

LONDON, SATURDAY, FEBRUARY 22, 1868.

SKETCHES OF NOTABLE MASONIC WORKS.

By Bro. WILLIAM JAMES HUGHAN, W.M. 131,
Truro, &c.

No. I.

HUTCHINSON'S "SPIRIT OF MASONRY."

1st ed. A.D. 1775. London: Pages vii., 237, and appendix, 17 pages 8vo. *Frontispiece*. 2nd ed. Large 8vo., Carlisle, 1795. Pages vi., 362, and appendix. Dr. Oliver's new edition with notes. London: 1843, 8vo. Pages xiv., 336.

THE author of the "Spirit of Masonry" was an Attorney at Law, a member of the Royal Society of Antiquaries, and an able compiler of several important works. The preface of the 1st and 2nd editions are somewhat similar, and need no mention were it not that in the edition of 1843 the latter part of the preface to the second edition is omitted. It is as follows: "I have been induced to give this edition to the press, for the purpose of relieving the family of a worthy but indigent brother, by the whole profits of the subscription and sale, and doubt not, that the motive to the present publication will procure it the attention of the brethren of this excellent Institution. Published by recommendation of Grand Lodge (*i.e.* both 1st and 2nd editions). Bro. Hutchinson states that it is known to the world, "but more particularly to my brethren, that there are three degrees of Masons—Apprentices, Craftsmen, and Masters." (Page 2, 1st ed. Exact in the three editions.) In all editions he is inclined to determine that the appellation of Mason implies a member of a religious sect, and a professed devotee of the Deity, who is seated in the centre of heaven (page 21, 1st ed.). The following is the first proposition: "That the first state of a Mason is representative of the first stage of the worship of the true God." (Page 82, 1st ed., verbatim in the others.) In Lecture V. "On the Furniture of the Lodge" the author well observes, that "As Solomon at Jerusalem carried into the Jewish Temple all the vessels and instruments requisite for the service of Jehavah, according to the law of his people; so we Masons, as workers in moral duties, and as servants of the Great Architect of the World, have placed in our view, those emblems which should constantly remind us of what we are, and what is required of us." (Page 111, 1st ed., and the same in the others.) In the 1st. ed. page 119, it is stated that "Our three lights show to us the great stages

of Masonry, . . . or otherwise our lights are typical of the holy Trinity," but in page 73, 2nd ed., and page 126 ed. 1843, it expressly stated that the three lights are "most especially typical of the Holy Trinity," although they show as well "the worship of the God of nature, in the purity of Eden, the service under the Mosaic law, when divested of idolatry and the Christian Revelation." These also represent the three progressive Orders of Masons. "Thus the Master Mason represents a man under the Christian doctrine saved from the grave of iniquity, and raised to the faith of salvation" (page 162 1st ed., and also included in subsequent issues of the work). "Our Order is a positive contradiction to the Judaic blindness and infidelity, and testifies our faith concerning the resurrection of the body" (page 164, 1st ed., and in others the same).

The two last chapters we must refer to at more length. In the first edition none of the addresses in the appendix of the edition of 1795 are inserted. They are exactly as those contained in the reprint of 1843, with the exception of the following, which are omitted in the latter. B² A short charge generally given to a newly admitted brother. B³ A charge delivered to several newly initiated brethren. K² A discourse delivered to the lodge of Free and Accepted Masons in Durham, by the Rev. Bro. James Hart. N² Act of the Associate Synod concerning the Masonic oath, first published in the "Scottish Magazine," 1757. N³ An impartial examination of the act of the Associate Synod. P² The ceremony observed at funerals according to ancient custom, with the service used on those occasions. P³ List of lodges, with their numbers, as altered by the order of the Grand Lodge, April 18th, 1792. P⁴ List of lodges holding of the Grand Lodge of Scotland, 1795. Concluding with a list of the various members and lodges who subscribed for the work amounting to some 500 copies. In the 13th and last of the lectures, the author examines the historical basis of the society, and holding as he does the belief that Masons, according to the present state of Masonry, were never a body of architects. "By the 'Book of Constitutions,' published by authority, we see no Grand Communication held in form, till of very late date." The late Bro. Dr. Oliver in editing the last edition of the three now under review, objects to such statements, and ventures to quote evidence to "contradict the proposition laid down," as for instance the fact that those who revived Free-

masonry agreed "that the privileges of Masonry should no longer be restricted to operative Masons, but extend to men of various professions, provided they were regularly approved and initiated into the Order" (vide note, p. 194). But with all deference we submit this is no evidence, but a baseless proposition, as long before A.D. 1717, many gentlemen of position and influence were admitted as members of the Fraternity, and the minute books of lodges such as Mother Kilwinning, Cannongate Kilwinning, Ancient Lodge at York, and others antecedent to the revival abundantly confirm the fact, that this offer to open the portals of Masonry to those who were not operatives in the 18th century was a mere empty and vain display. Hutchinson also states that the Free and Accepted Masons (meaning the revivalists) have kept themselves totally apart from the incorporated body of Masons enchartered (page 214, 1st ed.). To disprove this Dr. Oliver refers to Halliwell's MS., wherein it is stated that "In the year 1506, John Hylmer and Wilson Virtue, Freemasons, were engaged to vaulte, &c." How the term Freemason can at all weaken the former assertion I cannot imagine. One thing is certain, no one yet has been able to discover records of Grand Lodges, and Grand Masters existing before A.D. 1717, or even the slightest approximation in nature and constitution to those of a subsequent date, and the proceedings of the Ancient Lodge at York more than confirms—it proves—the truth of our statement.

We have the pleasure of possessing copies of the foregoing, the first edition of which, dated 1775, is both rare and valuable. The lectures were composed for the use of the members of the Barnard Castle Lodge of Concord, of which the author was the Worshipful Master, the following is a copy from the "contents" of the 1st edition. 1. The General Design of the Work. 2. On the Rites Ceremonies, and Institutions of the Ancients. 3. A continuation of the Rites, Ceremonies, and Institutions of the Ancients. 4. The Nature of the Lodge. 5. The Furniture of the Lodge. 6. The Apparel and Jewels of Masons. 7. The Temple at Jerusalem. 8. On Geometry. 9. The Master Mason's Order. 10. The Secrecy of Masons. 11. Of Charity. 12. On Brotherly Love. 13. On the Occupation of Masons. 14. A Corollary with Appendix, containing a letter from the learned Mr. John Locke, to the Right Hon. Thomas, Earl of Pembroke, with an old manuscript on the

subject of Freemasonry. In neither of the editions is anything said about other Masonic degrees than the three belonging to the Craft, as none others were recognised then by either the Grand Lodges of England or Scotland.

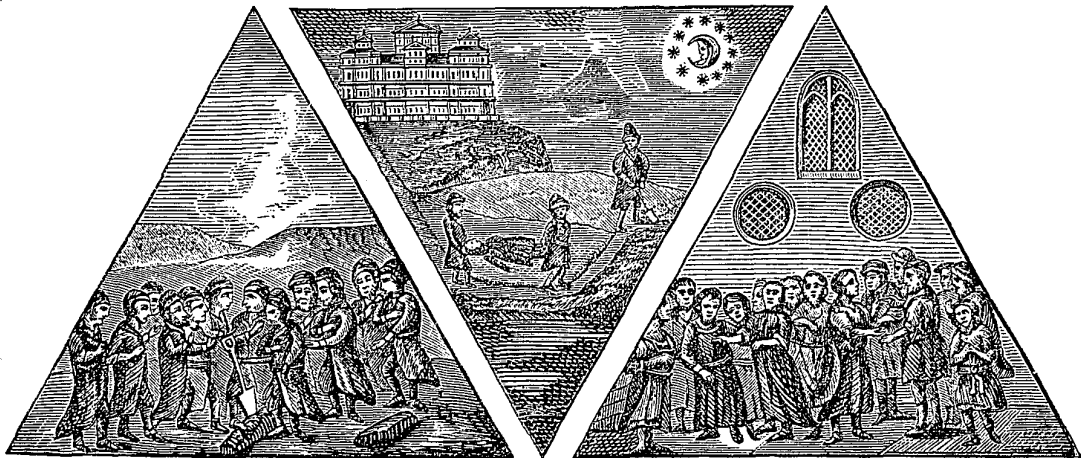
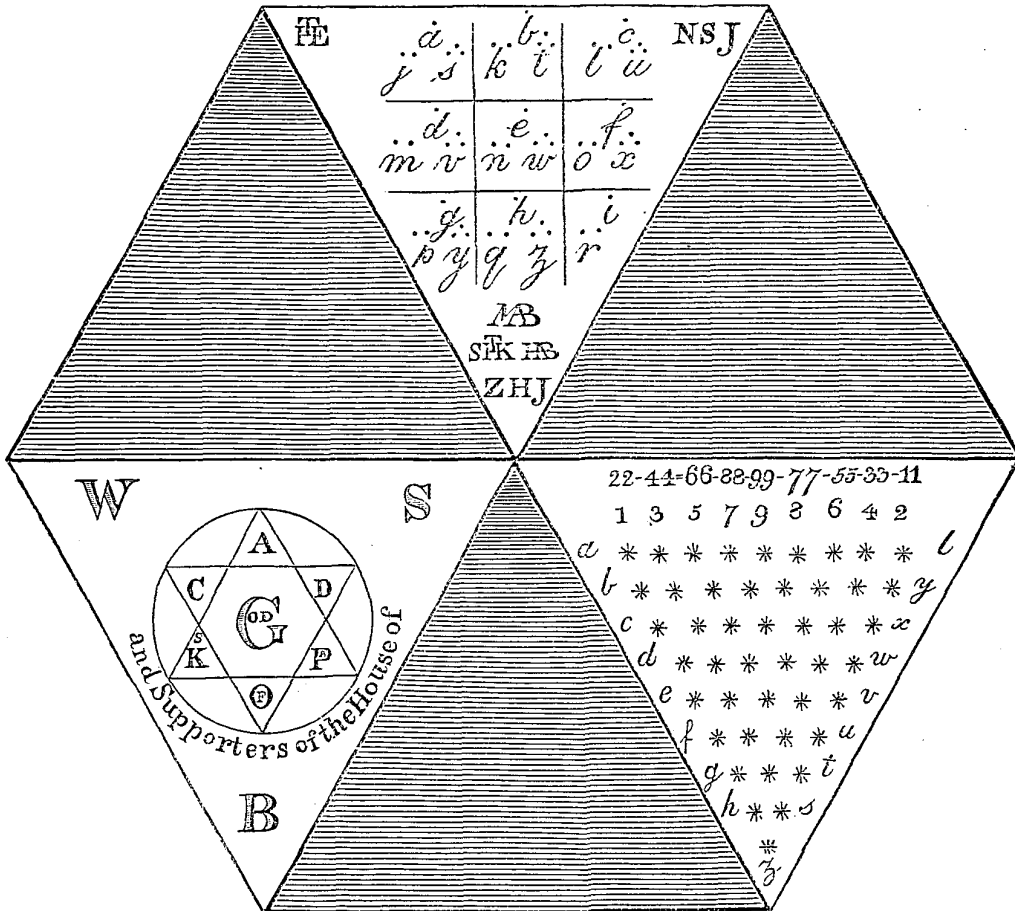
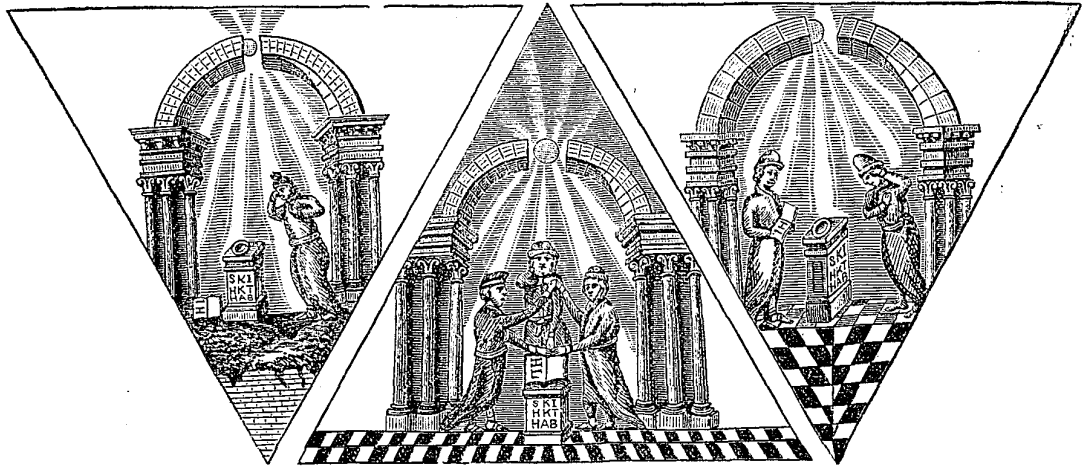
Our next sketch will be Preston's "Illustrations of Masonry," to be followed by "Calcott's Disquisitions," "Books of Constitutions," and other well-known authorities of the Craft antecedent to the "Union" in 1843. Any important textual variations in the editions of the works noticed will be especially mentioned. We shall require time, however, before presenting the next sketch, as we want to push on with the "Analysis."

ROYAL ARCH AND SOME OTHER QUESTIONS.

By Bro. H. B. WHITE, Warrington.

Pending the discussion in your columns of the origin and antiquity of the R.A. degree, it may be interesting to your readers to have laid before them any scraps of authentic information which throw light on the early working of the degree, and which may without impropriety appear in your journal. The two old tracing boards of which you gave small engravings a few weeks since, and which I understand you intend producing on a large scale, throw some light upon this subject. They were designed and published by Bro. Finch, a Masonic instructor of the last or early part of the present century, and who has been stigmatised as a manufacturer of degrees, and a man who taught Masonry for money. Whether the first part of the accusation was just I know not (if so possibly in the present day he might have received credit instead of censure), but if the latter part was true he could have made but small profit unless he taught Masonry as it was practised. These engravings show that even the third degree as then worked, raised considerably from the present system, and in this respect they agree with the old lecture of which I have a copy. I am of course precluded from pointing out these variations, but I may say that I was for some time puzzled to understand the three lower illustrations in the engraving which are reproduced, but I now find that they represent the fifteen conspirators, the twelve recanters, and the three who persisted in their impious design.

In a manuscript common-place book of the date 1796, or thereabouts, which casually fell into my



hands a short time since, I find the following prayers, lecture, and charge, relating to the R.A. degree. On consideration I think there is nothing in them that may not properly be published, but if you think otherwise, pray exercise your discretion in the matter. I give the lecture exactly as I find it in the book, mis-spelling and all.* From a skeleton form of the O.B. in the same book it appears that a candidate could not be exalted "with any less number than 7 ye can-te included, and not then without two of the principals are present or consenting thereto.

