

THE MASONIC MAGAZINE:

A MONTHLY DIGEST OF

FREEMASONRY IN ALL ITS BRANCHES.

No. 105.—Vol. IX.

MARCH, 1882.

PRICE 6D.

THE CARDINAL VIRTUES.

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

A PARAGRAPH with the above title, that appeared in the *Freemason* some months ago, suggested the idea of looking up what our forefathers thought with regard to these essentials of Masonry. From them all other virtues proceed, as John Bossewell says, “as out of a fountaine.” One of them without the other is not complete, but they *hinge* together so as to form a quartette of perfection.

Workes of Armorie, etc., collected and gathered by *John Bossewell*, Gentleman. London, 4to., Bl. Let., 1597, (fol. 4-8).

Degrees of Rulers.

Gentleman, Esquire, Knight, Baron, Lorde, Earle, Marques, Duke, and Prince.



To these degrees aforesayd, no man can worthely atteine, but by the fower Cardinall vertues, which are *Prudence, Iustice, Fortitude, & Temperance*. For the knowledge whereof, and what they be, let euerie gentleman diligently read ouer, the three bookes of *Tullie* his Offices: and in especially the first booke, wherein he most excellently (as the father of all eloquence) describeth the sayd foure vertues, and the braunches that spring out of the same. Notwithstanding I shall briefly declare the definition and efficacie thereof, as the gentle reader may partely be satisfied, at the first sight.

The first thereof of the said foure vertues called *Prudence*, *Tullie* defineth to be *rurum expetēdarum fugiendarumque scientia*, that is to saye, the knowledge of things, which ought to be desired and folowed: & also of them, which

ought to be fled from, or eschewed : and it is called of the Greekes, *Sophia*. Also it is named of Aristotle, the mother of vertues, of other Philosophers, it is called the Captain or Mastresse of vertues, of some the huswife, for so much as by her diligence she doth inuestigate and prepare places apt and conuenient, where other vertues shall execute their powers or offices. Wherefore as Salomon sayeth, *Sicut in aquis resplendent vultus prospicientium, sic corda hominum manifesta sunt prudentibus*.* Like as in water be shewed the visages of them that beholde it, so vnto men that be prudent, the secretes of mens harts be openly discovered. This vertue then is so commodious to man, that it is as it were the porche of the noble palace of mans reason, whereby all other vertues shall enter, and haue their being. Prudence, also (as saith *Byon* the philosopher) so much excelleth other vertues, as the sight excelleth the other senses, for the eyes beare light to all the bodie, neither is there any vertue without wisdome.† *Nam quomodo iustus reddit cuiq; suum, nisi prudentia commonstret cui debeat*? Thus ye may see the force of *Prudēce*, in *qua inest indagatio atque inuentio veri, eiusq; virtutis hoc munus est proprium. Vt enim quisque maxime perspicit quid in re quaque verrissimum sit quique § acutissime § celerime potest videre § explicare rationem, is, prudentissimus § sapientissimus ritē haberi solet.* Prudence, is a vertue, that is occupied euermore in searching out the truth. Therefore (O ye gentlemen) which be



desirous to beare the noble ensignes of your ancestours, study with tooth and nayle to be prudent; and when ye thinke ye haue attained the same, let it be ioyned with Iustice, for of them two (as *Tully* saith) Iustice is of more power, *ad fidem faciendam*.‡ Because it, without Prudence, hath sufficient authority, Prudence without Iustice is nothing worth to get credite. For the subtiller, and the craftier a man is, so much the more is he hated, and suspected, when the opinion of his honestie is pulled away. Wherefore Iustice ioyned with vnderstanding, shall haue as much power as it liste, to purchase credit : Iustice without Prudence shall be of much power, Prudence without Iustice, shall be nothing worth.

Thus it appeareth, that the most excellent and incomparable vertue, called Iustice, is so necessarye and expedient, for the governor of a publick weale, that without it, none other vertue may be commendable, ne witt or any maner of doctrine profitable. *Tully* saith, At the beginning when the multitude of

people were oppressed by them that abounded in possessions and substance, for refuge they fled to some one, which excelled in vertue & strength : who when he had defended the poore men from iniurie by ministring equitie, retayned together, & gouerned the greater persons with the lesse, in an equall and indifferent order of Lawe. Wherefore they called that man a King, which is as much to say, as a Ruler. And as *Aristotle* saith, Iustice is not onely a portion or spice of vertue, but it is entierly the same vertue. And thereof onely saith *Tully*, *boni viri nominantur*, men be called good men : as who sayeth, without Iustice, all other qualities and vertues, cannot make a good man.

Iustice is a vertue, gathered by long space, giuing euerie one his owne, minding in all things, the common profit of our Countrey, whereunto man is

* Proverb 27.

† Apath. Evas. li. 7. apo 23.

‡ Offic. lib. 2.

most bound, & oweth his full obedience. The auncient Civilians say, Iustice is a will perpetuall and constante, which giueth to eury man his right. In that it is named constant, it importeth Fortitude: In discerning what is right or wrong, prudence is required. And to proporcion the sentence or iudgment in an equality, belongeth to Temperance. All these together conglutinate and effectually executed, maketh a perfect definition of Iustice. And *Tully* differeth not much from the same difinition of Iustice,* where he saith, it is alwaies occupied, eyther in preseruing the felowship of men, giuing vnto eury body that which is his owne, or keeping a faithfulness in contracts. He saith also, that the foundation of perpetual praise and renoune, is Iustice, without the which nothing may be commendable: which sentence is verified by daily experience. For be a man neuer so gentle, bounteous, valiant, or liberall, be he neuer so wise, familiar or courtuous, if he bee once seene to exercise Iniustice, or to do wrong, it is thē wel noted, and often remembered; yea, all vertues (where Iustice faileth) lack their commendation. I hard of late, as I traeled by the way, a Gentleman praised for sundrie vertues which were in him, as that he was gentle and meeke, pleasant and faire in words, wise, well learned, modest, and sober: but I hard no remembrance made of his Iustice. For immediatly one present in the companie reported him to be an vsurer, a person deceptefull, couetous, an oppressor of the poore, and no keeper of hospitalitie, yet hauing foure or fise Farmses in his hands or more, that he was a decayer of houses and husbandrie, a rerer of rents, and a cruell taker of fines. These vices did deface al his other vertues: for as *Tully* saith,† it is the part of Iustice to offer men no violence, to vse them soberly and skilfully with whom we bee conuersāt, not to be tempted with mony, but to study by all means to profit euerie man. Iustice despiseth, and noughte regardeth those things, whereunto most men enkendeled with greedines be haled. It is iust also in euerie matter of barganing, buying, selling, hyring, or letting, : true in euerie couenant, bargaine or promise, plaine and simple in all dealing: And that simplicitie is properly Iustice. And where any man of a couetous or malicious minde, will digresse purposely from that simplicitie, taking aduantage of a sentence or worde, which might be ambiguous or doubtful, or in some thing either superfluous or lacking in the bargayne or promise, where he certainly knoweth the truth to be otherwise, this in my opinion is damnable fraude, being as plaine against Iustice, as it were enforced by violence: for Iustice will helpe all men, and wittingly offend

none.‡ She is of all vertues the Ladie and Queene: keeping the sound and expresse forme of the Law, hating and abhorring all stealing, aduoutrie, poysoning, falsehead, disceite, briberie, giftes, rewardes, couetousnes, false witnes, oppression, murder, extortion, and periurie. The which vices and crimes, by no meanes may be ioyned to the perfect vertue named Iustice, which is the chiefe of all vertues more wonderfull then the bright starre *Hesperus* and *Lucifer*. And here at this time I leaue to speake any more of that most Royal and necessarie vertue, called Iustice.

The most proper vertue belonging to a man is *Fortitude*, called *Mauynesse*, which is wel defined of the Stoicks, where they say it is a vertu, *propugnātem pro equitate*, that fighteth in defence of equitie. Wherefore no man,



* Offic. lib. 1

† Offic. 2.

‡ Offic. lib. 3.

saieth *Tully*,* that hath obtayned the glorie of manlynesse, euer got praise by wylie traines & craftynesse, for nothing may bee honest that is voyd of Justice. A valiant man (saieth *Aristotle*) susteyneth, and doth that, which belongeth to Fortitude, for cause of honestie. And a litle before he saieth : a man that is valiant, aswel suffereth, as doth that which agreeth with his worship, and as reason commaundeth. So no violence or sturdy mind, lacking reason and honesty, is any part of Fortitude. Wherefore he may be called a valiant man, that doth tolerate or suffer that, which is needfull, and in such wise as is needful, and for that which is needfull, and also when it is needfull. And he that lacketh any of this, may be called hardie, but not valiant. It is the propertie of manhoode, to fight for the common safatie of his Countrey, and not for his own priuate profite. And whosoeuer is forward to put himselfe in danger, rather for his owne greedines; to obtaine spoile, then for the safegarde of his owne person, what he then doth, may rather beare the name of lewde and foolish hardinesse, then of Manlines. For (as *Tully* sayth) to entre into battaile, and to fight unadvisedly *immane quidem & beluarum simile est*, is a thing wilde, and a maner of beasts: but thou shalt fight valiantly, when time requireth and also necessite. And alwaie death is to be preferred before seruitude, or any dishonestie. Wherefore, who would be accompted manly men and stoute harted, those same shoulde haue the praise to bee good and plaine men, louers of trueth, and nothing at all deceptful: for bee a man neuer so mightie, hautie, and of vnconqueuable courage, yet what he doth without discretion or forecaste, defaceth all his manhoode and stoutnes. A manly corage and a great, contemneth outward things, desireth nothing but that is honest, and will not vnseemely yelde to none, neyther man, nor affection, nor change of fortune, but setteth light by those thinges which do seeme precious and gorgeous to the greater number and also dispiseth the same, with a steadfast and grounded indgement. And like wise it is a signe of a mightie courage, & great stedfastnes, so to beare those things,† *quæ videntur acerba, quorum multa & varia in hominum vita fortunaque versantur*, as nothing hee swarue from the order of nature, nor the worthinesse of a wise man.

Finally, to be short, that Manlines is worthie to be praised, which worketh by the strength of the minde, and not of the bodie, and yet not to faint in courage, but to be constant, not fearing the roughe stormes of any aduersitie, neyther the sharpe brontes of the Warres, or the crueltie of bitter death.

And like as an excellent Phisition, cureth most dangerous diseases, and deadly wounds, so doth a man that is valiant, aduance himselfe as innincible, in things that do seeme most terrible, not vnadvisedly, and as it were in a beastly rage, but of a gentle courage, and with premeditation, eyther by victorie, or by death winning honour and perpetuall memorie, the iust reward of their vertue. For as *Curtius*‡ saieth: *Effugit mortem, quisquis contempserit, timidissimum quenque consequitur*. Whosoeuer contempneth death, escapeth death, and death ouertaketh such, as do flye from death. A man is called in Latin *Vir*, whereof saieth *Tully*, vertue is named. And the most proper vertue belonging to a man, is Fortitude, whereof be two excellent properties, that is to say, the contempt of death, and of griefe. Therefore he plainly declareth afterward, that very Fortitude is, litle to esteeme all humane things, not to regarde death, and to thinke all labours and paines tollerable.

Now remayneth to speake of the fourth vertue called *Temperance*, which is a firm and moderate gouernance of reason against sensuality and other vicious affections of the minde. *Tully*§ commendeth Temperance & saieth that it is *ornatus vite*, an ornament of mas life, *omnisque sædatio perturbationum animi*, and al mitigation of passions of the mind. *Aristotle*|| defineth this vertue to bee a mediocritie in the pleasures of the body, specially in taste and touching. Therefore he that is temperate flyeth voluptuous pleasures, and with the

* Offic. 3.

† Offic. 1.

‡ Lib. 4.

§ Offic. i.

|| Ethic.

absence of them is not discontented, and from the presence of them he willingly absteyneth.



Plotinus, the Philosopher, saith, that the proprietie and office of Temperance is to couet nothing, which may be repented, also not to exceede the boundes of Mediocrity, and to keepe desire vnder the yoke of reason.

He that practiseth this vertue is called a temperate man, and he that doth the contrarie thereto, is named intemperate: betweene whom and a person incontinent *Aristotle* maketh this diuersitie, that he is intemperate, which by his owne election is ledde, supposing the pleasure that is present, should alwaie be folowed: But the person incontinent supposeth not so, and yet he notwithstanding, doth followe it.

The temperate man delyteth in nothing contrarie to reason, and will do nothing for bodely pleasure, which shall stand against reason. Temperance, as a sadde and discrete matrone and reuerent gouernesse, awayteth diligently, that in no wise incontinencie or concupiscence haue any preheminece in the

soule of man, Therefore as intemperance (being a vice most vnpure, stinking and filthie) is of all estates and degrees, and in all ages, to be eschued, auoided, and abhorred: So Temperance, at all times and in all things, is to be folowed, embraced, and loued, which wil cause vs to do nothing for bodely pleasure, that shall be hurtfull or contrarie to the health. It will rule all our appetites, and corrupt desires, causing vs to desire the things which we ought to desire, and as we ought to desire, and when we ought to desire. Temperance (as *Patricius* saith) helpeth much, and so much shyneth in all our doings,* *Vt earum rerum moderatrix atque auriga esse videatur. Hec est que tam diturna laude extulit sententiam illam Solonis, que precepit. Ne quid nimis.*

Thus I haue briefly spoken of the said iij Cardinall vertues, *Prudence, Iustice, Fortitude, & Temperance*, (which as the same *Patricius* affirmeth in his 5 booke *de Institutione reipub.*) are as 4 sisters, *Mutuis nexibus colligatae*. They are neuer seperated: One of the without another cannot be perfect: *sed mutila omnino & inchoata esse videtur. Nā Fortitudo sine Prudentia temeritas est. Prudentia sine Iustitia calliditas est, & mala quædam malitia. Temperantia sine Fortitudine ignavia est. Iustitia autem sine Temperantia crudelitas est. Vnde illud Ennii poetae, Summum ius summa iniuria est.* Therefore these foure vertues doo agree together, as it were in a sweete song, and consonant armonie, and are principally and especially to be delited, and inwardly embraced of all noble gentlemen, since that without them, they, cannot be worthy to haue the title, or name of gentlemen, neither can they worthely beare the ensignes, or armes of their auncient progenitors, without they specially be endowed and adorned with these foresaide vertues, called *Cardinales*: which are so named, for that they be chief or principall of all other vertues, for out of them as out of a fountaine, all other vertues haue their springing, flowing, and proceeding.

[Then follows: "Of cheualrye, the vertuous preceptes."]

The Accedence of Armorie. By *Gerard Leigh*. 4to. London, 1597.

In his "description of the Viniot" or engraved title, which is ornamented in the centre with a shield bearing in the four quarters the four cardinal virtues, is the following:—

* Li. 3. de Insti. re. pub.

Prudence.

The first whereof is a looking glasse of Christall in a field of greene, which signifieth prudence. *Salomon* saith, the feare of God is the beginning of prudence. Prudence searcheth all thinges, and tryeth fourth trueth. See taketh counsell of thinges that she purposeth to bring to a good end, calling to minde thinges past, deliberately pondering therein with thinges present, that shee may the rather preuent the daunger of thinges to come, Prudence discerneth good from euill, and vertue from vice.

Iustice.

The second is a paire of ballance of Siluer, in a fiedle blewe, which signifieth Iustice, who aswell vpholdeth the dignitie of euerie estate, as also the cōmon wealth, and yeldeth to euerie one his due, and telleth what to do, and and what to leaue undone. Iustice giueth reward after merite, as to the benefactour mede, and to the transgressor punishment. Iustice sustaineth the weak, and maketh a perfit pathway between thine and mine, in which sort *Dauid* executed righteousnes and Iustice.

*Fortitude.**

The third, is a piller of Porphier in a goldē field, which signifieth Fortitude, who groundeth vpon beliefe, & hath a bold spirit inuincible. He passeth not to spend bloud, life & good. Fortitude is magnificence, with a ioyfull cleare courage administring thinges laudable, with confidence to holde strongly his entent, and by tolleration to suffer all manner griefes, and yet keepeth his minde without alteration. Fortitude is Perseuerance, to maintain al iust quarrels, he fleeth to none but to God, saying he is my fortitude.

