain shall chant the following psalm :

Bece quam bonum, and the prayer to the Holy Ghost, *Veni Spiritus Sancte* ; then each of the brethren shall recite the Lord's prayer, and the sponsor of the candidate shall raise him up and embrace him, as also the chaplains. The sponsor shall then place him on a seat before him, and say to him : My good brother, our Grand Master has accomplished your desire, by admitting you and your friends into such fine company as that of the Knights of the Temple. You are therefore to be very cautious never to do any act which might expose you to be cast out : from which God preserve you. We shall explain to you some of the things respecting the house and the habit afterwards, etc. No brother of the temple, although he be a gentleman, can ever be received as a *Knight Templar*, unless he has been a nobleman previous to his reception in the order ; because having once received the habit he can never become a knight, or wear the white cloak ; From this are excepted archbishops and patriarchs.

DOCUMENTA LATOMICA INEDITA.

PART IV.

BY THE EDITOR.

AN ALPHABETICAL LIST OF MASONIC LODGES IN 1778.

THIS list was published by Adam F. Boehme, at Leipsic, in 1778, and was based, according to the preface, on the following works: 1. A new and correct List of all the Regular Lodges. London, 1776. In copperplate. 2. The Freemasons Calendar, London, 1775-6. 3. Almanac des Francs Maçons. Amsterdam, 1776. 4. Almanac des Francs Maçons. Amsterdam, 1777. This has the French Lodges. 5. Anhang der Freimaurerei. Latzenberg, 1776. 6. Almanach oder Taschenbuch, &c. Hamburg, 1776-7.

It seems worthy of reprinting for the Masonic Student.

The initials of the jurisdictions are as follows: E., English; F., French; H., Holland; Z., German; G., "Laudesloge"; S.O., United German Lodges; N., none. It is hardly necessary to observe that very many of the lodges named in England were long ago erased from the list, some so far back as 1771.

Place.	Name of Lodge.	Juris-diction.	Foundation.	Remarks.
1 Agen	...La Sincérité...	... Fr. ...		
2 Alençon	...Les Coeurs zélés ...	... Fr. ...		
3	St. Christophe de la forte union ...	... Fr. ...		
4 Algier	...	E. ...		...Is in no list.
5 Alorst	...	E. ...	1765, 5 Jun.	
6 Altenburg	...Drei Reissbreter ...	... E. ...		
7 Altona	...Pelican ...	... Z. ...	1771	
8 Amsterdam	...La bien aimé ...	... H. ...	1753	...A Prov. G. Lodge, since April 26, 1775.
9	Concordia vincit animos	... H. ...		
10	La Fidélité ...	... H. ...		
11	La Paix ...	... H. ...	1756	
12	La Charité ...	... H. ...	1763	
13	Virtutis et artis amici	... H. ...	1757	
14	St. Louis ...	... H. ...	1758	
15	L'Age d' Or ...	... H. ...		
16 Angouleme	...La parfaite union ...	... Fr. ...		
17 Annonag	...La vraie vertu ...	... Fr. ...		
18 Anspach	...Drei Sterne ...	... S.O. ...	1769	
19 Antigna	...Evangelist's Lodge ...	... E. ...	1753, 10 Nov. ...	
20	Lodge of Concorde...	... E. ...		
21 Auxonne	...La parfaite Amitié...	... Fr. ...		
22 Barbadoes	...St. Michel's Lodge ...	... E. ...	1740	
23	St. Peter's Lodge ...	... E. ...	1752, 15 Dec. ...	
24	St. James's Lodge ...	... E. ...	1758, 20 Mar. ...	
25	At Speights Town ...	... E. ...		
26 Barenth	...Sonne ...	... S.O. ...	1769	
27 Barnard Castle	...Hare and Hounds ...	... E. ...		
28 Barnstaple	...The Flecco ...	... E. ...	1762, 28 May ...	
29 Basel	...	S.O. ...		
30 Bastia	...La parfaite union ...	... Fr. ...		
31 Batavia	...La vertueuse ...	... H. ...	1767	
32	La fidelé sincérité ...	... H. ...	1771	
33 Bath ...	...White Hart ...	... E. ...	1733, 18 May ...	
34	Lodge of Vertu ...	... E. ...	1769, 6 Jun. ...	
35	Greyhound and Shakespeare	E. ...	1765, 20 Sept. ...	
36 Bayaix	...La Constance ...	... Fr. ...		
37 Beantort	...Les Arts ...	... Fr. ...		

Place.	Name of Lodge.	Infe- dication.	Foundation.	Remarks.
38 Beauvais	...St. Jean ...	... Fr. ...		
39 Bed Island	...	... E. ...	...1765, 21 Dec....	
40 Belgard	...Eintracht ...	... Z. ...		
41 Bencoolen	...Lodge No. 1 ...	... E. ...		
42 Bengal...	...12th Lodge ...	... E. ...	...1775	...In the Third Brigade.
43	the 7th Lodge ...	... E. ...		Belongs to the First Brigade.
44	the 8th Lodge ...	... E. ...		...The Third Brigade,
45	the 9th Lodge ...	... F. ...		...The Second Brigade.
46	Salomon ...	... H. ...	...1759	
47		... E. ...	...1730	...Lapsed.
48	La Perseverance ...	... H. ...	...1771	...In English Calendar.
49 Bergopzoom	...L' inseparable ...	... H. ...	...1767	
50 Berlin ...	...	... Z. ...	...1773	
51	Bauherrn-Loge ...	Fr. } Afr. }		...Works no more.
52	Drei goldne Schlüssel ...	... Z. ...	...1769	
53	Drei Weltkugeln ...	... S.O. ...	...1740	
54	Eintracht ...	... S.O. ...	...1754, 9 Dec. ...	
55	Flammender Stern...	... S.O. ...	...1770	
56	Frederic aux trois Seraphins	S.O. ...	...1774, 17 Aug....	A French Lodge.
57	goldnes Schiff ...	... Z. ...	...1771	
58	Pegasus ...	... Z. ...	...1771	
59	Phönix ...	... Z. ...		
60	Royal York de l' amitié ...	... E. ...	...1775	...A French Lodge in the English List.
61	Stewards-Loge ...	... Z. ...	...1773	
62	Verschwiegenheit zu den drei geschlossen Händen ...	S.O. ...	...1775, 4 Sept. ...	
63 Bermuda	...Union Lodge ...	... E. ...	...1761, 17 Sept....	
64 Biddeford	...	... E. ...	...1762, 18 Mart....	
65 Billey ...	...Les trois souhaits ...	... Fr. ...		
66 Birmingham	...The George ...	... E. ...	...1762, 23 Feb. ...	
67	King's Head ...	... E. ...	...1733	
68	St. George ...	... E. ...	...1736, 20 Sept....	
69		... E. ...	...1733	...Lapsed.
70 Blackwell	...King's Arms ...	... E. ...	...1768, 13 Sept....	
71 Blandford	...Grey Hound ...	... E. ...	...1771, 28 Mart....	
72 Bois le Duc	...La Concorde ...	... H. ...	...1756	...A Military moveable Lodge.
73 Bolton Lee Moor	Anchor et Hope Lodge ...	... E. ...	...1732, 9 Nov. ...	
74 Bombay	...	... E. ...	...1758, 24 Mart....	
75 Boston	...Royal Exchange ...	... E. ...	...1733	
76	2nd Lodge ...	... E. ...	...1749, 15 Feb....	
77 Botetourt	...	... E. ...	...1773, 6 Nov. ...	
78 Bourdeaux	...L' Amitié ...	... Fr. ...		
79	Englisch Lodge ...	... E. ...	...1766, 8 Mart. ...	...In the English List.
80 Bourg	...Les Elus ...	... Fr. ...		
81 Braintree	...	... E. ...	...1736, 17 Mart....	...Lapsed.
82 Braunschweig	gekrönte Säule ...	... S.O. ...		
83	grosse Loge ...	... S.O. ...	...1775	...The head quarters of United Germ'n Lodges
84	Charles de la Concorde ...	... E. ...	...1770	
85	Jonathan ...	... E. ...		
86 Bremen	...ilberner Schlüssel ...	... S.O. ...		
87 Bresslau	...drei Todten-Gerippe ...	... Z. ...	...1771	
88	Säule ...	... Z. ...		
89		... S.O. ...		
90 Bresslau	...	... Z. ...	...1776	
91 Brest	...l' heureuse recontre ...	... Fr. ...		
92 Bridge-Town	...St. John's Lodge ...	... E. ...	...1752, 23 Apr....	
93 Bridgewater	...Swan Inn ...	... E. ...	...1764, 4 Dec. ...	
94	Lodge of Liberty & Sincerity	E. ...	...1774, 19 Feb. ...	
95 Bridgenorth	...Hand and Bottle ...	... E. ...	...1771, 20 Apr....	
96 Bristol...	...Temple Lodge ...	... E. ...	...1776, 6 Febr. ...	
97	See Captains Lodge...	... E. ...	...1753, 22 Aug....	
98	Old Crow ...	... E. ...	...1769, 12 Aug....	

Place.	Name of Lodge.	Juris- diction.	Foundation.	Remarks.
99 Bristol...	...Beaufort Lodge ...	... E. ...	1758, 8 Mart. ...	
100	Union Lodge ...	... E. ...	1767, 17 Feb. ...	
101	Lodge of Jehoschaphat	... E. ...	1773, 14 Aug. ...	
102	Fountain ...	... E. ...	1740, 10 July ...	Erased in 1775.
103		... E. ...	1735, 12 Nov. ...	Lapsed.
104		... E. ...	1740, 10 July ...	Lapsed.
105 Burdwan	...the 4th Lodge ...	... E. ...	1768, July ...	
106 Burnley	...White Bull ...	... E. ...	1763, 9 Oct. ...	
107 Bury ...	...Lodge of Temperance	... E. ...	1770	
108	Old Hare and Hounds	... E. ...	1733, 26 July ...	
109	Royal Edmunds Lodge	... E. ...		
110	Seven Stars ...	... E. ...	1732, 15 Dec. ...	Lapsed.
111 Caen ...	...Les coeurs sans fard	... Fr. ...		
112	Themis ...	... Fr. ...		
113	L'union and Fraternité	... Fr. ...		
114 Calcutta	...the 1 Lodge ...	... E. ...	1740	
115	the 2 Lodge ...	... E. ...	1761, 7 Feb. ...	
116	the 6 Lodge ...	... E. ...		
117	the 11 Lodge ...	... E. ...		
118 Cambridge	...Rose Tavern... ..	... E. ...	1772, 6 July ...	
119	Black Bull Inn ...	... E. ...	1749, 31 Mart. ...	
120	Sun ..	... E. ...	1763, 1 Mart. ...	University Lodge.
121	Black Bear Inn ...	... E. ...	1754, 29 Mart. ...	
122 Campen	...Le profond Silence ...	... H. ...	1770	
123 Canton	...Lodge of Amity ...	... E. ...		
124 Cap de bonne	Esperance ...	... H. ...	1773	
125 Canterbury	...Red Lion ...	... E. ...	1730, 3 Apr. ...	
126 Carcassonne	...La parfaite Unité ...	... Fr. ...		
127 Carlisle	...New Lodge ...	... E. ...		
128	Black Bull ...	... E. ...	1766, 1 Aug. ...	
129 Carmarthen	...Temple Lodge ...	... E. ...	1753, 24 Oct. ...	
130		... E. ...	1724	
131 Carolina	...Port Royal Lodge ...	... E. ...	1756, 15 Sept. ...	
132	St. Mark's Lodge ...	... E. ...	1763, 8 Feb. ...	
133 Cassel	...gekroenter Loewe	... S.O. ...	1771	
134	Friedrich ...	... E. ...		
135 Castres	...St. Jean ...	... Fr. ...		
136	St. Pierre ...	... Fr. ...		
137 C—nia	...del Ardore ...	... N. ...		
138 Chaalons	...L' Amitié ...	... Fr. ...		
139	L'union parfaite ...	... Fr. ...		
140	Les vrais Amis ...	... Fr. ...		
141 Chardenagore...		... E. ...		
142 Charles-Town...	Salomon's Lodge ...	... E. ...	1735	
143	Union Lodge ...	... E. ...	1755, 3 Mai. ...	
144	Masters Lodge ...	... E. ...	1756, 22 Mart. ...	
145 Charleville	...Les freres reunis ...	... Fr. ...		
146	Les freres discrets ...	... Fr. ...		
147 Chatham	...Post-Office	... E. ...	1723, 28 Mart. ...	
148 Chatel Audrin	La sincere union ...	... Fr. ...		
149 Chelmsford	...Saracen's Head ...	... E. ...	1764, 18 Jan. ...	
150 Chelsea	...Queen's Head ...	... E. ...	1765, 29 Jun. ...	In the List termed Red Lion.
151	Duke's Head ...	... E. ...	1765, 17 July ...	
152 Chester	...Threc Black Birds ...	... E. ...	1755, 24 Jun. ...	
153	Coach and Horses ...	... E. ...	1738, 1 Febr. ...	
154	The Star ...	... E. ...	1766, 28 Nov. ...	
155	The Plume of Fathers	... E. ...	1755, 2 Dec. ...	
156	Rising Sun ...	... E. ...	1733, 21 Sep. ...	
157 Chichester	...White Horse ...	... E. ...	1724, 17 July ...	Lapsed.
158 Christ Churchs.	New Inn ...	... E. ...	1770, 23 Nov. ...	
159 Christiania	...St. Olaus ...	... S.O. ...		
160 Cleve ...	...Hoffnung ...	... Z. ...		
161 Cognac	...L'Anglaise Lodge ...	... Fr. ...		
162 Colchester	...Angel ...	... E. ...	1735	
163 Colne ...	...Hole in the Wall ...	... E. ...	1762, 4 Feb. ...	

