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 Provincial Grand Master of Cheshire.*

The Province of Cheshire.

PART I.—EXTINCT LODGES.

FREEMASONRY in Cheshire dates back to "time immemorial," but unfortunately none of the *pre* eighteenth century lodges are now in existence, and even those started by the *premier* Grand Lodge of England in 1724 have long ceased to work, which is much to be regretted. The late Bro. John Armstrong maintained that the present No. 425 (the "Cestrian," of 1834), is virtually a continuation of a lodge which assembled about 1650 onward, through lodges meeting from 1724, which, on collapsing, were represented by one formed in 1739, and another later on,

	near Temple Barr Fleet street	First Tuesday in every Month
	Clare Street near Clare Market	Second and Fourth Tuesdays in every Month
	Tottenham Court Road	Third Monday in every Month
	St. Martins Lane	Second and last Monday in every Month
	Richmond in Surry	First & 3rd Sat. in every Month at 12 Noon
	City of Bath—	
	City of Bristol	
	City of Norwich	
	City of Chichester	Third Friday in every Month
	City of Cheltenham Bridge Street	
	City of Chester Castle Street	

THE TWO OLD CHESTER LODGES, A.D. 1725.

followed by the "Cestrian" of A.D. 1834, then No. 615. The ingenious arguments employed by Bro. Armstrong to establish his case are worth considering, and are to be found in an able paper on the "Antiquity of Chester Masonry" (1900), and a valuable volume on the "History of Freemasonry in Chester" (1901).

I am not prepared to accept the evidence submitted in favour of direct continuity from 1650, though probably one or more survivors of each of the old lodges took part in the establishment of later Masonic organizations as formed from time to time, from the year 1724.

The earliest facts so far traced concerning the Craft in Cheshire, are made known by Randle Holme of Chester, "sometimes Deputy for the Kings of Arms." This celebrated Herald of the old city obtained the position of "Server of the Chamber in Extraordinary to Charles II." in 1664, and other privileges, because his father, Herald (the 2nd Randle Holme, son of the 1st Randle Holme, Deputy to the College of Arms for Cheshire, &c.), lost considerably during the siege of Chester in 1643.

These occur in the "Harleian MS., No. 2054," British Museum, and include not only a curious form of O.B., but a list of subscribers to a lodge of which Randle Holme was a member, some 26 in number. It is stated what—

"William Wade give for to be a Freemason,"

and also, apparently, the sums paid in quarterage by the other brethren. In a very interesting paper by Bro. W. H. Rylands, F.S.A. (*Mas. Mag.*, 1882), are given a series of abstracts of wills, bonds, &c., from the original documents

preserved in the Court of Probate, Chester. Evidently the majority of the lodge had no connection with the *operative* Craft, so that the roll practically is of a *speculative* character.

Bro. Holme was the author of an important work entitled, "The Academie of Armory, or a Storehouse of Armory and Blazon," &c. (Chester, 1688, folio) in which he says—

"I cannot but honour the fellowship of the Masons because of its antiquity; and the more, as being a member of that Society called Freemasons."

It is one of the scarcest and most valuable of books, and there is in the national collection the portion which the author had prepared for a second volume, which dates from 1661 and for some years onward, a peculiar representation of the arms of the Freemasons being also given.

Some seven years after the Grand Lodge of England was started in the Metropolis, lodges were constituted beyond London, Westminster, and neighbourhood. The first set thus established were located at Bath, Bristol, Norwich, Chichester, and Chester, &c., in 1724.

In the latter city there were three, the first two of which occur in an engraved list of 1725 (in the library of the Grand Lodge), but without any place of meeting. In a 2nd edit.

27		St. Martins Lane	Second & last Monday	Mar. 27 1724
28		City of Bath	Last Thursday in the Month	
29		Bristol		
30		City of Norwich		
31		City of Chichester	Third Friday in the Month	
32		Northgate St. City of Chester		
33		Watergate St. City of Chester	First Tuesday in the Month	
34		Carmarthen South Wales		
35		Gosport Hampshire	1st Thursday in the Month at 3 a Clock	
36		Congleton Cheshire		
37		Moore Fields	First & Third July Thursday	1724
38		Cheapside	1st Thursday	Jan 20 1725
39		Finch Lane	Second & fourth Feb Wednesday	1725
40		Ludgate Street	Fourth Monday in the Month	1725

THE CITY OF CHESTER AND THE CRAFT, A.D. 1725.

of the 1725 list, the senior of the trio is noted as held at the "Sun," Bridge Street. It did not last long, however, and by 1729, when the lodges appear under a consecutive enumeration for the first time, two only of the trio were left.

The senior of these two assembled at the "Spread Eagle," Castle Street, then at the "Pied Bull," again at the "Spread Eagle," exchanged for the "Union" in 1740, and

Northgate Street, ceasing to work in 1739. They had the numbers 32 and 33 respectively, the former also securing the No. 29 from 1740 to the end of its career.



CHESTER—THE CATHEDRAL, N.E.—(By kind permission of the Photochrome Co.)

the "Thistle and Crown" later on, but was erased in 1755. The other held its meetings at the "Castle and Falcon," Watergate Street, and then at the "Crown and Mitre,"

In the first minute book of the Grand Lodge are lists of members of the Lodges 1723 and 1725, the latter containing those of the Chester lodges. The one at the "Swan"



CHESTER—THE CROSS.—(By kind permission of the Photochrome Co.)

returned 28 subscribers, headed by "Coll. Jfra. Columbine, Provincial Grand Master; Saml. Smith, Deputy; Coll. Herbert Laurence and Capt. Hugh Warburton, Wardens; Hezekiah Hall, Batchelor of Physick, Master with Edwd. Glegg and Kiffin Williams, Wardens. The roll is notable generally for the high social position of the brethren.

The fourth lodge constituted in the city was started officially on February 1st, 1739, the fee for "constitution" being paid on April 13th following. It made a brave effort to keep on the roll, but had to succumb in 1838, having been previously erased in 1786 and reinstated in the following year. Some score of places of meeting are registered 1739-1838,



CHESTER—KING CHARLES' TOWER.—(By kind permission of the Photochrome Co.)

The second lodge likewise had 28 members, and the third four less; the only officers noted in both instances being the Masters and Wardens. The W.M. of the junior lodge was appointed Prov. J.G.W. in 1727.

An interesting letter, cited by Bro. Henry Sadler, in an article on "Early Chester Masonry" (*Freemason*, June 12th, 1886), proves the truly fraternal spirit that animated the Cheshire Brotherhood, and occurs in the records of Grand Lodge. It is dated "from the Castle and Falcon Lodge in Chester, 15th April, 1727."—

"Rt. Worshipfull Grand Master,

"At the request and in the name of the whole Fraternity of Masons in this province, we are to express to your Worship, as far as we are able, the full sense we have of the great honour done us by your Worship's most affectionate Lre [letter], and the kind visitation of our lodges by your most acceptable Deputy, which likewise Bro. Comberbach, Provincial Grand Warden (the bearer hereof) is authorized and required to do in person.

"Were it possible for Masonry to receive an additional lustre, it could never have greater advantages than under the influence and protection of two such eminent and industrious ornaments of it.

"Our whole Fraternity are resolved in our strenuous endeavours to deserve such high compliments, by improving ourselves in all Masonic accomplishments, and by showing our most chearfull obedience and extensive gratitude to our superiors in London and Westminster.

"For ourselves in particular we shall in our respective stations contribute our utmost efforts towards the well ordering and advancement of Masonry amongst us, for which purpose we shall make the great application and other perfections in Masonry which are transcendant in your Worship the most conspicuous pattern of our imitations.

"We are, with hearts as full of integrity as Masonry can inspire,
My Lord,

"Your Worship's most obliged, most obedient, and most faithful brethren,

"H. Warburton, P.G.M.

"Saml. Smith, D.P.G.M.

"Roger Comberbach, P.G.W.

"Joan Colclough, P.G.W."

and eight different numbers under the several enumerations. No name is known to have been selected until 1758, when the "Assembly House" is noted (being the then place of meeting), and in 1787 the "Royal Chester" was chosen.

The first minute book preserved refers to a resolution agreed to January 8th, 1738, so that the brethren met prior to its regular constitution.

Bro. Armstrong states that "the lodge of which Hezekiah Hall, B.M., was Master in 1725 [*the senior of the trio*] had met for years, perhaps for centuries before this time, by its own inherent right, had further elected a Prov. Grand Master, Deputy Grand Master, and Wardens, from time immemorial, to rule the Brotherhood in the City and County of Chester, of which Col. Columbine and his associates are simply the first whose names we have. With such a record it was only natural that they should demur to place themselves under the Grand Lodge of London, then in its infancy. They kept aloof and remained aloof until 1739, when they paid two guineas for a constitution, and came under the wing of Grand Lodge at the bottom of the roll, as was the custom, being numbered No. 180 instead of T.I. without a number, for undoubtedly this No. 180 had been in existence generations before any of the T.I. Lodges in London, which united to form the Grand Lodge of 1717."

This deliciously cool claim to great antiquity, is, I fear, more amusing than interesting, but in the same valuable work there are plenty of facts to balance this extraordinary declaration.

In the early extracts, 1738-1743, one for the last year noted, states that two brethren were elected respectively as "Master's Deacon and Warden's Deacon," being the earliest instance that I remember of such officers in a "modern" lodge in England, though met with in Ireland long before, as also regularly with the "Ancients" after their origin in 1751.

W. J. HUGHAN.

[To be continued.]

United Grand Lodge of England.

THE Quarterly Communication of Grand Lodge was held at Freemasons' Hall, on Wednesday September 7th. R.W. Bro. Sir Augustus F. Webster, Prov. Grand Master of Hampshire and the Isle of Wight, presided as

M.W. Grand Master, and the R.W. Bro. Sir Borradaile Savory, Bart., P.G. Chaplain, and Bro. the Rev. H. R. Cooper Smith, D.D., P.G. Chaplain, acted respectively as Deputy Grand Master and Past Grand Master.

The minutes of the last Communication were, on the motion of Bro. R. D. Cumming, P.G. Std. Br., taken as read. Similar motions in regard to the reports of the Board of Benevolence and of the Board of General Purposes were put and carried.

V.W. Bro. John Strachan, K.C., Grand Registrar, reported to Grand Lodge in reference to certain events in Queensland. He said, I have the honour to report to Grand Lodge with reference to certain Masonic events in the State of Queensland. As is probably known to all here, the Grand Lodges of England, Ireland and Scotland have equal, though independent, Masonic jurisdiction in certain colonies of the Empire, and in other territories, including India; and it having been represented to the Grand Master of England that some uniformity of practice with regard to certain matters should prevail, His Royal Highness some months ago communicated with the Grand Masters of Ireland and Scotland, in order that joint action might be taken respecting—

- (1.) The recognition in each jurisdiction of the decrees of suspension, exclusion, or expulsion, pronounced respectively by the Masonic authorities of the other jurisdictions when acting judicially;
- (2.) The *status* in each such jurisdiction of Worshipful Masters and Past Masters of the other jurisdictions or Constitutions, and their eligibility in certain events to take the chair;
- (3.) The recognition of new Grand Lodges, where there are lodges under the several Constitutions in the colony or territory of the proposed new Grand Lodge.

