

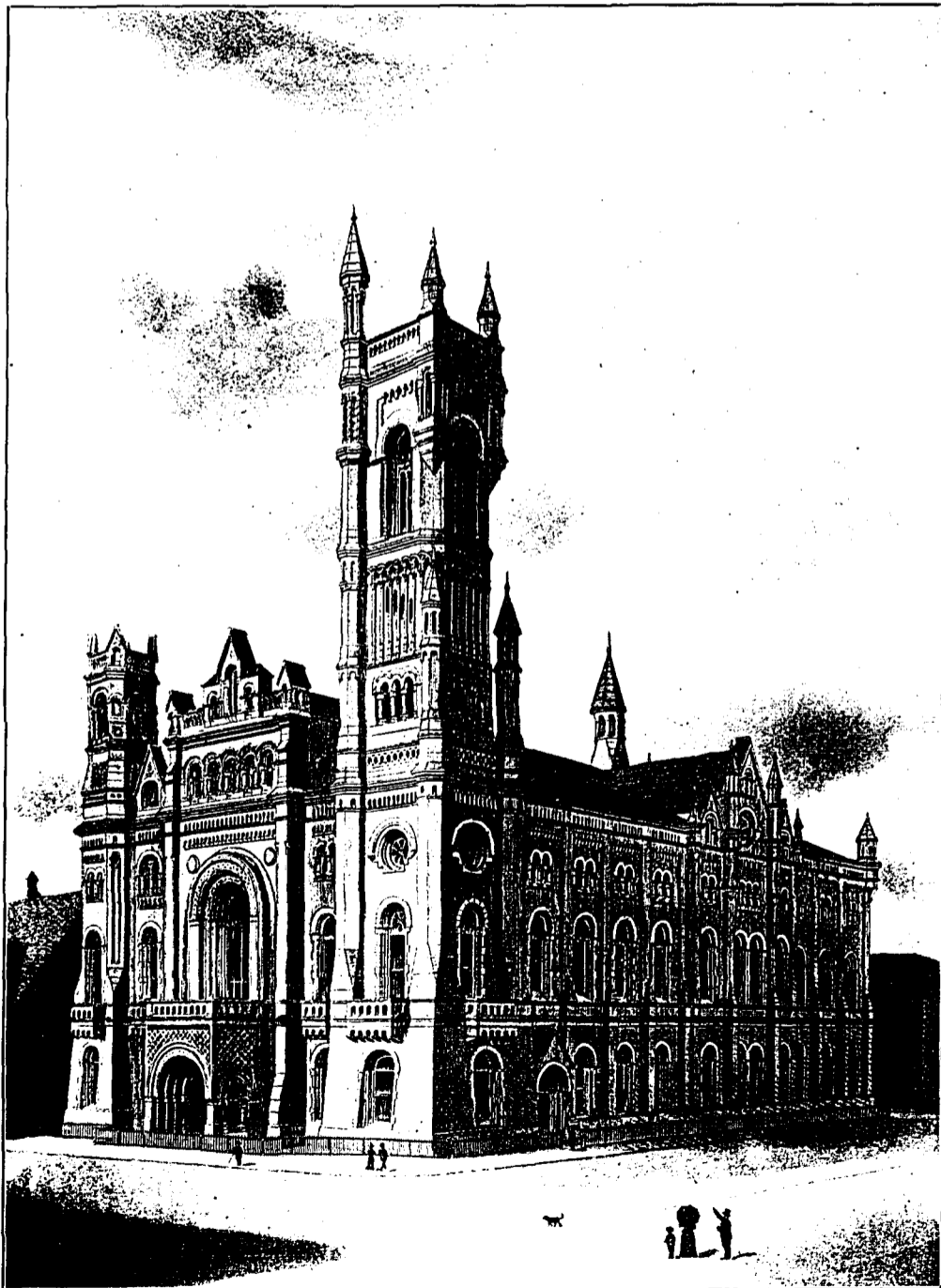


THE
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for FREEMASONS

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The Masonic Temple, Philadelphia.

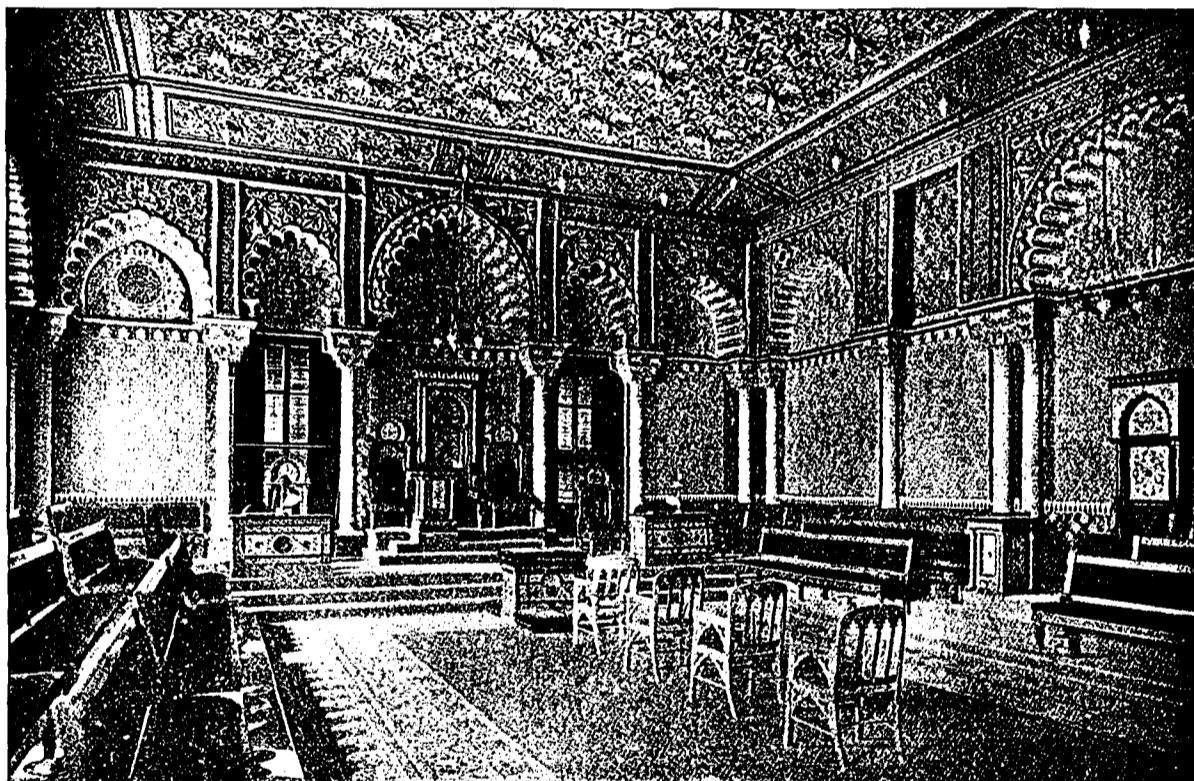
The Masonic Temple, Philadelphia.

IN view of the interest now centring on the providing of a temple more adequate to the requirements of the Craft and a worthier home of the mother Grand Lodge, we extract the following description of a building which is described by our valued contemporary, *The American Tyler*, as the finest Masonic temple in the world.

"Nowhere else on the face of the globe is there a Masonic temple, devoted wholly to the uses of the Craft, so large, so magnificent or so perfect in its architecture as the temple in Philadelphia. It is the most costly edifice ever erected for the exclusive use of the Masonic Fraternity. Beautiful and splendid as it is to-day, and representing as it does an expenditure of nearly \$2,000,000, it is constantly being improved in various details, and when the schedule of improvements now under contemplation shall have been completed, it will represent an investment of considerably over \$2,000,000. The ground on which the temple stands was purchased in 1867 and has a frontage on four streets—

finds there, too great credit cannot be given to 'The Art Association of the Masonic temple,' which was organized October 22nd, 1887, with the object of decorating and embellishing the various halls, of giving them artistic, historic and Masonic beauty, and also of adorning them with statuary, paintings and other works of art. The funds for this purpose were supplied by the members of the association, from annual dues of one dollar each, contributions from individuals and from the various bodies meeting in the temple. In a profusely illustrated booklet, Bro. William Steffe, secretary of the association, has described in detail the extensive work of that organization. Under its immediate supervision Egyptian, Ionic, Norman and Oriental Halls and the library have been decorated, and handsome bronze gates have been installed near the entrance.

"The beautifying of Corinthian Hall, grand banquet hall, the Grand Master's and Grand High Priest's apartments, and other offices and corridors, by the Grand Lodge's Com-



ORIENTAL HALL.

one hundred and fifty feet on Broad and Juniper Streets, respectively, and two hundred and forty-five feet on Filbert and Cuthbert Streets—the temple occupying the entire block. The corner stone was laid June 24th, 1868, and the temple was completed and dedicated September 26th, 1873, the cost up to that date being \$1,569,092. About \$300,000 have since been expended on alterations, improvements and decorations. It is a perfect type of Norman architecture, and was built of Quincy and Fox Island granite. In its construction and furnishing none but the best and most durable materials were used, and, after a lapse of over thirty years, no fault has been discovered in the structure. It is indeed a lasting monument to the Fraternity it represents. It has been well said that, when all proposed improvements shall have been made, it will be one of the wonders of the world, and will attract, delight and instruct visitors from every part of the globe.

"An idea of the splendour of the interior of the structure may be had from the accompanying reproductions of various halls in the building. For the magnificence and beauty one

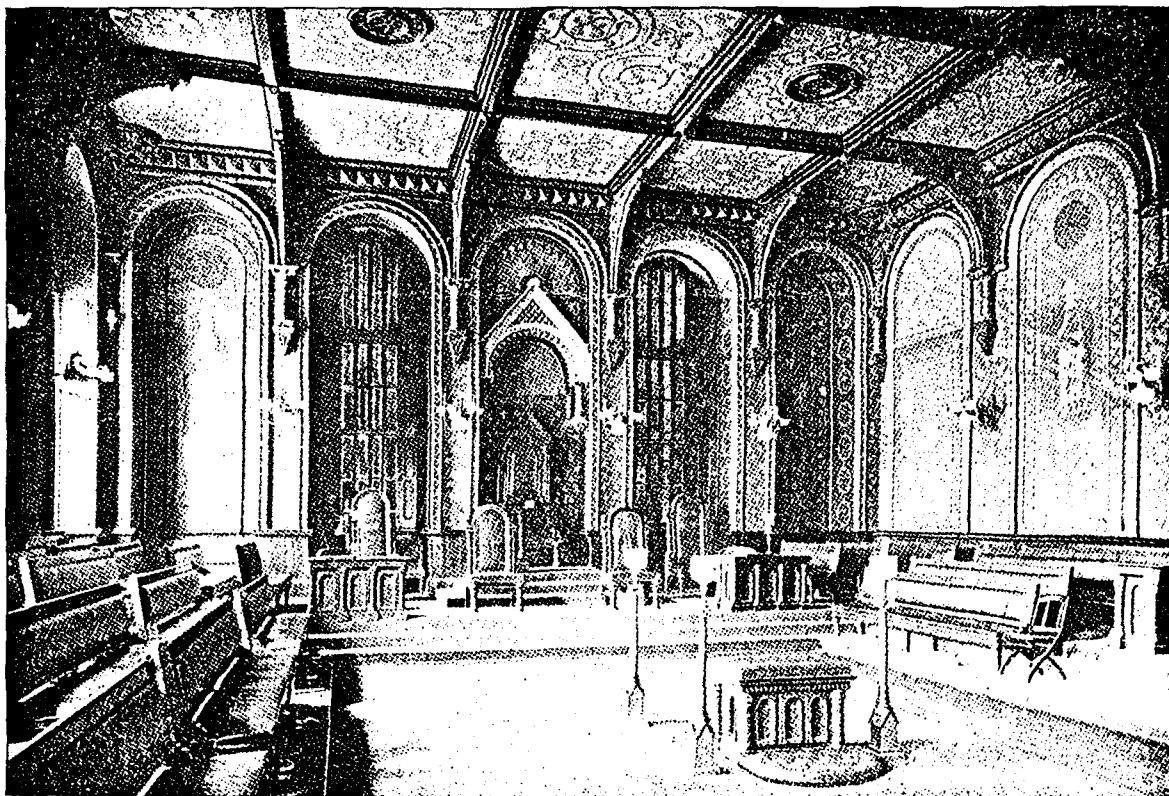
mittee on temple, is largely the result of the impulse given by the association.

"The association has sought 'to beautify, to dignify, to vivify the cold, dead walls, the naked pillars, and the blank ceilings, so that they might speak through the mystic symbols and the historic figures which adorn them, and thus teach Freemasonry to the eye, while its ritualistic ceremonies teach it to both the eye and the ear, and through them to the understanding and the heart.'