¶ *Temperance.*

The fourth is a Iugge and cuppe of Ruby rock, in a field siluer which signifieth temperance, who ruleth himselfe by discretion, against the violent mouings of courage in things vnlawful, & causeth all things to proceed in order and degree. He qualifieth manners to comlines, and discerneth causes of equal regiment, Keeping alwaies the meane, And, as *Salomon* saith, he is discreet, that hath temperance in talke. And so silence attempereth speech, Temperance is the meane to ioine the bodie and soule by abstinence and sobernes, and causeth the bodie to despise the world, and desire heauen.

 MAIDENHOOD.

BY J. TATLOW.

A H! maiden fair, th' ascending sun
 Of life, as roll the golden years,
 Illumines broader realms of thought,
 And larger hopes, and deeper fears.

And as thou stand'st upon the marge
 Of grave and tender maidenhood,
 New spheres before thee brightly loom,
 'Midst shadows scarcely understood.

Fear not the shadows; they are such
 As melt before the warmth of youth:
 Strong and invincible thou art,
 Whilst robed with Purity and Truth.

* In his engraving the capital is lying at the side of the "piller."

DOCUMENTA LATOMICA INEDITA.

PART III.

BY THE EDITOR.

THE BRETHREN OF THE ROSE CROIX.

THE following paper, which, I believe, has never yet appeared in English as a whole, is taken and translated from the French of the fourth volume of the Abbés Banier and Mascrier, edition of Picard's "Histoire Generale," etc., published at Paris, 1741. It contains a good deal that is new to English students, and may be interesting to not a few members of the Ancient and Accepted Rite.* Other writers, like Figuier, have based many of their remarks upon the same essay, but I have thought it well to give as much as could be given of it for reference.

People are talking about the Fraternity of the Rose Croix. Let us see, according to Naude's relation, who has made it the subject of a dissertation,† what that society really was.

The Society or Fraternity of the Rose Croix had its birth in Germany.

It is supposed that about the year 1394, a young man of sixteen, brought up in a convent since the age of nine, made the acquaintance of certain magicians, learned their science, and then went to travel in the Levant and Arabia; that there he learned the extraordinary secrets of the Arab doctors‡, who assured him that he would be the author of a "general reformation." It is added that from Arabia he went to Barbary and Spain, where he frequented the meetings of the Moorish and Jewish Cabalists who were driven out of Spain, where he essayed to commence his reformation. He returned to Germany, his own country, and died there in 1484, 106 years old. The body of this man was carried into a grotto, and there it was placed without any further interment.

The oracle, or destiny, had ordained that he should remain there 120 years, and, conformably to this decree, he was only discovered in 1604. This discovery was the cause of the establishment of the Brethren of the Rose Croix. In 1615 another German printed the manifesto and confession of the Brethren. This is, according to a German chronicle of the Rose Croix, how the discovery was made of which we have been speaking: one of the Rose Croix, more penetrating than the others apparently, perceived in a portion of the grotto a stone pierced by a nail. He removed this stone, and having taken it away, discovered the grotto in which was deposited the founder of the Fraternity, with this inscription: "At the end of one hundred and twenty years I shall be manifested." Above the monument or the tomb of the founder they read, after these four letters, A, C, R, C: "During my life I was granted for sepulchre this abridgment of the Universe." To these words were joined devices. The body had within its hands a book written in letters of gold, where was contained the praise of the founder, and how, having amassed more treasures than monarchs, finding the age unworthy to possess

* See page 248 *et seq.*

† Instruction à la France, sur le verite de l'histoire des Freres de la Rose Croix. Paris, 1623.

‡ Hermetic teachers.

such riches, he had abandoned them, or rather had hidden them, leaving to posterity the trouble of discovering them, and contented to acquire a partial knowledge of all things; after which he had resigned his soul to his Creator, without disease and without suffering, having lived some years over one hundred, etc.

We find what follows in another dissertation concerning the Brethren of the Rose Croix.

It is about 300 years ago that the society of the Brethren commenced, (or rather, was revived, as we shall see,) in Germany. The conditions of the society were to swear to each other mutual faith, and to engage themselves by one and the same oath never to violate the laws of the Confraternity. These laws consisted principally in being secret in all things; not to speak or write but by enigmas and allegories. The plan of the Society was to re-establish discipline and science, above all medicine, of which they professed to have the secret. But that was not all. They boasted of possessing a great number of secrets, of which the least was that of the Philosopher's Stone. They called themselves the successors and restorers of several ancient confraternities, which, like their own, had the object of the research after virtue and the perfection of the sciences, and therefore they could well be termed the Ancient Rose Croix.

Suchlike were the mysterious priests and philosophers of Egypt, the Eumolpides, depositories of the mysteries of Ceres and the originals of those of Scio.* These Eumolpides were the descendants of one Eumolpus,† the son of the poet Mæsus, and who had the key of the mysteries of the goddess. Such, lastly, were the Magi, who passed their lives in studying Nature, and the Chaldeans, the Brahmins, and the Gymnosophists.

Originally, the Brethren were only four; they increased afterwards to eight, and never more. They were never to marry, and only make themselves known in the world under the name of the "Illuminated of the Rose Croix." According to their laws and regulations they could only exercise the art of medicine "gratis," and by a principle of charity.

It was ordained that they should be doers of good to all the world; to study to acquire wisdom and piety; to apply themselves to the reformation of religion; to retrench superfluous expenses, and continually defend the truth of the maxims of their Fraternity, which, according to what they were bid to say, would last until the end of the world. Their usages and their opinions consisted, following the relation of Naudé, to dress themselves after the manner of the country where they found themselves; to attend at least once a year the assembly of the Society, unless they could give just reasons for their absence; always to bear the character of Rose Croix as a mark or a symbol of the Fraternity; to consider themselves destined to reform all things, and in virtue of this right, as alone possessors of all the graces which Nature gives.

They were bound to proclaim clearly that the Pope was Antichrist, and that they would one day overthrow his triple throne. They condemned the doctrines of the Pope and of Mahomet, *terming the one and the other the blasphemies of the West and East.* They only acknowledged two sacraments, and for ceremonies those of the primitive Church.‡

They called their fraternity "The Confraternity of the Holy Spirit." They pretended to have the right of choosing their successor, and to be able to give to him their privileges and virtues, with the quality of representative.

* This is very doubtful. [Note by translator.]

† Eumolpus was said to be son of Neptune and Chione, and placed at the head of the priests of Ceres by Erectheus, King of Thrace. [Note by translator.]

‡ It would be a singular fact, if it is eventually proved, that the teaching of the Rose Croix, *Boni Homines*, and the White People was simply a protest against the Church of Rome. [Note by translator.]

They attributed to themselves the power of knowing by revelation those who were worthy to become members of the Fraternity. They professed to have the power of subjecting the demons, and of discovering treasures. Their Confraternity, they said besides, could never be destroyed, adding that God had surrounded them with an impenetrable cloud from their enemies. Neither hunger, nor thirst, nor sickness, nor any infirmity could incommode them. If any one of these brethren happened to die, his burial place was to remain unknown, and the congregations were to be also very secret for 120 years. It was an article of faith of the sect "that if the company was falling to decay it could be resuscitated at the tomb of its founder."

Lastly, they boasted of having found out a new language to express the nature of all things. Nevertheless, and it is always Naudé who speaks, they did not express themselves either by enigmata or by parables. They were unwilling to pass as authors of novelties, and people were not to imagine that there was either imprudence, or folly, or malice, or knavery, in the details which they gave of their travels. In truth, it was necessary to believe them upon their own assurance, like as charlatans and alchemists so commonly demand, with whom the pretended Illuminated Brethren had a great deal of likeness, as well for their jargon as for their mysteries and pretended science. Thus the one and the other have been formed and instructed in the schools of the Arabs and the Germans.*

The Rose Croix said further, that a sun lighted up the grotto where the body of their founder was deposited, and that this sun received its light from the sun of the world, and that by this sun they discovered the marvels of the grotto. Some of these marvels were graved on a plate of copper placed on an altar. They saw, for example, four figures with these four inscriptions: "Never empty;" "The yoke of the law;" "The liberty of the Gospel;" "The Glory of God." We say nothing of the other marvels, which would be very worthy of the commentary of an alchemist or a visionary cabalist, among whom are to be found † those who have promised, like the Brethren of the Rose Croix, to repair the breaches and the defects of the universe—as if Nature was capable of growing old, and that Providence which governs it was weakened so much ‡ as to allow it to fall into decadency, the re-establishment of man in his vigour and primitive virtues, the abundance and the community of goods, the universal knowledge of science, the general conversion of all people, and the unity of religion. We may remark that a learned man of the past age has very well gone through the entirety of Nature to prove how constant it is in its laws in respect of all beings, and all their different conditions, etc., etc., and, in consequence, that it does not grow old, that it is not in decadence, that it is not used up in its movements and revelations, like the force of works made by the hand of man. In truth, there is made in us and around us a mixture, a transmutation, a welding of the elements. Matter shows itself to us under an infinity of forms and different figures; Nature increases and decreases its parts. The plants vegetate, dry up, and, lastly, die; men are born, come to perfection, are revived by the means of generation, decrease, grow weak, and, lastly, die. Reason itself, because it depends on us, the organs of our body, grows and degenerates with the body in proportion to the good or bad state of those organs; and the soul, that "je ne sais quai," which is, according to its true

* This seems inconclusive. [Note by translator.]

† Naudé means to cite Postel, who has written "De instauratione rerum omnium, etc.; Paracelsus, who has predicted the coming of an artist Elias, who revealing the secret of the Philosopher's Stone and of the Great Work, will bring plenty, wisdom, etc. [Note by the writer.]

‡ It is a popular error to believe in the decadence of Nature, and which is not better founded than the error of those who imagine that the morals and the disorders of men go on growing worse. [Note by writer.]

destination the true real image of the Supreme Being, is forced to participate in the decadence of the body, by the decree of Providence alone irremovable, of the Sovereign Master of Nature.

* * * * * * * * *

In one word, according to those beautiful verses of Manilius—*

*Exutæ variant faciem per sæcula gentes,
At manet incolumis mundus, suaque omnia servat,
Quæ nec longa dies auget, minuitque senectus,
Nec motus puncto currit, cursusque fatigat.
Idem semper erit, quoniam semper fuit idem.
Non alium videre patres, aliumve nepotes
Aspicient, Deus est qui non mutatur in ævo.*

These lines may be roughly translated as follows :—

Our naked races change with every age,
But safe the world remains with its unalter'd page
The world, which neither lengthened days increase,
Nor old age lessens, whose courses never cease,
Whose motions run not to an end,—the same 'twill be,
Just as it was, shall our descendants see,
Our fathers saw the same. Oh, thought sublime!
God alone is He who changes not by time.

But to return to Johnston, who is the learned man indicated at the commencement of this digression, he published in 1634 a little treatise entitled "De Naturæ Constantia," divided into five propositions, which are: 1. The Constancy of Nature in its Entirety; 2. In that which concerns Heaven and the Heavenly Bodies; 3. In the Elements; 4. In Mixed Bodies and Animate and Inanimate Creatures; 5. With relation to Man.

We need not now follow the writer of this article in what he himself terms a long digression, by giving these elemental propositions and disquisitions, which take us into matters far wide of our main subject, and which we do not even gather were Rosicrucian speculations. We are mainly concerned with the history of the Rose Croix, not their fancies or fallacies; and so I will omit some long passages which have no possible interest for my readers, and take them back to our writer, where he seems himself to resume the thread of his discourse, accepting his apology for having strayed away amid the fascinating bye-paths of philosophical and metaphysical speculation.

We have thought that the reader would pardon us for a digression which is sufficient to overthrow the errors of the Rose Croix and their like, and the more willingly because for a moment it will have turned away the continual attention which he is obliged to give to dogmata and other matters often entirely abstract.

Morhof speaks of a diminutive society, or rather an offshoot of the Rose Croix, under the name of Collegium Rosianum,—Society of Rosay,—from the name of a visionary who endeavoured to form it in Savoy, near Dauphiny, about the year 1630. This society only consisted of three persons. A certain Mornius, who gave himself a good deal of trouble to be the fourth, was rejected. All the favour which he could obtain was to be admitted as a serving brother. The three chief secrets of the little confraternity were† the "perpetual motion," the art of changing metals, and the universal medicine.

With this brief description, what can we think of a society‡ considered all perfect, and possessing the key of all the treasures and all the sciences, but

* "Astronomicon," L. I.

† The detailed account and explanation of these three secrets can be seen in Morhof, lib. i., c. 13.

‡ Thoroughly to know these pretended Illuminated Rose Croix, we must read the treatise of Libavius, called, "De Philosophia Harmonico-Magica Fratrum de Roseâ Cruce." Nevertheless, the Rose Croix have found defenders. A German named Meyer (Maier)

equally unknown, invisible, like the spirits, inaccessible to human infirmities, but that it is a fiction which well deserves to adorn a fairy story.

It is, nevertheless, true that follies of this kind strike the common people, and that they enter into them willingly; thus we shall always have charlatans and fools.

The Confraternity of Rose Croix made a good deal of noise in France in the first fifteen or twenty years of the past century (that is, early in the seventeenth), insomuch that they sent to prison several persons who boasted that they belonged to this brotherhood. An advertisement (literally, a bill posted up) of a pretended brother was the cause of the foolish credulity of the people. This is what it said: "We, the deputies of the College of the Brethren of the Rose Croix, making a visible and invisible stay in this city by the grace of the Most High, to whom the heart of the just is turned; we desire and teach without books or marks, to speak all sorts of languages of the country where we wish to be, to deliver men like with ourselves, from the error of death." Thus then it is that Naudé mentions the advertisement in his "Instruction à la France." In 1613 it was proclaimed that one of the Rose Croix of Barbary, Muley Ebn Hamet, after having defeated with an unarmed handful of men the Emperor of Fez and Morocco, was about to throw himself on Spain and conquer it. Certain pretended Illuminati having appeared at the same time in Spain, the Inquisitor made certain inquiries, which soon stopped the progress of their visions. As certain Illuminati of Spain made themselves talked about almost at the same time as the Brethren of the Rose Croix, it is well to say two words about them. The singularity of the ideas and a certain uniformity of sentiments,—or rather, a certain relationship which they wished to find, at any price, between the one and the other, made the Illuminati and Rose Croix like but one sect. But let us not multiply these sects, and rather look on these illuminated persons as "contemplatives" of the most dangerous kind, if it be true, at least, that they taught that the spirit absorbed in mental prayer, and united to God by the most intimate union, does not participate in this state in the crimes of the body. To this they added that the sacraments were useless, and that the elevation of the mind to God took the place of good works.

The Inquisition counted up seventy-six errors of theirs, which fact ought in no way to surprise concerning a tribunal like that, which seeks for nothing but what is extremely purified in the matter of religion! These Illuminati appeared towards the end of the sixteenth century, but the Inquisition soon arrested the progress of their fanaticism, until they re-appeared in the environs of Seville in the first year of the following century, and then they passed as Rose Croix in the minds of the people. About the year 1525 there appeared, in the Low Countries and Picardy, a sort of Illuminati very like those of Spain. These Flemish Illuminati had for chief a tailor called Quentin, and a certain Cossin, an artisan of a similar kind. In that time every man was good enough to preach. It is attributed to them that they taught that the intention alone made the sin; that God's Spirit participates in all the actions of men; and that to live tranquilly, without pining, doubts, or scruples, is to live in innocence. This "intention alone makes the sin," and this "spirit intimately united to God while the body comfortably sins" appear nearly the same thing. It is not difficult to comprehend what were the mournful results of

makes an apology for them under the title: "Silentium post clamores, h, e, tractatus apologeticus, quo causæ non solum clamorum sen revelationum fraternitatis Germanicæ de R. C. se silentio et se non redditæ ad singulorum vota responsionis, una cum malevolorum repetatione traduntur et demonstrantur." Robert Fludd and John Heydon, Englishmen, have also written in favour of the Rose Croix, and it appears, by that which Morhof says (T. I., lib. i., c. 13) in his "Polyhistor," that the last makes the force of numbers avail much, whether to call up the genii or to bring about great marvels in Nature. It remains to be seen whether the power of numbers was one of the secrets of the Rose Croix, for Morhof gives no explanation on this head. [Note by writer.]

such dogmata as these in a state governed by fanatics so united to God, so perfectly detached from matter.

This curious essay, full as it is of digressions, which I have necessarily shortened and omitted, will disappoint the reader in that it does not handle the great Crux of all: What is the real history of the Rose Croix?

