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MASONRY IN THE SANDWICH ISLANDS.

No. II.

COMMUNICATED BY BRO. D. MURRAY LYON, R.W.
PROV. J.G.W. OF AYRSHIRE.

We now present the promised selections from the documents which we announced in our former article as having been received from one of the far-off isles of the ocean, by the Ancient or Mother Lodge of Scotland; and these might very well be allowed to appear without farther introduction, as, while sufficiently explanatory of themselves, their publication when taken in connection with what has previously, on the same subject, appeared in the Magazine, is calculated, we think, to impress one with the idea that Freemasonry, enjoying as it does the patronage of the highest civic dignitaries in Hawaii, is destined yet to produce important effects upon the institutions and character of the races inhabiting the numerous islands which dot "the vast Pacific's liquid fields," and which almost within the remembrance of some now living, were destitute of the blessings of even partial civilization. Europe no doubt furnishes more than one instance of the nominal patronage of royalty being conferred upon the craft, but that extended to it by the Sovereign of the Sandwich Islands is a living one pregnant with a hopeful future, and calculated to raise the blush upon the cheek of the numerous *drones* which are found to infest the hives of masonic industry with which our vineyard is studded. Drone! a cognomen which too appositely applies to many of our number, whose primary recommendation for masonic distinction lies in their elevated rank in the social scale. But, while we thus express ourselves, we do not wish to be understood as entertaining views antagonistic to an occasional suspension of the rule that masonic advancement should come by skill in masonry alone. On the contrary, we agree with those who hold it to be legitimate for the craft to take advantage of all the worldly influence which the appointment to office of brethren moving in a high circle is likely to bring to the Order. Indeed, the wisdom of availing ourselves of these adventitious aids is strikingly seen in some provincial districts, where the countenance given to masonry by brethren of ancient and honourable lineage and dignified social position has secured for the Order not only the favourable

consideration of *cowans*, but an extended membership in a field whence is drawn much of the corn, wine, and oil so necessary to the successful development of those charities which a living belief in the benign principles of Freemasonry has suggested to be established among us, and which in the case of hundreds have been pre-eminently instrumental in assuaging the trials of the grief-stricken widow, and affording a generous shelter to the houseless orphan.

"Great KINGS, Dukes, and Lords,
Have laid by their swords,
Our mystery to put a good grace on,
And thought themselves fam'd
To hear themselves nam'd,
With a Free and an Accepted Mason."

So is made to sing the "Entered Apprentice;" and our traditions tell us of English and Scottish Monarchs of days long gone by presiding in person over Grand Lodges or special convocations of the craft; but it is rarely that we, whose lot has been cast in modern times, can point to the case of a crowned head gracing with his presence a Grand Lodge, far less the chair of a subordinate one; and the rarity of such an occurrence tends to throw a charm around the brother whose personal intercourse with the craft furnishes a parallel to that of the ancient Kings who thought it to be in no way derogatory to their royal dignity to trace with their own hand upon the tracing-board of a Master Mason designs of the various parts, from crypt to cupola, of that moral superstructure which, as speculative Masons, we are all intrusted in the uprearing. To Bro. Kamehameha, then, are the craftsmen of the present generation indebted for breaking down the fence which a courtly etiquette and unmasonic custom had raised between royal brethren and their masonic peers; and right glad are we to know that the body recognised by the South Sea brethren as their Supreme Head, have not failed to appreciate the truly masonic spirit which, in all his relations to the craft, characterises the actions of that distinguished brother at Honolulu, upon whose shoulders hang so gracefully the ermine and purple of sovereign power, and upon whose will depends so much of his subjects' prosperity as a nation, and happiness as industrial members of the commonwealth.

Our enthusiastic admiration of Kamehameha, as a prince, as a Mason, and as a man, have nearly rendered us oblivious of the purport of our present communication, viz., the production of certain extracts from the despatches of His

Majesty's "right hand man." We cut short this digression by at once introducing to the notice of our readers His Excellency Brother Wyllie, who, writing from the City of Honolulu, under date March 24th, 1862, thus addresses the Secretary of Mother Kilwinning:—

SIR AND BROTHER.—Having seen your name in the *Ayr Advertiser*, as Secretary of the Mother Lodge of Free and Accepted Masons in Scotland, whose ancient rite is followed in France, I have thought that it might be a matter of some interest to that venerable lodge to know that she has a royal son in my young Sovereign, whose protection of our ancient Order within his kingdom, and whose personal services as Worshipful Master of a lodge working according to that rite, have been acknowledged and rewarded in a very signal manner by the Supreme Council of France. . . . From the documents enclosed you will see that Freemasonry in this kingdom, under the patronage and protection of the king, may be considered, in a certain sense, an institution of the state, as it used to be under the patronage and protection of the ancient kings of Scotland. Even, in an historical point of view, the analogy, considering the geographical position of the Hawaiian kingdom, and the rapidity of its elevation to the rank of a civilised state, under an enlightened and philanthropic Sovereign, with a free press and free Parliamentary Government, will be considered in Scotland, and everywhere else, as of some interest. . . . To Great Britain, particularly the independence and the prosperity of the Hawaiian Archipelago, have ever been an object of great and friendly interest, owing to the following historical facts, viz.:—King Kamehameha I, with the full approbation of his principal chiefs, ceded the island of Owhyhee (proper name Hawaii), to the King of Great Britain, represented by Captain George Vancouver, on the 28th February, 1794. The same king having conquered all the islands, on the 6th of August, 1810, extended the cession so as to comprise the whole group, declared himself and his people to be British subjects, and requested to have a seal and arms, sent out from Great Britain, so as that other foreign nations might respect them as such. King Kamehameha II, with his Queen, visited England in 1823; but unfortunately both sickened and died before they could be presented at court. After their death, Boki and other high chiefs of their majesties' suite, were presented to George IV, at Windsor Castle, and declared the object of their deceased Sovereign in visiting England to be, to confirm in person, the cessions made by his predecessor as above, to constitute the King of Great Britain Sovereign paramount, and to obtain assistance against other foreign nations, if they should bring down "evils" on this kingdom. King Kamehameha, III, on the 25th February, 1843, provisionally ceded the whole group to Her Majesty Queen Victoria, represented by the Right Hon. Lord George Paulet, rather than yield to demands instigated by Richard Charlton, Esq., who had been the British Consul in Honolulu from 1825.

The same king sought the protection of Great Britain, in March, 1851, rather than yield to demands which he believed to be unjust, instigated by Mons. Patrick Dillon, who had been Consul of France from February, 1848. The two first cessions above mentioned, were declined on the 30th of April, 1812, in the name of the Prince Regent, by the Earl of Liverpool, who, nevertheless, held out hopes that the British Government would protect the islands from any attack or molestation by other foreign nations.

In 1843 the governments of Great Britain and of France, after settling their differences in regard to Tahiti, on the 28th of November of that year, bound themselves by a mutual declaration to consider the islands as an

independent state, and never to take possession of, either directly, or under the title of protectorate, or any other form, of the territory of which they are composed. In view of that joint declaration, the overture of March, 1851, could not be otherwise than refused.

Our Royal Brother, King Kamehameha IV., a young, energetic, talented, and enlightened prince, as able to govern well, under his free Constitution, a state with as many millions of subjects as he has now tens of thousands, reigns independently, under the guarantee of that joint declaration, and of solemn treaties with Great Britain, France, the United States, Denmark, Sweden and Norway, Hamburg, and Bremen, without any idea of alienating his sovereignty to any power on earth.

His rights are as perfect as those of any other sovereign, but his strength lies in the moral prestige of his government, and in the justice of a Christian and civilised world—in other words, in the prevalence, both within and without his kingdom, of those principles which are Masonic in their highest sense and objects.

Excuse me for adding, in my own behalf, that had circumstances permitted my residence in my native county of Ayr, I certainly would have been a candidate for initiation in the celebrated Mother Lodge of Kilwinning, which I consider the most venerable in the world, and in fact, by derivation, the source from which have emanated through France, the high Masonic honours rendered, as shown herein, to my sovereign and royal brother, Kamehameha IV., which, from my feeling of loyal affection for his Majesty, oblige me more than if they had been rendered to myself.

With the highest respect and fraternal affection, I have the honour to be, Sir, your most obedient servant and brother,

R. C. WYLLIE.

Supreme Council of France. To His Majesty Kamehameha IV., King of the Sandwich Islands.

Grand Orient of Paris, 23th October, 1861.

T. C. AND III. BROTHER.—The Supreme Council of the Old Scotch Rite has seen with happiness, that your Majesty has given a new proof of your benevolent protection to Freemasonry, which you profess with so much regularity, in accepting the functions of Ven. Master of the Resp. Loge No. 124, created at the Orient of Honolulu, under the distinctive title of *Le Progres de l'Océanie*.

Your Majesty has arrived at the head of the Order, by the system of election. The Supreme Council sees in this fact the consecration it desired, and has resolved to maintain you in this position for ever, in raising you at once to the 30° of the Rite, to the rank of Grand Ecl. Chev. K. D. S. The Council hopes that this spontaneous promotion, as a reward for the services which you have rendered to the Order, will be favourably received as well as the Patents, Rituals, and Insignias of this new Grade, which it will cause to be forwarded to you by the surest way, regretting not to have a certain occasion to transmit to you verbally, through a Monseigneur Prince, all the explanations pertaining to the new Grade, of which you may be in need.

Permit me, T. C. and III. brother, to be the first to congratulate you on this favour so justly obtained, and to greet you with respect by the M.M.O.U.S.D., and A.T. les H.A.V.S.D., the Grand Secretary Chancellor of the Holy Empire.

(Signed) Viscompte de Lajonquière, S.G.I.G., 33°

To the above the King ordered the following reply:—

Bro. Wyllie, to Bro. Le Viscompte Lajonquière.

SIR,—I have had the honour to receive through Monseigneur Vidal, and to lay before my sovereign, King Kamehameha IV, the duplicate of the letter of 28th October, 1861, written by you to His Majesty, in the name of the Supreme Council of Free and Accepted Masons of France of the ancient rite of Scotland,

making known to him that in proof of their approval of his benevolent protection of the Order within his dominions, and of his services in accepting the office of Worshipful Master of the lodge No. 124, styled "La Progres de l'Oceanie" to which he had been raised by the free votes of its members, the said Supreme Council had been pleased to elevate His Majesty to the 30° of the rite—namely the rank of Grand El. Chev. K.D.S., and that the patents, rituals, and insignia of the new rank would be conveyed to his Majesty by some safe conveyance.

The King has commanded me to reply that all his sensibilities are moved by this great and unexpected honour conferred upon him by the Supreme Council of France, under which he governs the lodge of which he is the Worshipful Master, and that, while proudly and gratefully receiving the honour, he will consider it more as an incentive to future exertions in the propagation of the humane, moral, and benevolent principles of Freemasonry, than as a reward deserved by any services he has as yet been able to render to the ancient and venerable order. His Majesty added that I was to wait his further orders, after the receipt of the patents, rituals, and insignia referred to in your letter.

I pray you to deign to accept the assurance of the exalted respect and most distinguished consideration with which I have the honour to be, Sir, your most obedient and humble servant,

(Signed) R. C. WYLIE, R.A. & K.T.

March, 17th, 1862. Department of Foreign Affairs, City of Honolulu,

In writing to M. Vidal, H.H.M.'s. Charge d' Affaires at Paris, through whom the above reply was presented to the Viscount de Lajonquiere, Brother Wylie remarks:—

“I assure you that the King, my sovereign, places a very high value upon the distinction conferred upon him, in his Masonic character, by the Supreme Council of the Order in France. I feel it to be my duty to explain to you that while his Majesty is proud of the honour, it has been conferred upon him with much justice and discrimination by the said Supreme Grand Council. They seem to know well the fact that His Majesty had been raised to the high position of Worshipful Master by working up through all the different grades, just like any ordinary member, but they may not know that his rapid promotion, ending in his election twice to rule the lodge, was not owing to his royal rank, of which in lodge he divests himself entirely, but to his singular expertness in all the working details, symbols, mysteries, and speculative principles of the Order.

“Neither is it likely that the Supreme Council, when they agreed to honour the king, knew the fact that to his Majesty is due the merit of having extinguished an ancient jealousy between the Lodge No. 124, depending on the Supreme Council of France, and its sister Lodge No. 21, depending upon the Grand Lodge of the United States, which jealousy was not a little increased by the king's initiation in the former. One of his first cares when he was elected to the high rank of Worshipful Master, was to abolish that feeling of jealousy, and impress upon the brethren of both lodges, that the principles of the Order abjured all petty distinctions of nation, race, class, or creed, and embraced the whole brotherhood of man, who acknowledged one God as the Creator, the preserver, and the judge of all men.

“You will best judge of His Majesty's success in inspiring that harmony of feeling in the Masonic and other philanthropic societies within his kingdom, from the addresses presented to him on the occasion of the birth of an heir to his throne. . . . But reverting to the king in his Masonic capacity; as a member of the

Craft myself since the 29th October, 1826, and in 1839, an officer of the Grand Lodge of England, when presided over by his late Royal Highness the Duke of Sussex, as Grand Master, I can without one grain of exaggeration, assure you that not even His Royal Highness, expert, urbane, and accomplished though he was, exceeded the courtesy, ease, dignity without assumption, and even ready eloquence, on any emergency, with which my young Sovereign presides over his assembled brethren.”

The Order, it will be seen from the above cullings, occupies an important place among the philanthropic institution of Polynesia; and there can be little doubt that to Brother Wylie's enlightened admiration of, and enthusiastic devotion to, Freemasonry are the Hawaiian Craftsmen mainly indebted for the possession of a brother in the person of their young Sovereign. Let them improve aright their opportunity; for

“The more of this light that a Freemason knows, In virtue more eminently always he grows, Like a square he'll be just on every occasion, Conform, like the compass, to true moderation; Like the level be humble, like plumb-line upright, Like the chisel will compute what's indiscreet, Like the trowel the symbol of benevolence, Will the cement of friendship to brethren dispense.”

No. III. will finish, for the present, our notes on the Sandwich Islands, in connection with our distinguished Brother Wylie.

THE SUPREME GRAND COUNCIL OF FRANCE AND MARSHAL MAGNAN.

(Continued from page 67.)

We concluded that portion of the above subject which was included in Marshal Magnan's letter to the Supreme Grand Council, at page 67, and now resume the M.P. Sov. G. Com. Bro. Viennet's narrative.

He stated that he hesitated how to reply to the Grand Master, owing to the character of the communication being so flattering on the one hand, and imperious on the other; nevertheless he well discerned the undercurrent of the same, which had for its object the incorporation of the lodges holding under the Supreme Grand Council, with those of the Grand Orient, and not having it in his power to be a party to any such plan, as well as having had a second audience with the Prefect of police, who reiterated what he had before said, Bro. Viennet, on the 3rd of February, answered the Grand Master in nearly the following terms:—

“M. le Marshal,—Since *Le Moniteur* has informed me of your nomination as Grand Master of the Grand Orient of France, I have consulted the Prefect of police as to what will be the lot of the lodges of the Rite Ecossais, the Supreme Grand Council, and of their Grand Master. I was received by him with great kindness, and he announced to me that the lodges in question, would be protected as formerly, he only required of me not to engage with, or accept under my rule, any of the lodges of the Grand Orient. This I undertook to do, and it was the more easy of

adoption, as for the last quarter of a century the Supreme Grand Council had followed that course. Judge then of my surprise when I received from you an invitation demanding that the lodges under my rule, should unite with those of the Grand Orient of France to work together in the locale of the rue Cadet, and to amalgamate in one great family, in order to put an end to the intestine dissensions which had taken place in the Grand Orient. Before answering the invitation, I beg leave to recal to your memory, what you had communicated to me but an hour before your installation, viz.: 'that you were completely ignorant of what the Emperor charged you to direct, and that you had no notion of Masonry,' nor do I wish to hurt your feelings by the avowal, but your letter is a proof that your observation was true.

