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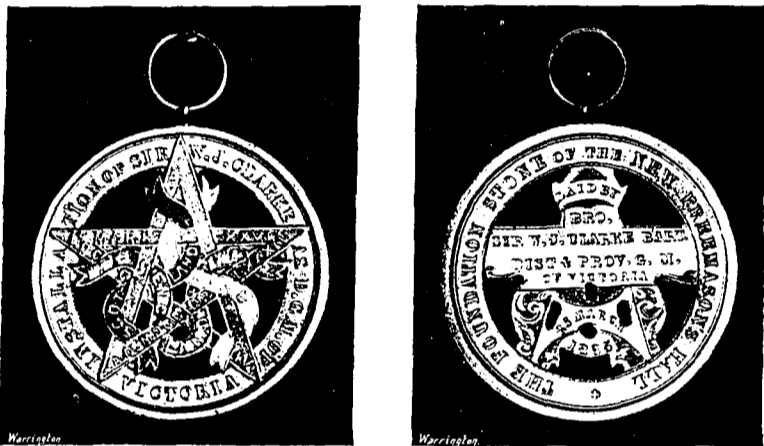


*R. W. Bro. Brigade-Surgeon J. Balfour Cockburn,
Provincial Grand Master of
Guernsey and Alderney.*

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 contradistinction to the foregoing, we conveniently turn for a moment or two to the latter day provisions of the English Book of Constitutions. As for instance, as regards Grand Officers, it is laid down that the Grand Registrar only must be an Installed Master, while in Provinces and Districts the requirement is merely applied to the Deputy and to the Wardens. Inconsistency is consequently most apparent here, while in late years there have been occasions when Provincial Grand Masters and Grand Wardens have not been Installed Masters at the time of their appointment and induction into office. A very creditable contrast, though, to this anomaly is shown in the Constitutions of the Grand Lodge of Victoria, a body with less than two hundred lodges from which to make selections, and yet they enact that every Grand Officer (Heralds and Organist excepted) must be an actual Master or Past Master of a lodge.



THE CLARKE MEDAL.

With this slight digression let us close the progress of English Masonry in Victoria with a curious item culled from the minutes of the Provincial Grand Lodge, dated June 29th, 1857, on which occasion provisional warrants were granted for six new lodges. In regard to one of them it is noted:—

“Bro. P.M. Levick inquired whether the Ballarat Lodge had formerly been a society meeting under the title *Ramean d'Ord. Elensis*? if so, he considered it objectionable to have granted the dispensation. A full explanation of the former proceedings of this society was given, and it was stated that the Victoria Lodge (at Ballarat) had recommended a dispensation being granted, with the understanding that certain conditions proposed by them should be agreed to. It was reported that the conditions had been assented to, and the matter then dropped.”

We now turn to the introduction of Scottish Freemasonry into Victoria. In the year 1843 the Grand Master Mason of Scotland warranted the Australasian Kilwinning Lodge, No. 337, in Melbourne; but, compared with New South Wales, and later, Queensland and Western Australia, the Scottish Craft never attained any great hold in Victoria. The following were the Provincial and District Grand Masters:—

James Hunter Ross	1847
Hon. William Clarke Haines, M.L.C.	1858
Thomas Reid	1866
Alexander Kennedy Smith	1874
Hon. Sir William John Clarke, Bart., M.L.C.	1883

Between the two first Provincial Grand Masters there was a long hiatus, in point of fact, Bro. Ross never held a meeting during the whole of the eleven years he was nominally head of the Scottish Craft.

Irish Masonry, also, like the Scottish, made slow progress from the year 1843, when the first lodge was opened, under dispensation, and styled the Australian Felix Lodge of Hiram. It was not warranted, however, by the Duke of Leinster until four years later, with the number 349. The Provincial Grand Masters of Victoria under the Irish Constitution were only two in number, but the first reigned from 1854 till the day of his death in 1879. Bro. John Thomas Smith, a member of the Legislative Assembly, and several times Mayor of Melbourne, was an energetic Mason and an inflexible administrator of the laws of the Craft. He had the distinction of installing Capt. Clarke, the first Provincial Grand Master of the English Masons in the colony, and he was the charter Master of the first Irish lodge, the Australian Felix Lodge of Hiram, besides being one of the first initiates in the mother lodge of Victoria in 1840. For many years, up to the inauguration of the Grand Lodge in 1889, there was an Irish lodge in Melbourne known as the Provincial Grand Master's Lodge, without a number, the membership of which was confined to Installed Masters. One of the ordinary lodges, the Washington, No. 368, had also attached to it a chapter and a Mark lodge.