Before any joint understanding could be arrived at, events had moved with singular rapidity in Queensland, where there have been for many years a number of lodges, formed respectively into a District Grand Lodge under the Grand Lodge of England, a Provincial Grand Lodge under the Grand Lodge of Ireland, and a District Grand Lodge under the Grand Lodge of Scotland. About a year ago, the Provincial Grand Master under the Irish Constitution addressed a letter to the M.W. Grand Master of Ireland, announcing that "there is a determination to establish a Sovereign Grand Lodge of Queensland, no matter at what cost," and forthwith overtures were made to the English and Scottish lodges to join the movement. Our District Grand Master, Bro. the Hon. Augustus C. Gregory, C.M.G., thereupon caused a circular to be issued to all lodges under his care, pointing out what steps were necessary under Rule 218A, for obtaining a dispensation to hold a meeting at which the question could be considered. But so far, I believe, there has been no desire expressed, on the part of the English lodges, to join in the movement or even to discuss the question. In April of this year, however, certain brethren of the other Constitutions met and resolved to form a Grand

Lodge of Queensland; but the value of such a resolution may be properly estimated when we find that out of the 152 lodges in Queensland, only 39 identified themselves with the movement, leaving 113 which decline to do so. Of the 26 Irish lodges, 25 were in favour and one against; of the 64 Scottish lodges, 14 were in favour, and 50 against; while of the 62 English lodges, not one was in favour. Thus, the English District Grand Lodge remains intact, with its 62 lodges; the Scottish District Grand Lodge remains with 50 lodges, while 14 have apparently allied themselves with the 25 Irish lodges, to constitute an irregular assembly of about one-fourth of the total lodges in the State. This minority has sent out to the several Grand Lodges of the world a circular letter claiming recognition in the following words: "The action taken by the brethren in this State will, it is trusted, be approved by your Most Worshipful Grand Lodge, and I am instructed to respectfully request fraternal recognition and co-operation for the Grand Lodge of Queensland, in the full hope and confidence that such recognition will be cordially and promptly given, thus tending to ensure to this Grand Lodge sole jurisdiction within the territory." The application having been carefully considered by the Most Worshipful Grand Master of England and his Masonic advisers, I am commanded to intimate that His Royal Highness does not propose to ask Grand Lodge to acknowledge the so-called Grand Lodge of Queensland. It only remains, therefore, for me to move the following resolution:—

The Most Worshipful Grand Master having received a communication from the secretary of a body in Brisbane styling itself "the Grand Lodge of Queensland," requesting recognition of such body as having sole Masonic jurisdiction within that territory, and His Royal Highness having intimated that he does not propose to ask Grand Lodge to accord such recognition, it is hereby Resolved, that the United Grand Lodge of England refuses to acknowledge the aforesaid body in Brisbane as a Grand Lodge, or as having any Masonic jurisdiction in the State of Queensland.

V.W. Bro. the Rev. Sir Borradaile Savory, Bart., Past Grand Chaplain, and Acting Deputy Grand Master, seconded the resolution, which was carried unanimously.

V.W. Bro. John Strachan, K.C., following upon that motion, inasmuch as certain Grand Lodges are awaiting the action of the Grand Lodge of England, and have requested to be informed of it, I beg to move, "That the Grand Secretary be instructed to send a copy of the report and resolution to all the Grand Lodges with which we are in fraternal relationship."

This was seconded by the Acting Deputy Grand Master, and the resolution was put and carried unanimously.

Grand Lodge was then closed in form, and with solemn prayer.

Provincial Grand Lodge of Cumberland and Westmorland.

THE annual meeting of the Provincial Grand Lodge of Cumberland and Westmorland was held on the 23rd September, under the banner of the Vale of Eden Lodge, No. 2493, at Appleby. Bro. Lord Henry Cavendish-Bentinck, M.P., Provincial Grand Master, presided. Bro. Colonel Frederic Robertson Sewell, D.L., Past Grand Deacon, Deputy Provincial Grand Master, and a large gathering of brethren from the twenty-four lodges of the combined province supporting him.

In the course of the service at St. Michael's Church, the Provincial Grand Chaplain, Bro. the Rev. C. G. Dewbery, M.A., preached the sermon, and the subsequent offertory was on behalf of the Cumberland and Westmorland Educational and Benevolent Fund, to the credit of which there now stands in the bank £275 16s. 2d.

In the Provincial Grand Lodge the officers for the new year were invested, and brevet rank was conferred upon

other brethren. A noticeable feature of the proceedings was the carrying of a resolution inviting Bro. William Farquharson Lamonby, P.A.G.D.C., P. Prov. S.G.W., a member of the province for the past forty years, to publish an amplified edition of the history of the province which was issued twenty-five years ago.

Festivities at the Tufton Arms Hotel followed the serious business of the Grand Lodge. It was twenty-five years ago that the Provincial Grand Lodge was held at Appleby. The lodge under the banner of which it was then held—Lord Kenlis (afterwards Earl of Bective) being the Provincial Grand Master—is now extinct. It was the Eden Valley Lodge, No. 812, which came into existence in 1860, but returned its warrant to Grand Lodge fourteen years ago. Three years later the present entertaining lodge, the Vale of Eden Lodge, No. 2493, was warranted and is having a successful career.

Masonic Songs.

JUDGING from the prodigious number published, the Masonic song would almost appear to have formed an integral part of the Masonry of the eighteenth century. Certain it is that it affords proof that the convivial side of

the "Craft universal" was not in those days neglected, and it cannot be denied that notwithstanding the appearance from time to time of compositions wholly in praise of Masonry as a dignified and highly moral institution, the greater number were offered at the shrine of Bacchus and the devotees were more often called upon to "fill a bumper" in honour of that dubious divinity than would be considered good for them in these more prosaic and serious days, as an example—



On Masons and Masonry.

By Masons Art y' aspiring Dome, In various Columns shall arise,
All Climates are their native Home, Their godlike Actions reach y' Skies:
Heroes & Kings revere their Name, And Poets Sing their deathless Fame.
Great, Generous, Noble, Wise and Brave,
Are Titles they most justly claim;
Their Deeds shall Live beyond y' Grave,
Which Babes unborn shall loud proclaim:
Time shall their glorious Acts enroll,
Whilst Love & Friendship charms y' Soul.

Flute *t*

Come fill up a bumper and let it go round,
Let mirth and good fellowship always abound;
And let the world see, that Freemasonry,
Doth teach honest souls to be jovial and free.
Our lodge now composed of honest free hearts,
Our Master most freely his secrets imparts (*sic*):
And so we improve in knowledge and love,
By help from our mighty Grand Master above.
Let honour and friendship eternally reign,
Let each brother Mason the truth so maintain:
That all may agree, that Freemasonry,
Doth teach honest souls to be jovial and free.
In mirth and good fellowship we will agree,
For none are more blest or more happy than we:
And thus will endure, while our actions are pure,
Kind Heaven those blessings to us doth insure.

This effusion, although opening with the usual adjuration to fill up a bumper, is somewhat redeemed from the grosser tendency by the higher aspirations, albeit somewhat feebly expressed, which were equally characteristic of the Masonic compositions of the day. Dr. Anderson, for instance, takes a higher flight, and breaks into verse in praise of the ancient builders—

We sing of Masons' ancient fame,
When fourscore thousand Craftsmen stood,
Under the Masters of great name,
Three thousand and six hundred good,
Employ'd by Solomon the sire,
And gen'ral Master-Mason too;
As Hiram was in stately Tyre,
Like Salem, built by Masons true.

The Royal art was then divine,
The Craftsman counsel'd from above,
The Temple did all works enshrine,
The wond'ring world did all approve;
Ingenious men from every place,
Came to survey the glorious pile,
And when return'd began to trace
And imitate in lofty style.

At length the Grecians come to know
Geometry, and learnt the Art,
Which great Pythagoras did show,
And glorious Euclid did impart;
Th' amazing Archimedes, too,
And many other scholars good;
Till ancient Romans did review
The Art, and seeing understood.

Centenary Celebration of the St. Luke's Lodge, No. 225.

OF a well-regulated and old established Masonic lodge, it may fitly be said that it resembles Tennyson's brook, for though men may come and men may go, the lodge goes on for ever. The celebration of a centenary, however, must always be a red-letter day in the history of any institution, and so it was that peculiar interest attached to the proceedings, which took place in the Masonic Hall, Ipswich, on Wednesday, September 14th. It was St. Luke's Lodge, No. 225, that was thus pleasantly commemorating the fact that it has become entitled to inclusion amongst the centenary lodges of the country. As a matter of fact, the original

warrant for the founding of the lodge was granted some time prior to 1803, but by some curious mischance it was either mislaid or lost, and another warrant of confirmation had to be procured. This was dated October, 1803, so that really the hundred years were completed nearly a year ago. The lodge, in its beginnings, was a military one, and a glance at the roll of members at the present day shows that it has not entirely lost its connection with His Majesty's forces. Having passed through various mutations and changes of habitat, the lodge has emerged strong and vigorous, and the number of its sons is now well over a hundred. The

Worshipful Master is W. Bro. Ralph D. Taylor, and the wielder of the secretarial pen is W. Bro. G. Powell Price, P.M., P.P.G. Std. Br.

Lodge was opened at six o'clock, when the W.M. (W. Bro. Taylor) presided, supported by the officers of the lodge and a large number of members and visitors. The minutes of the last lodge having been confirmed, the Provincial Grand Master, the Earl of Stradbroke, accompanied by the Grand and Prov. Grand Officers, entered the lodge.