PRAYER ON OPENING CHAPTER.

"O thou Great Jehovah, whose tender mercies are over all thy servants, impress us with a proper sense of thy omnipresence, and may that reflection guard our thoughts and actions this night, and stimulate us at all times to pursue the straight line of earthly labour within the compass of an approving conscience, that we may safely pass through the Arch of Redemption into the mansion of everlasting bliss and glory, and there enjoy the refreshment of thy glorious presence through all eternity. Amen, Amen, Amen.

PRAYER ON CLOSING CHAPTER.

"O God of our spirits and preserver of our souls and bodies, blessed be thy glorious name for permitting us once more to call to mind thy wonders of old; if our thoughts have this night wandered from thee O pardon our wanderings and renew a right spirit within us; may we from henceforth flee every wicked design and shun everything displeasing in thy sight, so that the words of our mouths and the meditation of our hearts may be new, and for evermore acceptable in thy sight, O God our strength and Redeemer. Amen, Amen, Amen.

"CHARGE TO YE NEWLY ELECTED."

"Companions, you have with the unanimous consent of this chapter been this evening exalted to the degree of R.A. Masonry, it being of so sublime a nature that none can be admitted but men of the best characters and respectability, open, generous, and liberal in their sentiments, totally devoid of all superstition, bigotry, and false persuasions. And as the sublime degree of speculative Masonry was intended for the cultivation of every art and science which the human mind in this sublimary state is capable of, and to form some

idea of that great Being who is the sole author of our existence, and hold the utmost veneration for His most sacred Name, which the Omnipotent is pleased to reveal, and that to all who profess themselves students of this great science of Masonry. May we be so guided by its precepts, and governed by its maxims as never to deviate from the paths of honour and virtue, but become shining ornaments of all that is great and good. The most learned Rabbis of the Hebrews Z. H. I. not only telling us the word was lost, but the time when and where, how and by what means it was found, which is now reserved for those only of this most sublime and exalted degree of a Royal Arch Mason. May we as R.A. Masons ever abide by the precepts of this most holy, sublime, and exalted degree of R.A. Masonry, and keep it undefiled until time shall be no more."

Passing onward from R.A. to "some other questions," I find Bro. F. G. Findel in his communication under this heading, which appeared in your number of last week, thought fit to tax me with "the pride of a Pharisee" because in my recent contribution to your pages, I expressed my conviction "that no man can become a true Mason unless he be a Christian," I have not the pleasure of knowing whether Bro. Findel is a Christian. From his remarks I conclude that he is not, and I can readily understand that his pride is wounded by an inference that one who has written a history of Masonry can be shut out from understanding and appreciating its true beauty *sed magna est veritas et prevalebit*. Bro. Findel's imputation is most offensive, but if, to maintain that Christianity is truth, and Freemasonry, having truth for one of its leading principles, must necessarily be founded on Christianity, is to possess "the pride of a Pharisee," then I am content to labour under the imputation.

Bro. Findel is mistaken if he supposes that I would exclude from all the advantages of Masonry those brethren who are not Christians, I believe that the non-Christian Mason, although the "true corner-stone" is hid from him, and the key-stone of the Arch wanting, may yet by the imperfect light of nature and of science, and especially by the light of brotherly love, perceive and enjoy many of the beauties of Masonry, but I maintain that its sublimest truths and beauties can only be realised and appreciated by those, who needing not other light, are blessed by the guidance of him who is the light of the world and the glory of his Father.

† We regret we cannot publish the lecture.

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

*(Continued from page 126.)*BOOK II.—CHAPTER III.—*(Continued.)*

The Knight, immediately after his reception, commenced his duties. Generally, he was attached to the preceptory in which he was received, but sometimes he was sent off to another. He was supplied with clothes, armour, equipments, and horses from the funds of the Order. His dress was a long white tunic, resembling a priest's cassock, with a red cross upon the back and front, his girdle under this, above his linen shirt. He wore his white cloak, with the ruddy cross on the left breast, shaped like the one on which Christ suffered, and which, as we have already said, was an emblem of the martyrdom to which he stood daily exposed, over armour of chained mail. The cloak could be looped up when necessary, so as to give full play to his arm when wielding mace, sword, or spear. On his head he wore a white linen coif, and over that a small round cap of red cloth attached to the cloak, a protection for his head from the heat of the sun. In battle, underneath the cap, was worn a steel skull cap, instead of the usual helmet.

His arms were shield, sword, lance, and mace. The shield was triangular, with the red cross of the Order emblazoned upon it; his sword cross-hilted, that should he fall in battle he might gaze upon the symbol of his redemption in his last moments; and from his lance depended a small swallow-tailed banner, likewise embroidered with the ruddy cross. His equipments, on account of the excessive heat of Palestine, and the necessity for speed in combats with the Infidel, were lighter than those of secular Knights.

The Knight, by Chapters 30 and 31, was allowed an Esquire and three horses. "Let three horses be allotted to each Knight, for the noted poverty of the House of God, and of the Temple of Solomon, does not at present permit of an increase of the number, unless it be with the licence of the Master. . . . For the same reason we grant unto each Knight only one Esquire; but if that Esquire serve any Knight gratis, and for charity, it is not lawful to chide him, nor to strike him for any fault."

Chapter 32 provides for the supply of horses:—"We order you to purchase for all the Knights

desiring to serve Christ in purity of spirit, horses fit for their daily occasions, and whatever is necessary for the due discharge of their profession. And we judge it fitting and expedient to have the horses valued by either party equally, and let the price be kept in writing, that it may not be forgotten. And whatsoever shall be necessary for the Knight, or his horses, or his Esquire, adding the furniture requisite for the horses, let it be bestowed out of the same house according to the ability of that house. If, in the meanwhile, by some mischance it should happen that the Knight has lost his horses in the service, it is the duty of the Master and of the house to find him in others; but, on this being done, the Knight himself, through the love of God, should pay half the price, the remainder, if it so please him, he may receive from the community of the brethren."

By Chapter 20, to all the professed Knights, both in summer and winter, was given, if they could be procured, white garments, that those who had cast behind them a dark life might know that they were to commend themselves to their Creator by a pure and white life. "For what is whiteness but perfect chastity, and chastity is the security of the soul and the health of the body. Unless every Knight shall continue chaste, he shall not come to perpetual rest, nor see God, as the Apostle Paul witnesseth. 'Follow after peace with all men, and chastity, without which no man shall see God!'"

By Chapter 22 it was granted to none to wear white habits, or to have white mantles, excepting the Knights.

By Chapter 23, it was forbidden any brother of the Temple to wear skins or cloaks, or anything serving as a covering for the body in the winter, even the cassock made of skins, except they were made of lambs' or rams' skin. This struck at the use of expensive furs then so much in vogue.

Chapter 25 provided that if any brother wished as a matter of right, or from motives of pride, to have the fairest or best habit, for such presumption he was to have the worst.

By Chapter 37, it was ruled that neither gold nor silver, which were the marks of private wealth, should ever be seen on the bridles, breastplates, or spurs of the Knights, nor was it permitted to any brother to buy such. If, indeed, such like furniture should have been charitably bestowed upon any one, the gold and silver was to be so coloured that their splendour and beauty might

not impart to the wearer an appearance of arrogance beyond his fellows.

BOOK II.—CHAPTER IV.

THE CHAPLAINS—SERVING BRETHREN, &c.

II. THE CHAPLAINS.—From the purely military character of the Templars, at first there were no priests attached to the Order, but the Knights attended the ministrations of the clergy of the nearest chapel. We have already shown that the Order of the Hospitallers was originally governed by priests, their duties being principally to attend the sick. There was thus a division of labour between these two Orders. The Templars went forth to bring in the pilgrims safely to Jerusalem, and the Hospitallers attended to them whilst in the city. We think it very probable that, in the first years of the existence of the Order, the Templars could not entertain the pilgrims who fell to their care, and must have, of necessity, handed them over to the charge of the Hospitallers.

But when, with increasing wealth, the Templars built chapels in connection with their houses, wherein to hold their Chapters, and to celebrate the functions of the Church, they naturally desired the presence of priests as members of their body. In 1158 they made application to Rome for permission to receive into their body churchmen; but the Pope, fearful of giving offence to the Eastern bishops, who already had complained bitterly of the exemption of the Hospitallers from their sway, refused this petition. But when Alexander III., their great patron, ascended the papal chair, in 1162, their object was attained in the grant of the Bull, *Omne datum optimum*.

By this Bull they were required first to ask the permission of the Bishop of the diocese in which the priest lived to his reception. This was a mere matter of form, however; for if the Bishop refused to sanction such an admission, not an uncommon occurrence, the Knights were then empowered to receive the priest without his consent. These priests had to serve a noviciate of a year before their reception; but, as in the case of the Knights, this was dispensed with in their days of prosperity. The ritual of the reception of the Chaplains was similar to that used by the Benedictines, and they took the three vows of poverty, chastity, and obedience. Their reception took place in secret, with the formalities used in receiving a Knight.

When the psalms were sung, the Master put on the candidate the dress of the Order, and the girdle and cap called "barret." The dress was a tight-fitting tunic, made of white cloth, with the red cross on the left breast. The priests were not permitted to assume the cloak of the Order so long as they were simple priests; but if any one attained to episcopal dignity, this honour was gladly permitted him. Another distinction between them and the Knights was, that where the latter wore their beards, the former required to be closely shaven—a difference from the priests of the time, who wore the beard. They were likewise required to wear white gloves, "out of respect to the Lord's body." It is a very remarkable circumstance that at no time had the Templars a full complement of Chaplains, and they had often to call in priests of a neighbouring chapel to perform the offices of the Church in their houses. All who had received the first tonsure were eligible to the office of Chaplain, and when a deacon or sub-deacon desired to be raised to the rank of priest, the Master sent him to the Bishop of the diocese, who was bound to confer the required Order, on the demand of the Master.

The clergy were, by their oath, bound to obey the Master in all things, and the Master and the chief officers of the Order always had one or more priests in their trains to act as their secretaries, celebrate mass, and other religious functions. The priests, although forbidden to take any part in the government of the Order, soon obtained great power, and, as secretaries, if men of sense and talent, their counsels were implicitly followed. Their presence, however, gave great offence to several of the Knights, for we have Gerard de Caux, in his examination before the King of France in the days of the persecution of the Order, declaring that "the aged men of the Order were unanimous in maintaining that it had gained nothing in internal goodness by the admission of learned members."

The duties of the priests were precisely similar to those of monks in general. They officiated at all the services of the Order, and were present at the chapters. Their privileges were very unimportant. They had the best clothes, sat next the Master in chapter and refectory, and were served first at table. If they committed any offence, they were more lightly punished. If the heads of the Order, saw fit, they could rise to high honours, and they were very often found among the pre-

ceptors. The Attorney-General at Rome was always a person of importance, and generally a priest; for on the suppression of the Order, the celebrated Peter de Bononia, who so gallantly and eloquently defended the Knights at the time of their persecution by Philip le Bel held that office.

(To be continued.)

MASONIC NOTES AND QUERIES.

SYMBOLOLOGY.

Can any of your readers give me a tolerably copious list of authorities on symbols?—E. E.

LODGE MUSIC.

It appears, by an advertisement from a brother in your pages, that an harmonium can be had for five guineas, say five shillings a-piece for a lodge of twenty members. There are few lodges in which some brother cannot be found to play. For eighteen guineas, or a pound a head, they can have an harmonium with five octaves and eleven stops.

There should be a by-law in each lodge that the organist, like the secretary, should be exempt from subscription, and we should soon get a body of organists from our young members. The proceeds of one initiation will provide an harmonium.—R. Y.

A NEW BRANCH OF MASONIC LITERATURE.

As a Masonic Archæological Institute is proposed, I direct the attention of its intending members to a new branch of Masonic literature or Masonic libels, pointed out in your pages at p. 131, and published by Roman Catholic booksellers. It appears they have reproduced two scandalous and lying works, Professor Robison's "Freemasonry," price 1s.; and "La France Maçonnerie," by Cyr, price 4s. 6d. As well might the vagaries of the Peculiar People be brought against our Bro. Pope Pius the Ninth and his votaries, as the vagaries of French Jacobin Masons against the Masons of England and Scotland. Parliament pronounced on this subject at the period of Prof. Robison's pretended revelations; and, as Bro. Tweddell says, the experience of sixty years has still further proved the loyalty and morality of Masons. Have the Roman Catholic publishers and printers of libels against Freemasonry republished the several works charging the Jesuits and other priests with tampering with Freemasonry?—E. L.

GRAND LODGE OF ANCIENT MASONS IN GERMANY
(P. 128.)

How can it be said to be clearly ascertained that such a Grand Lodge was formed as early as 1452?—
QUERY.

Lost wealth may be restored by industry—the wreck of health regained by temperance—forgotten knowledge restored by study—alienated friendship soothed into forgetfulness—even forfeited reputation won by patience and virtue. But, whoever looked upon his vanished honors—recalled his slighted years—stamped them with wisdom—or effaced from heaven's record the fearful blot of wasted time?

CORRESPONDENCE.

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

PRIORITY OF THE LODGE OF GLASGOW ST. JOHN TO THE MOTHER KILWINNING.

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

Dear Sir and Brother,—I see in your issue of February 8th an article by our highly-esteemed Bro., D. Murray Lyon, relative to the antiquity of the Cannongate Kilwinning and of St. John's Lodge, Glasgow, and would thank him for the information it contains; at the same time I have to find the same fault with reference to his remarks regarding the Cannongate Kilwinning as I find with those of Bro. Oneal Haye's,* viz., that the whole of it is about the existence of the Cannongate Kilwinning in the 17th and 18th centuries (which I do not dispute); what we want being proof of the existence of the Cannongate Kilwinning in the 12th century, which I am afraid, from the silence of both, neither can show.

So far as I know at present, the Mother Kilwinning shoot out the Cannongate Kilwinning branch in the 17th century. At same time, if there is proof of a prior existence, let us have it, also how far back?