Place,	Name of Lodge.	Juris- diction.	Foundation.	Remarks.
164	Colombo ...La Fidelité ...	... H.	...1770	...
165	Compiegne ...St. Germain ...	... Fr.	...	...Lapsed.
166	Congleton ...Red Lion ...	... E.	...1724	...
167	Connecticut ...New Haven Lodge ...	... E.	...1750, Nov.	...
168	Cornwall ...Druids Lodge of Love	... E.	...1754, 14 Feb.	...
169	Coventry ...Black Bull ...	... E.	...1765, 20 Jun.	...
170	Crediton ...The Angel ...	... E.	...1759, 21 Apr.	...
171	Curaçao ...L' Amitié ...	... H.	...1770	...
172	L'union ...	... H.	...1773	...
173	Union Lodge ...	... E.	...1776	...
174	Dacca ...the 5th Lodge ...	... E.	...	...
175	Dauzig... drei Aehren ...	... S.O.	...1776	...
176	Darlington ...Restoration Lodge ...	... E.	...1761, 19 Jun.	...
177	Dartford ...True et Faithful Lodge	... E.	...1773, 13 Jun.	...
178	Dartmouth ...The Castle ...	... E.	...1767, 15 Sept.	...
179	Deal ... East India Arms ...	... E.	...1762, 8 Jun.	...
180	Demerary ...St. Jean de la Reunion	... H.	...1771	...
181	Derby ...Royal Oak ...	... E.	...1732, 14 Sept.	...
182	Detroit ...	... E.	...1773	...
183	Deventer ...De Broederschap ...	... H.	...1774	...
184	Devizes ...True Friendship ...	... E.	...1770, 23 May	...
185	Dyon ...La Concorde ...	... Fr.	...	...
186	La parfaite Amitié ...	... Fr.	...	...
187	Diss ...Royal Alfred Lodge	... E.	...1770, 26 July	...
188	Dolgelly ...The Angel ...	... E.	...1743, 17 Sept.	...
189	Dorchester ...King's Arms ...	... E.	...1775, 23 Jan.	...
190	Doué ...St. Paul ...	... Fr.	...	...
191	Dover ...King's Head ...	... E.	...1763, 2 Aug.	...
192	Dresden ...drei Schwerdter ...	... S.O.	...	...
193	Vrais Amis ...	... S.O.	...	...A French Lodge.
194	Dublin ...Grand Loge ...	... E.	...	...
195	Durham ...Lodge of Harmony...	... E.	...1774, 22 Nov.	...
196	The Castle ...	... E.	...1763, 8 Sept.	...
197	Edinburgh ...Mary's chapel ...	... E.	...	...All these Edinburgh
198	Kilwinning ...	... E.	...	Lodges only are in
199	Leith ...	... E.	...	the Calendar.
200	Canongate and Leith	... E.	...	...
201	St. Giles's ...	... E.	...	...
202	Jourueymen ...	... E.	...	...
203	St. David's ...	... E.	...	...
204	St. Lucke ...	... E.	...	...
205	St. Andrews ...	... E.	...	...
206	Thistle ...	... E.	...	...
207	Royal Arch ...	... E.	...	...
208	St. James's ...	... E.	...	...
209	New Kilwinning ...	... E.	...	...
201	Eisenach ...Caroline ...	... S.O.	...	...
211	Elbing ...	... S.O.	...	...
212	Embden ...Pax et Concordia ...	...	1764	...In English Calendar.
213	Epsom ...Fortitude and Perseverance.	... E.	...1770, 28 July	...
214	Erlangen ...Libanon zu den drei Zedern	S.O.	1774	...
215	Erfurt ...La Paladienne ...	...	1768	...In English Calendar.
216	Eutin ...goldner Apfel ...	... Z.	...1771	...
217	Exeter ...St. George's Lodge...	... E.	...1762, 23 Jan.	...
218	St. John's Lodge ...	... E.	...1732	...
219	Union Lodge ...	... E.	...1766, 6 Aug.	...
220	Ship Masters Lodge	... E.	...1766, 3 Oct.	...
221	Faxenham ...Red Lion ...	... E.	...	...
222	Falmouth ...Love and Honour ...	... E.	...1751, 20 May	...
223	Fe-zi ...Ospitaliata ...	... N.	...	...Italian.
224	Feversham ...Ship ...	... E.	...1764, 28 Aug.	...
225	Flusching ...Sun Lodge ...	... E.	...1769, 3 Feb.	...
226	Fort Marlbro ...Marlbro Lodge	... E.	...1772, 10 Feb.	...
227	Fort St. George	... E.	...	...
228	Folkstone ...Hart ...	... E.	...1767, 16 Mart.	...
229	Frankfurt ...drei Dristeln ...	... S.O.	...	...
230	Eintracht ...	... E.	...1742, 17 Jan.	...

Place.	Name of Lodge.	Jurisdiction.	Foundation.	Remarks.
231 Frankfurt	...aufrichtig Herz ...	... S.O....	1776, 2 Mart....	
232 Gaillac	...La parfaite Harmonie	... Fr. ...		
233 Gates-Head	...	... E. ...	1735, 8 Mart....	
234	...	... E. ...	1773, 16 Oct. ...	
235 George Town	...Prince George Lodge	... E. ...	1743	
236 Ghent	...La constante union	... E. ...	1768, July	
237 Gibraltar	...	... E. ...	1728, Nov. ...	Lapsed.
238	St. John	... E. ...	1729, 9 Mart....	
239	Lodge of Inhabitants	... E. ...	1762, 12 July...	
240		... E. ...	1768, 11 Jun....	Regimental Lodge of the 24th.
241 Glanseuil	...Le tendre Accueil ...	... Fr. ...		
242 Glatz	...drei Triangel	... S.O....		
243 Gloucester	...	... E. ...	1738, 28 Mart....	Lapsed.
244 Goerlitz	...gekroente Schlange	... S.O....	1769	
245 Goettingen	...Augusta zu den drei Flammen	S.O. .		
246	goldner Zirkel	... Z. ...		
247 Gotha	...Rauten-Kranz	... E. ...		
248 Gravesend	...Kinge's Head	... E. ...	1751, 8 Jun. ...	
249 Green Island's	...Green Islands Loge	... E. ...	1775	
250 Greenwich	...Mitre	... E. ...	1723, 11 Sept....	
251	Crown and Sceptre	... E. ...	1766, 26 Mai....	
252 Granadocs	...La Sagesse	... E. ...	1764, 1 Mai	
253 Grenada	...Vigilance	... E. ...	1772, 15 Feb....	
254	Discretion	... E. ...	1772, 2 Mart....	
255 Grenoble	...	... E. ...	1767, 18 Mart....	
256 Groeningen	...L'union provinciale...	... H. ...	1772	
257 Gross-Glogau	...goldner Ring	... Z. ...		
258 Guadaloupe	...St. Jean d' Ecosse	... Fr. ...		
259 Guben	...Drei Saeculen	... S.O....		
260 Guernsey	...Lilly Tavern	... E. ...	1753, 10 Mai. ...	
261	Lodge of Harmony	... E. ...		
262 Guise	...La Franchise	... Fr. ...		
263 Haag	...Le veritable Zele	... H. ...		
264	Les coeurs unies	... H. ...		
265	L'union royale	... H. ...		
266	L'indissoluble	... H. ...		
267		... E. ...	1735	Lapsed.
268	L' Esperance	... H. ...	1757	Military Lodge. These
269	La Loge Usinge	... H. ...	1773	last four only in
270	Legalité des Freres...	... H. ...	1761	English Calendar.
271	La Resolution	... H. ...	1757	
272 Haarbürg	...Krokodill	... Z. ...		
273 Halifax	...No. 1	... E. ...	1749	
274	Royal White Heart	... E. ...	1767, 21 Aug....	
275	Bacchus	... E. ...	1769, 18 Aug....	
276	Old Cock	... E. ...	1738, 12 July ...	
277 Halle	...drei Degen	... S.O....		
278	Philadelphie	...	1762	
279	Freundschaft	...	1769	In English Calendar.
280 Hamburg	...	... E. ...	1733	Lapsed.
281	drei Rosen	... Z. ...	1770	
282	goldne Kugel	... Z. ...	1770	
283	rother Alder	... Z. ...		
284	Absalon zu den drei Nesseln	S.O....	1748	
285	St. George zur grünend Fichte	S.O....	1757	
286	Emanuel zur Maien Blume	S.O....	1774, am Joh. Tage	
287	Ferdinandina Karolina zu den drei Sternen	...	1776, am Joh. Tage	French.
288 Hammersmith	...Bell and Anchor	... E. ...	1768, 1 Mai. ...	
289 Hampstead	...King's Head	... E. ...	1767, 5 Aug. ...	
290 Hannover	...schwarzer Baer	... Z. ...		
291	weisses Pferd	... S.O....		
292	Grosse Loge Friedrich	... E. ...	1755, 25 Nov....	In English Calendar.
293 Harlem	...Les Amis de la Justice	... H. ...	1768	Both only in English
294	De Borger Loge	... H. ...	1774	Calendar.

Place.	Name of Lodge.	Juris- diction.	Foundation.	Remarks.
295 Harwich	...The Globe	... E.	...1764, 9 Aug.	...
296 Hasenpöth	...Friedrich zur grünen Flagge	S.O.	...	...
297 Haverford	...	E.	...1741, 14 Apr.	...Erased, 1774.
298 Havre de Grace	La Fidélité	... Fr.	...	...
299	La Sagesse	... E.	...1766, 8 Oct.	...In English List.
300 Hereford	...Swan et Falcon	... E.	...1762, 12 Oct.	...
301	...	E.	...1737, 16 Jan.	...Lapsed.
302 Herzogenbusch	La bonne Foi	... H.	...1773	...
303	La Perseverance	... H.	...1762	...
304 Hesdin	...La Fidélité	... Fr.	...	...
305 Hexham	...Black Bull	... E.	...1763, 8 Mart.	...
306 Hildburgshausen	Erneste	... E.	...1745	...In English List.
307 Hildesheim	...Ferdinand zur gekroenten Saeulo	... S.O.	...	...
308	Friedrich zum Tempel	... Z.	...1775, 24 Jan.	...
309	Thuere zur Tugend	... E.	...1762, 27 Dec.	...In English List.
310 Holyhead	...Eagle and Child	... E.	...1768, 25 Jan.	...
311 Holy Well	...St. David's Lodge	... E.	...1761, 13 Jan.	...
312 Honduras	...Amity	... E.	...1763, 21 Sept.	...
313 Hongly	...La Constance	... H.	...1773	...
314 Husum	...Karl zur guten Hosnung	... S.O.	...1775	...
315 Iena	...drei Rosen	...	...	...
316 Ipswich	...Green Man	... E.	...1762, 21 Jan.	...
317	White Horse	... E.	...1732	...Lapsed.
318 Isle of Ely	...Philharmonic Lodge	... E.	...1764, 23 Oct.	...
319 Kendal	...Rose and Crown	... E.	...1764, 31 Jul.	...
320 Kiel	...Louise zur gehrönten Freund- schaft	... S.O.	...1776, 3 Jul.	...
321 Kingston	...Castle	... E.	...1768, 24 Mart.	...Erased, 1771.
322	Nother Lodge	... E.	...1739, 14 Apr.	...No. 1.
323	Junior Lodge	... E.	...1771	...No. 2.
324	Harmony Lodge	... E.	...1771	...No. 3.
325	Union Lodge	... E.	...1773, 23 Apr.	...No. 6.
326	Beaufort Lodge	... E.	...1773	...No. 7.
327 Klattau	...Sincerité	... S.O.	...	...
328 Koenigsberg	...Todten-Kopf	... Z.	...	...
329	Drei Kronen	... S.O.	...1769, 13 Jan.	...
330	Bestaendigkeit	... Z.	...	...
331 Koppenhagen	...Zorobabel zum Nordstern	S.O.	...	...
332 La Brille	...L' Aurore	... H.	...1761	...
333 La Rochelle	...L'union parfaite	... Fr.	...	...
334	...La Concorde	... Fr.	...	...
335 La Voulte	...La Perseverance	... Fr.	...	...
336 Laon	...La parfaite union	... Fr.	...	...
337 Launceston	...Cornubian Lodge	... E.	...1767, 15 Dec.	...
338 Lausanne	...	E.	...1739, 2 Febr.	...Lapsed.
339 Leeds	...Parrot	... E.	...1754, 28 Mart.	...
340	Golden Lion	... E.	...1761, 8 Jan.	...Master's Lodge.
341 Leghorn	...Perfect Union	... E.	...1771, 20 Mart.	...
342	Sincere Brotherly Love	... E.	...1771, 10 Apr.	...
343 Leicester	...	E.	...1739, 7 Dec.	...Lapsed.
344 Leiden	...La Vertu	... H.	...1757	...
345	La Concorde	... H.	...1770	} University Lodge. } Both only in English } Calendar.
346	de Stand vastighet	... H.	...1774	
347 Leigh	...Punch Bowl	... E.	...1774, 24 Febr.	...
348	King's Arms	... E.	...1731, 22 Febr.	...Lapsed.
349 Leipzig	...Apollo	... E.	...1741	...
350	Minerva zu den drei Palmen	S.O.	...1766	...
351	Balduin	... E.	...1776, 30 Apr.	...
352 Lemberg	...drei Standarten	... S.O.	...	...
353	drei weisse Adler	... S.O.	...	...
354 Lewes	...White Hart	... E.	...1766, 29 Mai.	...Erased, 1775.
355 Liverpool	...St. George	... E.	...1736, 25 Jun.	...Lapsed.
356	Georges Coffe House	... E.	...1755, 15 Apr.	...
357	African Coffe House	... E.	...1736, 25 Jun.	...Erased, 1775.
358 Lille	...L'union indissoluble	... Fr.	...	...

