

which they took part, placed him securely on his throne. In gratitude for their services, he formed the Masonic Order of Heredom of Kilwinning, the basis of the Ancient and Accepted Rite, and continued the former grants in favor of the Knights Templar.

The Knights of St. John had been introduced into Scotland by David I., and had a charter granted them by Alexander, two years after the Knights Templar. Their property now became immense.

About the commencement of the reign of James IV., a union was effected between the two bodies of Knights, and their lands were consolidated—when, we do not exactly know, as there is no documentary evidence bearing upon it. Lord Torphichen, in 1748, in making his claims for compensation, said the records had been taken by a certain absconding clerk, Hugh Anderson, to America. So, in this wide land they may yet be found, and a light be thrown on some dark places of Templar History. But the fact of the union is established beyond all cavil, by King James's confirmatory grant of 1488, from which we learn that both Orders were then united, and placed under the superintendence of the Prior of St. John, an arrangement both natural and politic. In Scotland alone the Knights of the Temple possessed independent property, and the ban against them being still in force throughout Europe, their sphere of acting was necessarily contracted; whilst, on the other hand, the Knights of the Hospital were possessed of great influence and wealth, and stood high in the favor of the Continental Sovereigns. Both Orders were, therefore, represented in the Scottish Parliament, by the Preceptor of St. John; and, down to the period of the Reformation, the union remained unbroken.

When the Reformation took place, the chief dignitary, or Grand Preceptor of the Orders in Scotland, with a seat as a Peer in Parliament, was Sir James Sandielands, a Cadet of the house of Calder, whose head, as is well known to the readers of Scottish history, was the private friend of John Knox, and one of the first persons of distinction to embrace and reform religion. This may have influenced him, at all events, when the statute of 1560, prohibiting all allegiance to the Pope of Rome within the realm of Scotland, was passed, Sir James was converted, and his conversion was followed by the conveyance of all the lands of the combined Orders to the Crown. But, by a process of transformation well understood by the Scottish Parliament, early in the reign of the unfortunate Mary, the estates were afterwards returned to Sir James, or the "Laird of St. John of Jerusalem," as he was called, for a consideration of ten thousand crowns of the sun. After renouncing the profession of a soldier-monk, we find that the last of the Scottish Preceptors of St. John and the Temple became married, and lived to a good old age, having died in 1596, without issue, when the title of Torphichen passed to his grand-nephew, the lineal descendant of his elder brother, Sir John Sandielands, of Calder, whose lineal descendants now hold them. The Knights, deprived of their patrimonial interest, drew off in a body, with David Seton, nephew of Lord Seton, at their head. The charter conveying to Sir James Sandielands their lands, is dated at Edinburgh on the 24th of March, 1563, and gives him no fewer than eight baronies and patronage of nine parishes.

From the era of the Reformation, the combined Orders of the Temple and Hospital appear only as a Masonic body. But Mr. Deuchar avers that, as early as 1590, a few of the Brethren had become mingled with