The following interesting sketch of the century's history of the lodge was given by the Secretary, W. Bro. G. Powell Price, P.M. :—

I must first mention why we are so late in celebrating the centenary. Application was made, and in due course the warrant was granted; but from some unaccountable cause it was mislaid or lost. Therefore a fresh warrant had to be prepared, and ultimately it was signed by the G.M., and forwarded to St. Luke's Lodge, No. 309, and in the words of the confirmation of the warrant: "This warrant was first installed in the Regiment of Foot, the 10th day of October, in the year of our Lord 1797, and transferred from the Grand Lodge to the Second Regiment of Royal Lancashire Militia this present twenty day of October, 1803, and in the year of Masonry, 5,803." Therefore the lodge was undoubtedly a military one, and according to the minutes the first settled home was at a house known by the name or sign of the "Duke of York Inn," in the parish of St. Helen's, in Ipswich. But it could not have remained there long, for in March, 1806, a proposition was made that the lodge be removed from the "Carriers' Arms" to the Bare and Crown Inn." In 1813, on the union of the two Grand Lodges, the No. of the lodge was altered to 393. In March, 1817, the lodge was at work at the "Admiral's Head Inn." On the 8th day of May, 1820, a special meeting was held by Lodge St. Luke's and the old Lodge Perfect Friendship (then No. 480), and it was unanimously carried that the two lodges be incorporated, and it was also agreed (with two dissents) that the warrant of St. Luke's be the warrant continued in consideration of the privileges of the Royal Arch chapter, and that the lodge of instruction be held at the "Royal Oak Inn" in consideration of the Lodge Perfect Friendship removing from that house. It was decided about this time that only one festival (that of St. John the Evangelist) be held, instead of two. At the end of the year 1832, the No. of the lodge was again altered to 272, and in November, 1837, the lodge moved to the house known by the name or sign of the "Coach and Horses Inn," and three years later (*viz.*, 9th December, 1840) moved to the house known by the name or sign of the "Cock and Pye Inn." It remained there for 16 years; but upon a sale taking place in 1856 it was compelled to return to the "Coach and Horses." In August, 1863, the No. of the lodge was altered to 225, which No. it is now known by.

In May, 1877, the lodge moved to the Masonic Hall, St. Stephen's Passage, Brook Street; but after holding five meetings there the building was sold and the lodge moved to the "Golden Lion Hotel," and remained there until the opening of the new Masonic Hall, Soane Street, in 1879, the present building. Of public functions, the lodge in 1842 took part in laying the foundation stone of the new church dedicated to St. John Baptist at Woodbridge; also, on the invitation of the Angel Lodge, Colchester, on the 13th September, 1843, to lay the foundation stone of the new Town Hall; also, on the invitation of Bro. Bullen (W.M. of the British Union Lodge, and D.P.G.M. Suffolk) to attend him on Thursday, 19th October, 1843, to assist in the ceremony of laying the foundation stone of a new Custom House of this port of Ipswich; also of the corner stone laying of the Ipswich Corn Exchange, 1880, and the foundation stones of All Saints, Ipswich (two occasions); St. John the Baptist, Felixtowe; St. Bartholomew's, Ipswich; and the restoration of the tower of Holy Trinity, Long Melford. Mention is made of many schools or lodges of instruction meeting at various houses in St. Clement's, which at that time seemed to be the most important part of the town.

The Secretary read the Centenary Warrant which granted the permission of the Grand Master to the members of the lodge to wear a Centenary Jewel.

The Prov. Grand Master, in presenting the Centenary Warrant to the W.M., said the very interesting sketch of the history of the lodge to which they had just listened reminded them that the lodge had been in existence for more than 100 years. Therefore, the honour might have been conferred on the lodge previously. Perhaps the members thought it hard that it was not; but, selfishly, he was rather glad, because if it had been presented in the year that it should have been, he would not have had the honour of presenting it. He could assure them that in presenting this Warrant, he could offer, not merely the hearty congratulations of himself, but of every Mason in the province. They all felt it a great honour that this Warrant should be presented. He thought he was right in saying that this was only the second lodge in the province that had had this distinction. In comparison to the number of centuries since the Craft was formed, the centenary of this lodge was a very short time; therefore they were very forcibly reminded that night of the great traditions of which they were the guardians. They must—as he was sure they always did—be on their guard to preserve its traditions, so that they could send them down to future generations, and that Masons in times to come might say that the Masons of Suffolk did their duty by the Craft.

A Centenary Jewel was then presented to the Prov. Grand Master by the oldest Past Master, Bro. J. Tilbob, P.P.G.S.B., and the lodge was closed. A banquet afterwards took place at which a large number of members and visitors were present.

Memorial Stone Laying.

A CEREMONIAL of much interest took place on the 21st September at Holy Trinity Church, Southport, in connection with the re-building, in the presence of a large gathering of Freemasons, members of the congregation, and the general public. It was the laying of a foundation memorial stone by the Right Hon. the Earl of Lathom, Prov. Grand Master of West Lancashire. This being the first function of the kind that has taken place under the present Earl of Lathom, it was fitting that the Earl should have been asked to perform the ceremony on account of the connection of the late Earl of Lathom with Holy Trinity, and the fact that he laid, in 1879, the foundation stone of St. Luke's, the daughter church, with Masonic ceremonies, in addition to which a memorial

service was held by request of the late Earl of Lathom in the old church on November 23rd, 1898. Nearly every ceremony in which Masonry plays a part has taken place in Holy Trinity, and the present function was in every respect equal to its predecessors and reflected the greatest credit on all who took part. The work of erecting the nave is steadily advancing, and it was thought the above date would be a suitable one on which to carry out the ceremony. The weather was gloriously fine, and the interior of the edifice, including the gallery, was crowded by interested spectators.

A procession was formed, and the arrival of the Prov. Grand Master at the site was announced by a flourish of trumpets, and the procession then entered the enclosure.

The Rev. C. S. Hope said that some twenty-six years

ago his lordship's father was kind enough to lay the foundation stone of their daughter church, St. Luke's, with Masonic ceremonial, and again in 1896 he placed a similar stone to that one in their school hall, when their schools were rebuilt after destruction by fire. Naturally they were all anxious to maintain their Masonic connection, and prevailed upon his lordship to place that memorial stone in their new nave after its rebuilding. When the church was entirely rebuilt it would cost £30,000, and it was being built in sections as the money could be raised. The present portion, the nave, they expected would cost about £12,000. He might add that not only was their architect a Freemason, but both their wardens, their organist, and two of the present staff of clergy were Past Provincial Grand Chaplains. It remained for him to request his lordship formally to lay the memorial stone, and he presented him with a trowel, and called upon Bro. Kidson to present the mallet.

The Prov. Grand Chaplain (Bro. the Rev. W. S. Hildesley), then offered prayer.

The choir afterwards sang a portion of Psalm 127, commencing "Except the Lord build the house," the band accompanying.

The Prov. Grand Secretary, Bro. W. Goodacre, read aloud the inscription on the plate affixed to the stone.

The stone consists of a block of red Mansfield granite, measuring four feet one by two feet nine, and weighing about nine cwt. The treatment of the stone is naturalistic—perpendicular in style, and the corners are set off with Masonic emblems, with floral decorations running round the border, cherubs' heads figuring at the bottom, and the carving being very rich, but as yet unfinished.

Bro. E. R. Lathom, P.P.G. Treasurer, acting for the Provincial Grand Treasurer, deposited a phial containing a number of current coins and documents relating to the church in a cavity beneath the stone in the north-east corner of the new transept, and the Provincial Grand Secretary placed the plate for the reception of the memorial stone. The stone was then laid with the usual ceremony.

Freemasonry in Cornwall.

THE meeting of the Cornubian Lodge, No. 450, Hayle, on the 29th June, was of more than usual interest. After a candidate had been initiated by W. Bro. E. W. Pascoe, the W.M., in an able manner, W. Bro. G. B. Pearce, P.M., P.P.G.W., said it was perhaps unique in the history of that lodge that W. Bro. J. P. Smith, P.M., P.P.S.G.D., completed fifty years of Masonic life and his connection with the lodge. Initiated June 6th, 1854, he had continued



BRO. J. P. SMITH.

his connection with the lodge without a break. Elected Worshipful Master in 1860, he had carried out the duties of that office in a most satisfactory manner, and shortly after was appointed Secretary, and for twenty-four years filled that responsible office to the satisfaction of the various Worshipful Masters of the lodge. He was advanced in the Fortitude Mark Lodge on June 6th, 1854, and was

one of the first to join the Cornubian Mark Lodge on its formation in 1866, and for twenty years filled the office of Secretary, and still continues a member. He joined the Loyal Cornubian Encampment of Knights Templars at Redruth on May 5th, 1866, and the Royal Arch in the Royal Cornubian Chapter, No. 331, Truro, on November 13th, 1869, and was one of the founders of the Hayle Chapter in 1874, and still continues his membership.

Few Masons can equal such a record of membership, and they hoped he would live many years to continue his ripened experience in the various degrees. Bro. Smith was presented with a P.M.'s jewel, and, on April 23rd, 1891, was presented with an illuminated address and a purse of gold. The occasion will be long remembered by the brethren who were privileged to be present. Bro. Pearce congratulated Bro. Smith on attaining his jubilee in Freemasonry, and he sincerely hoped the G.A.O.T.U. would make his closing years as happy as they could wish. W. Bros. J. G. Osborn, P.M., P.P.G.W., and B. Spray, P.M., P.P.G.D., added their testimony to the zeal and ability shown by W. Bro. Smith, and their good wishes for his health.

W. Bro. Smith, rising to respond, referred to his long connection with Freemasonry and the pleasure he had experienced when in active service in the lodge. He had served under three Prov. Grand Masters—Sir Charles Lemon, Augustus Smith, and their present Prov. Grand Master, the Earl of Mount Edgcumbe. He had known all the founders of the lodge, and well remembered their lodge room in the White Hart Hotel, and then in part of their present dining room. In his long experience he had made many Masonic friends both in and out of the lodge, many of them had passed to the Grand Lodge above. He sincerely thanked them for their kind expressions of esteem, and he hoped to meet them on many occasions.

After the lodge was closed, the brethren adjourned to the Hall, where light refreshments had been provided. "Health and prosperity to W. Bro. Smith" was proposed by the Worshipful Master, and responded to in an interesting speech. "The Initiate" and "the Visitors" were proposed and responded to, and the brethren spent a very pleasant evening.

Bro. Smith is still a worker, being a representative to the Board of Guardians, Redruth, for the parish of Phillack, and is also honorary secretary of the Passmore Edward's Institute.

Freemasons' Hall.