I find Bro. Lyon also speaking of "the Lodge of Kilwinning's universally acknowledged claim to be the Mother Lodge of Scotland," which is simply a mistake." Bro. Lyon comes nearer the truth when he says, in the *Freemasons' Magazine* of April 27th, 1867, page 303, "Is almost universally believed." But if Bro. Lyon will look to page 115 of Bro. J. G. Findel's "History of Freemasonry," published in 1866, he will find him speaking of "the fable of the origin of Scotch Masonry at Kilwinning;" and I may add that in the aforesaid 303rd page of the *Magazine* it seems to be disputed whether 1140 or 1165 be the correct date of the foundation of Kilwinning Abbey. I find, however, that Bro. Lyon prefers to take the older date, 1140, as the date of the foundation both of the Abbey and Lodge.†

Again, in support of Bro. Findel's statements that Kilwinning is not the Mother of Masonry in Scotland, I would point to the foundation of the Glasgow Cathedral in 1123, in the time of Bishop John, which was built by the Brethren of St. John's Lodge, Glasgow, and which lodge seems to have existed there, not only from the time of Malcolm's Charter, but before that, from time immemorial, the Charter itself showing that it is not the constituting of a new lodge, but the giving of greater power to an already established lodge. In fact, our charter (whether the date be 1057 or 1157, as the case may be) is the first Constitution of a Grand Lodge in Scotland:—"None in my dominions shall erect a lodge until they make

* When Bro. Haye mentioned, on page 70 of No. 447 of the *Magazine* that "Judging from the proofs which I hold in my hand" the Cannongate Kilwinning is entitled to be ranked before the Mary's Chapel. I consider that he ought to have stated the nature of such proofs, as that was a very strong assertion.

† I would, therefore, respectfully hint to the Editors of the "British, Irish, and Colonial Masonic Calendar" that if the date 1140 were substituted for 926 in their book it would be nearer the truth.

application to the St. John's Lodge, Glasgow, and they considering their petition, and examining their character and behaviour, grant them a charter conform to their regulations." Now who can say but that even the Mother Kilwinning herself may have received her Charter from St. John's, Glasgow?

In Pagan's "History of the Cathedral and See of Glasgow," page 6, he says that the old cathedral* was sadly dilapidated, and that Bishop John, before 1124, began to build a new cathedral, which he consecrated on the 7th of July, 1136. Now what more naturally to be inferred than that part of the brethren of St. John's Lodge left Glasgow thereupon, and going to Melrose, founded the Melrose St. John's Lodge, and Melrose Abbey also, which was begun in 1136. I am the more encouraged to believe this seeing the inscription on Melrose Abbey (which has stood there for centuries, a silent protest against the pretensions of the Kilwinning Lodge to the title of Mother) connects Glasgow with Melrose. The inscription is as follows:—

"John Murdo sum tym callit was I,
And born in Parysse certainly,
And had in keepyng all masom wark
Of Sanctandroys, the hie Kyrk
Of Glasgu, Melros, and Paslay,
Of Nyddysdayl, and of Galway.
Pray to God, and Mari baith,
†And sweet St. John, keep this haly kyrk
frae skaith."

I cannot give the exact date when this inscription of John Murdo's was cut and placed in the wall when built. It is certainly very ancient; but as "it was a principle with these mediæval artists that even the smallest detail should have a meaning and serve a purpose," I would naturally infer that he wrote down the names of the buildings in their chronological order, and on examination I consider such to have been the case, the Glasgow Cathedral being founded in 1123, Melrose 1136, Paslay 1160, &c. In the "History of Melrose Abbey," by James A. Wade, page 106, he says:—"Newstead was early noted for a society of Masons that settled there. Their craft was in high repute, and what they bequeathed to us, although in ruins, fully sustains their ancient reputation. The institution of St. John's Lodge of Freemasons, Melrose, is said to be as far back as the building of Melrose Abbey, in 1136—one John Murdo, who by the chronicle of Melros had in keeping all mason work at the building of St. Mary's Monastery, having been the first Grand Master," so that the Lodge of Glasgow St. John seems to have given to the Melrose St. John its first Master.

So far as I can carry it out at present, I do not consider that the Kilwinning had any connection with Melrose, but rather, if the Mary's Chapel built Holyrood in 1128, they may have sent a branch at

same time to Kelso, and which branch, or part thereof, afterwards went to build Kilwinning Abbey, and formed the Kilwinning Lodge; but if the Mother Kilwinning was connected with Melrose, then it must come under the St. John's Lodge, Glasgow.

I would like very much to get a proper explanation of the origin and meaning of the title "Mother" as applied to the Kilwinning Lodge. I find in the *Free-masons' Magazine* of January 11th, 1868, page 35, an attempted explanation by the new R.W.M. of No. 0, Bro. Colonel Mure, which I greatly fear is not quite satisfactory. He says—"That the name mother had been given her from the fact of foreign Masons having found an asylum in the old village from the persecution of the Pope in the 12th century." What a capacious bosom the Mother must have had! seeing that in the 12th century Scotland was almost completely overrun with Masons—Masons here, there, and everywhere building up cathedrals, monasteries, &c., by the score; and yet the gallant colonel gravely tells us that they all "found an asylum in the old village."

I am afraid that until I get a better explanation, I must say that I can hardly believe that the title of "Mother" had any connection with the Kilwinning Lodge before the rise of the speculative lodges, in the 16th or 17th centuries. And as the Lodge Kilwinning gave many charters, it is likely the name may have arisen then, as the lodges holding from it might have called it "The Mother." But at present I know of no evidence to show that it was called so before the 16th century.

The Glasgow St. John's Lodge seems to have rather been against speculative lodges, as we find that in the year 1729 those brethren of Glasgow St. John's who wished to admit speculative Masons into the lodge were either expelled or left, as we find them getting a charter from Mother Kilwinning, which was the first Constitution of the present St. Mungo Lodge, No. 27, and I believe about the first establishment of speculative Masonry in Glasgow, the date of the Glasgow Kilwinning Lodge, No. 4, being 1735. And thus from the title "Mother" having become attached to the Kilwinning Lodge at a comparatively recent date, the Mother Kilwinning has gradually built up her pretensions, and has assumed the title of the Mother of Masonry in Scotland. Just as with Rome, the Lodge Kilwinning has not all been built in one day.

The Lodge of Glasgow St. John's may prove to have been the cradle of Mediæval Masonry in Scotland, the Kilwinning, I am afraid, never; although, looking back from the present stand point, all must admit that it has been one of the schools of Masonry. I am rather astonished at such a Masonic veteran as Bro. D. Murray Lyon showing at the outset such a sign of the weakness of the Kilwinning position as he does when he says, "That, however the genuineness of the St. John's Charter may be settled, it could never interfere with the right of the Mother Kilwinning on all occasions to rank next to the Grand Lodge of Scotland. This position was confirmed to it in 1807, on its corporation with the Grand Lodge; and the repudiation of that compact by the Grand Lodge would be the signal for the Lodge Kilwinning to reassert its ancient independence and resume its functions as a Supreme Masonic court." Now I

* There were several Glasgow cathedrals upon the same site, viz., what went before Bishop John's, Bishop John's itself, which was burned, and the present one, from Bishop Joceline's time, 1181. In digging round the foundations of the present cathedral lately, portions of the capitals, architraves, &c., of Bishop John's Cathedral were discovered.

† Sweet St. John, I consider to mean St. John the Evangelist, on whose day we hold our yearly festival and installation of office-bearers.

would not desire to see any such foolish event happening as Bro. Lyon hints at; but, on the other hand, if the grounds on which the Lodge Kilwinning attained to her present position are proved to have been false, what real good would that position do her? It would simply be gilding not solid gold. And if the Lodge Kilwinning were to leave the Grand Lodge of Scotland after St. John's had proved its priority, I am rather afraid it would make a poor figure as a Supreme Masonic Court, as it would find that it had suffered through more light.

But the Mother Kilwinning has peculiar claims to a high position; and supposing St. John's succeeds in proving its priority, I would desire nothing better than to see the Kilwinning and St. John's placed side by side, both giving way a little, and grasping each other as brethren. And as both of us have thrown in our lot with the Grand Lodge of Scotland, let us strive who can advance her interests most. For although historical truth must be brought to light, yet we must not allow that to interfere with our duty as brethren.

On considering what I would judge to be the proper position of Melrose St. John, I consider it to be strange that I agree with Bro. Oneal Haye in placing it as No. 3, that is going on the idea of age. Although we differ greatly regarding the others, I make out the priority to be Glasgow St. John's (without going further back at present) say at building of Glasgow Cathedral, of 1123, No. 1; St. Mary's Chapel (if it built Holyrood Abbey), in 1128, No. 2; Melrose St. John, at Melrose Abbey, in 1136, No. 3; Mother Kilwinning coeval with Kilwinning Abbey in 1140, No. 4, Scoone and Perth No. 5, unless as I said formerly Cannongate Kilwinning can show grounds of priority.

Bro. Lyon gives some remarks and questions about our charter, so I will now turn to it a little, more critically than I have hitherto done.

The No. 3 after Malcolm's name I consider to be worth nothing, the correctness of the date is a question, at first sight the chief ground on which the Charter can claim existence before 1115 is the name Andrew Hamilton, Bishop of Glasgow, there being no such bishop after 1115, but after seeing the contracted Latin so much used in the Royal Charters of the 12th century, our translator may have made a mistake inadvertently. But let us take the three names of Gilbert of Monteith, Sir Robert of Velen, and Adam of Stenhouse, and try to discover in whose reign these three contemporary individuals lived. In the Great Charter of Vielso of Malcolm IV., 1159, I find the names of Earl David my Brother Earl Duncan, and Magistro Andrea. Now I know of no Earl David, my brother, that could be in Malcolm Canmore's reign. In the Charter to Burgh of Ayr of William the Lion, I find both Philip and William of Valsines, mentioned. Philip de Valen is also mentioned in our Charter from William the Lion about 1192. So that it is likely that the Sir Robert of Valen in our old Charter is one of the ancestors of Philip, perhaps his father (if our Charter dates 1157).

As the attempt to decipher our old Charter anew may take some time, I would respectfully and fraternally ask of some of some of our brother historical scholars, to enable us to find out when the three parties I named above lived?

I have not yet been able to get the particulars of the case in the Court of Session where our old Charter was sustained, but the Clerk of the Incorporation has promised to look over the books and give me them in a few days. I may however mention here that while it was taken as a Genuine old Royal Charter, I understand it was without reference to its exact date.

Bro. Lyon also says "Malcolm IV. began to reign thirteen years subsequent to the period at which the Lodge of Kilwinning is believed to have been first constituted." Very good Bro. Lyon, but on the other hand the brethren of the Lodge of Glasgow St. John, were engaged at the building of Glasgow Cathedral in 1123, seventeen years before the Lodge of Kilwinning is believed to have been first constituted, and as I said before the age of the Lodge of Glasgow St. John is the age of the old Charter Plus, time immemorial. A careful reading of the Charter will show that—e.g. How could the Masons of Glasgow have known that lodges had been erected "contrary to the rules of Masonry" unless from the knowledge they already possessed as members of a regular lodge; again it does not say the Masons of Glasgow shall have a lodge for ever to be called the St. John's Lodge. But it is taken as granted that St. John's is the name of the lodge already existing.

I have shown our Old Charter was not the foundation of St. John's Lodge Glasgow, but an evidence of its existence at a particular date. Now supposing this Old Charter were altogether done away with, let us look at what St. John's could say for itself without it. Well then 1st, an old cathedral existed at Glasgow before 1123. 2ndly, a cathedral was founded there by St. John's Lodge (if not by whom?) in 1123. 3rd. A cathedral was again founded there in 1181, and a charter of encouragement granted by William the Lion about 1192, and speaking of this charter, Hamilton, of Wishaw, in his description of the Sheriffdoms of Lanark and Renfrew, says, page 162, "The following Charter* suggests an inquiry whether the building of cathedral churches, monasteries, and other important ecclesiastical buildings may not have given rise to the Societies of Freemasons."

"Fraternitatem quam ad ejus constructionem venerabilis Jocelinus ejusdem ecclesie episcopus."

Fourthly. Completion of the choir of cathedral about 1250, the Bishops of Glasgow also keeping the Masons employed at their own houses.

Fifthly. Old Stockwell Bridge built over the Clyde, about 1360.

Sixthly. Spire of cathedral built, and crypt below the Chapter House, 1420; Chapter House and Lady's Chapel built, about 1440.

Seventh. Glasgow University built, about 1450.

Eighth. Crypt of south transept built and interior of cathedral decorated, &c., about 1500.

Ninth. Archbishop Beaton, who also held the Abba-cies of Arbroath and Kilwinning, enclosed his palace

* As our old Charter had been lying stowed away in our old box in the consistory house of the cathedral for perhaps a century and a half previous to its discovery about thirty years ago when consistory house was taken down, Hamilton would know nothing of it.

† Besides the above quotation, I give the title of Charter, viz., "Carta Willielmi Regis qua confirmat fraternitatem constitutam ad constructionem ecclesie Glasguensis."

(which had to be built first) with a noble stone wall of Ashlar work, with bastion and tower, 1512.

Tenth. The Incorporation of Masons, with whom the lodge has been connected since its chartering) got a new charter from the magistrates of Glasgow, containing alteration of the fees, &c., 1551.

Eleventh. Glasgow Cathedral saved from destruction at the Reformation by the craftsmen of Glasgow* about 1580; or, as I consider I may safely say, chiefly by the Masons, seeing that until 1600 the Wright Craft and most of the other crafts in Glasgow, "were all under the jurisdiction of the Masonic Incorporation and Lodge."

Twelfth. Subscription of Masons of Glasgow to Wm. St. Clair's Charter, Bro. Boyd, Master, 1628.

Thirteenth. Split amongst the brethren of St. John's Lodge, Glasgow, in regard to speculative Masonry, 1729.

Fourteenth. Lodge of Glasgow St. John joined the Grand Lodge of Scotland, 1850.

In Glasgow the St. John's Lodge has always found what was necessary, both for its existence and fixture there, viz., plenty of work. What between the building of the cathedral, the bishops houses and palaces, &c., also the other work required about the city, the St. John's Lodge would always have (since its first foundation), from time immemorial, more or less brethren on the roll.

Yours fraternally,

W. P. BUCHAN.

P.S.—I see in your number of Feb. 15th a letter from R. Y. relative to our old Charter, in answer to which I would ask him to read Bro. D. Murray Lyon's article in your number of Feb. 8th, and also the above letter of mine, then let him read the Great Charter of Holyrood of David I., wherein he will find the words, "Quadraginta solidos, uiginti solidos," and "Decem libras;" and after he has read these, I would ask him if he still persists in affirming that St. John's Charter (whether given by Malcolm III. or IV., and making any necessary allowance for unintentional mistakes on the part of the translator) "is an impudent forgery, executed since the year 1740, and perhaps comparatively recently?" As, if he informs us that he is still of the same opinion, we must try what special answer we can give him, more especially if he adds his name to his next communication, which would make it more worthy of attention under the circumstances.

