

THE  
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 for FREEMASONS  
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*R. W. Bro. the Rt. Hon. Lord Amphill, G.C.J.E.,  
 District Grand Master of Madras,  
 Acting Viceroy of India.*

*Photo J. Russell & Sons.*

## The Province of Cheshire.

### PART II.—EXTINCT LODGES.

THE "Royal Chester" held a very high position in the province, as will be explained farther on, when the origin and progress of the Provincial Grand Lodge have to be considered. "Bro. Ambrose Orme was raised a *Master Mason* and Bro. Jos. Briscoe was made a *Fellow Craft*, and paid their usual fines" (December, 1743). In the following year the members met at the "Coach and Horses," "Royal Oak," and the "Swan" at various times, the latter being selected for 1745, but in the next year the "Coach and Horses" was again patronized, and was so favoured until



To the Right Hon.<sup>ble</sup>  
*Washington Shirley*  
*Earl Ferrers, Viscount Tamworth*  
*Grand Master*  
 1764-1764

1755, when, onward to 1785, sometimes the lodge was convened at the "Swan," at other times at the "Assembly House," the "Feathers," or the "Coach and Horses," the latter continuing from 1767 until the "Feathers" once more had a chance from 1785 to 1824. Occasionally the members held their meetings at the "Master's House." In 1786 the lodge was erased, being reinstated, however, in the following year, until its final erasure in 1838.

At a Master's Lodge in 1758 eight brethren were raised (so Bro. Armstrong tells us) in the same year. Thomas Cholmondeley, M.P., was initiated (W.M. 13 years later), and in 1771 the Earl of Cholmondeley was admitted by the brethren, who assembled at the house of the Deputy Prov. Grand Master (Bro. Orme). In 1773 Sir Thomas Broughton, Bart., and five others were initiated, and jointly contributed ten guineas to the Freemasons' Hall Fund, London. In the official report of the Grand Lodge the gift is credited to "No. 78, Coach and Horses, Chester," no names being mentioned.

On June 3rd, 1765, Sir Robert Salusbury Cotton, Bart., was initiated, and eleven years later became the W.M. The *Chester Chronicle* during the second half of the 18th century usually contained an annual advertisement of the Festival of St. John the Evangelist, copies of which were kindly sent me by Bro. J. C. Robinson, formerly of that city.

The following is a sample :—

"Chester, June 19, 1777.

"Such of the Brethren of the Ancient and Honourable Society of Free and accepted Masons as intend celebrating the Festival of St. John, are desired to meet the Provincial Grand Master and the rest of the Brethren at the Coach and Horses on Tuesday the 24th inst., at ten o'clock in the morning, thence to proceed in united procession to attend Divine Service at St. John's Church. Dinner to be ready at two. Sir Robert Salusbury Cotton, Bart., Master."

On 30th January, 1778, is a curious advertisement, which appeared also subsequently for a similar purpose.

"At the ball and supper given on Wednesday last by the Chapter of the Most Ancient and HONOURABLE ORDER OF HICCABITES\* held at the Talbot, there was present a most numerous and brilliant assembly of the principal ladies and gentlemen of the place and neighbourhood; many new members were admitted, and the evening was concluded with every mark of joy and festivity."

This society was composed of "Brothers and Sisters," and "Ladies and Gentlemen of capability and good character may be admitted as members."

About this time the old lodge was at a low ebb, and initiations occurred with fewer than the statutory seven being present. On December 27th, 1782, it is stated—

"Miss Lettice Banister appointed *Lady Patroness*." In the same paper under date December 31st, 1779, the decease of the Master was noted who had occupied the chair for a few years.

"Wednesday night in this city, of a long and painful disorder, which he bore with true Christian resignation, the Rev. Mr. Lane, truly lamented by his family and numerous acquaintance, who have lost in him a sincere and valuable friend."

In June, 1780, the summer festival was celebrated by a procession to St. John's Church, when "an excellent sermon was preached by the Rev. Bro. Crane," who was one of the most distinguished and energetic workers in the district. He joined the lodge in 1777, and was the Master in 1781.

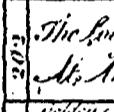







There was considerable trouble with the lodge Treasurer in 1812, and all attempts failed to secure a settlement. Four years later the Grand Lodge agreed to receive from the lodge a sum of money in full discharge of all dues, so the members had a fair start once more, and in March, 1829, Bro. Benjamin Brassey was elected the W.M. He was the last to hold that office, and continued in the chair until the lodge was erased in 1838.

The next at Chester was started at the "Raven," Cow Lane, in 1755, as No. 203, paying for its constitution on the 4th December. It met at the "Golden Lion" from 1758 for several years, and was then called after the name of that hostelry. Its erasure as 133 occurred in 1792. Another was also formed in the same year at the "Plume of Feathers," being numbered 209. First of all it was known as the "Feathers," and then, from 1796, as the "Loyal British." Although it managed to hold on until the "Union" enumeration, it finally succumbed in 1828.

\* I have copies of such advertisements back to the year 1769.

The 7th extinct lodge was originally held at the "Star," Chester, warranted in 1766 as 381, but struck off in 1796, when numbered 207. The 8th was opened at the "Rising Sun," near the "Star," in 1773, but was erased in 1786, reinstated the following year, but dropt in 1791 as 362; and in 1785 another was constituted at the "Castle and Falcon," being 481 on the register. In Bro. Lane's "Masonic Records, 1717-1894," it is called at first the "Industrious," and then the "Independence" from 1788, but in the *Chronicle* for 30th December, 1785, it is stated that—

"After the installation the Worshipful Grand Master constituted in ample form a new lodge by the name of *Independence*, to be held at the 'Castle and Falcon.' The new lodge was solemnly consecrated and an oration pronounced by the Rev. Mr. Crane, *Provincial Grand Orator*. The brethren made a splendid appearance, and spent the day in that harmony for which the society is ever famous."

18		<i>The Lodge of Charity No. Amsterdam</i>		Jan. 24 1755
19		<i>Foregate Street, Chester.</i>	every other Monday	Jan. 24 1755
20		<i>Beeches in Suffolk</i>		Jul. 14 1755
21		<i>In York Town Virginia</i>	1. & 3. Wednesd.	Aug. 7 1755
22		<i>in St. Austins Normich</i>	1. & 3. Friday	Sep. 16 1755
23		<i>Sunderland near y Sea County of Durham</i>	First Friday	Oct. 7 1755
24		<i>The Grand Lodge FREDERICK at Hanover</i>		Nov. 25 1755
25		<i>Bridges Street Chester</i>		Dec. 2 1755
26		<i>Upper end of Trunbome Alley Leices- ter Fields</i>	1. & 3. Monday	Jan. 20 1756
27		<i>A Lodge in Capt. Bells Droop, in y<sup>e</sup> Hon. y<sup>e</sup> Americas Regim<sup>t</sup> of Dragoons</i>		Feb. 7 1756
28		<i>In the Strand</i>	2. & 4. Friday	Feb. 26 1755
29		<i>A Lodge at Wilmington on Cape Fear River, in the Province of North Carolina</i>		Mar. 1755

The lodge tried four places of meeting and then gave up the struggle for existence, being struck off the list in 1828.

A late lodge, the "Operative," only started in 1837, numbered 651, and also known as the "Deva" was removed from the Chester lodges in 1856.


Still another lodge was opened in the ancient city. This was in 1766 at the famous "Star Inn," Watergate Street, and was chartered by the "Ancients." Although no returns were made after that year, its name appears in the "Ahiman Rezon" for 1804 and 1813, though not in 1807 edition.

Of other extinct lodges in the province beside those of Chester, may be noted CONGLERON of 1724 (with numbers 36 and 32, erased A.D. 1754), and the "Independent" of 1789 (numbers 550 and 459: no returns later than 1796).

It was removed to LANE END, Staff., and stricken from the roll in 1828. CREWE, of A.D. 1853 (numbers 899 and 616, struck off in 1865, and known as the "L. & N. W. Lodge of Fidelity"); FRODSHAM, an "Ancient" Lodge of 1770, numbered 164, but it did not last through that century; KNUTSFORD, the "Harmony" of 1818 (numbered 705 and then 455, but off A.D. 1851); and MACCLESFIELD at the "Angel" from 1731. It was given three numbers (80, 69, and 43), but fell through in 1769. Another of the original Constitution called the "Beneficent" was chartered in 1789 as 545, in 1792 becoming 454, and in 1814 it obtained 513, its erasure occurring in 1827.

There were also two "Ancient" Lodges in Macclesfield, one in 1764, originally started in the metropolis in 1756, but fell through two years later. The warrant of 1764 is still preserved, and in the S.W. corner is the entry "bears date November 23rd, 1756, 5756." In the Grand Lodge minutes is the record—

"February, 1791, received information from Macclesfield that in 1790, No. 47 took a *Modern Constitution*." [This was the No. 545 before mentioned.]

3		<i>Parham Lodge</i>	<i>Parham Antigua</i>		Jan. 31 1737
4		<i>Gloucester</i>		1. & 3. Friday	Mar. 28 1738
5		<i>Tavern London-hall Street</i>		2. Sunday	Mar. 3 1738
6		<i>Halifax Yorkshire</i>		1 & 3. Thursday	July 12 1738
7		<i>The Great Lodge</i>	<i>St. John's Antigua</i>	2. & 4. Wednesday	Nov. 22 1738
8		<i>Near the Square Manchester</i>		1. & 3. Monday	1738
9		<i>Nottingham Courts 7 Dials</i>		2. & 4. Monday	Jan. 27 1738
10		<i>Watergate Street Chester</i>		second Tuesday	Feb. 1 1738
11					
12					
13		<i>Hornchurch in Essex</i>		First Friday	Mar. 13 1738
14		<i>BAKERS LODGE</i>	<i>St. Mary's Str. St. John's Antigua</i>		Mar. 14 1738
15		<i>Kingston</i>	<i>In Jamaica</i>	1. & 3. Saturday	April 14 1739

Singular to state the members still made payments to the "Ancient" Grand Lodge for several years, but eventually the warrant was returned. Particulars are afforded in Bro. J. T. Thorp's able history of the "Knights of Malta Lodge," HINCKLEY (1899), of a later date than had previously been made public, and prove that the brethren did not give up so soon as my lamented friend Lane had considered. Correspondence is extant, culminating in the return of the charter in 1800, and in 1803 it was utilized for HINCKLEY, where happily it is still active, and is now numbered 50.

Another from the same Grand Lodge was opened in the town in 1774 as 189, and on the "dissolution of the lodge at Macclesfield" in 1801, it was soon afterwards started at Wooler, Northumberland, the fee of two guineas being paid

accordingly, and the members kept together until 1866, when it disappeared from the roll.