Place.	Name of Lodge	Jurisdiction.	Foundation.	Remarks.
359 Lille ...	...Loge ancienne de St. Jean...	Fr. ...		
360	La Vertu triomphante	... Fr. ...		
361 Lillo and Hulst	L' Harmonie	... H. ...	1764	...
362 Limoux	...Les enfans de la gloire	... Fr. ...		
363 Lincoln	...Turks Head	... E. ...	1730, 7 Sept.	...Lapsed.
364	Angel	... E. ...	1737, 23 Sept.	...
365 Lisioux	...St. Philipp de la Concorde...	Fr. ...		
366 Lissabon	...	... E. ...	1735	...
367 London	...Castle and Falcon	... E. ...	1768, 1 Nov.	...
368	Blue Posts	... E. ...	1757, 4 Mai.	...
369	Golden Anchor	... E. ...	1768, 23 Apr.	...
370	Red Cross	... E. ...	1730, 22 Mai.	...Erased, 1775.
371	Duke of York	... E. ...	1754, 14 Dec.	...
372	Gm	... M. ...	1766, 19 Dec.	...Erased, 1776.
373	Old Magpie	... E. ...	1730	...
374	London Tavern	... E. ...	1767, 11 Apr.	...
375	Buffalo	... E. ...	1753, 23 Oct.	...
376	three Kings	... E. ...	1732, 25 Mai.	...Erased, 1776.
377	Star and Garter	... E. ...	1721, 17 Jan.	...
378	Arran Arms	... E. ...	1730, 25 Mart.	...
379	Braunds Head	... E. ...	1737, 24 Aug.	...
380	King's Head	... E. ...	1731, 2 Febr.	...
381	Merefield's Wine Vaults	... E. ...	1772, 21 Nov.	...Erased, 1776.
382	British Society Lodge	... E. ...	1767	...
383	Mitre	... E. ...	1767, 9 Febr.	...
384	White Swan	... E. ...	1723, 20 Oct.	...Erased, 1775.
385	White Horse	... E. ...	1756, 2 Dec.	...
386	Operative Masons	... E. ...	1766, 17 Mai.	...
387	Pons Coffee House	... E. ...	1725, 25 Mai.	...
388	Pauls Head	... E. ...	1723	...
389		... E. ...	1775, 23 Jan.	...
390	Crown and Rolls	... E. ...	1723, 1 Aug.	...
391		... E. ...	1723, 11 Sept.	...
392	Two Chairmen	... E. ...	1742, 13 Apr.	...
393	Chequers	... E. ...	1733, 27 Dec.	...
394	Half Moon	... E. ...	1764, 15 Nov.	...
395	Dukes Head	... E. ...	1765, 17 Jul.	...
396	White Swan	... E. ...	1732, 3 Mart.	...Erased, 1774.
397	Jack of Newbury	... E. ...	1755, 5 Apr.	...Erased, 1776.
398	Crown	... E. ...	1754, 13 Apr.	...
399	Golden Lion	... E. ...	1758, 6 Aug.	...
400	Star	... E. ...	1736, 21 Dec.	...Erased, 1776.

(To be continued.)

THE STRONG HOUSE.

WE'RE brethren of a mighty band, united all by Love;
 At home o'er all the universe, our guiding light above.
 Where'er we go we're welcomed, for good citizens are we,
 For good our aims are lofty, and shall spread o'er land and sea.

Quick to succour or to cheer from our stronghold Relief,
 Before our Brother's face shall blush, or ere he sink through grief:
 May our good precepts now extend until they reach all space,
 Our ambition to acknowledged be friends of the human race.

Truth is the Divine attribute on which our Craft doth rest;
 It teaches that true merit is the only human test.
 Though high or low our station be, Truth levels but to raise;
 And that our Craft may prosper—sing the great Eternal's praise.

MASONRY AND ITS ORIGIN.

A Paper read before the Windsor Lodge of Instruction, on 16th December, and the Bute Lodge of Instruction, on January 14th,

BY BRO. A. C. F. CALAMINUS, 1754.

WORSHIPFUL Master and Brethren,—I open my to-night's paper with an explanation of the motives which have induced me to come forward. Although this preamble may appear irrelevant and not directly connected with the subject I am going to treat, yet it may perhaps, in itself, be of sufficient importance to be the subject of discussion hereafter.

I suppose, brethren, we all have frequently been asked the question—"What do you do in your lodges? what is the good of Masonry?" and, probably, we all were in the same predicament, viz.: had our Constitutions allowed us to give an answer, we should have been at a loss where to find it. I suppose, beyond initiating new candidates, and raising duly qualified brethren, or discussing points of purely routine work connected with the working of the lodge or ritual, not much is really done. I have made the same experience in lodges of various descriptions and in various localities, in foreign countries and here. We have a splendid organization; our order is presided over and supported by men of the very highest social position and intellectual achievements; a vast amount of wealth is at our disposal; but what have we to show in the shape of actual work? We call ourselves Speculative Masons, and all our emblems and symbols represent active and never-ceasing toil, but where are the results? Beyond some schools and charities, which are certainly excellent in themselves, but which are far surpassed by other organisations, we have very little to show; and I must freely confess that any friendly society or club seems to further real humanitarian ends more than our magnificent order. And yet we are enjoined at every meeting to work, try to improve ourselves and reach perfection; our ritual abounds with allusions to it, and we take most solemn oaths to this effect. What is the reason of this apparent inadequacy of the results as compared with the means at our disposal?

No doubt one of them is the fact that our Constitutions do not allow us to discuss religion and politics at our meetings. We all know that in these times hardly any social or philosophical problem can be started or discussed, much less put into practice, without in some shape or other approaching one of these two very ticklish questions. In fact, I cannot see how society can be improved without legislation on the part of the State or discipline and teaching of some established religion, by its name whatever it may. But as opinions about the means to be employed for these ends will always differ, it is evident that there are always bound to be different parties. Therefore the greatest social and philosophical problems, which our present generation is trying to solve, and which keep our minds and energies in continual exercise, cannot be discussed inside the walls of a lodge, where all is to be harmony and peace, and where only words of love and friendship are to be heard.

We have seen that the great political and social problems of the day cannot be the object of our toil and work, and we must leave these to other and differently constituted associations. Our labours must be of a quieter and less ostentatious nature. It is our own inner man, our own life, mind, and intellect, we must try to improve. As a celebrated German poet has it:—"Möge jeder still-beglückt seiner selbst nur warten wenn die Rose selbst sich schmückt, schmückt sie auch den Garten." Let our labours then be of this quiet

and unostentatious nature; let us try to be good men, and then we shall be good Masons, and for this purpose our institution places ample means at our disposal. We have a code of morals of the very highest order, one which inculcates all the sublime precepts of Christianity, and gives them a practical shape. Every symbol is intended to bring home to us some moral truth, and stir us up to exertions in this direction. All our charges are full of the very highest and most beautiful moral teachings, and although I do not think that we can, at the present time, claim to possess any special truth or secret which has not before been proclaimed by scientific men, philosophers and others, yet I assert that we can justly claim to be giving a practical shape to the most sublime code of morals ever established by any sect or creed. It is humanity, or say the perfection of the human body and mind—as the image of our Creator—in its most beautiful form. We are to exercise those virtues which the founder of the Christian religion and the lawgiver on Mount Sinai revealed to the world, and which, unfortunately, so many so-called successors of Christ do not practice, viz., tolerance and brotherly uninterested love, charity and strict morality.

These are the virtues which we are to practice within the precincts of our Masonic temples, and which we are never to tire in attaining; this is to be our incessant toil, and, as our predecessors, the stone-masons, met only once a month to do the routine business, but did the actual work outside of their lodges, so our real work is outside the monthly or fortnightly assemblies, and we are every moment called upon to treat this or that question in a Masonic spirit.

The more we advance in Masonic knowledge and spirit, the more will even the smallest action of our life bear the stamp of that brotherly, tolerant, forgiving, charitable spirit which ought to be guiding us in all our doings. And the more the brethren of a lodge see of each other socially and otherwise outside the lodge, the more this brotherly spirit will be fostered and developed, the more our words and actions towards each other and the rest of the world will be those of true and noble men and gentlemen in the very highest sense of the word, be our calling that of a ruler of the land or of a poor toiler for daily wages.

Brethren,—I do not believe in those Masons who show their faces once a year and for the remainder of their time do not seem to remember that they are Masons, but go on in their old selfish ways. I do not believe in those so-called Masons who shake hands within the lodge in a conventional way and outside the doors seem to forget that they met you inside. They are not Masons in the sense in which I understand the word. As I said, Masonic principles must penetrate into all our actions, and the man who really means to be a good worker must necessarily rejoice to find anywhere and everywhere a fellow worker, and must feel a pleasure in conversing and associating with him.

Well, brethren, there is a wide, an immensely wide field open to us—a field so wide that we must despair ever to properly cultivate it, as it clashes with so many of our prejudices and natural inclinations, that only continual self-control and never-ceasing toil and work can ever bring us to the state of perfection which we thus hope to reach. This is the moral part of the work, which we cannot so well develop within the lodge as outside in all our life. But then there is another—the intellectual part. On every page of our ritual we are enjoined to study and learn science and art. Many brethren are naturally inclined this way, and outside their profession or trade take an interest in general and scientific matters; but others are not so disposed, or their means during the earlier days of their life did not allow them to enjoy the instruction which others have had. Well then, brethren, as knowledge is light, and to obtain light is the object of all of us, let us bring as much knowledge and light within the reach of the brethren as possible. Especially, as I take it,

our lodges of instruction are meant more for the instruction in general useful knowledge than for teaching the dry ritual, which I call the skeleton of our Order, whilst we ourselves have to fill this skeleton with flesh, and life, and soul.

Let us, every and each of us, contribute towards this end by discussing and treating at our lodge of instruction meetings as many scientific questions as possible; let the officers make the beginning. I think there is not a single subject of general interest—religion and politics excepted—which is not worthy to be discussed at a lodge of instruction; and, I think, each of us in the course of his life has had occasion to gather information of some sort or another which would be of interest to his brethren, and which he might bring before the lodge in some shape or form. It would, indeed make our meetings attractive could we look forward to something new and interesting every time, and could we, besides the dry routine work, expect something refreshing for the mind. I think we refresh our bodies far too often.

Since I was made a Mason, some twelve years ago, I have tried to find out our origin and our history, as I think we cannot understand the present well without knowing the past, just as we can hardly form an estimate of a man's character without knowing his antecedents. But the history of Freemasonry offers singular difficulties, owing to the fact that so little has been written regarding it and that most of our knowledge rests on tradition. But very few documents are in existence, and these of doubtful origin; and the legends which our traditions transmit to us are so confused and contradictory that we really have the greatest difficulty to find our way through them and sift the right from the false. Documents are said to exist which cannot be found anywhere; others, which were held in great veneration, and on which some of our traditions are based, have upon closer investigation proved to be quite apocryphal, and so on.

And here let me advocate an idea which I saw some time ago brought forward in a Masonic paper, viz., an exhibition of Masonic relics and antiquities. This would, no doubt, bring to the light a good many documents and interesting jewels, etc., which would throw light on many dark points of our history, and enable us to look more closely into things.

I have heard it gravely asserted that Masonry is as old as Adam; that Noah and his sons were respectively Masters and Wardens of lodges; that Moses was a Mason; and so on. Many see in Masonry the original pure religion, which all other faith and creeds have corrupted, and which we Masons alone possess in all its purity, namely, the belief in one God and His worship. This rather conceited view of the matter cannot stand any test, because the Jews before us, and the Mahometans after us, proclaimed the one God in all His greatness and purity. And how can such an idea exist, ask I, when the Christian religion (rightly or wrongly I will not examine) teaches that the right faith and truth had to be proclaimed by the Son of God, and when our lectures and ritual frequently point to the Bible as a book given from God to man, clearly showing Christian teaching and even Christian *modern dogma* in the constitution of Masonry? How can it be conceived for one moment, that at the same time as Jesus Christ proclaimed His truths a society should have existed which exercised and put into practice all those precepts which Christ is said to have given to us as a divine revelation? How is it the Bible does not mention one word about such a society? How is it that Christ, who went to see St. John the Baptist, His brother in many of His views and ideas, did not mention any such society, which would have been so closely related to His work, and would have given Him such a splendid material to work with in His great and sublime scheme? Would it not have been natural that all the Masonic brethren should have flocked to Him and acknowledged Him as their Lord and Master? And would they not have given up their own individuality and their own organisation willingly in favour of the splendid work which Christ proposed to do?

And had anything of the kind happened, would not the historians of the founder of the Christian religion have mentioned so important a fact? They do not mention it, because no such society existed; anyhow, not as a speculative or philosophical society, although it may have existed as a society of operative Masons, and may even have had an organisation resembling ours.

I therefore take it that all the part of our ritual referring to King Solomon and the building of the temple, as well as the legend of Hiram, are beautiful adornments, introduced into the order by members of the craft legitimately proud of their achievements, and wishful to trace their origin back as far as possible. This is a common human weakness. I think every man who has been successful in life tries to trace his family as far back as possible; even Napoleon I., who could be so justly proud of his own greatness, tried to make himself greater by tracing his pedigree back to the Greek Emperors. Only very few men have the moral courage to say "I am my own ancestor." Let me only show you how the legend of Hiram, as taught at the raising to the Third Degree, does not even stand the test of the Scriptures. In the fifth chapter of the book of Kings, we hear that Hiram, king of Tyre, made a truce with Solomon, and for a consideration provided him with materials for his building the temple, which Solomon himself built; whilst in the seventh chapter we find in the fourteenth verse that Hiram, a son of the widow of the tribe of Naphtali, and quite another person, although bearing the same name, was sent for, after the temple was finished, to erect the two columns which were placed into the temple after its completion. So the widow's son did not only not build the temple, and was not an architect at all, but only a worker in brass.

You see that this legend in itself has contradictions. But it does not make our order any the worse if we cannot trace it back so far in its present forms; many much older institutions have been swept away because they had no vitality in them, and had become worthless. It does not make Masonry any worse if we find it is not as old as we think. Its excellency consists in its principles and its organisation; and if it has spread so rapidly, this has not been because it is so old but because it is so good, and appeals so forcibly to the best and highest instincts of mankind.

I cannot even go so far as to trace Masonry to the Egyptian and Eleusian mysteries. The founders of Masonry in its present form may have known them and learned from them; very probably they did know them, as they were men of classical culture and education. We may closely resemble them, this I will not deny; we may have certain symbols which you can trace back to either of these, this I will not deny; but Masonry, as it at present is practised, has not historically developed itself out of them; anyhow, there is not one single atom of evidence to this effect, whilst we have historical and documentary evidence of quite a different nature leading to entirely different conclusions.