I would add, at present that as yet I have not had the old Charter in my own hands (which I under-

* As Sir Walter Scott has it in "Rob Roy":—"By good luck, the worthy James Rabat was Dean o' Guild that year (and a gude mason he was himsell, made him the keener to keep up the ould bigging), and the trades assembled, and offered downright battle to the commons, rather than their kirk should coup the crans, as others had done elsewhere. It wisna for love of Papery—na', na',—nane could ever say that o' the trades o' Glasgow. Sae they sune came to an agreement to tak a' the idolatrous statues of saints (sorrow be on them) out o' their neuks. And sae the bits o' stane idols were broken in pieces by Scripture warrant, and flung into the Molendinar burn, and the ould kirk stood as crouse as a cat when the flaes are kaimed off her, and a' body was alike pleased. And I hae heard wise folk say that if the same had been done in ilka kirk in Scotland, the reform would just hae been as pure it is e'en now, and we wad hae mair Christian-like kirks."

stand is in Monkish Latin), but have been writing hitherto on the faith of the English translation.—
W. P. B.

Since writing the above I have had our old Charter in my hand for a short time. It seems to have suffered from fire or heat on the part outside when folded up. A great part of the Latin writing may be deciphered with ease; but it is for the most part "folded out" at the folding.

I find that the English translation we have is incorrect. It contains an interpolation, and there are also words in the Charter not in the translation. There is no number 3 after Malcolm's name, which is quite distinct. The seal has been lost. I cannot as yet make out anything about the date; but more about it by-and-bye.

I consider that the Charter is as much like a forgery "executed since 1740" as an old Scotch bank note, which has passed through a thousand hands, is like a crisp new Bank of England note. I shall have more to say again.

Yours fraternally,

W. P. BUCHAN.

M.W. BRO. ROBERT MORRIS AT LIVERPOOL.

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

Dear Sir and Brother,—As I must needs pass so hastily through London to catch the Marseilles steamer of the 18th that I cannot make even the briefest call upon you, I beg leave to drop into the post-office here this hasty effusion, in evidence that I am mindful of your excellent magazine, even at the hour when so many novelties crowd upon me and so many anxieties oppress me. My journey hither in the *France* has been an average one in duration, and, for the wintry season, smooth and pleasant. May I not hail this as an augury of good things to come?

I esteem myself fortunate in having secured for myself as *compagnon de voyage*, through the entire of my Oriental journey, an old fellow-labourer, Mr. David W. Thomson, of Fulton City, Illinois, formerly the Masonic lecturer of his State, Deputy Grand Inspector General 33° A. and A. R., and a singularly genial and pleasant gentleman. I hope that on our return in July next I shall be privileged to introduce him to you.

The only incident of our passage from New York that could in the least interest the readers of the *Magazine*, was a little symposium of the Freemasons on board the *France*, held yesterday, at my suggestion. We "of the mystic level" stole quietly away from the crowd, and having previously tested each other by the ancient methods, opened an "Entered Apprentices Lodge" for the nonce. The names of our temporary dignitaries, and the entire of the proceedings are thus chronicled in the records of the occasion:—

"Records of a Moot Lodge, opened on the degree of Entered Apprentice, in the Purser's-room of the steamship *France*, Thursday, February 13, 1868, at 2 o'clock p.m.:—

"OFFICERS AND MEMBERS PRESENT.

"Robert Morris, late Grand Master of Kentucky, U.S.A., &c., as Worshipful Master.

"David W. Thomson, late Grand Lecturer of Illinois, U.S.A., Honorary Member of Supreme Council 33° A., and A. R., Northern Jurisdiction, &c., as Senior Warden.

"George Catchpole, Senior Warden of Rose Lodge, No. 590, Rose, Wayne County, New York, U.S.A., as Junior Warden.

"William Thomas, First Officer of the steamship *France*, of St. John's Lodge, New Brunswick, N.A., Treasurer.

"George Campbell, Fourth Officer of the steamship *France*, of British Oak Lodge, No. 831, Stratford, England, as Secretary.

"W. G. Barrett, purser of the steamship *France*, of Piatt Lodge, No. 194, New York City, U.S.A., as Senior Deacon.

"James Wilson, Chief Engineer of the steamship *France*, of Mariners' Lodge, Liverpool, England, as Junior Deacon.

"Thomas Hughes, of the steamship *France*, of Amity Lodge, No. 323, of New York City, U.S.A., as First Master of Ceremonies.

"William Carroll, of the steamship *France*, of Varich Lodge, No. 31, Jersey City, New Jersey, U.S.A., as Second Master of Ceremonies.

"William Dempster, of Commonwealth Lodge, No. 409, Brooklyn, New York, U.S.A., as Tyler."

The business of the meeting consisted of the interchange of genial proffers; delivering anecdotes illustrative of the practical character and vast spread of the Institution; and reciting a few well-known poems of the Craft. The Worshipful Master being called upon for an "effort of his muse," delivered himself of the following lines, composed the night before, and dedicated to the occasion. It is needless to say that with such favourable critics this production had a reception that would probably have been denied to the finest effort under other circumstances:—

THE REVOLVING LIGHT OF THE SKELLIG.

"When hastening eastward o'er the waste,
By ocean-breakers rudely chased,
Our eager eye seeks out the smile
That marks the dangerous Skellig isle,—
We joy to catch the flashing ray
That guides unerringly our way.

"What though in momentary gloom
Night may resume her sable plume;—
What though the clouds may settle down
And threaten ocean's stormiest frown;—
Lo, flashing far across the main,
The Skerries' Light comes out again!

"So wandering on life's stormy sea,
Oh, Craftsmen, by God's grace, may we,
The tempest-tost and weary, find
In gloomiest hour, in saddest mind,
Our Skellig Light from Heavenly sun
To draw us safely, swiftly on.

"Should He withdraw his smiling face,
'Tis but to try our faithfulness;
Should He our pilgrimage enshroud,
He stands behind the threatening cloud:
And though He smite us with a blow,
It is His gentle chastening too

* * * * *

"Craftsmen, draw nigh, and learn, with me,
These lessons from Freemasonry:
Each implement in mystic hand
Bids us this precept understand,—
That 'he who'd serve the MASTER's state
Must work in Faith, in Patience wait!'"

And then the happy circle was dissolved, never to be re-formed, unless in that Grand Lodge "that's far awa'."

I take it for granted that you have no reader so obtuse but that he will take all this record, with names of officers, &c., in a Pickwickian sense!

Yours fraternally,

ROBERT MORRIS.

Liverpool, Feb. 14.

AMERICAN FREEMASONRY.

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

Dear Sir and Brother,—I presume you would like to know something of Masonry in this part of the world. I do not suppose I can write anything of much interest, but I will send you as soon as published (which will be soon) the published proceedings of the Grand Bodies held in this city for the State of Michigan. If you will look on the map you will see how small a part of the United States is Michigan, and when you receive the proceedings of the Grand Bodies can form some estimate of the strength of our Institution in this country. Monroe Chapter No. 1, of R.A.M., is a subscriber to your *Magazine*, and we receive it with great regularity every Saturday, the number dated Jan. 18th being now before me, being but fourteen days apart. Its arrival is looked for with much interest. We have in this city six lodges of Master Masons, two Chapters of R.A.M., one Council of Royal and Select Masters, one Commanding K.T., one Lodge of Perfection, one Council Princes of Jerusalem, one Chapter of Rose Croix of H.R.D.M., one Consistory of Sub. P.R. Secret 32°, one Chapter Rose Croix, one Senate of H.P. of the Rite of Memphis. The brethren meet once a week to read essays and to debate questions, a sort of school to learn the brethren to read and speak, and to acquire a better knowledge of the history and jurisprudence of Masonry, and a society or association called the "Detroit Mutual Relief Committee." Enclosed you will find a synopsis of the by-laws which will give you a good idea of its object.

You will please give to Bro. E. J. B. Bumstead, P.M. and Sec. of Lodge No. 548, our warmest thanks for his kindness in setting the matter of our "American brother's visit" in its true light. "Render unto Cæsar," &c. We often wish we could pay you a visit and be back again in time for our morning labour, but as we cannot do that we do the next best thing, read your *Magazine*. We are with you in the spirit if not in the flesh.

Yours fraternally,

J. J. BARDWELL, 32° and P.H.P.

Detroit, Michigan, U.S., Feb. 1, 1868.

ROYAL ARCH AND SOME OTHER QUESTIONS.

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

Dear Sir and Brother,—The observations of Bro. Findel as to the non-existence of the R. Arch degree before 1740 are very inconclusive and unsafe. We are in no position to rely upon negative evidence, until we have all the evidence, and have exhausted it.

The misfortune is, we have collected very little evidence, either positive or comparative, as to the history of Freemasonry and the rival societies in the beginning of the last century. These, it is known, were most numerous; but, unfortunately, very little has been published upon them. Their few records are to be found in newspapers, broadsides, pamphlets, and private letters. It will take a great deal of hunting in the British Museum to make known to us what may be findable there. Indeed, until we have a library of our own, we shall hardly be able to compass this subject; and yet we may look for a continuous succession of societies, like the Society of the Trowel, described at page 131, becoming more and more numerous towards the beginning of the last century. Some of these societies were rivals of Freemasonry; from some it is to be believed degrees were introduced into Masonry.

The whole history of the Italian and other societies like that of the Trowel has to be collected. There is a curious account of a Society of Artists, at Rome, described by Cornelius de Bruges in his travels. As yet our only collections refer to the guilds, and have yielded valuable illustrations; but the convivial societies and mystic societies are much more likely to furnish material.

I cannot see why Bro. Findel should expect to find the R. A. degree transplanted into France, Germany, Ireland, or Scotland. France had its own crop of degrees. Nothing depends on the mission of Pritchard. It has been pointed out in your columns that Pritchard's account of the three degrees is open to the impression that he was not a Mason; and if he got hold of a mutilated account of the three degrees, it does not follow that he would obtain others. The chief revelationists have been non-Masons, who have profited by the carelessness of note-making brethren.

There is no justification for Bro. Findel's assumption that all high degrees or deviations from the Craft originated in France after 1740, for there was previous to that a mania in England for strange degrees and mystic rites.

The Royal Arch has always been a favourite English degree, and has not been a favourite elsewhere. We want time and study for the decision of these questions.

Yours fraternally,
R. Y.

H.R.H. PRINCE SKANDERBEG.

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

Dear Sir and Brother,—I have noticed for a long time a Masonic advertisement in your columns, which describes the advertisers as watchmakers, jewellers, and medallists to H.R.H. Prince Skanderbeg.

So far as I know, your's is the only journal in Europe in which the name of Prince Skanderbeg has appeared for some years, and I therefore wish to ask these brethren who is H.R.H. Prince Skanderbeg?

To the best of my knowledge and belief there is no Prince of that name, nor has there been for the last four hundred years, and assuredly no one en-

titled to the designation of H.R.H. There is no such person as Prince Skanderbeg known to historians, heralds, or genealogists in any country of Europe at this time. Who Skander Beg was we very well know.

When an eminent firm takes a leading position in the confidential occupation of supplying Masonic paraphernalia, it is very desirable to know the ground on which they put forward such a novel appeal to the patronage of the Craft as the patronage of H.R.H. Prince Skanderberg.

I may observe that the address of H.R.H. is much desired by a brother who has not seen him for some years.

Yours fraternally,
A MASON.

IMPOSTORS.

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

Dear Sir and Brother,—I see in the *Magazine* of Saturday last that a brother wishes to know the best method of testing an impostor. If he will ask the travelling brother to have his carte de visite taken, he would then soon see if the beggar was genuine or not. We at Carlisle once had one of that stamp, and fortunately he never made his appearance again.

Yours fraternally,
A. WOODHOUSE.

WHY THE SQUARE IS USED AS ONE OF THE LIGHTS IN MASONRY.—To explain our ideas on this matter we will only repeat the words of a celebrated author; treating of the rise and progress of the sciences, he says, "We find nothing in ancient authors to direct us to the exact order in which the fundamental principles of measuring surfaces which terminated by right lines, and amongst these with the most simple. It is hard, indeed, to determine which of those surfaces, which are terminated by a small number of right lines, are the most simple. If we were to judge by the number of sides, the triangles has, indisputably, the advantage. Yet I am inclined to think that the square was the figure which first engaged the attention of geometers. It was not till some time after this that they began to examine equilateral triangles, which are the most regular of all triangular figures. It is to be presumed that they understood the rectilinear figure first to which they afterwards compared the areas of other polygons, as they discovered them. It was by that means the square became the common measures of all surfaces; for in all ages, and amongst all nations of which we have any knowledge, the square has always been that in planimetry, which the unit is in arithmetic; for though in measuring rectilinear figures we are obliged to resolve them into triangles, yet the areas of these figures are always given in the square. Thence we are led to determine that the square was the first and original figure in geometry, and as such was introduced into our Lodges." The square was the figure under which the Israelites formed their encampments in the wilderness, and under which they fortified or defended the holy Tabernacle, sanctioned with the immediate presence of the Divinity.—*Masonic Tidings*.

MUSIC IN LODGES is not only a practice sanctioned by time, but one which is highly recommended for various reasons. Every brother who has been accustomed to it in a lodge feels its absence in a remarkable degree. Its omission detracts vastly from the impressiveness of the various ceremonies, and steps should be taken where it is wanting to supply its place as soon as the funds of the lodge will admit. More attention has been paid to this desideratum latterly than formerly, and we hope to see the subject still more engage the consideration of the Fraternity. We all know how an ecclesiastical service is enriched by an organ and the vocal faculty, and why should not our "services" be?

THE MASONIC MIRROR.

* All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

SUSSEX.—It is pleasing to record that Freemasonry in this southern county progresses—flourishes. Bro. Lord Pelham, *M.P.*, the successor to Bro. Colonel D'Albrac, as Grand Master of the province, is making himself acquainted with the lodges generally; has paid many visits and purposes visiting all. We believe that the selection of the noble lord and brother has given the greatest satisfaction, and that much good will naturally arise from the same. Bro. Turner, as the D. Prov. G. Master, is esteemed by all the brotherhood, and no G.M. could wish for a more able assistant. In Brighton the members of the various lodges have of late bestirred themselves to have a home of their own, and the result is, the engagement of commodious apartments at the Royal Pavilion, with retiring rooms and required accommodation. Such will be rented of the Town Council, and we are inclined to believe that the step is one in the right direction.

BRIGHTON.—A MASONIC GATHERING.—The late ball at the Pavilion will enable the promoters thereof to give another life governorship—this time to the Boys' School.

BRIGHTON.—*Royal York Lodge* (No. 315).—The installation banquet of Bro. W. Hudson, W.M. elect, will take place on Tuesday, March 3rd, when, as usual, the largest assembly of brethren in Brighton, will honour him to whom honour is due, by reason of his general attention to the duties of his office, and preparation for the important office he is about to occupy.