"Norman Hall is an oblong apartment elaborately decorated and rich in gold and colour, yet quiet and dignified. In the panels on the walls appear life-size figures represented as bearing the working-tools of the Freemason—the plumb, trowel, square, mallet, rule and compasses. Ionic Hall is notable for its refinement and elegance, both in architecture and artistic decoration, and is a marvel of beauty. The pillars are finished in an ivory tone and their capitals are enriched with gold. The panels, which are filled with full-length portraits of Past Grand Masters, are in Pompeian red, while the walls are a delicate blue. The

ceiling represents the blue vault of heaven, in the centre of which blazes the mid-day sun, surrounded by the planetary and zodiacal signs, indicative of the starry canopy through which the sun proceeds. 'The zodiacal signs,' Bro. Steffe remarks in describing this hall, 'were distinctly recognized

imposing. His chair is supported by sacred hawks, and the pedestal at his right is flanked by sphinxes. The walls are decorated with a view to archeological accuracy. In the ceiling the blue appears as indicative of the heavens. The sun is in the east spreading its rays over the firmament, and

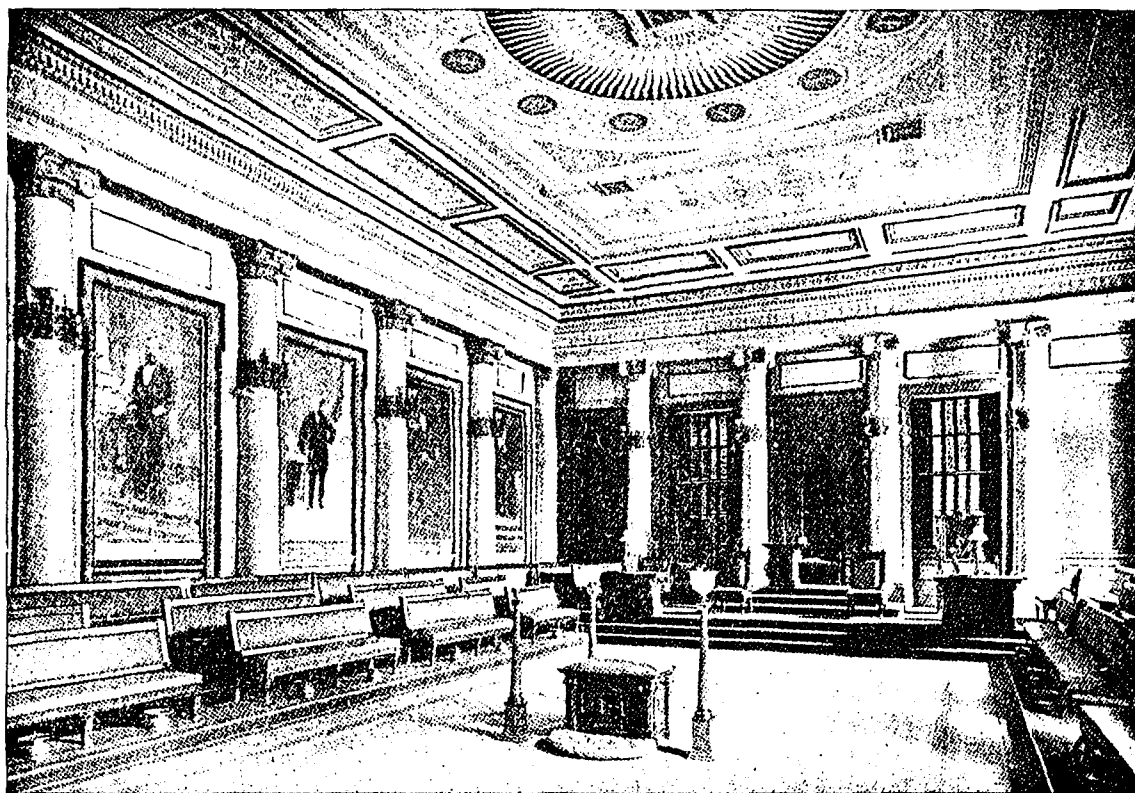


NORMAN HALL.

and characteristically employed by our precursors in the Craft, the operative Masons of the middle ages in Europe.'

"Egyptian Hall, sixty-five feet long and fifty feet wide, is decorated in the ample style of the Nile Valley. Twelve huge columns stand on the four sides of the room, surmount by capitals peculiar to the temples of Luxor, Karnak, Philae, and other ancient edifices, photographs of

at various points the seven planets are indicated by stars. The symbolic representation of the twelve months is copied from the Temple of Rameses at Thebes. The frieze of the cornice represents the seasons and the twelve hours of the day as found at Edfou. The panels on the walls are adorned with various Egyptian scenes and deities, reproduced with the utmost accuracy.



IONIC HALL.

which were procured especially for this work. Each column has an original in Egypt from which it is copied. Each stands clear of the wall and is divided into sections, on which are panel ornaments in imitation of those found in Egyptian temples. The furniture is also of Egyptian style. The Master's throne and chair, of gilded ebony, are massive and

"One of the most remarkable apartments is Oriental Hall, which is, throughout, in its architecture and decoration, an exemplification of the Moorish style, and a faithful representation and reproduction, in the minutest detail of colouring and ornamentation, of the actual architectural features and embellishments of various parts of the Palace of the Alhambra

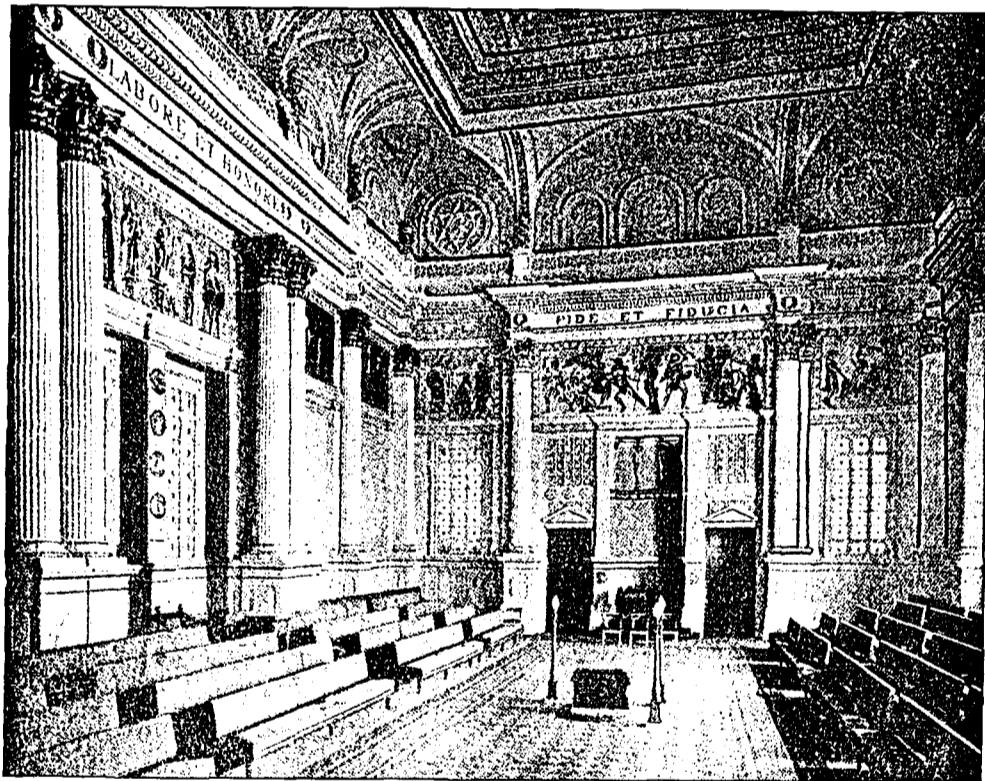
at Grenada, Spain. The ceiling is divided into seven thousand panels of various shapes and forms.

"All the architectural features of Corinthian Hall are in strict conformity with the principles of Grecian classical architecture and the best known examples of the Greek Corinthian order, the columns being modelled after the perfect type of Corinthian fluted column and capital of the historic monument of Lysicrates at Athens. The panelled ceiling is after the celebrated Portico of the Caryatides of the Erectheum at Athens. The seats on the circular platform are in accordance with those found in the ancient Theatre of Dionysus, also at Athens. The subjects of the bas-relief medallions over the entrance doors and on pilasters, north and south walls, were taken from antique Grecian coins and medallions. The pictorial representations in the panels of the large frieze running about the walls are copies of historical fragments from Grecian mythology, relating mostly to spiritual life. There are eighteen of these splendid mural paintings, each with a different subject. The general scheme of decorative treatment, from floor to cornice, is ivory of a dull finish, all relief detail, colour and figure ornament being accentuated by gold. The large cove and ceiling are treated in blue with stars in gold, the ivory, blue and gold thus effecting a soft and attractive atmosphere.

"The architecture and style of decoration of the library is the intricate Byzantine. The columns have fluted shafts, with capitals of the bold Corinthian type. The ceiling is

divided into sixty-six oblong coffers. The purpose of this hall as a library, and the virtues derived from education, are illustrated by the Latin inscriptions on the frieze and twenty allegorical figures. On the north wall are pictured the departments of human knowledge: medicine, philosophy, poetry, history, astronomy and mathematics. On the south wall are typified the sources of natural happiness: charity, peace, industry, internal trade, international commerce and reflection. On the east wall and continued on the west, are types of the ancient cities from which learning and culture have been handed down to us: Rome, Alexandria, Corinth, Athens, Byzantium and Ravenna. In the other division of the west wall are symbols of two great qualities enjoined by the principles of Masonry—fidelity and virtue. In the decoration of the ceiling the age and universality of Masonry is indicated. Here are shown signs derived from the works of the ancient stone-cutters and elaborate designs taken from the coats-of-arms, ancient and modern, of various Masonic bodies in Europe and America."

We feel sure our readers will agree with us that if one out of the fifty Sovereign Grand Bodies forming, of which American Masonry is composed, can erect and maintain such a palatial structure as the Philadelphia Masonic Temple, it is surely not a utopian idea that has taken hold of so many members of the English Craft, which causes them to look forward to the adoption, at no distant day, of some practical scheme which will effect a similar object.



CORINTHIAN HALL (LOOKING WEST).

The Library and Museum of the Grand Lodge of England.

Their Origin and Progress.—(Continued.)

BY HENRY SADLER.

AT the time these words were uttered the Grand Lodge was already in possession of marble busts of five of our Royal Past Grand Masters, executed by the foremost sculptors of the day—two of them being by Sir Francis Chantry—two by his pupil, John Francis, and the other by Edward H. Baily, R.A. A bust of Havers himself, as Chairman of the Buildings Committee, has since been added, but strange to say portraits in marble of our late Grand Master, the Earl of Zetland, and His Majesty King Edward VII., are conspicuously absent.

Now, if Grand Lodge could afford to pay for such works of art when its funds were at a very low ebb, surely it should be able to find means to do likewise in the present day. We sincerely trust our Rulers may see their way at no distant period to rectify the omission—at all events—so far as His Majesty is concerned.

In preparing for the new Grand Lodge buildings, commenced in 1864 and completed in 1868, it was a *sine qua non* that a Library and Coffee Room should form part of the structure. Eventually, the front room on the ground floor,

now known as the Committee Room, was reserved as a Library and Reading Room, and the corresponding room on the Tavern side of the main entrance was to serve as a Coffee Room.

A new book-case was made—*one* being deemed ample for all the books then in the Library—daily papers, Masonic periodicals, and writing materials were provided, and a subscription of One Guinea per annum was fixed for the use of the two rooms.



Richmond & Lennox. Gall. 1725.

Notwithstanding eloquent and frequent appeals from the Chairman of the Buildings Committee (John Havers), the scheme failed for want of support. Not more than thirty brethren, including officials of the Grand Lodge, and of the charitable institutions, paid the first year's subscription, and only three of these continued for another year. The money received being insufficient to cover expenses, the attempt was, for the time being, abandoned.

In 1869, the first printed catalogue of books in the Grand Lodge Library was prepared under the supervision of a member of the Board of General Purposes. We use the word catalogue because it is so described on the title page, but it was merely a list of books in alphabetical order, having neither size, press mark, nor locality indicated, so that as a catalogue it was of no value whatever. And as many of the works are entered several times under different heads, it is somewhat difficult to compute the exact number, roughly speaking, there would probably be between three and four hundred volumes.

Such was the condition of things, when, in 1879, the present writer was appointed Grand Tyler, with a residence on the Grand Lodge premises, and was thus enabled to devote his spare time to Library work.

As already stated, the first annual grant of £25 from the Grand Lodge was made in 1880, and from this period may be dated the resuscitation of the Library and the foundation of a Masonic Museum.

At the Grand Lodge in June, 1887, the following recommendation was made by the Board of General Purposes and carried unanimously:—

“The Board have to report that there being at present no complete Catalogue of the Library of Grand Lodge, they have arranged for one to be

prepared as soon as possible, and that in order to accommodate Brethren who may desire to make use of the Library in the evening, the Board propose that it shall remain open on Mondays and Thursdays until 10 o'clock p.m., and on other days by arrangement. The Board recommend that Brother Henry Sadler, Grand Tyler, be appointed Sub-Librarian, under the Grand Secretary, in addition to his other duties, with a salary of £20 a year, in order to carry out the proposed arrangements.”

In the following year (1888) the first *real* catalogue of the Grand Lodge Library was printed, and a copy sent free to every Lodge under the Grand Lodge of England.

In December, 1892, on the recommendation of the Board, the Grand Lodge agreed to increase the annual grant for the Library from £25 to £50, and at the regular meeting of the Supreme Grand Chapter in November, 1903, that body resolved to contribute a like amount annually towards the expenses of the Library and Museum.

We will now endeavour to show the beneficial results of the liberality of the governing bodies, first premising, that in 1893, the salary of the Sub-Librarian was increased to £40 per annum.