It seems to me that we may assume that a sort of Hermetic society has always existed since early times, and that it probably has greatly affected the progress of the Society of Freemasons. It has struck me that when Ignatius Loyola founded his famous Society of the Jesuits he framed it upon a model, and it would be both interesting and startling if, on his general assembly, his four grades, his forms of electing a general, he framed the outline of an Hermetic Rosicrucian society.

On the other hand, it is but fair to remark that, except some enigmatical words and general allusions to a society of philosophers, I have never yet been able to meet with a direct allusion to the "Fraternitas Rosæ Crucis" before the first decade of the seventeenth century.

I shall allude to the subject again.

THE ROMAN COLLEGIA.

IT is often said that the mediæval guilds of wandering or stationary Freemasons, who worked in their "lodges" in Minster-yards, in near the castles, the bridges, the mansions they erected, were derived from the Roman Collegia. Whether this be so or not historically, and a good deal may be said "pro and con," matters not here, as we are only concerned in setting before our readers what is actually known of the Roman Collegia from authentic sources, leaving them to draw their own conclusion from the facts before them, and avoiding all favourite theories, or imaginative statements. One observation is necessary. The Roman Collegia, which seem to have been founded by Numa Pompilius, were foreign in idea and members originally. They are said to have been Greek, derived from the Greek "Summorîæ" and "Koina." These, in turn, were not original, but came from Phœnician, Egyptian, and Indian models; so that the antiquity of such collegia or sodalities runs back very far indeed. We find, in the Laws of the Twelve Tables, and other juridical collections, allusions to the Collegia and the illustrative works of Muratori, Gruter, Spon, Pitiscus, and the *Antiquitates Romanæ*, as well as extracts from "Heineccius de Collegiis Opificum" (a work often quoted, though seldom seen), Reineccius, and others, convince us that such Collegia had a regular existence, a well known and common part in Roman public and private life. We are enabled thereby to draw an outline, if only an outline, a sketch, so to say, of the position, officers, and bearing of the Collegia. There were clearly Collegia Publica and Collegia Privata. The public Collegia were under the direct government of the State, and took part in all State festivals, etc. The private were more or less religious, friendly, and convivial. There were also Collegia Licita and Collegia Illicita. The lawful Collegia were, as we said before, under the immediate direction, and control, and patronage of the State, and the Illicita were those which existed merely on sufferance, and were devoted either to the "Peregrina Sacra," Mithraic and Isiac, or a "Superstitio" of some kind, as the Romans viewed it,

and liable to suppression by the magistrates at any time if considered noxious to the power and safety of the State. The actual body was called Collegium, "Incorporatio," Universitas, Consilium.

In the original division of the trades, etc., there were nine "Collegia," and the "Fabri" included the workers in wood, stone, and metal. Later there was a distinct "Collegium Architectorum," and the Collegium Dendrophorum and the Collegium Fabrum were amalgamated. There are allusions to members of the Collegium as "Lapidariæ," but, so far no early use of "Latomus" has been discovered. It seems to have been originally "Latomos," from the Greek. Hence the word Latomus is, seemingly, monkish and mediæval. An early use of it may, however, yet be found.

We said there were allusions in the Roman Laws to the Collegia.

We find in the Digests, for example, "Permissum est eis, res habere communes, arcam communem, actorem, syndicum," etc.

The place of the meeting was called Curia, or Phretrium, or Collegium, and the meetings were held in temples, private houses, or the collegiate halls, to which "Scholæ" were attached, where the "Alumni," or disciples, or children, or apprentices, were taught.

There seems to have been only one lawful Collegium of the same trade in the same town; and if a member belonged to two he was to select the one which he preferred.

If the College broke up the law provided as follows: "Sed permittitur eis, cum dissolvuntur, pecunias communes si quas habent, dividere, pecuniæque, etc., partiri." This law still prevails in English Masonry.

To a certain Neratius Priscus is attributed the well known saying, "Tres faciunt Collegium:" "Et hoc magis sequendum est," is the commentary upon it.

When the college got together it had a common "arca" or chest; it had certain paid brethren; serving brethren, Janitores, Viatores, Apparitores, with different duties; and they seem to have paid a monthly subsidy to the Collegium, called "Eranos," and hence they were termed Eranistas. This word betrays their Greek origin, as "Eranos" in Greek meant a contribution in money, or a donation in money, or mutual to a common club or society. Eranos also had the meaning of a society or club, and Eranistes was a paying member of a sodality.

In the Roman Collegia the members were buried at the expense of the Collegium, and received passports and letters—perhaps the "tesseræ hospitalitatis"—when they travelled, and claimed the "jus sodalitiæ" and the "jus hospitalitatis," whatever these were.

They had as officers Questores, Censores, Tabularii, Scribæ, Scribæ perpetui (secretaries for life). They had also Pontifices, Judices, Haruspices, Curatores, and, we fear, even "Servi" or slaves attached to the Collegia. They had also Procuratores, Curatores, and Syndici.

They had also heads or presiding officers termed Quinquennales, because supposed to be held for five years. We also find they had Duumviri Quinquennales, whatever their exact offices may have been. They had also Patroni and Patronæ. They had the Magistri, Decuriones, Centuriones, being divided seemingly into Decurias and Centurias, and, as we before observed, Matronæ, who were probably the wives of the members. They had honorary members, termed honorati allecti, and honorary lady members called honoratæ allectæ.

The members themselves of the Collegia were termed Collegæ, Incorporati, Collegiati, and Jupiter, in their temples, was even called "Jupiter Sodalitius." We find also the word "corpus" as alluding to the Collegia or union of Collegia, and it is very remarkable that these old Roman terms have clung to all our Masonic, collegiate, and academical arrangements in England. They were also called Sodales, and their body a Sodalitium, as the old law runs—

“Sodales sunt qui ejusdem collegii sunt. His autem potestatem facit lex, pactionem quam velint sibi ferre, dum nequid ex publicâ lege corrumpant.”

The Collegia had at one time great power, and we find that they were regarded often with grave suspicion as the focus of secret intrigues, or the rallying point of hidden conspirators.

The Roman Collegium, answering to the Greek “Sunarchia,” “Etairia,” “Sullogos,” Summoria, Koinor, and to a certain extent Eranos, was a Societas or “corpus hominum,” as Cicero tells us, “Ut minimum ejusdem dignitatis numeris vel artis. Differt ab ordine qui plures complectitur, etc., et significat certum hominum statum sive ii societate conjuncti sint sive non.”

We find that the Collegium was also termed Consilium. “Agere causum apud Collegium,” was to bring a matter before the Collegium. “Cooptare aliquem in collegium” was to elect a joining or honorary member. “Recipere aliquem in collegium” was to receive any one into the body. “Collegium coire,” the Collegium meets together. “Constituere Collegium” was to constitute a Collegium lawfully. “Collegia contra leges instituta dissolvuntur,” alludes to the power of dissolving “Collegia Illicita;” and hence the phrase “Illicitum Collegium coire usurpare” meant to meet or attend for unlawful purposes; while “celebrare Collegium” was to attend lawfully for the purposes of a festal day, an alba dies.

Many other allusions are to be found, and thus we gain an outline of their position and existence, but of their inner life we know little or nothing. Vitruvius seems to acknowledge them, though he probably alludes rather to the “Collegium Architectorum,” which is said also to have had a “secreta receptio,” and signs and words of greeting and recognition. We do not suppose that any who have read Findel, or Heldmann, or Schauberg, or Coote, or “Kenning’s Cyclopædia,” will find much that is new for them here, but, for the first time it is, perhaps, clearly set before us, Masonically, what a living institution the Collegium was among the Romans, as living and important as the Guilds in our mediæval social existence, and of which we as yet know so little. The Roman Guilds which fell with the Roman empire, though they were revived at Byzantium, seem to have gradually become Christian, and the next we hear of them after the “Romanum opus,” is doing the “novum ædificandi genus” in Gaul, Germany, and England in the eleventh century.

MEMOIR OF ELIAS ASHMOLE.

[As the attention of our readers has recently been called in the *Magazine* in Bro. W. H. Ryland’s exhaustive paper to the Masonic connection of Ashmole with the Craft and his interesting Diary, it has been thought that a brief memoir of a somewhat remarkable man, a distinguished antiquary, and so far the earliest English Freemason known, may not prove unacceptable to the readers.—Ed. *M.M.*]

NO sketch of the early history of our modern or speculative system of Freemasonry is complete without some reference to the circumstances attending the initiation into the mysteries of our Craft of this distinguished antiquary; while no memoir of the antiquary himself would be regarded as satisfactory which

did not contain some particulars respecting a Society which conferred upon him an honour, not then or since disclaimed of kings and princes and the nobles of the land, namely, the honour of being received as a member into one of its lodges or assemblies. But though Ashmole is the first known instance of an English "gentleman" having been admitted into a lodge of what are generally believed to have been "operative" Masons,* and though the English Craft is proud of the fact that this first gentleman Mason should likewise have been a man so distinguished, as well as so universally esteemed and respected, as was this historian of the Most Noble Order of the Garter; yet outside this scanty array of indubitable facts, but little seems ever to have been said or written of one who, in his day, played many parts, and played them one and all admirably and conscientiously. Ashmole may or may not be entitled to a very foremost place among antiquaries, yet he was a diligent and painstaking student of antiquarian lore. He may or may not be among the greatest authorities on heraldry, and yet heraldry was one of the branches of study he most affected, and in which he was most successful. In fine, Ashmole, from whatever point of view we regard him, is worthy of fuller notice than is usually accorded him, especially in the pages of a periodical whose sole business is to promote the interests of the Craft of Masonry. In these circumstances, the following brief memoir of Ashmole's life, compiled from excellent sources, will not be without its interest to the readers of the *Masonic Magazine*.

Elias Ashmole, only son of Simon Ashmole, of Lichfield, Staffordshire, saddler, by his wife Anne, daughter of Mr. Anthony Bowyer, of Coventry, Warwickshire, woollen draper, was born early on the morning of the 23rd May, 1617. Of his earlier years, he tells us in his diary, he remembered but little. He had "the measles (but a few only), the swines' fever," and various of the diseases incidental to childhood. He was educated at a grammar school in his native city, and having evinced an inclination for music was instructed in it, and in time made a chorister in Lichfield Cathedral, an appointment or piece of promotion for which he was indebted to a cousin, Mr. Thomas Paget, the second son of Mr. James Paget, one of the Barons of the Exchequer, by his wife, who was sister of Ashmole's mother. It was to this Mr. T. Paget that Ashmole ascribes his subsequent success in life; and he refers to him in his diary as having been "the chief instrument of my future preferments, which I acknowledge with all gratitude to his memory." At the age of sixteen he was sent up to London, where he was received into the family of Mr. Baron Paget. In June of the following year he lost his father, of whom, while noting his failings, he speaks with affection and respect. "Though he was an honest fair-conditioned man, and kind to others, yet through ill husbandry, he became a great enemy to himself and poor family." On the 27th March, 1638, when he had not yet completed his one-and-twentieth year, he married Eleanor, daughter of Mr. Peter Mainwaring, of Smallwood, Cheshire, and, by this great and influential marriage, became connected with the family of the Mainwarings, one of whose representatives, Colonel Henry Mainwaring, of Kermincham, was initiated into Freemasonry, in the same lodge, at Warrington, Lancashire, and the same day—16th October, 1646—as the subject of this memoir. In Michaelmas term of the same year—in the sketch prefixed to Ashmole's "Antiquities of Berkshire," the year 1639 is given, but Anthony à Wood agrees with the writer of the notice in the "Biographia Britannica," to which I am chiefly indebted for my details—he was entered a solicitor in the Court of Chancery, and, according to Anthony à Wood, "did the business of his profession for the Honourable Peter Venables, Baron of Kinderton, in Cheshire." On 11th February, 1641—or according to Wood, 1640—he was sworn in an attorney of the Court of Common Pleas, and became a member

* This memoir was written before the publication, in December, of Bro. Ryland's first article. Now that I have read it, I agree with him that the lodge, as far as the members present at Ashmole's initiation are a guide, was "non-operative."

of Clement's Inn; while in December of the same year he lost his wife, to whom he was greatly attached, and whose death was the more acutely felt, seeing it occurred quite suddenly and unexpectedly.

In the great struggle, which began in 1642, between Charles I. and his Parliament, and terminated so fatally for the former, Ashmole, though we have but scant particulars of the part he played, attached himself most zealously to the cause of his royal master. We read of him as being, on 9th May, 1645, one of the Gentlemen of the Ordnance in the garrison of Oxford, whence, for a time, he seems to have removed to Worcester, where he became Commissioner, Receiver, and Registrar of the Excise; this post he afterwards exchanged for a captaincy in Lord Ashley's regiment and the Comptrollership of the Ordnance. But though his loyalty to Charles I. was conspicuous, he does not seem to have allowed it to interfere with his studies, for it was about this period that he entered himself of Brazenose College, Oxon, and devoted himself closely to natural philosophy, mathematics, and astronomy, to which his intimacy with Mr., afterwards Sir George, Wharton, induced him to add astrology.

In July, 1646, he had the misfortune to lose his mother, who would seem to have been a lady possessing great mental and moral accomplishments. "She was," writes Ashmole, "a discreet, sober, provident woman, and with great patience endured many afflictions. Her parents had given her exceeding good breeding, and she was excellent at her needle, which (my father being improvident) served her in good stead. She was competently read in divinity, history, and poetry, and was continually instilling into my ears such religious and moral precepts as my younger ears were capable of; nor did she ever fail to correct my faults, always adding sharp reproofs and good lectures to boot. She was much esteemed; she lived in much friendship among her neighbours, and left a good name behind her; in fine, she was truly religious and virtuous."

This irreparable loss happened while the subject of this sketch was in Worcester, and when the siege of that city came to a close, Ashmole went to reside in Cheshire, and it was during his stay in these parts that he and the Colonel Henry Mainwaring, of whom mention has already been made, were admitted into the membership of a lodge of Masons held at Warrington, in Lancashire, the exact date being, as before stated, the 16th October, 1646, and the presiding officer of the lodge, a Mr. Penket, the Warden. The year following he sought retirement from the political troubles then prevailing, and went into Berkshire, where he selected the peaceful little village of Englefield as the place of his residence.

It was here that Ashmole gave himself up to the pursuit of "simp-ling," and very speedily became an eminent botanist. Here, too, it was, that he made the acquaintance of Mary, sole daughter of Sir William Foster, of Aldermarston, Berks, Bart., then a widow for the third time, having been married in the first instance to a Sir Edward Stafford, then to a Mr. Hamlyn, and thirdly to Sir Thomas Mainwaring, Knt., Recorder of Reading, and a Master in the Court of Chancery. This acquaintance, however, ripening, as it soon did into the stronger feelings of respect and love for Ashmole, was like to have cost him his life, for Lady Mainwaring's second son by her first marriage, Mr. Humphrey Stafford, conceived so great an opposition to the match, that one day when Ashmole was lying ill in bed he broke into his apartment, and would have killed him, had he not been fortunately prevented. In 1648 Lady Mainwaring conveyed to him her estate at Bradfield; but a very short time afterwards, owing to Ashmole's loyalty to his sovereign, his newly-acquired property was put under sequestration. Fortunately, he had made the acquaintance of and possessed great influence with William Lilly and other upholders of the Parliament side, and through their exertions in his behalf no long time elapsed ere the sequestration was

removed. On the 16th November, 1649, the widower Ashmole became the fourth husband of Lady Mainwaring, and the happy pair, though their happiness does not seem to have been enduring, at least on the part of the lady, went to reside in London, where their house very quickly became the resort of the learned and the curious, and where, in spite of the many lawsuits in which through his second marriage he became involved with others, and of his own domestic jars, he seems to have continued his literary and pseudo-philosophical pursuits.