Taking the remainder in alphabetical order, first comes MIDDLEWICH of 1792 ("Noak's Ark," Nos. 508, 542, and 360), removed in 1851; MOTTRAM in Longdendale, of "Ancient" origin, of 1765, number 139. (It scarcely could be said to have existed, and in 1775 it met at *Dobcross*, Saddleworth; but in 1806 it arrived at STOCKPORT, where it found a resting place, and is now "St. John," No. 104, which see in Part III.). NANTWICH, A.D. 1794, erased in 1809 and numbered 543; NESTON, A.D. 1769 (having had five numbers, the last being 253, and erased 1811); NORTHWICH, of 1786 ("Trade and Navigation," struck off in 1828 as 491); PARKGATE, an "Ancient" Lodge of 1758, with the number 51, started first at Liverpool in 1756, but dormant from 1775; STALYBRIDGE, of 1840 ("Virtue and Science," erased in 1847 as 691, and WENSFORD, near OVER, first of all called "Love and Harmony" of A.D. 1830, and then, with the addition of *Combermere* as a prefix, finally giving up the struggle in 1851, when No. 581; and WILMSLOW, A.D. 1865, the "Southam," erased so late as 1878.

The extinct lodges of STOCKPORT require a separate paragraph to themselves, four out of the five having been constituted by the "Atholl" Grand Lodge or "Ancients." The first was granted in 1760 and numbered 83. The members tried some half-dozen places of meeting down to 1784, when the lodge was removed to HEATON NORRIS, Lanc. It, however, returned to STOCKPORT in 1791, and was cancelled two years later, though it appears in the official lists as still held in that town, 1804-7. In 1811 the number was transferred to the vigorous "Athol" Lodge, BIRMINGHAM, No. 74, and, coming to stay, its wandering days are over. The second of 1779 and numbered 268, fell through about 15 years later, when the number was given to the "Jordan," now No. 201, where it has found a permanent home. The third obtained the No. 279 in 1793, and though named the "Royal Arch Lodge of the Temple of Jerusalem," it lived and died

in Stockport, its latest payment being made in 1805. It is noted that on the opening "A *procession*, a *sermon*, and a *dinner* filled up the harmony of the day." The last of this quartette started at the "Fleece Inn" in 1795 as No. 292, finding the struggle for existence too keen, and as no returns were made after 1806, the charter was transferred to the metropolis, and is now the "Euphrates," No. 212, having been renewed as a civil or stationary lodge in 1835, as from 1812 it was in connection with the West London Militia, &c. Three, therefore, out of the four of these "Atholl" numbers, though ceasing to work in Cheshire, are represented elsewhere.

The fifth lodge erased was held at STOCKPORT from 1790, and was called the "Benevolence," having had two numbers (573 and 482), but it was struck off ten years later for the usual reason, *i.e.*, non-payment of dues.

Another must be noted, the present No. 430, chartered in the province at NEWTON MOOR in 1835 as No. 623; it went to DURKINFIELD in 1881, but left Cheshire in 1885 by journeying to ASHTON-UNDER-LYNE, Lanc. It has been known as the "Fidelity" from its origin. Probably this exhausts the record of extinct lodges for Cheshire, excepting the one chartered at MACCLESFIELD by the "Grand Lodge of all England" on 24th September, 1770. This *York* organization warranted several lodges in Yorkshire from 1762, but only this one in Cheshire, one in Lancashire, and a "Grand Lodge of England south of the River Trent, LONDON," which was really under the wing of certain members of the "time immemorial" Lodge of Antiquity, 1779-89. Happily this old lodge ended the brief struggle by uniting once more, 1789-90, and so this invasion of friendly territory ceased. The *York* Grand Lodge died out during the last decade of that century, and so did its offspring, neither leaving any representatives behind. How long this lodge at Macclesfield worked it is impossible now to discover.

W. J. HUGHAN.

(To be continued.)

## St. Bride Lodge, No. 2817.

### Installation of Bro. Alderman Sir George Wyatt Truscott as W.M.

THE installation of Alderman Truscott as Worshipful Master of the St. Bride Lodge was the occasion of a great gathering of civic dignitaries and prominent London Masons at the Hotel Cecil on Monday, October 3rd. Sir George, while closely following in the footsteps of his father, Sir Francis Wyatt Truscott, in civic life, exhibits no less zeal in Freemasonry, and promises to become as active and enthusiastic a Mason. The St. Bride Lodge was consecrated in 1900, and was founded more especially for members of the printing and allied trades, and among the members are many names eminent in the printing world. About 150 brethren of the Craft assembled on the occasion. Of Grand Officers there was an exceptionally strong representation, no less than 36 being present, amongst the most distinguished being Bros. the Right Hon. T. F. Halsey, M.P., Deputy Grand Master; Col. Mark Lockwood, M.P., Provincial Grand Master for Essex; Sir Joseph C. Dimsdale, M.P., P.G. Treas.; Alderman Vaughan Morgan, P.G. Treas.; and Sir Horace B. Marshall, P.G. Treas. The installation ceremony was performed by the retiring Worshipful Master, Bro. C. R. Warde, assisted by Bro. Sir Horace B. Marshall.

The brethren afterwards adjourned to the banquet, which was held in the Victoria Hall.

The new Worshipful Master submitted the usual loyal toasts, and in proposing "The M.W. Pro Grand Master, the Right Hon. Earl Amherst, and the R.W. Deputy Grand Master, the Right Hon. T. F. Halsey, M.P.," referred to the very great honour conferred upon the lodge and himself by the presence of the Deputy Grand Master, to whom he tendered his personal thanks.

The Deputy Grand Master, in reply, acknowledged the personal reference to himself, and expressed the pleasure it afforded him to be so kindly and cordially received in the lodges that he had the opportunity to visit. It gave him great confidence and courage in occupying the high position of Deputy Grand Master, when he was received with so much cordiality by the brethren in the various lodges, and he was the more impressed with the responsibility of his office. He should endeavour to do all that was in his power to promote the welfare of the Craft.

The Worshipful Master, in proposing "The other Grand Officers, Present and Past," said they were honoured by the presence of such an array of high officers, and he was delighted to see so many of his civic friends.

Bro. Colonel Lockwood, M.P., responded, and referred to the close association of the City with Masonry. The Corporation vied with the Craft in doing all they could for

the welfare of their fellow men, and long might they work side by side.

Bro. Sir Horace B. Marshall also responded.

The Deputy Grand Master proposed the toast of "The Worshipful Master," which was received with enthusiasm. He was confident, he said, that they would receive the toast with the honour that was due to it. The name of Truscott had long been a household word in the City of London, and he wished Sir George a happy year of office, of which the welcome that had been accorded him that night was an assurance.



BRO. SIR GEORGE WYATT TRUSCOTT.

The Worshipful Master, in responding, said he was very grateful for the honour that had been put upon him, and he thanked the Deputy Grand Master for his kind references to his (Alderman Truscott's) grandfather and father, whose memories he deeply revered. He felt it was an additional honour to be elected to the chair in a lodge in which he had so many personal friends, and with whom he was brought into daily contact in business.

In proposing "The Visitors," the Worshipful Master alluded to the number of visitors present (over eighty), from which fact it was evident that the St. Bride Lodge did not

intend to lose their reputation for hospitality. They extended a hearty welcome to their visitors, and he coupled with the toast the names of Bros. Sir Homewood Crawford, Alderman and Sheriff Strong, and Mr. Sheriff Woodman.

Bro. Sir Homewood Crawford, replying, said it seldom fell to his lot in a lodge to reply for so large a constituency of visitors. It was a pleasure to him personally to be present, having assisted at the initiation of their Worshipful Master into Freemasonry, and they thanked him for his brilliant hospitality that evening.

Bro. Alderman and Sheriff Strong said as one of the Sheriffs, with Bro. Sheriff Woodman, he was able to speak officially for the City of London. For a long time, probably as long as Masonry had been known in this country, it had received warm support among the members of the Corporation of the City of London. Who could forget the names



REPRODUCTION OF THE PROGRAMME COVER.

of Monckton, Hanson, Morgan, Dimsdale, Brooks Marshall, Gomme, and numbers of others? He warmly advocated the extension of the brotherhood of Freemasonry, for he believed that if there was more Freemasonry in the world there would be less strife and war, and even municipal bodies would live in harmony. The propagation of the principle of Freemasonry would always shed a high and noble influence upon every portion of the world.

The Worshipful Master next proposed "The Installing Master," who had by his genial and kindly tact won the admiration of all their members, and they hoped to have the benefit of his experience and kindness and genial presence for many years to come.

The toast of "The Officers of the Lodge" was proposed by the Worshipful Master, and responded to by Bros. Alick Marshall, J. R. Hosker, and W. Hilton, Secretary.

## Cornish Lodge, No. 2369.

### Installation of Bro. Frederick Ernest Grose as W.M.

THE installation meeting took place on Saturday, October 8th, at Freemasons' Hall. The ceremony was performed by Bro. J. Leach Barrett, P.M., P.G. St. Br., assisted by Bros. W. Lake, P.M., Asst. G. Sec.; Rev. E. Geard, P.M.; and J. O. Widger, B.A., P.M.

Amongst the brethren present were Bros. the Rev. Canon Brownrigg, P.G. Chaplain, and P. Colville Smith, P.G. Deacon, Secretary of the Royal Masonic Benevolent Institution.

The Worshipful Master presented Bro. Greenwood,



BRO. F. E. GROSE.

I.P.M., with a Past Master's jewel and collar, and spoke in feeling terms of his good work as Secretary from the commencement of the lodge. He then appointed and invested his officers as follows:—Bros. A. H. Simons, S.W.; —. Vague, J.W.; the Rev. E. Geard, P.M., Chaplain; W. Lake, P.M., Asst. G. Sec., Treasurer; J. Widger, B.A., P.M., Secretary; T. Hawken, P.M., D.C.; C. Lawrence, S.D., Vivian Bennetts, J.D.; J. G. Tinner, I.G.; A. Pooley, J. W. Kinsman, and A. Helmore, Stewards. The Worshipful Master then performed the ceremony of initiation in an admirable manner, ably assisted by his officers, and received hearty congratulations and good wishes from the visitors and brethren of the lodge.

The banquet was well attended, and between the usual toasts the brethren enjoyed some excellent songs and humorous selections under the able direction of Bro. Vivian Bennetts. The "sermon" of Bro. Arthur Helmore and the sweet singing of Miss Uanita Truscott and Bro. James Davies were much appreciated.