In 1894, owing to the large increase of books, both by gift and purchase, a new catalogue was found necessary, and the writer being conceited enough to think he could improve on the original, set to work, and by the following year a supplementary catalogue was completed and in print, but strange to say the supplement is about double the size of the original, the former extending to 94 pages octavo, while the latter only numbers 48 pages. This is not due, alone, to the growth of the Library, but to a more careful classification, and the fact that every book is entered at least twice, *i.e.*, under the name of the author and also under the subject of the work. If the full title of every book were given, it would, of course, entail much more labour and a corresponding increase in the cost of production. What is known as a “Dictionary Catalogue” has hitherto been deemed sufficient



MASONIC JEWEL CASE.

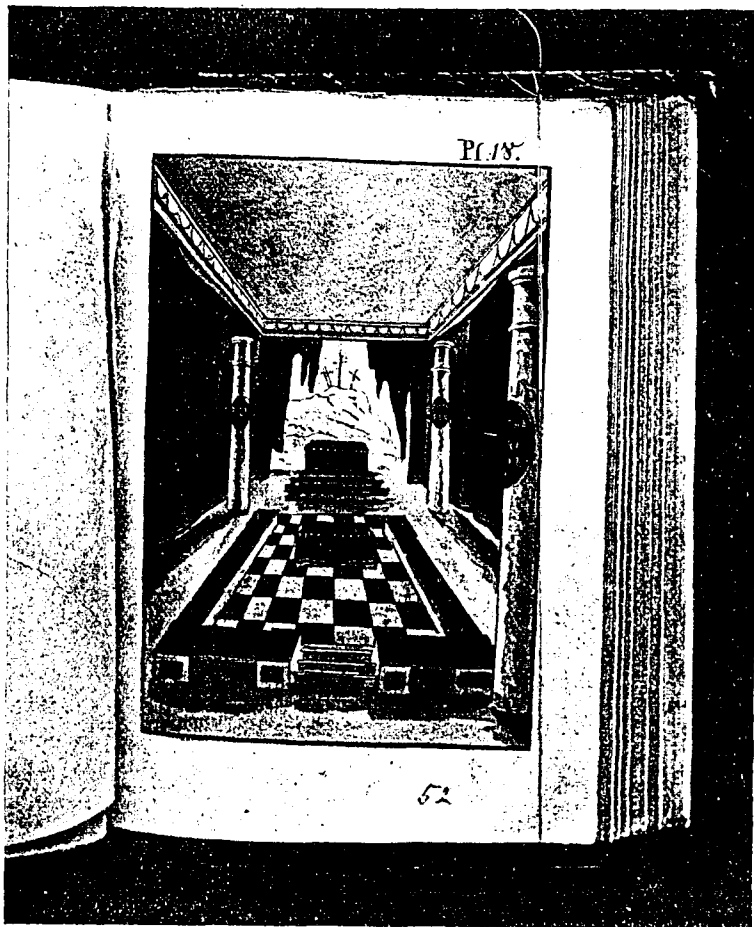
Presented to Grand Lodge by the Duke of Richmond in 1725.

for our purpose, although another new catalogue is now badly wanted, the books having very much increased since the last one was printed. The small room appropriated for Library purposes being found quite inadequate, and no space whatever for a museum, when the leases of the houses, Nos. 57 and 58, in Great Queen Street expired in 1898, it was decided to utilise a portion of the site for the erection of a new Library. The Grand Superintendent of Works (Henry L. Florence), therefore designed a handsome and commodious room, suitable in every way for both Library and Museum.

The building was completed in due course, and the Board of General Purposes having provided the necessary cases and fittings, the books and other treasures were removed into the new premises early in 1900.

BOOKS AND MANUSCRIPTS.

As previously stated, in 1879, there were at the most only about 400 volumes of all sorts in the Library, including old directories and other kindred books of reference of an official character, but of standard Masonic works there were very few. Masonic periodicals were equally scarce, consisting only of the eleven volumes of *The Freemasons'*



(Photo Elite Portrait Co.)
PLATE No. 18 OF A CURIOUS MASONIC MANUSCRIPT.
Presented by Rowland Plumble, G.S. Works, 1896.

Magazine, 1793-98, and the first six volumes of *The Freemasons' Quarterly Review*, 1834-39, the latter presented by Dr. Crucifix. The voluminous Dr. Oliver was represented only by the *Star in the East*, 1825; *Signs and Symbols*, 1826 and 1837; and *Antiquities of Freemasonry*, 1823 (two copies); while of the seventeen editions of *Preston's Illustrations* only three copies were to be found. We need hardly say that this has all been remedied, for in the opinion of the writer every Masonic work in any language, whether for or against Freemasonry, should be found in the Library of the premier Grand Lodge of the World, as well as books relating to other societies of a kindred nature, including antiquarian, architectural, and classical works, in short, every kind of book likely to interest the general Masonic reader, or be of use to the student of the history of our Order, and when we state that our Library now consists of at least 8000 separate volumes, large and small, many of which are formed of a number of pamphlets bound up together, its growth and value can be more readily imagined than estimated.

A class of books in which the Grand Lodge Library is peculiarly rich—indeed, far ahead of any other library in the world, whether public or private—is the splendid series of engraved lists of English Lodges published by official authority, ranging from 1723 to 1778, when they were discontinued. Of these curious and unique publications, portions of which have already appeared in this journal, the Grand Lodge is the fortunate possessor of no less than 51 originals, while to the best of our belief no other library or individual has more than five or six copies. To say that these little books were "worth their weight in gold," would be a low estimate

even of their intrinsic value—many of them being the only copies known to be in existence, they are simply *invaluable*.

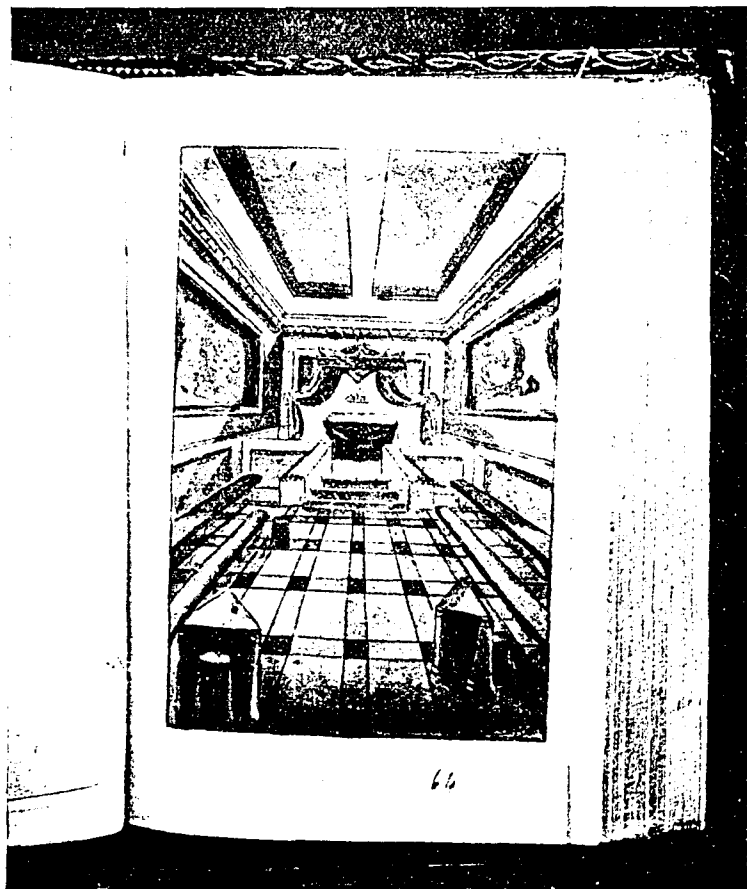
The Library now contains certain other books frequently referred to by Masonic writers, although seldom seen in an ordinary library owing to their rarity. In this category may be placed "The Natural History of Staffordshire," by Dr. Robert Plot, Oxford, 1686, and "The Academy of Armory and Blazon," by Randle Holme, Chester, 1688. An especially fine large paper copy of the last-named work was acquired at the sale of Lord Ashburton's library in 1897, at the cost of £16 5s., considered by experts to be a very moderate price, containing as it does the curious frontispiece and two other plates, which are sometimes absent from the volume, as well as numerous manuscript notes by the late noble and learned owner. A facsimile of the frontispiece and title page will appear in the next issue, and doubtless the peculiarity of the design of the former will suggest a probable reason for its selection, and possibly the Masonic source of the idea.

Lord Ashburton was evidently proud of his copy of this rare book, for he writes on the fly leaf—

'The Grenville copy of this book measures	-	13 $\frac{1}{2}$	×	8 $\frac{3}{4}$
The Museum copy	-	13 $\frac{1}{8}$	×	8 $\frac{3}{4}$
The King's Library (in the B. Museum)	-	13 $\frac{3}{8}$	×	8 $\frac{5}{8}$
This Copy measures fully	-	14 $\frac{1}{8}$	×	9 $\frac{1}{8}$

and may therefore be fairly considered a large paper copy. The paper also appears to be of rather a better quality than the generality of copies."

In this connection may be mentioned two other printed books of even greater rarity than those already noted. They are known as "The Mrs. Dodd's Version of the Antient Charges," 1739, and "A Defence of Freemasonry as practised in the Regular Lodges," 1765. The fact of their being merely



(Photo Elite Portrait Co.)
PLATE No. 22 FROM THE MANUSCRIPT.
Presented by Rowland Plumble.

pamphlets furnishes a probable explanation of their scarcity, as not more than three or four copies of the first named are known to be in existence, while of the latter the copy in our Grand Lodge Library is believed to be the only one in England. It was reproduced in facsimile with other scarce pamphlets a few years ago.*

* "Masonic Reprints and Historical Revelations," George Kenning and Son, London, 1898.

The manuscripts belonging to the Grand Lodge, apart from the ordinary records of the Society, are sufficiently numerous to deserve a separate department, but many of them being in book form, they are easily found by the aid of the Library catalogue. The most important and valuable among them are what are known as "The Old Charges of the British Free-Masons." Of these ancient and interesting documents the Grand Lodge owns no less than seven, ranging in age from 1583 to 1723. Six out of the seven consist of parchment rolls, two of which are handsomely illuminated, the other being written on paper and stitched in book form. These are all on view in the Library, together with facsimiles of many of the same class of documents in other libraries.

Hughan's "Old Charges of the British Freemasons," Kenning, 1895, contains full particulars and descriptions of

all the then known versions of these old relics of the Operative Fraternity, including those in the Grand Lodge collection, with the exception of the "Thomas Foxcroft MS." 1699, purchased for Grand Lodge in 1899. The gem of the manuscript collection, from an artistic point of view, is a small quarto volume written in French and handsomely bound, containing 98 Masonic illustrations carefully drawn and coloured by hand, two of which are here reproduced. This was the gift of Rowland Plumbe, G. Supt. Works in 1896.

(To be continued.)

Orpheus Lodge, No. 1706.

Installation of W. Bro. George Ackerman, P.M., P.P.A.G. Sec. Essex.

THE installation meeting of this important musical lodge was held at the Holborn Restaurant, recently, and a large number of members and visitors were present.

The Worshipful Master, Bro. Gregory Hast, was supported by Bros. F. W. Murton, I.P.M.; George Ackerman, W.M. Elect; R. Carrington Willis; R. Clowes, P.M., P.G.S.B.; R. J. Hennings, P.M., P.P.G.D. Essex; Thos. Ward; C. W. Paine; Harvey Löhr, P.M.; John Curran, F.R.C.O.; John Haddon; Eaton Fanning, P.M., Mus. Doc.; Henry Guy, P.M.; H. Walmsley Little, Mus. Doc., P.M., P.G.O.; Fred Cambridge, Mus. Bac., P.M., P.P.G.O. Surrey; S. G. Vaughan, P.M.; R. Kemp, P.M.; Albert Fox, P.M.; James Gawthrop, P.M.; C. G. Sadler, P.M.; and many of the members. Amongst the visitors were Bros. Col. Lockwood, M.P., Prov. G. Master Essex; T. W. Sanderson, P.P.G.W. Surrey; C. Long, P.P.G.W. Surrey; J. Cawley Edge, P.P.G.D. Surrey; F. W. Ward, Prov. A.G. Sec. Essex; G. Hawkins, W.M. No. 198; A. L. Rogers, W.M. No. 2182; Geo. Rankin, W.M. No. 2508; W. Helen, W.M. No. 2734; J. W. Stevens, W.M. No. 2661; R. H. Haynes, P.M.; H. Cattermole, P.M.; G. Micklewood, P.M.; H. Traill, P.M.; P. J. Davies, P.M.; C. H. Peacock, P.M.; and many others.

After the minutes had been confirmed, the Worshipful Master installed as his successor, W. Bro. George Ackerman, P.M., P.P.A.G. Sec. Essex, who afterwards invested his officers for the ensuing year.

The balance sheet and the report of the audit committee were then taken, which proved the lodge to be in a very prosperous condition.

Twenty guineas were voted from the lodge funds to be placed on the Worshipful Master's list as Steward at the next Festival of the Royal Masonic Benevolent Institution.

The Past Master's jewel of the lodge was presented to Bro. Gregory Hast in commemoration of a very happy year of office.

After the banquet an excellent programme of music, carried out by the members, worthily maintained the reputation of this lodge, and was greatly appreciated by the brethren.