"As to the dissensions you allude to, we are entire strangers to any such, and as Masons, have deplored them, but we have neither the right or intention to take part in them, nor is our intervention of any utility towards their termination. Your power is sufficient for that.

"The two orders, those of the Supreme Grand Council and Grand Orient of Masonry, are entirely independent of each other. We meet in a house which we have rented from the Paris Hospitals, for the last seven years. Our interests are distinct, our relations extend to the extremities of the world, whilst yours do not pass the frontiers. The fusion to which you have invited us, is forbidden by our statutes. Brotherly love is alone our bond with you, and we are the more bound to act with it in view, since the men to whom the Grand Orient perhaps, owed its divisions, have never abandoned the idea of our incorporation under them, but that is impossible. We are then forced to maintain a separate existence, and to work apart under the shade of the protection promised me, until the time when it may suit the authorities of the State to withdraw their countenance.

"As the Emperor explains, his decree being in accordance with your desires, I resign my office of M.P. Sovereign Grand Commander at once, which M. Le Duc Decazes bequeathed to me, after having received it from M. Le Comte de Ségur, from M. le Duc de Choiseul, and from other illustrious men of the time. But such is the nature of our institution that, as long as one remains a Mason of the 33°, he is chief of the order, the supreme regulator of the lodges of the Rite Ecossais, and none but the definite authority of the State has the power to interrupt this succession. Submission to that authority would be immediate, for our statutes impose on us the obligation of recognising it as supreme.

"As far as I am personally concerned, I have lost more important dignities without suffering from want of sleep or health, and I am entirely resigned to having no other duties in this world than the use of my pen.

I am, with the most profound respect, M. le Marshal,
your very humble and obedient servant,

VIENNET."

Bro. Viennet feared the Marshal might have been hurt at some of his expressions, but he altogether disavowed any intention of offending him, for it was difficult to prevent, however much against his will, such remarks creeping into a correspondence on the subject.

Affairs remained pretty much the same until the day Bro. Viennet, as Director of the French Academy, had to solicit an audience of the Emperor, in order to

submit for his approbation the election of M. le Prince de Broglie, and he foresaw that at the interview the Masonic question would be most likely to arise.

Previously to his audience, he saw Marshal Magnan in conference with the Emperor, and, when it came to his turn for presentation, after the special business on which he went was concluded the Emperor broached the subject of Masonic affairs expressing his desire, that there should be a *fusion* of the two rites. The word was significant, it clearly conveyed the wishes of the Grand Orient—the object it had steadily followed since its foundation. Bro. Viennet contended that a fusion carried with it the total absorbing of the one body which is dissolved within the other. It was, he said, a suicide that was required of him, and he had neither the right to command, nor the power to enforce it amongst those under his rule. He felt he could sacrifice himself, but the Rite Ecossais would survive him. The order which he must have given to satisfy the wish of the Emperor would have been considered as his resignation, and his Lieut.-General, who was by right his immediate successor, would have been at once proclaimed Grand Master. If the latter had followed his example, the senior member of the 33° would have taken his place, and the succession would have continued in this way to the end of the chapter.

The opponents of the rite asserted that it was a very dangerous institution, but Bro. Viennet contended that that view was false, for he said one word from authority was sufficient to finish it. If a fusion was impossible, a dissolution could be pronounced, and the last article of the Constitutions of Frederick the Great, makes it the duty of the SS. G.G. II. G.G. to obey instantly. They only exist by the sufferance of the sovereign power of the State.

These remarks Bro. Viennet submitted to the Emperor, who did not agree with them, adding that he preferred a fusion, and then concluded the audience. This caused him to retire with very sad reflections, for it seemed evident to him that though all wished it defunct, the Emperor was repugnant to signing its death warrant, but, that on the other hand, he feared to act contrary to the Marshal's opinion, the latter having accepted the Grand Mastership of the Grand Orient at his Majesty's request. Bro. Viennet also saw that the Marshal, who was urging the Emperor, was himself urged, in his turn, by the impatience of others, and by the desire of preserving his promotion over those on whom he had been forced.

This state of things lasted for two months, and produced the letter of Marshal Magnan already alluded to, addressed to the chiefs of the so-called pretended non-conforming lodges, and to all Masons. On this Bro. Viennet was induced to put forth his statement, giving a *resumé* of the Masonic history. In that he enquires who are the real non-conformists, those who since 1726 have remained faithful to their doctrines, or those who separated themselves in 1772? He asks if it is not the Grand Orient of France who are the schismatics, or if it is well in their Grand Master to punish those who have suffered by it? Who gave them the power to dictate orders to Masons of all rites, or where are the decrees which have confided to them the direction of all the rites in France? Who has given them the right to menace all those who do not conform to the Grand Orient, or, at last, suppress the Supreme Grand Council of the Rite Ecossais?

When the decree appeared, and they submitted at the same time, but did not render themselves up to the Grand Orient, as the latter ordered, in the Temple of that body, but closed their own lodges, they felt they would not suffer alone, for when the Grand Master of France consults his lodges, he will be very much astonished to find himself disavowed by nineteen-twentieths of the brotherhood, and, since he issued his manifesto, they have come in crowds to the lodges under the Supreme Grand Council to protest against such a fratricidal measure. Bro. Viennet also thinks it probable that the Grand Master of the Grand Orient has not consulted his council since, contrary to all Masonic usage, he has not made any mention of them in the preamble to his summons, and regards that a witness of the opposition which will be manifested against his circular. If, nevertheless, he persists in it, or public authority sanctions it, it is necessary that they should be informed what must be the material result. Bro. Viennet has before alluded to the rent which the rite pays to the hospitals of Paris for its accommodation, and asks if to five or six of the Supreme Grand Council the burthen of a lease, yet having six years to run, is to be left on their hands?

Some of the lodges under the rite having constituted themselves into civil societies, Bro. Viennet asks several pertinent questions as to the financial prospects, both of those lodges and the Supreme Grand Council. He argues against a forced sale of their effects, showing that such an event would result in great disaster and realise nothing. Their treasury, too, collected amongst themselves, is in danger, and it is questionable if the Grand Orient has not an eye to the main chance in appropriating it to their own uses.

Bro. Viennet considers that such events would be a sad victory, recalling to mind the fable of the wolf and the lamb; and it was not for the glory of the wolf that La Fontaine wrote. The Marshals of France considered the Masons of the Consulate amongst the number of their brethren who had co-operated, for the most part, in the Masonic Convention of 1804. Such distinguished Marshals as Kellerman, Serrurier, Massena, Angereau, Soult, Mortier, Oudinot, Lefebvre, and McDonald, all knew their value, and the dependance to be placed on them.

The situation of the Supreme Grand Council is then reviewed, and the evils recapitulated and pointed out, the circular ending by being signed Viennet, Grand Commander Grand Master of the Rite Ecossais for France. There is also the following memorandum attached:—The undersigned members of the Supreme Council regularly met on the 14th of May, 1862, have determined that Bro. Viennet's answer to his Excellency Marshal Magnan shall be read to the Central Grand Lodge, and addressed to his Majesty the Emperor, to their Excellencies the Ministers of the Interior and of Justice, to all the Masonic Confederations, and to all the lodges of the Ancient and Accepted Rite Ecossais. This was signed by SS. G.G. II. G.G. M.M. of the Supreme Council, Guiffrey; Allegry; Marquis De Tanlay; Count de Lanjuinais; Baron de Dellay D'Avaise; Moitié de Coulommiers; Roelen; Berryer; Viscount de Lajonquière; Genevay; Barthe; Daron de Bulow; Millet-Saint-Pierre; Pautret; and Le Batteux.

(To be continued.)

MASONS OF ENGLAND AND THEIR WORKS.

(Continued from page 125.)

During the sixteenth century, Robert Jenyns, Robert Vertue, and John Lobins are called "ye kings iii Mr. Masons," about 1509, when estimating for a tomb for Henry VII. Robert Vertue built, 1501, a chamber in the Tower of London, and was paid for a 'new platt' at Greenwich. Master Estfield, 1501-4, mason, in the reign of Henry VII, 1501, was paid for "a king's tomb at Windsor," £78. 3s. 2d.; the king's name is not given in the record, but it does state afterwards, by a payment of £10 that it was eventually removed to Westminster. Should the entries refer to a tomb for Henry VI, it would tend much to prove that his body was removed to Westminster after all.* John Cole was "master mason of the broach," of Louth Church, 1501-15, and towards the completion, it is stated that "Lawrence, mason, was paid 6s. 8d. for riding to his master in the north country for to speer him whether he would make an end of the broach, and he said he would deal no more with it, but he showed his counsel;" and William Walker, and Lawrence mason, were paid 2s. for "riding to Boston to speak with master mason to make an end of the broach;" while William Lemyng and Christopher Scume are also recorded as master masons working there. John Hylmer and William Vertue, freemasons, 1507, contracted to execute the grained vaulting to the choir of St. George's Chapel, Windsor, for £700; and afterwards, 1512, assisted William Este to build Corpus Christi College, Oxford. John Eastawe, or Estow, engaged, 1525-38, to "do all manner of masons's work, bricklaying, and all other things concerning the masonry and bricklaying, as well as the labourers concerning the same" in the erection of Hengrave Hall. Christ Church College, Oxford, had the following officers at its erection, 1512-7, a collection very rarely to be obtained, namely, M. Nicholas Townley, priest, master of the works; William Frere, purveyor of the works; M. David Griffiths, priest, overseer of the workmem; M. Rowland Messenger, comptroller of the works; Mr. John Smith, auditor of the works; with Thomas Cowper and Philip Lenthall, his clerks, who were paid 66s. 8d. for their labour during the five years the college was being erected; John Adams was the freemason; and Thomas Watlington, the warden of the carpenters. The trades are not mentioned of Thomas Sellers and Nicholas Craven, who contracted, 1533, to rebuild the 'hylings' of Burnley Church, Lancashire, for sixty pounds and a reward,—but it may be supposed they were masons. John Multon, Freemason, had granted to him in 1536, by the prior and convent of Bath, the "office of master of all their works commonly called freemasonry, when it should be vacant." This is probably the same person noticed

* Some works state that the body was removed to Westminster Abbey in 1501, at a cost of £500, the same year as the above-mentioned tomb; but his tomb is not known, and the body is supposed to be still at Windsor, and without a tomb. Gough, "Sepulchral Monuments," gives an engraving of a very elaborate design for a tomb for Henry VI, from a drawing in the Cottonian Collection (Trans. R.I.B.A., 1860-61, p. 20). Knight, in "Old England," gives a woodcut, No. 1216, vol. I, of a plain altar tomb and effigy of "Henry VI, formerly at Windsor;" it is also given in Knight's edition of Shakspeare's Works. The opening of the vault will perhaps alone decide the point.

hereafter as employed at Hampton Court. At the building of Sandgate Castle, near Folkstone, 1540, by order of Henry VIII, the list of officers noted is very complete. The engineer was M. Stephen de Hashenperg, whose remuneration is not recorded, but from another document it was probably 4s. per day; Thomas Cockes, and Richard Keys, commissioners, were paymasters, comptrollers, overseers, and surveyors,—for those titles are added indifferently to their names in the superscriptions, all most probably accepted as the same, and are without any payment named. John Lambert, clerk of the check, had 8*d.* for his daily pay; William Baker, overseer of the masons, had 6*d.*; Robert Lynsted, was master warden, or master mason; Nicholas Rychard, under warden; Symond Stace, clerk of the store-house, had 6*d.*; Thomas Medley, overseer of the rockmen, 6*d.*; paymaster's clerk, 8*d.*; clerk of the receipts, 8*d.*; Thomas Bushe, clerk of the leger, 8*d.*; Stephen Warn, clerk of the call, 8*d.*; and Thomas Elgar, purveyor, 1*s.* The whole of the accounts were approved under the hand of Sir Walter Midmay, then auditor to the king. Each week's accounts are signed by the chief persons above mentioned, with the mayor and jurors of the town of Dover. And lastly, and this closes the list at 1543, when the townspeople of Coventry wanted their cross to be rebuilt, they contracted with Thomas Phillips of Bristol, freemason, and John Petit, of Wellinborough, to build it for the sum of £187 6*s.* 8*d.*, using "good sure seasonable freestone of the quarries of Attilborough or Rounton, in Warwickshire, or of both."

The information afforded by the records of York Cathedral extends over a period so long that it has purposely been kept together, in order that the names and transactions shall be given in uninterrupted succession; and they are perhaps not too well known to be quoted, as greatly tending to elucidate the customs of the Masons and their privileges. The name of the first master mason is that of M. Thomas de Loudham, so late as 8th Feb. 1347, when he was admitted and duly sworn to the office. M. Thomas de Patenham was his successor. A document, dated 1st Oct. 1351, declares that "on account of the skilful industry and labour of William de Hoton, son of M. William de Hoton, mason, employed and hereafter to be employed about the fabric of our church," ten pounds of silver was given to him as a yearly pension, "together with a dwelling within the close after the death of his father, for the term of his life, provided only that he do not superintend any other works, whereby our work might be omitted, neglected, or in any wise delayed. If it should happen that he should be hindered by blindness, or any other calamitous disease, from working or from directing the said work in a fitting manner, from that time he shall pay yearly to the under-mason, who is the second master of the masons's work, one-half of the salary of the aforesaid under-mason out of his pension aforesaid. If it shall happen through the negligence of the said William, while able to work and superintend the said fabric, or through his voluntary omission, or through his occupation in other matters, that the work shall be neglected, omitted, or in any other matter delayed from thenceforth the aforesaid pension shall cease altogether, and the present writing shall be wholly without force and effect. In 1355, "Orders for the Masons and Workmen" were issued: "The first and

second masons, who are called masters of the same, and the carpenters, shall make oath that they cause the ancient customs underwritten to be faithfully observed. In summer, they are to begin to work immediately after sunrise until the ringing of the bell, of the Virgin Mary, then to breakfast in the fabric lodge, then one of the masters shall knock upon the door of the lodge, and forthwith all are to return to work until noon. Between April and August, after dinner, they shall sleep in the lodge, then work until the first bell for vespers, then sit to drink till the end of the third bell, and return to work so long as they can see by daylight. In winter, they are to begin work at daybreak and continue as before until noon,—dine, and return to work till daylight is over. In winter, each mason is to receive one day's less pay per week. When two feasts days occur in a week, one day's wages are to be forfeited, and when three feasts days shall so fall, one-half week's wages. On Vigils and on Saturdays they are to work until noon." The two masters and carpenters were to be present at each drinking time, to certify, for deduction of wages, all failures and absences. In 1367 and 1370 are contracts with the plumber for his services. In 1368 occurs a memorandum regarding the salary of M. Robert de Patryngton (magistro sementario), who, "for his good service rendered and to be rendered for the term of his life, we (the Dean, etc.) have granted to him £10 a year, together with the houses within the close which William de Hoton occupied, Provided that he shall well and faithfully attend to the works, and shall not employ his time upon any other operations. And if he shall undertake any works elsewhere, and apply himself to them, neglecting, delaying, or leaving undone our works; and after being a third time admonished on our behalf, shall not return to our works and diligently employ himself about the same, then his salary shall cease until he shall return and duly make up for his failures. If smitten with blindness or other bodily infirmity, whereby he may be disabled from bestowing his bodily labour upon the said works, then, so long as the infirmity shall continue, he shall receive 10 marks (£6 13*s.* 4*d.*) yearly, together with the houses aforesaid, bestowing his counsel and advice as far as he is able. In the event of his being unwilling to labour, or withdrawing himself altogether from the works, then our grant shall forthwith cease, until he shall fully return and attend to our works." "Ordnances" for the masons were again issued in 1370, much to the same effect as those quoted for 1355; with these additions—that no mason shall be received at work but he be first proved a week or more upon his well working, and after that he is found consissant of his work, he be received of the common assent of the master and the keepers of the work and of the master mason. In this year Patryngton was still master mason, having under him 35 masons and apprentices, and 18 labourers.* It was usual for this church to find tunics, (? gowns), aprons, gloves, and clogs, and to give occasional potation and remuneration for extra work. Gloves were also given to the carpenters. In 1398, M. Hugo Hedon was master mason, with 28 masons under him. In 1415 there are

*The masons were arranged according to their wages into seven classes; the first, consisting of fifteen, had 3*s.* per week, 5 had 2*s.* 9*d.*, 1 had 2*s.* 7*d.*, 1 had 2*s.* 6*d.*, 4 had 2*s.* 4*d.*, 5 had 2*s.*, and 4 had 1*s.* 8*d.*; while the wages of the labourers varied in the terms of 1*s.* 3*d.*, 1*s.* 4*d.*, 1*s.* 6*d.*, and 1*s.* 8*d.* each per week.

two entries, one recording the payment of £62 8s. for eight masons working for the fabric for one year; the other of £52 for six masons: these appear to have been for special works at the cost of individuals. In that year M. William Colchester was master mason.