HORSHAM.—*Mid-Sussex Lodge* (No. 1,141).—This lodge has sustained a great loss in the removal, somewhat suddenly, in the prime of life, of its first W.M., Bro. Frederick Slight. At its last monthly meeting on the 1st inst., an address of condolence was voted to Mrs. Slight, couched in that fraternal language in which Freemasonry delights and abounds. The Mid-Sussex Lodge, established twelve months only, has nearly forty members; all liabilities have been discharged, and the lodge boasts of a balance in hand. A word of praise is due to the S.W. and J.W. of the lodge, who have been the mainstay thereof.

FROM Constantinople, by telegram, dated Feb. 13th, the *Levant Herald* states that the Egyptian Prince Mustapha Fazil has just been made a Freemason.

METROPOLITAN.

MOUNT LEBANON LODGE (No. 73).—This old lodge met on Tuesday, the 18th inst., at the Bridge House Hotel, Wellington-street, Southwark. Bro. T. J. Sabine, W.M., opened the lodge and officiated all the evening. Ballots were taken for five candidates for initiation, and for one joining member, and declared to be in each instance unanimous in favour of admission. Two brethren, Bros. McNair and Ledson, were raised; Bros. Tustin, Crump, Timothy, Broadbridge, and Edwards were passed; and Messrs. Judge, Progatzy, and Silversides were initiated. The work was well and creditably done. Twenty guineas from the lodge funds were unanimously voted to the Boys' School, and ordered to be placed on the list of the W.M., who was the Steward for that Charity at the next festival representing the lodge. Five pounds were voted unanimously from the charity fund for the Masonic lifeboat fund. Bro. H. J. Turney was unanimously elected as the Steward to represent

this lodge at the forthcoming festival for the Royal Benevolent Institution, to be held in January, 1869. There were present during the evening, Bros. F. H. Ebsworth, S.W.; D. Rose, J.W.; E. Harris, P.M., Treas.; J. Donkin, P.M., Sec.; M. A. Loewenstark, S.D.; G. Free, J.D.; A. P. Stedman, as I.G.; F. Walters, P.M.; E. N. Levy, P.M.; J. Trickett, H. G. Turney, A. L. Dussek, and many others. The lodge was closed. The visitors were, Bros. J. J. Hayho, S61; H. Massey, S.W. 619; and Fudge, 1,178.

LODGE OF JUSTICE (No. 147).—This old lodge was held on Wednesday, the 12th inst., at the White Swan Tavern, High-street, Deptford. Bro. J. Patte, W.M., presided, and there were present, Bros. Batt, S.W.; Percival, J.W.; J. Lightfoot, P.M. and Treas.; J. Bavin, P.M., Sec.; W. Andrews, as S.D.; Sadler, J.D.; Dilley, as I.G.; G. Bolton, J. Cavell, F. Walters, H. Moore, and N. Wingfield, P.M.'s; and others. The work done was passing one brother to the second degree, and initiating a gentleman into the Order. The lodge was draped in deep mourning in memory of Bro. J. Porter, who had died a few days before the lodge had met. He was the landlord of the house, and was well and deservedly respected. The lodge was closed, and the brethren immediately separated. Visitors:—Bros. Gale, P.M. 548; Smith, 548, &c. The work was well and ably done by the presiding officers.

UNITED STRENGTH LODGE (No. 228).—The members of this lodge met at the Old Jerusalem Tavern, St. John's-gate, Clerkenwell, on Tuesday, the 11th inst. The brethren present were Bros. E. Davies, W.M.; H. F. Wearing, J.W.; A. Colston, I.P.M.; J. Crump, P.M., Sec.; J. A. Winsland, P.M., Treas.; T. H. Bromley, P.M.; J. Terry, P.M., W.S.; J. Hall, C. R. Humphrey; J. Kemp, I.G.; A. B. Vivian, S.D.; F. J. Hunt, Dir. of Cers.; H. Morton, J.D.; C. Braid, Org.; G. King, J. Calver, C. E. Debnay, J. Thaine, H. J. Sutton, W. Browne, and other members. Visitors:—Bros. J. E. Carpenter, W.M. 1196; W. Sawyer, J.W. 1196; Buss, P.M. 27; Hunt, 186; Littlewood, 780; Codner, P.M. 45; Rowell, 339; Butler, 704; and Denyer, P.M. 902. The W.M. initiated Messrs. J. Lowenthal, J. Hill, and J. A. Goodwin; passed Bro. While; and raised Bro. Greene. Bro. Edward Davies, W.M., having been re-elected W.M. for the present year, then appointed the following brethren as his officers, Bros. A. Colston, I.P.M.; A. B. Vivian, S.W.; H. Morton, J.W.; J. A. Winsland, P.M. Treas.; J. Crump, P.M. Sec.; F. J. Hunt, S.D.; G. King, J.D.; C. E. Debnay, I.G.; Charles Braid, Org.; J. Thaine, Dir. of Cers.; H. J. Sutton, Assist. Dir. of Cers.; J. Terry, P.M., W.S.; and J. Beckett, Tyler. After the business was concluded, the brethren sat down to a sumptuous banquet served in first-rate style, and which reflects great credit on Bro. Wickens, the host. After the cloth was removed the W.M. gave the usual toasts, which were duly responded to. Several songs were given during the evening, which added greatly to the enjoyment of the brethren, and all separated at an early hour in peace and harmony.

ROYAL ALBERT LODGE (No. 907).—The brethren of this lodge held their usual meeting on Monday, the 17th inst., at the Freemasons' Tavern. Bro. W. H. Farnfield, W.M., was in his place, supported by Bros. C. Chard, S.W., and H. J. Lewis, J.W.; and Bros. J. Smith, J. A. Farnfield, and T. Peters, P.M.'s, were also present. The first business was the raising of Bro. J. Leary, which having been satisfactorily gone through, Bro. S. H. P. Moore was advanced to the degree of a F.C., and Mr. T. H. Fowler, whose name was unanimously approved on the ballot, then received the benefits of initiation. A report was presented from the committee appointed at the last meeting to consider as to the desirability of removing the lodge. This recommended the brethren to remain in their present quarters for the present, which was unanimously adopted on the motion of Bro. J. Smith, P.M., seconded by Bro. T. Peters, P.M. A ballot then took place for the election of a W.M. for the ensuing year, when Bro. C. Chard, S.W., was unanimously elected, amid the warm congratulations of the brethren, by all of whom he is held in the highest estimation. The lodge also as unanimously elected their respected Bro. J. Smith, P.M., as their Treasurer, and Bro. J. Daly was elected Tyler. Bro. J. Smith referring to the past services Bro. W. H. Farnfield had rendered their lodge as the W.M. during the past year, proposed that he be presented with a P.M.'s jewel. This was seconded by Bro. Peters, P.M., and carried *nem dis*. Bro. H. J. Lewis, J.W., spoke in feeling terms of the loss the lodge had sustained by the death of Bro. Horatio Ravaisson since the last meeting, and moved that a letter of condolence be sent by the Secretary to the widow and

friends. This was seconded by Bro. J. F. Hallett, and received the unanimous assent of the brethren. It was then arranged that an audit committee meeting should be held the third Monday in March, which any member of the lodge could attend. The lodge having been closed in due form the brethren adjourned to the banquet, which was served in a manner giving great satisfaction to all. The banquet-table was, as is usual with the Royal Albert, graced with the presence of several visitors, among whom were Bros. J. Lovell Jones, 165; J. G. Marsh, W.M., 192; W. Bourne, G. Pymm, T. Strip, S. Homeward, all of 749; H. Gabb, 72; J. Allinson, 256; and Baker, 555. The usual Masonic toasts were given and received with great *eclat*, and the brethren also drank, amid much enthusiasm, "Success to the Masonic Charities," on behalf of whom, Bro. Terry, of the Royal Masonic Benevolent Institution, returned thanks.

PROVINCIAL.

ESSEX.

COLCHESTER.—*United Lodge* (No. 697).—A meeting of this lodge was held at the George Hotel, on the 12th inst., at seven o'clock. Present:—Bros. Sutherland, P.M., W.M. *pro tem.*; C. Carnegie, P. Prov. G. Supt. of Works Essex, I.P.M.; Wolverson, S.W.; Newman, J.W.; Ray, S.D.; Eustace, J.D.; Calthorpe, I.G.; Rix, Jenkinson, Webb, Donnolly, and Middleton. Visitors:—Bros. Cole; Quilter, J.W.; and Bagg, Angel Lodge (No. 51, E.C.); and Bro. Black, 56, I.C. The lodge was opened in due form in the first degree, the summons convening the meeting was read, and the minutes of the last meeting were read and confirmed. Bro. Carnegie, Sec., read the quarterly communication of the Grand Lodge, also receipts from the Royal Benevolent Institution. The Royal Masonic Institution for Boys and the Royal Masonic Female School for £2 2s., being the annual subscription of the United Lodge to each of those Charities; and letters from the Secretary of the Masonic Female School, asking the lodge to appoint a Steward for their annual festival on the 13th May; from the Lodge of Antiquity, Wigau, asking for the votes of the lodge in favour of Bro. H. Miller; and a circular asking the lodge to support J. Addison, a candidate for the Boys' School. The lodge was then opened in the second degree, when Bro. Webb, who had been passed to the F.C. degree at the last meeting, was examined as to his proficiency in that degree by Bro. Carnegie, I.P.M. He was then entrusted by the W.M. and retired. The lodge was then opened in the third degree, and Bro. Webb was raised to the sublime degree. The lodge was then closed down to the second and first degrees, and after the transaction of some other business, the lodge was closed in time and form, and with solemn prayer.

LEICESTERSHIRE.

LEICESTER.—*St. John's Lodge* (No. 279).—The first regular meeting of this lodge for the year was held at the Freemasons' Hall, on Wednesday, the 5th inst., at which the W.M., Bro. Kelly, D. Prov. G.M., presided. The following brethren were also present:—Bros. Pettifor, P.M., P. Prov. S.G.W., as S.W.; Stanley, J.W.; Weare, P.M. and Treas.; Sculthorpe, 523, as Sec.; Burton, I.G.; Ride, and Rev. I. G. Packer. Visitors:—Bros. S. P. Ekin, Prov. G. Lodge of Cambridgeshire; J. Bain, 60, Glasgow; Duff, P.M. and Prov. G.D. of Cambridgeshire; Brewin, P.M. and P. Prov. S.G.W. Hunt; G. Tollar, J.W. and Prov. G. Steward; J. C. Clarke, Partridge, Harris, Lewin, and Knight, 523. The lodge having been opened in the first degree, and the minutes of the festival having been read and confirmed, letters of apology for absence were read from Bros. Gosling, S.W. and Thorpe, S.D., who were confined to their houses by illness, and Bro. Stretton, Sec., who was in North Wales. The lodge having been opened in the second degree, Bro. the Rev. I. G. Packer was called to the pedestal, and examined as a F.C., when, having retired, the lodge was opened in the third degree, and Bro. Packer was raised to the sublime degree of M.M. The lodge was afterwards closed in the third and second degrees, and, finally (after the W.M. had invested Bro. Packer as Chaplain, and a gentleman had been proposed as a candidate for initiation) in the first degree, and in harmony. The brethren then adjourned to refreshment, and spent an hour or two very pleasantly.

NORFOLK.

KINGS' LYNN.—*Philanthropic Lodge* (No. 107).—The meeting for installation of W.M. of this lodge was held at the lodge room, Globe Hotel, on Monday, the 3rd inst. The lodge assembled at four o'clock, and after transacting the usual business, a board of Installed Masters was duly formed, and Bro. G. G. Sabler was installed into the chair of K.S. Bro. James Dunsford, of Norwich, performed the ceremony in a very able and impressive manner. The new W.M. having been saluted by the brethren, proceeded to appoint and invest his officers, namely, Bros. J. T. Banks, S.W.; W. J. Pole, J.W.; the Rev. W. Lake Onslow, Chap.; T. R. Mills, S.D.; J. Bray, J.D.; G. S. Woodward, I.G.; R. Cruso, Treas.; J. Green, Sec.; R. Wells and C. Miller, Stewards; and W. Woolsey, Tyler. After business the brethren adjourned to the banquetting room, where a magnificent repast was served by host Bro. S. N. Marshall. The W. Master presided, supported by Bros. C. Ives, I.P.M.; R. Household, Dunsford, the Rev. W. L. Onslow, Kennedy, and Ladbroke, P.M.'s; M. Bircham, W.M. Athelstan, 19, and Joppa, 1,114; Owen J. Carter, Antiquity, 20; T. Drinkwater, P.M.; E. Hills, Scientific, 88; T. G. Hessey, 838; H. Peak, W.M. 466; Jones, 82, numbering, with the officers and members of the lodge, about thirty-five. The cloth having been drawn, the W.M. proposed the following toasts, "The Queen and the Craft," "The Most Worshipful the Grand Master of England, the Earl of Zetland," "The Right Worshipful the Deputy Provincial Grand Master of England, the Earl de Grey and Ripon, and the rest of the Grand Officers of England." The toast of "The Right Worshipful the Provincial Grand Master of Norfolk, Bro. Benjamin Bond Cabbell; the Very Worshipful Deputy Provincial Grand Master, Bro. the Honourable F. Walpole, and the rest of the officers, past and present, of Norfolk," was proposed by Bro. Household, and responded to by Bro. C. Ives, Prov. G. Steward. "The Worshipful Master," by Bro. Ives, was enthusiastically received, and duly responded to. The W.M. proposed the toast of "Immediate Past Master and Past Masters present, and also the Installing Master," which were respectively acknowledged in appropriate terms. Bro. T. M. Kendall, P.M., gave "The Health of the Chaplain," and congratulated the lodge on having so important an office filled by so worthy and distinguished a brother as the Rev. W. L. Onslow. Bro. Onslow replied in a very impressive manner. Bro. Kennedy proposed "The Visiting Brethren," and Bro. Flessey returned thanks in an effective and truly Masonic speech. The W.M. proposed "The Officers of the lodge," and Bro. Banks responded. "The Masonic Charities," by the Chaplain, and the Tyler's toast concluded the programme. Between the toasts several glees and songs were excellently sung by Bros. R. R. Reed, Cruso, and Green, assisted by Master Hillham, which very materially tended to enhance the pleasure of the evening. The brethren separated shortly after ten o'clock, highly pleased and testifying to the cordiality and union existing in the Order, of which the proceedings gave another example, long to be remembered by those present.

WARWICKSHIRE.