Hitherto we have seen him only as the diligent student, and, notwithstanding the civil broils of the period, the successful architect of a respectable fortune. But in 1650 he modestly launched his frail bark as an author, under the feigned name of "James Hasolle"—his own name anagrammatised—the work to which he affixed this pseudonym being a treatise, by Dr. Arthur Dee, on the Philosopher's Stone, and a tract, by an unknown author, on the same subject. The title and full description are given as follow:— "Fasciculus Chymicus, or Chymical Collections, expressing the Ingress, Progress, and Egress of the Secret Hermetick Science, out of the Choicest and most Famous Authors. Whereunto is added the Arcanum, or Grand Secret of Hermetic Philosophy. Both made English by James Hasolle, Esq. *Qui est Mercurius Anglicus*. London, 1650. 12mo." The encouragement therein derived led him to enter on a more ambitious work, the complete design of which, competent judges who knew him well and the mass of valuable information he had collated, would appear to have again and again expressed regret he did not carry out. This work made its appearance towards the end of the year 1652, and is thus entitled: "*Theatrum Chymicum Britannicum, containing several Practical Pieces of our famous English Philosophers, who have written the Hermetique Mysteries in their own Ancient Language. Faithfully collected into one Volume, with Annotations thereon, by Elias Ashmole, Esq. Qui est Mercuriophilus Anglicus*. London, 1652. 4to." The collection includes Thomas Norton's "Ordinal of Alchemie," George Ripley's "Compound of Alchemie," "Puter Sapientiae," "Hermes's Bird," written originally in Latin, by Raymond Lully, and done into English by Abbot Cremer, of Westminster, etc., etc., etc. This greatly increased his reputation, and the year following induced the great Selden to take notice of him, a notice which culminated in a friendship determined only by the death of the latter. He also made the acquaintance of Oughred, the mathematician, and Dr. Wharton, a physician of character and distinction.

We have before hinted that the life he led with his second wife was not one of unalloyed happiness, and that not only did he find himself involved in several lawsuits with others, but that home differences broke out, which the lady sought to put an end to by obtaining a judicial separation. The case was heard in the High Court of Chancery, on the 8th October, 1657, "when Sergeant Maynard observed to the Court, that there were eight hundred sheets of depositions on my wife's part, and not one word proved against me, of using her ill, nor ever giving her a bad or provoking word." In consequence, her cause was adjudged to be frivolous, and was dismissed, while she, herself, was restored to the care of her amiable and forbearing husband.

Whether or not these matrimonial jars had the effect of disturbing the serenity of his researches for the Philosopher's Stone is not recorded in any history of Ashmole which it has been my privilege to read. Certain it is, however, that about this time he directed his attention rather in the direction of antiquarian pursuits, and such pursuits brought Ashmole into close and frequent contact with Mr., afterwards Sir William, Dugdale, whom he attended and very materially assisted during his survey of the Fens. The same year he traced the Roman road from Weedon—called in "Antonine's Itinerary" "Bennavenna"—on Watling-street to Lichfield, the result of his labours being communicated to Mr. Dugdale in a letter dated 20th April. On 11th November,

1657, he was admitted a member (? student) of the Middle Temple, and the year following began collecting the materials for the great work he purposed writing on the Most Noble of the Garter. It was in the course of these labours that he was brought into contact with the Rev. Dr. Christopher Wren, Dean of Windsor and Registrar of the Order, and father of the celebrated Sir Christopher Wren, architect of St. Paul's, etc., etc. Dr. Wren greatly encouraged and assisted Ashmole in his researches, so that though the work was not published till 1672, Ashmole had well nigh collected all the requisite materials for his history by the time the Restoration of the Stuarts took place in 1660. Further, it was in 1658 that he formally and publicly took leave, in a friendly spirit, of the Hermetic philosophers, whom he had always respected, but whose grotesque absurdities he had never actively abetted. This farewell took the shape of a work, entitled "The Way to Bliss; in Three Books; made public by Elias Ashmole, Esq. *Qui est Mercuriophilus Anglicus.* London: 1658. 4to."

There is but little to be added to the story of this part of his career. On the 21st August, 1659, his study was broken open by the soldiers, under pretence of making search for King Charles II.—so, at least it is stated in the memoir introductory to the "Antiquities of Berkshire;" while on 16th December of the same year, Mr. John Tradescant, junior, and his wife, made over, by deed of gift to Elias Ashmole the rare collection which his father and himself, who had successively and successfully followed the profession of "Physic-gardeners," had made in a long course of years; this collection being subsequently the greater part of what, years later, Ashmole, in turn, presented to the University of Oxford, and still forms part of the present collection in the Ashmolean Museum. With reference to this deed of gift, which appears to have been made in consequence, of Ashmole's frequent residence at the house of the Tradescants', in South Lambeth, and the strong friendship which followed, it is mentioned in the account of Ashmole's life, in Knight's "English Cyclopædia," that on her husband's death Mrs. Tradescant, in whose hands the deed remained, disputed its validity, and it was not till long after, by a suit in the Court of Chancery, and when judgment had been given in Ashmole's favour by Lord Clarendon, that Mrs. Tradescant would hand over her husband's collection to its lawful owner. However, no mention of this interruption to the friendship of Ashmole and Mrs. Tradescant is made in the other accounts I have read, and probably the reader will agree with me that the more peaceful version is also the preferable one. At all events, the narration of what is undoubtedly a fact, no matter how it was brought about, namely, that Ashmole became the fortunate possessor of the famous Tradescant collection, brings us to the commencement of the year, 1660, when the Stuarts, in the person of Charles II., were restored to the Throne, and Ashmole, as I hope I shall be able show in the second portion of this paper, became a far more important person, and enjoyed a far larger share of public attention than he had done hitherto.

(To be continued.)

AN ARCHITECTURAL PUZZLE.

SOME years ago now, there were found, embedded in the foundations of the ruins of the old choir walls at Fountains Abbey, certain curious large-mouthed pottery vases. Many were the theories respecting them,—some ingenious, some eccentric, many absurd. Mr. Walbran, resting on a passage in "Vitruvius," declared that, absurd as it might seem, they were for "acoustic purposes;" and though some doubted still,—antiquaries and archæologists will doubt,—the general impression remained that if they still were numbered among the things "a fellow can't understand," Mr. Walbran's explanation was probably the correct one. And so it turns out to be. Those who knew him would feel with the writer that his "doubts were other people's certainties."

On May the 21st, Mr. G. M. Hills, Associate, read before the Royal Institute of British Architects an interesting and amply illustrated paper on "Acoustic Vases found built into Churches."

It appears that the personal interest taken by the author in the discovery (August, 1878) of about fifty earthenware pots built into the nave walls of Leeds Church, near Maidstone, prompted him to compile this first collection, from English and foreign sources, of previous discoveries of the kind. The name "acoustic vases" had been given to such pots built into church walls, with their orifices towards the interior of the building, on the strength of a passage in "Vitruvius" (V., 5) which Mr. Hills quoted at length. In it the great Augustan architect gives highly technical instructions for building, expressly for acoustic purposes, brazen vessels into theatres, adding, "many clever architects who have built theatres in small cities have, for want of others, made use of earthen vessels yielding the proper tones." After many centuries the chronicler of the Monastery of the Celestins at Metz was the next ancient witness called. Under A.D. 1432 he recorded that in that year the Prior, Ode de Roy, introduced into its church an arrangement of acoustic vases, having been greatly struck with the good effect of such a device in another church. A marginal note, attributed to the chronicler, said "Ecce risu dinga." The Abbé St. Leger's work (1665), entitled "L'Apocalypse de Meliton," gave this instance of the neglect of their duties by the religious orders: "Of fifty singing men that the public maintained in such and such a church there are sometimes not more than six present at a service; the choirs are so fitted with jars in the vaults and in the walls, that six voices there make as much noise as forty elsewhere." A theory tracing such arrangements back to the ancient Chaldeans might be regarded as exploded. Examples of acoustic vases belonging to classic times had been collected by Mr. R. R. Brash. The greater theatre at Hierapytna in Crete had, at least, one row of bronze *echeia* or jars. At Lyttus there were three rows. Like provision seemed to have been made at Saguntum. The ancient theatre at Scythopolis, in Syria, had seven recesses for *echeia*, in the position indicated by Vitruvius, and like arrangements had been found in a theatre at Arizani, in Asia Minor. Coming to mediæval examples of so-called acoustic vases, Mr. Hills remarked that they had all been found solidly built into walls—a departure from the Vitruvian doctrine suggesting a different purpose. Beginning with Continental instances, M. Stassoff, editor of the official archæological journal of St. Petersburg, was cited to prove that acoustic pottery had been found in a great many ancient Byzantine or Græco-Russian churches in his country. For Sweden and Norway, M. N. M. Mandelgren, a Swedish architect, claimed a pretty considerable number of churches furnished with earthenware pots built into the walls and vaults, with their orifices turned towards the interior of the building. This testimony of

the Scandinavian antiquary to M. Didron, in 1861, hardly seemed to Mr. Hills to be borne out by his published works. Passing on to France, where the evidence seemed wholly negative as to the survival of any fragment or trace of the pots put up by Ode le Roy, in the church of the Celestins, at Metz, Mr. Hills said it was in April, 1842, at the church of St. Blaize, at Arles, that the first modern French discovery of earthenware pots built into the walls was found. Of this a detailed description was given, after M. Didron, who called the pots found "cornets" of baked earth, and "pots acoustiques." They were shaped quite like the horns sounded by French herdsmen. The Abbé Cochet's experience of acoustic vases in the churches of Alvimare, Mont Aux Malades, Peruel, and Contremoulins, were next spoken of, reference being made to his work, "Les Églises de l'Arrondissement de Yvetot," first published in 1852. The same author afterwards described like discoveries in the old church of St. Laurent en Caux, Canton Dondeville, and two other churches. Besides these, the so-called acoustic pottery had been found at Aberbrach, in Brittany, St. Martin, Angers, and Clisson. In Switzerland it was commonly said that numerous examples of acoustic pottery in walls were known. A few particulars were cited from Mr. Albert Way, F.S.A., and Dr. Keller, President of the Society of Antiquaries at Geneva. Crossing over from the Continent, Mr. Hills found one Irish and a few English instances, on all of which he dwelt. The Irish discovery was at the fine old collegiate church of St. Mary's, Youghal. The English finds of pottery built into church walls were next spoken of in order, from the earliest at Fairwell, in Staffordshire, in 1771, to the latest, in 1878, at Leeds Church, near Maidstone. This last Mr. Hills elaborately described from personal examination of the site and all the architectural features and facts. Intermediate examples were the churches of St. Nicholas, Ipswich, where the discovery was made in the course of repairs going on about 1848-9; St. Peter, Mancroft, Norwich, in 1852; Fountains Abbey, Yorkshire, in 1854; St. Peter, Mountergate, Norwich, in 1860; St. Olave, Chichester, in 1851; Upton, near Southwell, Notts, in 1863; Denford, Northamptonshire, in 1864; St. Clement, Sandwich, Kent, in 1869; East Harling, Norfolk, in 1872. In conclusion, Mr. Hills spoke as to the purpose of the embedded jars, reviewing the evidence for and against the acoustic theory, but inclining to agree, on the whole, with M. Didron, who deemed such an acoustic device quite childish, if not with the Metz chronicler's derisive judgment, "Ecce risu digna!"

THE SUNDERLAND AND HAMILTON-BECKFORD LIBRARIES.

IT may be a question whether the dispersion of great libraries is good or bad, wise or unwise in itself; but there can be no doubt whatever, we think, that the general science of Bibliography is thereby advanced and developed in wondrous measure.

In the *Freemason* allusion has been made to the sale of the first portion of the famous Sunderland Library, and a brief abstract and epitome of this second sale, which promises, for various reasons, to rival the first, may not be unacceptable to the readers of the *Magazine*, which we have put together

partly from what appeared in the *Freemason* and the *Times*, and has most recently been published in the *Bibliographer*.

The second portion of the catalogue and sale carries the alphabetical list from "Chardon" to "Germanus," and has been issued by Puttick and Simpson, and contains 2506 lots.

Whether it will reach the amount of the last remarkable sale is a moot point on which there is a great divergence of opinion, though we are inclined to think that it will, for reasons which will be patent at the sale.

This second catalogue contains "a mass of valuable books—manuscripts, editiones principes, and books printed on vellum in particular; but there is no class of book that reaches the surpassing interest of the Bibles and the Boccaccios in the first sale." Among the more notable we observe, "among the manuscripts, 'Opuscula' of S. Chrysostom, S. Gregory of Antioch, and S. Gregory of Nazianzen, of the twelfth or thirteenth century; a palimpsest Codex, containing an uncial MS. of the Gospels, of the eighth century; the works of S. Ephraem Syrus, probably of the thirteenth century: and two Greek Service books of the thirteenth and fourteenth centuries respectively. Among the editiones principes; Chrysostom, Cicero, Claudian, Clemens Alexandrinus, Quintus Curtius, Demosthenes, Dictys Cretensis, Dio Cassius, Diodorus Siculus, Dioscorides, Euclid, Euripides, and Aulus Gellius may be specially mentioned. Of books printed on vellum there are several of Cicero—viz., the 'Rhetorica,' printed by Jenson in 1470, the Aldine 'Rhetorica,' the Aldine 'De Oratore,' the first volume of the Aldine 'Orationes,' the 'Tusculanæ Quæstiones,' by Jenson, 1472, the first and second editions of the 'De Officiis,' by Fust and Schœffer, the 'De Officiis,' by Peter Vidou, the 'Epistolæ ad familiares' of John of Spira, 1469; the Lyons counterfeit of the Aldine edition of the same epistles; the editio princeps of Aulus Gellius, 1469, which is described as probably the most beautiful book in the sale, etc."

It will also be seen that the "various editions of Cicero form one of the chief features of the sale, and the description of them occupies over twenty-three pages of the catalogue."

"France occupies fifty-six pages, and the items there described are noticed as follows in the preface:—

One of the most important features in this portion is certainly the extensive series of books and tracts relating to French affairs. These comprise upwards of 500 lots in the sale catalogue. They extend over a period of a hundred years—from 1563 to 1663—and consist of satires in prose and verse, accounts of battles, sieges, marriages, coronations, remarkable appearances in the heavens, earthquakes, pestilences, local occurrences, political and national events, including a large number relating to the religious controversies of the times, so rich in startling and important theological changes; many of them were surreptitiously printed, and must be, from their ephemeral nature, either unique or of very great rarity. There is also a good number of classic French poetical books and tracts in original or rare editions.

"Another important heading is that of Chronicles—Latin, French, Spanish, Portuguese, and Limousin. Two of these are said to have been hitherto undescribed by bibliographers, viz., 'Chronica del Rey Don Rodrigo,' printed by Lazaro de Gayanis in 1499, and 'Coronica del Noble Cavallero Guarino Mesquino,' printed in Seville by Juan Varela, March 15th, 1527.

"Dante is well represented: the descriptions, which extend over five pages, commence with a very fine manuscript on paper of the first half of the fifteenth century. Of the editions printed in the fifteenth century we find those of Numeister, 1472; Francisco del Tупpo, 1475 (?); Vind. de Spira, 1477 (two copies); L. & A. Pedemontanus, 1478: 'Opus impressum arte et diligentia Magistri Philippi Veneti,' 1478; Nicholo Lorenzo della Magna, 1481; O. Scot, 1484; Boninus de Boninus, 1487; B. Benali & Matthio di Parma, 1491. There is rather a larger proportion of English books in this portion than in the former one. We find four editions of Chaucer; an illustrated copy of Clarendon's 'History of the Rebellion,' containing 360 portraits, etc., 180 of which are drawings in sepia; the first edition of the same book with Duchess

(Sarah) of Marlborough's autograph; Coryate's 'Crudities,' Daniel's 'Works,' Drake's 'Voyages,' Drayton's 'Works,' Dugdale's 'Monasticon,' large paper copy of the original edition, and other works of the same author."

The sale of the third portion is also announced for July next, and the realities of the sale will be long remembered by book collectors and bibliomaniacs.

The Hamilton-Beckford library, which is also announced for sale by Messrs. Sotheby, will be also a most interesting fact to the literary world.

"Mr. Henry G. Bohn says, in a most interesting letter to the *Times*, that Beckford was the most enthusiastic book collector he ever knew. He was a great purchaser of 'Aldines and other early books bearing the insignia of celebrities, such as Francis I., Henri et Diane, and De Thou, and especially of choice old morocco bindings by Desseuil, Padeloup, and De Rome.'"