It was the general custom of the Chapter to appoint the person who was at the head of the masons to the office of master mason whenever that office became vacant. The following letter, however, probably of the date 1419, records a somewhat irregular transaction; it states—"—— may your reverence be pleased to know that certain stone-cutters, or masons, being moved by a most wicked spirit of envy, wickedly conspiring for the death and ultimate destruction of M. William Colchester (assigned to us and to the fabric of our church, by our most dread lord the king, by his letters patent, for the government of the said fabric, and specially received under the protection of the same), treacherously assaulting the said William, did grievously wound him, and did so injure another person, his assistant, that his life is considered in serious danger. Wherefore we most earnestly entreat that your brotherly reverence, in whom we deservedly repose our entire and singular confidence, would more clearly intimate to our aforesaid lord the king, and to others to whom and when it shall seem expedient, the crime of the aforesaid persons; and if any persons, enemies of the truth of Holy Church, or incorrectly informed, shall presume to show favour to the aforesaid evil doers or their accomplices, you would be pleased to resist them by deed and word, giving entire faith in this matter to the bearer of these presents." This victim of the malice of his fellow masons is the same William Colchester who was master mason as the building of the last portion of the nave of Westminster Abbey, from 1400 to about 1416, when he appears to have been sent to York, as thus shown. In 1421 M. John Long was master mason; in 1423 William Waddeswyk was the guardian (warden?) or second master mason. In 1433 M. Thomas Pak was master mason: two "setters" had £1 6s. 8d. given to them as remuneration; also two skins for aprons, according to custom, which cost 12d.; and ten pairs of gloves, given at the time of setting the stones, cost 18d. A nearly similar entry occurs in the following year. In 1442 M. John Bowde, or Bodde, was master mason; in 1456 M. John Porter; in 1466 M. Robert Spyllesby was appointed for the term of his life, and to be paid 3s. 4d. for every week he laboured for the fabric, also a salary of £1 6s. 8d. (two month's pay) yearly, and he bound himself never to be absent without special license; while for such leave of absence his wages were not to be abridged. In 1470 is an entry of 3s. 4d. paid to him for painting and gilding the chandelier; he had also to search for painters, probably in London; and to ride for the "marblers," which took him 28 days. He died in 1472, as another entry states that William Hyndeley, warden of the lodge of masons, was paid at the rate of 3s. 4d. per week for 28 weeks, for working in the office of the master of the masons, and had 13s. 4d. (one month's pay) for a reward. He became master mason, and two years later was working with 2 apprentices and 3 labourers—five years more, with 11 masons and 2 apprentices. He was succeeded on his death, in 1505, by Christopher Horne, one of the principal masons, who is mentioned as lats as 1518; the cathedral, in all its essential parts, was finished in

1520. In the Fabric Roll of 1526 the master mason was M. John Forman, who, with 13 masons, 2 apprentices, 1 intailer, and 17 labourers, were employed in the erection of the adjoining church of St. Michael le Belfrey; he remained in that office as late as 1535.*

For the reason before explained, I have not submitted any references to the portions of the cathedral to which each of these master masons may have been connected. The limits of the period, also, prescribed for this paper, preclude notices of the later master masons of the king's works, whose names are occasionally found in those lists of the officers of the royal household, to which allusion was made on the last occasion.† The term "master mason" is now, perhaps, unfortunately for the art, nearly obsolete; but it still exists, at least in the establishment of the Corporation of the City of London.‡ As these notices refer to England solely, observations on the equally fertile ground of the master masons of Scotland have not been inserted; but it may be hoped that one of our members who is much interested in that portion of the subject, will soon lay before us the fruit of his researches. I will only mention that the term "freemason" does not appear to have been used in that country at all. As to our sister country, Ireland, I must plead the want of knowledge of any information of importance to lay before you, merely quoting in support, the words of a native essayist, who has written, "How often have we, in exploring the ruins of the churches described, regretted the want of an inscription to gratify the curiosity with which we have felt ourselves inspired"—as to the name of the fabricator.||

This recital of names and works has given only about ninety masons, but these are all that I have been able to collect; though some few others might have been inserted, had the quotations appeared satisfactory. The names I have mentioned must be accepted as a tithe of the hundreds that would be recovered, if the persons who possess the fabric rolls and other building documents could be induced to publish them before they become illegible or mislaid, as I fear is the case with some already. Even the few scraps just made public regarding Westminster Abbey have proved important to this inquiry. My opinion has already been stated,§ that it is to the master mason, as a general rule, that we may turn for the actual designer of all the well-known erections of the Middle Ages; and this statement received a forcible confirmation in the course of the instructive remarks delivered at this Institute by Professor Willis, last session, in words which need not be repeated, as they can be referred to in our transactions.¶

The customs, remuneration, and allowances varied

* From Browne's History of York Cathedral; see also Fabric Roll of York Cath., published by the Surtees Society, 1859.

† Transactions R. Inst. B. A., 1859-60, p. 38-51.

‡ Richard de Wytham, cementarius, who took his oath of office to the City of London in 1300, is the only City mason noted by me.

§ T. Bell, Essay on Gothic Architecture, 8vo. Dublin, 1828, p. 254.

§ Transactions, 1859-60, p. 43; and for other probable designers, see 1859-60, p. 50.

¶ Transactions, 1860-61, p. 233.

but slightly during the period under consideration.* In the thirteenth century, about 1272, the mason at Westminster had 6d. a day granted to him for life by Henry III. The master mason at Ruddlan Castle, 1281, had 6d.; the master carpenter, 1s.; the overseer of twenty, 6d.; their constable, 8d., and their captain, 8d. The workmanship of the Eleanor Crosses, 1291-4, was apparently contracted for by each separate tradesman. In the fourteenth century the new works of the tower at Lincoln Cathedral, 1306, were to be paid for, the plain work by measure, but the fine carved work and images by the day. The mason assigned to superintend and direct, 1307, each of the works of building, and to be the master in the same office, at Westminster, the Mews, and the Tower of London, had 1s.; and under him there was a workman appointed to oversee the several operations of workmanship in all the above-named places; his pay, however, is not given, it being stated he was to receive it elsewhere. Two masons at St. Stephen's Chapel, 1319-20, had each 6d. At Carnarvon Castle, 1321, a man is paid 1s. per week for nine weeks for blowing a horn to call the workpeople to their labour. The master mason (or bricklayer, as the term is given, as before noticed), at the Lady Chapel, at Ely, 1321-49, had a stipend of 40s., a fur robe, to cost 15s. 3d., 11s. 9d. for rent, as well as his board and wages. The master mason, 1330, at St. Stephen's Chapel had 1s.; two masons, each 5½d.; a mason's apprentice, 2d.; and the labourer for carrying the tools to the smith, cleaning out the lodge, and carrying stones, 3d. The chief mason at the Tower of London, 1336, and chief overseer of King Edward III's works in all his castles south of the Trent, had a robe yearly and 1s. per day. At the works at Westminster Abbey, 1350-3, the wages of two masons, on account of flesh time, were raised each 4d. a week more, that is 2s. per week. To one of them, as master of the work, 26s. 8d. over his wages were paid as a fee, and for his dress 13s. 4d.; for two pairs of shoes 3s., and to their boy 12d. In one year, as Mr. Scott had already told us, the chief mason would not receive his robe on account of the delay in its delivery.† In 1388 the chief mason's fee at the same place was £5, his dress and furs 15s.; another mason's 13s. 4d.; and a third tunic 10s. The "master stone-cutter," working on the stalls of St. Stephen's Chapel, 1358-9, had 1s. 6d. In 1359, the chief mason at Windsor Castle had 6d. per day. At Durham, the master mason erecting the kitchen received £3 6s. 8d. each quarter, and a robe worth 13s. 4d. For the alterations made to Westminster Hall, 1395, the king supplied many of the materials, besides "herbergage,"

* All the money amounts in this paper have been given as named in the documents, no very satisfactory table having been made by which to compute their relative value in the present day. Probably the amounts in the fourteenth century may be multiplied from 15 to 20 times. Some comparison with the amounts paid to the masons will be afforded by the following notes:—1200-1400, the king's knights had 2s. per day; an esquire, 1s.; 1313, a Scotch bishop, while prisoner, 6d.; 1294, Edward I allowed each monk of the alien priories 1s. 6d. per week; 1311, Edward II. granted 2s. per day to the Grand Master of the Templars, and 4d. per day to the knights. The statutes in 1365 and 1414 enacted that no one should pay more than five marks per annum to any priest, and not above two marks for his gown, etc., nor above eight marks to any parish priest,

† Transactions R. Inst. . A., 1859-60, p. 22.

or lodgings for the masons and their companions, but neither the manual labour nor the tools. The "builder" of the tower and spire of Salisbury Cathedral, about 1334, was to have 6d. each day he was present, and 10 marks additional the four quarterly terms, which salary was annexed to the office of guardian of the fabric, in case he survived the then "builder." At Exeter Cathedral, 1396-7, the freemason had an annual salary of 26s. 8d. At Durham, the principal mason engaged, 1398, upon the dormitory as contractor, was to have a cloth gown each year, such as was worn by the prior's esquires, and daily a loaf of white bread, a gallon of ale, with a spitful of meat of the same quality as that prepared for the esquire's table; 40 pounds of silver was to be paid beforehand, and £40 for each six roods of work.

In the fifteenth century, besides those at York already related, occur, first, at the cloisters at Durham, erected between 1408-19, the master masons were each paid £5 6s. 8d.* per annum, with a garment at Christmas worth 13s. 4d.; the ordinary masons had 3s. 8d. per week in summer, and 3s. 4d. in winter. In 1432 a lavatory was erected in the cloisters, and the accounts show that "three pairs of gloves at 1½d. each were given to the workmen." At the erection of Catterick Church, Yorkshire, 1412, the mason undertook to do his work for 8 score marks (£106 13s. 4d.) in three years, and if finished by that time he was to have 10 marks (£6 13s. 4d.) of money, and a gown which had been worn by the son of the client. The bridge at Catterick, 1412, was contracted for by three masons, at a lump sum and a gown to each according to their degree; £20 was to be paid in hand. The labour in building Walberswick steeple, 1426, was undertaken for 40 shillings, with a cade of herrings and a gown of "lenore ones"† each time of working. A parish in Suffolk, 1430, was to provide every freemason with a pair of white leather gloves and a white apron during the works. The mason, contractor for rebuilding in seven years the bell tower at Bury St. Edmunds, 1435, at £10 per annum, was to have board for himself in the convent hall as, as a gentleman, and for his servant as a yeoman; also two robes, one for himself of gentleman's livery, that of the servant to be of yeoman's livery, or else to be paid 23s. 4d. in lieu of them. In the contracts for the Beauchamp Chapel, Warwick, 1447-57, the stone-work of the tomb only, by John Bourde, of Corfe Castle, marbler, was to be executed and fixed for £45. The contract for a Jesse front to an altar at Wells, 1470, was taken at £40; 40s. were to be paid at the sealing of the contract, and 40s. weekly as the work went on, but leaving £5 in hand till it was finished; the contractor bound his heirs and executors by obligation in £20 should any of the covenants be broken. The master mason at the building of St. George's Chapel, Windsor, 1474, &c., had a gown; a few years later, 1482, the chief mason received £3 6s. 8d. a year as a reward, a gown, and £12 per annum wages. By the will of King Henry VI., 1447, the master mason was to be paid a yearly salary of £13 6s. 8d. at Eton, and at Cambridge £16 13s. 4d.; although about the same period, the master mason in the king's household was in receipt of 1s. per day, or £18 5s. per

* Perhaps an error in printing, for £3 6s. 8d.; see above.

† Query, can "Leuere ones," or Livery once each time of working, be the proper reading?

annum.* At Wigtoft, in Lincolnshire, 1485-99, twelvecence "earnest money," was given to a workman on condition that "he shall take no other work till we (the churchwardens) have done, without our leaves and consents."

As the contract, dated 1488, between the Prior of Durham and John Bell, mason, but endorsed "latini" is a good example of such a document, I copy the principal portion without curtailment. It declares that "he is retained and sworn to serve the said prior and chapter and other successors well and truly in his science of masonry during his life; he shall be special mason to the said prior and chapter and their successors, and all their works of masonry with imagery and other, new and old; and to the good speed performing and ending of the said work shall give his due labour and diligence, in his power, with his counsel, help and bodily labour, and so far as pertaineth to his craft, and after the wit and cunning given to him of Almighty God, without any fraud, deceit or male ingine, to be ministered and given faithfully as oft as he shall be required thereto; also he shall conceal the secrets and counsel of the said prior;—from his occupation in due time he shall not depart without their special license; and one young man their apprentice, to be hired for the term of ten years in the mason craft, one after another, during his life, well and truly (he) shall teach and inform, to his cunning and power without any fraud, &c.; also he shall be obedient and buxom to the aforesaid prior, &c., in all manner of things lawful and honest;—for the which service, well and truly to be done and performed in form afore rehearsed, the said John shall receive—yearly during all the term of life that he may bodily perform all these premises for great age or sickness, ten marcs (£6 13s. 4d.) at four times of the year, and every year at the Feast of St. Martin in winter, 10s. in money for his marte, to be paid by the sacristan; and yearly, one garment competent to his degree, and one house ferme free to inhabit during his life, in the which house lived Thomas Barton, mason; also shall have one apprentice of his own for a term of ten years in the aforesaid mason craft, one after another during his life, to work and labour in the work of masonry of the said prior, &c., for the which apprentice he shall receive of the sacristan,—every year of the three first years of his prentice head, 4 marcs (£2 13s. 4d.) and every year of the three next, 6 marcs (£4.) and the ten and last year, 7 marcs (£4 13s. 4d.), at eight times of the year by equal portions;—and when it shall happen that the said John have continual infirmities or great age, so that he may not work or labour, nor exercise his craft and cunning, he shall then be content with 4 marcs yearly, to be paid at eight times of the year by the sacristan. In witness hereof," &c. This is dated 1st April, 1488.