One of the most notable personages under the Irish Constitution, for many years prior to the foundation of the present Grand Lodge, was the late Bro. George Baker. As Deputy Provincial Grand Master his indomitable courage and firmness kept the Province intact during very critical and troublous times, and his honours of Past Grand Master and first Deputy Grand Master under the present régime



RIGHT HON. BARON BRASSEY, G.C.M.G., SECOND GRAND MASTER OF VICTORIA.

were thoroughly deserved. He was, during the period indicated, very materially and ably supported by Bro. Angell Ellis as Provincial Grand Secretary, subsequently Past Deputy Grand Master and first Grand Treasurer of Victoria.

The Provincial Grand Masters of Victoria under the Irish Constitution were :—

John Thomas Smith, M.L.A. ... 1854
 Hon. Sir William John Clarke, Bart.,
 M.L.C. 1881

We now arrive at an important period in the history of the Craft in Victoria, namely, the consolidation of the whole of the lodges hailing from the three British Constitutions under one head, a circumstance without parallel. Sir William Clarke, though an Irish Mason, by the way, initiated in Tasmania, was an Australian born, and descended from an old Somersetshire family, his father having been one of the earliest settlers. We have seen that in 1881 he had been installed head of the small Irish Province, meanwhile the Scottish Craft was without a ruler at that time, and a year



HON. SIR A. J. PEACOCK, THIRD GRAND MASTER OF VICTORIA.

later the far more important English District became vacant. A movement was at once set on foot to secure Sir William Clarke as District and Provincial Grand Master for the whole of the English, Irish, and Scottish lodges in the colony, provided, of course, that the three Grand Masters at home would consent to such an unusual amalgamation of interests. The replies were happily in the affirmative, and it was altogether a bright day for Masonry in Victoria, and promising for the future, when the new chief was installed as head of the Scottish and English Craft on March 26th, 1884, the latter ceremony in the presence of an assemblage that crowded the largest hall in Melbourne. The next year, too, witnessed another imposing function in the laying of the corner stone of the stately Freemasons' Hall in Melbourne, the erection of which was mainly due to the munificence of Sir William Clarke himself. This event, not to omit the dual installation of the year before, was commemorated by the striking of a medal designed by the late Dr. Willmott, P.D.S.G.W. of Victoria, English Constitution, and subsequently P.G.D. of England. The medal is included in Bro. G. A. Shackles' *Medals of British Freemasonry*, and Sir William Clarke gracefully presented each member of the executive committee having charge of the arrangements with a copy, appropriately in pure Victorian gold.

We may now hark back to the formation of the first and irregular Grand Lodge of Victoria, two other attempts, in 1863 and 1876, having ended abortively, as already mentioned. The later and successful effort, however, was not matured until after the expenditure of much time and negotiation. First of all, it was thought that Sir William Clarke might not be unwilling to countenance the movement, and it was hoped that the offer of the position of Grand Master would induce him to throw his influence into the scale, and thus form an independent body out of the whole English, Irish and Scottish lodges. The chief of the three British Districts, though, declined the overtures made to him, indeed, he openly announced his disapproval of "cutting the painter" that bound the Craft to the mother country, more especially that he considered the time had not arrived for so momentous a change. The principal personage in the enterprise, one of the oldest—perhaps the oldest Mason in Australia—he was initiated in St. John's Lodge, No. 346, Irish Constitution, Launceston, Tasmania, in 1844, and in due time served the office of Worshipful Master in a Geelong lodge—had many years previously vowed that he would never again enter a lodge until he could do so under a Grand Lodge of Victoria. This brother was the Hon. George Selth Coppin, M.L.C., the leader of the dramatic profession in the early days of the gold discoveries, and a colleague of poor G. V. Brooke, who was admitted into the Craft in Melbourne, in 1855. To the unshaken perseverance of Bro. Coppin alone must be attributed the attainment of his highest ambition, as many of those who had half promised their assistance quietly withdrew when they saw how the wind was blowing. To be brief, this Grand Lodge of Victoria was opened in 1883 with its practical founder as the first Grand Master, and with only one Scotch and two Irish lodges as the motive power, Mackey's dictum thus being carried out to the letter. Although subsequently recognised by nearly forty American and other Grand Lodges, it is significant that the oldest in the United States, such as New York and Pennsylvania, withheld their countenance; but Illinois and Massachusetts