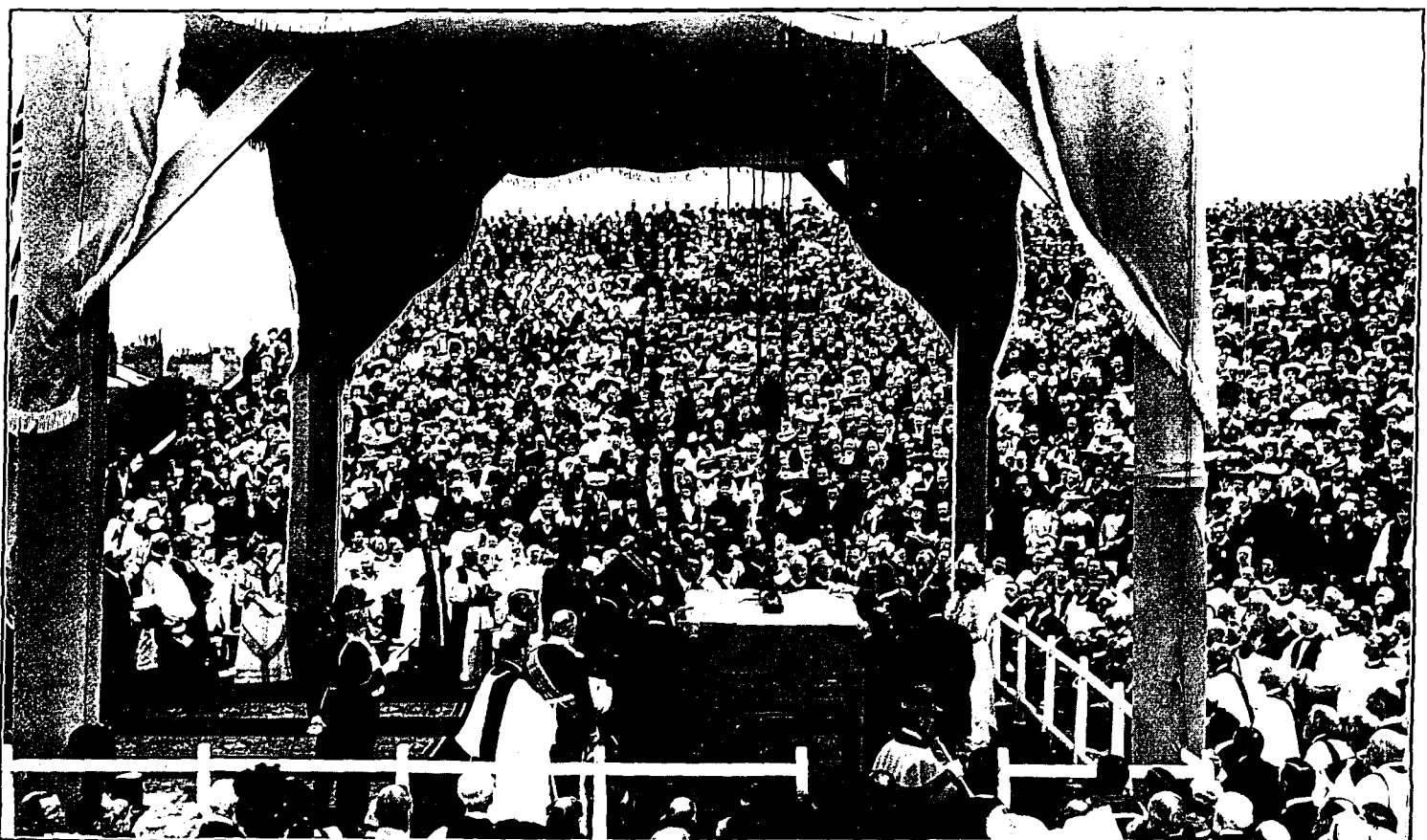
THERE can be little doubt that a consensus of Masonic opinion favours the rebuilding, or at least the reconstruction, at no distant date, of a considerable portion of the existing structure in Great Queen Street. The tavern and its capacity for accommodating the increasing number of lodges meeting at the head-quarters of Masonry is notoriously inadequate, and compared with the many structures that have sprung up since its erection, it lags far behind present day requirements. The expiration of the lease of the latter premises in 1905 appears to offer a favourable opportunity for the consideration of the whole question, and we do not doubt that the Masonic authorities will seriously undertake the duty of dealing with it.

In this connection it may be of interest to quote from the *Illustrated London News* of March 21st, 1866, a description of the present building then in course of erection. An engraving of the large hall of the tavern which appeared in the same issue is also reproduced on page 15:—

"NEW FREEMASONS' HALL.—This building, of which we present an engraving, has been for a considerable time in progress. It occupies a portion of the site of the old Freemasons' Tavern, so long known as a place for public dinners and meetings, as well as a large space on each side of it, while the greater portion of the old tavern is incorporated with the new buildings. It had long been considered by the Freemasons that the meetings of so large and wealthy a body, and the extensive business connected with its Charities, &c., required a building devoted exclusively to these purposes. By degrees, therefore, the tavern and the adjacent properties were purchased; and, in 1863, designs for a great Masonic building were invited in public competition. The design which we engrave this week was selected among a large number of competitors.

"The general plan of the building consists of three parallel blocks, each about 45 ft. wide by 200 ft. deep from front to back. The centre block embraces the old hall and some of the larger rooms of the old tavern. That to the east of it will form, with the old rooms above mentioned, the new tavern, which will comprise a large hall, 96 ft. by 43 ft., to which will be attached a noble suite of rooms for public entertainments, with spacious lobbies, staircases, and corridors.

The western block, to which is added the site of the front rooms of the old tavern, forms the exclusively Masonic portion of the building. It contains five large lodge rooms, with ante-rooms, &c., on the first and second floors, while the ground floor is occupied by the offices for the business of the Craft. The staircase and corridors are very spacious, and of a highly architectural character. The old hall, which, when the new hall is completed, will be used exclusively for the meetings of the Grand Lodge, is approached from the first floor by a spacious lobby, with a broad flight of steps. There is also a communication between the Masonic building and the tavern, for the use of Masons only. Besides the rooms above mentioned there are a board room and robing rooms for the Grand Master and Grand Officers; and on the ground floor there are a coffee room and library for the use of the Craft. The front, which is 89 ft. in length, and embraces the Masonic portion as well as the rooms in front of the old tavern, is built entirely of Portland stone, the remaining portion of the frontage, 45 ft. in length, embracing the new tavern, will be of a different character, and will be built of red bricks, with Portland stone dressings. The whole of the tavern is let to the Tavern Company, Limited, and will, when completed, cease to bear the name of the Freemasons' Tavern. The architect is Mr. F. P. Cockerell, son of the late Professor Cockerell, R.A. The sculpture, including the four figures representing Wisdom, Fidelity, Charity, and Unity, are executed by Mr. W. G. Nicholl, who is already advantageously known as having executed the sculptures of the pediment of St. George's Hall, at Liverpool, from the design of the late Professor Cockerell; and that of the Fitzwilliam Museum, at Cambridge, from the design of the late Mr. Bassevi. The builder is Mr. Rider, of Union Street, Southwark. Owing to the necessity of providing for the continuation of the business of the tavern during the erection of the new building, it has been necessary to proceed with the building in sections, so that the progress has been necessarily slow. The first section, comprising the greater part of the Masonic building, was completed in May last, and has been in use since that time. The second section, consisting of the front and adjacent rooms, will shortly be completed. It is intended that the whole shall be open to the public within a year."



HIS MAJESTY THE KING LAYING THE FOUNDATION-STONE OF THE NEW LIVERPOOL CATHEDRAL ON TUESDAY, JULY 19th, 1904.

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The Editor, to whom all literary communications should be addressed, will be pleased to receive interesting photographs as well as items of news and comments thereon, and to consider suggestions for lengthier articles.

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Unattached Brethren.

THE unit in Freemasonry is the lodge, not the brother, and one of the undisputed landmarks is the obligation, under which all Freemasons lie, to meet in lodge. True, there is no actual compulsion, in the sense that a brother does not incur any penalty when he ceases to be a subscribing member of a lodge, but for that very reason the obligation ought to be all the more binding and be regarded as a debt of honour.

He ceases of course to have any share in the government of the Craft and his right of visitation is curtailed, but neither of these things leaves behind it any Masonic stigma, and the brother concerned is at liberty to resume his active connection with the Order whenever he is disposed, subject always to the chances of the ballot-box.

The number of these brethren is far too large, and though there may be no constitutional stigma involved, the fact that about one-third of the Masons in the country have lost practically all their interest in the Order, seems to suggest blame somewhere. And it does not always lie with the unattached. Once upon a time these brethren were keen and enthusiastic, they incurred much trouble and expense before they entered the Order, and once admitted they were anxious to make daily progress in Masonic knowledge, but they found little or no encouragement. Successive Masters were too anxious to make their respective years of office "successful," whatever that may mean, and had no time to bestow on their candidates once their fees were safely garnered. Thus they learnt nothing, and worse still, they did nothing. After waiting for two, three, or four years, in the vain hope of obtaining notice, or even being put into temporary occupation of a vacant chair, they lost heart. The highest ambition of a Freemason, the hope of reaching the Master's chair, seemed too far off to be realized. Then attendance began to be irregular, but so long as the dues were regular no one seemed to care, and then resignation followed, and who will maintain that all the fault is with the brother. This is a very typical case and it could be so very easily dealt with. In some lodges there is a visiting committee whose duty it is to look up irregular brethren, and it certainly may fairly be expected of the Master that he should take an interest in the absentee brother, and when such an one found that not only his purse but his personality were objects of attention, he would easily be won back.

Then there are other unattached brethren who took offence at something. Generally the extent of the grievance varies inversely with the cause of it, and the smaller the grievance the deeper it seems to rankle; but we cannot go into that. When dealing with sensitive plants of this description care must be taken to continue the horticultural metaphor, not to pull them up by the roots. A few words in season from the lips of some old and respected Past Master will often smooth matters over, and the brother must be told that if Masonry is worth anything at all it ought to be robust enough to weather such trifles as these. Perhaps there has been a disappointment with regard to office, or the unexpected has happened at the ballot-box. These are accidents that may happen to anybody, and we are all human enough to know that a little soreness may quite naturally be felt. A little consideration and the right thing said at the right moment by the right man and in the right manner, may prevent a valuable Masonic career from being made shipwreck of.

Next on our list is the brother who changed his residence, and whilst not forgetting to resign membership of one lodge, entirely forgot the necessity of joining another. In order to keep these brethren in the fold may we not take a hint from the custom of many friendly societies under similar circumstances. The Master should communicate with some influential brother who will in due time look up the new comer, and all else will naturally follow. There are others unattached who have retired from their lodges on account of inability to meet the expenses involved in continued membership. These brethren are to be sympathized with. The Order is not in itself expensive, and it is cause for regret that the ill-considered action and mistaken zeal of many brethren tends to make it so. Expensive dinners, testimonials continually on the *tapis*, and in the provinces an expensive summer outing, require a certain amount of moral courage to withstand, and they are not essentials of Freemasonry. If the traditions of the lodge make all these necessary, a quiet intimation should have been given to the brother concerned when he was admitted.

So far we have considered those unattached brethren, by far the greater majority, who it is desirable to reclaim, but

there are others. Some are compulsorily unattached, they have possibly been excluded, or perhaps the vicissitudes of the ballot-box have been too much for them. These brethren must be dismissed with the bare mention of their existence. Public opinion, whether expressed at the ballot-box or in a vote under Article 210, has the knack of being right in the great majority of cases, and the brother who is thus perforce left out of the ranks probably has no one but himself to thank for it.