* This amount appears in later times to have become merely a fee of office; and to have been exclusive of a residence.

(To be continued.)

In cases of emergency the proposition and initiation may occur at a less interval than a month if the W.M. be of opinion that the circumstances are sufficiently urgent to justify his interference. He is empowered to convene a lodge of emergency at an interval of seven days, at which the candidate may be balloted for, and if accepted may also receive the first degree of Masonry there and then.—*Oliver.*

BRITISH ARCHITECTS.

NEW MATERIALS FOR THEIR LIVES.

I propose to supply at such intervals as your space, Mr. Editor, and duty to your readers, will allow me, memoranda of moment, hitherto unknown, or not easily accessible, relating to the lives and works of some of the greatest men of our English school of architecture. In what I send you, I will now and then correct received accounts and accepted statements, supplying materials that will prove welcome; I make little doubt, to architect and builder, contractor and paymaster, master mason and master carpenter; to clerks of works, district surveyors, working men, skilled apprentices, and the general reader. For what I send you, I shall give chapter and verse, saying what I have to say in as few words as I can well use.

In Hertfordshire, that "peculiar" of lord high chancellors, and within a ring-fence of the mitred Abbey of St. Alban, two of Sir Christopher Wren's assistants are buried—his most celebrated pupil, and his master mason at St. Paul's, from the first stone to the very last. Members of the Institute of British Architects, and holders of Soane and Institute medals, need hardly be told that I refer to Nicholas Hawksmoor, architect, of Shenley, in Herts, Esq., and to Edward Strong, mason, of New Barnes, in St. Alban's, Herts.

During a year's residence in St. Alban's, the disfranchised borough of the corrupt Lord Bacon, I have made more than one pleasant pilgrimage to the graves of Hawksmoor and Strong,—a pilgrimage, as my readers will see, not unmixed with pain; for the inhabitants of Hertfordshire would seem to care little or nothing about Wren's assistants or Wren himself.

This Nicholas Hawksmoor with whom we have first to do was born—so received authorities aver—in the year 1667, and died March 25, 1736, "aged near seventy." This is incorrect. The aged architect of St. Mary Woolnoth, in London; of the church on the Thames banks, at Limehouse; and of the towers at All Souls, at Oxford, died, so his gravestone informs us, at the age of seventy-five, and in the year, I think, 1736; I say I think; for on a recent pilgrimage to his grave, in the churchyard of Shenley, in Hertfordshire, I found the figure "6" and the month of the year illegible; with little more to be gathered from the stone that protects the body of the "poor inhabitant below" than the forlorn *hic jacet* of Wordsworth, and the words:—

NICHOLAS HAWKSMOOR, Armr.
ARCHITECTVS
Obijt vicesimo quinto die
Anno Domini 173.,
Ætatis 75.

Worse still, I find the 5-inch thick ledger which covers his remains broken in two,—wantonly broken, I suspect, during the recent reparations of the church. Wren's celebrated pupil, and Benson's predecessor, lies buried close to the chancel window of Shenley Church, under a splendid yew of the Plantagenet and Robin Hood period. The grave of a man so eminent in his art, calls for protection and restoration. May I ask your aid, Mr. Editor, and the aid of your readers, in accomplishing so reverential a piece of work.

The grave of Edward Strong, master-mason to Sir Christopher Wren, and to St. Paul's Cathedral, is within the church of St. Peter, in St. Albans. The place of Strong's interment is marked, we are led to suppose, by a blue leger-stone, partly visible, and only in part legible, and by a mural monument of white marble, excellently wrought, but concealed by the organ-gallery, under which it was most improperly buried when the chancel was shortened by a thoughtless vicar and two penurious churchwardens. Wren's master-mason lived at New Barnes, on the banks of the Ver, and died 8th February, 1723, in the seventy-second year of his age. His widow died two years later, on the 15th June, 1725, and at the same age,—seventy-two. New Barnes, a very pretty

place, is now the property of a widow lady of wealth, who has done, without ostentation, and without asking, more than one pious act in and about St. Alban's. Is she aware, I often ask myself, of the ill fate her predecessor's gravestone and monument have come to? It is vexatious to see thus set aside and stowed away, as of no value and of no manner of interest, a work of art, for such it is, erected to the memory of a man whose name will remain inseparably associated with Wren's great master-piece of Protestant church architecture. Your calling attention to this buried monument will, I have no doubt, prompt an excellent widow to the pious act of rebringing into light Wren's master-mason's grave and monument. There is a blank wall on the north side of the chopped-down chancel, which would receive the monument admirably, and improve at the same time the appearance of the church. A word with the worthy vicar would possibly effect so good a work. I will see our vicar, and let your readers know, *Mr. Builder*, to what end.

Quitting St. Alban's, I will now turn to other sources for materials of moment. Here is Ripley's estimate for building the present Admiralty at Whitehall, minus Adams's handsome screen of concealment:—

"To the Lords of the Admiralty, 4th March, 1722,

"Pursuant to your lordships' directions, I have drawn a plan and considered the charge to rebuild the Admiralty, and find that, if it be built in a plain and substantial manner, that is, the out as well as the in walls with the best brick and mortar, with stone in proper places, to preserve and make the said building durable, and to arch and groyné all the ground story, and to cover the building wholly with lead, the charge will be about the sum of £22,400.

"(Signed) THOMAS RIPLEY."

Make a survey of the Admiralty, Mr. Editor, and let your readers know what you think of Ripley and his estimate. From what I can learn, Ripley actually built within his estimate,—a rare virtue now-a-days.

Yet another bit about "Ripley and his rule" made immortal by Pope. Thomas Ripley, of Wormwood-street, in London, was admitted to the freedom of the Carpenters' Company by virtue of an order of the Court of Aldermen, dated 14th March, 1705. He died, as is well known, in 1778. That Ripley put good materials into his houses, Houghton, built by him for Sir Robert Walpole, is still a lasting testimony. No better or more massive drawing-room and withdrawing-room doors are to be seen in England.

Kent-and-Nature Kent died in 1748, leaving property to the amount of about ten thousand pounds, which he divided, we are told, "between his relations and an actress with whom he had long lived." What actress? I often asked myself, and learnt, at the cost of one shilling; for a single shilling, I saw in Doctors' Commons the last will and testament of William Kent. The actress, whose name has escaped the biographers of Kent, was Elizabeth Butler, of the parish of St. Paul, Covent Garden. That Kent divided his money between his relations and the actress is not borne out by his will. To Mrs. Butler he bequeathed six hundred pounds; and to her son and daughter, three hundred pounds each. One legacy came too late, "a bust of Raphael to Alexander Pope, Esq.," of Twickenham. A last request in the will of the same architect is tainted with his well-known vanity: "I desire to be buried in the vault belonging to the Earl of Burlington, in the parish church of Chiswick, and request of my executors that leave be asked of his lordship for that purpose." That leave was granted, the burial register of Chiswick, in Middlesex, thus informs us:—"William Kent, Esq., from London, buried in a vault in the chancel, April 17, 1748."

In my next communication I shall have something to relate, new and of moment, touching Wren and his works:—"Great Christopher takes all the room."

PETER CUNNINGHAM IN THE BUILDER.

MASONIC NOTES AND QUERIES.

GERMANISED ROSICRUCIANISM.

Many of your readers will be acquainted with *Hudibras*; some, however, may not be aware that it is filled with allusions to Rosicrucianism. That the learned and witty Butler, who wrote the book 200 years ago, had a shrewd guess of the media of the Order, and was no admirer, at any rate in its Germanised form, the following short note appended to the first part will prove:—

"In Rosy-Crucian lore as learned,
As he that Vere-Adeptus earned."

"The fraternity of the Rosy-Crucians is very like the sect of the Ancient Gnostics, who called themselves so from the excellent learning they pretended to, although they were really the most ridiculous sots of mankind. *Vere-Adeptus* is one that has commenced in their phanattick extravagance."

—A.

MASONRY AND THE ROMISH HIERARCHY.

As a further exemplification to those already printed in THE FREEMASONS' MAGAZINE, showing the hostility of the prelates of the Church of Rome to Masonry, and other secret societies, the following pastoral of Archbishop Caruana, issued at Valletta, Malta, in 1843, deserves to be put on record in its entirety. The precious document runs thus:—

"We, Don Francisco Xaverius Caruana, by the favour of God and of the Apostolic See, Archbishop of Rhodes and Bishop of Malta, Domestic Chaplain and Assistant to the Pontifical Throne, etc., of our Most Holy Lord, Gregory XVI, by Divine Providence Sovereign Pontiff, to the venerable brotherhood and beloved children, to the Chapter, the Clergy, and the people of this diocese of Malta, greeting. In the name of the Eternal God.

"Whereas, the duty properly belonging to our pastoral ministry, of concealing crime as much as possible when secretly committed by a few, in order that others may not be enticed to imitate the depraved example, has induced, till now, to follow the dictates of the church, where it is taught by the Holy Spirit to listen for a certain time, forbearing to speak publicly, and in the meantime to speak diligent enquiry, "*audidaens simul et querens*," Eccl. chap 32, verse 12, and this as regards the wicked society, the detestable lodge, we do not correctly know under what denomination existing amongst us, and actually installed in a house in the city of Senglea, so the very great mortification we have experienced, in seeing rendered useless measures adopted by us with evangelical prudence, in order that so pernicious an union might be dissolved and entirely destroyed, imperiously obliges us now publicly to raise our voice, not only with a view to exhort as much as we possibly can in the Lord, every beloved member in our diocese to keep himself always at a distance from this infernal tribunal, the aim of which is nothing short of shaking every tie, human and divine, and of destroying, if that were possible, every foundation of the Catholic religion; but also to make manifest the ecclesiastical censures, fulminated by the church against every one unhappily belonging to any secret society, either by being present at, or affording it protection, by favouring even indirectly its meetings, and in general any of its operations.

"In fact, we having known among the great afflictions of our heart, almost immediately after its first re-union, of the diabolical creation of this lodge, being in the highest degree desirous that all the country of our diocese, the island of Gazo included, should remain ignorant of what a thing was carried on in a corner of the city of Senglea, in the obscurity of night, among a few ill-advised individuals, and so much solicitude indeed did we show, in order to prevent anyone of that great portion of our flock, being tempted either through caprice, interest, or any other motive, to approach that pestilential centre of iniquity and of error, we have till now adopted the evangelical course of searching into, of admonishing, and forewarning secretly, continually hoping from on high, the longed for destruction of that, which in contempt of all law, both human and divine, was attempted to be established among us. Seeing now, however that in spite of the secret measures taken by us, the meetings of this lodge continue without further disguise, and with all that apostolic boldness characteristic of the Catholic Episcopate, in the name of the Omnipotent God, and of his only true Apostolic Roman Catholic Church, authorised thereto, and expressly commanded by the pontifical constitutions we detest and proscribe, and in the most forcible and public manner condemn the installations,

the re-union, the assembling together, and every other operation of this lodge, as diametrically opposed to our Holy Catholic religion, destructive of every tie of celestial and earthly authority, contradictory of every maxim of the Gospel, and tending solely, under the deceptive veil of flattering novelty of a badly conceived philanthropy, and of a specious liberty, to disorder, to entangle, and even to entirely destroy as much of religion, of honesty, and of beneficence as is to be found, not only among Catholics, but also existing among the well-meaning citizens generally, prohibiting and absolutely forbidding every member of our diocese, of whatever grade and condition, to assemble in the said lodge, to co-operate even indirectly in its union, in its propagation, to induce or advise any one to frequent it, and to provide even as much as a place for its meetings under any pretext whatever, obliging every one to denounce to us, all those whom they may know as belonging to the said lodge under whatever title, whether as members or as assistants, and such prohibition, and obligation to denounce we this day publish, under the very grave pain of excommunication, to be incurred, 'ipso facto,' without any other denunciation, the absolution from which is found in the pontifical constitutions which have established it against all secret societies, reserved to the Roman Pontiff alone.

"The said lodge, society, or union, belonging, as in truth it does, without any tergiversation, to the class of secret societies which have been condemned by various constitutions of their Holinesses Clement XII., Benedict XII., Pius VII., and Leo IV., of blessed memory, as well as by the actual sovereign prelate, Gregory XVI., we are now simply making known to the members of our diocese the nature of the condemnation, together with the penalty which is found implicitly and explicitly, under various circumstances, to have been sanctioned against it by the Roman Catholic Church, the infallible mistress of truth. Although, in truth, Clement XII., by his constitutions, which begins 'Eminenti,' of the year 1788, and Benedict, by another of his, which begins, "Providas Romanum, Pontificum," of the year 1751, have expressly condemned the Society of Freemasons, under the penalty of excommunication reserved to the Roman Pontiff, and Pius VII., by his constitutions, which begins, "Ecclesiam a Jesu Christo," of the year 1821, may have specially prescribed the Society of Carbonari under the same penalty of excommunication, notwithstanding, from the context of these constitutions it is easy to see, that in virtue of them, every secret society is condemned of the class of Freemasons, and of the Carbonari, that as tending to shake off the light yoke of religion, and to disturb the exercise of legitimate authority. In order, therefore, that any union or society of a similar kind, which might be vomited forth from hell into the world, should not be able to impose on the simple, its supporters maintaining that they are not under condemnation of the Holy See; the immortal Pontiff, Leo XII., in his constitution, which begins, "Quo graviora mala," of the year 1825, having confirmed that which his predecessors, Clement XII., Benedict XIV., and Pius VII., had decreed; and, having fully republished their before-mentioned constitutions, not only condemned in the most solemn manner all secret societies existing up to that time, of whatever denomination, but he, moreover, extended the apostolic anathemas against any other secret societies which might, in future, be formed under any name, 'Societates occultas omnes' are the words of his constitution, 'Tam que nunc sunt, tam qua fortasse deinceps erumpent, et qua ea sibi adversum ecclesiam et supremas, patet states civiles proponunt qua supenus commemoravi mus, quocumque tandem nomine appellerant, nos perpetuo prohibemus sub ejusdem penis, qua continentur predecessorum nostrorum literis, in hac nostra constitutione jam allatis, quas expresse confirmamus.'"

"Therefore, the lodge, established in the city of Senglea, is condemned by the Holy See as a secret society, as well as any of its meetings, and, in now condemning it, we are merely publishing that condemnation thereof, to which the penalty of excommunication has always been attached, with the reservation of its being absolute to the Roman Pontiff, except in case of death, as all the high pontiffs above quoted have, in succession, expressly stated.