BIRMINGHAM.—*Bedford Lodge* (No. 925).—The regular monthly meeting of this lodge was held at the Masonic Rooms, on Monday, the 17th inst. Amongst the visitors present were:—Bros. B. Purcell, W.M. 1,031; T. Partridge, P.M. 1,031; C. H. Needham, 175; E. Kent, S.D. 1,031; J. V. Blunt, W.M. 1,180; J. Bragg, W.M. 739. After the usual preliminaries had been gone through, Mr. George Keel was admitted, properly prepared, and initiated into the secrets and mysteries of Freemasonry, according to ancient custom. An application for relief was received from Bro. G. Webb, formerly a Lieutenant in the army. The sum of two guineas was voted for him from the charity fund. The lodge was then opened in the second and third degrees, when Bro. the Rev. W. B. Smith delivered a lecture in the third degree in his usual clear, distinct, and impressive manner. The lodge was afterwards resumed in the first degree, and the W.M. made the enquiries, when nothing further offering the lodge was closed in due form and perfect harmony. The brethren then adjourned to refreshment, and separated at an early hour. Great credit is due to Bro. B. Whitehead, the W.M., for the proficiency he has attained in his working on this the first occasion of his discharging the important duties of W.M.

BIRMINGHAM.—*Fletcher Lodge* (No. 1,031).—The regular monthly meeting of this lodge was held at the Masonic Rooms,

on Wednesday, the 12th inst., at half-past five o'clock. Since the last meeting two of the brethren have died—one, Bro. I. Smith, was one of the founders, and a most active officer. To his exertions at the commencement, and the excellent manner in which he discharged the duties of Treasurer, may in a great degree be attributed the success and prosperity of the lodge. Also Bro. Isaac Hawker Bedford, an honorary member, the instructor and almoner of the district; a short sketch of whose Masonic career appears in another page. The brethren wore the emblem of mourning on their aprons, and the lodge room had a very funeral appearance, being draped with black. The minutes of the last lodge having been read and confirmed, the ballot was taken for two candidates for initiation, and one joining member, and in each case was unanimous in favour of those proposed. Mr. W. Williams was then admitted, properly prepared, and duly initiated into the secrets of an E.A. The lodge having been opened in the second degree, Bro. M. H. Wright proved his proficiency as a F.C., retired, and was re-admitted, properly prepared and raised to the sublime degree of a M.M. The lodge was then closed down to the first degree, and the W.M. rose three several times to make the usual enquiries. A vote of thanks was passed to Bro. John Pailleur for his assistance as Organist that evening. The W.M., in feeling and appropriate terms, alluded to the loss Masonry in general, and this lodge in particular, had sustained by the death of the brothers mentioned. The Organist then played the "Dead march in Saul," the brethren upstanding, with the sign of fidelity. The lodge was then closed, and after the brethren had partaken of some refreshment they retired at an early hour. At the opening of the lodge an invocation hymn, and at the closing a chant, was sung by the brethren, the Masonic words of both were presented to Bro. T. Partridge, P.M., for the use of the lodge, by Bro. Dr. Henry Hopkins, the use of which will no doubt become universal.

SCOTLAND.

GLASGOW.

THISTLE LODGE (No. 87).

Presentations to Glasgow Brethren.

The monthly meeting of this lodge was held in the Masonic Hall, 19, Croy-place, on Wednesday evening, the 5th inst. Bro. Paton, R.W.M., presided, and was supported right and left by Bros. McTaggart, M.A., R.W.M. 27, and Wilson, Chaplain of the same lodge. The Senior and Junior Wardens chairs were filled by Bros. Grieve, and Dobbie respectively. There was a large attendance of the office bearers and brethren. The lodge having been duly opened and the routine business disposed of, it was thereafter called from labour to refreshment, and placed under the baton of the Junior Warden. The R.W.M. proposed in succession the following toasts: "The Queen and the Craft," "The Three Grand Lodges of England, Ireland, and Scotland," and "The Provincial Grand Lodge of Glasgow."

Bro. McTaggart said, "I have been called upon to discharge a very pleasing duty in name of the members of this lodge, and I would remind the brethren that the occasion of our meeting is a memorable one indeed, and the record of it will stand in your minutes as an example to your successors worthy of imitation in all time coming. There can be nothing more Masonic in its nature, and more commendable in practice, than for the members of a lodge to meet and recognise the worth of a brother whose services have promoted the prosperity of his lodge and advanced the interests of Freemasonry in the province. You are met for such a purpose, actuated by the purest feelings of respect and brotherly regard. The brother you seek to honour has had a long and intimate connection with your lodge. He has served her in numerous capacities, and filled some of the more important offices with much acceptance. He has stood by her in the hour of adversity, and with the true devotion of a son to a mother, has laboured through good report and through bad report, to gain for her an honourable position in the province. Without expectation of praise or hope of reward he has pursued his Masonic career, and he is now before you, on this occasion, with a name unsullied by a single reproach. Although unexpected by him, it is no doubt deeply gratifying to know that he is regarded by you with feelings of respect and confidence; and although he may have the consciousness that virtue

is its own reward, still this expression of your good opinion must be a great source of gratification. The spirit that now animates you will be shared by the province; not only because he holds a high place in your estimation, but because of the many and valuable services he has rendered the province in the capacity of Provincial Grand Director of Ceremonies, a position he has held for six successive years. The annual festivals under the auspices of the Provincial Grand Lodge have been eminently successful—yielding as they have done about £25 yearly to the Benevolent Fund—and much of their success has depended on the constant attendance and good management of Bro. Leith. These services you cannot possibly have overlooked in the estimate of his worth which suggested the testimonial which I am about in your name to present to him. I cannot but admire the delicacy with which your arrangements have been carried out, and the true Masonic spirit that led you to remember Bro. Smith's hearth and home. You did well to connect Mrs. Leith with this expression of your goodwill. While you recognise Bro. Leith's faithful services, you did right to bear in mind that much of the encouragement he has received in his labour of love has been derived from her. She has voluntarily on many occasions resigned his society, and sacrificed many domestic comforts, that he might attend to the duties of his lodge and the interests of the province; and you have wisely shown your appreciation of her self-denying worth in seeking to couple her name with this mark of your esteem for her husband. I have endeavoured, though feebly, to give expression to the feelings and sentiments which prompted you in getting up the testimonial which you have put into my hands for presentation to Bro. Leith, and, with your concurrence, I shall proceed to place them in his hands. Bro. Leith, you have no doubt heard with feelings of gratification and pride the estimate which the members of your mother lodge have formed of your character and services; but you were, no doubt, especially pleased with the references to your wife. You will, therefore, be good enough to accept on her behalf of this ring and locket; and, when you present them to her, convey to her the assurance of your brethren's respect and love. When you clasp her neck with this chain of gold, I have no doubt it will be emblematic to you of that pure chain of affection which has knit you so closely together in the past; and, when you invest her with this ring, I have no doubt it will call to your recollection the first scene in the pleasant drama of your married life, which you have so much cause to remember with feelings of joy and gratitude. And now, Bro. Leith, I place in your hands this snuff-box, which bears the following inscription:—"Presented to Bro. James Leith by the brethren of his mother lodge, Thistle, No. 87, as a mark of esteem for services rendered. Glasgow, 1868." You are not to look upon it as a mere money estimate put upon your services; but as a simple token of esteem, given in the true spirit of brotherly affection. Its intrinsic worth is comparatively speaking trifling; and, if ever you were tempted to realize its money value, it would scarcely serve your need; but you may be sure of this, that, in whatever circumstances of life you are placed, it will always help you at a "pinch." In your intercourse with your numerous friends it will be in daily requisition; and I trust its use will serve to keep the memory of this evening fresh, and give you pleasure in years to come. Take with it the best wishes of your brethren for your future welfare and for the happiness of your wife and family.

Bro. Leith, in returning thanks for the handsome presentation made to him and to Mrs. Leith, took occasion to revert to the chief incidents in his past Masonic career, referring to his initiation eleven years ago, and to the different offices he had filled in the lodge since that time. He also made modest allusion to his connection with the Provincial Lodge; and said he was only too glad to think that his services in the past were appreciated, and if they could be made available in the future for good to the province and to his mother lodge, the brethren had but to command them. In reference to the presents, he said that valuable as these handsome articles were in themselves, they possessed a value to him beyond price—a value that in his eyes would not diminish; but that would increase with his growing years, and be greatest at that period of his life when the recollection of past events would become most sacred. For himself, and on behalf of Mrs. Leith, he thanked them cordially for their good wishes; and hoped that the lodge would continue to prosper as she had done in years gone by.

At short intervals in the course of the evening several articles of value were presented to the lodge.

Bro. M. Nee, D.M., in a few choice sentences, presented a silver square and a pair of silver compasses, and, in conclusion, expressed a hope that the moral significance of these instruments would never be lost sight of in the working of the lodge.

Bro. Henderson, S.M., presented a beautiful banneret—the gift of Bro. Paton, R.W.M., and designed by Bro. Leggatt; and in doing so made a few appropriate remarks on its beauty, its uses, and the necessity of the brethren on all occasions rallying round it, with the steady purpose of doing the best they could for the lodge.

Bro. Smith, in the name of Bro. Grieve, presented two handsome pillars, representing strength and beauty, and three water bottles, profusely adorned with Masonic emblems.

Bro. Potts, P.G.S., presented a handsome silver bell, the tones of which he hoped would never fail to remind the brethren of their duty, and especially when the hour of “high twelve!” sounded in their ears.

Bro. Cowan, P.M., returned thanks for the lodge for the presentations above enumerated; and said it was with very great pleasure he did so, inasmuch as the proceedings of the evening proved that the members of the Thistle Lodge were influenced by true Masonic principles. The brethren who have added to the property of the lodge to-night have shown great taste in the choice of their gifts. Before us lie the square and compasses, a gift worthy of our acceptance, and one which I hope will be the means of guiding many brethren in the path of moral rectitude. The bell, he had no doubt, would be duly appreciated, when in the hands and under the command of the J.W. It hung in the centre of a triangle, and could scarcely ever fail to remind a Master Mason of the leading virtues of Masonry—Faith, Hope, and Charity. They could not forget Bro. Grieve's present, or the lessons which the pillars were designed to teach. The symbols on the water bottles would be a constant source of instruction, representing as they did some of the finest moral truths which it was the purpose of Freemasonry to teach and enforce. He referred to the banneret presented by Bro. Paton as a great acquisition, as on all festive occasions, when carried in procession, it would bear evidence to the antiquity of the lodge. It was something to say that their charter bore the date of 1762, but he was proud to add that notwithstanding her great age, the lodge was flourishing, and waxing stronger every year—that she was in a better position now than at any former time—and that at present she stood as high on the roll of fame as any lodge holding of the Grand Lodge of Scotland. Bro. Cowan concluded with the hope that the proceedings of the evening would lead the brethren to still greater exertions in the good cause, and renewed his thanks to the donors of the several gifts.

During the evening Bro. Albion, of the Shamrock and Thistle Lodge, 275, presided at the harmonium, and the proceedings were agreeably varied by a number of toasts and comic songs, excellently rendered by members of the lodge.

Deputations were received from various daughter lodges, and duly honoured.

Bro. McTaggart and Bro. Albion were elected honorary affiliated members of the lodge, and received the right hand of fellowship.

Thereafter the brethren, having expressed themselves satisfied, the lodge was closed in due and ancient form.

It is worthy of remark that the articles presented to Bro. Leith, the square and compasses, and the bell, were manufactured by Bro. Potter, member of the Thistle lodge.

TURKEY.

CONSTANTINOPLE.

LEINSTER LODGE (No. 166, I.C.)—This flourishing lodge celebrated the St. John's Festival on the 27th Dec., at Buyukdere, when Bro. James Harris was again placed in the chair as W.M. The following elected officers were duly invested:—Bro. G. Mears, S.W.; W. George, J.W.; Calujerovich, Treas.; J. Machray, Sec.; Bearen, S.D.; Dr. Demarchi, J.D.; A. Cleland, I.G.; Michael, Tyler. Bro. P. W. Smorftt, in his usual able manner, directed the ceremonies. After the business of the lodge had been disposed of, the brethren adjourned to a sumptuous banquet at the Hotel Croissant, served in M. Francesco's best style. The W.M. presided. After the toasts of “The Queen,” “The Sultan,” the Masonic toast of the “M.W.G.M.,

the Duke of Leinster, G.M. of Ireland,” was drunk with all the honours, followed by the “District Grand Master,” and the “Grand Officers.” Bro. Smorftt, in appropriate terms, proposed the health of the “Worshipful Master,” congratulating him on his re-election, and auguring continued success to the now most prosperous Leinster Lodge. The W.M. returned thanks, and proposed the “P.M.'s,” responded to by Bro. Smorftt. After the “Officers,” acknowledged by Bro. Mears, S.W., “The Visitors,” “The other Lodges of the Empire,” the Tyler's toast was given, and the brethren separated, after passing a very agreeable evening. It may be stated that this lodge, although located a few miles on the Bosphorus distant from the city of Constantinople, now numbers more members than any of the lodges of any nationality of that famed capital, thanks to the great zeal and efficiency with which it is conducted.

ROYAL ARCH.

DURHAM.

DURHAM.—*Chapter of Concord* (No. 124).—On Thursday evening, the 23th ult., a regular convocation of this chapter was held in the Freemasons' Hall, Old Elvet. The chapter was opened at seven o'clock by E. Comps. J. Fawcett, G. Supt. of the province, as Z.; W. R. Fitz-Gerald, H.; and Brignall, P.Z., as J.; after which the companions were admitted. The minutes of the last convocation having been read and confirmed, the ballot was taken with a satisfactory result in each case, for the following brethren, who were candidates for exaltation, viz.:—Bros. the Rev. G. Pearson Wilkinson, M.A., of Nos. 375 and 1,121; H. J. Baker, 124 and 375; W. Pawson, 1,121; and John James Leigh, 1,121. The four candidates, who were in attendance, were severally introduced and exalted in due form, the ceremony being performed by the Superintendent of the province in a faultless manner. The lectures were then given by the respective chairs, after which the M.E.Z. proceeded to the election of the officers for the ensuing year, with the following result, viz.:—Comps. Fitz Gerald, Z.; Jones, H.; W. A. Malcolm, J.; T. W. Heaton, S.E.; Ebdy, S.N.; W. Brignall, jun., P.S. No Treasurer or Janitor were appointed. Two candidates were proposed for exaltation at the next meeting, and the chapter was then closed according to ancient form.