Masonry, in its present form, dates from the year 1717 or thereabouts, when a general revival took place in the Craft, which had almost become extinct, and when its constitutions were newly formed. As this part of the history is, I suppose, known to most of my hearers, I need not enter minutely into it. Suffice it to say, that in the year 1717 the then existing only four lodges joined and met at the *Apple Tree tavern* in London, and there constituted the first Grand Lodge and first Grand Master, Anthony Sayers, followed by Payne, Desaguliers, Duke of Montague and the Duke of Wharton, who afterwards proved himself an unworthy Mason, but whose name is affixed to the Constitution really worked out by Desaguliers. England is the country where modern Masonry saw the light first; from here it was spread over the rest of Europe. France is the birth-place of the high degrees, which seem to have been invented more to gratify a wish for outward show than for a real necessity or any really good work. And the English Masons, the fathers of

Masonry, who for so many years would not recognise more than the Three Degrees, were at last weak enough to imitate our brethren across the Channel.

This is the origin of Speculative Masonry, a society working in virtue and morality instead of stone and mortar. And since then it has spread so rapidly that now hundreds of thousands are enlisted under its banners and share the secrets of our Craft.

But this is only the revival, it is not the origin of our Craft, which I intended speaking about. There is no doubt but that we are the successors of those Stone-Masons or Steinmetzen, who during the Middle Ages covered Europe with the proudest monuments of architecture which have ever in any age been raised to the glory of God Almighty. I mean the Gothic Cathedrals. Look at York Minster, the Cölnner Dom, or the Strasburg Cathedral; only go and admire the beautiful ruins of Tintern Abbey, and ask yourselves: How is it possible that during dark ages of barbarism, when bloodshed and strife seemed to be the delight of the world; when kings could not write their own names; when justice used rack and torture as its means of conviction; and when witches were burnt; I say how is it possible that the human mind could create such sublimely beautiful works, and where did the knowledge come from when all around only ignorance reigned paramount? We have the monuments in all their grandeur, whilst the general history of the times alluded to only tells us of wars, crimes, and the most frightful depravity. All around the world is engaged in bloody feud and darkness, and this is what the chronicles of the Middle Ages are filled with. But there is another history, carved in stone and written with chisel and hammer, speaking of quiet, patient, and incessant toil and labour, of unity of purpose, strength of mind, and a holy and sublime faith in God the Creator of the Universe. It speaks of knowledge and science, of deep learning and study, of mathematics, painting, sculpture, and all other sciences tributaries to architecture. These are the monuments left behind by our forefathers, the Stone Masons of Germany and England. And certainly prouder monuments cannot be found. The empires founded by our generals and emperors are gone and vanished. What remains of the universal monarchy of Charles V. and Napoleon I.? Each successive generation finds new forms of political life. But the beautiful works of our predecessors in Masonry still exhort their admiring sons in eloquent language to work as patiently and unceasingly in their sphere as our forefathers worked with chisel and hammer.

I am very much inclined to believe that the first architects who commenced building operations in Germany came from Italy, and were the descendants of those Masons who, in centuries long, long gone, covered Greece and the Roman Empire with temples and public edifices, and who, after the introduction of the Christian form of worship, raised the Christian basilicas. I do not doubt but that the remnants of ancient Roman building societies (*sodalitas*) were the first elements of the new German societies. There is no direct proof for it, but my belief is based upon general historical grounds. All knowledge of a higher class in the newly created Germanic or Teutonic Empires was derived from the Roman world; whatever traces of refinement we find in the first centuries of the Middle Ages in language, art, customs, etc., were borrowed from the Roman Empires. The conquerors learnt from the conquered. The early history of the Middle Ages is really nothing but the struggle of the rough, but honest Teutonic element against the subtle, refined, but immoral Latin elements, and an amalgamation of both. And thus I do not doubt but that the first instruction in the architectural sciences came from Rome, as I cannot imagine that the rude builders of wooden huts should all of a sudden have blossomed out into the builders of our splendid cathedrals, had it not been for external teaching. But the Teutonic genius very soon transformed the principles learned into quite a new system. The Romanic

style of architecture was changed into the Gothic style, and an association was formed which had nothing in common with the mother societies. Its organisation is essentially Germanic, and closely resembles other guilds, especially the "Vehme." It probably originated in the eleventh century, or say about 1000 or so, when the taste for building first began to show in Germany and France. "The erection of these edifices," says J. G. Findel, in his "History of Masonry," "united masons, especially stone masons" together in large numbers. As they were so long together engaged in the same building, the workmen were brought together into very close contact, whilst the practice of the same art, their uniting together to carry out the same design, and the combination of their artistic faculties united them still more, and was the cause that gradually arose from their body the fraternity of German Stone Masons."

According to an old tradition, the handicrafts were first formed into a brotherhood at Madgeburg Cathedral, to which event the date of 876 is erroneously fixed, whereas the building was not commenced till 1211. The first really organised lodge or hütte was during the construction of the Cathedral of Cologne, in the thirteenth century, when the fraternity got real laws and a new organisation. During all the Middle Ages these fraternities used to flourish, and they recognised as the mother and chief lodge the one of Strasburg, to which they were all subordinated. They were divided in Three Degrees—Apprentices, Fellow Craft, and Master Masons; the latter, the designers of plans; the Fellow Crafts, the executors and instructors of the younger brethren; and the apprentices, as their name says, had during seven years to learn the art before they are raised. It was necessary to be free born and of good report in order to be admitted into the fraternity. As the art of Gothic architecture at that time of general ignorance was really something out of the common, and naturally required higher faculties and a better education than was then the common lot, it is evident that the men belonging to the fraternity were of a higher standard than the other burghers, and really knew secrets which it was neither their wish nor their interest to communicate to others. And as they had to be men of a really high moral standard, it is evident that the moral and intellectual life of these Masons and their fraternity must have been an exceptionally high one. They travelled singly and in groups from place to place; where their services were required; and wherever they had to work, the Master Masons chose a chairman, who had to direct the business. They had their pass-words and signs, whereby they recognised each other whenever they met. They usually met at sunrise and again at sunset, and once every month was a meeting held, when new brethren were initiated, this ceremony being followed by a banquet. The organisation as such closely resembles that of the guilds, and has much in common with the "Vehme" or secret tribunal, so much talked about and so little known by many.

From Germany numbers of Masons were called to England, where they brought their organisations; and there is little doubt that most of the cathedrals now adorning the United Kingdom were built by the German stone-masons under the direction of English prelates and princes.

But whilst in Germany they enjoined all kinds of privileges, and had royal charters granted them, even as late as 1498, these associations were never much favoured by the ruling powers in this country, and were very closely watched by them; in fact, several kings issued decrees against them. Queen Elizabeth, amongst others, is said to have been opposed to them.

It is said that during all times lay brethren, or not operative masons, were enrolled as patrons of the fraternity, and I have no doubt that especially in England during the Middle Ages men of the highest standing belonged as patrons to the society. Some say they were placed there by the kings to watch the Masons, who often struck for wages and were rebellious; others say they joined really *bonâ fide*. It seems that later on there was a division, and

that the operatives or journeymen formed a separate guild, and were not admitted into the lodges of Freemasons, who comprised the architects or higher workers, for in later documents both are mentioned separately.

Anyhow a society of such superior men as these architects must have been, and who led a life of such purity, would doubtlessly make themselves busy in solving moral and philosophical problems as well as mathematical and architectural ones, but probably they were Speculative Masons before Masonry was transformed into its present shape.

Well, then, these are our Masonic ancestors. Let us imitate them and work as diligently in the improvement of ourselves as they worked in the embellishments of the world, so that those who come after us may say what we have to say about our forefathers, "they were good men and true."

OLD RECORDS OF THE LODGE OF PEBBLES.

COMPILED BY BRO. ROBERT SANDERSON, P.G. SEC. PEBBLES AND SELKIRK (S.C.)

(Continued from page 295).

OUR next extracts from the interesting records of this old lodge are as follows:—

At an Extraordinary Meeting of the old Lodge of Peebles held this twelfth day of October seventeen hundred and ninety-nine.

The which Day the Lodge met in consequence of their having been informed that the Right Worshipful John Clark, Esqr., Substitute Grand Master Mason of Scotland, Mr. James Bartram, Interim Clerk to The Grand Lodge of Scotland, and The Right Worshipful Alexander Lawrie, Esqr., Master of the Lodge Cannongate and Leith, Leith and Cannongate, were in Peebles. *And the Lodge being duly constituted, it was proposed from the chair that a deputation be appointed to wait upon these gentlemen and signify to them that the Lodge of Peebles would be highly honoured with a visit from them. The Lodge unanimously agreed thereto, and the following Brethren were named for that purpose, viz.: Brother James Bartram, Secy.; Brother John Jamieson, Brother John Hislop, Junr., and Brother William Keddie. These Brethren accordingly waited upon the Gentlemen above named, when they accepted of the invitation, and accompanied the Deputation to the Lodge. Mr. Clark was conducted to the chair by the Right Worshipful Master of the Lodge, and having made choice of Brothers John Veitch and Robert Elphinstone to be his Wardens, did the Lodge the honor of presiding for the evening.*

The Business of the Lodge was carried on with that Harmony, Good Order, and Brotherly Love which distinguish Mason Meetings in General, and this Lodge in Particular; and the Right Worshipful Substitute Grand Master was pleased to express in the warmest terms his approbation of their orderly and Masonic like behaviour while he presided over them, and in testimony whereof he and the Interim Grand Clark have subscribed this minute.

JNO. CLARK, SUB: G: M: of Scotland.

JA. BARTRAM, JR: G: CLK.

Thereafter it was moved by Brother James Bartram, Junr., and seconded, that the Right Worshipful John Clark, Esquire, Substitute Grand Master of Scotland, and Alexr. Lawrie, Esqr., Master of Cannongate and Leith, Leith and Cannongate, should be initiated members of this Lodge, which was unanimously agreed to, and they and the Master sign this Minute accordingly.

JNO. CLARK.

ALEXR. LAWRIE.

It was farther moved by Brother Alexr. Murray Bartram, and seconded, that the thanks of the Lodge should be voted to the Right Worshipful John Clark, Esq., Substitute Grand Master of Scotland, for the honour he did this Lodge by waiting upon and presiding over them this evening, and for the handsome Masonic manner in which he conducted himself while in the chair. And it was also moved and seconded that the thanks of the Lodge should also be given to Mr. James Bartram, Interim Clerk to the Grand Lodge of Scotland, and to Mr. Alexr. Lawrie, Master of the Cannongate and Leith, Leith and Cannongate Lodge, for their presence that evening. The motion was unanimously agreed to, and the Secretary requested to intimate the same to the respective Gentlemen with his first convenience.

The next minute, of date 4th October, 1800, has reference to the action taken by Grand Lodge to prohibit daughter Lodges from practising other than the Three Great Orders of Masonry, which we find also noticed in Laurie's "History of Freemasonry," page 162. Attention to this matter is directed in terms of the following letter from Grand Lodge, of date June, 1800:—

"Right Worshipful Brother,—The Grand Lodge of Scotland by her charters sanction and authorise only the Three Great Orders of St. John's Masonry, consisting of Apprentice, Fellowcraft, and Master Mason. But having reason to believe that other Orders and Descriptions of Masonry totally different from the above three Degrees, have of late been introduced into Lodges holding of her, and which, if tolerated, might be attended with the most serious consequences to the Craft, the Grand Lodge, therefore, ever anxious for the prosperity of the Lodges holding under her and the purity of their Order, came to the Resolution, a copy of which I beg leave to enclose, and which I hope you will take the earliest opportunity of laying before your Lodge, trusting that you will, in concert with the Brethren connected with you, use your Best endeavours for enforcing this Resolution. I am, Right Worshipful Brother, yours, etc.
(Signed) WILLIAM GUTHRIE, Gd. Secr."

[Follows the Resolution.]

"At a meeting of the Grand Lodge of Scotland, May 26th, 1800. The Grand Lodge of Scotland, in consequence of a motion made by Right Worshipful Bro. Laurie, Master of the Lodge of Canongate and Leith, viz., 'Considering that they sanction the Three Great Orders of Masonry, and these alone, of Apprentice, Fellowcraft, and Master Mason, being the Ancient Order of Saint John, and understanding that other descriptions of Masons, under various titles, have crept into this Country, borrowed from other nations, which are inconsistent with the purity and true principles of the Order, Resolved, and hereby Resolve, that none may pretend ignorance, expressly to prohibit and discharge all Lodges having Charters from the Grand Lodge, from holding any other meetings than those of the Three Orders above described; under this certification, that the Grand Lodge will most positively proceed, on information of an infringement of this express prohibition, to censure or to the forfeiture of the Charters of the offending Lodges, according to the circumstances of any particular case that may be brought before them.' The Grand Lodge also 'appoints this Resolution to be printed, and a copy thereof sent to every Lodge in Scotland holding of her.'
"THOS. GRIEVE, Master."

Minute of 28th November, 1800, refers to the leasing of the stable belonging to the Lodge, which was remitted to St. John's Day meeting to decide.

At said meeting it was unanimously agreed to have a dinner on St. John's Day, "and Brother Morton being present agrees to furnish the Dinner at one shilling a head, and there is hereby warranted to him the number of forty, and the present Stewards are requested to provide the Rum and Sugar for the Punch that evening, and to charge the Brethren for the same in proportion to the expense it costs. The Secretary is requested to write cards to the country members as usual."

The next minute is that of St. John's Day, 27th December, 1800, when Bro. Thos. Grieve is re-elected Master.

January 10th, 1801, is the annual meeting for examining the Treasurer's accounts, which shows: Income, £50 5s. 1 $\frac{3}{4}$ d.; Expenditure, £26 11s. 9 $\frac{1}{2}$ d.; Balance in Treasurer's hands of £23 13s. 3 $\frac{1}{4}$ d.