BRO. GEORGE BAKER, P.G.M., FIRST DEPUTY GRAND MASTER OF VICTORIA.

acknowledged the new body. Strange to say, the progress of the unrecognised body—so far as England, Scotland, and Ireland also were concerned—when one compares it with its irregular sister of New South Wales, was markedly slow, in fact, when the present United Grand Lodge of Victoria was inaugurated, it could muster no more than eighteen lodges after an existence of six years. The following were the Grand Masters :—

Hon. George Selth Coppin, M.L.A. 1883
 Hon James Brown Patterson, M.L.A. 1886
 David Munro 1888

Bro. Coppin celebrated his eighty-sixth birthday at his seaside residence, near Melbourne, in 1905. He is a native of Steyning, in Sussex, and his father was a medical man. He arrived in Sydney in 1843, and thenceforth was actively and popularly connected with the Australian stage during a long period of years, and at different times occupied a seat in both of the Victorian Legislative Houses.



DR. W. BALLS-HEADLEY, FOURTH GRAND MASTER OF VICTORIA.

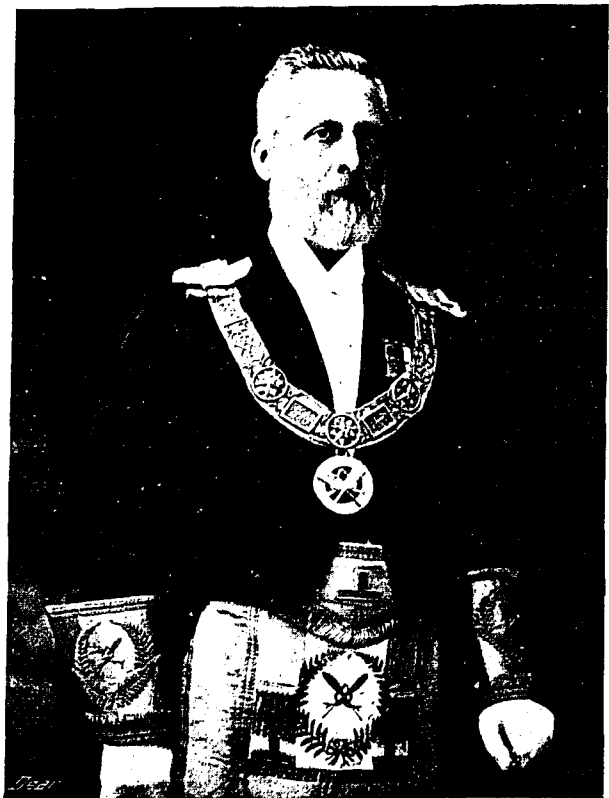
During the six years just mentioned it will readily be conceived that much unrest prevailed between the two rival communities, not to omit extreme bitterness of feeling. The brethren of the English, Irish and Scotch Constitutions were, of course, forbidden to visit the irregular lodges, and further, from England came orders that the English Knights Templar belonging to the so-called Grand Lodge were to be cut off. On the other hand, the Grand Mark Lodge declined to interfere. But the strife came to an end with the visit of the Earl of Carnarvon in 1888, at the close of which year a strong committee of all the English, Irish, and Scottish lodges was formed to arrange preliminaries for the inauguration of a regular Grand Lodge. At the outset there were some inclined to oppose the inclusion of the existing unrecognised Grand Lodge; but happily this difficulty was easily surmounted, and eventually all was in train for an amalgamation of the two conflicting bodies, with Sir William Clarke as the first Grand Master. The United Grand Lodge of Victoria was inaugurated in the Town Hall of Melbourne, with much circumstance, on March 21st, 1889, and the Grand Master was installed by Lord Carrington, the Grand Master of New South Wales, assisted by the Grand Master of South Australia, Chief Justice Way, who delivered what has been considered by many who were privileged to hear it, as his greatest oratorical effort. Not the least interesting feature of the proceedings was the unveiling and the presentation by the painter, Bro. J. C. Waite, a member of the Royal Society of British Artists, of a life-size portrait of Sir William Clarke, which is now in Freemasons' Hall, Melbourne. The new Grand Lodge was composed of ninety-four English lodges, sixteen Irish, thirteen Scotch, and eighteen of the Victorians, making a grand total of one hundred and forty-one lodges, and its aggregate up to the close of 1904 was one hundred and eighty-four. Here are the Grand Masters of the United Grand Lodge of Victoria:—