Mr. Bohn also tells "that after Beckford's death, and while the books were still at Bath, the Duke of Hamilton wished to sell the whole library. Mr. Bohn offered £30,000, payable within a week; but although the Duke would willingly have accepted the offer, the Duchess would not agree to the sale of her father's books. Mr. Bohn considers the library to be worth, at present, about £50,000." He also informs us that "the Duke of Hamilton (then Marquis of Douglas) collected his own magnificent library at the same time that Beckford was adding to his, and this will be sold when the sale of the Beckford library is completed. A large portion of it was collected in Italy and various parts of the Continent. The Greek and Latin manuscripts obtained by the Marquis of Douglas when on his diplomatic mission to Russia are unrivalled specimens of early art. Probably the gem of the whole collection is the manuscript on vellum of Dante's "Divina Commedia," written about the year 1450. It is ornamented with eighty-eight original designs, supposed to be the work of Sandro Botticelli. Dr. Waagen has pronounced these drawings to be the finest and most original illustrations of the kind ever produced. Of other choice MSS. we may mention Alain Chartier, Poesies, fifteenth century; 'Histoire du Roi Alexandre,' fourteenth century; the first translation of the Bible in French (by Guyard des Moulins), 1291, on vellum, with illuminations (this was printed in 1490 by order of Charles VIII.); a superb MS. of the Koran, with brilliant illuminations; a Missal executed for Cardinal Julius de Medicis, afterwards Pope Clement VII.; another Missal which formerly belonged to Charles of Lorraine, Duke of Guise; a MS. of Horace, executed for Ferdinand I., King of Naples; and a very beautiful MS. on vellum, in two folio volumes, of S. Augustin, "De la Cité de Dieu," with miniatures and illuminated initials. There are first editions of the classics, such as Apuleius, 1469, Sallustius, 1470, etc." For this summary we are indebted to the *Bibliographer*.

If Mr. Bohn's anticipations are correct, that the commercial value of the Hamilton-Beckford books will be found to be greater than that of the Sunderland collection, these two sales will certainly become famous landmarks in the dispersion of libraries.

A good deal of regret has been expressed at such a dispersion of such remarkable collections, but then lamentations are purely sentimental; and these treasures of the printer's, the illuminator's, and the binder's skill, are certainly more likely to be useful to art, and study, and science if in the hands of the public than hid up in inaccessible libraries and mildewing closets.

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 I.

A CANDIDATE.

"WHAT sort of a fellow is Penhaligon?" said young Rowatt to his friend Wroath, as they strolled home one night together from the lodge.

"Oh! I don't know," his companion answered. "Not half a bad sort."

"Will he get in, do you think?"

"Can't say."

"Why?"

"Well, of course the ballot is secret."

"Oh, yes, I know that; but one can generally tell beforehand. Do you know anything against him?"

"No."

"Then why shouldn't he get in?"

"Wheels within wheels."

"You are sententious my friend. Be pleased to be a little more explicit."

"Well, in the first place, he is a young doctor—an M.B. of Dublin."

"I thought he was a Cornishman."

"So he is, by descent. His friends live in Cornwall still."

"Well: I don't see your drift."

"Don't you?" said Wroath, taking his cigar from his mouth, and emitting a long whiff of smoke. "Well, he won't get in, as sure as my name is Diggory."

"Is your name Diggory? I never knew that before. I thought it was David."

"Ah! there are more things in heaven and earth than are dreamt of in your philosophy—Hamlet! Diggory is my name, and England is my nation, and so on. Perhaps you think it is rather *infra diggory*?"

"Funny man, very; good for you that you've got a funny name."

"Don't see it, unless I went on the stage and became a low comedian."

"Ah! low, indeed."

"What the deuce do you mean?"

"Nothing, my friend; nothing."

"Well, but about Penhaligon. Why should he not get in?"

"Because Dr. Carlyon objects to a new doctor in the town."

"Possibly; but as he is over seventy, and the oldest P.M. in the lodge, I think he might allow other people to mount the Masonic ladder if they please."

"Well; we shall see."

"Good night, old fellow;" and young Rowatt, grasping his friend's hand with a friendly reminder of their Masonic brotherhood, left him for a stroll on the Esplanade before turning in, as it was a lovely moonlight night; whilst Mr. Wroath turned the latch-key in the door of his lodgings in the Anglesea Road, and went in.

The two young men had been attending the Lodge of Harmony, which was known as the Gentlemen's Lodge, in Gippingswick; and Dr. Penhaligon had been duly nominated as a fit and proper person to become a Mason—to be balloted for and, if approved, duly initiated into the mysteries of Antient Freemasonry at the next regular lodge meeting.

Dr. Carlyon drily remarked that Bro. Jamieson, in proposing his friend, should be careful to give him his proper title, as he was not a Doctor at all, but only Bachelor of Medicine.

Bro. Jamieson apologised, and said he thought he was a Doctor by courtesy; and some one muttered in a perfectly audible whisper that, as Dr. Carlyon was only a Licentiate of the College of Physicians, he had no more right to be called Doctor than the gentleman whose claim to the title he had impugned.

The Master's gavel called the brethren to order; the Secretary took a note of the nomination; and the other business of the lodge having been disposed of, it was closed with solemn prayer and in ancient form, and the brethren adjourned to the banqueting room for the usual monthly symposium.

Thus it was that Mr. Wroath came to the conclusion that the ballot possibly might not be clear the next lodge night, and as he had taken a great fancy to Dr. Penhaligon, to give him his courtesy title, he was naturally anxious that his advent into the town should not be signalled by his being black-balled at the lodge, which would probably have injured him very much in his professional career.

CHAPTER II.

THE FEAST OF ROSES.

THE Lodge of Harmony met always on the Monday before full moon, and in the month of June, or about St. John's Day, was celebrated the Feast of Roses. No one could tell the origin of this feast. The lodge was a hundred years old, and the brethren wore with pride their centenary jewels, but whether for all those hundred years the Feast of Roses had been annually held, or whether it was an invention within the memory of the oldest inhabitant, no one knew.

The old minute books had been ransacked by one or two learned brothers, but without finding any evidence, except of the culpable neglect with which they had been kept towards the close of 1700—evidence which betrayed that they had got into the hands of the buttermilk; pages and pages of what might have been valuable Masonic records being torn out, greasy marks here and there, school-boy jargon scrawled across some of the minutes, and material evidence generally that they had certainly not been cared for and preserved as they ought to have been.

Nothing of the Feast of Roses could be found, but it was suggested that as a Knight Templar encampment had been held for over seventy years in connection with the lodge, and as the Rose Croix used to be given as an appendant degree, it was more than probable that its origin might be traced to the brethren of the Rosy Cross. However that might be, the brethren of the Lodge of Harmony duly honoured the festival, and but few troubled themselves as to why or wherefore it was kept.

It was at this meeting Dr. Penhaligon was to be initiated, supposing him to be accepted; and there was a large muster of the brethren.

The Lodge of Harmony was a very exclusive lodge, and boasted that its members were the *crème de la crème* of Masonry.

Were not the Provincial Grand Master, the Earl of Mount Stuart and his Deputy, the Rev. Dr. Oldham, members? and was not a noble Lord, son of the Marquis of Earsdon, to be initiated that very night?

The lodge room was handsome and well appointed, with two beautifully wrought pillars, in plaster of Paris, at the entrance, the mould of which had

been destroyed by the architect who designed them after three casts had been taken, so that they could not be copied. It was spacious and lofty, handsomely carpeted, with a dais at the eastern end, and an alcove in which was placed the great carved chair of the Worshipful Master.

The lodge was opened, the ballot was taken, and Bro. Wroath was proved to be wrong for once, as Dr. Penhaligon was unanimously accepted. Dr. Carlyon was unaccountably absent. Some one hinted that he had been heard to say that there was already far too many doctors in Gippingswick; and why that young Pen—something or other, he couldn't for the life of him think of his name—had come to the town he did not know. So it was supposed he was not favourable to the reception of the new initiate.

In the ante-room, Penhaligon, having been summoned by Bro. Wroath from the White Hart Hotel, where he had been waiting to know his fate, was introduced to Lord Esme Earsdon, who was being prepared, as Masons know how, to be made a Mason. Penhaligon casually remarked that he ought to know something of Masonry, as his father, when staff officer of pensions at Falmouth, had been Master of the lodge there.

Lord Esme, who was a very courteous, gentlemanly young fellow, the very type of what a nobleman should be, said he had no relations Masons, but he thought his great grandfather had been Grand Master of Scotland when the young Pretender held a reception of Knight Templars at Holyrood.

The Director of Ceremonies, a white-haired, handsome, pleasant old gentleman, a great speaker on the Masonic charities, conferred with the Tyler who was in attendance, and then approaching his Lordship, said that it was a rule amongst Masons that where a candidate was present who was a Lewis, that is to say the son of a Mason, he had precedence of any other candidate, though he were a prince of the blood royal. It would, therefore, be the legitimate right of Dr. Penhaligon to be initiated before his Lordship. The young doctor here interfered, and said he should certainly not have mentioned the fact of his father being a Mason had he known of the privilege attached to it, as Lord Esme Earsdon had, he understood, been accepted at a previous meeting, and therefore had a prior claim for admission; but the young Lord, who had a very gracious, pleasant manner about him, which endeared him to all those with whom he was brought in contact, firmly but courteously refused to be initiated first, and Dr. Penhaligon was prepared, obligated, and duly initiated an entered apprentice before the son of the Marquis of Earsdon, one of the oldest titles in England—a family old even at the Conquest, when one of its great heiresses married a follower of William the Norman and secured the Saxon earldom with the Conqueror's barony.

The young Lord was afterwards duly initiated, and a beautiful anthem, the words by Milton, wedded to one of Mendelssohn's loveliest "lieder ohne Worte," was sung during the ceremony.

Both the young men were very much impressed; and when the lodge was closed, and they all adjourned to the banqueting room, where the long table was covered from end to end with numbers of most exquisite roses, the Gloire de Dijon, Marechal Niel, Damask, and all the old English sorts, the gift of some clerical brothers, who were rich and had a taste for floriculture. The two candidates sat near the Master of the lodge, who paid them equal attention. He was himself a barrister, wealthy, but it is to be feared briefless; and he was supported by old Dr. Benson, a retired Indian judge (who wore his chain of gold, with a magnificent jewel studded with rose diamonds, as a Past Provincial Grand Master) the venerable Deputy Provincial Grand Master, and a multitude of distinguished Masons, several of them wearing the purple and gold embroidered pomegranates of the Grand Lodge of England, the crimson of the Grand Steward's Lodge, or the collars of their own Provincial Grand Lodge. In private life they were clergymen, doctors, artists, officers in the army and navy or civil service, lawyers and scientists.

The Lodge of Harmony was eminently hospitable, and welcomed all and sundry to its feasts; and, as on the present occasion, there were many vocalists present, and clever musicians, as well as excellent speakers like our friend the Director of Ceremonies, or Sir John, the London civic functionary, it may readily be surmised that the candidates' first impression of Masonry was an eminently favourable one.

They were certainly not teetotallers, neither did they believe in thrusting total abstinence principles down each other's throats; yet no one was pressed to drink wine if he did not wish to do so; and if a brother preferred his modest tankard of bitter ale, or a bottle of lemonade, he was free to have exactly what he liked, and no man said him nay, or looked askance because he did not drink just as much as his neighbours. Then there were the toasts with Masonic and musical honours; and then the Entered Apprentice's song given by the Secretary (as good a fellow as ever lived), for the special benefit of the neophytes, and they could not help noticing how pleasant and harmonious it all was. Sometimes someone would begin a little pleasant chaff with a neighbour opposite as to the ritual at St. Mary at Axe, or the probable success of the Liberals at the next election; but he would be immediately called to order by the Worshipful Master, whose word they saw was law, and who was quite autocratic in his authority and scrupulously obeyed. He would then explain to the newly-made Masons that politics and religion were expressly excluded, and never on any pretence allowed to be discussed within the tessellated borders of a tyled lodge, and also that nothing that took place there was allowed to transpire. Before they left, the candidates were tested and reminded in a forcible way, which of course cannot be divulged, of the obligations they had entered into their mysteries to keep; and when at near midnight the Deputy Provincial Grand Master's carriage was announced, and young Lord Esme, who was to be his guest, rose to go, the party broke up and sauntered home in the lovely June night, the nightingales singing in their ambush near the river, and making night vocal with their sweet melody.

"Well Pen, old man," said Rowatt, as they left the Masonic Hall and strolled through the church-yard into Silent-street, "and how do you like Masonry?" Bro. Rowatt was in a friendly, not to say familiar mood, a good dinner and excellent champagne having something to say to it, no doubt.

"Well, of course the ceremonies are strange, and perhaps a little meaningless, though with a certain impressiveness about them which sets one thinking; but I can hardly give an opinion yet until I have taken the third degree."

"Right you are," said Rowatt; "you are as cautious as a Scotchman."

"But I think—pray understand me"—added Penhaligon, "that you are all a very good set of fellows, and I am very much obliged to you for admitting me amongst you."

CHAPTER III.

ASELLYA PENHALIGON.

It was, taken altogether, a fortunate day for Dr. Penhaligon when he was initiated as a Freemason in the Lodge of Harmony, No. 101 on the roll of the Grand Lodge of England. It introduced him at once to the society of the leading people in the town, for all the members of the lodge were men of very good standing in Gippingswick, and, finding him emphatically a gentleman, they one and all invited him to their houses. The Deputy Provincial Grand Master, who had several marriageable daughters, much given to croquet and lawn tennis, persuaded him to come out to his rectory in the country now and again, and, altogether, he had no reason to regret he had become a Mason; for, let it be understood, the people in East Anglia are clannish to a degree. If you do not hail from their counties you are called "a foreigner," and, as coming from the shires, you are beneath contempt. But for Masonry, Henry

Penhaligon might have waited till Doomsday to get into society. It has been said, that in Gippingswick you might live and die without you next door neighbour at No. 2 caring a jot. Probably, when you were buried, he would come to his window, rising from dinner, with his toothpick in his mouth, and remark casually that there must be some one dead at number *one*, as he saw a hearse standing at the door. A well-known authoress has contrasted, very unfavourably to the South Folk, the difference of treatment strangers receive in East Anglia and Devonshire. On the east coast they have long since lost, as some think, all belief in the apostolic doctrine of being given to hospitality, knowing very well that the days have long gone by when they might possibly entertain angels unawares. In the sweet western country it is different, and every courtesy is shewn a stranger, and simply because he is a stranger. "Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God."

I read this in a very old book, just as I have penned the above lines, and it set me thinking whether we, in England, have not somehow forgotten this.

Where are the friendly gatherings of one's younger days The pleasant dropping in at one's neighbour's and staying, with hearty welcome, to take pot luck.

"Pot luck! good heavens," I think I hear one say. "Do you think we care for such vulgar friendliness as that."

Alas, in these days of making haste to be rich, of striving for a better place in the social scale, we are nothing if we are not pretentious. To give a grand party now and then, and outdo in lavish display anything your neighbour may attempt; to strive for petty distinctions, to which, after all, you have no claim; to give up the old-fashioned idea of contentment with the position in which Providence has placed you, and to toady the rich and great, simply because they are rich and great. This is what England is coming to.

Each class is suspicious of that below and envious of that above it. The old feudal attachment of lord or squire and his tenantry, or master and servant is dying out. The servant apes the master, and serves him grudgingly and not often loyally, and the nobleman is openly told he is only so by sufferance. The very existence of the House of Lords is threatened the moment its members courageously throw out any bill, which, if passed, would probably be inimical to the well being of the commonwealth; and the Crown, itself, is coolly informed by the press, that it is only the ornamental head of a virtual republic. But I am sadly digressing and led away, because old English manners and customs, old English loyalty to the Throne, and the ancient institutions of the country in Church and State, and above all, old English hospitality, are dying out and being cast away into the limbo of the past, as no longer necessary or desirable in the present.

St. Mervin rectory is a very quaint two-storied house, on the brow of the hill, above the little town of St. Mervin, in Cornwall. There is a long verandah in front of it, and under the verandah the geraniums are trained against the wall, and grow to a height of six feet and more, flowering sometimes in the depth of winter, so mild is the climate in this sheltered bit of East Cornwall. There is a long bed of flowers outside, and beyond that a wide stretch of green sward, and then the little garden ends.