April 28th, 1801. The following minute has reference to an application to Grand Lodge on behalf of the widow of Thomas Stoddart, a deceased Brother, when Grand Lodge, in compliance with said petition, allowed her one guinea, which was duly acknowledged in receipt signed by "Isabel Stodart."

Peebles, 28th December, 1801. The usual St. John's Day meeting. Bro. John Veitch is elected Master.

January 23rd, 1802. After taking an inventory of the articles belonging to the lodge, but which are not enumerated, the books, etc., are examined, and the funds are as follows: Income, £55 10s 4 $\frac{1}{2}$ d.; Expenditure, £12 17s. 0 $\frac{1}{2}$ d.; Balance in hand, £42 13s. 4 $\frac{1}{2}$ d.

At this meeting "It was moved by Brother Alex. Murray Bartram, seconded and agreed to, that in future the whole office Bearers should appear at all meetings with their sashes and medals or badge of office, and take their respective situations in the Lodge accordingly."

The next is a long minute of proceedings of the Lodge in connection with other corporations in Peebles towards the providing of *mortcloaths* to be used in covering the coffins at funerals. These coverings were in use in Scotland even at an earlier date. The custodiers of them were generally the corporations and Kirk Sessions. In D. Murray Lyon's "History of Freemasonry," page 408, we find reference to this subject taken from the Atcheson's Haven Records, where it is said the *Masones* of that lodge "bought from the seamen of Fisherrow, Robert Gardner and William Hempferd, the sellers, one velvet mortcloath with one poek (bag) for the use of sds Masons and their successors, &c. &c."

We notice also that the brethren now style themselves the Members of Peebles Kilwinning Lodge and Friendly Society. The minute is as follows:—

"30th August, 1802—We, the under subscribers, Members of Peebles Kilwinning Lodge and Friendly Society thereof anxious to join the other Corporations and Societys in Peebles for providing a mortcloath or mortcloaths for the use and behoof of said Societys are willing to contribute and pay for the purchase of said mortcloaths under such rules and regulations as the other Corporations and Societys shall think most meet and proper.

"JOHN VEITCH, Mr."

Follows a list of nineteen names each subscribing 3s., and the Master, James Bartram, Sec., and James Grieve were appointed a Committee to wait upon the Committees and Societys in the town of Peebles on Friday next the third day of September and report.

The other corporations and societies were the "Weavers, the Hammermen, the Tailors and the Shoemakers." The following are the minutes of the Committee of Delegates:—

"Peebles, 3d Sepr., 1802.

"The Committee being mett, along with Messrs. James Bartram, John Veitch, and James Grieve, delegates from the Masson Society, when by the

several subscription lists produced it appeared that the number of subscribers amounted to ninety-four, which they considered as a number sufficient to warrant their proceeding to carry into effect the object of the meeting and authorise the Preses to write to Messrs. William Molair, Thos. Sanderson, and Andrew Armstrong, Merchants in Edinh. ordering swatches (patterns) of their best velveteens and silk fringes, with the prices.

(Signed) "THOS. SMIBERT, Preses."

"Peebles, 19 Sep., 1802.

"The Committee being mett, swatches were laid before them from Mr. Sanderson and Mr. Armstrong, when they made choice of that of Mr. Armstrong and ordered the Preses to commission from him $13\frac{3}{4}$ yards of velvet, $10\frac{1}{4}$ yards Broad fringe, and $7\frac{1}{2}$ yds narrow fringe, the quantities calculated to answer their purpose of providing a large and lesser morteloath, and the ordered James Dickson to procure for them 15 yards of Black Serge for lining and Bags, which when come to hand, should be given to Alexr Ker and John Grieve to make.

(Signed) "THOMAS SMIBERT, Preses."

"Peebles, 6th Novr., 1802.

"The Committee being mett find the cost of the cloaths as by the accompts lying on the table as to be as under:—

"Mr. Armstrong's acct., for Cloath and frings - -	£13	1	10
"Messrs. Tait, Finch, and Kadie do, for linings, &c.-	0	17	$1\frac{3}{4}$
"Jas. Dicksons, for Serge, linings, &c. - - - -	1	2	6
"Alexr. Ker and John Greive, for making- - - -	0	11	10
"Andrew Hall, for warming and attendance at the meetings - - - - -	0	2	6
	<hr/>		
	£15	15	$9\frac{3}{4}$

And they resolved that each subscriber should pay three shillings, and the Ballance rest as a Debt against the cloaths to be paid by the members who may afterwards join in the scheme, who shall also pay three shillings each, and they ordered the Treasurer of the Societies to have the money collected against Tuesday eight days; and as the Business of the Committee will then be at an end, they resolved that the Societies should between and that day nominate the Committee which is to continue to direct the management.

(Signed) "THOMAS SMIBERT, Preses."

"Peebles, 19th Novr., 1802.

"The Committee being mett, James Dickson paid in for nineteen Weavers, a list of whose names he produced, three shillings each, the sum of - £2 17 0

"John Wallace, for 35 Hammermen, per list - - - - -	5	5	0
"Thos. Smibert, for 16 Shoemakers, per do. - - - - -	2	8	0
"Wm. Thorburn, for 10 Taylors, per do. - - - - -	1	10	0
"John Veitch, for 19 Massons, per do.. - - - - -	2	17	0
	<hr/>		
	£14	17	0

"The Committee borrowed from the Junr. Corporation of Shoemakers, one pound, for which they promish to pay intrest until repaid, and they authorise the Preses to pay of the accompts and account to the Treasurer of the Committee of Management for any Ballance that may remain, and they delivered over the cloath and accounts to James Dickson, John Wallace, Alexander Ker, Andrew Ritchie, and ——— the Committee appointed by the several Societies to take the management thereof.

(Signed) "THOMAS SMIBERT."

The lodge minutes are again resumed, and the next entry according to date is that of:—

“Peebles, 15th Decr., 1802.

“The Lodge convened according to previous warning. It was unanimously agreed that there should be a Dinner on St. John’s Day, and Brother Robert Smith being present agrees to provide the Dinner at one shilling a head, and the meeting warrant to him forty, and over that number he gets at the above rate. The meeting agree farther to drink Whiskey Toddy that night, and that, what quantity is necessary, the Stewards are to take it from Brother Smith, which he agrees to furnish at 7/6 per gallon. The meeting appoint the hour of meeting on St. John’s Day to be $\frac{1}{2}$ past 10 o’clock precisely, and the Secretary is appointed to write to the country members as usual.

“Bro. Alex. Turnbull, Innkeeper, Peebles, formerly of this Lodge, being present, craved to be reponed upon paying up his bygone dues. The meeting were of opinion he should be reponed, and the Treasurer’s Books being turned up it appeared he was eight years in arrear, and therefore they appoint him to pay eight shillings to the Lodge.

“JOHN VERTCH, Mr.”

(To be concluded.)

THE LEVEL.

From an Unpublished Volume of Masonic Sonnets,

BY BRO. GEORGE MARKHAM TWEDDELL.

“**M**EET on the Level, part upon the Square,”
 Is a good Mason’s adage; and the man
 Alone who merits honour ever can
 Rise to the Level which Freemasons dare
 To reckon true Equality. We care
 Little for worldly wealth or rank, when we
 Meet in our well-loved Lodges. There we see
 A band of brothers, who are proud to wear
 The badge of innocence. We Level up
 To the true mark of Manhood: to pull down
 To one dull Level, and on Wisdom frown,
 Is not Masonic: but we seek to sup
 Draughts richer than e’er heavenly Hebe bore,
 Or Ganymede could boast in all his store.

Rose Cottage, Stokesley.

THE WORSHIPFUL MASTER.

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

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

CHAPTER IV.

THE REGATTA.

ST. MERVIN regatta was a great success. The joy bells from the old church tower rang at intervals all day long. The day was glorious, with a splendid breeze from the north-west. All the ships in the harbour were dressed with the flags of all nations; steamers brought multitudes of passengers from Plymouth and Falmouth; and a band was discoursing sweet music in the committee boat at intervals. The royal standard floated from the Castle Tower, looking very grand, etc., imposing and inspiring some innocent folk with the belief that royalty was present somewhere that day.

Lord Esme's yacht, flying the white ensign, as belonging to the Royal Yacht Squadron, whose special privilege it is to have that distinctive right, with a multitude of other yachts, whose owners seemed to belong to all the known clubs in England, so various where the flags they displayed; the fishing fleet, with dun sails shining in the sun, from the neighbouring ports, which put in, they said, because it was calm outside—or, at least, that the wind was not favourable—but really no doubt glad to get in to see the sport; and a multitude of boats of all sorts and sizes full of merry Cornish folk bent on pleasure, moving here and there at the imminent peril of their lives, sometimes, as the racing yachts came by sailing close to the wind, and expecting every one to keep out of their way. All these made a picture of life, and colour, and beauty not easily to be forgotten.

Henry had brought his friend, Lord Esme, up to the rectory directly he arrived; had introduced him to his uncle, a tall, rather pompous and self-opinionated, but really good sort of fellow; and the young nobleman soon bettered the acquaintance with his friend's aunt and fair cousin.

"What do you think of Lord Earsdon's son?" said Mrs. Penhaligon, as the two men left.

She had long since turned to the Peerage, and found out all about him, you may be sure.

"Oh, I don't know. He has a nice face, but looks rather effeminate; besides, he is short."

Asellya herself was five feet nine inches, but had a very graceful carriage, which carried off her height.

"He has very distinguished manners," said her mother.

"Yes; and says 'voway for very.' Oh, he's a regular swell, mother. I don't like swells."

Whatever our heroine's first opinion was it certainly required to be modified; and the Guinevere had not been in three days before Asellya was forced to confess to her friend, Jenefer Rowatt, that she liked Lord Esme Earsdon very much.

It was arranged on the regatta day that they were to go on board the *Guinevere*, which was anchored near the schooner doing duty as committee boat, and which was far too large to enter for any of the races, and see the start from there of the ten-ton yachts.

Our friend Diggory Wroath, another Cornishman, who had been down for a holiday at Newquay, just rising into note as a watering-place, came over for the day to see the regatta, and was much astonished and pleased to meet his two brethren of the mystic tie.

"By Jove, old man," he said, as they all strolled off to the quay to wait for the yacht's boat to put off for them, and he was introduced to Miss Penhaligon and her mother, "By Jove, old man, you never told me you had such a pretty cousin. I'm a gone coon."

"You're a jackass."

"Sir! I'd have you remember—"

"Well, my dear fellow, I'm not likely to forget what Conrad or Borachio said to Dogberry."

"Well?"

"That you are an ass."

"I'm inclined to think you are right," Diggory said, gravely, strolling away to look at an old conventual building of the fourteenth century, with its beautiful stone mullioned windows and fine old doorways, sadly wanting restoration. "I believe I am an ass," he said, looking wistfully at the beautiful girl standing on the quay, talking to her cousin.

Lord Esme gave a lunch on board the *Guinevere*, and cordially invited Wroath to join the party, which consisted of the Rector and his wife and daughter, young Dr. Penhaligon and his fair cousin's friend Miss Rowatt, and a Miss Pentreath.

Lord Esme was unlike most younger sons, for he was wealthy. His mother was a countess in her own right, and her title and estates would descend to him on her death. Neither Asselya nor her mother, however, were aware of this.

They were a merry party on board, and as the champagne went round freely, the worthy Rector grew more and more consequential and bombastic, and aired his antiquarian knowledge for the benefit of all concerned, and particularly of the young lordling, whom he was very desirous of impressing with his learning. He was great at anecdotes and conundrums, but wanted the attention of the whole table to himself when he proposed to enlighten the audience with the benefit of his wit and wisdom.

Lord Esme Barsden sat at the head of the table, of course, Miss Penhaligon on his right, and Miss Rowatt on his left. Our friend Diggory sat next Asselya, and, we may be sure, lost no opportunity of ingratiating himself with so charming a woman as she was. Her cousin sat next Miss Rowatt, and then the Rector, Miss Pentreath being next him, and then Mrs. Penhaligon.

Somebody had been speaking about the beautiful church of St. Mervin, and Lord Esme had noticed the lofty waggon-headed roof, with its carved ribs and bosses, some containing the Sacred Heart surrounded by the Crown of Thorns; curious interwoven emblems of three christian virtues, Faith, Hope, and Charity; the mysterious letters H and N in the centre of the roof; not to mention the fifty angels with outspread wings, and shields on their breasts, containing the armorial bearings of all the great families connected with the ancient town since the time of the Conquest.

"Your lordship will pardon me but I think you said waggon-headed roof? The term is a misnomer."

"Indeed," said Miss Penhaligon, "Lord Esme is right, papa; at least, I have seen such a roof described in architectural works as waggon-headed."

"Possibly, my dear," said the Rector, now on his hobby, in his stentorian voice; "but the architects are all wrong. You must know, my lord, that on this sea-bound coast the ancient builders, who it can be proved were some of

them shipwrights, built the churches like ships, and the round-headed roof is nothing more than the inverted keel of a ship. Then you have the very word nave, from *navis*, the Latin for ships, which goes to prove what I say."

Diggory was heard to say, drily, that in other parts of England, the central aisle was called the nave, and there they had the open timber high-pitched roof, or the flat roof, as in Suffolk and in Peterborough Cathedral.

"Precisely; I did not say nave as a word had anything to do with it."

Everybody glanced at everybody else, but said nothing.

Mrs. Penhaligon, who had been conversing in an undertone to her neighbour all the time, in spite of the severe looks of her husband, whose frowns apparently had no terrors for her, was here overheard saying, sententiously, "All men are toads."

"The ancient Phœnicians, who, as your lordship is no doubt aware," said the Rector, after commanding the attention of the rest of the guests, by repeating the words in a loud tone—there was an undercurrent of merriment somewhere the pedagogue wished to suppress: "the ancient Phœnicians traded for tin to Cornwall, some say about the time of Solomon. They built their temples so as to represent a ship inverted, and the most ancient churches of Cornwall having no chancel arch, and indeed, no separate chancel at all, were merely a reproduction of the old idea. I don't know whether you are aware of a curious fact with regard to the orientation of churches, that they are not all alike."