There is yet one other class who must be alluded to. These profess that they have been driven out of Freemasonry by what they term the "inconsistencies" of their brethren. Thus the brother who has been sold up by another brother who happens to be a member of the same lodge retires, lamenting not his own insolvency, but the "inconsistency" of his creditor. The serious brother cannot get on with the flippant brother, and the brother who fasts with the one who enjoys his dinner and so on. Does it never occur to these Pharisaic brethren that by withdrawing they leave the Order to be entirely dominated by those whom they term ribald and gluttonous and wine bibbers? Would they not be much more usefully employed in trying to set a good example and thus levelling up their lodge? These brethren, however, will have to be left where they are, along with many similar, until they get into a different frame of mind. They only constitute a small minority. The greater number of those whom we have lost are those whom we ought never to have allowed to drift away, and who ought to be induced to come back to the fold. Whilst we may not pursue an active search for initiates, and any "touting" is in the highest degree un-Masonic, there can be no possible objection, on the contrary it would be both Masonic and praiseworthy to do all we know to reduce the numbers of the unattached.



M.W. Bro. John Ross Robertson, whose frequent visits to London have made his name and presence so familiar to English brethren, is well known as the proprietor of *The Toronto Evening Telegram*, whose palatial offices are a prominent feature in that city. At the disastrous fire which took place early in the year, and which devastated such a large area of the business quarter, thanks to the heroic efforts of the staff, *The Telegram* building was preserved intact and stood unscathed after its baptism of fire, its sturdy three-foot walls being a successful barrier to the conflagration.



Bro. Robertson thus tells the story of fighting the flames in a little booklet, which also contains illustrations of the havoc made among the neighbouring buildings—"The buildings on the opposite side of the street were destroyed by the flames early in the night's history, and the building just south of *The Telegram* soon followed. The flames, after shivering the plate-glass from top to bottom of *The Telegram* building, poked their heads in at the open windows looking for something combustible. They found nothing but cold marble, bronze, and plate-glass, and the sturdy corps of *Telegram* employees fighting in dead earnest with their own fire equipment. In spite of the scorching, lung-parching heat, these noble fellows stuck it out, hour after hour, on top of the building and on every floor. They were eagerly watched by the crowds in the streets, and their efforts were encouraged by hearty cheering. After the worst was over, buckets of hot coffee and baskets of sandwiches were passed around, and then, the crew refreshed, went back to their

posts, and kept the hose working until the fire had died away, and all danger was passed. The proprietor's gratitude was expressed by a substantial cash bonus to each of the fire-fighters."



The Province of Essex has sustained a great loss by the sudden death of the much respected Deputy Provincial Grand Master, Bro. Claude E. Egerton Green, M.A. Appointed so recently as 1902 to succeed the present Provincial Grand Master as Deputy Grand Master, Bro. Egerton Green had entered on his duties with an ardour that gave promise of much usefulness in the province, and his tragically sudden death has called forth universal sorrow and regret.



Warrington.

THE LATE BRO. CLAUDE E. EGERTON GREEN.

Bro. Claude Egerton Green, who was one of the compensation officers appointed for the Essex Manœuvres, was watching an engagement between the forces of General French and General Wynne near St. Osyth Creek, when he suddenly fell from his bicycle. Assistance was at once rendered, but life was extinct, and all that could be done was to place the body in a military ambulance waggon and convey it to Colchester. News of the mournful event was at once conveyed to Colchester by the Earl of Warwick, who was in a motor car, and the borough flag was half-masted, whilst the Mayor cancelled all public engagements.



The late Bro. Claude E. Egerton Green was the son of Mr. Henry Green, of King's Ford, and was born at Lexden on the 31st May, 1863. He was educated at Eton, and afterwards studied under Dr. Jowett at Balliol College, Oxford, where he obtained the B.A. degree in 1886, and the M.A. three years later. He then entered the Inner Temple, but relinquished the law for the banking business of Messrs. Round, Green and Co., of which his father was a member, and with which he has been ever since connected.



It will be remembered that on the occasion of the annual Provincial Grand Lodge meeting at Colchester in July last, Bro. Egerton Green initiated his Worship the Mayor of Colchester, Bro. Councillor E. H. Barritt, in the presence of several hundreds of Masons from all parts of the province. Subsequently the banquet took place in his grounds, and a garden party followed. Visitors to Colchester on that occasion carried away with them very pleasant impressions of the excellent manner in which the Deputy Provincial

Grand Master had performed his work. The speeches which he delivered during the afternoon and evening were at once witty and to the point, and all who listened to them will have happy recollections of the cheeriness and good nature of the speaker. By his death, the Masonic world in general loses a worthy brother and an exemplary worker, and the Province of Essex in particular is deprived of a distinguished office bearer, who had secured the confidence and esteem of all with whom he had been brought in contact.

* * *

The death of Bro. Arthur Hunt, C.B., which took place after a short illness on the 26th September, will be felt as a serious loss to the Craft, and especially by his colleagues in the management of the Royal Masonic Institution for Girls, of which Institution he has been for years the honorary architect. He had taken keen interest in the erection of the New Junior Schools, which are now completed, but did not unhappily live to see the formal opening. Bro. Hunt was well known and highly esteemed in Masonic circles in London, and his services were recognised by the Grand Master by his appointment to Grand office in 1891 as Grand Superintendent of Works.



THE LATE BRO ARTHUR HUNT.

A correspondent of *The Times* writes:—"Mr. Henry Arthur Hunt, of 45, Parliament Street, who died at Penzance on 26th September, was the son of the late Sir Henry Arthur Hunt, C.B., for many years consulting surveyor to His Majesty's Office of Works. Mr. Hunt was born in 1836 and educated at Westminster School, which he left at an early age to enter the workshops of the late Mr. Thomas Cubitt, the celebrated builder, in order to learn the practical part of his intended profession; afterwards he was with the late Mr. Philip Hardwick, the architect, and subsequently in his father's office. Mr. Hunt was well known in his profession, having been surveyor to Lord Cadogan for many

years, and also to the trustees of the Paddington Estate, the Corporation of the Sons of the Clergy, the Dean and Chapter of Westminster, and the Royal Commissioners for the Exhibition of 1851. In Westminster he was a familiar figure, having been rector's churchwarden of St. Margaret's, Westminster, for over 20 years. Mr. Hunt ever took an active interest in education, and was deputy-chairman of the United Westminster Schools, a governor of the Grey Coat School, and of the Emanuel School, besides being a trustee of several well-known Westminster charities. In Freemasonry he held the rank of Past Grand Superintendent of Works, a position to which he was raised in 1891 by the King, who was then Grand Master, in recognition of his services to the Craft in connection with the Royal Masonic Institution for Girls, on the House Committee of which he was an active member, the last work of his life being the erection of the new Junior School belonging to that Institution. He will be greatly missed by his professional brethren, by whom he was much esteemed, as well as by a very large circle of friends.

* * *

We feel sure that all our readers will join with us in congratulating Bro. Dr. Armitage, P.G.D., and first Worshipful Master of the University of Edinburgh Lodge, on the safe return of his son, Lieut. A. B. Armitage, from the Antarctic Expedition. Lieut. Armitage was second in command of the "Discovery," and deservedly shares with the heroes of this successful attempt to penetrate the mysteries of the southern world of ice.

* * *

Bro. Richard Rigg, M.P. (the youngest member of the House of Commons), was married on 15th September at St. Andrew's Parish Church, Penrith, to Miss Isabel Anderson, daughter of Mr. and Mrs. T. Anderson, of Stagstones, Penrith. The Bishop of Barrow-in-Furness and the Rev. Canon Monnington between them tied the nuptial knot. The bride, who was attired in white satin and Limerick lace, was given away by her father, and was attended by three bridesmaids, while Bro. H. C. Richards, K.C., M.P., acted as groomsman. Many well-known M.P.'s. were invited to the wedding and subsequent reception at Stagstones, and later on Bro. and Mrs. Richard Rigg left for Sir Gerald and Lady Edeline Strickland's place in Westmorland. The fact of Bro. Rigg being a total abstainer does not appear to have influenced his fellow members in the selection of a wedding present, for among the presents was a silver loving-cup from eight members of the House of Commons, and a silver salver from the "Three Dozen" of the House of Commons.

* * *

The Freemasons of Cumberland and Westmorland gave two handsome silver entrée dishes, while the Penrith Lodge sent a fine silver epergne, containing Masonic symbols and the inscription: "Unanimity Lodge, 339, Penrith. Presented to Worshipful Brother Richard Rigg, M.P., by the brethren on the occasion of his marriage, September 15th, 1904." It should be added that the whole of the members of the Unanimity Lodge, as well as many brethren from other lodges in the two counties, were among the guests.

* * *

Canvassing for votes for office in Grand Lodge in Canada appears to be as rife as similar un-Masonic practices in this country. *The Masonic Sun* says that, "The ambition for office in Grand Lodge is so keen that candidates so far forget their modesty that they personally canvass for votes. The personal canvassing that was done by candidates at the recent Communication of Grand Lodge was very glaring. The 'cure' lies within the reach of the brethren. Do not support a candidate who personally canvasses you for your vote. Adopt this suggestion and the act of personal canvassing will entirely disappear from Grand Lodge." We commend this advice to the serious attention of the brethren who so far forget themselves as to practice similar methods here.

We have much pleasure in presenting to our readers a portrait of Bro. C. E. Betts, a well-known London Mason. Bro. Betts was initiated in the Dalhousie Lodge, No. 865, in 1888. Two years after he was elected Treasurer, and he became Worshipful Master in 1898. He was one of the founders of the Marcians Lodge, No. 2648, and has also filled the Master's chair. He also took part in founding the



BRO. C. E. BETTS. (Photo Elite Portrait Co.)

Earl's Court Lodge, No. 2765, and the Royal Kew Lodge, No. 3012, of which latter he is the Secretary. In Royal Arch Masonry Bro. Betts was exalted, in 1889, in the Westbourne Chapter, No. 733, and was a founder of the Marcians Chapter, No. 2648. Our brother has also been active in the Masonic Charities, having served several Stewardships and constituted himself a Life Governor of each of the three Institutions.

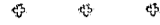


While "the oldest inhabitant" is always sure of recognition by the local paper, "the oldest Freemason" cannot hope to escape notice. This time he has been discovered in Illinois, U.S.A., and the local reporter thinks he has never been quite so old as in the latest case. Mr. Otis Eddy, of Rockford, Illinois, on August 28th last celebrated his 100th birthday, on which occasion he was presented with his portrait and the finest of Masonic aprons. He was made a Mason on May 20th, 1826, and is consequently now in the 79th year of his membership of the Brotherhood. Happily his health is still good, although his eyesight and hearing have lately become rather defective.