Bro. Grose was initiated into the Cornish Lodge in October, 1895, and filled all the junior offices prior to his installation. He was also one of the founders of the Willing Lodge, No. 2893.

## *East Anglian Lodge, No. 2920.*

### *Installation of W. Bro. W. Herbert Cox as W.M.*

GRAND Lodge was well represented at this function, which took place at the Holborn Viaduct Hotel on Monday, October 17th. Amongst others present were W. Bros. Edward White, L.C.C., P.A.G.D.C.; F. W. R. Hedges, P.G.S.B.; Major Hugh W. H. Cary Elwes, P.G.S.B.; Major Vane-Stow, P. Dep. G.S.B.; R. Clowes, P.G. St. B.; and W. S. Whitaker, P.A.G.P.

The new Worshipful Master was installed by W. Bro. Drummond, I.P.M., to whom a Past Master's jewel was presented.

The other officers for the year are Bros. E. Livock, T. W. Norman, Rev. W. H. Nixon, Lionel F. Gowing, Oliver Notcutt, Nevill M. Simmonds, R. G. Fenn Kidson, E. Claude Leachman, J. E. Carver, F. Cambridge, Mus. Bac., F. J. Wooton Isaacson, Sir Fred Lacy Robinson, and W. Englefield, P.M. 1321.

The lodge, which is composed of many leading East Anglians, has now entered upon its third year. The Earl of Stradbroke, A.D.C., Provincial Grand Master for Suffolk, was its first Worshipful Master, and would have been present on this occasion but for family affliction.

A notice was given of a motion to vote 20 guineas to the list of the new Worshipful Master, who will represent the lodge at the next Festival of the R.M.I. for Girls.

The usual toasts followed the banquet, and a capital musical programme was successfully carried out under the direction of Bro. F. Cambridge, Mus. Bac.



BRO. W. H. COX.

## *The Somersetshire Lodge No. 2925.*

THE third installation meeting of this important lodge of Somersetshire Masons in London was held at the Trocadero Restaurant on Monday, October 10th, and the members were honoured by the presence of the Deputy Grand Master, R.W. Bro. the Rt. Hon. T. F. Halsey, M.P., and a large body of distinguished Grand Officers.

The installation ceremony was performed by R.W. Bro. the Rt. Hon. the Earl of Cork and Orrery, Provincial Grand Master for Somersetshire (who was the Worshipful Master at its consecration), in an admirable manner, and won the admiration of the brethren present.

The newly installed Worshipful Master, Bro. Henry

Newland, appointed and invested his officers as follows:— Bros. T. Whitmore Chant, I.P.M.; Dr. John Henry Bryant, S.W.; F. Clifford Goodman, J.W.; T. Adolphus Bullock, P.G.S.B., Treasurer; F. Trehawke Davies, Secretary; John Crouch, S.D.; Chas. A. Rumboll, J.D.; A. G. Wedmore, D. of C.; H. A. Badman, I.G.; and Edwin Sloper and W. E. Sanger, Stewards.

A Past Master's jewel with suitable inscription, in appreciation of his valuable services to the lodge, was



BRO. HENRY NEWLAND.

presented to the outgoing Master, Bro. T. Whitmore Chant, whose successful year of office had enhanced the esteem in which he has always been held by the brethren.

W. Bro. Sholto Hare, P.P.G.D. Cornwall, presented a handsome banner to the lodge bearing its quaint and unique



(Photo Elite Portrait Co.)

THE BANNER PRESENTED BY W. BRO. SHOLTO HARE.

badge, known as King Alfred's jewel, and with the arms of Lord Cork as first Worshipful Master. Being too ill to attend the presentation was made on his behalf by R.W. Bro. the Rt.

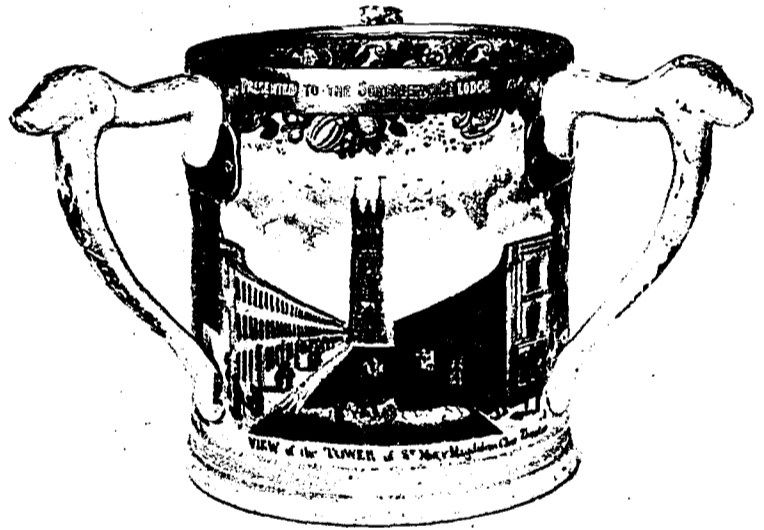
Hon. the Earl of Cork, and a hearty vote of thanks was accorded. We give an illustration of the banner.

At the banquet which followed the visitors and brethren numbered over 100.

The usual loyal toasts were received with enthusiasm.

In proposing the toast of "The Provincial Grand Master, the Deputy Provincial Grand Master, and the rest of the Provincial Grand Officers," the Worshipful Master expressed the appreciation of the brethren at the honour done to the lodge by the R.W. the Deputy Grand Master being present at their ceremonies. He was also the Provincial Grand Master of the province in which the Gresham Lodge, which had recommended their petition to Grand Lodge, was held, and the brethren were well aware of the satisfaction with which the Craft generally received the news of the appointment of R.W. Bro. T. F. Halsey, M.P., to the office of Deputy Grand Master. They had many distinguished Grand Officers present who had attained a position that they might well be proud of, and for which they must have given up a large amount of their time.

R.W. Bro. T. F. Halsey, M.P., replying, thanked the brethren on behalf of the Provincial Grand Master, the other Grand Officers and himself, for the honour and welcome given to them on the present occasion. He also referred to the kindly personal remarks made by the Worshipful Master, and was glad to hear that his appointment as Deputy Grand Master had given satisfaction. If it had given as much



THE SILVER MOUNTED LOVING CUP PRESENTED BY THE W.M.

satisfaction to the Craft as it had surprise to himself, the satisfaction must have been great indeed. The pleasure of his visit to the Somersetshire Lodge was increased by the knowledge of the fraternal connection which had existed between his province and Somersetshire, and he hoped that the fraternal feeling between east and west might long continue. Somersetshire brethren would always receive a hearty welcome in his province. In his own name and on behalf of the other Grand Officers he returned hearty thanks, and congratulated them upon their work, which was worthy of older lodges.

The Deputy Grand Master then proposed the toast of "The Worshipful Master, Bro Henry Newland." He could not point to a large number of his predecessors, but he could point to the excellent example of the two who had preceded him, which he would do well to follow, and from what he had seen of him that evening, and from what the brethren knew of his qualities, he believed he would well and worthily maintain, and, were it possible, increase the reputation of that prosperous lodge.

The Worshipful Master, Bro. Henry Newland, replying, thanked them all for the very hearty reception they had given the toast. He sometimes thought that it would be

perhaps advisable to hold the toast of the Worshipful Master over until the close of his year of office, when they would have more material to work upon, but he would do his best to make his year of office a thorough success. He thanked those brethren who had supported him so freely with subscriptions for the Royal Masonic Institution for Boys at the forthcoming festival, of which their first Worshipful Master, the R.W. Bro. the Earl of Cork, would preside. He concluded his thanks by presenting the lodge with a loving cup, a photograph of which we reproduce.

The loving cup presented by the Worshipful Master was a quaint piece of rare Somersetshire ware with three handles, a view of the tower of the St. Mary Magdalen Church, Taunton, and a view of Taunton from a field opposite Play Street House. It had been recently mounted and strengthened with silver, and bore the inscription:— "Presented to the Somersetshire Lodge, No. 2935, by Wor. Bro. Henry Newland, W.M., October 10th, 1904."

The Worshipful Master gave the toast of "The Installing Master, the Earl of Cork," who was so well known as an active Mason that he felt it almost an act of presumption for him to sing his praises, but although he held such an exalted position, he was never above doing work in a private lodge. When they approached him to become a founder of the lodge they did so with fear and trepidation, but that soon passed as they saw in him only a thorough Mason, whose heart and wishes were directed towards promoting the interests of Freemasonry, and he had entered into it heart and soul, realizing that it would form a stronger bond between Somersetshire Freemasons in London. They all knew their I.P.M., W. Bro. T. Whitmore Chant, as a lively, generous man, always trying to do a kind action to a friend or brother, but who was not afraid to express his opinion when he thought things were not as they should be. It had afforded him great pleasure to present the Past Master's jewel that evening.

R.W. Bro. the Earl of Cork responded briefly, thanking the Worshipful Master for his kind words. The founders could congratulate themselves upon the great progress they had made, and he trusted that the presence of the Deputy Grand Master there that evening would cement the fraternal feelings now existing between the Somersetshire lodge and

the Province of Hertfordshire. He thanked the Worshipful Master for the loving cup he had presented, and expressed the pleasure it had afforded him in acting as installing Master.

The I.P.M., W. Bro. T. Whitmore Chant, replying, expressed his appreciation of the kind references the Worshipful Master had made to himself, and of the jewel they had presented to him, which he hoped to wear for many years as a token of the kindness and courtesy and brotherly love that he had always received from the members, and which he trusted would now be transferred to his successor.

The toast of "The Visitors" followed, and was replied to by Bro. French, W.M. 261, Taunton, and other brethren.

The toast of "The Masonic Charities" was proposed by W. Bro. T. Whitmore Chant, a member of the Board of Management of the Royal Masonic Institution for Boys, who urged the brethren to support that Institution at the forthcoming Festival, at which their first Worshipful Master, R.W. Bro. the Earl of Cork, would preside.

W. Bro. J. M. McLeod, P.G. Swd. Br., replying, made his usual eloquent appeal.

The Worshipful Master, in proposing the toast of "The Treasurer and Secretary," remarked that they were fortunate in having the services of so experienced a Treasurer and Mason as W. Bro. T. Adolphus Bullock, P.G. Swd. Br., who always managed to achieve what might be described as the "perfection" of Treasurership, viz., the bringing out the balance on the right side. Their Secretary, W. Bro. F. Trehawke Davies, had won the esteem of the brethren and the reputation of being one of the most admirable Secretaries. The thanks of the lodge were due to him for his arduous and successful labours, and to his daughter, Miss Davies, who had selected the admirable and appropriate quotations upon the menu cards and programmes, which undoubtedly pointed to the fact that she must not only have taken infinite pains, but must be an experienced Shakespearean student.