"Our pastoral solicitude having thus far been fulfilled by us in condemning, in proscribing, and in showing our detestation of the aforesaid lodge and any of its meetings, and having announced the terrible penalty of excommunication to be incurred, "ipso facto," without any other denunciation, in the terms of the aforesaid constitution of Leo XII., by every one, of whatever condition and grade, who should dare to belong to the said lodge, union, meeting, society, or any other denomination,

by all those who may propagate, frequent, assist, or entertain it in their houses, even persuading others to frequent it, affording it any help, favour or co-operation, whether public or private, and secretly, directly or indirectly, by himself, or by means of others, even the least influence or participation in anything which may regard the said lodge, society, union, or meeting, not being excepted from the penalty of the said excommunication, we now consider it to be our indispensable duty to address ourselves, in this deplorable affair to you, oh very beloved members of our diocese, in order that you may understand the very great horror and profound indignation you ought to feel for this lodge, union, or society, and which is now by us publicly condemned, that you may regard it as the common sewer of all filth, endeavouring, though continually in vain, to vomit forth the things of hell against the immaculate purity of our most holy Catholic religion, as the most pernicious orgies, seeking to convulse all order which reigns upon the earth, fomenting only an unbridled liberty in everything, unrestrained by any law, as a means of gratifying the most wicked and disorderly passions. The supporters of the said lodge or society, in order to conceal their malignant intentions, make use of false promises and hold out the most fallacious hopes; do not allow yourselves to be beguiled by their seductive language, which is in fact that of humanity, of fraternity, and of reform in appearance, but all directed to discord, universal disorder, and the fatal ruin of every religious and philanthropic establishment. Let the very solicitous eagerness they evince to conceal all the operations of the society make you totally distrust every word they utter, for honest undertakings are always exhibited with confidence, and crimes, and iniquity only, concealed under the darkness of secrecy. Fathers of families, and you who preside over the education of youth, watch with the utmost diligence, that these precious charges confided to you do not become contaminated by this pestilence which, confined till now within the hidden retreat of one house, threatens at length to insinuate itself amongst us; examine the books which they read, look to the character of those with whom they associate, it now being a too well known artifice of these secret societies, to gain over youth, seducing them under the specious pretext of literature, and of communicating to them, with a deceitful appearance of disinterestedness, scientific knowledge. Fly them all, oh very beloved members of our diocese, as from the presence of a deadly serpent, the society, the vicinity, and every connection with all those monsters of iniquity, who desire among us, to confound the light with the darkness, striving, if it were possible for them to succeed, to obscure the former and make you to embrace and follow the latter. As you are unable to derive any benefit from men who are disturbers of all order, who do not show any veneration for God and for his religion, and who do not maintain any regard for the authorities, whether ecclesiastical or civil, men feigned and dissembled, who, while vaunting social probity, and a fervent love for their fellow creatures, wage the most atrocious warfare against every thing tending to render human society honest, tranquil and happy; let them, in a word, be considered by you, as so many dangerous individuals, like those mentioned by the Pontiff Leo XII., in the often quoted constitution, to whom the Apostle St. John prescribes that hospitality ought not to be granted, denying even common salutation to them, and endeavour, instead, to bring towards you men of probity and honesty, who, convinced of the duty of rendering to God and to Caesar that which is due to them, endeavour strictly to discharge the obligations incumbent on them, both toward God and toward man.

"Finally, we being the ministers of that most merciful God, who desireth not the death of a sinner, but that he be converted and live, and pastorally governing this Catholic flock, in the name of that Eternal Pastor, who ran to seek the lost sheep, and having found it, embraced it most affectionately, and with much rejoicing brought it on his shoulders that it might again enter into his sheep-fold, with our heart greatly afflicted, and abounding with all pastoral and paternal commiseration, with tears in our eyes, we paternally exhort, without any exception, all those who, living in this eminently Catholic country, are despising truth and justice, and who are running after error and iniquity by belonging to a secret union which the prince of darkness has united, but which the God of truth and light willet to be absolutely dissolved, and all good men desire to see at once destroyed; such, then, we most fervently beseech in the last place, and ardently conjure them in the Lord, to trust to the supreme pity of the God of Mercies that they may obtain from Him grace to be

speedily loosened from the chains with which, through love of a mistaken liberty, they have voluntarily bound themselves, returning to the bosom of our most beloved Saviour Jesus Christ, who, having redeemed them with his own blood, did not cease to direct them to the bosom of the Catholic religion, from which alone they can obtain the fruit of redemption, eternal life, the blessed immortality to which every man who has not wholly renounced his reason ought before all else to aspire. Let them endeavour to answer to the requirements of this God, who has brought them to a country especially dedicated to the true religion, where, with the most uninterrupted hospitality, they have before them the most edifying examples of Catholic piety, which, belying their false systems, continually entreats to be admitted among them, as the sole means of securing to them that reform of ideas and habits of which they stand so much in need. Let not the enormity of their crime keep them from asking pardon of the most merciful God, and they will find Him a most indulgent father, who, through us, is inviting them to repentance. Detesting every society which is proscribed and condemned by His church, let them love only the union of the just, on whom heaven does not cease to pour down its blessings. Let them come to us, and let them be assured that we will receive them with the most affectionate benevolence; that we will intercede for them with the Father of the faithful, with the Vicar on earth of the God who is ready to pardon them, with the supreme reigning Pontiff Gregory XVI., by whom they can be absolved from the incurred excommunication, and restored to the communion of that Roman Catholic Church, to which, being the only true church of Jesus Christ, we, detesting always the above condemned lodge and every other like society, do not cease to exhort all to remain faithfully attached, always condemning that which the church condemns, in the act of giving our pastoral benediction.

Dated from our Archiepiscopal Palace, in Valetta, this 14th day of October, 1843."

—Ex. Ex.

KNIGHTS TEMPLAR'S SONG.

"As when the weary traveller gains," &c. Author, Rev. John Newton. Hymn 335, of Martineau's *Hymns for the Christian Church and Home*. To be had of Whitfield, Strand, London.—E. C.

ROYAL MASONIC INSTITUTION FOR BOYS.

The boys of this Institution paid a visit to the International Exhibition on Friday, 15th inst., arriving at the building by omnibus from Wood Green, about half-past ten, when they were received by members of the House Committee, by whom arrangements were made to ensure for them the fullest accomplishment of the objects of their visit—instruction and enjoyment—and in both respects they were eminently successful. At half-past twelve, a most excellent cold collation was provided, the comforts of the young Lewises being well cared for by their friends and attendants, who were unanimous in their praise of the excellence and abundance of the viands, provided by Messrs. Morrish and Co., over whose department Bro. Bertram so efficiently and courteously presides. Refreshment concluded, the inspection of the marvels of the world was continued until six o'clock, when all assembled under the western dome, preparatory to departure, their happy countenances giving ample assurance of the gratification derived from the visit. Notwithstanding the unfavourable state of the weather, the journey to and from was unaccompanied by pluvial annoyances. The whole of the expenses were defrayed by a subscription kindly promoted by Bro. Thos. Fenn, amongst a few brethren, members of the Stock Exchange.

In the number of those present, were Bros. B. Head, Wm Paas, Wm. Young, J. S. S. Hopwood, Hy. Cowland, H. J. Thompson, and Holmes Cootie, members of the House Committee. Bro. Ed. Roberts, V.P. of the Institution, Bro. W. Irin, G. Droustra, &c., with Bros. P. Binckes, Sec., J. Russell, Head Master, M. Winsis, Assist. Master, the majority being accompanied by the ladies and members of their families.

NOTES ON LITERATURE, SCIENCE, AND ART.

The new volume of Routledge's series of the Poets will contain the collected poems of W. C. Bennett, classified and revised by the author, and will appear with illustrations and a portrait to range with Longfellow's, Wordsworth's, Crabbe's, and the other volumes of the series.

Mr. Anthony Trollope must have, if not a fertile imagination, at least a fluent pen. During the last twelve months he has produced "The Struggles of Brown, Jones, and Robinson;" he has written two very large volumes of his experiences and opinions on North America; he begins a new novel in the next number of the *Cornhill*—and in January next he commences a new story in the pages of *Good Works*, a Scotch serious publication.

Messrs. Agnew, of Manchester, who are the owners and exhibitors of Lessing's great picture of "the Martyrdom of John Huss, have most liberally promised that the whole proceeds of its exhibition shall be appropriated for the benefit of the sufferers by the cotton famine. Anyone, therefore, paying his shilling at the Egyptian Hall will not only see the incomparably finest example of German art which has found its way to this country, but he will be obeying a call of charity and patriotism.

NOTES ON MUSIC AND THE DRAMA.

The *Musical World* states that the "Limited Liability Opera Company" will probably encamp in Drury Lane Theatre.

Mr. Falconer, we (*Athenaeum*) understand, has taken the Princess's from Mr. Webster, and will commence the management there on the retirement of Mr. A. Harris, whose farewell benefit is announced for next Monday.

Many—the present state of affairs considered—will be surprised at a report current in London a few days ago, to the effect that overtures have been made from America to tempt M^{rs}. Grisi and Signor Mario to visit that country a second time.

The score of Herr Rubinstein's opera has been returned to him by the Vienna authorities, on the plea of the identity of its story with that of M. Felicien David's last opera.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

THE DISTRESS IN THE MANUFACTURING DISTRICTS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—Freemasons are acknowledged to be sympathisers with the distress of mankind in general. On the occasion both of the Crimean War and the Indian mutiny, Grand Lodge voted to the Patriotic and the Relief Fund each the noble sum of £1000. What is there to prevent a similar vote, in amount, at the next Grand Lodge in September, for the "Cotton Districts Relief Fund. Thousands of our industrious fellow-subjects are driven to extreme want, and shall our Craft, hitherto recognised as one of the most beneficent institutions ever established, with large funds at its disposal, quietly stand by, making no sign, when calamity is raging amongst the factory operatives who are admitted, on all hands, to be bearing their misfortunes in the most exemplary manner?

Will not some members of Grand Lodge place motions to the following purport on the paper? "That the Grand Lodge of Free and Accepted Masons of England view with regret the distress occasioned in the cotton districts by the stoppage of the arrival of that staple, owing to

the unfortunate internecine war in America, and deeply sympathising with the sufferers, who have hitherto borne their burthens in so praiseworthy a style, it is hereby moved that Grand Lodge do subscribe the sum of £1000 for their relief."

Let this be seconded by another motion to this effect, if the former is carried,—“That this being an object of emergency, all standing laws, bye laws, &c., of the Grand Lodge and Board of General Purposes which require the confirmation of such a grant be, in such an exceptional case, suspended, and that the Grand Treasurer be formally empowered to pay over the money to the ‘Cotton Districts Relief Fund,’ immediately.”

No doubt certain members will object, and say, “We want the money for our own buildings,” but the good feelings of the majority would be as sure to respond, “Let the buildings stand or fall, who cares? Our fellow-creatures want, we have the means to contribute to their necessities, and, as Freemasons, one member of the great human family who can be rescued is to us worth all the halls and palaces throughout the world.”

In extraordinary diseases extraordinary remedies are of legitimate avail, and believing this to be not only an extraordinary but a very marked occasion, in which our fellow-creatures have endured, and are still enduring, much misery, which it was out of their power to avert, it is to be hoped that there will be found brethren with sufficient public spirit who will undertake to put such motions, as those indicated above, on the general business paper for next Grand Lodge; and in the name of suffering humanity, I ask all those willing to adopt the idea, each one, never mind how many there are of them, to do it for himself.

Dear sir, and Brother, yours fraternally,
CIVIS.

THE BOYS' SCHOOL.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—Your publication of this date contains an account of the proceedings at the meeting of the Provincial Grand Lodge of Devon, held at Dartmouth, on the 12th inst., in which is an inaccuracy which I shall be glad to be permitted to correct. At the conclusion of my appeal on behalf of this institution, Bro. Captain Ridgway, Prov. J.G.W., announced his intention to contribute the sum of £5. 5s. to the Special Fund I am endeavouring to raise, to enable the committee to provide further and improved accommodation at the School House at Wood Green, rendered necessary in consequence of the increase in the demands upon our resources, and in the number of applications of candidates for election. Bros. Captain Davy, P. Prov. G.S.B.; Rev. William Sloane Sloane Evans, P. Prov. G.C.; and Hooper, Treas., No. 83, proffered their services as Stewards at the Anniversary Festival in March next; Bros. Harfoot, W.M. No. 83, and Rodda, P.M. 122, having previously sent me their written consents to accept the Stewardship. Your account states that all the brethren named proffered donations, but does not mention the acceptance of the Stewardship.

Allow me to avail myself of this opportunity to supplement your report of the proceedings of the Provincial Grand Lodge of Herts, by stating that the R.W. Prov. G.M., Bro. Stuart, tendered in his name as Steward for the next festival from the province over which he presides.

Of the meeting of the Provincial Grand Lodge of Cumberland and Westmoreland, you do not appear to have received a report. Bro. Captain Dees, Prov. G.S.W., responded to my appeal there by undertaking the Stewardship, while Bro. Captain Spencer, W.M. No. 138, announced himself as Steward for the Girls' School Festival, though for this I take no credit, it being due, I believe, to the influence of an energetic friend of that institution who was present at the meeting. In this province a considerable amount of most agreeable and

friendly rivalry was evinced, which cannot but be productive of benefit to both institutions.

It would be most gratifying to me to detail at length the satisfactory result of my provincial experiences; but let it suffice for the present thus publicly to express my warmest thanks to those who have already so kindly encouraged and supported me, and my sense of the welcome reception everywhere accorded to my efforts in behalf of this valuable institution.

I am, dear Sir and Brother, yours fraternally,
FREDERICK BINCKES.

16th August, 1862.

ROYAL ARCH MASONRY IN SCOTLAND.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

SIR,—As your correspondent in this quarter has lately furnished you with a onesided and party-coloured account of certain proceedings in the Supreme Chapter of Scotland, I beg to enclose you a report published by the committee appointed by the Arch Masons of the West, and hope you will, at least, do us the justice to insert it, that you and your readers will be able to judge from this statement of facts how far your correspondent strays from the truth. His reasons, however, for adopting such a course are self-evident; he is the writer, if not the originator and promoter of all the petitions for the disjunction of Ayrshire. And I may also state, for your information, that the petitioners number about a dozen, and in proof that the change desired emanated from these few, I may inform you that their petition was lodged without calling a meeting of their own chapter to consider it, and without consulting the other chapters in Ayrshire. You may judge, from this, the extent of the feeling for disjunction. Your correspondent has been at great pains to misrepresent the features of this question. This is a matter of little concern to us, of course, as it cannot affect the question at issue in this quarter, but one would rather that the facts plain, and unvarnished should be known, and for this reason I send the report that you may publish it, if you see fit.

In conclusion allow me to assure your correspondent that we remember our obligations, and it is because of this that we demur to the inconsistent and illegal decision of the Supreme Chapter, and are determined to abide by what is right and just.

Yours,

ONE OF THE COMMITTEE.

[We publish the above as requested, but the report of the committee we have already given.—Ed.]

DOMATIC CHAPTER OF INSTRUCTION.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER.—In the report of the meeting of the Domatic Chapter of Instruction (No. 206), in your number of the 2nd inst., I am twice represented as having referred to myself as Preceptor of a chapter of instruction. I beg to say that in this respect I have been misunderstood, as there is no chapter of instruction, so far as I am aware, either in this town or its neighbourhood.