The loyal toasts having been heartily received, the Worshipful Master then proposed "The Grand Officers." He said this must always be an important toast, as the Grand Officers were the backbone of the Institution. Whether in the cause of Charity or in the excellence of their working, they were always in the van of Masonic progress. They had two members of their lodge present who were Grand Officers—Bros. Clowes and Dr. Walmsley Little. He personally thanked R.W. Bro. Col. Lockwood, his Provincial Grand Master, for attending to support him on this occasion.

R.W. Bro. Col. Lockwood, in responding, said he would have come a thousand miles to have heard the song just given by the I.P.M., and he thanked the Worshipful Master for inviting him. The soldiers chorus from Faust, sung by the brethren, reminded him of the true spirit of Masonry—not a note out of tune. The duties of the Grand Officers must



BRO. GEORGE ACKERMAN, W.M.

be heavier in the future because the standard of Masonry was higher. They had been singularly fortunate in their Masonic leaders, such as Bro. Halsey, M.P., the Deputy Grand Master, and he believed that the Deputy Grand Masters of the future would have to continue to march ahead of the brethren of the present, and that was a very hard task.

Bro. Gregory Hast, in proposing the toast of "The Worshipful Master," said he knew the brethren would receive this toast very heartily. Their Worshipful Master was not new to the chair. They were very proud of him, and were sure that he would maintain the harmony and brotherly feeling existing in the lodge. He would have the support of the Past Masters and the whole of the members, and they all hoped that he would have a very happy year of office.

Bro. G. Ackerman, on rising, was again most cordially received. He had looked forward for many years to the time when he should become the Master of this, his mother lodge, and he felt very proud to be in that position. He felt that he had undertaken a great responsibility in accepting the Mastership of that important lodge, but he hoped, with their assistance, to prove a not unworthy successor to those brethren who had preceded him.

The Worshipful Master, in proposing "The Masonic Charities," reminded the brethren that he intended to represent the lodge at the Festival of the Royal Masonic Benevolent Institution, and he hoped to take up a list worthy of the Orpheus Lodge. He regretted that Bro. Colville Smith, the excellent Secretary of the Institution, was prevented by an accident from attending as he had promised to do.

"The I.P.M. and Installing Master" was then given by the Worshipful Master, who eulogised the work done by

Bro. Gregory Hast during his year of office. The brethren had had a very happy time under his rule, and they hoped he had enjoyed it as much as they had. They hoped he would be spared for many years to continue his interest in the lodge.

Bro. Hast thanked the brethren for their kindness and also for the way they had supported him during the past year. It had been the summit of his ambition to become the Master of his mother lodge, and he should remember his year of office all the days of his life. He thanked the brethren for the handsome jewel they had given him, and which should have the chief place amongst his Masonic tokens.

The toast of "The Visitors" was then given, and was responded to by the Worshipful Masters of the three lodges, which are offshoots of the Orpheus, viz., Bros. Rogers, Worshipful Master Sterndale Bennett Lodge; Stevens, Worshipful Master Mendelssohn Lodge; and Rankin, Worshipful Master of the Thomas Ralling Lodge. Bros. Long, Worshipful Master of the Eurydice Lodge, and Cattermole, P.M., also responded.

The toast of "The Past Masters" was responded to by Bros. Fred Cambridge, Mus. Bac., and S. G. Vaughan.

In proposing "The Officers," the Worshipful Master thanked Bros. Harvey Löhr, Organist, and Thos. Ward, J.W., for arranging such an enjoyable programme of music.

Sheraton Lodge, No. 3019.

THE above lodge which was only consecrated in May last, held a most successful "Ladies' night" at the Great Eastern Hotel, recently. Although the lodge is young and only numbers thirty-six members, they were supported by 163 ladies and brethren. The committee are to be highly commended for the care taken with the arrangements, not a single hitch occurring, and every item strictly to time.

After the reception by W. Bro. R. W. and Mrs. Nicole, the company partook of a banquet in the Hamilton Room, during which an orchestra played a selection of music.



After the toast of "The King" had been duly honoured, Bro. Chas. Dunk said he was honoured in proposing "The Health of the first Worshipful Master of the lodge, W. Bro. R. W. Nicole." The idea of the evening's enjoyment was due to him, and he had worked very hard to assure success. He

was glad to see so many ladies present. He had another pleasing duty to perform, that was to present to "Sister" Nicole, on behalf of the members of the lodge, of whom thirty-five had subscribed, the Worshipful Master being the only delinquent, a massive silver flower bowl, on which had been engraved: "Presented by the members of the Sheraton Lodge, No. 3019, to Mrs. Roland W. Nicole, wife of the Worshipful Master, November 25th, 1904."

Bro. Nicole, in reply, said, that being his wife's obedient husband, he tendered them his sincere thanks. She would have done so herself, but found words failed her. They could take it from him that was a rare occurrence. He thanked them for the kind way his toast had been proposed and received. He was delighted that every one had worked with a will to bring the evening to a success, and hoped his successor would have equally qualified officers.

Bro. C. J. Thomas, in proposing the toast of "The Ladies," was very sorry that Bro. Laupard, who was to have proposed it, was absent through illness, and that they had no one better qualified to speak for them than he. On behalf of the lodge he thanked them for gracing the board with their presence. Those who were wives of Masons were indeed fortunate, at any rate from his point of view. If by an accident a brother should arrive home after the midnight hour, the ladies always received him with a smile and kind word.

Bro. A. S. Butler, in a witty speech said, all knew the old saying, men were deceivers ever. In contradiction of Bro. Dunk, he was fully cognisant of the fact that the toast of "The Ladies" was the principal one of the evening, and (looking round the room) no one would have the audacity to contradict him. He was sure that he, looking round at the galaxy of beauty and intellect, there were many who would have been able to reply for themselves. There was an old adage—

A woman, a dog, and a walnut tree,

The more you beat them the better they be.

He doubted if the composer had ever taken a lady to a Masonic banquet. They knew and did better than he. Even in the presence of his wife the Worshipful Master had spoken out like a man, and when he got home he was sure he would receive his due reward. They had already shown how much they intended to enjoy themselves, and they would do so still more at the ball which was to follow. All he could say was "repeat" the dose, and that soon.

The toasts were interspersed with most artistic singing by Miss Winifred Marwood, Miss Rimbell, and Bros. Montague, Borwell and Bernard P. Russell, which was thoroughly appreciated.

During the ball the Sheriffs of London, Bros. Strong and Woodland, paid a visit on behalf of the Lord Mayor, who had promised to attend, but slight indisposition prevented. The Worshipful Master thanked them for attending, and said this was the second function attended by one, and the third by the other. He wished them a very successful year of office.

Mr. Sheriff Strong assured them it gave him great pleasure to be present. He would not make any lengthy remarks so that they might get on with the dancing. If there was any one thing would reconcile ladies to Masonry, it was such gatherings as these.

Mr. Sheriff Woodland had great diffidence in speaking when in the presence of such a galaxy of beauty. In his young Masonic days they did not have such functions as these. If he was a lady he should view with displeasure any meetings where they could not join; but there were occasions when they were obliged to keep secrets. He could assure the ladies they only had late nights on such occasions as those. He wished he was active enough to join in the dancing, but he had attended so many festivals that it was now beyond his powers of endurance and time of life.

A greatly appreciated item in the programme was a valse "Sheraton," specially written by Bro. A. S. Butler, Organist of the Loyalty Lodge, No. 1607.

The Masonic Temple.

NO one will deny the advantage that accrues to a lodge from the possession of its own place of meeting. And at the present time there are, we should imagine, few centres of population in which there may not be found the Masonic hall, or as it is sometimes called, the Masonic temple. In the early days of the Order as at present constituted, this was not so. In 1717, for instance, the four London lodges met at as many taverns, namely, the "Goose and Gridiron" alehouse, the "Crown" alehouse, the "Apple Tree" tavern, and the "Rummer and Grapes" tavern. The term alehouse had, of course, a signification quite different from that which it bears to-day. The old London alehouses and coffee-houses were, in effect, the clubs and the resort of men of letters, and often the only places where they were to be found.

Even to-day, the licensed house very often provides the only possible meeting place for the lodge. There are many small towns and villages in which there is but one lodge, whose members are scattered over a wide area, and the separate domicile is an impossibility. Craft and Arch meetings all told do not number more than a dozen in the whole year, and, therefore, the rent of a separate building, or what is the same thing, the interest on the debentures, imposes a heavy burden on the few. It would be a very modest Masonic hall which cost so little as £1000, and £40 a year would probably take half the subscriptions and leave nothing for a sinking fund. Under these circumstances the inn or the hotel, or it may be even the beer house, provides the only possible meeting place.

Unfortunately, an inn is a public house in every sense of the word. It is not a question of the repute of the inn. It is its essentially public character that makes it an undesirable place of congregation for the Craft. The entrance and the exit are almost of necessity public thoroughfares, and in the eyes of the law there is no difference between the Masons congregated upstairs and the frequenters of the bar downstairs. The structural appointments are such that secrecy is almost an impossibility. Adherence to the letter of Article 206 is often difficult. That rule forbids public processions of brethren, clothed as such, and we should imagine that a public exhibition is even a more heinous offence, shorn as it is of the dignity which might attend a procession.

Such exhibition is in many cases unavoidable when a lodge meets in a licensed house that has not been specially constructed for Masonic convenience. It nearly always happens, however, when any new hotel has been built, that a prominent feature is provision for Masonic assemblies. Suites of rooms are separated, structurally in some cases, and, of course, under these circumstances they become practically a Masonic temple.

Even then, the repose and dignity of the Masonic temple are lacking. An imposing exterior is not needed, nor, in

fact, is it desirable. The Masonic temple ought not to be the most palatial edifice in the main thoroughfare. The Order does not need the same advertisement that, say, a bank or an insurance office desires, and, therefore, an unpretending frontage in a side street such as shall ensure both quietude and respectability are the chief requirements.

In Freemasonry, as in other institutions, first impressions count for much, and, as far as initiates are concerned, the associations ought to be free from distraction, such as is unavoidable in a place of public resort. But this is not all. When rooms such as are to be found in the ordinary tavern are used, it is almost impossible for them to be reserved wholly for Masonic purposes. Consequently, books, papers, and other paraphernalia have to be carefully put away, and, if constantly on the move, there is a risk, by no means imaginary, of loss.

The lodge muniment chest ought to be a fixture, if anything belonging to the lodge is. And it is to neglect of this consideration that many lodges find themselves unable to establish satisfactorily to anyone but themselves, their claim to a centenary warrant.

The Constitutions say very little about the place of meeting, in fact, the only and very obvious provision that is to be found, is that it shall be notified to the authorities, and that it shall also be specified in the by-laws. A lodge's removal to other quarters is very properly hedged about with certain restrictions, but the only control that the Grand Master appears to possess over the lodge's habitation, is that which is involved in his approval or disapproval of the by-laws when they come to him in due course for sanction.

There are, however, two curious articles in the Book of Constitutions that deserve passing notice. Article 138 prohibits the proprietor of any tavern or other meeting place from holding any office in the lodge. If the house be a private one leased by the lodge, and the owner should also be caretaker, this precludes him from being tyler, whereas, in practice, nothing can be more convenient than that the two offices should be conjoint. There is, however, on record, a case where this difficulty was got over by the ingenious contention that the tyler was not an officer *in* the lodge, his sphere of duty lying outside it!

Article 171 says that the landlord shall have no lien on lodge property for, say, unpaid rent. The Constitutions cannot over-ride the common law, but this particular article is so worded that the casual student of Masonic law might imagine that it intended to deprive the unfortunate landlord of the only security he might possibly have. What is really meant is that a lodge is forbidden to hypothecate its property under penalty of erasure. But as for the landlord he has the same lien on lodge property as he would have on the furniture of an ordinary tenant.

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The Purple.

IT is the hope of reward that sweetens labour, both inside Masonry as well as outside of it. In Masonry in particular, the brother who is not anxious for distinction has not conceived as yet any very high opinion of the Order. The first goal of his ambition should, of course, be the chair of his lodge, and then he should so comport himself as to "catch the eye" of the Provincial Grand Master.

The latter distinction is, in the generality of cases dependent upon the former, and very rightly. There is this difference between them which ought to console the large numbers of brethren who will never find their way to Grand or Provincial Grand Office. The latter can be conferred by the will of a single brother, whose judgment may not impossibly be at fault, and the past rank may be conferred upon a brother who has never held the office. But the chair of the lodge cannot be attained in this way, nor can the rank of Past Master be earned in any other way than by actual work in the chair. So long, however, as it is a question of the purple as compared with the levels, there will be many who will only consider the summit of their Masonic ambition reached when they have arrived at the former.

Now there are under the English Constitution forty-six provinces and twenty-eight districts abroad, and there are besides 552 lodges within metropolitan limits which send returns directly to Grand Lodge. Adding to these forty-two lodges abroad which are not under local government, we have a total of 2499 lodges, and, of course, that number of

Past Masters accruing every year. Let us see how much purple there is to go round among these brethren.

Where the lodges in a province number less than thirty, twenty provincial officers may be appointed annually. From that number up to forty, twenty-three. From forty to seventy, twenty-five. From seventy to a hundred, twenty-seven; and, over a hundred, twenty-nine. In districts abroad there may be one additional, inasmuch as a President of the District Board may be appointed. In the provinces there are in the respective classes twenty-nine, five, nine, one and two lodges. The smallest is Hereford with five lodges, and those possessing more than a hundred are the two divisions of Lancashire. In Hereford, probably the Provincial Grand Master finds it not easy to fill up his full tale of officers. In the districts abroad the numbers are twenty-three, three and two. Summing up there are the following collars vacant every year. In the provinces 1105 collars and 1439 brethren anxious to wear them. In the districts 615 to be allotted to 466 aspirants. London and the unattached lodges abroad can only look to Grand Lodge to recognize their meritorious brethren, and the supply is obviously unequal to the demand. Nor is it in any way equal to the number worthy of such recognition.