W. Bro. Bullock, replying, thanked the Master for his flattering testimonial to him as Treasurer, and hoped that the perusal of the next balance would not disappoint them.

W. Bro. F. Trehawke Davies said he rejoiced to be linked with his friend, W. Bro. Bullock, both working for the advantage of the lodge.

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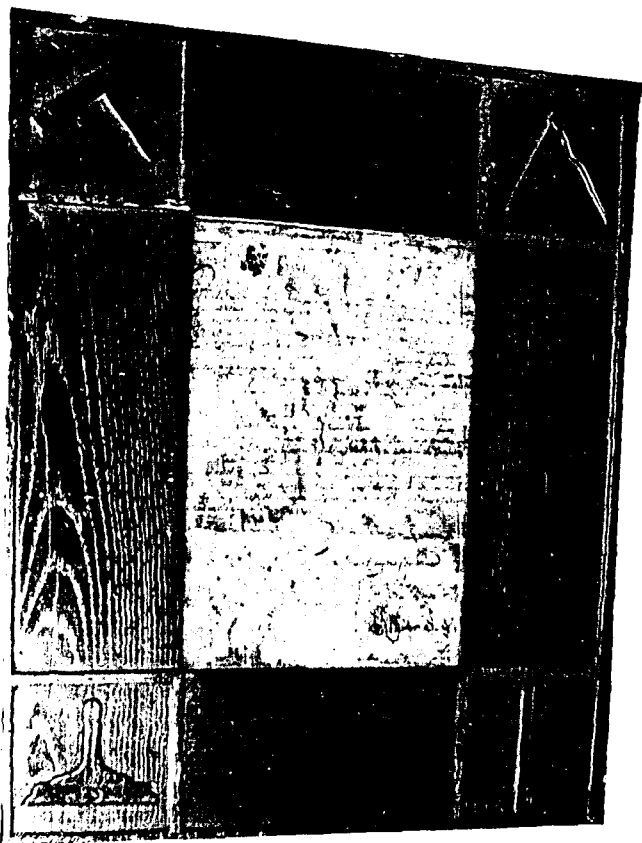
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## *An Ancient Warrant.*

WHEN the candidate for initiation in Lodge Anchor and Hope, No. 37, has his attention directed to the warrant or authority under which that lodge works, his gaze does not rest upon the handsomely framed steel engraving that adorns the usual lodge room. The lodge in question has no warrant, and what the candidate moralizes upon is a somewhat dingy picture about eighteen inches by twenty-four, which is simply a framed sheet of letter paper. Warrants were not issued until a period at which Lodge Anchor and Hope had attained some degree of antiquity.

The earliest known was issued in 1754, and it is, or was recently, in the possession of another Lancashire lodge. Lodges previous to this date were simply opened with such sanction as the presence of a Grand Officer might convey. The entry in the archives of Grand Lodge supplied the rest.



DEPUTATION TO CONSTITUTE LODGE ANCHOR AND HOPE, No. 37,  
BOLTON.

In the provinces the procedure was somewhat similar. Instead, however, of the presence of a Grand Officer, which might not always be practicable, some local brother of repute was requested to do the needful, and a letter was forwarded to him to serve as his credential. This letter was called a "Deputation," and the document which we reproduce is one of six known to exist, under which lodges are working. These are No. 37, Bolton; No. 39, Exeter; No. 41, Bath; No. 42, Bury; No. 85, Harleston; and No. 86, Prescott.

In addition to these six lodges there are some four others which work under an original document of some kind or another, and four which work under none at all. The ordinary warrant, as is well known, contains a code of directions and a series of permissions, none of which appear in the document we are describing; and, therefore, the loyalty of the lodge and its adhesion to Masonic custom is rather in the nature of a debt of honour, for in the inconceivable event of any of the lodges concerned breaking from the recognized path, it is difficult to conjecture under what penalty compliance could be enforced.

From the "deputation" it is seen that Lodge Anchor and Hope was formed in 1732, and therefore it is the oldest

provincial lodge. As is well known, the numbering of the first hundred lodges on the register is not chronologically correct, this being accounted for by the interpolation of the Athol lodges with their original numbering. Lodge No. 20, at Chatham, has not been a provincial lodge during its whole history, for when formed in 1723 it was a London lodge, and continued to be until about 1753. There are two other provincial lodges of apparently superior antiquity though only by a few months. But No. 35, in the Isle of Wight, was for part of its career a London lodge, and No. 39, Exeter, was in abeyance from 1745 to 1770. Thus, Anchor and Hope is the oldest lodge in England with a continuous provincial history which covers a period of 172 years.

The centenary festival was celebrated on October 23rd, 1832, and an official record of the proceedings was kept. This is printed as an appendix to the very readable history of the lodge that has been published by Bros. Newton and Brockbank. The proceedings were very simple. The brethren, members, and visitors, met and opened lodge at 3 p.m. to the number of 42. Immediately after opening, the lodge was called off to refreshment, and was not called on again till 10, when lodge was closed.

A still more interesting occasion was the celebration of the sesqui-centennial festival in 1882. Among those present was one brother who had been present at the centenary, surely a unique record. Bro. Colonel Le Gendre Starkie was present, and the then Provincial Grand Master of East Lancashire was a brother whose approval went for something beyond a mere conventional expression, no keener Masonic critic having ever adorned a position of such responsibility. When he said, therefore, that in his opinion the lodge was worthily maintaining the best traditions of the Order, the brethren concerned were justifiably proud. Needless to say, with such a history behind them, and with such traditions to keep unsullied, the lodge exercises commendable caution as to the admission of new members, the by-laws providing for a unanimous vote.

All the lodges, chapters, and other Masonic bodies meeting in Bolton are now accommodated at the Masonic Hall in Silverwell Street, these premises having been acquired in 1887. Up to this date the lodge had had nine different habitations, most of them in hotels, but it is noteworthy that all of these meeting places were within a stone's throw of each other, surely another record? The present hall is not an imposing looking building viewed from outside, but this is not to be deplored, as it is not consistent with the nature of the Order that its habitation shall convey a perpetual advertisement of its existence.

The lodge has borne nine different numbers, beginning with 105 in 1732, and descending by easy stages to 33 in 1792. At the Union in 1813, for reasons above referred to, the number was put back to 51, altered in 1832 to 44, and in 1863 to 37, its present number.

The lodge possesses an unusual number of old records, not only of its own history, but of those of other Masonic bodies with which from time to time it has had association, and needless to say these are well and carefully preserved. What this means will be best appreciated by brethren who have had occasion to ask for the issue of a centenary warrant and have had to prove the uninterrupted existence of their lodge for the prescribed period. Of those lodges on the register holding higher positions than Anchor and Hope, no less than fifteen are working under "warrants of confirmation," which fact tells its own story.

Amongst other members of the lodge are Bro. Lord Stanley, the Provincial Grand Master for East Lancashire, and Bro. Newton, the very esteemed Provincial Grand Secretary, both of them Past Masters of Anchor and Hope Lodge.

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*International Freemasonry.*

SOME of the most interesting cases which Grand Lodge has to adjudicate upon are those which involve questions of international law. In Masonic as in profane politics, the questions at issue are based upon a special system of jurisprudence, necessitated by the fact that a state or a nation may do many things with perfect propriety which are denied to the private citizen. The most elementary point to be considered is, of course, what constitutes a state or a nation. The importance of getting this decided becomes apparent when it is considered that its settlement will make, for instance, all the difference between murder and piracy and legitimate civilized warfare. Everything beyond this is detail, and has been built up as occasion required. Masonic practice is similar, up to a certain point, to political procedure. It is undoubtedly for the good of the

Order that there should exist in various parts of the world independent Sovereign Grand Lodges. Secure in her own position as the tacitly recognized head of the Masonic hierarchy, our Grand Lodge has extended a benevolent welcome to each new comer, subject, of course, to assurances that the new body was fully representative of the Order in the locality concerned and was bounded by the landmarks. Once within the pale of communion the respective Grand Masters exchanged representatives, and treaties were drawn up defining the respective areas of jurisdiction, and thenceforward nothing but a transgression of the landmarks could imperil friendly relations. If this unhappily occurred relations were formally suspended, representatives would be withdrawn, and visitation forbidden. This took place with the Grand Orient and with the Grand Lodge of Peru, and in each case for the same reason, the ignoring of the V.S.L.

When, however, the proposed new Sovereign Grand Lodge intended to form itself practically out of lodges on our own register, involving, as of course it would, diversion of revenue and loss of territory, then procedure was much less simple.

Until some five years ago every step taken by the intending secessionists in the direction of independence was subject to Masonic pains and penalties, being in fact treason. Grand Lodge, however, mercifully closed its eyes and only took official notice of what was going on, when a letter came to hand from "a body styling itself the Grand Lodge of ——" demanding recognition. Then the whole history had to be gone into. Possibly it might appear that the body in question only represented half the Masonic feeling of the district, and then, of course, the reply was obvious. This was actually the case in the last application of the kind received. In Queensland, out of 152 lodges, but 39, none of which were on the English register, were concerned in the movement. The recognition asked for would have given this uninfluential minority the sole jurisdiction in the colony, and probably a more impudent proposal has never been before Grand Lodge. Even where there is practical unanimity, Grand Lodge wants to know a good deal before complying with the prayer of the petition. No lodge can be compelled to surrender its warrant if one-third of its members, or even of those present at the meeting where the matter is discussed, object. Article 219 would, of course, refer to cases not included under 218b. Previous to 1899 these proceedings were delightfully illogical. For instance, the body styling itself, &c., never asked for recognition until it was in good working order, that is they had been warranting lodges and making Masons clandestinely, and every brother concerned was by the very fact under suspension until due submission had been made. This aspect of the case, however, was always conveniently ignored. Then suppose there to be practical unanimity. That is, say, out of fifty lodges of forty members each, all but three in each lodge threw in their lot with the newly-formed Grand Lodge. That is to say, 1850 out of 2000. It is morally certain that recognition would have been granted, whilst the "loyal" three in each lodge could have retained the warrant and of course retained all the privileges conferred by it. Then the question of the Scottish and Irish lodges had to be considered.

In the colonies the three Grand Lodges work side by side, but still there would have to be independent recognition, and the fact that the two smaller bodies would probably be guided by the predominant partner, imposed a considerable responsibility on the latter. At the same time the first case decided under the new rules added to the Constitutions in 1899, that of Western Australia was settled without reference to the Scottish and Irish lodges, which held aloof from the movement.