Hon. Sir William John Clarke, Bart.,
 M.L.C. 1889
 Right Hon. Baron Brassey, G.C.M.G. 1896
 Hon. Sir Alexander James Peacock 1900
 Dr. Walter Balls-Headley 1905

Of the four Grand Masters of Victoria, it can truly be said of Sir William Clarke that his very sudden death on the 15th of May, 1897, caused the profoundest grief, not only amongst the Craft, but throughout Australia. In 1896 he had resigned the office of Grand Master, in favour of Lord Brassey, the new Governor of the colony, for whom he consented to act as Pro Grand Master. One of the most generous hearted of men, he was consequently in his element as head of the Masonic body, whilst his benefactions to hospitals, to the Indian Famine Fund, to the Anglican Cathedral, Trinity College, Melbourne, the foundation of a collegiate scholarship of music, and contributions in other ways to the promotion of art, science, and agriculture, were of a princely character. Sir William Clarke's career and disposition, indeed, were succinctly summed up in the following quotation from the leading Melbourne newspaper:—

"He was an exceptional instance in Victoria of a great landowner who lived up to the traditions of the English race of hereditary landowners. He took a public position, whilst modestly (to translate his Latin motto, *Signum quarens in Velleré*) 'seeking a sign in a fleece.' His accumulated riches excited no envy, as he wisely and generously dispensed them. He was an example of how great fortunes can be so utilised as to be beneficial to the public at large. The poorest never had a word of reproach for him. He was an Australian. He accumulated to spend in his own land."

Sir William Clarke, it may be added, was, in 1882, gazetted a baronet, in fact, the only Victorian ever so distinguished. During a visit to England he was also made an honorary LL.D. of Cambridge. And lastly, his memory and worth have been perpetuated by the erection in Melbourne of a beautiful monument in marble by a Melbourne sculptor "in recognition and memory of the patriotism, good citizenship, public munificence, and private generosity and kindness of heart by which he was distinguished."



BRO. JOHN BRAIM, P.D.G.M., GRAND SECRETARY OF VICTORIA.

Dr. Balls-Headley, the present Grand Master, in his earlier days passed the chair of the Meridian Lodge of St. John, No. 729, and was also District Senior Grand Warden of Victoria under the English Constitution, and

prior to being elected to the head of the Craft in the State was Deputy Grand Master.

There is little more to be said about Masonry in Victoria, and it would be an omission not to point out that two of the ninety-six English lodges retained their allegiance to England, namely, the Meridian Lodge of St. John, No. 729, and the Combermere Lodge, No. 752, both in Melbourne. The first named in a year or so changed its mind, but is now extinct. However, the second is still a branch of the parent tree, and flourishing. The Combermere Lodge was warranted in 1858, its chief founder and first Master being Bro. J. J. Moody, P.P.J.G.W. of Cheshire, whence emanated its name, the late Viscount Combermere, of Waterloo renown, being at that time Provincial Grand Master of the Palatine County Masons. Bro. Moody was for some years Town Clerk of Melbourne, and in the early days of the Golden Lodge of Bendigo was despatched thither as commissioner of Captain Standish, the Provincial Grand Master, to inquire into some quarrels that had broken out amongst the members, and, if possible, to effect a reconciliation and restore harmony, which he succeeded in accomplishing. He also went to Australia an enthusiast and a thorough adept in the Royal Arch.

But the Combermere Lodge's main claim to distinction in this page is the fact that at the time the Grand Lodge of Victoria was about being formed its warrant was taken away by the representatives of a bare majority of those in favour of the new *régime*, the minority thus being brought to a standstill in their work as a lodge. Up to this point the incident was a reflex of what had happened in Sydney in connection with the Cambrian Lodge of Australia only a few months previously; a reflex with a difference, though, as to the results, for, on the occurrence being pointed out to Sir William Clarke, he, acting in conformity with the then Article 219 of the Book of Constitutions, ordered the immediate return of the warrant. Had like promptitude and common sense been displayed in the New South Wales case, the years of strife, injustice, and expenditure of money and labour would have been impossible. The Combermere majority then petitioned for a charter under the new Constitution, for another Combermere Lodge, but Sir William Clarke, while willing to grant a charter for a new lodge, declined to allow the old name to be used, and so a different title was chosen. A certain amount of rancour and ill-feeling was allowed to prevail for a little while, but the strained relations ultimately passed away, since when the *entente cordiale* has been everything that could possibly be desired. As a matter of fact, the late Sir William Clarke, and his successor, Lord Brassey, were both members of the Combermere Lodge, indeed, his lordship, but for returning to England (when a Warden of the lodge) would have been its Master. Add to this, the Combermere Lodge now and again votes donations from its funds to the Benevolent Fund of the Grand Lodge of Victoria. The

W.M. in 1904-5 was Sir Samuel Gillott, sometime one of the State Ministry, and Lord Mayor of Melbourne. In 1905 Sir Samuel Gillott was honoured with the "purple" of his Grand Lodge, he being the third so distinguished as a P.M. of the Combermere Lodge, the first two being the late Dr. Willmott and the writer of these notes; the circumstance, to say the most of it, is a coincidence rather than a design.