The present "oldest Freemason" has this advantage over his many predecessors, that having achieved the remarkable record of 79 years of membership of the Order, he may, if he lives another four years, outstretch the period

covered by the Cornish Mason, Bro. James Tresidder, whose career of 83 years as a Mason was recorded in our issue of April last.



The September convocation of the Westbourne Chapter, No. 733, took place on the 15th ult. at the Holborn Restaurant, and was numerously attended. The usual business of the chapter being ended, the companions adjourned to banquet. After the loyal and Grand Officers toasts had been honoured, that of the genial M.E.Z. (whose portrait we have much pleasure in producing) followed. In the course of his reply he thanked them all and expressed his appreciation of their uniform courtesy and kindness to him since he was exalted, and having now arrived at his present dignified position it would be his earnest desire to promote the happiness and comfort of the companions as well as the welfare of the chapter.



COMP. H. H. BAGNALL. (Photo Elite Portrait Co.)

The toast of the visitors were welcomed and responded to by Comps. Dehane and Cox. The musical arrangements, under the direction of Comp. S. C. Montague Austin, P.Z., assisted by Miss Adams and Miss Kate Hemming, Messrs. R. Debonnaire, Kuropatkin, Kuroki, and Comp. Thomas (violin), were ably carried out and enjoyed.



The Paris correspondent of *The Sunday Times* offers some remarks about French Freemasonry. He writes:—"I never talk about French Freemasonry, inasmuch as the subject is a delicate one, and perhaps because I know nothing about it. This I am told: that there are about 37,000 Masons in France, and millions of the inhabitants would have you believe that these 37,000 are the cause of all the 'evils' that befall the country. If that be so, why does not universal suffrage arise and sweep them out? To Freemasonry is attributed the ruin of the navy under M. Pelletan, the ruin of the army under General

THE POPULAR SCOTCH WHISKY IS

BLACK & WHITE



BY SPECIAL WARRANT OF APPOINTMENT
TO H.M. THE PRINCE OF WALES



BY SPECIAL WARRANT OF APPOINTMENT
TO H.M. THE KING

André, and but yesterday *The Figaro* indicated the ruin of the magistrature from the same cause. 'Trop de juges Mayons,' said *The Figaro*. That the lodges are hostile to church institutions cannot be doubted. Their 'bulletins' acknowledge the fact with much satisfaction. I heard the other day that a Catholic Freemasonry was being started, the methods of the rival body being observed to the letter. Some such organisation in the United States suggested the idea, and although it was but in its infancy there was the promise—so, at least, I was told—of an organisation that will have far-reaching consequences. One point, however, seems to have been overlooked: Rome ex-communicates Masons not because they are anti-clericals, but because they are members of a secret society. All secret societies are banned, whatever be their appellation, simply because they are secret societies. That is why Roman Catholics in England are not allowed to be Masons, notwithstanding the general esteem in which British Masonry is held. On the whole, then, I think the 37,000 will be able to hold their ground."

Records of quite ordinary events in the news columns of the papers that were read by our grandfathers often throw some interesting side-lights on the manners and customs of the day. A correspondent sends us the following cuttings from papers ranging in date from 1772 to 1825:—

* * *

**FREEMASONS CHARITY,
FOR FEMALE CHILDREN,
ST. GEORGE'S FIELDS.**

**ON SUNDAY, JANUARY 29, 1815,
TWO SERMONS will be Preached
FOR THE BENEFIT OF THIS CHARITY.**

In the Parish Church of
ST. GEORGE the MARTYR, SOUTHWARK.

The Sermon in the Morning by
The REV. EDWARD BARRY, D. D.
Rector of St. Mary's, and St. Leonard's, Wallingford; and Past Grand Chaplain of the United Grand Lodge of Ancient, Free and Accepted Masons of England.

The Sermon in the Afternoon by
The REV. JOHN WILCOX, A. M.
Minister of Ely Chapel; Afternoon Lecturer of St. George's, Southwark; and Chaplain to the Right Hon. the Earl of Kingston.

Service to begin in the morning at a quarter before eleven, and in the afternoon at three o'clock.

* * Hymns, written and selected for the occasion, will be sung by the Children of the Charity.

Saturday night the proprietors of Carlisle-House and Free Masons Hall were summoned before the magistrates in Bow-street, in consequence of an information, for having advertised masquerades at those places without any licence for such kind of entertainment. The magistrates acted with their usual candour on this occasion, and recommended to the parties not to pursue their intended plan without legal authority for it.

Our Theatrical bill of fare for the ensuing week offers a treat rich, rare, and exquisite. On Monday we find the *Honey Moon* and the *Citizen* is to be performed, for the benefit of that accomplished and inimitable actress, Mrs. Dayison, who, in addition, to the performing her original character of Juliana, plays Maria in the *Citizen*, and sings a variety of Scotch, and Irish songs. And on Thursday, (at the second Masonic bespeak,) the lovers of music and the drama, may anticipate their full share of enjoyment, from the almost unprecedented circumstance of a *new Piece*, being produced there for the first time, written by a gentleman of this town and on the subject of FREEMASONRY; this will, we have no doubt excite that correspondent curiosity which we understand the piece is so well calculated to gratify. The overture and music of the incidental songs are by Mr. F. Venna, and nearly the whole musical talent of the town both of professors and amateurs has been kindly granted to the request of the Lodge, for that night only. The name of the composer of the original music is sufficient to justify the most sanguine expectations as to its success, and when displayed by the exquisite performance of that gentleman, and the masterly and profound science of a BINFIELD, will no doubt produce a delight which the admirers of harmony have seldom an opportunity of enjoying.

Yesterday evening a prodigious concourse of people were assembled in St. Pancras Church-yard to see a Free Mason's funeral. Many people having got on the tiles belonging to the Adam and Eve, some of the waiters imprudently threw water on them, which enraged them so much that they stripped the whole row of arbors of the tiling; threw them into the gardens, and did much mischief. The pickpockets took advantage of the confusion and uproar, and eased many people of their pocket handkerchiefs, snuff-boxes, &c.

The selection is varied, and embraces such diverse interests as a sermon in aid of "the Freemasons for female children, St. George's Fields," and the appearance at Bow Street of the proprietors of a Freemasons' Hall "for having advertised a masquerade without any licence for such an entertainment." In those days, too, it was not unusual to see a lodge represented at theatrical performances, both in London and the provinces, by the brethren in their clothing and jewels, and occupying a prominent position in the stalls.

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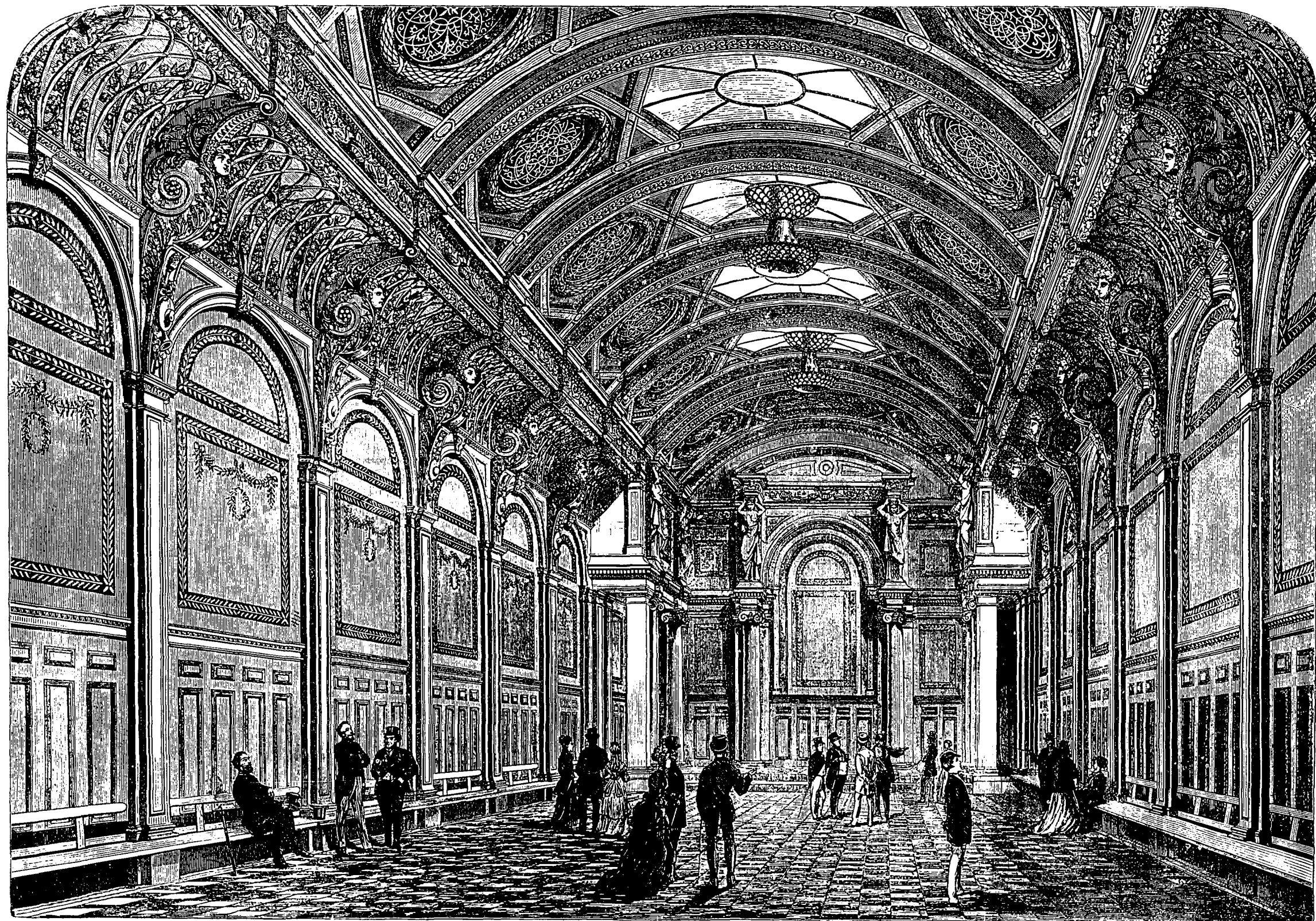
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THE DINING HALL, FREEMASONS' TAVERN, LONDON.—From an old engraving.

Provincial Grand Lodge of Durham.

THE annual meeting of the Provincial Grand Lodge of Durham was held at the Town Hall, Bishop Auckland, on the 1st September. There was a very large gathering from the several lodges of the province. The Prov. Grand Master, Lord Barnard, P.G.W., presided, and was supported by Bros. the Rev. Canon Tristram, D.D.; J. G. Kirtley, P.P.S.G.W.; Dr. Hill Drury, P.P.S.G.W.; Dr. Middlemiss, P.P.J.G.W.; R. Hudson, P.S.G.W.; and J. D. Todd, Acting P.J.G.W.