What I did say was, as nearly as I can remember, “that being Preceptor of a lodge of instruction in Liverpool, which had been very successful, I was anxious to qualify myself to occupy a similar position with respect to Royal Arch Masonry.”

I am happy to take this opportunity of expressing my gratitude for the very fraternal reception I met with in London. My best thanks are especially due to Bros. Anslow, Farmer, and other members of the Crystal Palace Lodge of Instruction, who did me the honour of electing me an honorary member; and to Bros. S. B. Wilson and Ladd, both of whom devoted much of their valuable time to my instruction.

I remain, dear Sir and brother, yours fraternally,

J. H. YOUNGHUSBAND.

Liverpool, August 19th, 1862.

THE MASONIC MIRROR.

MASONIC MEM.

A Provincial Grand Lodge for West Yorkshire, is to be holden in the Masonic Hall, Dewsbury, on Wednesday, the 27th inst., at eleven a.m., for the purpose of laying the foundation stone of the Dewsbury Public Baths. The brethren will move in procession to the site of the intended building, where the stone will be laid by R.W. D. Prov. G.M., Bro. Dr. Fearnley, Mayor, assisted by the Provincial Grand Officers. This being also the day of the Annual Exhibition of the Dewsbury Floral and Horticultural Society, a *marquée* will be specially set apart, contiguous to the Show Ground, for the brethren, shareholders, and friends who may be present.

PROVINCIAL.

CUMBERLAND.

CARLISLE.—*Union Lodge* (No. 389).—The Carlisle Lodge of Instruction was held in the Masonic Rooms, August 12. There was a good muster of the brethren; they proceeded to business, the officers being appointed, the lodge was opened in the first degree. The brethren of the lodge executed a great amount of work in the least possible time, and with the most minute care. The officers as appointed for the night were:—Bros. L. W. Hayward, P.M.; L. M. Murray, W.M.; Milbourne, S.W.; Fisher, J.W.; Blacklock, S.D.; Hall, J.D.; Ritson, I.G.; Storey, Tyler. Our visiting Bro. Gregory, from New York, gave, in the American style, the sections of the first degree, with quotations from the volume of the Sacred Law, and very plainly and clearly defined every portion of them. The brethren spent half an hour in refreshment; after which, the Tyler's toast closed the entertainment, and they parted in good fellowship.

DEVON.

THE FORTESCUE MEMORIAL FUND.

The following is a copy of the report from the Local Committee of the three towns of Plymouth, Devonport, and Stonehouse, read by Bro. R. Rodda, and adopted by the Provincial Grand Lodge at Dartmouth, on Tuesday, the 12th inst. To the report was appended a complete list of the donors and subscribers to the fund connected with the eight lodges of the three towns, and which amounted in the aggregate to the very liberal sums of—donations, £163 2s. 6d.; subscriptions, £114 9s. The donations from Lodge Sincerity include a sum of £30 given by the Right Hon. the Earl of Mount Edgcumbe. The Local Committee's report is as follows:—

Report of the Local Committee for the Three Towns of Plymouth, Devonport, and East Stonehouse.

In reporting to this Provincial Grand Lodge the result of their labours on behalf of this excellent fund, the Local Committee appointed for the three towns above-named, beg to state that they were assigned their office in the month of November, 1861; but no effective action was taken until after the 17th day of June last past, when the Local Committee was enlarged by the R.W. D. Prov. G.M.

The first step taken was to call a meeting of the brethren at the Royal Hotel, Plymouth, which was numerously attended, and the merits of the movement were fully and favourably discussed; the Worshipful Masters of the lodges consented to become *ex-officio* members of the Local Committee, and pledged themselves to use every effort to promote the interests of this fund; which pledge has been faithfully redeemed.

No time was lost in laying the scheme before the various lodges as opportunity occurred, and also of personally canvassing the brethren, for the purpose of obtaining their support and co-

operation, and the result has been most satisfactory. It has been very gratifying to the Local Committee to find that generally the Fortescue Memorial Fund has been hailed with approbation, and has met with a greater amount of support than had been anticipated.

The Local Committee would not presume to take any credit to themselves for this; they attribute it entirely to the reverence and love which the brethren of this province bore to our deeply lamented Prov. G.M. the Right Hon. the Earl Fortescue, K.G., and to their great anxiety to keep his honoured name before them, to perpetuate his memory by this scheme to generations yet unborn, and to their desire to carry out in practice the lessons of charity they have learnt in their lodges.

To promote this object in the three towns above named, the Local Committee feel that they have done what they could, and they say to every brother in the province—"go and do thou likewise."

The Local Committee cannot close this report without expressing a hope that every lodge in the province, and that every individual Freemason who can, will liberally and substantially assist in this labour of love, as the Great Architect of the Universe has prospered them, not forgetting that those who are strong should bear the infirmities of the weak, and that it is more blessed to give than to receive.

This scheme is so consonant with the principles of our Royal Order, and is on its own merits so praiseworthy, as to press itself on the sympathies of every true Mason, apart from our duty to raise a lasting memorial to the memory of the inimitable noble deceased whose revered name has already been mentioned in this report, who stood pre-eminent for his works of philanthropy and for alleviating the sufferings and promoting the happiness of his brethren, and whose name was known and honoured wherever human misery was found; and in the opinion of this committee it only requires to be looked upon calmly, fairly, and dispassionately in the spirit of brotherly love and relief, in order to be generally accepted and supported by the brethren, and made to be as extensively useful to those whom it is designed to assist in their seasons of adversity, suffering, and want as it is consonant with the genius of Freemasonry in the loyal and reverent feelings out of which it has grown.

The great liberality of the brethren which has already been displayed is a matter of very sincere gratification to the Local Committee, and they look forward with confidence to its continuation and increase, being fully persuaded that their support to this fund will be both larger and more general as it becomes more developed, and as its usefulness is practically illustrated.

The Local Committee feel bound to declare their opinion that there is no institution with which Masonry is distinguished and adorned which deserves a higher patronage, nor one that has a stronger claim upon the brethren of this province, or that more deserves their liberality and support; and they trust that a project conceived in so much wisdom by our Right Worshipful D. Prov. G.M., and which must be fraught with pleasing results; will be received by their brethren in the other lodges of the province with manifestations of benevolence and zeal equal to those shewn by the brethren of the three towns, the practical results of whose generous response this committee has now had the pleasure of placing before the Grand Lodge.

JAMES ROWE.

JAMES J. CEASE, P. PROV. G.D.C.

R. ROBINSON RODD, P. PROV. G.D.

L. T. TRIFE, P. PROV. G.D.

RICHARD RODDA, J.W., 122.

SOUTH WALES (EASTERN DIVISION).

PROVINCIAL GRAND LODGE.

The Provincial Grand Lodge of the Eastern Division of South Wales took place on Wednesday, August 13, at the Bush Hotel, Merthyr, at twelve o'clock, when the lodge was opened; after which, at half-past one, the members walked in procession to St. David's Church. Prayers were intoned by the Rev. Canon Jenkins, of St. John's, Oxford (formerly of Merthyr), and the evening service was chanted by the choir exceedingly well; a capital sermon was preached, the Very Worshipful the Rev. E. Dennis Burrows, M.A., LL.D., Prov. G.C., the minister selecting his text from Hebrews xiii. c., v. 14. The tenor of the sermon went to show that Freemasonry was not intended to supplant religion, but its aim was to enforce its truths and precepts on the mind in unison with those of the Gospel. On

returning to the Bush Hotel, and after transacting some Masonic business, the lodge was closed, and the whole party sat down to a splendid dinner; the chair being occupied by the V.W. Dr. Bird, of Swansea, D. Prov. G.M., in the absence of R.W. Prov. G.M. Colonel Tynte. During the evening various loyal and Masonic toasts were drunk, and the meeting broke up about nine o'clock. The following is a list of the names of most of the brethren present from Swansea, Neath, Cardiff, Aberdare, Brecon, and Merthyr:—Dr. Bird, Swansea, D. Prov. G.M.; Bros. M. Modgridge, P. Prov. G.M.; Burrowes, Prov. G.C.; Allen, Prov. G.S.; Jones, Prov. G. S.D.; Michael, Prov. G.D.C.; E. J. Morris, Prov. S.G.D.; Russell, Prov. S.G.W.; Jones, Prov. S.G.D.; Hallen, Prov. G.S.; Powell, Donaldson, Dossou, E. J. Thomas, John Grierson, Dr. Roberts, D. Owen, J. Jacob, H. Williams, John Evans, Stroud, T. J. Evans, T. Probert, William Rees, J. Lindsay, J. Smith, H. R. Miles, W. J. Thomas, J. Smith, William Davies, W. Powell, T. Brown, Davies, Banks, Frater, Rich, Longdon, Jones, Smith, Baines, T. J. Dyke, Lawrance, Rees, Allday, Roach, Rhys, Llwydcoed; Matthias, Stephens, Plews, Gunn, J. E. Jones, Simons, Phillips, Flocks, &c.

COLONIAL.

MAURITIUS.

MASONIC FUNERAL SERVICE.

On Wednesday evening, June 30th, the British Lodge (No. 1038), held a lodge of emergency, under the presidency of of its W.M., Bro. J. C. de Lissa, when a Masonic funeral service was celebrated in honour of the memory of the late Colin Campbell. The deceased was a much esteemed member of the British Lodge, and one of the most highly honoured of the Fraternity in this island.

The lodge was held in the *locale* of the "Loge La Paix," the spacious temple of which offered suitable accommodation for the large number of Freemasons who assembled on the occasion.

Not only was there a very full attendance of the members of the British Lodge, but all the Lodges established here were represented by deputations, and there was also a goodly number of visitors casually staying here and belonging to lodges of various parts of the United Kingdom and elsewhere.

The W.M., de Lissa, was supported by Bros. Canonville, Venerable elect of the Loge La Triple Espérance; Jules Icery, Venerable; Laval and Jolly, ex Venerables of the Loge La Paix; Maule, W.M., and Jourdain, P.M. of the Military Lodge, and the Revd. M. C. Odell, P.M., and Chaplain of the British Lodge.

The temple was appropriately hung with black cloth, and other funeral insignia suited to the melancholy occasion.

The Worshipful Master, having opened the lodge in due form, addressed the assembly as follows:—

"We have met this evening in solemn assembly with a view, as much as in our power, to do honour to the memory of our late esteemed and justly lamented brother, Colin Campbell. I feel individually that it would be presumptuous on my part were I on this occasion to take more upon myself than officially to notify to you why this lodge of emergency has been called together. The brethren of the British Lodge cannot but feel that we are highly honoured by the presence of so numerous and distinguished a company as that by which I am now surrounded, and the ready compliance with my invitation affords proof, if any proof were wanting, that the memory of Bro. Colin Campbell is respected as it deserves to be, and that the Freemasons of Mauritius have well known how to appreciate his worth in every position in life through which he has passed, whether as a man of business, as a husband, as a father, or as a friend. It well becomes us to exemplify to the uninitiated world, as well as to evince to ourselves, that we do know how to appreciate the virtues of a true Freemason. Bro. Colin Campbell was but a very short time one of our Order; but to his honour and credit be it said, he was but once absent from our ordinary assemblies, and then his absence was occasioned by illness.—As to the manner in which he fulfilled the duties imposed upon Freemasons, it is scarcely necessary for me to say one word. All of you, who knew him so well; will join with me in the conviction that, of all freemasons, Colin Campbell was the one who approached the nearest to the highest standard of perfection. The rule of his life was based upon the volume of the Sacred Law,—upon the Square and the Compasses,—

upon that Sacred Law which is derived by mankind direct from the Great Architect of the Universe. The manner in which he fulfilled the ceremonies and observances of his religion, has been amplified by the minister under whom he sat. As far, then, I say, as we can humbly judge, he was a true Freemason, and well fitted to be admitted to the presence of his Creator in that Grand Lodge above, whence all goodness emanates. If I feel it presumptuous to recur to the memory of so good a man as our departed brother, you may judge that I do not feel myself worthy to conduct to solemn a ceremony as that to which I have invited your attendance. I have consequently requested the Rev. Bro. Odell, my Worshipful Past Master, and withal a clergyman, and the Chaplain of this lodge, temporarily to accept the presidency of this lodge, so that our further proceedings may have the sanction of one eminently worthy of representing the British Lodge on this occasion."

After the performance of a piece of solemn music by Bro. de Luca, Sub-Organist of the lodge, and the offering up of prayer by the Rev. Chaplain.

The Rev. Mr. O'DELL addressed the assembly nearly in the following terms:—

"Our Worshipful Master has already informed you of the duties of this evening, and he has delegated to me the conduct of the remaining ceremonies of this occasion. It is not for me to eulogise the conduct or the character of our departed brother. It is not the custom of Freemasonry to praise one, or to depreciate another. But at the same time Masonry does approve of so bright an example as was that of him for whom we now mourn. Your assembling in so large a number sufficiently proves that our departed brother was an eminent instance of all that is worthy and commendable in Masonry. He rose by personal merit alone to the eminence he held, and which his memory still holds, in society; and, as he lived respected, so in his death is he regretted. Masonry does not claim the privilege of having formed his character. But it is a great proof of the excellence of this institution that a man so virtuous, and whose mind and judgment were so well turned, should so highly have appreciated its peculiar usages, should have joined in its assemblies, and should have mingled in its operations with such untiring zeal and energy. This occasion affords us one of the several lessons to which Masonic teaching directs our thoughts. It reminds us that we are here on earth for but a short time only; that but a brief period is allotted to us in which to accomplish our work; that but a very few years are apportioned to us during which to rear up, on the solid foundation of truth, the glorious superstructure of perfect moral worth. For, my brethren, our time is, indeed, short. And although our departed brother was but a little time comparatively amongst ourselves, his removal affords us a warning to labour whilst we have time, and to finish our work before we are called to our account. Another thing which Masonic teaching indicates to us, is that upon the borders of the grave we are all upon a level. Wordly distinctions, and all that men prize and seek after in this life, there disappear; and there remains but the one real and solid ground which carries with it respect for the memory of the departed, namely, whether he has done his duty well in that station of life to which he was called. To that respect was our departed brother most amply entitled. Faithfully and diligently did he perform his work in this world; and I know of no more eminent instance than he offered of one who had done his duty well. Let this consideration alone, then, occupy our thoughts and our aspirations, and banish all mere worldly objects from our minds. One obligation, my brethren, which Masonry specially teaches and imposes upon us, is—to live in peace and harmony with one another. It must rend a man's heart, when he reflects, with the open grave before him, that unkindly feelings existed between him and the departed whilst life still flowed in the veins of each. As we would reprove them in others, let us never, then, allow such unworthy sentiments to take possession of our own breasts. Let this feeling ever make a lively impression on our minds; and may we all strive as one man with one mind in the good cause in which we have engaged. Our brother who has been taken from amongst us has left vacant a place which will not easily be filled, either in the Masonic or in the ordinary world; he has done so to assume his place in the best mansions of the Great Architect of the Universe. Masonry here, my brethren, stands in need of such men as Colin Campbell was. He was a good man in the truest and highest sense of the words; and it is such men who advance the cause of Masonry, and exalt its followers in universal esteem. Let us, therefore, strive to follow his example, however difficult the task

for let us remember that we have our Great Master Builder to aid us. Let each of us then, relying upon Him for support, exert ourselves as far as we possibly can do so, to be a true pillar of our Order, and to advance the cause of this Institution. My Brethren, it is our custom, on separating from each other on such an occasion as the present, to renew our pledge of fraternity. I therefore call upon you to join with me in promising to ourselves to banish from our hearts everything that is impure and ignoble, or that is unworthy the character of a true Mason." The Rev. brother then continued the funeral service to its conclusion; after which a selection of sacred vocal and instrumental music having been performed, and prayer having been again offered up, the thanks of the brethren, on the proposition of the Worshipful Brother de Lissa, were voted by acclamation to the Rev. Bro. Odell. The Worshipful Master then closed the lodge in due form.