It is quite shut in from the road—a sweet sequestered spot. It faces south, and looking across the lovely little land-locked harbour you see the ruins of St. Salvador's monastery on the opposite hill, and have just a peep of the English channel, the prospect seaward being somewhat circumscribed by the imposing Elizabethan Grammar School on the high ground, a little to the right, which shuts out the view. Looking over the garden wall, you see below you the stately battlemented tower of St. Mervin, with its crocketed pinnacles, the gilded fanes gleaming in the sun this lovely August day. The lofty

towers of the castle may be seen through the trees close by; and past the great elms, which arch over the castle tower, to your left you see in the distance King Charles' Walk, on the opposite hill over the river, where the ill-fated monarch used to saunter and admire the view of St. Mervin and the beautiful harbour at his feet,

A comely lady is sitting in the large, old-fashioned, low-ceiled drawing room, with the French doors opened to the ground, on to the verandah, whilst her daughter is lying back in an American chair in the garden, reading a letter. She is very fair to look upon; a clear pale complexion, large lustrous dark eyes, beautifully chiselled aquiline nose, black hair in profusion crowning the head, and fastened up negligently but most artistically behind, a lovely figure, which she displays to great advantage in a fashionably cut and very graceful flowing tea gown, as she rises, and coming across the grass, enters the room and hands her mother a letter she has just received by the morning post.

"Well, Asellya, my dear, and who is your correspondent?" her mother says, pleasantly, in her clear, ringing, musical voice, and with a slight elevation of her eyebrows.

"Mother, dear, who do you think is coming to see us?"

"I am sure I don't know."

"Henry Penhaligon."

"What, your cousin?"

"Yes. I have not seen him for ages. I wonder what he's like."

"What brings him here?"

"He says Lord Esme—something or other—has taken pity on him, and is bringing him round for a cruise in his yacht. It appears he was elected recently house-surgeon at the hospital in that place on the east coast he went to, and he got scarlet fever whilst there; and now he's convalescent, and is taking a holiday, as they have ordered him change of air."

"Good gracious, child, but he's not coming here with scarlet fever?"

"Oh, no! mother dear. It was more than a month ago since he recovered. But he says, he met this Lord Esme at some lodge or other, and his lordship noticed how pale and thin he was looking, and persuaded him to come yachting with him. They are going to Cowes regatta, and perhaps they may be in time for ours."

"And who is Lord Esme?"

"I don't know, mother. It looks like Gordon, and yet it is not Gordon. Why do doctors write so wretchedly?"

"Do they?"

"Why, yes, mother; at least, I suppose they all do, as Harry does, but really I don't know."

Mrs. Penhaligon opens her eyes very wide, in a curious way she has, and one notices that they are very fine eyes, by the way, and says:

"Henry seems to have written you rather a long letter."

"Yes; would you like to see it, mamma?" the young girl says, as slightly blushing she offers it, not perhaps very readily, to her mother.

"No, my dear. I can trust you, I am sure, with your cousin, and I don't want to read his love letters."

"Love letters, mother! he has never spoken a word of love to me in his life."

(To be continued.)

NATIONAL SAXON MASONIC HYMN.

THE LAST LODGE.

WHEN the last of the stars, dimly flashing,
Sees Old Time to its end hasten on ;
When planets to ruin are dashing,
And the sun's light is pallid and wan :
Through the halls where the Masons are founding
Their Temple majestic and grand,
Shall be heard that last cry, loudly sounding :
"Haste, Brethren, the morn is at hand !"

East and west, north and south, through all nations,
The work at that call shall have ceased,
And the Brethren, observing their stations,
Shall look in calm faith to the east :
Joining hands over valleys and highlands,
Where each stands, in the land of his birth,
Shall be seen, o'er all firm land and islands,
But One Lodge on the face of the earth.

To the Master's stern voice, loudly crying,
"Have the Masons obeyed My commands ?"
Comes the voice of the Craftsmen, replying—
"Look with grace on the work of our hands !
In our feeble and poor earthly fashion,
We have sought to hew out the rough stone ;
Let the depth of eternal compassion
For the faults of our labour atone !"

"What's the hour !" cries the voice of the Master ;
They answer, "Low Twelve ; but behold,
The rays of Thy morning come faster,
To our eyes all its glories unfold !"
At His nod see the veils rent asunder,
And while earth sinks to chaos and night,
'Mid loud peals of the echoing thunder
Shall the Brethren be brought to Pure Light.

K. R. H. M.

ECHOES OF THE LAST CENTURY.

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

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

THE manners, the sentiments, tastes, and employments of a nation undergo the most marvellous changes with inconceivable rapidity, not, it is true, by any instantaneous process, but by almost imperceptible gradations that are operating every day of our lives. We find the habits and ideas of a people of one century totally unlike those of the next, the paths pursued by each generation diverging more and more widely in the differences from that of their progenitors. At no period are the immense differences to be observed to be more marked than the rapid transitions which have taken place since the eighteenth century. The great reason for this is undoubtedly the advance of science, which by the very nature of its manifestations, necessarily brings in its train an entire alteration in all that comes under its influence, and does away, in a more or less complete degree, with the superstition, crudeness, and easy content which go with an undeveloped condition. Steam, gas, and electricity are the magicians which have transformed every phase and circumstance of our life. Travelling of every sort, improved printing, and the wide dissemination thereby of every description of knowledge, the building and lighting of our towns and cities, the laws and the administration of justice; in fact, the whole network of human affairs is as different in feature now from that of the last century as though we were examining the contrast between two separate countries. We will listen to a few of the echoes of the last century, and hear what they have to tell us of the lives, pursuits, and employments of our ancestors of that period. We listen vainly for any echo from the *homes* of the people; the nearest approach to such a place for the display of human nature being the coffee-houses and chocolate-houses which were daily visited by Steele, Pope, Tickell, Ambrose Phillips, and many others of note. A few of the London clubs of the eighteenth century, were the Ugly Club, the Surly Club, the Split Farthing Club, the Mock Heroes' Club, the Quack Club, the Beef Steak Club, and the Small Coalman's Music Club. The club life was for the male sex the most social part of their existence. Here they met to exchange the salutations of the day, to discuss politics and read the papers (for which privilege they paid one penny), though they were not uncommonly the scenes of riot and bacchanalian orgies. Leaving the subject of clubs, we will glance at one or two features of the more serious business of commerce. In those days the rich merchants, not yet migrated to the West-end, occupied premises adjoining their places of business, but with this exception, the merchant of yore much resembled his representative of to-day. In the lower branches of trade, the thrifty (or otherwise) shopkeeper we find greater difference. Shops and banks were distinguished by signs, which were of immense size and weight, and which threatened the destruction of the citizen who passed beneath. Of the bankers' signs, it may be remarked that Child's (near Temple Bar) was a "Marygold," and Hoare's the "Leather Bottle," and the cheques of the latter still bear its mark. In 1764, the swinging signs were abolished by order of Council.

The coinage of the period consisted of most of our modern values, and in addition, guineas, half-guineas, quarter-guineas, seven-shilling pieces, and dollars captured from the Spaniards. The pence were silver, as not until

1797 did copper come into use, though a legal substitute for official coinage of this metal was supplied by the trademens' tokens. It is stated that between the years 1787 and 1798, upwards of two thousand various descriptions were minted, and every town has numberless examples. Before the subject of coinage is dismissed, we may remark that the deterioration of the coinage was a notable offence of the time, "sweating" (shaking in a horsehair bag to collect the gold dust) and clipping being crimes punishable with death. The smuggling, also, of the golden currency was a frequent, and if successful, a lucrative offence, a guinea on the Continent yielding twenty-three shillings and sixpence, and even so much as twenty-eight shillings. The guards of the sea-port mails were the chief transgressors, and there are instances of whole sacks full of gold being intercepted.

We will now test the quality of the roads, taking first the streets of the metropolis. Here the distinction between the road and the path is merely distinguishable by the planting of posts along the way, which barely allowed the foot passengers room to pass each other. That the roads were scarcely desirable for any but the most cumbrous vehicles, we can well judge from the following verse of Gay, describing a usual street scene.

I've seen beau, in some ill-fated hour,
 When o'er the stones chok'd kennels swells the shower
 In gilded chariot loll; he with disdain
 Views spatter'd passengers all drenched with rain.
 With mud fill'd high the rumbling cart draws near—
 Now rule thy prancing steeds, laced charioteer?
 The dustman lashes on with spiteful rage,
 His ponderous spokes thy painted wheel engage,
 Crush'd is thy pride—down falls the shrieking beau—
 The slabby pavement crystal fragments strew;
 Black floods of mire th' embroidered coat disgrace,
 And mud enraps the honours of his face.

Both road and path (it would absurd to call it pavement) were full of holes and heaps, and faggots had to be thrown along the way upon most state occasions of passage. The country roads were scarcely worthy the name, being full of ruts which were of great depth and flooded with mud, so that "a whole summer sometimes is not dry enough to make the roads passable." Here is an extract from an account of a coach journey.

We set out at six in the morning, by torchlight, to go to Petworth, and did not get out of the coaches (save only when we were overturned, or stuck fast in the mire) till we arrived at our journey's end. 'Twas a hard service for the prince (Prince George of Denmark) to sit fourteen hours in the coach that day without eating anything, and passing through the worst ways I ever saw in my life * * * his Highness's body coach would have suffered very much if the nimble boors of Sussex had not frequently poised it, or supported it with their shoulders, from Godalming almost to Petworth * * * the last nine miles on the way cost us six hours to conquer them."

Speaking of their coach overturning, the account runs:—

My Lord Delaware had the same fate, and so had several others.

Frequently the roads were so excessively miry, that horses were of no avail, and oxen had to be used, sometimes as many as six being required to draw a carriage. The following are a few of the epithets bestowed upon the roads of the time by those compelled to travel upon them:—"Infamously stony," "execrably muddy," "rugged," "heapy" with "rubbish," full of "holes and sloughs," and "ponds of liquid dirt." The tolls, too, were exorbitant, and there is little wonder that travelling was avoided as much as possible, and the communication between town and town restricted to such as were compelled to undergo the misery of the "dark lanes" called turnpike roads.

Connected with the subject of roads is intimately connected that of stage-coaches, which carried the mails, etc. Concerning the periods occupied in getting from one place to another, the following notice was displayed at York:—

Your four day's coach begins on Friday, the 12th April, 1706. All that are desirous to pass from London to York, or to any other place on that road, in this expeditious manner, let them repair to the Black Swan in Holbourne, in London, and to the Black Swan in Coney-street, York. At both places they may be received in a stage-coach, every Monday, Wednesday and Friday, which actually performs the whole journey in the short space of four daies (if God permit)! The coach sets forth at five o'clock in the morning, and returns from York to Stamford, by Huntingdon, to London in two daies more, allowing passengers 14lbs. weight, and all above 3d. per lb.

Sir Walter Scott speaks of the Northern Diligence as a huge, old-fashioned tub. This vehicle was drawn by three horses, and in 1745 was accustomed to accomplish the distance from Edinburgh to London in the incredibly short period of three weeks. Later in the century we find flying waggons, or flying machines, drawn by six or eight horses, striking the beholder with awe by their extraordinary speed. The shapes of the coaches varied exceedingly. Sometimes they resembled a brewer's vat, at others a round-topped mass, while the most fashionable shape was that of a violoncello case. The only method of transit in many parts was by pack-horses, while stage coaches were the only method of travel for the poorer people. The incidents arising from the practices of highway robbery are too well known for it to be necessary to dwell upon them. One way, however, in which persons travelling in coaches were robbed is, perhaps, not so familiar. The thieves cut holes in the back of the coach, and snatching off the wig and head-dress of either lady or gentlemen, would bear them off in triumph before the victim had well realized his or her ludicrous loss. The newspapers had warnings against this practice, advising that passengers that ride single should sit on the front seat. Another method of travel in the south was by water, along the "silent way" of the Thames; and this, also, was not without its dangers, for freshwater pirates were ever on the look-out for defenceless passengers or ill-guarded vessels.

Sea voyages are nearly always attended with fear, if not actual danger, but in the days of which we speak they were undertakings of serious moment. National foes, smugglers, and pirates abounded on every sea: charts were rudimentary and insufficient, while beacons and lighthouses were few and far between. In short, it may be said that in the last century, less even than now, was the sailor's lot a happy one.

Again, returning to *terra firma*, we will hearken to the most deplorable cry that comes down from those times. Duelling was a daily practice; it has been called an honourable profession, and was employed upon the slightest pretext. Did two sworn friends differ over the proposing of a toast, or the discussion of a political question, the only way to settle the dispute was to draw swords or order pistols, and immediately proceed to bloodshed. So ordinary were duels in occurrence that they comparatively rarely were mentioned in the newspapers, and when they were noticed it was with an indifference that speaks more loudly against the custom than the most violent denunciation would have done. Here is an extract from the *London Magazine*, 1735:—

Thursday, 7th August.—About six this morning a duel was fought near the Horse Guard House, at Kensington, between James Lee, of the County of Salop, Esq., and Jonathan Andrews, Esq., an Ensign in Colonel Reed's regiment of Foot, at Gibraltar; when, after several passes, the former received a slight wound in his left breast, and the other was run through his body, and died on the spot. Mr. Andrews gave the challenge, and they fought at first in the Privy Garden; but Mr. Lee's sword being broke, they were parted, and went home to their lodgings, which was in the same house. Mr. Andrews would not rest, but challenged him again, and so met his fate.

No novel of the period was complete without its duels, for in actual life they were part of the daily routine. Occasionally both the principals were killed, as in the famous duel between the Duke of Hamilton and Lord Mohun, in which also the seconds, Hamilton and Macartney, were wounded. This was in Hyde Park, November, 1712. The increasing prevalence of duelling tended to its abandonment, for so many people of low degree attempted to settle their

disputes by mortal combat, and so ridiculous were the exhibitions they made, that the "honourable profession" happily fell into a gradual decline. What could be more conducive to this effect than such encounters as the following, which we condense from a newspaper account of 1774: Two weavers, on Wednesday, February 19th, were about preparing a dish of sprats; one preferring them fried and the other boiled. So, to decide the matter, three shillings were raised to procure the use of pistols, and the disputants, accompanied by their seconds, proceeded to the fashionable duelling-ground at the rear of Montagu House. One of the weavers fired, shooting off part of the coat-sleeve of his opponent, but probably then having conscientious scruples, hastily decamped from the field without waiting for a return of fire.

Another of the customs which died during the eighteenth century was the system of Fleet marriages. Previous to the passing of the new Marriage Act of 1753, clergymen who were imprisoned for debt were allowed to perform marriages within the limits of the Fleet. They carried on, therefore, a nefarious trade, importuning the passers-by with such enquiries as "Do you want to be married, sir?" "A parson, sir?" No name, or a false one, was sufficient. Women were married to strangers in order to get rid of debts (which went to the husband), while others were forcibly married against their wishes. The only thing required for the ceremony was the fee; and in cases where this did not equal the parson's expectations it was generally discovered that his instruction in the "common" tongue had been most complete. On the last day allowed for these marriages, 24th March, 1753, more than three hundred couples availed themselves of it.

A brief account of the distinguishing sports and pastimes of the people is here necessary. Bull-baiting, cock-fighting, and boxing were among the most fashionable and popular diversions. In one announcement of a bull-baiting, the bull was to be "dressed" with fireworks and have a cat tied to his tail. But boxing was, *par excellence*, the sport of the time, and had the highest sanction. In 1723 a ring was marked and fenced in Hyde Park by the king's order. Frequently women were the combatants, and the papers abound with their challenges and replies. Broad-sword play and cudgelling, bowling and football were among the favourite pastimes and exhibitions, the last-named being played in the Strand so late as 1733. Fox-hunting then began before the corn was cut; archery was yet continued, though considerably on the decline; bonfires were lit in Fleet-street to celebrate every trifling event; smock races were run in Pall Mall; while the guardians of the peace were utterly unable to confine the excitement of the populace upon the slightest occasion within proper limits, while the darkness of the streets tended to universal disorder.

We will return to the fashionable world, and view the dress of the dandies, exquisites, and ladies. The English beau of the time attired himself in a huge flapping coat, square cut, over a waistcoat that came to the knees, his skirts held out by wires to give a crinoline effect, plush breeches, silk stockings, high-heeled shoes (generally red), lace ruffles, and powdered be-tailed wig. These wigs were various in shape and name, including the varieties of the bob, the curtail, the scratch, the nightcap, the pigtail, the brown George, and the bushy. The dandy likewise carried the effeminate appendage of a muff, and scented himself; while both sexes employed both powder and paint for the face. The dress of the ladies, Mr. Alexander Andrews describes as fickle, extravagant, and eccentric. The hair was sometimes piled up in a pyramid of immense height, upon which was added a head dress of equal proportions. The dresses were hooped and stiff with embroidery, while the heels of the shoes were approaching six inches in length. Afterwards the rage for a tall appearance departed, and, as says the *Spectator*, ladies that were once seven feet high, subsequently wanted some inches of five. Here are a few lines that speak concisely of the fashion of the latter part of the century—

Give Betsy a bushel of horsehair and wool,
 Of paste and pomatum a pound,
 Ten yards of gay ribbons to deck her sweet skull,
 And gauze to encompass it round;
 Her cap flies behind for a yard at the least,
 And her curls meet just under her chin,
 And these curls are supported to keep up the jest,
 By a hundred instead of one pin.