The new rules referred to were probably due to the trouble which arose out of the newly-formed Grand Lodge of New Zealand. They have not yet been referred to a sufficient number of times to warrant an opinion being formed as to their exact applicability to every question of the kind that can arise. Naturally new Grand Lodges are not a daily nor even an annual product, and the interests

opened up on each occasion are of an importance that would suggest any legislation being permissive rather than coercive.

Nearly all the colonies are Masonically self-governing. Notable exceptions are India and South Africa. Doubtless in each case it will come, but is not urgent. Indian interests are as well looked after in Grand Lodge as they could possibly be by any local authority, owing to the fact that so many Indian brethren come back here to enjoy their pensions, and have plenty of leisure to attend to the Order.

And as to the Cape? Who knows but what it may be reserved for Freemasons to accomplish all that diplomacy and the sword have failed to accomplish in reconciling all conflicting issues in that country. It may be a far cry, but it is not inconceivable.



The quarterly court of subscribers of the Royal Masonic Institution for Girls was held on October 13th at Freemasons' Tavern, Bro. Sir Reginald Hanson presiding. Bro. Sir Edward Letchworth moved, and Bro. Sir Homewood Crawford seconded, a vote of sympathy with Mrs. Hunt, the widow of the late Bro. Henry Arthur Hunt, the Hon. Architect of the Institution; and the court, on the motion of Bro. Frank Richardson, conferred on her the rank and privileges of an Hon. Patron as a slight recognition of her husband's services in the erection of the new Junior School.

In view of the approaching Festival of the Royal Masonic Benevolent Institution, at which the Provincial Grand Master of East Lancashire, Bro. Lord Stanley, M.P., will preside, a gathering of the Charity representatives of the Manchester and Salford lodges took place on the 19th October at a meeting of the Integrity Lodge, No. 163, at the Freemasons' Hall, Manchester. Bro. Lord Stanley was present and was accompanied by a number of officers of Grand Lodge, including Bro. Captain C. R. N. Beswicke-Royds, Deputy Provincial Grand Master, and Bro. P. Colville Smith, Secretary of the Royal Masonic Benevolent Institution.

Bro. Colville Smith gave a history of the Institution, stating that it had now over 31,000 subscribers, and was paying out of its funds annuities to nearly 600 old Freemasons and widows of Freemasons, thus benefiting almost as many individuals as the Boys' and the Girls' Schools of the Order put together. Its outgoings amounted to £22,000 a year, and as its income from invested funds was only about £5000 annually, the committee had to rely on the great generosity of the Craft to meet the yearly increasing calls upon the Institution. There was a special claim on the East Lancashire Province for support because Bro. Lord Stanley had consented to take the chair at the next Festival of the Institution, which was to be held on February 27th.

Bro. C. D. Cheetham, P.G.D., said that East Lancashire held the record for having raised the largest amount of any province for any single Charity. That was raised for their own. They had been beaten twice in their special efforts for any one of the central Masonic Charities, namely, by their neighbouring Provinces of West Lancashire and West Yorkshire. It was, however, the simplest thing in the world to wipe out their defeats.

Bro. James Newton, the Provincial Grand Secretary, said that during the past ten years the province had received from the Benevolent Institution in grants to annuitants £6866, or, in round figures, £4000 more than the province had during the same period contributed to its funds. Last year they sent £192 to the support of the Institution, and £560 was received therefrom by annuitants in this province.

The Provincial Grand Master said the work of the Institution was of so noble a character that any diminution in the amount of the subscriptions, and therefore in the amount of relief given, would be a great calamity. It was with a feeling of shame that they had heard the figures quoted as affecting the position of East Lancashire towards the Institution. It would be a source of great satisfaction to him if in the year of his Chairmanship of the Festival they could turn the balance the right way. He would like to be supported on the occasion beyond his personal deserts, as the representative of a rich province which was trying to put itself in a proper position.

The 125th Anniversary of the Pilgrim Lodge, No. 238, was celebrated with much enthusiasm at Freemasons' Hall on the 15th October. This ancient lodge is the only one under the Grand Lodge of England working in the German language. It is proud, and justly so, of its antiquity and adherence to its unique traditions and customs, and on this occasion a special effort was made to render the meeting notable and interesting. Many representatives from the Grand Lodge of Berlin attended as delegates, and the Grand Lodge of England was fitly represented by Bros. Sir E. Letchworth, Grand Secretary; R. Horton Smith, K.C., P.G. Registrar; Major Woodall, P.G. Treas.; and many others.

The delegates from Germany and the Grand Officers were specially introduced, and the Master addressed the lodge first in English and then in German on the event of the day, and the happy circumstances in which the lodge had met. The German delegates, who were accorded a most hearty welcome, made a very warm acknowledgment of their greeting, and congratulated the Pilgrim Lodge on its success, and Bros. Major Woodall and Sir E. Letchworth replied for the Grand Lodge of England. Bro. Dr. C. Harrer, the S.W., then delivered an oration on the evolution of the lodge and its general history, and portraits of the Past Masters for the last twenty-five years were presented to the company, with a little book in German tracing the lodge's career. During the meeting a German gentleman was initiated in Freemasonry, and Bro. Dr. R. Baelz, the Junior Warden, subsequently gave an address on the connecting link formed by Masonry and the Pilgrim Lodge between England and Germany. At Freemasons' Tavern, when the formalities were closed, an exceedingly pleasant evening terminated with a banquet.

The formation of the so-called Grand Lodge of Queensland bids fair to introduce some disturbing elements, not only into that hitherto peaceful and loyal Masonic jurisdiction, but into the relations of other bodies hitherto working in amity. The composition of the new body is of such a nature as to preclude any possibility of its being considered as representing the Masonic community in that colony, and it is, therefore, with much regret we learn that the Grand Lodge of New South Wales has accorded it recognition as a sovereign Grand Lodge. The New South Wales authorities can, of course, point to the fact that the Grand Lodge of Ireland had already conceded recognition, but we cannot but think that this was the result of a hasty consideration of the facts, and perhaps to a not altogether unreasonable desire to comply with the wishes of its own countrymen, who practically form the *personnel* of the new body.

It will be remembered that in the statement made on the subject by the Grand Registrar in the September Communication of Grand Lodge, it was asserted that out of 152 lodges in the colony only 39 had given their adhesion to the scheme (of which 25 were Irish lodges and 15 Scottish), while not a single English lodge of the 62 existing is concerned in the movement. To claim for this small body the rights and privileges of a supreme and sovereign jurisdiction is an abuse of terms which cannot but lead to complications and misunderstandings that may have a far-reaching effect.

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At the annual meeting of the North Wales Provincial Grand Lodge, held at Barmouth, there was a strong muster, when the Deputy P.G.M. in charge moved a resolution expressing profound grief in the great loss which the province had sustained by the sudden and lamented death of Sir W. Grenville Williams, the Right Worshipful Grand Master of the Province, and offering sympathy to the family and relations in their grievous loss. The resolution was seconded by the Acting Deputy P.G.M., W. Bro. J. E. Greaves, and carried. The following, amongst other brethren, were invested Prov. Grand Officers for the ensuing year:—Bros. J. Parry Jones, P.S.G.W.; the Rev. W. L. Nicholas and the Rev. W. David Roberts, P.G. Chaplains. In the course of the further proceedings Bro. John Davies next handed over to the Wor. Bro. Edmond Roberts an illuminated address and a massive silver tray subscribed by the members of the lodges in the province to mark their appreciation of his services for 13 years as Provincial Grand Secretary.

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The annual meeting of the Provincial Grand Lodge of Monmouthshire was held at the Masonic Hall, Tredegar, on Thursday, October 6th, under the banner of St. George's Lodge, No. 1098. The Right Wor. Bro. H. Martyn Kennard presided, Bro. Fred Phillips being the Deputy Provincial Grand Master. The annual report showed an increase of membership. A satisfactory report upon the Charity fund was submitted, and it was decided to support this year the Royal Masonic Benevolent Institution. Officers for the ensuing year were elected and installed. The Right Worshipful Provincial Grand Master presented for the use of St. George's Lodge a handsome gavel suitably inscribed. Amongst those who attended were Bro. P. C. Colville Smith, P.G.D., Secretary of the Royal Masonic Benevolent Institution. The annual banquet was held at the Castle Hotel.

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At the invitation of his Masonic friends, Bro. J. B. Nickolls, who was on the point of leaving the island, attended at the Guernsey Masonic Temple, on the 10th October, to receive at the hands of the brethren a mark of their esteem on his departure from Guernsey forthwith, and as a consequence relinquishing the post of Provincial Grand Secretary in the early future. There was a strong muster, which included the Provincial Grand Master, Bro. Brigade-Surgeon J. Balfour Cockburn, M.D., who was supported by the Deputy Provincial Grand Master, Bro. E. C. Ozanne, King's Procureur; Bro. Dr. E. K. Corbin, the Worshipful Master of Doyle's; and other Provincial Grand Officers.

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Bro. Dr. Corbin addressed the brethren and told them how he and others had heard with regret of the intended departure of the Provincial Grand Secretary from the island, an event which could not be allowed to take place unless he carried with him some substantial token of the esteem in which he had always been held by his brethren. Consequently a committee had been formed and a subscription list opened, the maximum and minimum of each contribution being particularly noted. Thus the brethren knew exactly how to respond, and respond they did as becometh

Freemasons. Bro. Dr. Corbin concluded by asking the Provincial Grand Master to make the presentation, which consisted of a gold watch and chain with suitable inscription.



BRO. J. B. NICKOLLS.

The presentation was made by the Provincial Grand Master. The task he had to perform was, he said, highly congenial to him, notwithstanding that it could only be performed with sadness, seeing that it involved the departure of a friend and the loss of a devoted officer of the Provincial Grand Lodge. In presenting the tribute of regard, he expressed the hope that the Great Architect would grant long life to the recipient, and that every time he had occasion to refer to his watch he would be reminded of the Province of Guernsey and Alderney, and of the love and esteem in which he was held by its members. In thanking the brethren, Bro. Nickolls could only say that he would cherish the souvenir as long as he lived, and thanked the brethren from his heart's core.

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A writer in the *American Tyler* is of opinion "that the ignorance or neglect of Masonic duties on the part of many brethren is largely our own fault. Our lodges are so anxious to make a membership record, and so eager to gather in the shekels that we do not scrutinize the character of petitioners with sufficient care. We assume that every man will make a Mason if he is whole of body, has never been in the penitentiary and has the requisite number of dollars. No wonder we get some material that is worse than useless. And then when the candidate is admitted in some lodge there seems to be no other thought but for accurate rendition of the work. There appears to be a careful repression of every generous and warm-hearted impulse or expression lest it should interfere with the phonographic program. I am not surprised at the sterility of Masonic teachings when the mental temperature of our lodge rooms is kept continually below the germinating point."