WEST INDIES.

JAMAICA.

SPANISH TOWN.—*Hamilton Lodge* (No. 1107).—On Tuesday, July 15th, a very numerous meeting of the brethren of the Craft assembled at Freemason's Hall, Spanish Town, to be present and assist in the ceremony of installing the Master elect of this lodge. At about eight o'clock the lodge met, and was presided over by Bro. R. R. Jackson, several Past Masters and other brethren, numbering together upwards of a hundred, being in attendance. After the ceremonies were duly gone through, the Worshipful Master informed the brethren that the special purpose for which they had that evening assembled, was the installation of Bro. the Hon. Alexander Heslop, as Master of the Hamilton Lodge for the ensuing year, in order that he might regularly occupy the Oriental Chair according to Masonic Constitution; and for that purpose he would request the Right Worshipful Bro. Solomon Melhado, Prov. S.G.W., to take the chair, and perform the ceremony appertaining to that rite. The solemn and imposing forms and usages pursued on such occasions were severally most ably and impressively carried out by the Right Worshipful Bro. Melhado; and, after the customary addresses had been made, the following brethren were severally inducted into the respective offices for the current year, namely:—Bros. Dan. Henriques, S.W.; W. Q. Bell, J.W.; W. G. Macfarlane, Sec.; N. James, Treas.; W. Mullett, S.D.; Alexander H. Manford, J.D.; S. Magnus, I.G.; Edward Pyke, Tyler. After the lodge was closed the brethren met at a banquet, which had been tastefully prepared and laid out by a committee of the lodge, and in due course the usual loyal and patriotic toasts were proposed, drank, and responded to. Several toasts peculiar and appropriate to the occasion, interspersed with the usual amount of compliments and expressions of good feeling to each other were indulged in; a few songs sung, and the brethren separated—as far as we have been able to learn—each well pleased with all that had taken place, and highly gratified at the success achieved by the Hamilton Lodge during the comparatively brief time that it has been in being.

ROYAL ARCH.

NORWICH.—*Cabbell Chapter* (No. 1109).—This chapter held its convocation at the Freemason's Hall, St. Stephen's, on Thursday, August 14. Comp. A. F. Morgan acted as M.E.Z. *pro tem.*, assisted by Comps. W. R. Redgrave, H., and Joseph Marshall, J. The chapter being opened, the minutes of the former meeting were read and confirmed. Bro. James Warman, of Cabbell Lodge, No. 1109, was then exalted to this supreme degree; three other brethren were on the list, but did not attend in time. The officers performed their duties in a very efficient manner. In the unavoidable absence of Comp. Fox, the office of Principal Sojourner was fulfilled by Comp. Henry John Mason, M.E.Z. of this chapter, who, on this occasion, gave the symbolic and mystic lectures. The Principals for the ensuing year were proposed by Com. H. Mason and seconded by Comp. Joseph Marshall, viz.: A. F. Morgan, for Z.; H. L. E. Strange, H.; and George Edward Simpson, J. All business being concluded, the chapter was closed in ancient form, and the Companions adjourned to the banquet room and spent a joyful evening. The next chapter is to be held on Wednesday, September 17th.

KNIGHTS TEMPLAR.

SOUTH AMERICA.

OPENING OF THE UNION ENCAMPMENT OF THE ROYAL, EXALTED RELIGIOUS, AND MILITARY ORDER OF KNIGHTS TEMPLAR.

(From our Correspondent.)

We are glad to learn that Masonry in our distant colony of British Guiana is so gloriously progressing, that the high and exalted degree of Knight Templar has been added to their hitherto existing lodges and Royal Arch Chapter.

Some short time ago, on the arrival of a detachment of the 1st Battalion 21st Fusiliers (Royal North British) from Barbadoes, where the head-quarters of that gallant corps is stationed, and in which regiment there has existed for some years the Excelsior Encampment—the opportunity was embraced by the Templars already resident in the colony, whose paucity of numbers hitherto prevented them making the necessary application for a warrant, to forward a petition to the Grand Conclave of England and Wales for a patent of constitution in connection with the Union Royal Arch Chapter.

On the arrival in the colony of the first June packet from England, the Sir Knights were gladdened on beholding their authority for opening their new encampment; and having, through the untiring exertions of Sir Knight Oliver, late of the Hugh de Payens Encampment, Canada West, ably seconded by Sir Knight Delamere, Past Eminent Commander of the Excelsior Encampment, 21st Fusiliers, and recently appointed by Patent Provincial Grand Commander for the West Indies—had the necessary fittings and paraphernalia completed, they were happily enabled to proceed with the consecration of the new Union Encampment on the 28th of June, which will always be a *dies alba* in Masonry in British Guiana.

After the interesting and solemn ceremony of consecration, performed by the Rev. Prelate and the Provincial Grand Commander in accordance with the ancient rites and time honoured custom of the order, the Provincial Grand Commander proceeded to install the Eminent Commander elect, Sir Knight J. H. West, Assistant Surgeon 21st Fusiliers, Past Second Captain of the Excelsior, as the First Eminent Commander of the Union. On the conclusion of this imposing ceremony, so well known to our Templar readers, the encampment was closed. Before, however, doing which, three encampments of emergency were proposed for the following week, owing to the uncertain stay in the colony of some of their military friends, and the numerous applications from Royal Arch Companions for admission into the Temple. At the last of these, on Friday, the 4th of July, the Eminent Commander proceeded to appoint his officers for the ensuing year, viz.:—Sir Knts. Oliver, 1st Captain; Hamilton, 2nd Captain; A. Duff, Prelate; Hayley, Expert; Kline, Treas.; Daly, Chancellor; Furlong, Captain of Lines.

These judicious appointments are sure of giving satisfaction, and will no doubt establish the ultimate success of the Union, and tend to spread the light of Templar Masonry in these distant parts. Owing to the unavoidable departure of the 2nd Captain, Sir Knt. Hamilton, 21st Fusiliers, by the next mail for England, the Eminent Commander at the unanimous desire of the Encampment, appointed Sir Knt. E. W. Imloch, to perform the duties of that important office during Sir Knt. Hamilton's absence.

Business being concluded and the Encampment closed, the Sir Knights proceeded from labour to refreshment, where in the refectory of the priory, they found a sumptuous banquet prepared for them. Ample justice having been done to the good things provided, and the usual loyal and Masonic toasts having been drunk to the war cry of the Order, and again repeated, the Sir Knights separated, highly delighted with the evening's entertainment, and with the additional light of Christian Masonry bestowed on them, and for which they are indebted to their military and Masonic friends of the 21st Fusiliers.

Poetry.

HARVEST AND VINTAGE.

BY A. J. DUGANNE.

I dreamed of a marvellous harvest,
 I dreamed of a threshing-floor,
 Where men, like grain, by angels twain,
 Were garnered in measureless store—
 All bound in sheaves, like corn in the leaves,
 And flailed from husk to core,
 And the angles sung, with voices sweet,
 "Out of the grain the dross we beat,
 Out of the chaff we winnow the wheat—
 True souls are the wheat of a nation?"

I dreamed of a wonderful vintage,
 I dreamed of a winepress red,
 Where men, like grapes, by angel-shapes
 Were trodden with wrathful tread;
 As grapes ye work, to must and to murk,
 And crush them shred by shred.
 And the angels sang, with tongues divine,
 "Out of the murk the must we fine,
 Out of the grapes we mellow the wine—
 Brave hearts are the wine of a nation!"

I would that my dreams were real—
 That angels this land might beat,
 And scourge our sod with the flails of God,
 And scatter the chaff from the wheat,
 And mightily tread, in our winepress red,
 All dross beneath their feet;
 That our souls might sing, in joyous strain,
 "Out of the chaff the wheat we gain,
 Out of the murk the wine we drain—
 The wheat and the wine of our nation!"

I pray that the angel of Freedom
 May strive with the Angel of War,
 Till men, like grain, these winnowers twain,
 Shall flail from husk to core;
 Till men, like wine, in libation divine,
 To Thee, O God, they pour;
 And for evermore sing, with tongues divine,
 "God of the true! this wheat is thine!
 God of the free! receive this wine,
 The heart and the soul of our nation!"

—PRAIRIE FARMER.

A FABLE.—"I have something more to ask you," said a young eagle to a learned, melancholy owl; "men say there is a bird named Merops, who, when he rises in the air, flies with his tail upwards, his head towards the ground; is that true?" "Certainly not!" answered the owl, "it's only a foolish tradition of man. He is himself a Merops; for he would fly to heaven without a moment losing sight of earth."

Obituary.

ANOTHER OF BURNS' COTEMPORARIES GONE.

(From our own Correspondent.)

"We're wearin' awa'
 To the land o' the leal."

We have this week to record the demise, at London, of Bro. John Hamilton, at the ripe age of 84 years; formerly factor in the service of the Marquis of Hastings, and also in that of the Duke of Portland.

While the iron hand of death is ever and anon snapping, link by link, the chain connecting our own times with those of Caledonia's Bard, it is but rarely, indeed, that one can discover in the removal of the contemporaries of Burns the breaking of a link in the "bright paternal chain," binding the Craftsmen of the present century to those forming the mystic circle of its immediate predecessor. The name of Hamilton is honourably associated with the personal history of Robert Burns long before the fame of his genius had introduced him to the notice of his countrymen; and the brother whose death we are now called upon to chronicle was the eldest son of a gentleman and brother whose memory is still revered on account of the generous patronage which he extended towards the Bard in the early stages of his poetical career. When the horizon of the Bard's prospects was dark and forbidding, in consequence of the failure of his first efforts at husbandry on his own account on the farm of Mossgeil,—when the sensibilities of his soul were moved by the most poignant grief at the prospect of eternal separation from the wife of his bosom,—and when on the eve of becoming a voluntary exile from his native land, it was then that the friendship of Gavin Hamilton for Burns stood out in bold relief in all its native purity; and it was acting on his advice that the bard determined to launch upon the literary world the first edition of his poems, which, as we all know, were dedicated to the same noble-minded benefactor. At that period of Burns' history, our deceased brother, John Hamilton, was the "wee curlie John" mentioned in the following lines of that dedication:—

"May health and peace with mutual rays,
 Shine on the evening of his days,
 Till his wee curlie John's ier-oe;
 When ebbing life nae mair shall flow,
 The last sad mournful rites bestow."

And the breathings of the poet's affection for his open-hearted and open-handed patron, as given expression to in the concluding stanzas of the same piece, are so redolent of the spirit of Masonry as to justify their being here quoted:—

"But if (which powers above prevent)
 That iron-hearted carl, want,
 Attended in his grim advances,
 By sad mistakes and black mischances,
 While hopes and joys, and pleasures fly him,
 Make you as poor a dog as I am,
 Your humble servant then no more;
 For who would humbly serve the poor,
 But by a poor man's hopes in heaven!"

While recollection's power is given,
 If in the vale of humble life,
 The victim sad of fortune's strife,
 I thro' the tender gushing tear,
 Should recognise my master dear,
 If friendless, low, we meet together,
 Then, Sir, your hand, my friend and brother!"

Nor did the Poet's muse content itself with singing the virtues of Gavin Hamilton, but must needs pay homage to the charms of another member of the same family, Charlotte Hamilton (Gavin's eldest sister), was the theme of the beautiful

song, "On the banks of the Devon," and we think none of our brethren will find fault with our asking the insertion of that "lyrical lime twig" which the Poet set for one of whom, in conjunction with another, he thus speaks, "Charlotte and you are just two resting-places for my soul in her wanderings through the weary, thorny, wilderness of this world":—

"How pleasant the banks of the clear winding Devon
With green spreading bushes, and flowers blooming fair,
But the bonniest flower on the banks of the Devon
Was once a sweet bud on the braes of the Ayr.
Mild be the sun on this sweet blushing flower,
In the gay rosy morn, as it bathes in the dew;
And gentle the fall of the soft vernal shower,
That steals on the evening each leaf to renew.

O spare the dear blossom, ye orient breezes,
With chill hoary wing, as ye usher the dawn;
And far be thou distant, thou reptile that seizes
The verdure and pride of the garden and lawn.
Let Bourbon exalt in his gilded lilies,
And England, triumphant, display her proud rose;
A fairer than either adorns the green valleys,
Where Devon, sweet Devon, meandering flows."

But besides the Hamiltons immortal association with Robert Burns, the same family have contributed no mean quota to swell the ranks of the craft, and one of their number for several years adorned the principal chair of one of our most permanent lodges—renowned from the immortality accorded to it through the heart-warm, "Fond Adieu" which the poet addressed to it, and which is, no doubt familiar to every reader of the magazine. As shown by the minutes of the lodge St. Mungo, Mauchline, No. 179 (kindly referred to by Bro. Matheson, the Secretary). Burns' early patron and his three sons were "initiated" as follows.

Gavin Hamilton, who was the second candidate for Masonic light under the charter of St. Mungo, was initiated 23rd September, 1791.

John Hamilton, his eldest son, was entered 25th Oct., 1797.

Alexander Hamilton, his second son, entered 4th December, 1805, and held the chair of his mother lodge in 1808.

Dr. Dugald Stewart Hamilton, his youngest son, was initiated 11th June, 1808, and elevated to the Mastership in 1809.

The last-named brother still survives, and only the other year resigned the chair of St. James Tarbolton, Kilwinning (No. 135), into which lodge he, many years ago, was affiliated, and in the management of which he took the most lively interest.

John Hamilton was a brother whose long life was one of honourable usefulness, and to whom the concluding stanza of Rob. Morris's "Old-Time Freemason" is not inapplicable:—

"Upon his girdle was no stain,
His work had no defect;
The Overseer accepted all,
And nothing to reject.
He lived in peace with God and man,
He died in glorious hope,
That Christ, the Lion, Judah's pride,
Would raise his body up!
This true old-time Freemason,
Our Brother"—HAMILTON.

BRO. JOHN JONES.

It is with great regret that we have heard of the death of Bro. John E. Jones, the distinguished sculptor, and whose fame, as an artist, went hand in hand with his renown as a most genial and humorous conversationalist and companion. Bro. Jones was the type of an Irish gentleman—cultivated, accomplished, frank, cordial, and affectionate. The strong yet cunning hand, the clear head, the warm heart, are all now cold in death. Bro. Jones was, we believe, a member of the Mount Moriah Lodge (No. 40).

VISCOUNT DUNGANNON.