GATESHEAD.—*Chapter de Burgh* (No. 424).—On Thursday evening, the 23rd ult., the companions of this chapter held their usual meeting at their chapter room, the principals' chairs being occupied by Comps. R. J. Banning, Z.; Ludwig, P.Z., as H.; and Alexander, P.Z., as J., when there was a fair attendance of officers and companions, including Comps. Hugill, E.; Clapham, P.Z., as N.; Stokoe, P.S.; Cooke, A.S.; Lotinga Smaile, P.Z. Bro. J. H. Kendall was in attendance and admitted and exalted as a companion of the Order by the M.E.C. Banning, Z.; the mystical lecture being ably given by M.E.C. R. Smaile, P.Z. There was no further business of importance during the evening, and after closing the chapter the brethren adjourned to refreshment.

LANCASHIRE (EAST).

GARSTON.—*Chapter of Harmony* (No. 220).—The usual monthly meeting of this chapter was held at the Wellington Hotel, on the 2nd ult. Present:—Comps. C. Leedham, Z.; R. Pearson, H.; G. Ladmore, J.; Bunting, E.; Burrows, N.; Sarsen, Prin. Soj.; Pepper, P.Z. and Treas., and a full assembly of the companions. The minutes of the previous meeting were read and confirmed, after which the following candidates were exalted, Bros. W. Bird, 823; Littlefield, 667; Garrett and J. Jones, 594; Nuttall, 667; and W. Bird, 823. We notice that this chapter although some miles distant from Liverpool, receives a large accession to its members from that district, though many other chapters are more conveniently situated. This we presume arises from the fact that the working of this chapter has always held a high repute in the province. After the refreshments which, considering the period of the year, were hardly of the quality which usually characterises Comp. Wood's table, the companions separated at an early hour.

YORKSHIRE (NORTH AND EAST).

HULL.—*Humber Chapter* (No. 57).—A convocation of this chapter was held in the Humber Lodge, on the 30th ult., when

a large number of the companions were present. Comp. J. P. Bell, M.D., Prov. G. Supt. of Works, installed the following Principals for the ensuing year, Comps. M. Kemp, M.E.Z.; T. Hewson, M.E.J.; and J. Walker, M.E.H.; and the M.E.Z. the officers as follows:—Comps. B. G. Oates, S.E.; R. T. Vivian, S.N.; W. Tesseymen, P.S.; J. Fountain, Treas.; J. Chappel, Dir. of Cers.; J. W. Stephenson, Org.; T. Isle, S.B.; Johnson, Janitor; and W. H. Bee, Steward. A vote of thanks was unanimously accorded to Comp. Bell for his great kindness, and the able manner in which he discharged the duty of Installing Master on this occasion; to which he suitably responded. After the closing of the chapter the companions retired to the banquet hall, where a very agreeable and pleasant evening was spent.

SCARBOROUGH.—*Old Globe Chapter* (No. 200).—A regular convocation of this chapter took place at the Freemasons' Hall, Scarborough, on the 5th inst., and was opened at seven o'clock in the evening by Comps. James F. Spurr, Z., John W. Woodall, H., and Dr. W. Foster Rooke, J. There was a large attendance of members and visitors, amongst whom was Comp. J. O. Surtees, P.J., 204, Manchester, to witness the exaltation of Bro. Henry A. Williamson, P.M., to the rank of a Royal Arch Mason; after which the election of the three principals, and other officers of the chapter, for the ensuing year took place, and the M.E.Z. signified his intention to hold a chapter for their installation and investiture next ember day, the 4th of March. The chapter was then closed in due form.

MARK MASONRY.

METROPOLITAN.

SOUTHWARK LODGE (No. 22).—On Monday, the 3rd inst., at the Bridge House Hotel, Wellington-street, Southwark, this lodge was held. Bro. C. Swan, Prov. G.S.B., acted as W.M. He installed Bro. Alfred Avery, P.M. and Treas. Beaden Lodge, 619, into the chair of Adonlinam. Bro. A. Avery, W.M., was pleased to appoint and invest the following brethren as his officers, viz.:—Bros. M. A. Loewenstark, S.W.; H. Massey, J.W.; Rev. F. Besant, Chap.; R. Ord, M.O.; W. Noak, S.O.; T. H. Meredith, J.O.; A. D. Loewenstark, P.M., Treas.; E. Harris, Reg. of Marks; F. Walters, P.M., Sec.; T. J. Sabine, S.D.; G. Schuck, J.D.; J. Trickett, I.G.; J. H. H. Doughney, Dir. of Cers.; A. Thompson, W.S.; W. J. Laing, Tyler; and A. Leonard, I.P.M. Five guineas were voted from the Charity Fund to the Boys' School, and was ordered to be put on Bro. J. Hawker's list. A vote of thanks was given, and to be entered on the minute book to Bro. C. Swan for his kindness in doing the ceremony of the installation, which was most ably done. The lodge was closed. Visitors:—Bros. C. Swan and R. Watts, P.M.

CUMBERLAND AND WESTMORELAND.

CARLISLE.—*Cumberland Lodge*.—The usual quarterly meeting was held on the 4th inst., when Bro. G. G. Hayward occupied the chair, supported by Bro. F. W. Hayward, P.M. and Treas., Prov. S.G.D., as S.W.; H. Fleming, J.W.; A. Woodhouse, Sec. and acting J.O.; W. Court, M.O.; G. Turnbull, S.D.; Thomas Cockburn, I.G.; J. Barnes, Tyler, and others. The lodge was opened with prayer, and the minutes of the last meeting read and confirmed, after which the ballot took place for the W.M. for the ensuing year, which proved almost unanimous in favour of Bro. Thomas Blacklock. Bro. Woodhouse made a motion to the effect that the Master and his Wardens have their jewels bought in silver, but in consequence of so small a meeting, it was deferred until the annual meeting which takes place on the first Tuesday in May, when the W.M. will be installed and the officers invested. No other business being before the lodge it was closed, and the brethren returned to the refreshment room to spend an hour, after which all parted in harmony.

YORKSHIRE (NORTH AND EAST).

HULL.—*Minerva Lodge of Mark Masters* (No. 12).—The installation meeting of this old and flourishing lodge was held on Monday evening, the 3rd inst., in the Masonic Hall, Prince-street. The lodge was opened at seven o'clock by the W.M., Bro. Walter Reynolds, G. Dir. of Cers., assisted by his officers, viz.:—Bros. J. N. Scherling, S.W.; J. Linwood, J.W.; J. F. Holden, Treas.; J. Thompson, Sec.; W. R. Brown, M.O.; H. Haigh, S.O.; J. Walker, J.O.; S. R. Hensen, S.D.; R. I.

Vivian, J.D.; W. H. North, Org.; J. Burn, Steward; W. Tesseymen, J.G.; T. Sanderson and J. Falkner, Tylers; S. Moseley, P.M.; Charles Wells, P.M.; W. D. Keyworth, B. Norton, W. Johnson, J. Cuzner, C. Pool, G. Hardy, J. S. Oates, C. F. Smithson, A. Herschell, etc., etc. The lodge having been opened in ancient form, four brethren were ballotted for and unanimously accepted, two of whom, Bros. Allen and Stephenson, being in attendance, were then admitted and advanced to this honourable degree by the W.M. Bro. Mosely, P.M., then presented the W.M. elect, Bro. J. F. Holden to the W.M. to receive the benefit of installation in the Master's chair. The necessary forms according to ancient custom having been gone through, the brethren below the rank of Installed Masters retired. A board of Installed Masters was then opened, when Bro. Holden was placed in the chair of Adonlinam with the proper ceremony. The brethren were then re-admitted, and saluted the W.M. according to custom. The W.M. appointed and invested his officers as follows: Bros. Thomas Dale, S.W.; John Walker, J.W.; H. Haigh, Treas.; W. Reynolds, P.M., P.G.D.C., Sec.; John Thompson, M.O.; S. B. Henson, S.O.; R. T. Vivian, J.O.; J. G. W. Willows, Reg.; W. H. North, S.D.; J. H. Emes, J.D.; G. Hardy, D.C.; J. W. Stephenson, Org.; J. Burn, Steward; W. Tesseymen, I.G.; Thomas Sanderson and J. Faulkner, Tylers. The retiring W.M. performed the ceremony of installation in his usually excellent style. Four brethren were then proposed for ballot at the next meeting, which the W.M. announced he should hold at an early date, in order to make the necessary arrangements for the meeting of Grand Lodge at this place in March next. During the course of the evening Bro. W. D. Heyworth presented to the lodge a very handsome keystone and cube, for which the W.M. thanked him in appropriate terms. The lodge was then closed in ancient form.

Obituary.

DEATH OF BRO. ISAAC HAWKER BEDFORD.

The funeral of Bro. Isaac Hawker Bedford, who died suddenly on the 5th ult., in his seventy-fourth year, took place at St. Mary's Church, Handsworth, near Birmingham, on Tuesday, the 11th inst.

From the estimation in which the deceased brother was held by the members of the ancient body of Free and Accepted Masons, it was anticipated that a Masonic funeral would take place, numerous attended, and with all the display and ceremony of which the rites are capable; but it was eventually determined that it should be strictly of a private character. Still every respect to the memory of their departed friend and brother was paid by the few members of the Craft who assembled on the occasion.

Amongst those present were Bros. Rev. W. B. Bramwell Smith, P. Prov. G.C.; T. Bragg, P.M. 74, Prov. G.S.D.; J. Bragg, P.M. 739, Prov. G.O.; Alex. McCracken, P.M. 74; J. Cohen, E. C. Swinden, 473; Charles Lee, P.M. 74; Captain Salt, P.M. 887; Alfred Gaul, 938; W. H. Beaumont, 938; Thomas Partridge, P.M. 1,031; J. T. Nalder, Sec. 739; Weiss, P. Prov. G.S.W.; S. Lloyd Foster, P. Prov. G.J.W.; Lingard Pursall P. Prov. G.D.C.; Goode, Fenn, W.M. 74; John Stainton, 74; Beresford, P.M. 925; Barwell, P.M. 43; Benjamin Purnell, W.M. 1,031; G. Hudson, P.M. 74; Swinden, Joseph Page, 739; J. A. Harris, 739; S. H. Needham, 204; Genever, W.M. 794; H. Sanderson, 925, &c.

The funeral cortege having arrived, the body was met by Bro. W. B. Smith and the officiating curate of St. Mary's (the members of the Craft being drawn up in two lines), and then proceeded to the church, followed by two chief mourners and the members of the Craft two and two, the pall being supported by Bros. T. Bragg, P.M. of the Athol Lodge; A. McCracken, P.M. of the Athol Lodge; J. Bragg, P.M. of the Temperance Lodge; Cohen, S.W., Forward; and Bro. T. Hall.

The commencement of the service was then sung by a portion of the choir from St. John's, Ladywood, under

the direction of Bro. Alfred Gaul: "I am the resurrection and the life," and "I know that my Redeemer liveth," being rendered very effectively.

On the entrance to the church, Bro. Beaumont played a voluntary on the organ.

Psalms xxxix. and xc. having been sung by the choir, Bro. Rev. W.B. Bramwell Smith read, in a very impressive manner, the lesson from the fifteenth chapter of the first Epistle of Paul to the Corinthians.

The procession having been re-formed, the body of the deceased was then borne from the edifice (Bro. Beaumont playing Handell's "Dead March" on the organ), and deposited in a deep grave, on the south-west side of the church, the members of the Craft forming a circle round the place of interment.

The concluding portion of the service was performed by Bro. Smith, and the responses were given by the choir.

The funeral arrangements, which were satisfactory, were under the immediate superintendence of Mr. Fulford; and the musical portion of the service under that of Bros. J. A. Beaumont and Alfred Gaul.

Rarely does it fall to the lot of any one to record a course in Freemasonry so remarkable as that of the lamented brother over whom the grave has now closed, and whose loss is deplored, not only by the fraternity in the town and province in which he laboured, but by more distant members of the Order extending over a wide circle, for, regular as he was for some years in daily attendance at the principal Masonic rooms in Birmingham, perhaps no brethren resident elsewhere visited any of the several lodges assembling there without becoming acquainted with him, and appreciating his zeal, his extensive knowledge, his readiness to assist in any capacity, whether in discharging the higher official duties in the absence of either of the officers, in acting as I.G., or even Tyler in case of necessity, or in promoting the personal comfort and happiness of members and guests. At the social board he was the last to take his place, nor would he do so until ample provision was made for every one present, and even then to the neglect of himself. His care and supervision seemed to be constantly exercised. Moreover he was ever ready to instruct junior members of the fraternity, and to give an opinion on knotty Masonic questions either of ritual, of discipline, or of a constitutional character, which was generally founded on deep thought and sound judgment. His mind was in fact a most extensive repertory of Masonic knowledge and experience, for his memory was as extraordinary as his other faculties.

To use the words of another writer, who has in a local publication commented on the recent sad event which has cast a gloom over the whole district:—"By the Masonic body in general throughout the province of Warwickshire, and the provinces adjacent, he will be mainly appreciated for his precise and signal skill in each and every part of the rituals of Craft and Royal Arch Masonry. He was thoroughly conversant with the letter of the ceremonies and lectures; and very many members of the Masonic fraternity will be eager to join in acknowledging gratefully and cordially that they were mainly indebted to the late Bro. Bedford for the knowledge they have acquired of the rites and ceremonies (as also of the didactic and scientific arcana) of Freemasonry. When it is considered that the deceased had to learn after he himself had attained the age of fifty-three years all that he so ably and efficiently taught the junior members of the brotherhood, they should feel in his example a strong provocative to urge them to carry out to its fullest extent their knowledge of our ritual and text-lore, so that in due course the liberal arts and sciences may really receive among us that needful study to which we have, again and again, by solemn charges been directed."

There are other points in the Masonic character of our departed brother which are eminently worthy of notice,

commending themselves as exemplars to such, of whom it is to be hoped there are many, as would desire to follow in his footsteps. Among these characteristics may be mentioned his extreme modesty and freedom from ostentation. While ever ready to communicate knowledge and to give an opinion when called upon, he never intruded an expression of it unless sought, and when once he had definitely made up his mind, he was prepared to argue the matter and to give sound reasons for his decision.

Again, how often do we find cases where, from some imagined slight in being passed over in appointments to office or places of distinction, brethren are loud in their complaints of injustice, and in fits of indignation throw up all connection with the specific bodies at whose hands they conceive themselves to have suffered wrong, steps which in cooler moments they afterwards regret.

It is possible to point out instances in the early portion of the career of our late brother, where his merits were cast into the shade and neglected in favour of others of less distinction; yet he set a bright example of temper, patience, and perseverance, still held on his course undisturbed by petty jealousy, and as a result, in the end reaped all the honours that could be bestowed upon him, obtaining the good-will, sympathy, and respect of all honourable men and Masons.