In Victoria, by the bye, the Constitutions provide for the appointment of officers in private lodges and in Grand Lodges in place of election, which latter system is the rule in all the other Australasian Grand Lodges. And of the Victorian Board of General Purposes it is provided that the travelling expenses of country members shall be defrayed by Grand Lodge. In England, it need scarcely be explained, the membership of the Board of General Purposes (nominated and elected) is as nearly as possible confined to the London District. Moreover all officers of Grand Lodge, on re-election or re-appointment, are required to pay their fees of honour to the Fund of Benevolence, as in the first instance. Thus the Grand Master, if re-elected during a series of years, has to post his twenty guineas year after year, and the Deputy Grand Master half of that fee. As to finances, in 1904 the total funds were £11,498 11s., over £10,000 of which was to the credit of the Benevolent Fund. The membership, *i.e.*, brethren in "good standing," ran to nearly 9,000 in that year. Another gratifying instance of the healthy progress of Masonry in Victoria is provided in the fact that of the 184 lodges in town and country, only ten meet in taverns, whilst eighty-two work in Masonic halls, and ninety-two in other halls. In the city of Melbourne all but one of thirty-one lodges hold their meetings in Freemasons' Hall.

There is a Supreme Grand Chapter of Victoria, on the same lines as our English system (with the addition of the M.E.M. and other grades, as worked in the United States), and a Grand Mark Lodge, there being also two or three lodges still working under their old English and Scottish warrants. During the existence of the first Grand Lodge of Victoria a Sovereign Great Priory was started; but, like the Grand Lodge, it was never recognised, and died out in 1903, whereupon warrants were granted to the former members for two Preceptories under the Great Priory of England.

Lastly, a substantial monument of Masonic charity in Victoria is the Asylum, close to Melbourne, and erected many years ago, wherein a goodly number of decayed members of the Craft, their wives and their widows, are pensioned and sheltered. The cottages have from time to time been increased in number, through the beneficence of wealthy brethren, and quite recently a hall for the entertainment of the inmates has been generously built by the Hon. George Coppin, P.G.M.

(To be continued.)

Provincial Grand Lodge of Essex.

THE rapidity of the growth of Freemasonry in the Province of Essex is exemplified not only by the fact that a quintette of new lodges have been added to the roll during the last twelve months, but by the pleasant circumstance that Provincial Grand Lodge was entertained at its annual meeting, at the Royal Forest Hotel, on Thursday, July 20th, by the seven Lodges which hold their assemblies at Chingford. These are:—Chigwell (453), Brooke (2005), Epping (2077), Phillbrick (2255), Warner, (2256), Shurmur (2374), and Chingford (2859); the seven having an aggregate of members approximating to 300. The Provincial Grand Master (Col. Lockwood, M.P., P.G.D.) presided, supported by the Deputy Provincial Grand Master (W. Bro. J. Henry Salter, P.G.D., P.P.J.G.W.). There was a very large muster of Provincial Grand Officers, past and present, as well as of officers and members of lodges.

Provincial Grand Lodge having been opened in due form and the customary formalities disposed of, the roll of lodges was called over.

The report of the Board of General Purposes referred at the outset to the death of two very distinguished Provincial Grand Officers, W. Bro. Claude E. Egerton-Greene, D. Prov. G.M., and W. Bro. Albert Lucking, for 30 years Director of Ceremonies. The Board felt that both these brethren have left behind them a record of unselfish devotion to duty, which all may usefully follow. Immediately after the death of W. Bro. Egerton-Greene a general desire was expressed that some memorial should be raised to perpetuate his great services to the Craft in Essex. Following an allusion to the selection of W. Bro. J. H. Salter as Deputy Prov. Grand Master, the report referred to the Festival of the Royal Masonic Institution for Girls, which was held under the presidency