The vast field of matter which presents itself to our notice has but been slightly trodden, but sufficient has been said to present a faithful picture of some parts of the last century and its peculiarities.

LITERARY GOSSIP.

THE following feeling reference to the lamented decease of a gentleman once well-known in British literary circles appears in *Society* :—

Very recently—very quietly—full of years and well-deserved honours—there passed away at the ancient city of Bologna, of which for many years he was Syndic, one who is well entitled to a place in our memory and records. Count Carlo Pepoli, the head of the elder branch of that noble family, Senator of the Kingdom of Italy, also high in military command, was for a long period an exile in England; but on the establishment of the Italian Kingdom he was restored to the dignities of his race, and has ever since enjoyed the confidence of the rulers of his much-loved native land.

The many friends whom he made and valued in England and Scotland (where he held an appointment in connection with the University of Glasgow and formed a happy marriage) may claim an interest in his life and decease. It is for their gratification especially, and for the information of the British public whom the gifted Count loved, and by whom he was appreciated and honoured in adversity, that we cull a few extracts from Continental correspondence, shewing what he became in prosperity.

England gave him a most kindly welcome, which was not forgotten amidst the honours showered upon him in the land of his birth. One of his Italian countrymen says :—“Count Carlo Pepoli, equally honoured during long years of exile, in his civic capacity, and his thoughtful literary career, loved his country beyond everything, defended her in arms, and strove by every means to increase her glory and best interests.” And one who knew him well writes from Bologna :—“The Conte and Commendatore, Carlo Pepoli, Senator of the Kingdom of Italy, was alike distinguished as a patriot, a literary man, and as the benefactor of his country. For Italy, ardently beloved, he fought and bore chains and exile. When better days dawned he was the deputy of Bologna in Parliament, afterward Senator, and for many years her Chief Magistrate. He gave to every employment the full force of his bright intelligence, industry, and ability. An elegant and learned writer in prose and poetry, he left behind him volumes full of noble thoughts. His name belongs to history.”

It would be out of place in this connection to gossip concerning the differences of religious doctrine, which are lost sight of and blended in one harmonious whole by the broad brotherhood of Freemasonry. But as every craftsman recognises and reverences the Great Architect of the Universe, and as there are those around us who would fain have the world deny His very being, it behoves us, one and all, to obtain an intelligent apprehension of the truth respecting the here and the hereafter. All that has been written there-
 ament, orthodox and heterodox, no man could hope to be able to read in a lifetime. A very valuable book has just been published by W. Mack, of Pater-noster-square, under the title of “After this Life—What next?” which brings together in 150 well printed pages a *précis* of the arguments and specu-

lations of all the more important schools of unbelief, and, as a set-off, gives also the mute, unanswerable replies of Nature in a clear, concise, and forcible manner. The work is from the pen of Mr. Percy Russell, a clever London *litterateur* and philosophic thinker, and is the result of years of conscientious labour and an immense amount of studious reading. Here the earnest man may find ready to his hand a sufficiency, and more than a sufficiency, of logical weapons wherewith to meet and put to flight the sturdiest Atheist or Agnostic on his own chosen battle-ground of reason; for Mr. Russell has shown how a triumphant vindication of revealed truth can be accomplished upon grounds altogether apart from revelation, and outside the standpoint of faith, which is above and beyond all reason. We commend his book, therefore, to the attention of every thoughtful man.

A neat little volume of very meritorious verse has reached us from a Hull publisher, Mr. C. H. Barnwell. Mr. Edward Lamplough, whose rythmical contributions to magazine literature have left upon our mind a favourable impression, is the author, and he has elected to call this, the first published collection of the efforts of his muse, "The Siege of Hull, and other Poems." The *pièce de résistance* is the historical poem which affords a title: a well-conceived and well executed picture of Hull's attitude during the direful civil war, when the Third Port was the first place to take a stand for freedom. Then we have numbers of miscellaneous poems and sonnets dealing with many and varied themes. Here is a specimen of the poet's style:—

AUTUMN REVERIES.

In the twilight of the autumn,
When the grey mists veil the earth,
Lo, our pensive mem'ry wanders
To far scenes of beauty's birth!

And a weird and wistful longing,
Like a grey mist, cometh down:
Yearningly the sad soul searcheth
Where life's autumn leaves are strown.

And, with earnest voice, the present
Supplicates the cherished past,
Praying that one blooming floweret
Through the mists of time be cast!

Praying that one angel-whisper
From the land of spirits come:
Praying with a strong soul-longing,
Though the lips of clay be dumb.

For we think the dear dead watch us,
'Mid the toil and storm of life,
And the angel-eyes behold us,
As we, faint, pursue the strife!

Then in twilight, we remember,
That life's beauty shall endure,
And its spirit-life shall greet us
When we pass life's narrow door!

At the close of this enjoyable volume there are five pretty poems from the pen of Mr. D. D. Lamplough, the best of which is one entitled "A Legend of Grime," dealing with the quaint tradition which professes to account for the foundation of the now flourishing town of Grimsby.

Reference to this Hull published book reminds us of a prospectus we have received from Bro. M. C. Peck, of the same town, which sets forth that his firm will shortly issue an important illustrated serial topographical work, under the

title of "Old and New Hull." This, we gather, will consist of twelve half-crown parts, each containing several beautifully executed lithographed views of Hull scenes and Hull architecture, past and present, and also portraits of local worthies. The illustrations are to be after original drawings from the well qualified pencil of Mr. T. Tindall Wildridge, Hon. Secretary to the Hull Art Club, who will also furnish the elucidatory letterpress. The work is to be published by subscription, and will, doubtless, be a worthy addition to Yorkshire literature.

The Burlington of February is a very good number. The serial stories by the editor, Miss Helen Mathers, and Dr. William Howard Russell, increase in interest as the narratives proceed, and all the miscellaneous papers are bright and readable. An article by Dr. Milner Fothergill, sketching an imaginary picture of the dietary of A.D. 2000, is at first sight amusing, but has a value beyond the entertainment it thus affords, in that it points to the dangers with which the vagaries of fashion at the dining-table are attended. There is also an exquisite little poem by George Barlow.

The second number of Mr. Edward Walford's *Antiquarian Magazine and Bibliographer* sustains the favourable estimate we formed of the initial issue, and contains several valuable contributions from pens of competent writers. An article on the Barony of Arklow, in Ireland, by Lord James Wandesford-Butler, has special interest, in that the title has recently been conferred upon Bro. H.R.H. Prince Leopold. The rest of the contents of the February part of this meritorious magazine are all of great interest and enduring value. Mr. Cornelius Walford's papers on the history of "Gilds" will be specially attractive to Freemasonic readers.

THE LEGENDS OF THE CRAFT.

From an Unpublished Volume of Masonic Sonnets,

BY BRO. GEORGE MARKHAM TWEDELL.

WHETHER our Legends facts or fictions be,
 Their teaching is the same; and that man knows
 Little of ethics, who too rashly vows
 All fiction must be falsehood. Do not we
 Find highest truths in Parables? and He
 Who taught in Palestine so long ago,
 As none else taught, used them to strike a blow
 At all untruth. But we must have the key
 To unlock symbolic teaching in the mind,
 Or Allegories ne'er can benefit
 The sluggish brain of country clown or cit.
 He who knows how to search, will surely find
 Truth hid in any well: but they who boast
 Their love of literal facts, oft err the most.

Rose Cottage, Stokesley.

A CURIOUS CORRESPONDENCE.

WE have thought it well, at the suggestion of an esteemed brother, to publish the following curious correspondence.

BISHOP MEURIN'S PASTORAL.

TO THE EDITOR OF "THE TIMES OF INDIA."

"Those who live in glass houses should not throw stones."—*Old Proverb.*

Sir,—Bishop Meurin, in his recent Pastoral, denounces Freemasonry as "the most dangerous secret conspiracy against every throne and every altar." He states:—"The simultaneousness of the onslaught in different countries, the similarity of the means used, the astutely calculated progress of the measures carried out," is evidence that the conspiracy is "the combined action of the manifold secret societies called into existence, and fostered and governed by the Masonic Lodge, the fruitful mother of modern revolutions." He adds:—"We have seen already many kings . . . lose their lives, whilst their thrones crumbled into pieces under the secret strokes of the Masonic hammer." He also asserts, that "in many countries the regal power and government have already, especially by secret patronage, come entirely into the hands of the supreme Masonic leaders or their delegates; so that, what formerly was a proscribed revolutionary party, is now in those countries the established government." Again:—"The Masonic governments have now, with greater energy than usual, combined their efforts in order to obtain, as speedily as possible, also the other object of their secret conspiracy—the overthrow of the altar, the extinction of the Holy Catholic Church." And lastly:—"No one can be blind to the fact, that the decrees issued simultaneously by those governments against the freedom of the Church in her salutary teaching and ministrations, owe their origin to the dictates of the highest authorities of the secret conspiracy domineering over all those governments. One of their most dangerous achievements is . . . the laws on public education, which are calculated not only to preclude the Church from teaching her children, but radically to proscribe from the schools of those countries every Christian doctrine."

However absurd these sweeping statements palpably are, I do not propose to attempt their refutation. If it be deemed necessary to defend the Masonic body against such an attack, the task should be undertaken by one more competent than myself. At the same time, it must be apparent to all that Freemasonry in India is doing very useful work in an inoffensive and unostentatious manner; and that the present attack is therefore entirely uncalled for. It appears to me that it affords a striking illustration of the proverb quoted at the head of my letter; for the author of the attack himself belongs to a society whose secret intrigues have aroused the distrust and dislike, deepening often into fear and hate, alike of rulers and subjects, Catholics and Protestants, Clergy and Laity, for upwards of three centuries throughout the civilized world. I venture to assert that, by merely substituting Jesuitism for Freemasonry; Protestantism or Science for Catholicism and Christianity; and occasionally, the past tense for the present, the passages above quoted will be found to furnish a singularly accurate description of the aims pursued, the means employed, and the results achieved by the Jesuit Order in the course of

its eventful history. This, I will endeavour to show in the following sketch, which I trust may not be without some interest for your readers.

The Society of Jesus was founded by Ignatius Loyola, a Spanish noble, in 1534; and obtained Papal recognition from Paul III. by the Bull *Regimini militantis ecclesie* in 1540. The period was one of upheaval, in which the old order of things was giving place to the new. It was the dawn of modern thought, due to two great causes—Humanism and the Reformation. The Papal power had already been shaken to its very base; while the Western Church, undermined by corruption, was rapidly falling into decay. The movement to which the Society of Jesus gave birth has been not inaptly termed “the Great Catholic Reaction,” or “the Counter-Reformation.” Its aim was to re-establish the Papal supremacy, and to infuse fresh life into the Church of Rome. This it sought to attain by various means. Rebellious and apostate princes were to be overthrown, the Protestant heresy extirpated, and infidel Science suppressed. Instead of the rack and the stake, aid was to be sought from the pulpit and the confessional, from religious ceremonial, education, and missions.

It is a matter of some difficulty to ascertain the precise character of the Society from the accounts given of it by its own members. They disclaim the designation both of monks and secular priests; although, in the Bull of Clement XIV., dissolving the Society, they were expressly classed amongst the former. In reality, they partake of the nature of both, although the privileges they secured were far more extensive than those enjoyed by either. In addition to the three ordinary vows of obedience, poverty, and chastity, they were bound by a fourth vow to devote their lives to the constant and exclusive service of Christ and his Vicar on Earth, and to go without hesitation as missionaries whithersoever the latter might send them. Later on, they were empowered to acquire property of every description for the benefit of the Society. They were dispensed from all religious exercises, from reciting the Canonical Hours, and from performing the public offices of the Church. They were given authority to appoint persons as Coadjutors from amongst the laity and clergy, and to commute secular vows into other pious works. Above all, they were totally exempted from every kind of spiritual and temporal jurisdiction, save that of the Pope and the head of the order alone.

The Jesuit form of government may be described as an absolute monarchy, of a partly theocratic, partly military type. Its head, who bears the title of General, is elected for life, and is invested with unlimited power, subject only to the supremacy of the Pope. He is required, however, to pay attention to the advice tendered by certain counsellors, called his Assistants, each of whom has the superintendence of several Provinces. In every Province are Colonies, consisting of houses for the Novices and the Professed, and of seminaries, colleges, and missions. A Province is presided over by its Provincial, a Colony by its Superior. To the General of the Order an Admonitor is attached, whose function it is to remind him of his duties. Each Assistant Provincial and Superior has, also, an Admonitor and Counsellor, both of whom are appointed by the General. Visitors, too, are nominated by the latter to supervise the Provincial governments. The records and accounts of the Society are kept by certain officers called Procurators, and the censorship of all works written by its members is entrusted to others called Revisors. On the death of the General, a Provincial Congregation, composed of the Professed and certain of the Superiors, is at once summoned in every Province. It assembles under the presidency of the Provincial, and chooses two of its number to represent it at the election of the new ruler. The General Congregation, consisting of the Assistants, Provincials, and Representatives of Provinces, afterwards meets at Rome, and proceeds to elect the General, his Assistants, and his Admonitor. The procedure which it follows is the same as that adopted at the election of a Pope. In the event of any changes being made in the Constitutions, they

must be confirmed by a General Congregation summoned for that special purpose. From the above it will be seen that the official organisation of the Society is subject to a most carefully devised system of checks, by which every officer, from the General downwards, is placed under constant surveillance. In the words of the Jesuit, Mariana :—"The whole government rests on the reports of informers, which spread like a poison through the mass, so that none can trust his brother. In his excessive fondness for arbitrary power the General of our Order at once records the reports and accepts them as true, without ever calling upon the accused for their defence."

The members of the Society are divided into four classes, viz.: 1. The Professed; 2. The Scholars; 3. The Coadjutors; 4. The Novices. The first class constitute the actual rulers, and are those who have proved themselves most worthy. They require to have been ordained as priests, to take all the four vows of the Order, and to devote themselves exclusively to the furtherance of its aims. The second class take the three ordinary vows alone, not "solemnly," but "simply before God." They pledge themselves to belong to the Order, and are required to perfect themselves in its studies and spiritual exercises. After several years of study and one year more of renewed novitiate, they are either Professed or become Coadjutors. The third class are, as we have already seen, recruited from the laity and clergy. The former serve in various menial capacities, as gardeners, cooks, and hospital assistants, and are incapable of rising any higher. The latter, as a rule, confine themselves to teaching, and are often ordained as priests. All the members of this class take a temporary vow, not only "simply before God," but also "into the hands of their Superior." The fourth and last class are candidates for admission into the Order. They have to pass a novitiate of two years, during which period they are closely watched. Careful inquiry is instituted into all their personal connections, capabilities, views, and aims. They are subjected to stringent tests as to their fitness for admission. They have to undergo six principal trials, viz.: spiritual exercises, consisting chiefly in religious contemplation, during one month, in the strictest privacy; tending the sick; travelling without funds; serving in the most menial offices; instructing the young and ignorant in matters of faith; and preaching and hearing confessions. At the end of their probation they are required to make a general confession. Besides these four classes, there are persons called Affiliated, who work clandestinely for the Order, but neither take any vows nor assume the Jesuit habit.