The brethren who reside abroad have therefore no reason to complain of lack of opportunities of distinction, nor on the whole have the smaller provinces. There are twenty-nine of these which number 468 lodges, and no less than 580 provincial grand collars are available annually for them.

We have assumed that all the offices fall vacant every year, but in practice this is not so. The Deputy is more or less permanent, and the Secretary is generally a fixture, and so is the Tyler. Then there are other offices which are open only to a limited number of peculiarly qualified brethren.

The Chaplains must, of course, possess a ministerial qualification, the Organist must be a practical musician, the Registrar ought to be a brother of legal attainments, and in Grand Lodge at least the Grand Master is too conscious of the value of a good Director of Ceremonies to let him go out of harness readily when one has been secured. And, further, the Provincial Grand Master may very rightly consider that good work in a subordinate office merits promotion to a higher. These considerations limit his patronage very considerably.

Appointment to the purple is entirely a matter of selection, and seniority confers no claim. The only admissible claim is that of merit. This may be estimated in many ways. It is noticeable that when a brother is nominated for election to the office of Grand Treasurer, his proposer in every case lays emphasis upon what his nominee has done for the Masonic Charities, and if the Provincial Grand Master should also take that fact into consideration no one can blame him. Work done for the Order, whether it be literary or in the way of organizing, or even if it be but assiduous attention to Masonic duties, are all points taken into cognizance. In such large Provinces as East and West Lanes, and the West Riding, the annual appointment to office in Provincial Grand Lodge is a difficult and harassing matter. Deserving brethren must of necessity be left out; in the two former cases at the rate of more than a hundred per annum. The appointment under such circumstances carries with it much more moral weight than when the Provincial Grand Master is compelled to appoint every brother who is not actually disqualified. It carries with it also greater moral obligations. We have described it as the summit of a Freemason's ambition, but the more correct thing to say would be that it is but one of a series of summits. It is necessary to insist upon this, for many brethren seem to think that once clothed with the purple their obligations as private members sink to a lower plane. Whereas, on the other hand, the private lodge is in need of these distinguished brethren to give it ballast and to steer it safely within the landmarks.

In order to correct in some little measure the difficulties we have spoken of, the Grand Master frequently exercises one of his prerogatives and confers upon his provincial

representatives the power to appoint deserving brethren to Past rank. Past rank is an expression and an institution peculiar to Freemasonry, and its correlative does not seem to exist in any other organization. For instance, the President of the United States ranks but as a private citizen after the expiration of his term of office, and enjoys no other consideration than that which his public and private virtues may have earned for him in the unofficial regard of his fellows. But the President of the Board of General Purposes has a special precedence allotted to him for the remainder of his career. The cabinet minister retires after his party loses office and straightway resumes his practice at the bar, or applies himself once more to those occupations of the walk of life which he adorned before his accession to office. But the Grand Officer's enjoyment of his dignity by no means ceases when his period of active usefulness has come to an end. In fact it is often only then that his real enjoyment of it begins, in reaping the respect and the consideration which he was previously too busy to think about.

But whether the distinction be past or present it should never be forgotten that it creates almost a new relation between the brother honoured and the other members of his lodge. They should look up to him to afford them a pattern of Masonic excellence. The purple is not the end, but it is a mere incident, and it should be the means to an end.



The record of Freemasonry during the year 1904 has again been one of steady progress throughout the Empire. In England and Wales forty-three new lodges have been added to the roll (of which sixteen are London lodges), and in India and the Colonies the increase is twenty-three, making a total addition of sixty-four to the 2499 lodges existing at the end of 1903. English Freemasons have also reason to congratulate themselves on the result of their efforts in 1904 to maintain their character for supporting the cause of benevolence. Although there was a falling off amounting to £8,704 as compared with 1903, the total of that year of £111,852 was an exceptional sum, which had been eclipsed only once in the long history of the Masonic Girls' and Boys' Schools and of the Benevolent Institution for Aged Freemasons and Widows. The total income of the three institutions for 1904 was £103,147 17s. 8d., and the Royal Masonic Institution for Boys headed the list with £35,401 14s. 8d.; the Royal Masonic Benevolent Institution for Aged Freemasons and Widows of Freemasons came next with £35,293 10s. 6d.; and the Royal Masonic Institution for Girls was third with £32,442 12s. 6d. While the total for 1904 was lower than that of 1903, it was in advance of the total of 1902 by more than £3,700. The aggregate result is that provision is made for the maintenance of each of the three institutions which includes the housing, boarding, clothing and educating, of nearly 300 girls, 350 boys, and providing annuities (£40 for men and £32 for widows), over 600 in all, to which must be added the grants by the Board of Benevolence which amounted in 1904 to £12,555, and the benefactions of the many local Masonic Organisations which extend additional relief in the same direction.

The annuitants resident at the Royal Masonic Benevolent Institution at Croydon, were again provided with an excellent New Year's entertainment on the 4th January, and an unusually large company of visitors and donors of the feast went there to assist in making their old friends happy. Dr. H. J. Strong presided on the occasion, and among his supporters were Bros. C. E. Keyser, P.G.D.; P. Colville Smith, P.G.D.; James Terry, P.G. Swd. B., and E. W. Nightingale, P.G.P. At the conclusion of the repast the toasts were those of "The King," "The Founders of the Feast" (the entertainment being

provided by voluntary contributions and not coming out of funds), and "Success to the Institution." The second toast was responded to by Bro. David Hills, P.M. and Secretary of the Lodge of Tranquility, No. 185, which is always a large contributor, and the third by Bro. P. Colville Smith, the Secretary. Visits were afterwards paid to the residents at their homes, and in the evening the Playgoers' Lodge, No. 2705, and Lodge of Tranquility furnished an interesting programme of music, which was performed by Miss Essie Andrews, Miss Bessie Freeman, Miss Florence Ogilvy, and Messrs. Harrison Latimer, F. T. Daniels, James Godden, Philip Ritte, and Arthur Helmore. Bro. C. E. Johnson was accompanist. Bro. Louis Harfeld, the Worshipful Master of the Playgoers' Lodge, who was present, and who stands as Steward for his lodge at the next festival of the Institution, obtained at his installation on Tuesday evening support for his list to the extent of 300 guineas.

Bro. Rigg, M.P., is well known to be an ardent and enthusiastic Mason, and, according to a story which an old schoolfellow tells in *The Young Man*, he was not without distinction in his early life. His father had to complain of a certain amount of bullying against his son, and interviewed the master upon the point. The latter pooh-poohed it, and in the presence of father and son remarked to the boy: "Now, Rigg, I don't think you can have been treated very badly. Your father is here, and I am quite prepared to let you do the worst to me that the boys have ever done to you. You need not be afraid—I shall not punish you afterwards." The master who related the tale to my informant—a Midland Quaker—said that he was not prepared for the effect of the challenge. Young Rigg came up to him and deliberately gave him a kick on the leg which almost took his breath away. "Well, Rigg," the master remarked, when he had recovered from his unpleasant surprise, "they certainly served you badly if they treated you anything like that."

The Roman Catholic organ, *The Tablet*, inserts in its issue of December 31st an account of the consecration of the Deanery Lodge, at which that excellent Craftsman, the Bishop of Barking, was present as one of the consecrating officers. It is no new role for an Anglican Bishop to take, and English speaking Masons are proud of the close association of the clergy of all denominations with the Order. Our contemporary, however, is much concerned to find a Bishop in such company.

"Here is an Anglican Bishop," it remarks, "a Past Grand Chaplain of 'The Craft,' zealously officiating at 'a Masonic ritual.' 'Masonry' is open to all who own to a belief in the 'One Great Architect,' but is closed to Catholics who cannot worship at the same altar with Protestants, Mohammedans, Hindus, Jews, Confucians, and others representing various forms of belief. Theoretically all religions are regarded by Freemasonry as on an equality. How does a Protestant Bishop reconcile his Freemasonry with his Anglican Christianity, either in lodge or at the Masonic banquet? I own I was astonished to find that there is a Masonic lodge composed entirely of Jews. Surely they cannot be true sons of Israel, veritable descendants of those to whom the Law was given on Mount Sinai. As the Masonic tradition is derived from the history of the building of the Temple by King Solomon, it would be quite in keeping with such tradition were only Jews admitted to be Freemasons. That would be intelligible; but then *this* 'Masonry' would be no longer 'free,' as only the worshippers of 'The God of Abraham, of Isaac, and of Jacob,' to the exclusion of all other gods but Him, could be members of such a 'Craft.' Now, were this so, which it is not, even then a Christian Protestant Bishop could not surely find a place for himself as 'Grand Chaplain,' or as anything else in such a community. I should like to hear the opinion of the Anglican Ritualist, or even of the very High Church Anglican, on this subject. A wish, I fear, which will not be gratified."

Could anything better illustrate the exclusiveness and intolerance of Roman Catholicism.

Bro. E. J. Gittins, whose portrait we have much pleasure in reproducing was initiated in the De Shurland Lodge, No. 1089, Sheerness, and joined the Manchester Lodge, No. 179, London, in 1883, becoming the Worshipful Master in 1890. He is a founder and Past Master of the Broxbourne Lodge, No. 2353, of which he has been Secretary since 1902. He also took part in founding the Wrekin Lodge, No. 2883, London, and is the present Worshipful Master. In the Royal Arch Degree he was exalted in the Manchester Chapter, No. 179, in 1894, and became First Principal in 1901. He is also a founder and P.Z. of the Broxbourne Chapter, No. 2353.



BRO. E. J. GITTINS. (Photo Elite Portrait Co.)

Bro. Gittins has also been the recipient of Provincial Grand honours in Hertfordshire, having been appointed Past Provincial Grand Standard Bearer in the Craft and Past Provincial Assistant Grand Director of Ceremonies in the Royal Arch. He is a Life Governor of Royal Masonic Benevolent Institution and Royal Masonic Institution for Boys, and has served Stewardships for each Institution.

An ancient hostelry, long the meeting place of the Old Globe Lodge at Scarborough, has recently allowed its licence to lapse, under which liquor has been dispersed there for over two centuries. It is associated with many old memories, and though the date of its erection is not chronicled, local historians record that as the centre of the then fashionable part of the town, it was the calling place of the first Royal Mail coach to enter the district from York. In 1788, the Old Globe Lodge, the parent lodge of the town, was formed, with its headquarters there, and the hotel became the centre of many superstitions with which Masonic deliberations were in those times connected. It is also recorded that a play founded on these superstitions, and composed by a member of the Craft, was staged at the old Theatre Royal, one of the songs containing the lines, "For, every evening when we meet, We are sure to see his cloven feet." The licence has been thrice refused at Brewster Sessions and thrice restored on appeal, but it has now been intimated to the magistrates that the Excise licence had been allowed to lapse.

The Rev. Bro. Hayman Cummings has just completed a very interesting work, entitled "The College Stamps of Oxford and Cambridge, a study of their history and use from 1870 to 1886, exemplified by reference to original letters and correspondence." The numerous particulars supplied will be quite a revelation to many, and it is fortunate that the author had collected the materials for this large and artistic volume before the disappearance of numerous specimens of these extraordinary "postage stamps" used during the period noted by eight colleges at Oxford, and three at Cambridge Universities.

Doubtless the publication of this opportune work will check the further destruction of what some of the owners deemed useless stamps. Those interested in this subject can, for the small sum of 3s. 6d. each, *nett*, obtain copies of this most readable book, which has been written by an enthusiastic and learned philatelist, and abundantly illustrated from Mezzo photo-type plates from original specimens. The edition is limited to one thousand copies.

The Vectis Lodge, which was recently consecrated in London, is to be presented with a lodge banner by the brethren in the Isle of Wight, and it is understood it will be the product of purely local workmanship. In the centre of the silken banner there will be a representation of the Isle of Wight Castle, or island arms, whilst the other portions of the banner will be decorated with representations of the banners of island lodges, including familiar local places and objects, such as Osborne House, the Needles, and the Chine at Shanklin. The presentation is to be made at the next meeting.

R.W. Bro. the Earl of Malmesbury, Senior Grand Warden, whose engagement to Lord Calthorpe's youngest daughter has been announced, is just thirty-two, and has already made prominent appearances as a public man. He has been assistant private secretary to the Earl of Onslow when he was at the Colonial Office; he has been president of the Home Counties Division of the National Union of Conservative Associations; and he is Stepney's representative on the London County Council.

The New Masonic Temple just erected in Cadzow Street, Hamilton, at a cost of over £8,000, by Lodge Hamilton, Kilwinning, No. 7 (S.C.) was with much ceremony consecrated by Bro. Colonel P. Spence, Substitute Grand Master of the Middle Ward Province. There were over three hundred brethren present, including many visiting brethren. Bro. the Rev. A. Robertson, G. Chaplain, said it was matter for much congratulation that the brethren connected with the province were showing such zeal and enthusiasm in Masonry, that within the past two years quite a number of most elegant Masonic Temples had been erected and consecrated for the purposes of their ancient Order. He proceeded to emphasise the true aim and object of Masonry, which he described as being to give the brethren an exalted view of life, and make them God-fearing men, to make them know and feel their true relation to God and to their brethren of mankind. The world outside did not know, and in ignorance was only too apt to scoff and jeer. If everyone initiated into the mysteries of the craft were faithful to perform their duty, then not only would a better day dawn for their venerable Order, but for the world on the whole. Bro. Spence spoke highly of the progress made in the Middle Ward Province in building roof-trees of their own since Grand Lodge banned meetings in licensed premises.