We have to announce the death of Bro. Viscount Dungannon, a representative peer of Ireland, who died on Monday, the 11th inst., at his house in (traffon-street, Bond-street. The deceased nobleman was seized by illness on Saturday, the 9th, but at the moment it was considered of trifling importance. Dr. Seymour and Dr. Hamilton Rowe were called in, and until a few hours before death no serious thoughts were entertained. Ultimately his lordship died from an internal rupture. The late Viscount Arthur Hill Trevor was the eldest and only surviving son of Arthur, second son of Viscount Dungannon, of the county Tyrone, and Lord Hill, of Olderfleet, county Antrim, in the peerage of Ireland, by the Hon. Charlotte Fitzroy, third daughter of Charles, first Lord Southampton. He was born November 9th, 1798, and married September 10th, 1821, Sophia, fourth daughter of Mr. George d'Arcy Irvine, of Castle Irvine, Fermagh. In 1830 he entered the House of Commons as representative for New Romsey, and voted against the Reform Bill. The following year he was elected for Durham city, but after the passing of the Reform Bill was rejected. From 1835, when he was placed at the head of the poll for Durham, up to 1841, he sat for that city in the House of Commons. In December, 1837, he succeeded to the viscountcy, and, in 1855, was elected a representative peer of Ireland. During his career in the House of Commons he invariably supported the Conservative party. By his death the Irish viscountcy becomes extinct. Our deceased brother was a Life Governor of the Royal Benevolent Institution for Aged Masons and their Widows; and also a supporter of the other charities.

THE WEEK.

THE COURT.—Her Majesty and the greater part of her family still remain in Scotland. Prince Alfred has been paying a visit to St. Petersburg, but no ceremony was observed, the visit being considered strictly private. The Crown Princess of Prussia (Princess Royal of England), has been safely delivered of another son.

GENERAL HOME NEWS.—The health of London still continues good. The number of deaths amounts for the last week to 1228, which is 91 under the average of the last ten years—an average, however, which was swelled by the appearance of the cholera about this period in 1854. The births fall off, but they exceeded the deaths of the week by 420.—Lord Palmerston has been feasted at Dover. On Tuesday he received an address from the corporation, and presented his portrait to be hung in the Town Hall. In the evening a banquet was given in his honour. In responding to the toast of the Lord Warden of the Cinque Ports, his lordship made a brief speech, which was loudly applauded. It was entirely of a complimentary character.—Tuesday was a great day at the Crystal Palace. The Foresters held their annual *fête* there, and in quaint attire were to be seen at an early hour wending their way to the scene of their festivities by all manner of conveyances. The concourse of people assembled to witness them was immense, and the weather being extremely fine—the more cheering from contrast with the previous rains—the day was one of intense enjoyment. Upwards of 83,000 persons were present in the Palace and gardens in the course of the day, while nearly 60,000 were at the Exhibition.—The directors of the Bank of England have lately made the unpleasant discovery that a quantity of paper, specially manufactured for their notes, has been stolen from the premises of the manufacturers, and that the thieves have forged and circulated notes on the genuine paper. They have, in consequence, issued a caution to all parties not to depend on the genuineness of the paper as a conclusive proof that the note itself is genuine, but to look with increased care on the printing. A reward of £500 has been offered for information as to the theft, and a further reward of £1000 for information as to the forgery.—A trial was begun at Guilford assizes on Monday.

before Baron Martin, which is destined to take a prominent place among the *causes célèbres* of England. The history of Mr. Roupell, ex-M.P. for Lambeth, must still be fresh in general recollection. His sudden and extraordinary popularity in the borough, his unbounded liberality, his mysterious disappearance. The trial recounts the sequel. Mr. Roupell himself appeared in the witness box, and confessed to a series of fraud, forgery, and perjury, planned with a coolness, conducted with a dexterity, and persevered in for a course of years, that can hardly be paralleled in our criminal annals, except, perhaps, in the case of the late John Sadlier. He forged a deed of gift of an estate from his father to himself, and then sold the estate; destroyed his father's will, forged another, and ran through the property in an extraordinary manner. The present action was brought by his younger brother Richard (William being illegitimate), as heir-at-law, to recover the property so sold, and on Tuesday a compromise was agreed to, by which the cost of Wm. Roupell's fraud was to be equally borne by both parties, by a division of the property, and on that understanding a juror was withdrawn. Roupell was, by direction of the judge, taken into custody, was examined before the borough magistrates, and committed to take his trial at the ensuing sessions of the Central Criminal Court.—Mr. Driffield, the county coroner for the Prescot district, has been fined £10, by Mr. Baron Wilde, on account of the illegible manner in which some depositions were written. His Lordship said the illegible manner in which some depositions were written. His Lordship said the illegibility of the writing interfered so much with the administration of justice, that it amounted to a contempt of court; and, if the offence were repeated, a heavier penalty would be imposed.—A very curious application has just been made to the Court of Chancery by the Bishop of Exeter. It appears that a clergyman in his diocese conceived the idea of writing the bishop's life, and that nothing might be wanting to the completeness of the work he, with more sense than sensibility, applied to the bishop for copies of so much of his correspondence as would tend to illustrate the work. In reply the bishop justly described the applicant as probably the only person who would announce to him such an intention without first asking his assent. As the pertinacious biographer stood upon his right, the bishop has applied to the Court of Chancery for an injunction restraining the publication, and ordering the restoration of all letters and papers written by the bishop that may be in the intending author's possession.—At the Central Criminal Court the man who made the ridiculous attempt to extort money from the Messrs. Rothschild, by sending threatening letters, has been brought to trial, and the case having been fully proved against him, he was sentenced by the Court to four years' penal servitude.—The woman, Taylor, or Wilson, who is accused of so many murders by poisoning, was brought before the magistrate at Lambeth Police-court, on Saturday, when a report was read from Dr. Taylor, on the examination to which he had subjected the bodies of some of the suspected victims with a view to discover the causes of their death. He stated that there was no trace of mineral poisons in their systems; they might have died by vegetable poison, but that could not be traced at the distance of time that had elapsed since their death. The causes of their death must, therefore, be sought for from other evidence than chemical analysis. The witnesses were then bound over to prosecute, and the prisoner was remanded till the completion of the depositions.—Cox and his wife, the supposed murderers of the old woman, Mrs. Halliday, near Chester-le-Street, were, on Monday, committed for trial by the Durham county magistrates, on the capital charge. Both prisoners strongly asserted their innocence.—On Monday night, an attack of a most ferocious nature was made upon an

infant at Leeds, by a man named Appleton, who, without any provocation, tore the child from its mother's arms, dashed it upon the pavement, and kicked it several times. The child has remained insensible since the occurrence, and is not expected to live. The brutal assailant is in custody.—A murder of a most wanton and brutal nature was perpetrated at Newcastle-upon-Tyne, on Saturday. A poor old man, familiarly known in Newcastle as "Needle Jack," was first grossly ill-used by two ruffians, and then thrown down the hole of a public privy into the Tyne. There appears to be no assignable motive for the act. The murderers were apprehended shortly after the occurrence.—The *Dublin Freeman's Journal* announces another agrarian outrage in Ireland. A man, named Anthony McDonald, was digging potatoes in a field at a place called Creagh, when he was fired at by Thomas Fahy from behind a railway ditch, and several grains of shot were lodged in McDonald's body. Fahy has been arrested and committed for trial at the Roscommon assizes. The cause of the outrage is supposed to be a misunderstanding between Fahy's master and McDonald.—The man Bishop who was recently so barbarously scrubbed with sand in the cells of Woolwich garrison, has been tried by court-martial, found guilty of being a deserter, and sentenced to fifty-six days' imprisonment.—The soldier John Flood, who was found guilty at the Lewes assizes of shooting one of his comrades, has had his sentence commuted into penal servitude for life. The ground of the lenity shown in the case is that the prisoner had been goaded into the commission of the crime by a series of petty persecutions, and the remission was not made till the Home Secretary had consulted and obtained the sanction of the Commander in Chief.—John Doidge, who was lately sentenced to death for the murder of Roger Drew, at Launceston, Cornwall, on the 7th of June, has been executed at Bodmin. It is stated that he made a full confession of his guilt, and died in a penitent state of mind.—A terrible accident, and one which, we fear, may terminate fatally, has happened to the female Blondin, who now lies in a dangerous state at St. Bartholomew's Hospital, she having fallen from the tight-rope at Highbury Barn, and broken her thigh, besides sustaining other injuries.—Two "gymnasts," employed at the Leeds Amphitheatre, have also met with serious accidents, one of which, at least, will probably prove fatal.—A fire took place, early last week, at the house of Mr. W. Barrett, Park-lane, Cumberland-street. Mr. Barrett and two of his daughters were burned to death. An inquest was opened on Saturday on the bodies. The coroner and jury proceeded to view the premises, when it was found that though the fire had originated in the front kitchen, yet the fire on the ground floor had been most active in the back premises; and it was not till it reached the upper part of the house that both front and back rooms were found to be consumed. There is something remarkable in the circumstance of Mr. Barrett's death, as it appears he was the first to hear and to answer the alarm given by the police, so that he had time to save his own life at least, if not the lives of his daughters; but having returned into the house, he appears to have lost his presence of mind, bolted the hall door, and thus caused the death of himself and one of his daughters by suffocation. The other daughter (a cripple) was suffocated at the upper part of the house.—An inquest has been held on the body of a young married woman who was burned to death in her own apartments on Sunday forenoon last. The cause of the calamitous accident was the crinoline which the poor woman wore, and which, as she passed in front of the fire, brought her muslin dress in contact with the flame. Assistance was speedily rendered, but all effort to save her life was unavailing. The jury returned a verdict in accordance with the

facts.—A melancholy accident occurred on the river on Tuesday morning. A small boat, rowed by two men, was going down the river, and when near the Tower it was caught in the swell caused by the paddle-wheels of a steam tug, and sank. The men disappeared, and have not been recovered.—The attempts to weigh up the *Ganges*, which was overset in the river last week, have been successful. The owner had entrusted the special surveyor of Lloyd's with the task of raising her.—The inquest on the bodies of the Lascars who were drowned by the capsizing of the *Ganges* has been held. There was some conflicting evidence as to the cause of the accident that befel the ship; but the jury, after consultation, attributed it to insufficiency of ballast, and added their opinion that the practice of sending ships from one part of the river to another with insufficient ballast was much too common.—The case of Miss Thomas against General Shirley, which failed as a breach of promise of marriage, has been renewed under another form. The lady now sues the general for fulfilment of contract for necessaries incurred during her confinement, &c. The case came on before an arbitrator on Tuesday or Wednesday, Miss Thomas examined and a good deal of the correspondence between the parties put in. In the course of the case Mr. Pawle, who appeared for General Shirley, declined to produce certain letters that were asked for, on the ground that the General was too much of a gentleman to produce letters which had passed between himself and a lady when they were on terms of affection. This brought forth some very strong comments from Mr. Lewis, who appeared for Miss Thomas. In summing up the whole case Mr. Lewis spoke in the most severe terms of the conduct of General Shirley. The General, who was in court, professed to treat these remarks with contempt, reading a newspaper during the whole of the time they were being made. Mr. Pawle contended that the General had offered to make ample provision for Miss Thomas and her child, and that upon the action now brought nothing could be recovered. The arbitrator said he should make his award as soon as possible.

FOREIGN INTELLIGENCE.—The Paris papers of Wednesday contained a telegram from Rome, announcing that the Marquis de Lavalette, French Ambassador, had had an audience of the Pope, and had given his Holiness an assurance in the name of the Emperor, that France will never allow any invasion of the actual Papal territory, but will guarantee its integrity at any sacrifice.—Accounts from Turin and Naples continue to assure us that a "pacific solution" is yet expected in Sicily, and that the behaviour of the Sicilian population is such as to render impossible any extension of the Garibaldian rising. The movements of the royal troops, which have been largely reinforced, are elaborately described; but no engagement has occurred, and it is probable that Victor Emmanuel's officers carefully avoid any collision with Garibaldi's followers. It is, indeed, affirmed by a correspondent of the *Daily News*, that a majority of the royal soldiers would refuse to act against Garibaldi, who is supposed by many to purpose crossing the Straits into Calabria, but hitherto he has not made any attempt to effect the passage.—Another attempt at political assassination is announced to have been made at Warsaw. On Friday evening, while the Marquis Wielopolski—who so recently and so narrowly escaped death from a pistol-shot fired by an assassin—was driving out in an open carriage, a lithographer, named Rjoutsa, endeavoured to stab him with a dagger. Happily, the weapon only tore the lining of the Marquis's carriage, and the assassin was immediately arrested.—The Prince of Montenegro has been fired upon by an assassin—one too who it is said, was travelling in his suite. The Prince was only slightly wounded, and the perpetrator of the crime has been arrested. Rumour alleges that

there is every possibility of the hostilities between Turkey and Montenegro coming to a speedy close. The Prince is represented as disposed to negotiate with the Porte upon the basis of the conditions already offered by Omar Pasha. Meanwhile, occasional conflicts are still taking place between the Turks and the Montenegrins, but with little or no result—each side, as usual, claiming every action as a victory.—A telegram from Damascus reports the prevalence of wide-spread discontent in Syria, and the state of affairs there as most serious, the revolted Bedouins and Druses having refused to pay the taxes.

AMERICA.—The news brought by the *Etna* from America is unfavourable to the Federal cause. It states that the drafting order had caused immense excitement, and that large numbers of persons had sought to escape. This, however, was most difficult. The seaboard and the frontiers were carefully guarded, and passengers had been taken on board Californian steamers. The consulates were crowded with persons claiming exemption papers, the Irish thronging to the British consulate at New York in such numbers that the police had to clear the office. No person was allowed to leave Washington without a permit. There had been a battle in the Virginia Valley. A telegram from New York of the 1th, states that the fighting was between two army corps under General Banks, numbering some 7000 men, and a force of 20,000 Confederates under General Jackson. The result is stated to have been that the Federals retreated with the loss of two guns and their infantry badly cut up. A telegram of the 12th states, however, that the Confederates retreated, under cover of night, across the Rapidan, in the direction of Orange Court House. Their loss in the battle was said to have been heavy. General Burnside, who had landed at Acquia Creek, was said on the 9th to be at Fredericksburg. Jefferson Davis had issued a proclamation that, in consequence of General Pope's order that his troops should subsist on the enemy's property, if that general or any commissioned officer of his command should be captured, they should not be treated as prisoners of war, but be held in close confinement, and, in the event of the murder of any unarmed citizens of the Southern Confederacy, under any pretence, an equal number of commissioned officers of Pope's command would be immediately hung. It was again reported that Richmond had been evacuated in consequence of pestilence. It is shortly stated that the Confederate ram *Arkansas*, on the Mississippi, had been blown up. The latest commercial news states that gold was advancing in price.

TO CORRESPONDENTS.

W. J.—A list of the London lodges is published in the official calendar, which may be obtained from Bro. Spencer, Great Queen-Street. The nearest lodge we know of to the address given is the Westbourne, held at the Mitre Tavern, Crown Terrace, Hyde Park.

TRUE BLUE.—It is not usual to allow a brother who is not a subscribing member of a regular lodge to become a member of a lodge of instruction. The lodge of instruction being held under the authority of a regular lodge, we hold that the sections in the *Book of Constitutions* relative to visitors, include brethren visiting both regular lodges and lodges of instruction.

ERRATUM.—At page 127 of the FREEMASONS MAGAZINE in the report of the Committee of the Royal Arch Masons of the Western District of Scotland, in the eleventh line from the bottom, Cap. XIII. should be Cap. X.

F. W. A.—A Prov Grand Master should be installed before appointing his Prov. Grand Officers or otherwise exercising the duties of his office.

BRO. CHASE is thanked but, as the report appeared last week we cannot comply with his request.