The Fund Committee met at the Masonic Hall at noon, Bro. the Rev. Canon Tristram, P.G. Chap., Dep. Prov. G.M., presiding, supported by the Provincial Grand Master, the Right Hon. Lord Barnard, P.G.W., and many other brethren. The Treasurer's report, showing a balance in hand of £418 8s. 11d., was received and adopted. It was decided, on the motion of Bro. J. D. Todd, P.P.J.G.W., that the following grants be given from the Provincial Grand Lodge funds:—Royal Masonic Institution for Boys, 100 guineas; Royal Masonic Institution for Girls, 50 guineas; Royal Masonic Benevolent Institution, 25 guineas; the 1906 Festival Fund, 160 guineas; and the Durham Masonic Charities, 60 guineas.

In the afternoon the brethren, numbering nearly 500, collected at the Town Hall, Bishop Auckland, and marched in Masonic dress to St. Peter's Chapel, Auckland Castle, by kind permission of the Bishop of Durham, where all joined in Divine service, conducted by Bros. the Revs. J. R. Brown and J. E. Wright, P.G. Chaplains. An eloquent address was delivered by Bro. the Rev. R. E. Parr, vicar of St. James', West Hartlepool, P.P.G. Chaplain, from the text, "Fear God, love the Brotherhood, honour the King." A collection was taken on behalf of the Extension Fund of the Eden Cottage Hospital, Bishop Auckland. Among those present, in addition to the brethren, were the Rev. J. Foster Carter (Bishop's chaplain), and a number of ladies.

On returning to the Town Hall, the annual meeting of Provincial Grand Lodge was held. The Right Hon. Lord Barnard, P.G.M., presided.

The Treasurer's report was read by Bro. T. Robinson, P.P.S.G.D., in the absence of Bro. James Lee, P.G. Treasurer, showing a balance of £418 8s. 11d. in hand. This was adopted.

The report of the Fund Committee, with grants to the various Charities, was, after some discussion and the moving of an amendment, carried as originally moved.

The report of the Charities Committee was moved by Bro. T. H. Bennett, P.P.G.W., seconded by Bro. J. Holt, P.P.G.D., and adopted.

The roll of lodges was then called, and the Master of Lodge Industry, No. 48, Gateshead, gave an invitation on behalf of the Gateshead lodges, Nos. 48, 424, 2674, and 3000, for the Provincial Grand Lodge to meet at Gateshead next year. An invitation was also given by the Master of the St. Bede Lodge to meet at Jarrow next year. Both were thanked for their invitations. Apologies for absence were read from a large number of brethren, and the Provincial Grand Master also reported a similar letter from Bro. Rigg, M.P.

On the motion of Bro. Chas. W. Anderson, P.P.S.G.D., Bro. H. D. Parsons, P.M. 1418, was elected as Treasurer, and was subsequently invested to the office.

In the course of the meeting the Provincial Grand Master appointed and invested the following officers:—Bros. George Fenwick Boyd, P.S.G.W.; Robert Whitfield, P.J.G.W.; the Rev. J. Ridley Barker, P.G. Chaplain; the Rev. W. de M. Pennefather, M.A., P.G. Chaplain; D. D. Smith, P.G. Registrar; J. C. Moor (re-appointed), P.G. Secretary; T. R. Jobson, P.S.G. Deacon; Alexander Guthrie, P.S.G. Deacon; W. Wallace, P.J.G. Deacon; T. E. Campbell, P.J.G. Deacon; R. W. Salkeld, P.G.S. of Works; C. T. Johnson (re-appointed), P.G.D. of C.; W. S. Passman, P.D.G.D. of C.; C. Stephenson, P.A.G.D. of C.; C. V. Howard, P.A.G.D. of C.; W. H. Telford, P.A.G.D. of C.; J. B. Hudson, P.G. Swd. B.; Philemon Gauden, P.G. Std. B.; T. B. Watson, P.G. Std. B.; S. Barkas, P.G. Organist; W. J. Moor, P.A.G. Sec.; W. Chapman, P.G. Pursuivant; W. Carr Allan, P.G. Pursuivant; Thos. Grieve (re-appointed), P.G. Tyler; Joseph Bowman, Ezra Longley, Thos. Welsh, P. Wotherspoon, Wm. H. Foster, Wm. Paterson, P.M., Provincial Grand Stewards. Appointment of brethren to Past Prov. Grand rank:—John Joel, P.P.S.G.W.; E. W. Nightingale, P.P.S.G.D.; John E. Nelson, P.P.S.G.D.; Jonathan Howe, P.P.S.G.D.; James Page, P.P.G.S. of Works.

PRESENTATION TO BRO. R. HUDSON.

Bro. Lord Barnard presented to Bro. R. Hudson, P.G.S.B. Eng., his portrait, subscribed for by the lodges and brethren of the province, as a mark of their esteem, on the occasion of his retiring from the office of Provincial Grand Secretary, after twenty-one years of service. He hoped he might be spared for many years to advise them when necessary, as he had done in the past.

Bro. Hudson, in responding, expressed his sincere thanks for their kindness. He referred to the time when, thirty-four years ago, he had been appointed P.G.D. of C. in the Barrington Schools, Bishop Auckland. He pointed out the great advance Masonry had made in the province since that time, and said he was proud to have been identified with the work. He referred to the uniform kindness with which the brethren had always received him, both in the past and on that day. He hoped he might still be of some use to them to help forward the good of Freemasonry. He sincerely thanked the brethren for their very handsome gift.

The portrait was a life-size one, in Masonic dress, and was by Bro. Ralph Hedley, the well-known artist, Newcastle.

At the conclusion of the proceedings, a banquet was held in the Drill Hall, the Right Hon. Lord Barnard, P.G.M., presiding over a large gathering.

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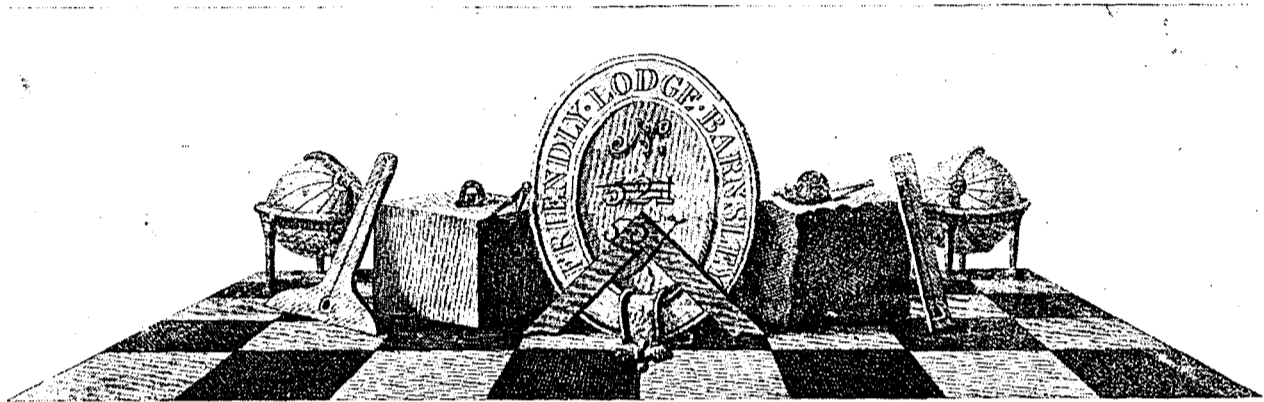
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The Friendly Lodge, Barnsley.

THE Friendly Lodge, No. 521, Barnsley, has had an interesting though chequered career. It was originally a London Lodge, No. 557, warranted in the year 1790 to meet at the Nag's Head Inn, Holborn. Two years later the number was altered to 466, and at the Union in 1814 it was again changed to 521. In 1816 the warrant was transferred to Barnsley, where the members met at the King's Head Inn, Market Hill, under the same No. 521. A few years

attempted to form a Grand Lodge of their own, but the project, as might have been foreseen, resulted in failure, and the lodges concerned made the best terms they could with the authorities in London. A Warrant of Confirmation was supplied to the Friendly Lodge in 1824, but the elements of discord and discontent were still present among the members, and the lodge was erased in 1832. Another Friendly Lodge, No. 716, was established in Barnsley in 1842,



Brother Malan

*I have the W. Master's commands
to request your attendance in the Lodge at the Kings Head Inn
on Tuesday the 24th day June 1823 at 12 o'Clock P.M.*

I am

Your very ob.^d Serv.^t & Bro.^r

W^o Fletcher Sec. y

N.B. Dinner at 3 o'Clock

desirous of being initiated into the Mysteries of Free-Masonry.

later some six or seven lodges in Lancashire, led by No. 31, of Liverpool, seceded from the authority of the United Grand Lodge of England in consequence of some real or fancied grievance. Among those which joined in this movement was the Friendly Lodge, of Barnsley, and the members, in order completely to cut themselves off from the United Grand Lodge of England, reverted to the original number of its warrant, No. 557. The seceding lodges

but lasted only nine years. A third lodge of the same name, No. 1513, was more successful, for, being founded in the year 1874, it still prospers, with every prospect of a long and honourable career.—JOHN T. THORP, F.R.S.L., F.R. Hist. S.

The above illustration is reproduced by kind permission of Bro. Dr. Forshaw, to whom we are also indebted for the loan of the block.

Provincial Grand Lodge of Cheshire.

THE annual meeting of the Provincial Grand Lodge of Cheshire took place on Wednesday, September 21st, at Hyde. The Prov. Grand Master, the R.W. Bro. the Hon. Alan de Tatton Egerton, M.P., presided over a large gathering, and W. Bro. F. Broadsmith, in the absence of Bro. Sir Horatio Lloyd, acted as Deputy Provincial Grand Master. With three exceptions, all the lodges in the province were represented. The Prov. Grand Treasurer's statement, which showed a gratifying credit balance, having been adopted,

W. Bro. Lilly Ellis, P.A.G.D.C., moved the adoption of the annual report of the Committee of Benevolence relating to the Provincial Fund of Benevolence, the Cheshire Masonic Benevolent Institution, and the Cheshire Educational Masonic Institution. The Fund of Benevolence, he said, had increased by £85, and they had to their credit £216. Their two Masonic Charities, the Cheshire Educational and the Cheshire Benevolent Fund, suffered somewhat from the great effort they made last year to do honour to their Prov. Grand Master when he presided at the Girls' Festival, but he was sure any shortcoming last year would be more than made up this year, because all the brethren throughout the province had at heart the benefit of their Provincial Charities. He proposed that twenty-five guineas be voted to each of the two Charities, and he took that opportunity of thanking the Charity Representatives of the province for raising the handsome sum they did for the London Charity, namely, about £3500. In regard to the Cheshire Educational Institution, its work, like that of similar bodies in other provinces, was increasing year by year. They had now nearly 100 boys and girls to look after, and the energies of all of them must not be relaxed in obtaining aid for that Institution.