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

The appointment of Deputy Provincial Grand Master for Essex has been conferred by the Provincial Grand Master, Bro. Col. Lockwood, M.P., on Bro. John Henry Salter, J.P., surgeon, Tolleshunt D'Arey. The vacancy was caused by the death of Bro. Claude B. Egerton Green, P.D.G.D.C., on September 12th, by a cycling accident during the Army manœuvres. His successor, who is well known and highly esteemed in his district, is a Past Grand Deacon, a Past Provincial Junior Grand Warden of Essex, and a Past Master and the Treasurer of the Easterford Lodge, No. 2342, Kelvedon, which was founded in 1889, during the Earl of Warwick's twenty years' Grand Mastership of the province.



At a meeting of the Grand Lodge of All Scottish Freemasonry in India, held on the 1st December at the Freemason's Hall, Esplanade, his Excellency the Governor, Bro. Lord Lamington, was installed as the Grand Master of the Grand Lodge. At the close of the function his Excellency unveiled the marble bust of Bro. the Hon. Khan Bahadur D. R. Chichgar, one of the oldest Freemasons of Bombay, who was mainly instrumental in subscribing money for the construction of the new Masonic temple, where the two Constitutions, both the English and the Scotch, hold their lodge meetings. His Excellency, in unveiling the bust, alluded to the many valuable services rendered by Bro. Chichgar to the Craft.



An American paper has recently published a somewhat lengthy article entitled, "Monarchs as Masons, why they are not active Members." Most of the "facts" will, we feel sure, be as new to the distinguished personages therein named as to our readers, but one or two excerpts will be interesting if only to show "how Masonic" as well as universal history is sometimes "wrote." "Three monarchs," it goes on to say, namely, "Edward VII. the Kaiser, and King Oscar belong to the craft of Freemasonry, and in each instance they have, since their accession to the throne, ceased to be active members, and have severed their connection with the lodges to which they belonged. The fact is that they have found the obligations of sovereignty incompatible with those of the brotherhood. Thus, during the last year of Queen Victoria's reign, the discovery that an atheistic Masonic lodge, known as the Hiram Lodge, had been constituted in London under a charter from the Grand Orient of France compelled the then Prince of Wales, in his capacity as Grand Master of the English rite, to issue a somewhat violently worded decree directed against French Masons, denouncing them as beyond the Masonic pale, and prohibiting British members of the order from holding any Masonic intercourse with them. True, it was in keeping with the attitude assumed by the Grand Lodge of England in 1877, when the Grand Orient of France banished, so to speak, the Almighty from its lodges, excluding in the most rigorous fashion from its ceremonies all acknowledgment of, or reference to, the Grand Architect of the Universe. But in view of the role displayed by Masonry in the political life of France, where most of the leading statesmen, from the President of the Republic and the Premier downward, are members of the craft, it was, to say the least, awkward; and it is easy to see that if circumstances were to arise necessitating the issue of another attack upon French Masons by the English Grand Lodge, the connection of King Edward with the latter would not merely endow the manifesto with an official and international character, but would be calculated to impair the friendly relations between the two

Governments." We fear the facts do not warrant the writer in crediting King Oscar with the prudence which appears to have actuated King Edward and the Emperor William in retiring from the Grand Mastership on ascending the throne.



"This danger was brought home to the King within a few weeks after his accession, for among the earliest petitions which he received after becoming King was an appeal signed, not only by a large number of Turkish Freemasons, but likewise by thousands of other members of the Craft, calling upon him to use his influence to secure the freedom of a brother Mason, ex-Sultan Murad, 'who, for the last quarter of a century has been imprisoned at Constantinople on the pretext of a mental malady' by his younger brother, the present ruler of the Ottoman Empire. It was, perhaps, fortunate that a few days before this petition reached its destination, King Edward had surrendered the Grand Mastership of the Order in England to his brother, the Duke of Connaught, since otherwise his Masonic obligations would have forced him to take some steps in behalf of Murad which might have clashed with the political interest of his kingdom.



"The Emperor William on succeeding to the throne, with the object of avoiding just such quandaries as these, hastened to sever his connection with the Craft, nominating his cousin and brother-in-law, Prince Frederick Leopold, to the Grand Mastership; and King Oscar of Sweden showed similar prudence. Napoleon III., however, neglected to take this precaution when he became Emperor of the French, and it was owing to his Masonic obligations that he gave such powerful support to the United Italy party south of the Alps, in defiance of French interests. For it is hardly necessary to point out that it was to the advantage of France that Italy should remain divided up into a number of petty sovereignties, instead of constituting one united kingdom that would necessarily become a menace and a danger to France. Unfortunately for his 'facts' the popular Swedish Monarch is still the Grand Master of both the Grand Lodges of Sweden and of Norway, King Edward is 'Protector of the Order,' and the Kaiser never occupied the position of Grand Master."

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Trafford Lodge, No. 1496.
Installation of Bro. J. W. Dockett Smith.

THE Festival of St. John of this lodge was held at the Western Hotel, Manchester, recently, when Bro. T. W. Dockett Smith, S.W., W.M. elect, was installed as Worshipful Master.

The installation ceremony was ably performed by W. Bro. Wm. Jones, assisted by W. Bros. Walter Biggs, Walter Lees, Geo. Burslem, and Wm. Yeadon.



BRO. T. W. DOCKETT SMITH.

The newly-installed Master invested as his officers for the ensuing year:—Bros. H. Steele, S.W.; E. Tate, J.W.; J. Kennerley, P.M., Chaplain; Geo. Burslem, P.M., Treasurer; Walter Lees, P.M., Secretary; A. W. Platford, P.M., S.D.; A. E. Cock, J.D.; W. Yeadon, P.M., D.C.; C. Thorp, Organist; J. W. Burnett, I.G.; H. Atkinson, C. Charles, H. B. Smith and R. M. Holiday, Stewards; and J. Rathbone, P.M., Tyler.

At the subsequent banquet the usual Royal and Grand Officers toasts were given with acclamation.

“The Health of the Worshipful Master” was proposed by the I.P.M., W. Bro. Wm. Jones, and the W.M., in responding, thanked the brethren most heartily for the enthusiastic manner in which this toast had been proposed and received. He stated he could not be insensible to the responsibilities appertaining to the chair of King Solomon, which were accentuated by the fact that the Trafford Lodge could claim many worthy Masters during the past thirty years. He, however, rejoiced in the assurance that he would be supported by an excellent set of officers, and that he could always rely upon the P.Ms. assisting with their valuable help. He could not forget the occasion when he was initiated in that lodge over seven years ago, and wished he might some day become the occupant of the Master’s chair, and after passing, step by step, up the Masonic ladder, he had that evening attained the desired and proud position.

The Worshipful Master, in submitting “The Health of the I.P.M.,” stated that they were delighted with the most efficient manner in which he had discharged the duties of the Master’s chair. It was his privilege that evening to present W. Bro. Jones with a P.M’s. jewel as a token of their esteem, and he hoped the Great Architect of the Universe would spare him to wear it for many years in the Trafford Lodge.

Bro. Jones suitably responded.

The toast of “The Visitors” followed, and was responded to by W. Bro. C. Duckworth, P.P.G.S.D.

The proceedings of the evening were made most enjoyable by the able rendering of some excellent music and songs.

W. Bro. Smith was initiated in March, 1897, and raised in the following May. In a few months he was invested with a Steward’s collar, and has since filled each successive office. The subject of our illustration is also a Comp. of the Trafford Chapter, No. 1496, in which he has held several offices including that of P.S.

Mozart Lodge, No. 1929.
Installation of W. Bro. John Sinclair.

THE festival meeting of the above lodge was held at the “Greyhound Hotel,” Croydon, on Saturday, December 3rd, and was largely attended by members and visitors to witness the ceremony of installing Bro. John Sinclair as Worshipful Master, and which was performed by Bro. Augustus Toop, the outgoing Worshipful Master, in a most impressive and perfect manner. Bro. Sinclair afterwards appointed the following brethren to assist him during his year of office:—W. Bro. Augustus Toop, I.P.M.; and Bros. C. W. Freeman, F. Whatley, B.A., C. H. Howlett, Treasurer; F. Flood, Secretary; W. H. Bartlet, W. F. Oxley, Walter Salmon, A. J. Stopher, W. Carter, J. G. Parker, F. Ashplant, J. W. Hilder, W. Ives, and G. W. Mapstone.

Bro. Sinclair said his first duty was a most pleasant one, that of presenting W. Bro. Toop with a Past Master’s jewel as a token of recognition and esteem for the very able and efficient manner in which the work of the lodge had been conducted, and expressed the hope that Bro. Toop would long continue to wear it in the Mozart Lodge with every feeling of satisfaction and pleasure.

W. Bro. Toop, in thanking the Worshipful Master and the lodge for their handsome presentation, said he could scarcely express his appreciation of their kindness, and he should value this as his most treasured jewel, being as it was a token of their esteem and affection.

The brethren subsequently adjourned to an excellent banquet, presided over by the newly-installed Worshipful Master, supported by seven Past Masters of the lodge, the guests being W. Bros. E. W. Nightingale, P.G.P.; J. S.

Pointon, Past G. Std. B. Surrey; C. A. Robinson, Past G. Std. B. Oxon.; A. Holmes, P.M. No. 548; W. T. Greenland, P.M. No. 1861; A. Booth, P.M. No. 73; G. T. Atkinson, P.M. No. 2191; J. Norden, P.M. No. 2764; T. Richardson, P.M. No. 2375; and many others.



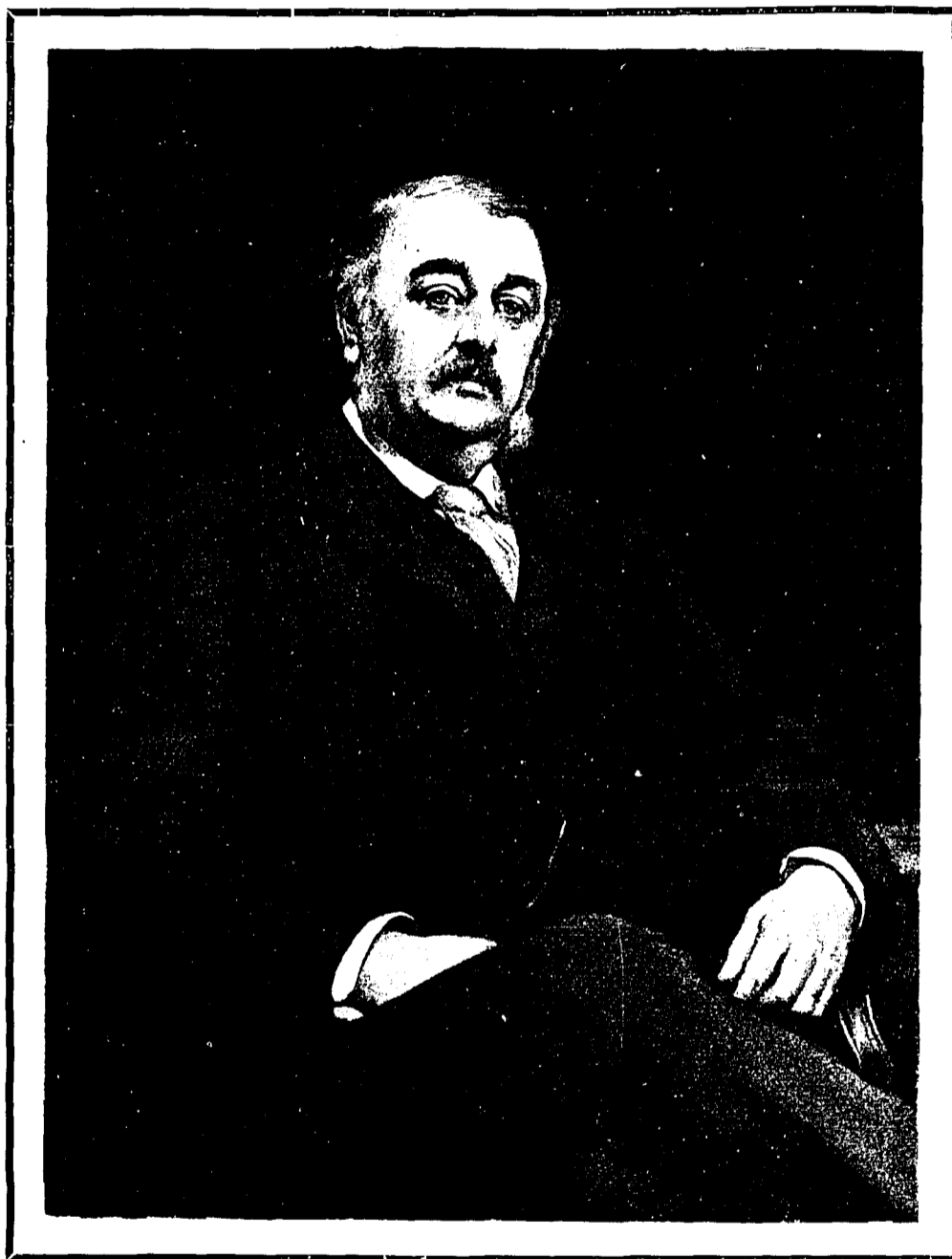
BRO. JOHN SINCLAIR, W.M.