An elaborate system of the strictest discipline, requiring the most complete and unquestioning obedience, regulates the daily life of the Jesuit in its minutest details. As the Constitutions express it, each must be, "as it were, a corpse" in the hands of his Superior, who stands to him "in the place of God." He is compelled to sever himself from all his former connections, including the closest family ties. All letters written or received by him must be first read by his Superior. His antecedents, acts, employments, and character, are all fully recorded in a list periodically furnished to the priest, who is specially appointed to receive his confession. His companions are set as spies over him, and he is likewise set as a spy over them. By these artificial means the tenderest feelings of our common humanity, and all independence both of thought and will, are, in due course, effectually crushed. In the Jesuit scheme every talent is utilised, with consummate skill, in the manner best adapted to further the interests and aims of the Society. To each member, for example, is assigned the employment for which he is most fitted by nature. The Jesuits boast, with some show of reason, that they are self-sufficing—*solipsi*, as they term themselves. Unlike the members of other religious orders, they are permitted to mix freely with the world. We find them constantly engaged in the most varied pursuits—preachers, confessors, missionaries, traders, teachers, authors, men of science, secret agents, and ministers of State. Thus,

the society has always ready to its hand skilled and devoted instruments, prepared, if need be—nay, eager to lay down their lives in its cause. As the historian Ranke observes:—"Such a combination of adequate science and unwearied zeal, of study and conviction, of pomp and mortification, of world-wide dissemination and unity of views, has never been witnessed on this earth either before or since. They were industrious, yet visionary; worldly-wise, yet full of enthusiasm; well-mannered, pleasant people, having no individual interests, but ready to assist one another. No wonder that they succeeded."

The result of the system on which the members of the Society are trained is apparent in the subtle casuistry employed by its writers in dealing with ethical questions. Thus, Busembaum, Layman, Escobar, Illsung, Voit and Gury have laid down the dangerous proposition, expressed by the well-known formula, "the end justifies the means." "The essence of the corrupt morality of the Society lies," as one critic has correctly remarked, "in the grounds on which all manner of sin and crime are palliated." Sanchez and Escobar advocates the doctrine of mental reservation and double meaning. According to the former, a person may state, even upon oath, what he knows to be false, if he but mentally add words which make it true. According to the latter, a person is justified in saying what he does not mean, provided he mentally supplies the true meaning. Sanchez, Escobar, Novarra, and Sa further uphold the doctrine of Probabilism, which declares all acts allowable that have been sanctioned by any man of weight and learning. Among other equally dangerous doctrines may be mentioned Quietism, which permits a sin when committed with repugnance, or when the person with whom it is committed is a consenting party; Clandestinitism, which excuses all acts whatsoever provided they remain secret; and Formalism, by which the prohibition of an act may be evaded by doing it in a way not specially mentioned. In the field of politics, Lainez and Belarmin were the earliest supporters of the modern theory of Popular Sovereignty. They advanced it, however, not in the interests of the people themselves, but in order to secure the Papal supremacy by weakening the royal power. Belarmin justifies rebellion by subjects against an heretical ruler, and insists upon the right of the Pope to depose him. Suarez, Mariana, Sa, Molina, Toletus, and Kellerus go so far as to maintain that, in certain cases, a sovereign may not only be lawfully deposed, but even put to death by his subjects. As history shows, such teaching has borne abundant fruit. It should be stated, that the cases I have given by no means exhaust the list. According to a careful calculation, the commission of no less than eleven different classes of crimes and sins has been justified or palliated by more than three hundred Jesuit writers. It cannot for one moment be argued that the Society ought not to be held responsible for the opinions of individual members, inasmuch as all these works, before publication, not only received the official sanction of the censorship, as required by the Constitutions, but were also registered in its official catalogue as works of high authority. There is ample evidence, on the other hand, of the estimate formed of them by the public. The revelations contained in Pascal's "*Lettres Provinciales*" created so grave a scandal that in 1679 Innocent XI. publicly condemned no less than sixty-five propositions of specially lax morality advanced by Jesuit writers. This, however, is no isolated case. Within two hundred years from the foundation of the Society, its doctrines were publicly censured ten times by Assemblies of the Catholic Clergy, more than forty times by Catholic Academic Bodies, more than eighty times by Papal Bulls, Briefs, and Apostolic Letters, and more than one hundred times by Catholic Archbishops and Bishops.

In no respect was the Society more zealous than in striving to convert the heathen. In the Eastern and Western worlds, thousands were rapidly won over to Catholicism through the enthusiastic and devoted labours of Jesuit missionaries like Xavier, the Apostle of the Indies. In South America, also,

they did much to civilise the Indian tribes. The means they employed, however, were often more than questionable. The Fathers did not scruple, in many instances, to avail themselves of intrigue, deceit, and violence to secure converts. The Inquisition, for example, performed its cruel work. Priests, like Nobili, pandered to native superstition by permitting the retention of idolatrous practices and beliefs. Internal dissension and civil war were stirred up by others, in order to profit by political changes. It can, therefore, be hardly surprising, that such wholesale conversions were either only transitory, or, if permanent, were, for the most part, superficial. The Society, also, filled its coffers by carrying on an extensive trade in colonial produce under cover of its numerous missions. Such enterprises could not fail to affect its character unfavourably; and, in the end, were productive of disaster.

The Jesuit Order has shown characteristic astuteness in its endeavours to secure its influence over the masses and the rising generation. It attracted the people by enhancing the splendours of ecclesiastical Ceremonial. It stimulated their superstition by encouraging the veneration of saintly relics and the observance of fasts, and in organizing processions and pilgrimages to holy places. It ensured their active co-operation by the establishment of lay religious Societies of both sexes. It neglected no means calculated to fan their fanatical hatred of heretics. It founded schools for the young, where a useful education was imparted gratuitously by able and competent teachers. The progress of Modern Thought in the Universities was combated by establishing Colleges for the study of Catholic Theology, by enforcing the Papal prohibition of all scientific works containing views opposed to those of Rome, and by issuing carefully-planned text-books of its own. Its power, also, was vastly increased by the aid of the Confessional. Every care was taken not to drive out the sinner from the Catholic pale. To him, the yoke of Christ was made as light as possible. His sin, as we have seen, was either entirely explained away, or reduced to the smallest dimensions. The penitent was never expected to probe his conscience very deeply. He was not required to confess a sin, if from "invincible ignorance," he did not deem it one; nor if he feared to vex the priest, or injure his own reputation or that of a co-sinner. To meet all cases, the most minute instructions were laid down for the guidance of the Father Confessor. One need only refer to the work by Sanchez, entitled "De Sacramanto Matrimoni" to learn their utterly repulsive nature. According to Macaulay:—"The priest was all things to all men So strangely were good and evil intermixed in the character of these celebrated brethren, and the intermixture was the secret of their gigantic power. That power could never have belonged to mere hypocrites. It could never have belonged to rigid moralists. It was to be attained only by men sincerely enthusiastic in the pursuit of a great end, and, at the same time, unscrupulous as to the choice of means."

The extraordinary power and privileges enjoyed by the Society early aroused the bitter jealousy, not only of the monastic orders, but also of the bishops, the clergy, and the universities. Being originally excluded by their rules from rank and office in the Church, its members sought compensation in appointments as confessors to kings and nobles, and thus obtained immense political influence. Their incessant interference in politics naturally excited amongst the rulers and statesmen of Europe feelings of the growing enmity and alarm. Everywhere they fostered and directed the spirit of persecution, tyranny, treason, and rebellion, which distinguished the Catholic Reaction. The active part they took in the political, intellectual, and religious struggles of modern Europe can only be briefly referred to here. In France, they were the prime movers in the Wars of the League, The Massacre of St. Bartholomew, the Revocation of the Edict of Nantes, and the persecution of the Huguenots were prompted and approved of by them. They were morally responsible for the murder of Henry III. by Jacques Clement, for the attempted murder of

Henry IV. by their pupil Chatel, and for the subsequent murder of the same monarch by Ravallac. The Order was condemned by the Parliament as being the seducers of youth, the disturbers of the public peace, and the enemies of the State. Its members were expelled from France in 1594, 1764, and 1848. In England, the fires of Smithfield were kindled by Mary under the influence of Jesuit fanaticism. Priests of the Order conspired against the lives both of Elizabeth and James I. They carried on incessant intrigues at the courts of Charles I. and II., and James II., and hatched treasonable plots against the House of Hanover. In the Italian and Iberian Peninsulars, the Jesuits early prospered. In Portugal, however, they gradually aroused the hatred of the clergy and the people, till they were finally expelled in 1759 for instigating the Indians of Paraguay to rebel, and for being concerned in an attack on the life of Joseph I. Eight years later, they were also expelled from Spain on account of their intrigues against the sovereign. Both in Spain and Portugal, as well as in South America, they were officers or supporters of the Inquisition. They also strove to keep the people in a state of constant tutelage, and thereby blighted every germ of progress. In Italy, they were driven out of the Republic of Venice, the kingdoms of Naples and Sicily, and the Duchy of Parma. Pope Clement XIV. himself was at last compelled to dissolve the Order throughout Christendom by the bull *Dominus ac Redemptor* in 1773. In Southern Germany, Austria, Bohemia, and Hungary, whose rulers were pupils and devoted servants of the Order, Jesuits virtually held the reins of government, and were thus enabled to re-establish the Catholic religion by the strong arm of executive power. The Reformers were compelled to recant by means of the cruellest persecutions. Those of their clergy who refused to conform were cast into dungeons, tortured to death, or sold as slaves to the Neapolitan galleys. In Poland, under Sigismund III., another Jesuit pupil, the Society was the cause of numerous fruitless wars against schismatic Russia, whereby the country, where commerce and science formerly flourished, was reduced to a state of decay from which it has never recovered. In Germany the Jesuits made a last great effort to uproot Protestantism by instigating the outbreak of the Thirty Years' War. It is not too much to say that, had it not been for the signal victories of Gustavus Adolphus, their labours would have been crowned with success. As it was, Germany emerged from the terrible struggle utterly exhausted and sunk in the deepest misery. I may add that in the space of two hundred years the Society of Jesus has suffered expulsion no less than fifty times in different parts of the world. This, in itself, affords a strong proof that it has been universally regarded as a formidable danger to the State. Notwithstanding all its reverses, however, it did not abandon its original aim. Thus the promulgation of the Syllabus and Encyclica in 1864, and of the dogma of Papal Infallibility in 1869, which assert in their extremest form the claims of mediæval Papacy to universal supremacy, is entirely the work of its hands.

By the rules of this Society, the constitutions were, from the very first expressly forbidden to be disclosed, and would probably never have seen the light had they not been produced in evidence before the French Parliament in 1759. The Order, also, is truly Protean in character. Its members have always shown a remarkable talent for disguise, whenever the execution of their plans required it. By joining various professions, they have constantly concealed their connection with the Order. When it was dissolved they skilfully evaded the law by continuing to exist as a corporate body under various other designations, such as *Pères de la Foi*, *Paccanarists*, *Redemptionists*, or *Brethren of the Sacred Heart*. The widespread ramifications of the Order and the intricate threads of its gigantic administration remain a profound secret to this day. It includes within its body a vast auxiliary force, composed of individuals whose membership is never disclosed, and who are consequently known as Clandestine Jesuits. Its most powerful instrument, the Confessional, is in its very nature shrouded in secrecy. The principles of its moral code dis-

tinctly encourage concealment by allowing ambiguity, evasion, and equivocation. Its policy is devious, disingenuous, and thoroughly secret in character. Its system of discipline rests on the secret information of spies within its own body. Its whole method of training is eminently calculated to engender secretiveness, dissimulation, distrust, and self-deception. From all these circumstances, therefore, it is perfectly clear that the Jesuit Order is essentially a secret society in the worst sense of the term.

My task is now ended. I have, as I submit, conclusively proved the accuracy of my statement, that charges like those made by the Bishop against Freemasonry may be brought with perfect justice against Jesuitism. Its history shows that it has been a vast and formidable conspiracy against established governments, freedom of conscience, and intellectual progress. Its danger lies not only in its aims but also in the boldness of conception, unity of action, tenacity of purpose, unscrupulousness as to means, recklessness of consequences, and consummate astuteness, with which they have been prosecuted. To effect the overthrow of heretical rulers, subjects were taught doctrines which undermined the constitutional authority of the Crown. They were incited to rebellion and even to regicide. Treasonable plots were hatched, thrones shaken and lost, and monarchs assassinated. The logical result of Jesuit teaching is the modern revolution. The Jesuits constituted so grave a danger to the State that they were expelled from nearly every country in Europe, and their Order dissolved by the Pope himself, on whose behalf they laboured. In many countries, however, they succeeded, notwithstanding their repeated proscription, in virtually usurping the government by means of the influence which they enjoyed as the confessors of royalty. Furthermore, in order to effect the destruction of religious and intellectual liberty, all Protestant doctrines, and all scientific facts or theories which savoured of heterodoxy, were utterly condemned and prohibited. For those who remained true to Rome the Order forged new fetters. It humoured their weaknesses and passions, and appealed to their bigotry and superstition. It strove to monopolise the instruction in schools and colleges. It taught false history, false philosophy, and false morality, and kept the intellect of millions in leading-strings.

By the force of an enlightened public opinion, and by social and political changes, the Society has been compelled, in some degree, to modify its policy. Its aims, however, remain the same, and are pursued as resolutely as ever. What its future may be, it is impossible to foretell; but as long as it exists it must always constitute a real danger to the State and to society. While we must admire its zeal, its self-devotion, and its profound knowledge of human frailty, we cannot but regret that its virtues and its talents should have been so fatally misapplied.

NEMESIS.

II.

Sir,—There appeared in your column of the 2nd instant an article signed "Nemesis," full of invectives against the Society of Jesus. I do not intend to lose my time by refuting all those old imputations and calumnies of past centuries that have been copied now again from a Nivolini or such like author: they have been refuted more than sufficiently. However, I challenge the compiler of that article to prove the first of those false and dangerous doctrines wherewith he charges the Society of Jesus from any of the authors he quotes. He says:—"Basenbaum, Layman, Escobar, Illsung, Voit, and Gury have laid down the dangerous proposition expressed in the well-known formula: 'The end justifies the means.'" Let him show in what terms and in what chapter of their works these authors teach such a doctrine or lay down that dangerous

proposition. Only a few years ago a premium of 1,000 thalers was offered in Germany to anyone who would prove that dangerous proposition to be contained not only in one of the six authors mentioned by "Nemesis," but in any author of the Society of Jesus. Two Universities, not Catholic, were appointed as judges to decide whether the proof had been given. But in no author of the Society that dangerous proposition was to be found, and the 1,000 thalers remained with the renowned Father Roh who had challenged all the learned men in Germany. Perhaps "Nemesis" has sharper eyes than the Germans, and would have easily gained that handsome premium. I herewith publicly promise to him or to anyone else the same premium if he proves what the Germans were unable to prove. But before this is done, I shall say nothing about all the other imputations and calumnies, which to refute would require volumes.

H. DALING, S.J.

III.

Sir,—I have read "Nemesis's" *tu quoque* in reply to Bishop Meurin's Lenten Pastoral, but shall be much surprised if that prelate replies to it.

In the first place, the history of the Society of Jesus, viewed, as it necessarily must be, as a whole, is too large a subject to be fairly discussed in a newspaper controversy. Secondly, the history of the Jesuits is not, in the language of Bishop Butler, "a question of facts to be proved by facts," but a question involving a multitude of theological, ethical, political, and social considerations, which none but an expert in the history of philosophy and the philosophy of history can pretend to duly appreciate. In such a controversy not even "an enlightened public" can form a fair arbiter. Moreover, the calumnies and misrepresentations which "Nemesis" reproduces in your columns have, to my certain knowledge, been refuted a thousand times over before "Nemesis" ever saw the light of day; and his mythical character is no proof in itself that he has the courage of his opinions or the ability to substantiate them. Lastly, "Nemesis" quite misunderstands the scope and aim of the Bishop's Pastoral, and puts his own construction on the word *Freemasonry*, as Catholics understand that term, although an explanation of that term (which is about as vague as the word *Nature*) has appeared in three public papers in India.

If I may add one word more, it is this, "Nemesis's" synopsis of the History of the Jesuits is, to my mind, but a one-sided garbled digest of all that *les menteurs immortelles* have said of the deeds and doctrines of that august institution. As for the Bombay and Calcutta Jesuits, everybody is aware of the good work they have done in India. Dr. Dallas might have been a weak man, but his feelings towards the Bombay Jesuits are worthy of attention. On the eve of his departure from Bombay, addressing a meeting of the Catholics here, he said, "I never met a Jesuit Father till I came out to India; but I can safely say, after an intimate acquaintance with the Fathers that has extended over the last twenty years, that not one of us in this hall is worthy to kiss the hem of a Jesuit's garment." All right-minded Catholics, I may add, think the same.

JUSTITIA.

(To be continued.)