W. Bro. James Cookson, P.P.G.W., seconded the motion, which was agreed to.

On the proposition of W. Bro. Broadsmith, and seconded by W. Bro. J. F. May, thanks were accorded to the Prov.

Grand Treasurer, W. Bro. Robt. Grundy, the Treasurer of the Benevolent Institution, W. Bro. T. H. Annett, the Treasurer of the Educational Institution, W. Bro. J. R. Sims, and the auditors for their services during the past year.

W. Bro. Colonel Dean, Birkenhead, moved the approval of certain alterations of the by-laws of the Committee of Benevolence, the by-laws of the Benevolent Institution, and the by-laws of the Educational Institution, as recommended by the Committee of Management.

W. Bro. Broadsmith seconded and explained that in regard to the Educational Institution the alterations were intended to increase the efficiency of the Institution by enabling them to add maintenance to the clothing and educational benefits dispensed.

The motion was unanimously adopted.

The Prov. Grand Master, in the course of his address, said the year that had passed since their last meeting had not been less productive of good works than those which had preceded it; they had not only increased the number of lodges, but also the number of members. The great interest that had been taken by the brethren in the Educational and Benevolent Institutions to extend the lessons of Fraternity and Brotherly Love was in itself the best evidence of their earnestness of purpose and their sincere desire to do good. Personally, he had to thank them for placing him at the head of the list for the Girls' Festival this year, a list which had not been exceeded in that province, and which he thought, bearing in mind the size, would compare favourably with other provinces. The promise made this time last year that he should have a list of £3000 was more than amply justified by those who made the estimate, the amount raised being £3500. It was a matter of very great pleasure to him to be the representative of that province and to preside over so worthy a Charity. In paying a visit to the school he was greatly struck with the high tone prevailing in it and the real economy displayed in its management.

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RICHARD C. TRESIDDER, Secretary.

Robert Morris, LL.D., the Poet of Freemasonry.

A WELL written and sympathetic appreciation of the late Bro. Dr. Morris, together with a portrait, appears in *The Keystone* for July. The writer considers that "Bro. Robert Morris, the inspired poet-laureate of American Freemasonry, was a power for good in our beloved Order, an elevating influence and a benediction that will not diminish, but rather grow, with the coming years. By his poetic talents, his lectures, his circulation of good Masonic literature as a publisher, as well as by his noble and well spent life, he not only inspired and elevated the members of the Fraternity, and gave them a truer view and appreciation of the inner beauties of Masonry, but he exalted our beloved Institution in the eyes of the world, and added to the general respect and esteem felt for Masons everywhere."

In his introduction to the final edition of his works, the poet says, "I became early fascinated with the wonderful machinery of Freemasonry, and what I felt I spoke and wrote. I could no more check my thoughts than the tempest can silence the sounds it makes. Freemasonry appeared to me such a field for the reformer. Here was a body of selected men, united by indissoluble covenants, working out a few grand, simple principles of architecture, and having celestial wages in view. Was not this a perfect theory? I wrote because my heart burned within me and silence seemed impossible. I found that the effect of Masonry, properly appreciated, was to render men lovely to their fellows, pleasing to their God. In my poems I said as much, and said it in the most forcible, tuneful words at my command. I have visited more than one lodge where learning, religion, the useful and liberal arts, law, polished manners, all that marks and embellishes the best society, is found, and of such I endeavoured to be the reporter, that by their life I might aid in vitalizing other lodges that—

"Lie in dead oblivion, losing half

'The fleeting moments of too short a life.'"

Bro. Morris on another occasion deals with the subject of Masonic literature generally. "If," he says, "Masonic literature may be justly divided, like other branches of human knowledge, into departments, then we may style one of those divisions poetry. The biographical, historical, and ritualistic divisions, added to that which is termed *belles-lettres*, in which fiction is introduced by way of parable, make up the ordinary understanding of Masonic literature, to which I would add poetry as the complement.

"It is not too much to say that this branch of Masonic learning has been overlooked and neglected by Masonic writers. The Order has had among its votaries Walter Scott, Lamartine, Thomas Moore, William Cowper, James Hogg, Robert Burns, George D. Prentice, George P. Morris, Charles Mackay, James P. Percival, and many others of poetic fame—men whose effusions will survive while sweet sentiments, wedded to melodious diction, have any value; but the united efforts of all these poets applied to Masonic themes scarcely fill a dozen pages. Burns wrote one Masonic ode and rested. It is his 'Adieu, a heart-warm, fond adieu,' a piece so exquisitely affecting, so filled with Masonic imagery, that we cannot read it without sensations of regret

that he wrote no more. Scott, Hogg, Moore, Mackay, none of them, so far as I know, ever contributed a line to the poetry of Masonic literature.

"George P. Morris composed at least one ode, 'Man Dieth and Wasteth Away,' which is worthy the man and the theme. Giles F. Yates contributed a paraphrase of the 133rd Psalm, which has gone into large use in our lodges, 'Behold How Pleasant and How Good.' Thomas Smith Webb left on record 'All Hail to the Morning,' abounding with poetic fire and Masonic imagery. David Vinton gave us 'Solemn Strikes the Funeral Chime,' which has found extraordinary favour as a funeral hymn. With this, our stock of Masonic poetry is exhausted.* Not but that there is much jingle, mixed with stanzas of merit scattered through the pages of our books and periodicals, but they are not such as will be selected by future writers to exemplify this Masonic age.

"And why is this? Does not the subject of Freemasonry suggest to the poetic mind a flight skyward? If religion, and especially that derived from the contemplation of the Holy Scriptures, constitutes so favourable a theme for poets, because of its extraordinary array of imagery—types, symbols, emblems, and what not—does not Freemasonry abound even more in such things? In fact, Freemasonry is composed of allegory, types, imagery, etc.; it is in itself a true 'chamber of imagery.' The very nature and purpose of the Order is to teach one thing by means of another—to suggest an inward truth by an outward emblem. Yet the great writers whose names are given above seem never to have recognized this.

"Robert Burns found in the murmur of a brook and in the warbling of a bird the voice of his mistress. Walter Scott saw through the outlines of a rusty lance head or a broken pair of spurs, the imagery of a well foughten field. Thomas Moore drew from the twang of a rickety lute wails of lamentation for the decadence of his green old Ireland. All this is in the nature of suggestion, the very essence of poetry. Yet these men could look coldly upon the most pregnant images of Freemasonry, the broken column, the mystic pillars, and a score of others. They could listen to a rehearsal of the Masonic covenants without once considering the inexhaustible mine of poetic thought of which these were only the surface.

"As compared with any other theme, I would give preference to symbolical Masonry as the richest in poetic thought, and I can only hope that the day is not distant when a great poet will arise who will be to Freemasonry what Scott was to chivalry, Moore to patriotism, and Burns to rustic love."

* This essay was written by Bro. Morris in 1864. Later researches brought to light other fine Masonic verses which are given a place in his own final volume issued in 1884.—Editor *The Keystone*.

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Masonic Jubilee in Bombay.

BRO. K. R. Cama, the well-known Oriental scholar, completed fifty years of his Masonic career in Bombay on the 25th August, and in order to commemorate the occasion, Lodge Rising Star of Western India, No. 342, of which Bro. Cama is the oldest member, held an emergent meeting on that evening to consider what steps should be taken for the purpose of celebrating the jubilee of a brother who has occupied various high positions in the Craft. Bro. M. R. D. Setna, W.M., presided, and there was a large number of brethren, Europeans, Parsis, Hindus, and Mahomedans, present on the occasion.

Bro. K. R. Cama was also one of those who joined the lodge in the early fifties, and with the exception of Bro. Dadabhai Noaraji, who has been now for years residing in England, is the oldest native Freemason living in Bombay, and for the matter of that in the whole of India. Within a few years of his admission into the Craft he became Worshipful Master, and by dint of patience and perseverance rose to some of the highest positions in the Grand Lodge of All Scottish Freemasonry in India, of which he became a member by virtue of his office as Master of the lodge. Bro. Cama has been all these years very regular in his attendance at the Grand Lodge, as also his mother lodge, and there has not been a more devoted and staunch Freemason existing in the local Craft. The way in which he has discharged the duties of the several high offices conferred upon him by the

Grand Master has endeared him to the Brotherhood, and it is now the wish of the Craft throughout India that his Masonic jubilee should be fittingly celebrated.

The Worshipful Master having dwelt at some length on the Masonic career of Bro. Cama, congratulated him on his attaining his jubilee, and expressed a hope that he might live long to give the benefit of his experience and advice to the younger members of the Craft. He then moved a formal proposition offering the congratulations of the lodge to Bro. Cama.

Bro. the Hon. Khan Bahadur D. R. Chichgar, who is also one of the oldest Freemasons in Bombay, and Bro. Jivanjee J. Mody, respectively seconded and supported the proposition, which was carried by acclamation, and it was further resolved to send a copy of the same to Bro. Cama.

Bro. C. D. Furdoonji and Bro. Haig-Brown offered their congratulations on behalf of the Grand Lodge of All Scottish Freemasonry in India and the District Grand Lodge of Bombay respectively.

R.W. Bro. Sir Lawrence Jenkins, District Grand Master, in a letter addressed to the Master of the lodge, also congratulated Bro. Cama on his Masonic jubilee.

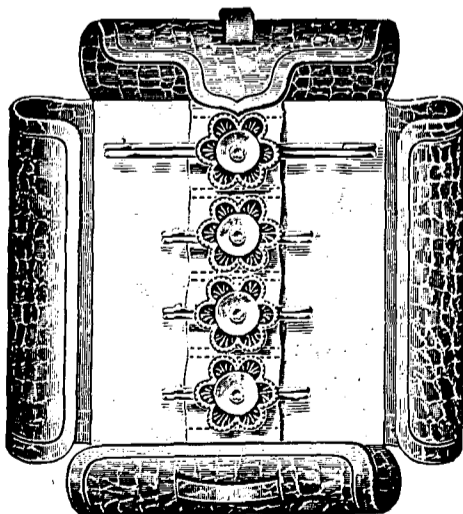
Bro. Jivanjee Modi, the Secretary of the lodge, has undertaken to publish a memorial volume containing essays and literature on Masonic subjects, to which both Bro. Modi and Bro. Chichgar have promised to contribute.

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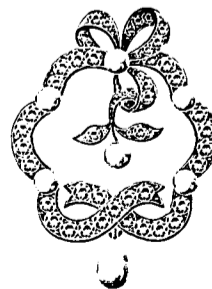


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