The preceding observations cannot but lead to a conviction of the truth of the statement with which they commenced, that Bro. J. H. Bedford's career has been specially remarkable, which will be further corroborated by a more complete detail of the labours which he undertook, and of the lodges with which he was connected.

To the junior members of the Craft it affords a most instructive and useful lesson, which should stimulate them to make (as they have been charged) a daily advancement in Masonic knowledge, as he truly did, for either to receive or impart it was his constant delight, the one equally with the other.

The writer of this memoir was on intimate terms with the late brother for some years before either of them were admitted into the Order. Though still actively engaged in Masonic labours in another sphere, he has himself long ceased to be a member of the province to which Bro. Bedford belonged, owing to a change of residence about ten years ago, and removal to a great distance. This renders it difficult for him to obtain specific information; nevertheless, he cannot hesitate or refuse to obey the call which has been made upon him, and thus "to pay this last sad tribute of respect to departed merit," but, under the circumstances alluded to, he must claim indulgence if he fails in any respect "faithfully to discharge the sacred trust" confided to him. Admitted himself as a Mason in January, 1848, he immediately, after having been raised to the third degree, introduced his friend into the Order, and assisted at his initiation in the following April, in St. Paul's Lodge, 43.

He differed in opinion from Bro. Bedford in one respect, considering it desirable for a Mason to confine himself to one lodge, and in every way to advance its interests.

Accordingly we find our late brother joining the Athol Lodge in 1849, probably with a view to extend its efficiency, since it was at that period at rather a low ebb. Before the termination of his first year of connection with the Craft, he and others became anxious to establish a correct form of ritual in the several Birmingham lodges, in which there had hitherto been considerable divergence, and it was very difficult for young Masons to acquire knowledge, owing to an unwillingness to diffuse it too commonly displayed on the part of a few of the leading men of the time.

With this view Bro. Honey, a skilled member of the Emulation Lodge of Instruction in London was invited to Birmingham, there to remain several months, in order to communicate the entire routine of ritual in all departments, and thus was laid the foundation of that exact

and uniform working by which the Birmingham lodges have since been distinguished.

A Local Instruction Lodge was then formed, and existed for some years, of which the writer and his now departed friend were among the most regular attendants.

These two occupied the Master's chair of St. Paul's Lodge in 1851 and 1852 in succession, and with their predecessor in 1850 regularly met once a week for more than two years for mutual instruction, in addition to the regular lodge for that purpose. For several years Bro. Bedford's attendance at St. Paul's Lodge was very regular, and during the term of his Mastership there in 1852 he resigned his connection with the Athol, after having held the rank of S.W. in it. He was also at one period connected with St. James's Lodge at Handsworth.

About this time a strong feeling arose among a few brethren, that the appropriation of any part of the funds of a lodge to banquets and festivities was not in accordance with the principles of Masonry.

A petition had been prepared by other parties for the formation of a lodge on a system equally objectionable in another respect, to which the writer gave his most determined opposition, the result of which was that the non-banqueting brethren, as they were called, joined in the new project, and converted the new warrant to their own purposes, thus removing the objections before urged. Bro. Bedford was among them, and thus became one of the founders of the Howe Lodge, 587, in the year 1851.

As all records of him in the books cease soon after his Mastership, it may be presumed that he very soon resigned membership of 43, to some extent on principle, as inconsistent with his new professions, and partly owing to the absorbing urgency of his duties in the Howe. He was W.M. of the latter lodge in 1854, and also held the appointment of Instructor in the branch Lodge of Instruction connected with it from the date of its formation to the day of his decease.

It may be stated here, as a proof of the uncertainty of human life, and of the change produced in a few years, that of the twelve founders of 587, which has since been so distinguished, only three now survive, and only one of these resides in Birmingham, the other two being so distant as to have virtually ceased connection with it, and there is reason to suppose that they are no longer members.

About this period arose a desire to form a lodge of Mark Masters in Birmingham, and as there was then no regularly constituted body in this branch of Masonry, an authority was sought and obtained from the Newstead Lodge at Nottingham.

A considerable alteration was made in the form of ritual, in which Bro. Bedford took part, and subsequently the workings of the lodge mainly depended upon him.

In the Provincial Grand Lodge of Warwickshire, the eminent services of Bro. Bedford received tardy recognition, owing to circumstances probably unavoidable, and which are capable of explanation, but ultimately he received the highest honour possible, by appointment to the chair of G.S.W.

The members of St. Paul's, his mother lodge, marked their sense of his worth and efficiency by electing him an honorary member, and that rank was subsequently conferred upon him by the Temperance, Leigh, Bedford, Grosvenor, and Fletcher Lodges.

In Royal Arch Masonry he also achieved signal success and distinction, having been for some years Past Z. of the Howe Chapter, of which he was one of the founders in 1855, and holding the same honorary rank in the Athol, Grosvenor, Fletcher, and St. Peter's Chapters.

Of his precise status in what are called the "higher degrees" no very certain record has been found. It is believed that he first obtained admission to them soon after the formation of the Howe Mark Master's Lodge

from the same authority whence that was derived. It is, however, acknowledged that he belonged to the Rose Croix Chapter, and to the Baldwin encampment of Knights Templar.

Long as this account of the lamented brother is, the writer fears that he has done scanty justice to his Masonic deserts. His heart and soul and time and energies were devoted to the Craft, and in this respect he offers a brilliant pattern for imitation to those in whom his training has excited a love for it, always however with the reservation that they are not to pursue it so far as to be detrimental to themselves or their connections. To the whole Craft the loss is great; to the members of those lodges which have received daily benefit from his guidance and aid, it is irreparable; to the author of this memoir there will be a void on his next periodical visit to Birmingham, for which nothing can compensate.

It only remains to add that Bro. Bedford's departure from this frail and uncertain existence was as calm and quiet as his life had been. He had taken tea with an ardent brother and esteemed friend, apparently in his usual health and spirits, and was immediately after occupied in writing a letter, when he suddenly fell, and expired without a struggle. Let us indulge in the fond hope that his spirit was thus summoned to the mansions of eternal bliss and glory in the Grand Lodge above, there to meet again with those founders of the Howe Lodge who had preceded him.

His surviving brethren, while mourning his loss, have much cause for thankfulness to the Great Architect of the Universe, in that he was spared to them some years beyond the three score years and ten allotted to man, and that throughout his whole Masonic career to the very last he continued to be their faithful brother, companion, guide, counsellor, and friend.

DEATH OF BRO. ISAAC SMITH.

Bro. Isaac Smith, whose death is alluded to in the report of the proceedings of the Fletcher Lodge, was initiated in the Bedford Lodge, 925, in the latter part of the year 1862, and continued a member until within a short time of his death in the year 1864. He took an active part in the formation of Lodge 1,031, and accepted the office of Treasurer. To his pecuniary assistance and exertions may in a great measure be ascribed the great success that attended this lodge in the first year of its existence. His numerous engagements prevented him rising higher in the Craft or acquiring a knowledge of the working, but he was always ready to extend a hand to a brother in need, or in any way promote the interests of Freemasonry, and his loss will cause a void not easily filled in the Fletcher Lodge.

Bro. Isaac Smith was a member of the Institution of Mechanical Engineers,—a clever mechanic, and a laborious cultivator of the Sciences. A quiet, unobtrusive man, constantly engaged in good works: he was an active advocate for the introduction of a better system of educating the people, and thoroughly understood the necessity for the creation of technical schools in which youths may be properly trained, and a better class of skilled workmen created, so as to maintain the *prestige* of this country for its manufactures.

SCOTLAND.—Rifle Lodge No. 405 has been celebrated for years for the brilliancy of its annual balls. The annual assembly of the 7th inst. was not only in advance of previous balls, but is likely to prove the meeting of the Edinburgh season. Of course much of the success is attributable to the kind hearted and genial R.W.M., Bro. J. T. Douglas, and the indefatigable endeavours of the Ball Committee, under the governorship of Bro. T. H. Douglas. Without a hitch, with the orchestra filled with the best talent, the ball from commencement to close was a pure success.

Poetry.

TRUST ONE ANOTHER.

By A. J. H. DUGANNE.

Look in your brother's eyes, man!
And bid him read your own:
One half the strife of human life,
Is born of guile alone!
Deceit creates full half our hates,
And half our loves it slays;
Look in each other's eyes, men!
And meet each other's gaze!

Pardon your brother's faults, man!
And ask that he forgive;
Could human sin no pardon win,
No mortal soul might live.
No need of heaven, were none forgiven,
For none would reach its doors;
Pardon your brother's faults, man!
And bid him pardon yours.

Feel for your brother's grief, man!
No heart is safe from woe;
Though lips and eye, full oft deny
The sorrowing weight below,
A gentle wile, a pitying smile,
May sweetest balm impart;
Feel for your brother's grief, man!
And you may win his heart.

Stand by your brother's side, man!
And bid him clasp your hand:
To him be just, and yield the trust
That you from him demand.
How simply wise, with soul and eyes,
To trust, and still be true—
Doing to those we love, man,
What we would have them do!

HER MAJESTY'S THEATRE AND BRO. S. MAY.

The sixth meeting of the committee was held on Friday, the 14th inst., in the saloon of the Drury Lane Theatre (kindly lent for the occasion by Bro. F. B. Chatterton), and was most numerous attended.

Bro. John Udall was voted to the chair, and a variety of suggestions were offered relating to the forthcoming benefit at Drury Lane Theatre on the 4th of March.

Several communications were announced, conveying offers of professional services, all of which were accepted with thanks.

A letter was read from Miss Amy Sedgwick, regretting that her engagement at Birmingham would necessarily prevent her assisting on the occasion.

After sundry matters of detail, the meeting was adjourned to Tuesday, the 18th inst., at the Freemason's Tavern, at four o'clock.

The seventh meeting of the committee was held on Tuesday, the 18th inst., at the Freemason's Tavern, Bro. Udall, P.G.D., in the chair.

The Hon. Sec., Bro. Beard, read the minutes of the last meeting, which were put for confirmation and carried.

It was announced that the benefit, kindly given by the Christy Minstrels at St. James' Hall, on the preceding day, had resulted in the handsome sum of £65 towards the May Testimonial Fund.

The programme of the day performance to take place at Drury Lane Theatre on Wednesday, the 4th of March, was read and approved; comprising, as it does, the names of nearly all the leading members of the profession at present in London, we feel convinced that so strong a bill of fare (see advertisement) cannot fail to commend itself to the attention of those brethren who may feel disposed to combine the two enjoyments of listening to a first-class intellectual treat, and participating at the

same time in doing honour, and rendering service to a brother who has been the means of effecting so much good to our Masonic charities.

The next meeting of the committee will take place on Monday, the 24th inst., at the Freemason's Tavern, at four o'clock; meanwhile donations continue to be received by Bros. Frederick Ledger, Treasurer, at the *Era* office, Catherine-street, Strand; Thomas Beard, Hon. Sec., 10, Basinghall-street; and by the committee.

MEETINGS OF THE LEARNED SOCIETIES FOR THE WEEK ENDING FEBRUARY 29TH, 1868.

MONDAY, 24th.—Geographical Society, at 8-30. Paper to be read—"Geographical results of the Abyssinian Expedition to Jan. 22nd, 1868," by C. R. Markham, Esq.

TUESDAY, 25th.—Institution of Civil Engineers, at 8.

WEDNESDAY, 26th.—Geological Society, at 8.

WEDNESDAY, 26th.—Society of Arts, at 8.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING FEBRUARY 29TH, 1868.

MONDAY, February 25th.—Lodges:—Royal Somerset House and Inverness, 4, Freemasons' Hall. Castle Lodge of Harmony, 26, Willis's Rooms. St. James's. Old King's Arms, 28, Freemasons' Hall. Pythagorean, 79, Lecture Hall, Royal, Greenwich. Unity, 183, London Tavern, Bishopsgate-street. British Oak, 831, Bank of Friendship Tavern, Bancroft-road, Mile-end. Tower Hamlets Engineers, 902, George Hotel, Aldermanbury. De Grey and Ripon, 905, Angel Hotel, Great Ilford. Joppa Chapter, 188, Albion Tavern, Aldersgate-street.

TUESDAY, February 25th.—Lodges:—Tuscan, 14, Freemasons' Hall. Moira, 92, London Tavern, Bishopsgate-street. Faith, 141, Anderton's Hotel, Fleet-street. Prudent Brethren, 145, Freemasons' Hall. Industry, 186, Freemasons' Hall, Israel, 205, Radley's Hotel, Bridge-street, Blackfriars. Prince of Wales's, 259, Willis's-rooms, St. James's. Southern Star, 1,158, Montpellier Tavern, Walworth. Urban, 1,196, Old Jerusalem Tavern, St. John's Gate, Clerkenwell. Chapters:—Royal York Perseverance, 7, Freemasons' Hall. St. Alban's, 29, Albion Tavern, Aldersgate-street. St. James's Union, 180, Freemasons' Hall.

WEDNESDAY, February 26th.—Lodges:—Antiquity, 2, Freemasons' Hall. Mount Moriah, 34, Freemasons' Hall. United Pilgrims, 507, Horns Tavern, Kennington Park. High Cross, 754, Railway Hotel, Northumberland Park, Tottenham. Royal Oak, 871, Royal Oak Tavern, High-street, Deptford. Temperance in the East, 898, Newby-place, Poplar. Union Waterloo Chapter, 13, Masonic Hall, William-street, Woolwich.

THURSDAY, February 27th.—General Committee Female School at Freemasons' Hall, at 4. Lodges:—Neptune, 22, Radley's Hotel, Bridge-street, Blackfriars. Prosperity, 65, Masons' Arms Tavern, Masons'-avenue, Basinghall-street. Grenadiers, 66, Freemasons' Hall. Shakespeare, 99, Albion Tavern, Aldersgate-street. South Middlesex, 858, Beaufort House, North End, Fulham. Buckingham and Chandos, 1,150, Freemasons' Hall. Chapters:—Canonbury, 657, George Hotel, Aldermanbury. Lily of Richmond, 820, Greyhound, Richmond, Surrey.

FRIDAY, February 28th.—House Committee Boys' School, at 3. Lodges:—Universal, 181, Freemasons' Hall. Jerusalem, 197, Freemasons' Hall. Fitz-Roy 569, Head Quarters of the Hon. Artillery Company, London. Finsbury, 861, Jolly Anglers, Bath-street, St. Luke's. Belgrave Chapter, 749, Anderton's Hotel, Fleet-street.

ERRATUM.—Masonic Life-Boat Fund.—Instead of "Bradford" read "Skiddaw Lodge, Cockermouth."