The usual loyal and Masonic toasts were given and duly honoured, the Tyler’s toast bringing a very enjoyable evening to a conclusion.

*Bro. Viscount Ridley, R.W. Provincial Grand Master
for Northumberland.*

THE death of Bro. the Right Hon. Viscount Ridley, P.G.M. for Northumberland, which occurred quite suddenly on November 29th at Blagdan, is a serious loss to the province of Northumberland. He had been ailing for some time, and a few weeks ago was taken ill at York. The immediate cause of death, which occurred during sleep, was heart failure.

Sir Matthew White Ridley, Bart., first Viscount Ridley, was born in Carlton House Terrace in July, 1842, and succeeded to the baronetcy in 1877, being created Viscount Ridley in 1900. After being educated at Harrow and Oxford, he was elected as member for North Northumberland in 1868, and represented that constituency until 1885. In the following year he was sent to the House of Commons to represent the Blackpool division, and filled the position of member for that constituency down to 1900. From 1878 to 1880 he was Under Secretary for the Home Office; from 1885 to 1886 Financial Secretary to the Treasury, and from 1895 to 1900 he was Home Secretary. In 1895 he was appointed a member of the Ecclesiastical Commission. He married in 1883 the Hon. Mary Georgina Marjoribanks, daughter of the first Lord Tweedmouth. His wife died in 1899.



BRO. VISCOUNT RIDLEY.

By the death of Bro. Lord Ridley, the Province of Northumberland, and the Craft in general, have suffered a severe loss. Few men have worked more sincerely and conscientiously for the best interests of Masonry than he, and it will be difficult to find a successor who would so completely secure the esteem and confidence with which the deceased ruler had inspired the brethren of his province.

Bro. Viscount Ridley, then Sir Matthew White Ridley, was appointed in 1866 to succeed Bro. Earl Percy, now the Duke of Northumberland, as Provincial Grand Master, and the prosperity of Masonry during the eighteen years of his rule may be estimated by the steady addition to the roll of lodges which took place. No less than eighteen having been constituted in the period from 1886 and 1894. His Lordship's Chairmanship of the unprecedentedly successful Festival of the Royal Masonic Institution for Boys at Bushey last year was an event that will be remembered with gratitude

and pleasure by many supporters of the Institution, no less for the able and genial manner in which he filled the position, than for the substantial addition made to its funds by the brethren of his province, who on that occasion contributed no less than £5150 of the total sum of £36,500 announced.

It is interesting to note that the name of Matthew Ridley appears on the roll of Provincial Grand Masters so long ago as 1734, and in 1824 Sir Matthew White Ridley, the third Baronet, occupied the same distinguished position, to be followed, in 1886, by another member of the family, in the person of the fifth Baronet, afterwards Viscount Ridley.

On the day of the funeral a memorial service was held at St. Margarets, Westminster, which was attended by a large number of mourners representing the Government and various public bodies with which the deceased Peer was associated. Grand Lodge was represented on the occasion by Bro. Sir Edward Letchworth, F.S.A., Grand Secretary.

In 1904, on the death of Lieut.-Col. Addison Poller, C.B., the deceased was appointed to succeed him as Grand Superintendent in Royal Arch Masonry.

A Sprig of Acacia!

Death's call to silence, calls as well to Rest,
The Rest that knows no waking care.—
The night that ends not in the Soul's despair
But breaks in Day Eternal—Ever Blest!

For one Right Worshipful, at whose behest
Northumbria's Masons, eager, sought to share
The common lot of service and of prayer,—
We mourn to-day,—though what is done is best!

While we, bestead, Acacia sprigs may wear,
Our Brother has but reached the glittering crest
Of earthly mountains,—foothills only these.
And right beyond mid lights and forms that please,
The Master of all Builders shall invest
The Honoured Brother we are called to spare.

J. G. G.

Jubilee of St. Augustine's Lodge, No. 885.

It is always an indication of vigorous life in a lodge when the members unite to commemorate some event in its history, and St. Augustine's Lodge, No. 885, E.C., now No. 4, N.Z.C., notwithstanding its secession from the parent jurisdiction, still possesses a pride of ancestry which manifested itself recently in the publication of a history covering a period of fifty years, not only of the lodge's existence, but practically of Freemasonry in New Zealand. The compiler of the record tells a plain unvarnished tale drawn from the minutes of the lodge, and modestly conceives that the English reader "may find some interesting matter, in the same way that the colonial reader does in reading the

"In those early days of the colony communication with London was very slow, and it was not until October 5th of the following year (1853) that the warrant of constitution for the St. Augustine Lodge was received.

"At the consecration no less than thirty-five members of the Craft assembled, the chair being taken by Bro. Charles B. Fooks, P.M. All Souls' Lodge, No. 199, who consecrated the lodge and installed Bro. John Seager Gundry as W.M.

"It may be mentioned here that at this first meeting the volume of the Sacred Law at present in use in the lodge was presented by Bro. Richard Pollard, and eight candidates were proposed for initiation, amongst whom was one to



ST. AUGUSTINE'S MASONIC HALL, CHRISTCHURCH, NEW ZEALAND.

accounts of various lodges in England which appear in the pages of the "MASONIC ILLUSTRATED." We have space only for a few extracts which narrate the principle events up to and including the transferring of its allegiance to the Sovereign Grand Body formed in 1889.

"Less than a year after the arrival of the historic first four ships, the members of the Craft then in Canterbury, feeling the need of forming a lodge, held a meeting at the house of Bro. John Seager Gundry, on Thursday, November 27th, 1851, there being present Bros. John Seager Gundry, William John Disher, Isaac Luck, Richard Pollard, and John E. Thacker.

"It was unanimously agreed that a petition be sent to the M.W. Grand Master of the United Grand Lodge of England—first, however, to the New Zealand Pacific Lodge, Wellington, requesting that it might be forwarded, with a recommendation to the Grand Master that the prayer of the petition be granted.

whom St. Augustine Lodge is greatly indebted—namely, Bro. William Guise Brittan, initiated December 14th, 1853—who donated to the lodge that section of land in Hereford Street, upon which now stands the old Colonial Bank (recently acquired by the Government for the use of the Public Health Department).

"Even at this early stage in the history of the lodge the founders realised the necessity of meeting in more convenient premises, and we find that on December 14th, less than two months after its inauguration, a building committee was formed, and on January 11th, 1854, a resolution was carried thanking Bro. W. G. Brittan for his liberal gift of a site for the proposed Masonic hall, and on March 15th it was resolved—"That the land presented by Bro. W. G. Brittan for the site of the Masonic hall be conveyed to the W.M., S.W., J.W., and Treasurer for the time being in trust for the lodge."

"The first meeting of the lodge in the new Masonic hall appears to have been held on January, 23rd, 1856, but no mention is made in the minutes of any consecration ceremony.



Dr. John Seager Gundry
Founder of St. Augustine Lodge, N.Z.C.

DR. JOHN SEAGER GUNDRY, FOUNDER, W.M. FOR FIRST THREE YEARS, 1853-55.

"At a meeting held December 2nd, 1857, a letter was read from the Pacific Lodge, No. 758, Wellington, intimating its intention to apply to the Grand Lodge of England for a patent to form and open a Provincial Grand Lodge for New Zealand, nominating Bro. Isaac Earl Featherston as first Provincial Grand Master, and asking the concurrence of the St. Augustine Lodge thereto. Correspondence was thereupon

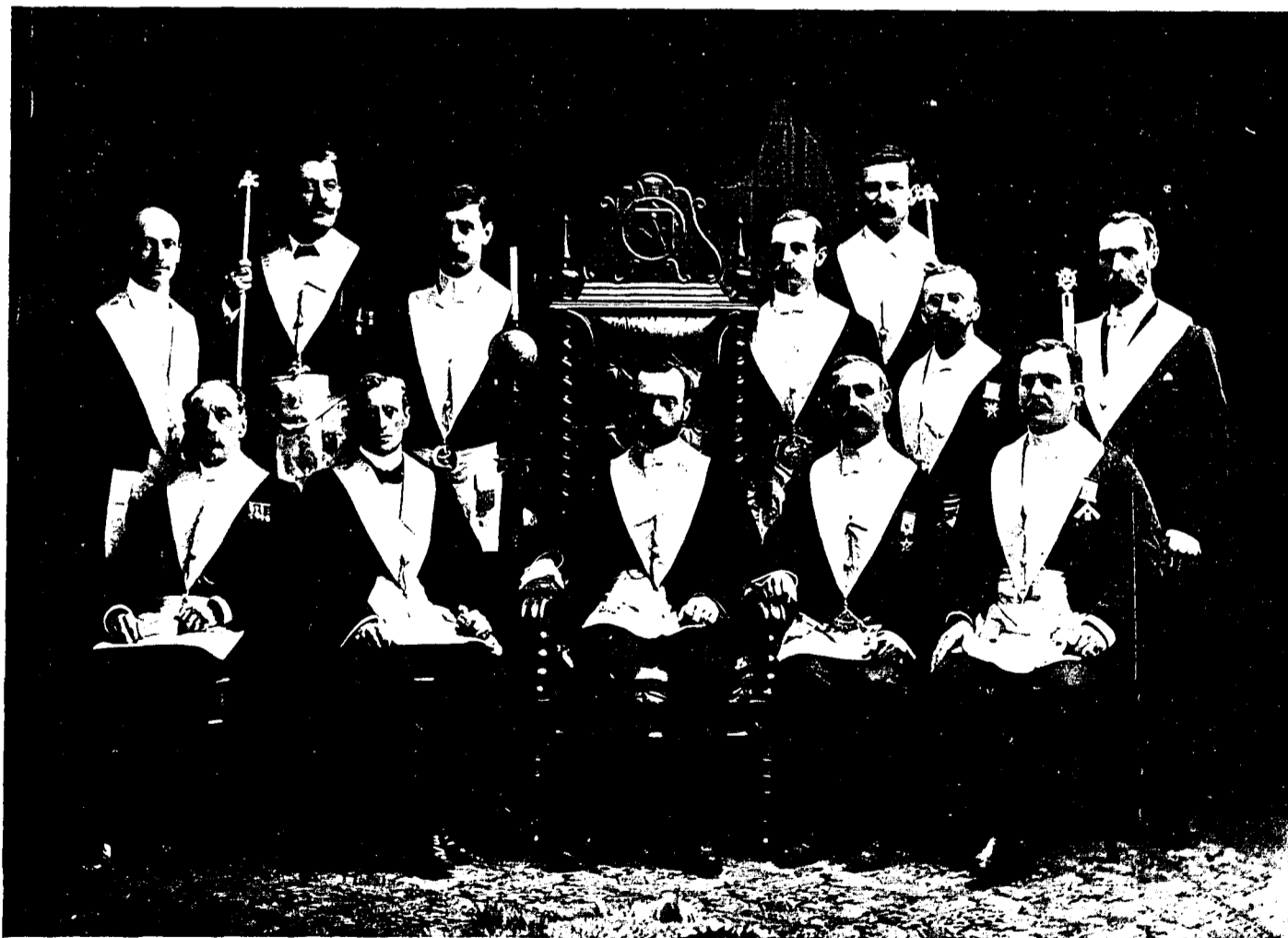
1858, it was decided to convene a meeting of all the brethren in the province, to be held in the St. Augustine Hall at noon on the 16th inst., for the purpose of recommending a brother to the United Grand Lodge of England for the office of Provincial Grand Master for the province of Canterbury.

"In March, 1859, reference is made to the hatchment at present in the lodge, which was used at the funeral of the late Duke of Sussex, Grand Master of England, which was handed to the St. Augustine Lodge, it having been found in the effects of the late Bro. Twigger.

"But nothing touching upon the subject of a Provincial Grand Master for Canterbury appears in the minutes until September 5th, 1859, when a communication from Bro. J. C. Watts Russell was read in the lodge, announcing that he had received a patent from the M.W. Grand Master of England, appointing him Provincial Grand Master for Canterbury—this was the origin of the present District Grand Lodge of Canterbury, E.C.

"During the first six years of the lodge's existence the respective Worshipful Masters had been actively employed in initiating candidates to Freemasonry, and many were initiated who afterwards became famous in the political, commercial, and pastoral life of the province of Canterbury.

"For several years St. Augustine Hall was used as the annual meeting place of the Christchurch Synod, the first mention of the custom being in November, 1862, when the lodge received a letter from the member of the Synod expressing their grateful thanks for the use of the Masonic Hall for the meeting of the last Synod. Up to this date, September 30th, 1863, the number of the St. Augustine Lodge upon the roll of the Grand Lodge of England had been 885, but, at a lodge meeting held on the above-named date, the Worshipful Master reported the receipt of a communication from the Grand Lodge of England announcing the alteration of the No. 885 to 609, by which number the



OFFICERS OF ST. AUGUSTINE'S LODGE, No. 4, N.Z.C. AT THE TIME OF ITS JUBILEE.

opened with Unanimity Lodge, Lyttelton, to ascertain its views upon the subject, and, though the reply from Unanimity Lodge is not given in the minutes, it is evident that that lodge was averse to coming in as a lodge under the Provincial Grand Lodge of New Zealand, with the result that at a meeting of St. Augustine Lodge, held January 6th,

lodge was known until it became No. 4 on the roll of the Grand Lodge of New Zealand in 1890.