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The use of the word "profane" as applied to the un-Masonic world, is much more common among our Transatlantic brethren than ourselves, but it is not altogether unfamiliar to English ears. We cannot say that it is a word which seems altogether fitting to describe the vastly greater proportion of the world's inhabitants, and to our minds it has a little savour of Masonic arrogance. A correspondent of the *Masonic Chronicle* insists that "profane" is not a proper word to apply to the un-Masonic world. He finds that Webster and other lexicographers define it as denoting irreverence to God and to sacred things, and argues that

according to this definition every petitioner is profane and does not reverence God. The editor of the *Chronicle* finds himself unable to agree to this, as it is a universal custom among Masonic writers to apply this word to the uninitiated.



The *Masonic Sun* thinks that the correspondent of the *Chronicle* does not take sufficient notice of the different meanings of words, and of the tendency of words to degenerate in meaning. If he had looked into the Standard dictionary he would have found this definition among others: "3 (Archaic). Not initiated into the inner mysteries." Now, the language of Masonry is largely "archaic," that is, it embraces old words now largely disused, and other words used in senses that are old. Among the latter class of words is "profane," which has come to mean irreverent, as in speaking of profane language, but this was not the original meaning of the word.



"Profane," as will be found from consulting the dictionary, comes from two Latin words, "pro," before or in front of, and "fanum," temple or holy place, thus implying without the temple. A profane, therefore, in Masonic language, is one who has not yet entered the temple of Masonry, and when so used no idea of irreverence attaches to it nor any other meaning that can be offensive. A relic of this old and original meaning is found in the common expression "profane history," by which is not meant irreverent history, but simply that written in contradistinction to sacred history, or that found in the Bible. All other history is profane, but by that it is not meant that it is objectionable, irreverent or wicked.



The use of "profane," therefore, in its Masonic sense, cannot be offensive to any person, since it denotes simply the uninitiated. Of course its use should be restricted to Masonic purposes, and it should not be employed indiscriminately in the presence of those who would think it was meant offensively. But the Masonic use of it, in the proper connection, is too firmly fixed to be disturbed, and instead of making a futile effort to substitute something else in its place it would be well to try to diffuse a wider knowledge of its true import.

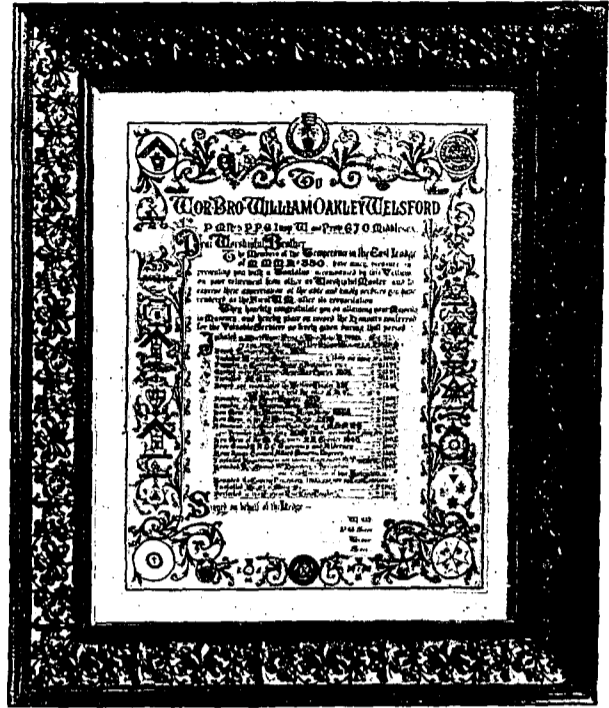


At a meeting of the Ashlar Lodge, Toronto, lately, a suggestion was thrown out by the Grand Master that the various Grand Lodges in Canada should combine in forming one governing body, with Provincial Grand Lodges in the several provinces throughout the Dominion. The idea appears to have arisen from the proposal to alter the name of the Grand Lodge of Canada, a name which is somewhat misleading in view of the fact that it embraces the Province of Ontario only.



Bro. W. O. Welsford, than whom a more hardworking Mason does not exist, was specially honoured by the brethren of the Temperance in the East Lodge of M.M.M. at the Ladbroke Hall on Wednesday, October 19th. The present year of grace is the 21st anniversary of Bro. Welsford's Masonic career, and the brethren of the lodge celebrated his majority by presenting him with a testimonial on vellum, together with a tantalus. On the testimonial—which has been

beautifully designed by Bro. G. E. Jones, of the Emblematic Lodge, No. 1321—are depicted the emblems of the various offices filled by Bro. Welsford. The record inscribed thereon is one of which any Mason might be justly proud. The



ILLUMINATED ADDRESS TO BRO. WELSFORD.

brethren, in making the presentation to Bro. Welsford on his retirement as Worshipful Master, desired to express their appreciation of the many able and kindly services he had rendered the lodge as the first Worshipful Master after its resuscitation. They, further, congratulated him upon attaining his majority in Masonry.



"Artistic Tattooing" and Mr. Alfred South are synonymous terms. This artist in needlework is to be found at 22, Cockspur Street, Charing Cross. Amongst his clientèle he numbers many prominent Masons. Quite recently he tattooed a Mason with the jewels of five different degrees. Mr. South tells us that many ladies have their husband's names tattooed upon their arms and sometimes the inscriptions on their wedding-rings. He has tattooed peacocks and lyre birds upon ladies' shoulders, and recently an Irish lady had a weird-looking dragon pictured coiling around her arm. Naturally, men have a more expansive taste for this sort of decoration, and they are prone to adopt designs or figures which typify some special fancy or pursuit. A well-known yachtsman has on each arm a full-rigged yacht tattooed; a master of hounds has a pack of eight hounds; a certain sportsman a water-nymph, with gossamer wings, skimming over a bank of daffodils; a famous breeder of trotting horses bears the picture of one of his favourites; enthusiastic fishermen have artificial flies tattooed. Coats of arms and monograms are quite common, but with these we get back to the more primitive idea of a means of identification.



We have received a copy of the "ABC Guide to the Stock Exchange," which is published by Freeborn, Franklin & Co., of 12, Bank Street, Manchester. This work should be of interest to the investing public.

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## *Provincial Grand Lodge of West Yorkshire.*

THE autumn meeting of Provincial Grand Lodge of West Yorkshire was held on October 26th in the Town Hall, Huddersfield, under the banner of the Huddersfield Lodge, No. 290. There was a splendid attendance of brethren from all parts of the province, only two of the eighty-five lodges which it comprises being unrepresented.

The R.W. Bro. the Right Hon. Lord Allerton, Provincial Grand Master, presided, supported by a large number of brethren of Grand and Provincial Grand Lodge rank, including W. Bros. Richard Wilson, P.G.D., D.P.G.M.; Henry Smith, P.G.D. P.D.P.G.M.; and J. C. Malcolm, P.G.D., P.D.P.G.M.

The minutes of the last meeting of Provincial Grand Lodge, held at Dewsbury in April last, having been confirmed,

The Provincial Grand Master, in his address to the brethren, expressed the indebtedness of the province to Bro. Inman, Mayor of Huddersfield, for placing the Town Hall at their disposal for the purpose of the gathering. Huddersfield had a great history as regarded Masonic work and Masonic meetings. That was the forty-third occasion on which the meeting of Provincial Grand Lodge had taken place in the town. The first meeting was in 1842, when the gathering was presided over by the then Provincial Grand Master, Lord Mexborough. In 1859 a great function was made of the laying of the foundation stone of the Mechanics' Institute by Lord Ripon, then Provincial Grand Master. In the same year the formation of a Charity Committee for the province was first mooted, and it was in Huddersfield the following year that the first meeting of that committee was held. After further interesting references to other Masonic associations which Huddersfield possessed, Bro. Lord Allerton alluded to the work of the West Yorkshire Benevolent and Educational Fund. That fund since its establishment nearly fifty years ago had been of great service in many cases. Personally he had good reason to appreciate the power and influence wielded by the Province of West Yorkshire when it desired to promote any particular charitable object, and, while nobody desired to impair the usefulness of the three great parent Charities, he thought there was ample scope

for some further effort being made as regarded the promotion of their local scheme. The movement at present on foot to strengthen the West Yorkshire Fund was in no way hostile to the great Charities to which he had alluded, and the action they proposed to take was not without precedent, as evidenced by the case of East Lancashire. It was desirable that in the administration of the fund, sympathy and supervision should be extended, and the fact that the whole cost of administration over a period of the last seven years amounted to less than £40 was a guarantee that the money was directly devoted to charitable purposes for which it was subscribed, and that expenses were kept down to the lowest possible level.

W. Bro. H. S. Childe, P.G.D., Chairman of the Charity Committee, having presented the half-yearly Charity report, which was unanimously adopted, moved the approval of the revised rules of the West Yorkshire Benevolent and Educational Fund, and also that a sum of £105 be voted to the fund from Provincial Grand Lodge. The fund, which stood a few days ago at £2700, had now reached £3700, and he asked the brethren to promptly raise it to £10,000.

The propositions were heartily approved.

The R.W. Provincial Grand Master then conferred Past Provincial Grand rank upon the following brethren:— P. Prov. Junior Grand Warden, R. Inman, Harmony Lodge, No. 275, Huddersfield; P. Prov. Senior Grand Deacons, R. Patchett, Probity Lodge, No. 61, Halifax; Edward Dickenson, Britannia Lodge, No. 139, Sheffield; Dr. J. W. H. Brown, Goderich Lodge, No. 1211, and Allerton Lodge, No. 3047, Leeds; C. Dilly, Olicana Lodge, No. 1522, Ilkley; T. Hargreaves, Doric Lodge, No. 2695, Harrogate; P. Prov. Grand Supt. of Works, W. W. Hutchinson, Friendly Lodge, No. 1513, Barnsley; A. Shuttleworth, Legiolium Lodge, No. 1542, Castleford; S. Hirst, Armitage Lodge, No. 2261, Milnsbridge; and P. Prov. Grand Std. Bearer, R. Coates, Royal Forest Lodge, No. 401, Slaidburn.

Invitations as regards the annual meeting of Provincial Grand Lodge in April next were extended from Sheffield and Wakefield.

The brethren subsequently dined together at the Masonic Hall.