"No, I am afraid I don't know much about it," said Lord Esme.

"Well, you know, it was this way. Before the discovery of the mariner's compass, the true east was supposed to be where the sun rose. The builder used to go out before sunrise with his men when a church or cathedral was to be erected, and the foundation stone was laid, on the particular saint's day to whom the church was to be dedicated. A rod was placed in the ground at the spot, and the shadow it cast as the sun rose, indicated the exact orientation, and was considered the true east and west. It followed, therefore, that, as the sun rises either to the north or south of east, according to the time of year, so the orientation would differ very materially if a church were dedicated to, say St. John the Baptist or St. Andrew."

"Very interesting," said Miss Pentreath; "I knew it before, though."

"Ah! indeed," said the rector, who always spoke of everything as if he were the one teacher, and all the rest were ignorant scholars. "Ah! indeed. No doubt I told you before, the last time we met."

"Oh! dear no, nothing of the kind," said the young lady. "I have known it all my life. I haven't really," she said, *sotto voce* to her neighbour, "but I have no notion of the Rector monopolising the conversation, and treating us all like schoolboys, who are to be lectured and bullied."

The Rector was silent for a few minutes after this, and the talk became general.

"Roberts," said his lordship to his steward, who was waiting, "fill Dr. Penhaligon's glass."

"Yes, my lord."

"And order the boat; some of us will go on shore."

There was now a general move on deck to see the race between the crews of H.M. training brigs *Sea Flower*, *Swallow*, and *Rattlesnake*, and much excitement, and some small bets in gloves with the ladies were duly booked.

Diggory and Miss Penhaligon seemed to get on very well together. He was a clever, well read man, but an awful punster, and sometimes vastly amusing. She liked him, and as she was well educated and had the run of her father's extensive library, they had much in common.

"I like that Miss Pentreath very much."

"What, Orelvea?"

"Yes; oh! really, ah! What a queer name."

"What an attempt," she said, with a laugh; "now, you could not pun on my name if you tried."

"What is it?"

"Asellya. They are both old Cornish names."

"Who would assail you? Not I, surely."

"You are really incorrigible. I shall begin to think, with Cowper, that he who would make a pun would pick a pocket."

The firing of a gun announced that the Swallow's crew had won the first prize for racing boats, and Diggory lost a pair of gloves to Miss Penhaligon. Lord Esme lost six.

It was a lovely warm day, and the wind had fallen so that the yachts were having a poor time of it outside, and it would probably be hours before they came in. The gentlemen all went ashore to become boys again for the nonce. On the town quay were sundry shows: the living skeleton and the fat woman, a child without arms or legs, an enormous rat said to have been taken out of a London sewer, but really, if the truth must be told, nothing more nor less than a wombat, an animal something between the rat and rabbit, and a native of Australia. Then there were Christy's, a very indifferent set, and a portable theatre; not to mention the talking seal which didn't talk, and an exhibition of marionettes which was really very good.

They went into everything. Fired off the guns and made the bell ring; winning nuts for hitting the bull's eye; and chaffed the man in charge of the walking skeleton, who, as soon as he had got them in the tent, was heard to go outside and announce that "five medical gentlemen from Bodmin had just gone inside, who vouched that it was the most startling exhibition in the world."

Then they went off to the Guinevere again, and found their visitors in the ladies' cabin having a cup of afternoon tea. There was a piano there and harp, and Miss Penhaligon had been singing to them. She was not one of those young ladies who only care to show off before gentlemen, but was equally popular with her own sex, and only strove to make herself pleasant and agreeable to everybody.

She played beautifully, was passionately fond of music, and, indeed, composed herself. She would sit by the hour together playing to her father of an evening tender little bits like Mendelssohn's "Lieder Ohne Worte." Sometimes she would chant lullabies, such as tender mothers would love to sing to their infants, and now and again, what would have been a grand fugue upon an organ, would astonish her father and bring the tears into her mother's eyes as she played it.

The gentlemen preferred to smoke on deck for an hour in the cool of the evening, and lazily watch the yachts with their white sails, like great wings, coming up the harbour; but Lord Esme, who was himself a musician, hearing music down below, preferred to join the ladies.

Miss Penhaligon, at the earnest request of Miss Pentreath and Miss Rowatt, sat down and gave them a little cradle song she had composed the day before. The words ran thus, and were supposed to be sung by a sailor's wife rocking her child to sleep:

Ah! so wearily pass the days,
Whilst father sails o'er the sea;
Ah! so drearily pass the nights:
When will he come back to me?

Baby dear, we'll sing for him,
Perhaps the winds will hear,
And carry our songs and evening hymn
To father, his life to cheer.

Oh! God in heaven, keep him safe,
And end our care and pain;
So we may praise thee, babe and I—
Oh! bring him home again.

It was a very pretty, sad air, and the last line in each verse was repeated like a mournful cry. When she ended the last line of all she raised her voice in a sort of beseeching way which was very touching. Lord Esme stood at the door of the cabin, himself unperceived by Asellya, whose back was turned to him, and something very like a tear trembled in his eyes as she concluded. She had a lovely voice, soft and sympathetic to a degree, and she had been very well taught. There was a silence when she finished more eloquent than words, for the melody was strangely beautiful and melancholy, and it touched every heart—for were they not on the sea, and did they not all know its infinite sadness?

The regatta was over, and the whole party came ashore, Mr. Pentreath having invited them cordially up to Klymiarven to tea and supper, ostensibly to see the fireworks.

CHAPTER V.

LORDS AND LADIES.

KLYMIARVEN, which is Cornish for "the dove-cote," stands just over the Castle Cove, above one hundred feet above the sea and near the entrance of the harbour. The situation is most romantic. The cliff rises abruptly at the back of the house to the height of about sixty feet, and the hill slopes gradually behind it to another hundred feet or more, the summit being crowned by an old beacon tower mentioned in deeds of the twelfth century. It stands, in fact, in a kind of cleft in the rock, and the sea roars below, with a white, churning foam, when the wind is from the south-west, in the Castle Cove.

The garden is small, but the view up and down the harbour, hemmed in as it is by great hills, is simply lovely.

Mr. Pentreath had procured a quantity of Roman candles, rockets, serpents, and blue lights, and fire balloons, and the gentlemen amused themselves with letting them off as the evening closed in. The men-of-war also were illuminated and fired a salute. Then they had a very merry supper, and afterwards some one proposed they should go into the lower garden, across the road, and down to the old ruined fort, which was built in the reign of Edward III. to guard the harbour, but which was dismantled at the time of the Commonwealth.

It was bright moonlight, and the party descended by some jagged steps roughly made in the two or three lofty terraced garden plots which were on the side of the cliffs, gradually sloping down to the water's edge.

It was very steep, and the ladies required each a cavalier at hand, for a single false step and they would have been precipitated into the sea.

Diggory Wroath hovered about Asellya, but somehow Lord Esme seemed to be beforehand, and Dr. Penhaligon, who looked disappointed, paired off with Miss Pentreath.

Having descended a hundred feet, or more, they had to make their way along the edge of the cliff till they came to the Castle wall, there they had to stoop very low and get under a very low-arched doorway, and then they were within what was once the fort which guarded the port of St. Mervin. Dr. Penhaligon pointed out that it was originally four stories high, and showed the ancient staircase, which boys sometimes clambered up, at the imminent peril of their lives, and explored.

"Now, Lord Esme, are you game to go up?" said Diggory.

"Why not? Who's afraid?"

"That's what you said when you were initiated," said Diggory, *sotto voce*.

Miss Pentreath and the other ladies said it was very foolish, and they should all go away if they attempted to go up.

Lord Esme hesitated, but seeing, by a look from his companion, that he evidently thought he dare not climb, he suddenly turned to Asellya, and said, "Do you remember that story of Sir Walter Raleigh, or the Earl of Leicester, or Essex, or one of those fellows, who wrote with a diamond on a glass—

'I fain would climb but that I fear to fall.'

"Yes," said she, "and Queen Elizabeth wrote underneath—

'Who fears to rise had best not climb at all.'

Was not that it?"

"Penhaligon, give me a help up, will you," said the young lord, with a look full of meaning at his fair cousin.

"Certainly, why not?"

Diggory had already clambered up, had got to the first story, climbed up the stairs into the second story, and stood for a moment at the doorway with the moon full upon him.

Lord Esme followed. It was dangerous work. The stones were old and loose; five hundred years had not steadied the structure, and a false step on a broken stair would probably prove fatal.

However, they got down again quite safely, until Lord Esme called out to his friend Penhaligon that he was going to jump from the lower storey, about ten feet. Before they could warn him not to do so he had leaped down, missed his footing on the jagged rock below, and would probably have rolled over into the water had not Asellya caught him. When they raised him his head was bleeding, and they found he had severely sprained his ankle. Miss Penhaligon looked pale as death, but was quite composed; whilst Miss Pentreath, who was generally supposed to be the strong-minded one, gave a little scream.

They helped him up the cliff with great difficulty, and intended to take him up to Mr. Pentreath's, but when they got into the road they met a trap which had just been taking some tourists to lodgings at Harbour-terrace, close by, and Dr. Penhaligon insisted that his friend, who he considered was his patient, should be taken to the Rectory.

It was a very bad sprain, and Lord Esme had to lie on the sofa for six or eight days, but as Asellya sometimes read or played to him, and lent him her album to look at, in which she had painted some wild flowers exquisitely, which he admired, or said he did, very much, the time did not seem to hang very heavily on them; and they were left, either by accident or design, very much to themselves. Probably the former, as Mrs. Penhaligon worked a good deal in the parish, and the Rector was as frequently absent.

"Do you like these things," he said to her, pointing to a group of arms she had painted very cleverly and naturally?

"What! lords and ladies? Yes, very much."

"In real life," he asked.

"I only know one lord," she said, archly.

"And do you like him?"

"I shall not tell you," she answered, as she left the room.

(To be continued.)

GOSSIP ABOUT GRETNA GREEN.

BY WILLIAM ANDREWS, F.R.H.S.

Hon. Secretary of the Hull Literary Club, Author of "The Book of Oddities," "Punishments in the Olden Times," "Historic Romance," etc.

GRETNA GREEN is the name of an insignificant village in the border country between England and Scotland. It is situated in Dumfriesshire, near the mouth of the Esk, nine miles north-west of Carlisle, and consequently within a mile of the English border. Probably no place of such absence of pretension to size and population has attained the notoriety which attaches to the name of Gretna Green, a distinction it has obtained merely through its being the first place suitable for stoppage after the English border was once passed. This close proximity was utilised by runaway couples, who, dispensing for various reasons with the preliminaries of anyone's consent to their union, or the publication of banns requisite by the English marriage laws, could when once on Scottish ground accomplish their wedding by simply declaring before witnesses their mutual willingness to undertake the contract. To the facility, then, which the marriage laws of Scotland offered to amorous and impatient couples (minors or not), the fisher village of Gretna Green owes its repute as a chosen altar of Hymen. A marriage once declared here was henceforward considered valid, and after exchanging before any witness the mutual promises, the pair might return to England at once, the knot being tied beyond all chance of dispute. As might be expected, haste was a great factor in these summary pairings, and consequently postillions were largely employed to get over the distance between Carlisle and Gretna, a course upon which no doubt many a tough race has been run between prudent parent or guardian and ardent runaways. The "parsons" of Gretna were the ordinary inhabitants, who were weavers, fishermen (Gretna being at the head of the Solway), blacksmiths, etc., and their fees were entirely arbitrary, being fixed on the spot according to the private information of the postillions, or according to the appearance and simplicity of the young couple. Marriages have been contracted here for a glass of whiskey; while, on the other hand, a fee of twenty pounds has been paid, as in the case of Lord Chief Justice Erskine, who availed himself of the easy ceremony, and even much larger sums, as in the cases of the Earl of Westmorland, Lord Deezhurst, and others, who paid to the officiating "cleric" upwards of one hundred guineas. In the absence of any local person to receive the attestations to the contract, the postillions themselves have been known to assume the sacerdotal functions.

The first broker in Gretna Green marriages was one Scott, who lived at a point called the Rigge, a few miles from the village. It is said he commenced his infamous profession about the year 1750, but beyond the fact that he was a crafty fellow, who could turn the emergencies of the time to his advantage, little is known of him. The next who undertook the remunerative duties of high priest was George Gordon, an old soldier, who invariably wore as canonicals a full military uniform of a bygone type—a tremendous cocked hat, scarlet coat, and jackboots, with a ponderous sword dangling from his belt. His "church" had the appearance of a barn, and stood a little to the left of the public road; his altar was an ale cask, upon which was placed an open Bible.

Next to Gordon, Joseph Paisley (sometimes called Pasley), became the recognised parson. He was a fisherman, who agreeably united with the duties of that position the pursuits of smuggler and tobacconist. He has been also called a blacksmith, but this was simply a fanciful allusion to the part he took in the Gretna Green marriages—Vulcan being the marriage-maker of the gods as well as their smith. He commenced the matrimonial business in 1789, and at first was retiring in his manner of dealing, but afterwards became audaciously unscrupulous, going so far even as to supply fictitious signatures to the certificates, instead of, as at first, resorting to the less culpable proceeding of signing his own name as a witness. It is said of this man that at his death, about 1811, he weighed twenty-five stone. He was a coarse, blatant individual, and habitually appeared in a sort of priestly dress, even in his constant dissipations. At his death the priesthood was taken by his son-in-law, Robert Elliott, who kept an account of his transactions, and afterwards published them under the title of "The Gretna Green Memoirs." In this he states that, between 1811 and 1839, no less than 7,744 persons were united by him at Gretna. The *Times*, in a review of the book, doubted the accuracy of the assertion, which drew from him a reply in the form of a letter to that paper. He said, "I can show registers for (that number) from my commencement, and which either you or any respectable individual may inspect here, and which I can substantiate on oath."

We give here an extract from the "Memoirs of Elliott. He says:—

As the marriage ceremony performed by me and my predecessors may be interesting to many of my readers I give it *verbatim*.

The parties are first asked their names and places of abode; they are then asked to stand up, and enquired of if they are both single persons; if the answer be in the affirmative the ceremony proceeds.