During the fifty years of its existence the lodge, like most institutions of a similar character, has experienced its periods of depression and prosperity, and may the latter, which it has happily enjoyed for some time past, long continue."

Some Notes on Freemasonry in Australasia.—(Continued).

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

IN the early days of Scottish Masonry in New South Wales, moreover, there were troubles of another nature, namely, the neglect and dilatoriness of the Grand Lodge executive officials in Edinburgh. Complaints were continuous as to the difficulty in getting certificates and answers to letters. Matters were quite as unsatisfactory in the other colonies, and a striking object lesson is shown in the circumstance that in one New South Wales lodge four years were dallied away in the attempt to secure a confirmation warrant to replace the burnt original. But the advent of the late Bro. David Murray Lyon as Grand Secretary, speedily brought about a wonderful change in business methods, as compared with the slovenly and slothful ways of the old executive.

One more extract from the Scottish District Grand Lodge minutes is worthy of reproduction. It arose out of a question put in the year 1885, as follows:—"Can a brother who is a Past Master of a lodge consistently administer an obligation on the Volume of the Sacred Law, and take a prominent position at a freethought lecture, and at their meetings act as chairman?" The ruling was:—"As Freemasonry requires in every candidate for its mysteries a firm and unalterable

Grand Master, Dr. Sedgwick, and his *nunquam dormio* Grand Secretary, Bro. Higstrim, also the last to hold that important office. Up to 1870, when Dr. Sedgwick assumed the reins of government, Scottish Masonry had made very slow progress; but, energetically backed as he was by his chief executive officer, lodges sprang up, here and there, like magic, whilst his strict and firm adherence to the Constitutions ensured law and order in their fullest sense. He was, in short, eighteen years head of the Scottish Craft in New South Wales, that is, until the dissolution of his District, consequent on the erection of the present Grand Lodge, and during his reign he signed provisional warrants for as many as forty-six lodges. On retiring from office he was presented with an illuminated address at a complimentary banquet, and was made a Past Grand Master of New South Wales. Dr. Sedgwick was an "Old Blue," and soon after gaining his diploma, proceeded to Australia in search of health. He was Superintendent of Royal Arch Masonry under the Supreme Grand Chapter of Scotland, besides being head of the Knight Templars and other orders in the course of his long and useful career. He died in 1895 full of years and honours.

Very much of the appreciation of Dr. Sedgwick's labours may justly be applied to his right hand man, William Higstrim. He is a Londoner by birth, and, after serving several minor offices in the Scottish District, was made Grand Secretary in 1873, holding that position until the dissolution in 1888. The position of affairs in Scottish Masonry may be judged by the fact that, from 1851, when St. Andrew Lodge, No. 358, was opened, to 1888—the last lodge was a St. George, therefore an appropriate *Alpha* and an *Omega*—sixty-four lodges were warranted (forty-six during Bro. Higstrim's tenure of office), of which fifty-seven were working when the break-up arrived, with a membership of 2503 and over £4000 in funds. Bro. Higstrim, by-the-bye, is a relative of the celebrated and historical Peter Gilkes, whose name is so indelibly connected with the Emulation Lodge of Improvement in London. Of Bro. Higstrim, our worthy Bro. Gould well remarks in his *History of Freemasonry*:—"The services of the District Grand Secretary and the expansion of Scottish Masonry in New South Wales—which are alike and phenomenal—represent cause and effect." Bro. Higstrim, in spite of weight of years, was but recently actively engaged in reviving the dormant K.T. preceptory in Sydney.

Perhaps the oldest living member of the Scottish Craft in New South Wales is Bro. Michael Chapman, now in his eighty-fourth year, a native, though, of Queenstown, in Ireland. He arrived in Sydney in 1840, and was one of the founders of the original St. Andrew Lodge in 1851. He was the first Provincial Grand Secretary, and apart from Masonry has done valuable suit and service as a citizen, once being a member of the Legislative Assembly, twice Mayor of Sydney, and an Alderman during the long period of thirty-nine years.

One ought not to overlook the circumstance that, if Scottish Craft Masonry be a thing of the past in New South Wales, that appertaining to the chapter is still flourishing. Soon after the union in 1888, overtures were made with a view to amalgamating the Scottish chapters with those originally holding under the Grand Chapter of England, but nothing ever came of the negotiations, and at the present time there is a Supreme Grand Chapter of New South Wales



THE LATE DR. SEDGWICK, LAST DISTRICT GRAND MASTER OF NEW SOUTH WALES, S.C.

belief in a God-head, therefore a subsequent change of opinion in any of its members in this respect reverses the whole position on which the ground-work of Freemasonry is based."

Before parting company with Scottish Masonry in New South Wales, it would be an omission to pass over the invaluable services rendered to the Craft by its last District

of modest dimensions, and a Province of New South Wales under the Supreme Grand Chapter of Scotland. The Scottish Province comprises fourteen chapters (the oldest warranted in 1863), and four Mark Lodges. The Mark was worked in several of the Scotch Craft Lodges, the first record being in 1862. The associate grades are also worked under Scottish Royal Arch warrants, while the Antient and Accepted Scottish Rite is exemplified in the Sedgwick Chapter.

A singular question arose quite recently relative to Scottish Royal Arch Masonry and Knight Templary in New South Wales. The Chapter-General of Scotland had been asked by its preceptory in Sydney whether a candidate hailing from the Supreme Grand Royal Arch Chapter of New South Wales could be admitted a Knight Templar. The reply was, that as the Grand Royal Arch Chapter of New South Wales was not recognised by the Grand Chapter of Scotland, companions under its jurisdiction could not be recognised as Royal Arch Masons, nor received as candidates for the Order of the Temple.

We now arrive at the "sovereignty" era of New South Wales; but the present United Grand Lodge and its unrecognised predecessor need only be dealt with. The latter institution, as already stated, was inaugurated in 1877, and with only thirteen lodges, over half of them Scotch, one being the before-mentioned Sydney Tarbolton, the remainder Irish, and but a solitary English lodge, the Truth, No. 881, at Braidwood, the warrant of which was erased by its mother Grand Lodge in 1879. The Grand Master of this irregular Grand Lodge was the Hon. James Squire Farnell, at one time, it will have been seen, head of the Irish lodges. He also was Premier of New South Wales. One of his principal acts in the early part of his Grand Mastership, was to organize and lay the corner-stone of a new Masonic Hall in Sydney, which it is only necessary to say was never a success from a financial point of view. Meantime, however, the coming into being of this unrecognised body excited a decidedly unhealthy rivalry between it and the English and



BRO. WILLIAM HIGSTRIM, PAST GRAND WARDEN OF NEW SOUTH WALES, &c., &c.

Scotch Districts. Much heat and bitterness was imported into a struggle that lasted eleven years, the members of the lodges belonging to the two British Constitutions, of course, being prohibited from holding any Masonic intercourse with the seceders. A certain amount of sympathy, though, was extended to the irregular body, with the result that new lodges under its auspices were opened in considerable numbers, indeed, to such an extent that, at the union in

1888, it numbered fifty-one lodges, with nearly 2500 subscribing members. And so the strife rolled on wearily and excitedly. Amongst the amenities of the struggle may be mentioned the circumstance of some members of the Irish Widow's Son Lodge, who had thrown in their lot with the unrecognised body, going to law to recover the furniture, regalia, &c., of which the loyalists had been lucky enough to retain possession.

But this state of affairs could no longer continue, and so the beginning of the end arrived, in the early part of 1888, when the late Earl of Carnarvon, then Pro Grand Master of England, paid a visit to the Australian Colonies. It was an open secret that his lordship had been commissioned by his Majesty King Edward VII., at that time head of the English Craft, to use his good and fraternal offices in bringing about a fusion of the contending forces by the formation of a United Grand Lodge of New South Wales. The overtures thus happily broached had, in a measure, been anticipated the year before, with a few informal meetings on the part of the members of the English lodges; but the Scottish District sent out a circular to all Masters of lodges empowering them to ascertain by a vote of members, "after due deliberation, whether it is desirable that all *lawful* Freemasons of this colony shall unite in forming a Grand Lodge in New South Wales." From this it would appear that the unrecognised Grand Lodge was ignored, at all events, one may reasonably infer such was the intention, although the word "lawful" was not italicised, that distinction being here given by way of illustration.

To bring the subject to a conclusion, however, the Articles of Union were adopted at a joint meeting in the hall of the Sydney University on August 16th, 1888, whilst on the same occasion Lord Carrington was elected the first Grand Master of the United Grand Lodge of New South Wales. The 18th of the month following was the happy consummation of long-deferred hopes, and the accompanying installation of Lord Carrington by Chief Justice Way, Grand Master of South Australia, in the Exhibition Building, in the presence of some 4000 members of the Craft. The strife being o'er, little else remains to be added than that the new Grand Lodge opened its career with a constituent roll of 189 lodges, made up of eighty-two English (one in New Caledonia), fifty-six Scotch, and fifty-one of the hitherto ostracised Grand Lodge. It should be explained that two of the English lodges did not go in with the majority, one being the now famous Cambrian Lodge of Australia, No. 656 (of which more presently), and the other the Paddington Ionic, No. 2179. The last-named, though, subsequently fell into line. The formal recognition of the United Grand Lodge of New South Wales—an act twice refused in the case of its predecessor—by the Grand Lodge of England at its December meeting in 1888, was fittingly and eloquently moved by Lord Carnarvon, seconded by Bro. Philbrick, at that time Grand Registrar, and, it is needless to say, was carried without a dissentient voice. The following is a list of the Grand Masters of the present flourishing Grand Lodge of New South Wales:—

Lord Carrington, G.C.M.G.	...	1888
The Earl of Jersey, G.C.M.G.	...	1890
Sir W. R. Duff, G.C.M.G.	...	1893
Sir Joseph Palmer Abbott, K.C.M.G.	...	1895
John Cochrane Remington...	...	1899

The three first Grand Masters, it is almost unnecessary to note, were Governors of New South Wales, and they each went to the Antipodes holding high Masonic rank, Lord Carrington and Lord Jersey having respectively been Senior Grand Warden of England in 1882 and 1870, whilst Sir Robert Duff (who died at his post, amid universal regret) had been a Provincial Grand Master under the Scottish Constitution. The Constitutions of the majority, if not all of the Australian Grand Lodges, provide that, in the event of the Grand Master being Governor, he shall have a Pro Grand Master, as is the law in England when the head of the Craft is a prince of the blood. The late Sir Joseph Abbott, who was Pro Grand Master under Sir Robert Duff, was Speaker of the Legislative Assembly of the colony, and the present

Grand Master, elected for the sixth consecutive time, is a prominent figure in Sydney commercial circles, with more than thirty years experience as a Mason. He was the first Grand Registrar of United New South Wales, and subse-



BRO. M. CHAPMAN, J.P., P.P.G. SECRETARY OF NEW SOUTH WALES, S.C.

quently Deputy Grand Master. According to the sixteenth annual report, ending May 31st, 1904, there were 198 lodges in work in New South Wales, with 10,000 odd subscribing members. At one time there were 230 lodges, but erased

warrants and amalgamations have reduced the figures to the effective total stated. The total funds amounted to £13,234, independently of the two important subsidiary benevolent agencies, one being the Orphans' Society with £25,619 assets, and the other the Benevolent Institution with about £8000.

One or two items in connection with the Constitutions may be referred to, as being divergent from our English laws. Thus the elective system prevails, as regards officers, in both private lodges and Grand Lodge. The immense area of country covered by the lodges is provided for by the appointment of inspectors of districts, whose duties embrace periodical visitations and detailed reports thereon to each Quarterly Communication of Grand Lodge. Uniformity of ritual also is rigidly enforced, though it is not pleasant to know that the official system of working is printed and published under the authority of the Grand Lodge. Some four or five years ago our old acquaintance, the St. Andrew Lodge, No. 7, rebelled against the uniformity ukase, they preferring their original Scottish working. On the powers that be insisting that the only recognised ritual must be adhered to, and on their threatening pains and penalties in the event of refusal, an open revolt resulted, and the lodge for some little while was out of the pale. An application to the Grand Lodge of Scotland for a warrant to work on lines independent of New South Wales, as a matter of course could not be granted, and the end of it was that the rebellious and conservative members swallowed the leek and submitted to the inevitable. In English Masonry we happily live in a more tolerant atmosphere, as far as mere ritual is concerned, old associations and old methods of working in many Provinces not being interfered with by the authorities; indeed, two attempts to enforce a uniform practice of the Emulation system have been defeated in Grand Lodge.

(To be continued).



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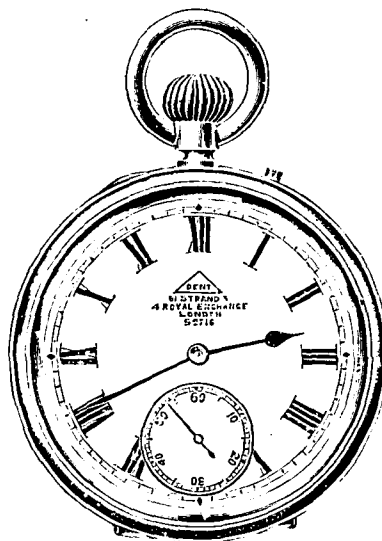
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