## *Some Notes on Freemasonry in Australia.*

By Bro. W. F. LAMONBY, P.D.G.M. of Victoria, and P.A.G.D.C. of England.

THE INTRODUCTION of the Masonic Craft into the vast continent of Australia is almost coeval with the foundation of the mother colony of New South Wales. Indeed, in my "new chum" days I was more than once informed by very old colonists that the establishment of a lodge of Freemasons was invariably one of the first considerations and requirements of a new settlement. It was in the year 1788 that that part of Australia, subsequently to be known as New South Wales, was proclaimed, though eighteen years previously it had been so designated by Captain James Cook nearly two years after he set sail from England in his good ship the *Endeavour*. The famous navigator had duly reported in glowing terms on the potentialities of the country for colonization, but it was not until the close of 1786 that the British Government seriously considered and decided that the time had arrived for

formally taking possession of its new appanage. Practical steps were initiated with the despatch of a fleet of convict transports under the command of Capt. Arthur Phillip, R.N. In due course the long voyage came to an end, and on January 26th, 1788, as the historian informs us, "a flagstaff had been erected and a Union Jack displayed, when the marines fired several volleys, between which the healths of his Majesty and the Royal Family, with success to the new colony, were most cordially drunk." The landing spot was that part of the great city of Sydney known as Sydney Cove, on the east side of the harbour. The first governor was Capt. Phillip, just mentioned, and with various changes of rulers we arrive at the year 1803, when Capt. King was in power, and when the population of the settlement numbered some 6000 all told. One can readily imagine the tribulations of the governor of a settlement in those days, and the

heterogeneous composition of the community of which he was the vice-regal head. However, it was in 1803 that we first hear of Freemasonry in Australasia, and the locality was the then infant city of Sydney. The record referred to is brief and bald, but significant enough for our purpose, though the climax was not by any means encouraging to the ardent spirits who desired to found a Masonic lodge. The originators of the movement were stated to be "several officers of his Majesty's ships, together with some respectable inhabitants of Sydney." Governor King, however, to whom

time afterwards, however, it is stated that Capt. King had explained that but for his action "every soldier and other person would have been made a Freemason, had not the most decided means been taken to prevent it." These precautions, in consideration of the times and of his surroundings, may have been perfectly justified on the part of the governor, for it must be borne in mind that the "Secret Societies Act" had been made law in the old country only four years previously, and although the Freemasons' lodges in the Three Kingdoms had meanwhile been exempted



CAPTAIN COOK PROCLAIMING NEW SOUTH WALES A BRITISH POSSESSION AT BOTANY BAY, 1770.

the petition had been addressed, promptly refused his sanction; but, in spite of the prohibition, a lodge was held, probably of a formal character, and with serious results to the prime mover, one H. Brown Hayes, who was sent to Van Dieman's Land, which island in that very year was proclaimed a British settlement. In the same month, though, as this occurrence is the following entry in the diary of a long deceased colonist:—

"May 22nd, 1803.—A number of Masons meeting at the house of Sergeant Whittell, in Sydney, New South Wales, were arrested, and after serious report were discharged as having no wilful intention to disturb the peace."

From this it would appear that Governor King had somewhat relaxed his harsh measures, or possibly the judicial deliverance just quoted was the work of a magistrate. Some

from the provisions of the statute on the fulfilment of certain conditions, through the powerful advocacy of the Duke of Athol, Grand Master of the "Antients," it is in every way likely that the King's representative in that far-off and comparatively unknown and inaccessible part of his dominions was quite ignorant of the exemption. Suffice it to say that the Act of Parliament in question is still in force, and that the conditions of exemption render it obligatory on every secretary to forward once a year to the clerk of the peace of his county the names, addresses, and callings of the members of his lodge. It is interesting to note that the centenary of the introduction of Freemasonry into Australia was fittingly commemorated by the United Grand Lodge of New South Wales in July, 1903, amongst those present being his Excellency Sir Harry Rawson, P.G.W. of England, and Governor of the State of New South Wales.

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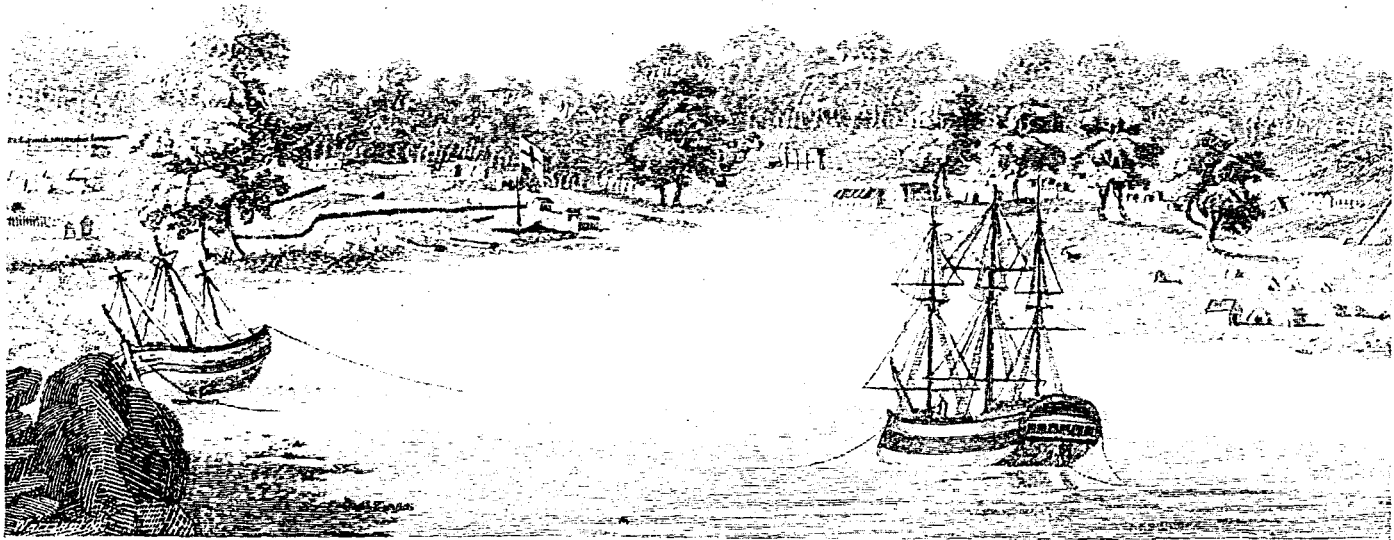
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During the first and second decades of the last century it is pleasant to know that the military lodges holding under the Irish Constitution played their part in New South Wales, but pride of place must be accorded to the Lodge of Social and Military Virtues, No. 227, attached to the Forty-sixth Regiment, now known under its territorial designation as the Second Battalion of the Duke of Cornwall's Light Infantry. This lodge was chartered in 1752 and accompanied the regiment—not without vicissitudes causing a hiatus in its working now and again—all over the globe until 1847, when the old warrant was returned to Ireland, and the lodge threw in its lot with the Grand Lodge of Canada, whilst a dozen years later it became No. 1 on the register of the Grand Lodge of Quebec, under the new title of the Lodge of

in 1806, and surrendered in 1815. This accordingly is the parent lodge of Masonic Australasia, and it is now No. 1 on the New South Wales register, with the appropriate name of the Australian Social Mother Lodge. It surely must be considered a unique coincidence that the two old lodges—mother and daughter, so to speak—should at the present moment be No. 1 of the Quebec and New South Wales Constitutions respectively.

The desire for autonomy in the shape of Grand Lodges quite early appeared upon the surface of Australian Masonry. There can be no doubt that the influx of brethren from the United States encouraged a movement for self-government, and that the "unoccupied territory" dogma—which, by-the-by, has now seen its best day—speedily attracted converts.



SYDNEY COVE, AUGUST 20th, 1788.

Antiquity. The history and working of this famous old lodge have recently been graphically told by Bro. Beamish Saul, Past District Deputy Grand Master of Quebec, whilst our veteran Bro. Gould includes it in his *Military Lodges*. But we are just now mainly concerned in the doings of the Lodge of Social and Military Virtues in Australia, and the active part it took in founding the very first warranted lodge. The Forty-sixth Regiment was stationed in Sydney in 1813, and its lodge was in active working there for some years later, with the gratifying result that, in 1816, a new lodge was opened under its auspices, to be four years later warranted by the Grand Lodge of Ireland, under the name of the Australian Social Lodge, No. 260, this warrant, in fact, having been granted to the Twenty-eighth, or Gloucester Regiment,

As far back as 1847 we find an attempt being made to found nothing less than a Grand Lodge of Australia! A utopian idea, surely, in the then sparsely-populated continent, and which, it is not surprising to observe, ended abortively. The immediate *locale* of this scheme was Sydney, and that some of the prime movers were men of a sanguine temperament may be inferred from the fact that the Leinster Marine Lodge, the second chartered by the Grand Lodge of Ireland, voted £100 towards the scheme in view. The project slumbered until 1865, when a spasmodic effort was put forth in Victoria, but seven years later, in New South Wales, matter of a more tangible character was evolved in connection with the St. Andrew's Lodge, No. 358, in Sydney, the first lodge chartered in the colony by Scotland. This occurrence was in the

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nature of a *coup d'état*. For some time the lodge in question had declined to pay its Provincial Grand Lodge dues, and the climax arrived at the Provincial meeting, when the Master, a Brother James Blair, on his lodge being suspended, called upon the members who were backing him to retire. Very shortly afterwards, the malcontents formed themselves into an independent Grand Lodge of New South Wales, and thus, when we call to mind the secession of the Lodge of



CAPTAIN ARTHUR PHILLIP, R.N., FIRST GOVERNOR  
OF NEW SOUTH WALES.

Antiquity in London, and the formation of the subsequent Grand Lodge of England, South of the Trent, in the latter part of the eighteenth century, we have history repeating itself. It will, at this stage, suffice to say that the Grand Lodge of Scotland in due course confirmed the suspension, and "Blair's Grand Lodge," as it was locally known, never became a power in the World of Masonry, indeed, it was speedily forgotten.



THE FIRST GOVERNMENT HOUSE AT SYDNEY.

In the year 1876, a second attempt failed in Victoria, whilst, the contagion having reached New Zealand, the promoters were no more fortunate in that very same year. In the following year, however, the Sydney project at last assumed definite shape, and a Grand Lodge of New South Wales was opened with thirteen lodges (nearly or actually the whole of them belonging to the Irish Constitution). This body was never recognised by England, Scotland, Ireland, or the principal Grand Lodges in the United States, and, in fact, remained out of the pale, so far as the sovereign bodies mentioned are concerned, until the union was happily consummated in 1888. In like manner Victoria at last secured a *quasi* independence in 1883, with a very few Scotch and Irish lodges. Unlike New South Wales, though,

the accession of strength to the unrecognised Victorian body was almost stationary until the fusion of the four Constitutions into a United Grand Lodge in 1889.