Each is next asked, "Did you come here of your own free will and accord?" Upon receiving an affirmative answer the priest commences filling in the printed form of the certificate. The man is then asked, "Do you take this woman to be your lawful wedded wife, forsaking all others, and keep to her as long as you both shall live?" He answers, "I will." The woman is asked the same question, when, being answered the same, the woman then produces a ring, which she gives to the man, who hands it to the priest; the priest then returns it to the man, and orders him to put it on the fourth finger of the woman's left hand, repeating these words, "With this ring I thee wed, with my body I thee worship, with all my goods I thee endow, in the name of the Father, Son, and Holy Ghost. Amen."

They then take hold of each other's right hands, and the woman says, "What God joins together let no man put asunder." Then the priest says, "Forasmuch as this man and this woman have come together by giving and receiving a ring, I therefore declare them to be man and wife before God and these witnesses, in the name of the Father, Son, and Holy Ghost. Amen."

The following are among the memorable matches effected through the agency of Robert Elliott, and recorded in his "Memoirs."

1812.—Rev. Wm. Freemantle, an English clergyman. C. Ewen Law, son of Lord Ellensborough, to Miss Nightingale.

1815.—A "droll gaberlunzie," without legs or arms, to a comely damsel, "both appearing anxious of the ceremony," to the disgust even of the not too-fastidious parson himself.

1816.—Lord Chief Justice Erskine. Within a year, however, his lordship tried to loosen his matrimonial chains by a divorce by the Scottish law, but failed.

1826. E. Gibbon Wakefield with Miss Turner. Of the trial which ensued upon this we give particulars below.

During the latter part of Elliott's "ministration," competition in the marrying business became brisk, and he had numerous rivals, the most powerful of which candidates for clerical emoluments being another son of Mars, named David Laing. The competition became so pronounced that the rival businesses canvassed for the assistance and co-operation of the postillions, who, commencing by receiving a commission per runaway pair, at last ended by going upon a system of equal shares with their priestly co-partners.

In 1827, at the Kent Assizes, a Gretna Green marriage was the subject of a curious trial before Mr. Baron Hullock. The action was taken against one Mrs. Wakefield and her two sons for conspiring "to take away by subtle stratagems" a young lady named Turner, who had not yet left school. The David Laing above mentioned was called as a witness on behalf of the defendants, and he affirmed that the couple were married lawfully according to the Scottish fashion, namely, by putting on the lady's finger a ring. The witness said he was seventy-five years old, and had spent more than half his life in the performance of marriages. In the cross-examination by Mr. Brougham, he admitted obtaining £30 for this particular ceremony, or even £50, but could not remember exactly, "being somewhat hard of hearing." The accused were found guilty of causing this young lady to "contract matrimony without the consent of her father, and to the great disparagement of the King's peace. The chief offender, E. Gibbon Wakefield, was convicted for abduction, and the marriage, which excited considerable public attention, was afterwards rendered invalid, and annulled by an Act of Parliament specially obtained. After this flagrant case the Gretna Green marriages fell into comparative disrepute, and the business shewed a steady decline, though cases of the employment of the pseudo-parsons are on much later record. In 1853, a person named Thomas Blythe, a witness before the Court of Probate at Westminster, stated that he lived at Springfield, Gretna Green, and that he obtained his livelihood by agriculture, but that he not infrequently took advantage of opportunities to increase his income by small strokes of business in the "joining" line. Again, the demise of another "joiner" was announced so late as 1872, when the obituary of Simon Lang appeared in the *Glasgow Herald*. Probably he did not pursue his "clerical" profession nearly so late as this, for in 1856 the old law, by which the mere verbal declaration of consent before witnesses was sufficient to constitute a Scottish legal marriage, became effete through the passing of the Act of Parliament 19 & 20 Vic., c. 96. By this Act the laws of Scotland and England were brought into assimilation, and in that year the occupation of the northern hedge-parson was virtually gone.

It may be said such marriages as those we have described were considered as clandestine and ill-advised in Scotland as in more southern parts, the Church of Scotland doing all that lay in its power to discourage and prevent such. The only punishment, however, which it had for transgressors being excommunication, the restraint by the Kirk was very slight, its injunctions and fulminatory condemnations being treated with contempt.

Probably the best known of the notable marriages which have taken place at Gretna Green is that of the Earl of Westmorland with the daughter of Child, the banker, whose counting-house was at the sign of the Marygold, in the Strand. The romantic but determined couple had the advantage of an early start one starlight night in May; but the pursuit was not less hot than the departure had been well arranged, and when within a few miles of the border the coach was nearly overtaken by Mr. Child's carriage. The Earl, however, not to be balked when so near the end of the journey, shot down one of the pursuing horses, while one of his servants cut the carriage straps behind. The crown of firs which mark Gretna from the surrounding country came quickly into view, the bridge was crossed, and the village was reached by the reckless couple. A parson was found, and quickly the Duke and Miss Child were made one. Within a year Mr. Child died, it is said of mortification and disappointment connected with this affair. The elder daughter of the match, Lady Sophia Faue, inherited his immense fortune, including Child's bank at Temple Bar, and afterwards married Lord Jersey.

LITERARY GOSSIP.



"MY Home in the Shires" (London: Weir and Knight) is the title Miss Rosa Mackenzie Kettle has given to a very charming story recently published in a handsome five shilling volume. Miss Kettle will be known to many of our readers as a writer of numerous graceful novels, while those to whom she may be a stranger will do well to at once make her literary acquaintance. We speak from experience, having with pleasure and with profit read almost everything Miss Kettle has written. A refined, accomplished, nay, intellectual woman, the tone of her works is such as to completely disarm the criticism even of those who hold novel reading to be a crime. We remember nothing written by Miss Kettle that any person, much less herself, could wish unwritten. To read some of her books is to be considerably enlightened as to the beauty which exists in human nature, in heather-purpled hills and moorlands, in grey crags and verdure-clad mountains, in whimpering burns and rushing torrents, in old ocean in calm and in storm, and in the mysterious heavens. While some writers—and presumably lady writers—are eternally striving to hold the weaker up to the ridicule of the sterner sex, painting them even a shade deeper than black, Miss Kettle appeals eloquently in their behalf, faithfully depicting their occasionally noble self-abnegation; their heroic faith in those against whom the hand of every man may be turned; their angelic aid in pain and sickness; their love, strong as death and greater than the grave can weaken. This writer does not draw upon her imagination for her subjects by any means, they are in the main taken from life. In the present volume the reader, whoever he may be, high or low, gentle or simple, will find much to interest, to inform—in a word, speaking generally, to delight him. Whether in Leicestershire, or at the grey old tower in the beautiful border land marking the geographical union of the kindred counties of the rose and thistle, or the City of the Seven Hills, whose history is a prose romance, and whose ruins are romantic poetry, the place itself rises before us in all its natural loveliness. Figuratively speaking, Miss Kettle does not erect a literary signboard, as in the days of the ancient drama, and write on it "This is such-and-such a place." She reproduces her scene in all its glowing colour, in its light and in its shade. The story before us is a deeply interesting one. The plot is cleverly worked out and there are many excellent situations. The character of *Rotha* is beyond compare pretty. She is as loveable a creation as any we know in all the wide range of English fictions. *Margaret L'Estrange*, too, though she has to tell her own story, is very charming, while we confess we should dearly like to make our bow to *La Confessa* and *Aunt Joanna*. *Guy L'Estrange* is a rare good specimen of the English gentleman; and *Leone Petralva*, though he is a rhapsodist, is very much to our liking. There are numerous other well-sketched characters which might be referred to, but we think we have said enough. "My Home in the Shires" is one of the most charming books of the season, and should be in the hands of all who are possessed of an aspiration to be considered capable of conceiving a perception of, and a love for, the beautiful in nature, in art, and in their fellow men and women. The volume above alluded to bears the following dedication: All' Onorevole Signor Carlo Pepoli, senatore del regno d'Italia, etc., etc., etc., é dedicato questo libro, con rispetto affettuosissimo, dall' autore." It may be remarked the illustrious dedicatee recently died at Bologna, *vide* the *Masonic Magazine* for March.

There is a pretty little poem from the graceful pen of a contributor to *The Graphic*, and others of our popular journals and magazines, which we find in the *Hull Miscellany*, edited by Mr. William Andrews, F.R.H.S. :—

TO-DAY.

BY WILLIAM TIREBUCK.

Work ye and wait ye all daring and doing
Duty right worthy the day,
Leaving the past and the present pursuing,
Keeping the future away.

Finding and setting new gems of emotion
Bright in the crown of the brain,
Training the heart in a silent devotion—
Solace for somebody's pain.

Living to-day and not pining for morrows :
Morrows are mockers—we sue,
Finding the morning o'er-flooded with sorrows,
Yesterday's duty to do.

Mr. William Andrews, F.R.H.S., we gather from *The Academy*, is preparing for early publication a new work, under the title of "The True Story of Jack Ketch, or Gibbet Lore." It will include much curious information of historical interest, and which is not generally known. An account of the many modes of execution in various countries; particulars of notable executions; hangman's wages; seven generations of executioners; singular dying speeches; ballads and proverbial sayings, will appear. There will also be furnished a remarkable record of revivals after execution; the folk-lore of the dead hand; the quaint story of how Wigtown lost its hangman; a notice of the bellman of Newgate; marrying under the gallows, etc. An essay on the Halifax Gibbet, the Scottish Maiden, and the French Guillotine, will be included. The book will be profusely illustrated by Cruikshank, Wildridge, and other well known artists, and cannot fail to be one of great interest and value.

The same industrious writer has also in hand a book on "Typographical Curiosities," which will see the light at an early date, and will contain a budget of entertaining matter anent press blunders, press beauties, and other typographical notabilia.

Mr. T. Broadbent Trowsdale, author of "Lore of the Months," "Customs of Christmastide," and other retrospective writings, is engaged on a new work, to be entitled "Stranger than Fiction: a Series of Sketches from Real Life," which, following the same author's "Glimpses of Olden England," will appear simultaneously in a number of provincial journals prior to production in volume form. The new series of articles will deal in a popular manner with remarkable episodes from British family history.

Society, ably edited by Bro. George W. Plant, has now permanently assumed an identical appearance in every feature of both mid-weekly and Saturday issue. Each edition is also published at the uniform price of threepence. The paper is certainly the best and cheapest chronicle of the doings of society; and its twice-a-week publication gives it the great advantage of presenting a much fresher reflex of passing events than journals of hebdomadal issue possibly can. The circulation of *Society* is deservedly a very large one, its notes being smart and ably written in every branch of the gossip of the *salon* and the club. As a journal of fact, fiction, and fashion, Bro. Plant's periodical reflects great

credit upon his own editorial tact and the journalistic ability of his talented staff of assistants.

Mr. Matthew H. Bloxam, F.S.A., the veteran archæologist and authority on Gothic architecture, who is now in his seventy-seventh year, presided at the recent annual meeting of the Warwickshire Naturalists' and Archæologists' Field Club, and read a very interesting paper on "Civil Costume in Shakespeare's Time." Forty-eight years ago the same enthusiastic "Dryasdust" made his first appearance in the same room as an exponent of Mid-English antiquities.

In Mr. E. Walford's excellent *Antiquarian Magazine and Bibliographer* for March there is, among other very valuable papers, an interesting one on "Coventry Cross," by Mr. W. George Fretton, F.S.A. Papers on "The Trent Bridges at Nottingham" and "Singular Old Time Tenures" will be contributed to early issues of the *Antiquarian Magazine* by Messrs. J. Potter Briscoe, F.R.H.S., and T. Broadbent Trowsdale respectively.

The current number of *The Burlington*, edited by Miss Helen Mathers, contains a very worthy essay entitled "Cabbage Stalks and Lilies," by the author of "True Æsthetics," which hits hard at the lackadaisical latter-day lily worshippers.

IMPROPTU.

(Written between the Acts of Miss Alleyn's talented rendition of "Rosalind," in
"As You Like It.")

SHADOWER of Shakespeare's matchless types
Of woman's wayward will;
True picturer of the poet's thought,
Thine art my heart doth thrill.

Fashioned in form and feature fair,
With genius all a-glow:
Deep student of each arduous rôle—
Limner of love and woe:

Youthful in years; we yet shall see
The grandeur of thy power—
Wielded so well—win thee the fame
Of Thespia's chiefest flower.

Hull.

T. B. T.

A CURIOUS CORRESPONDENCE.

(Continued from page 396.)

IV.

Sir,—I thought that some abler pen than mine would have undertaken the task of offering a reply to the charges made by your correspondent "Nemesis" against the Society of Jesus. But most Catholics look upon these attacks as beneath notice. They are simply old charges that have been met and triumphantly repelled again and again. However, for my part, I think that such wholesale calumnies should never be passed in silence, that is, never when they are made with such a grave and voluminous assertion of truth and authority, and such an affectation of learning as your correspondent assumes. But, before we come to the Jesuits, I cannot help remarking that the defence of the Masonic body must be a hopeless undertaking if the "brethren" have no more powerful weapon to brandish than that which "Nemesis" makes use of. "Nemesis" is very indignant at the "sweeping statements" of Bishop Meurin. Now, had she called upon his Lordship to evidence his charges, a very interesting case would have been opened. But, true to her sex, she endeavours to demonstrate the injustice of the scolding she got by giving a scolding in return. She sketches a *historical* portrait of the Society of Jesus which, having no truth, lacks, therefore, the force of being an indirect argument against the Bishop. Sir, if a man, giving a survey of all the accusations that have ever been brought against the Jesuits omits to state that they have been a hundred times scientifically refuted in Europe (and not long ago in the Prussian Parliament) will not the judgment of an enlightened public opinion be that his lucubrations are inspired either by ignorance or by deliberate malice? I single out only a few points from the many in which "Nemesis" is mistaken.

1. It is untrue that Ignatius of Loyola founded his society with the sovereign object of combating Protestantism. The society would have come into existence even had Protestantism never seen the light.