The first Grand Lodge in the Australian Colonies to be founded with entire unanimity, which at once gained it its recognition as a paramount institution all over the world, was South Australia. The preliminary stages were characterised by a singleness of purpose on the part of the lodges holding under the three British Constitutions that insured a gratifying success from the day of the inauguration; indeed, one solitary lodge only elected to remain under its old banner



Warrington

GOVERNOR KING.

of Ireland, this step being for reasons that could not be overcome, and were cordially acquiesced in by the signatories to the Articles of Union. This will hereafter be defined. Tasmania followed the example of South Australia with like satisfactory and pleasant results in 1890; but in New Zealand, the same year, there was a throwing over of the yoke by that Colony, under decidedly regrettable surroundings, which will be traversed presently in their proper place. During seven years, in point of fact, ill-feeling reigned supreme amongst the various contending British and New Zealand elements until 1897, when the Grand Lodge of England, after twice refusing recognition to the New Zealand Grand Lodge arrived at the conclusion to depart from the precedent created in the case of the other Grand Lodges, and to acknowledge the New Zealand Grand Lodge as a sovereign body, the abstaining English, Irish, and Scottish lodges, of course, continuing under their old allegiance.

(To be Continued).

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## *Historic Chairs at Toronto Exhibition.*

IN the centre room of the Art Gallery at the Canadian National Exhibition was a collection of seven chairs of great historic interest, the property of M.W. Bro. J. Ross Robertson, of Toronto. The chairs are known as the "Coronation chair," "Masonic chair," "Palestine chair," "Nelson's chair," "Canada Company's chair," "Bishop's chair," and "Upper Canada College chair."

The most striking of the chairs was an exact reproduction of the famous Coronation chair at Westminster, in which British monarchs have for many centuries been crowned. Beneath the seat of this chair is a replica in material and form of the ancient stone of Scone, around which so many legends have gathered, and on which Scottish kings sat at their coronation long before it was taken from Scone to Westminster. The back, arms, and seat are covered with the marks of the profane hands which cut initials and names on it in bygone days. Among the names on the back are those of N. Lister, T. Pelham, R. Asheton, N. Curzon (an ancestor of the present Viceroy of India), R. P. Mayne, B. Kennedy. The worn velvet on the arms has been imitated even to tiny stains, and each scar on the wood has been traced. Down the back can be seen a water stain on the wood, and another on one of the arms.

From the celebrated "Goose and Gridiron" ale house in London, where the Masonic Grand Lodge of England was formed in 1717, came the oaken beam out of which the Masonic chair is made. The arms and back are covered with elaborate carving of leaf and flower design.

The Palestine chair is made of solid olive wood from

the Mount of Olives. The wood is much lighter than oak and takes on a very high polish. A branch of olives is carved down the centre standard of the back, surmounted by the Masonic compass and square.

There is a reminder of the "ships of oak" and the gallant deeds of Lord Nelson in the Nelson chair. The oak of which this chair is manufactured was taken out of the old "Foudroyant," the favourite flagship of the great admiral. There is little carving about this chair.

Three of the other chairs are made from wood taken from the earliest buildings erected in York, which Bro. Robertson has had worked up into this form for the sake of the memories connected with the first days of the new settlement.

The Canada Company chair is a solid piece of pine wood from the beams put into the second brick building in York, which was erected by the Canada Company in 1807 and demolished many years ago. On the back is carved the arms of the Company, a beaver, saw and axe, plough and wheat sheaf in the four quarters of a shield, the centre being occupied by a St. George's Cross charged with a lion.

The bishop's chair is made of oak out of the heavy threshold of Bishop Strachan's palace, which stood on Front Street, Toronto, and was erected in 1818. The back is plain except for an excellent relief portrait of the bishop, which stands out from the high top.

The Upper Canada College chair is of oak made from the old college building on King Street, Toronto. It is quite plain, but the oak in it is very handsome.—*Masonic Sun.*

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## England's Cathedral Era.

AT the time the cathedrals of Europe were being erected England likewise aspired for similar religious edifices and during that century operative Masons increased in England. They had their guilds with varying rules. After the great plague in London many of the members of these guilds set such high prices upon their work that statutes were passed by Parliament regulating the charges.

At that time and later it was the desirable thing to have some member of royalty consent to honorary membership as the nominal head of a society. In this way several of the Kings of England of that time were Master Masons of these early guilds of working Masons. But between the period of actual operative Masonry with its guilds or labour unions, and that of philosophical Fraternal Masonry as an Order, a long time elapsed.

During the interim trades guilds or unions still existed in England, and particularly in Scotland, but were not part of a national or universal brotherhood. The earliest written evidence of Masonry in England is contained in the "old charges," rules for members, about the year 1646. In Scotland there is a record of a guild signed in 1601. The oldest known Scottish minute book gives a partial record from 1642 to 1738, and there are some records indicating that the lodge at Edinburgh existed from 1599 up to 1736, when the Grand Lodge of Scotland was established. But all that early Masonry in Scotland was purely a matter of trade unionism among the stone workers.

With the advent of the Reformation and the lapse of fervour for the Latin church, guilds of Masons declined all over Europe because the period of great building had ceased and the Masons' guilds almost disappeared, only here and there perpetuating a form of organization in the country.—*Masonic Sun.*

## Freemasonry in Simla.

AN interesting spectacle was witnessed in Simla on Sunday, the 11th September. As is well-known to all Freemasons throughout the Punjab, the "Simla Masonic Week" is an old established institution, and attracts to the summer capital brethren of the Craft from all parts of India. Lodge Himalayan Brotherhood is extremely fortunate this year, in numbering among its members two of the provincial heads of the Order, in the persons of Bro. his Excellency Baron Amptill, Viceroy and Governor-General in India, and Bro. his Excellency Lord Kitchener, Commander-in-Chief in India, District Grand Masters in Masonry of Madras and Punjab respectively, two enthusiastic and earnest Freemasons, who, amidst the multitudinous duties appertaining to their respective official positions, devote no little part of their leisure hours to business Masonic, and in furthering those two grand principles of the Order, "Benevolence and Charity."

Bro. Lieutenant-Colonel Frank Leigh, V.D., the Worshipful Master of Lodge Himalayan Brotherhood, inaugurated his "week" with Divine service, which was held in the Christ Church, Simla, on Sunday, which the brethren, numbering about one hundred, attended in regalia. After robing in the school-room adjoining the church the brethren proceeded in procession. The scene was picturesque, but deeply impressive. To see this body of men, young and old, high and low, black and white, walking side by side, united in one common cause, was a sight not witnessed for many years and not easily to be forgotten. The vicinity of the church was thronged with onlookers, the majority of whom followed the procession into the church, where an interesting and touching sermon was delivered by Bro. the Rev. C. F. Andrews, a member of Lodge Himalayan Brotherhood. Many liberal contributions were made to the offertory, the whole of which was handed over to the Simla Mayo Orphanage.



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## Freemasonry and the Church Congress.

A NEW departure was made at Liverpool in holding for Freemasons attending the Church Congress a special meeting under the auspices of the Harmonic Lodge, No. 216, of which the Worshipful Master for the current year is Bro. the Rev. R. F. Winter, who is in charge of the pro-cathedral and St. Nicholas Church until the new rector, the Rev. J. A. Kempthorne, arrives in November. The gathering was held at the Adelphi Hotel. R.W. Bro. the Earl of Lathom, Provincial Grand Master for West Lancashire, who presided, was supported by several Grand Officers, and in addition to Congress visitors, Grand Officers from Ireland, Scotland, Bombay, and Burmah attended. The gathering was largely promoted by Bro. Alfred Holdsworth, secretary of the Church Reform League, and one of the officers and founders of the Sanctuary Lodge, and Canon Horsley, who read a paper answering in the affirmative the question "Should Freemasonry be encouraged as a Handmaid of Religion?" From a comprehensive survey he deduced as beyond doubt that the two leading landmarks of Masonry were belief in a personal God and in the immortality of the believer.

At a banquet which followed, Bro. the Rev. T. Barton Spencer, Past Grand Chaplain, proposed "The Health of the Earl of Lathom," and referred to the revered father of the present Earl, and to the fact that the name of the late Earl would be connected with the new Liverpool Cathedral by the proposed building of the Chapter-house to his memory.

The Earl of Lathom, after paying a graceful compliment to Bro. Spencer, said that he looked upon his (the Earl's) father as one of the brightest examples of Freemasonry. His lordship then gave a beautiful exposition of the lessons to be learnt from Freemasonry, and maintained that it tended to help them towards Christianity. He was glad to say that more than half the sum required for the cathedral Chapter-house in memory of his father had been collected. He also expressed their indebtedness to Bro. Holdsworth for his efforts in instituting this new departure, and gave "Our visiting brethren who are members of the Church Congress."

Bro. Canon Walsh, D.D., rector of Donnybrook, Past Grand Chaplain of the Midland Counties of Ireland, expressed the pleasure with which he saw the announcement of this gathering in the *Guardian*.

Bro. Alfred Holdsworth, S.W. of the Sanctuary Lodge, No. 3051, also replied.

Canon Horsley was one of the subsequent speakers, and remarked upon the fact that that meeting should have brought together two clergymen of such opposite views as Dr. Porter and himself.

A quartette composed of members of the cathedral choir sang a fine selection of glees and songs, and Bro. G. Edwin Collier, organist of St. Luke's, Liverpool, presided at the piano.

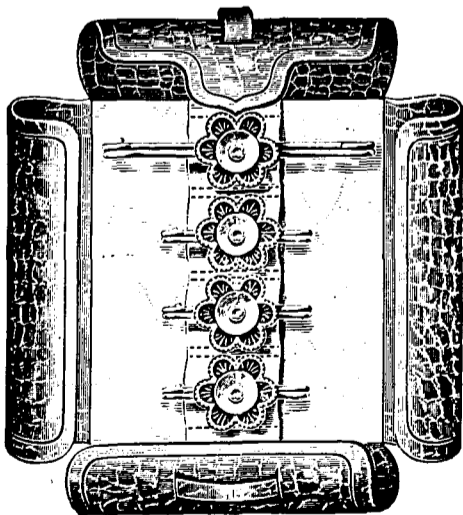
Lord Lathom expressed himself as being extremely gratified at the success of the meeting.

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