2. It is untrue that Jesuits have no chance of legal defence against unjust reports made by informers to the government of their order. "Nemesis" would have acted with more semblance of fairness if she had given the exact quotation from Mariana, or if she had enabled us to find the text. I challenge her to do so.

3. It is untrue that the Jesuit is required to sever himself from the closest family ties, if by this statement "Nemesis" means that a sacrifice of filial duties is involved. She might as well charge Christ himself with inhumanity for encouraging men to relinquish father and mother and follow Him.

4. It is untrue that the confessor of a Jesuit is periodically furnished with a list upon which to write "personated" of the penitent gathered from his confessions. I challenge "Nemesis" to prove her statement.

5. It is an unjust accusation a hundred times refuted that the moral writers mentioned by "Nemesis" set up the diabolical principle that "the end justifies the means." Would not "Nemesis" have caused double the sensation which her statement is apt to arouse among those who know not the truth, if she had favoured us with quotations to substantiate this charge? I challenge her to do so. On this point I may mention that the famous Jesuit Father Roh in the year 1852 offered, with the approbation of his superiors, a large pecuniary reward to anyone who should prove that this odious doctrine has been taught by the Jesuits, or is contained in the constitutions of their

order. The arbitrators were the judicial faculties of Bonn and Heidelberg, and "Nemesis" will be surprised to hear that the prize has never been gained, although a Protestant gentleman of Lubeck did his best to get it.

6. It is untrue that Bellarmin and Laynez were supporters of the modern theory of popular sovereignty, if "Nemesis" means that they teach the socialist doctrine of the populace being the best source of authority.

7. I challenge "Nemesis" to name the eleven crimes which she says have been justified or palliated by more than three hundred Jesuits.

8. It is untrue that the massacre of St. Bartholomew was prompted and approved by the Jesuits, or that they have ever been morally responsible for any regicide. Again I ask for proofs.

Among the conclusions with which "Nemesis" sums up her compilation is one that is simply amusing to those who by the time they have reached her stately peroration have not forgotten what goes before. I mean the discovery that the Society of Jesus is essentially a secret society. Now, if it were so, how could "Nemesis" so cleverly explain to the unsophisticated public the constitutions of the society and all her Mephistophelian wiles? Is not the very essence of a secret society, for example of Freemasonry, that all the springs and factors of its policy and action shun the light and the control of public authority?

The constitution and rules and history of the Society of Jesus have been printed and published over and over again, and are always available to every student of religious and social history. How then can "Nemesis" with the same breath argue that all the plans and means of the Jesuits are known and yet veiled in secrecy?

CATHOLICUS.

Bombay, August 7th.

V.

Sir,—I was received into the Roman Catholic Church by Dr. Grant, the late Bishop of Southwark. In the earlier days of my conversion I became subject to the jurisdiction of the Jesuits, and especially one Father Eccles, of the Priory, Exeter. I used to confess to him, and as I have since returned to the Church of England I do not hesitate to inform your numerous readers, in connection with the correspondence about the Jesuits in your local columns, that I was repeatedly taught the doctrine (at any rate it was implied in the direction I received) that the end justified the means. When my mother was dying, Father Eccles, a Jesuit priest, advised me to call myself a Protestant, in order that I might not be thrown out of her will. He expected a share to build a church. I could quote other instances, but this, I think, will suffice.

Yours, &c.,

AMELIA KINNAIRD.

Mazagon, August 9.

VI.

Sir,—Father Daling, S.J., has publicly promised me in your columns a premium of 1000 thalers if I succeed in proving that any Jesuit author has ever taught the proposition expressed by the formula: "the end justifies the means." I hereby accept his challenge, and shall proceed to show that Busebaum, Layman, Escobar, Illsung, Voit, and Gury have, as I asserted in my former letter, laid down that doctrine in the clearest terms.

Busebaum ("Medulla Theologiæ Moralis," Frankfort-on-the-Main, 1653, p. 320) says: "Cum finis est licitus, etiam media sunt licita;" and, again, at p. 504: "Cui licitus est finis, etiam licent media." Layman ("Theologia Moralis," Munich, 1625. Pt. ii., s. 4. n. 12, p. 20) says: "Cui concessus est finis, concessa etiam sunt media ad finem ordinata." Escobar ("Univ.

Theologiæ Moralis recept sententiæ." Lyons. 1652—1663, vol. iv., l. 33, sec. 2, prob. 65, n. 300, p. 336) says: "Non peccat, qui ob bonum finem in actibus ex natura sua malis delectatus;" and, again, after illustrating the proposition by revolting examples: "Finis enim dat specificationem actibus et ex bono vel malo fine boni vel mali redduntur." Illsung ("Arbor Sapientiæ." p. 153) says: "Cui licitus est finis, illi licet etiam medium ex natura sua ordinatum ad talem finem." Voit ("Theologia Moralis," Wurtzburg, 1860, Pt. i., p. 123) says: "Cui fines licet, ei et media permissa sunt;" and, again, at p. 472, n. 731: "Cui concessus est finis, concessa etiam sunt media ad finem ordinata." Gury ("Casus conscientiæ," Ratisbon, 1865, p. 332) says: "Ubi licitus est finis, etiam licita sunt media per se indifferentia." All these works are deemed of the highest authority. Busembaum's work has seen fifty editions, one of which was printed a few years ago at the press of the Propaganda itself. Layman is described by Gury as follows:—"Inter maximos theologiæ moralis doctores sine dubio referendus." Of Voit's work there have been fifteen editions published. Gury's book is a commentary on his "Compendium Theologiæ Moralis," the standard work on Moral Theology used in all Jesuit seminaries. All these writings, as I have already remarked, have been published with the official sanction of the Order. In the Constitutions it is stated: No differences of opinion are admissible, neither by word, in discourses, or public lectures, nor by written books, which last it is not allowable to publish without approval and consent of the General, who, however, may confide their examination to three men endowed with sound doctrine and eminent judgment ("Institutum Prague," 1757, vol. i., p. 372). The Revisers have, nevertheless, no power to examine any works, unless the same have been submitted to them by the General. The latter can alone grant the necessary sanction for their publication ("Regulæ quæ a Patribus Revisoribus in recognoscendis nostrorum Libris observandæ sunt, 1650, Reg. v., x.). I may add that nothing has been imposed with greater strictness by the Society on its members than uniformity of opinion in sermons, lectures, and writings. "Doctrinæ differentes non admittuntur; immonet iudiciorum de rebus agendis diverstitas nec quæ conformitati et unioni adversantur, permittenda" (Inst. i., 372).

I am perfectly well aware that Father Roh, the Jesuit missionary in the heart of Protestant Germany, who, according to Father Daling, offered the same reward, endeavoured, in "Dass alte Lied 'Der Zweck heiligt die Mittel,'" (Freiburg i. B., 1869), to answer the same charge, made by Maurer in his "Neuer Jesuiten spiegel" (Mannheim, 1868). I rather doubt, however, whether Father Daling will have the courage to submit Father Roh's subtle casuistry to the critical judgment of a Bombay public. In any case, I claim the premium he has offered, and I request that he will propose the name of some impartial person as arbitrator to adjudicate upon the matter. I do not venture to trespass any further on the space you have kindly accorded me in your columns, by replying to the letters of "Catholicus" and other correspondents, but I propose to do so, with your permission, on a future occasion.

NEMESIS.

VII.

Sir,—The proposition "the end justifies the means" can be understood in a good and in a bad sense. The means which lead to an end are in themselves morally either *good* actions like almsgiving, or *bad* actions like lying, or *indifferent* actions like taking a walk. When for a good end we use a good means, this becomes doubly good; when we use a means indifferent in itself, it becomes good by its being directed towards a good end; but when we use a means which in itself is bad, it never becomes good thereby, but, on the contrary, vitiates our good end. We are never allowed to do a bad action and

thereby to offend Almighty God, in order to obtain a good end, however much this good end may tend towards the glory of God.

The theologians, cited by "Nemesis" in your issue of to-day, speak of *indifferent* actions used as means for a good end, and teach that such means are sanctified by the good end for which they are used. Not one of them teaches that *bad means* become just by being used for a good end. In a previous chapter they exclude beforehand all bad actions; and some, when treating on this question, explicitly repeat that they talk only of indifferent means; for instance, Gury, cited by "Nemesis" himself:—"Where the end is lawful, the means to it, if indifferent in themselves, are likewise lawful." Had "Nemesis" given the texts in English instead of Latin, which is known to comparatively few of your readers, not only the learned, but every reader of your paper would at once have detected his fallacy. The doctrine of the Jesuits is the common doctrine of all authors of Moral Theology, and is nothing but sound reason, admitted by every man of common sense, as is clear from the above.

I hope Fr. Daling will be ready to name an arbitrator, any judge of any court, as soon as "Nemesis" comes out with his name, ceases to strike from the dark in which he hides himself, and fights manfully with open visor. But the instructions given by Voltaire, one of the greatest Masonic authorities, to Alembert, Helvetius, and other Br., say expressly: "Destroy the infamous (*i.e.*, the Catholic Church); say boldly all you have on your heart; *strike but hide your hand*. The Nile hides its source, and sends forth its beneficent water; do the same—send off your arrow, but do not let your hand be seen." (Letter to Alembert, 28th September, 1763.) "Nemesis" is a perfect adept in the royal art of *calumniaire audacter, semper aliquid haeret*, "calumniate boldly, something will always stick." Let him give his name, and then a judge decide; no doubt a just nemesis will strike "Nemesis."

Nemesis, i.e., Vengeance of the Lord, is in Hebrew *Nekam Adonai*; and this is the sacred word of all the *Kadosh* (Scottish 30th degree) in Sweden, Germany, England, France, and so on. In this degree of a *Kadosh*, the Lodges commemorate the suppression of the Order of the Templars by King Philip le Bel and Pope Clement V., and the tragical end of their last Grand Master, James Molay, whom Philip le Bel condemned to death by fire on the 11th March, 1314. In this degree there is no more talk of *Hiram* and of his tragical end; but this allegorical personage is substituted by J.B.M., Jacobus Burgundus Molay, whose death the initiated vow by terrible oaths to avenge either imitatively on the authors of his death (*i.e.*, Pope and King), or consequently on whom it is just and equitable (*i.e.*, their adherents). (Cf. "The Secret War of Freemasonry against Throne and Altar." From Documents, chapter vi.) Whether your correspondent "Nemesis" knows anything of this nemesis the secret societies are pledged to, I cannot say, because he has his visor on, and may be also one initiated only in the lower degrees, or only nominally in a higher degree, to whom the royal secret is not communicated.

I am, &c.,

Bombay, Aug. 19.

† L. MEURIN, S.J., R.C. Bishop.

VIII.

Sir,—I have replied to Father Daling, and I now beg leave to reply to "Catholicus."

He is incorrect in imputing to me the statement that Loyola founded his Society "with the sovereign object of combating Protestantism." I said that the aim of the movement, to which the Society gave birth, was to re-establish the Papal Supremacy and to infuse fresh life into the Church of Rome; and that this aim was sought to be attained by certain specified means, of which the extirpation of Protestantism was one. Let us see, however, how the matter really stands. When Loyola and his companions first met at the Chapel of

Montmartre in 1534, all Europe was convulsed by the Reformation which Luther had inaugurated seventeen years before. On the occasion of its first centenary, the Society thus described the mission which Loyola had marked out for its members :—"It is vain for heresy to expect the Society to tolerate it in silence. As long as we have any breath left in our bodies we shall bark at the wolves to protect the Catholic flock, No peace is to be hoped for : the seeds of hate are inborn in us. What Hamilcar was to Hannibal, Ignatius was to us. At his instigation we have sworn eternal war upon the altars" ("Imago primi sec. Soc. Jes." Antwerp, 1640. Lib. i., 59 : Lib. vi. 843). What was the heresy but Protestantism? Who were the wolves but the Reformers? In face of these facts, can there be any doubt that Luther's great revolt against the Papacy contributed most powerfully towards the formation of the Society? As to what might have happened, had there been no Reformation, there are few, I imagine, who would venture, like "Catholicus," to express an opinion on the subject.

"Catholicus" says : "It is untrue that Jesuits have no chance of legal defence against unjust reports made by informers to the government of their Order." What does he mean by "legal defence?" I certainly never used that term. As he has required my authority for Mariana's statement regarding the disastrous effects of secret informations within the Body, I beg to refer him to a work, translated from the Spanish, entitled "Discours du P. Jean Mariana des grandes defaults, qui sont en la forme du gouvernement des Jesuites," Paris, 1625, c. iii. In a memorial presented by Spanish Jesuits to Clement VIII., they complained that the General, like the Lord of Lords, doeth what he will ; that he is bounden by no laws ; killeth and maketh alive ; and oppresseth and raiseth up, according to his pleasure, as if he were God himself, free from every mental perplexity and incapable of error ("Tuba magna," Strasb. 1717, ii. 295). By the Constitutions, every Jesuit is directed to persuade himself that all which his Superior commands is just, and submissively to abandon his own opinions ("Institutum Soc. Jesu." Prague, 1757, ii. p. 73 sum. § 35). Lastly, Gregory XIV. decreed by a Brief in 1591, that the General should be empowered to expel any member summarily, without investigation or trial, on being inwardly satisfied as to his guilt ("Inst." i. p. 103). What could be more conclusive than this?

Membership in the Jesuit Order necessarily involves, in my opinion, what "Catholicus" calls "a sacrifice of filial duties." P. de Ravignan, in his work "De l'existence et de l'utilite de la Compagnie de Jesus," gives the following question, which every candidate for admission is required to answer in the affirmative :—"Vous sentez-vous genereusement determine a repousser avec horreur, *sans exception*, tout ce que les hommes esclaves des prejuges mondains aiment et embrassent? The Novice is taught that he is dead to the flesh, having no father but a heavenly one, no mother but his Order, no relations but his brethren in Christ, and no fatherland but heaven (See C. L. Reinhold's "Leben." Jena. 1825, p. 10). If we add to this his vow of unquestioning obedience and the absolute dedication of his life to the service of the Society, can it be said that its membership requires no sacrifice of filial duties?

(To be continued.)