of the Provincial Grand Master, Colonel Lockwood, M.P. The total sum subscribed at the Festival was £24,297, towards which the Province of Essex contributed the munificent subscription of £5,250. The accounts for the financial year were presented, and after payment of all outstanding claims, show a balance in hand of £195 12s. 7d. on the General Account, and £78 3s. 5d. on the Charity Account. The returns from the lodges show that during the year there had been 199 initiations, compared with 258 last year; and 183 joining members, compared with 86 last year. There have been 115 resignations against 117 last year; the losses by death have been 30; whilst 45 brethren have been struck off the books of their respective lodges, leaving the present strength of the Province 3,129 members, against 2,937 last year. The number of lodges on the roll is now 55, no less than five new ones having been added during the year, viz.: The Rainham, No. 3079; the Roding, No. 3090; the Canute, No. 3104; the Mark Lockwood, No. 3114; and the Saint Chad, No. 3115. The Board recommended a donation of £10 10s. to the Royal Masonic Institution for Boys, and £5 5s. to the Buckhurst Hill Village Hospital, also £52 10s. to the Egerton-Green Memorial Fund, which sum, added to the amount which it is hoped may be received from those lodges that have not yet contributed, will, it is anticipated, be sufficient to defray the expenses of the memorial. From the Charity Fund they recommended a donation of £10 10s. to the Royal Masonic Institution for Girls, and a like sum to the Royal Masonic Benevolent Institution.

W. Bro. J. J. C. Turner moved the adoption of the report, W. Bro. R. Clowes seconded, and it was agreed to.

The report of the Charity Committee detailed the year's work, and after referring to the Festival of the Royal Masonic Institution for Girls, stated that at the Benevolent Festival, £279 was subscribed, and that of the Boys £21, making the total contribution for the year up to £5,550.

W. Bro. H. E. Dehane proposed the adoption of the report, and this was carried.

The Provincial Grand Master addressed the brethren. Following an illusion to the losses sustained during the year, Col. Lockwood said Masonry in Essex continued to flourish in an extraordinary degree. He had always said that the largeness of the Province entailed a very great responsibility, not only to himself, but on the Deputy Prov. Grand Master, the Secretary, and all the Officers. He took this opportunity of thanking the brethren of the Province for the noble way in which they supported him when he took the chair in connection with the Girls' School. He felt it a very great compliment to be allowed to present, in their name, the magnificent sum of £5,000, and he had endeavoured to express his thanks to the various lodges in a circular letter. It marked a day that he would never forget, and it was all the more remarkable because Essex had never husbanded its resources of charity with a view of making a great splash on some especial occasion. The flow of charity had been continual, and showed how thoroughly the brethren entered into the true spirit of Masonry. The Prov. Grand Master concluded with a compliment to the Charity Representatives, particularly to W. Bro. Dehane.

The following were elected members of the Provincial Board of General Purposes:—W. Bros. E. H. Baily, P.M. 2006, P.P.J.G.W.; W. E. Dring, P.M. 453, P.P.S.G.W.; W. Scott Miller, P.M. 2717, P.P.J.G.W.; and John J. C. Turner, P.M. 51, P.G. Std. B., P.P.S.G.W.

The Provincial Grand Master announced that he had been asked to decide between two nominees for the office of treasurer, and had determined upon the name of W. Bro. James Edmund Betts, W.M. 2749.

The Provincial Grand Officers were then appointed and invested.

The brethren subsequently dined together.

Provincial Grand Lodge of Shropshire.

THE annual communication of the Shropshire Provincial Grand Lodge of Freemasons was held in the Music Hall, Shrewsbury, on Thursday, July 27th, when a presentation was made to W. Bro. Rowland G. Venables, in commemoration of the completion of his 20th year as Deputy-Grand Master of the Province, the celebration of his silver wedding, and in recognition of his services to Masonry. Prior to the Grand Lodge being opened, the brethren partook of luncheon, excellently served by Bro. J. T. Wall. The R.W. Prov. Grand Master, Sir Offley Wakeman, Bt., presided. A very large number of Provincial Grand Officers and Brethren were present.

On the motion of the Provincial Grand Master it was agreed to make a donation of five guineas from the Prov. Grand Lodge funds to the Midland Counties' Asylum.

In presenting Brother R. G. Venables with an illuminated address and two silver bowls, Bro. Graham first read the address as follows:—

"Province of Shropshire. To W. Bro. Rowland George Venables, Dep. Prov. G.M., P.A.G.D.C. (Eng.). We, the Freemasons of the Province of Shropshire, desire to offer to you our hearty and fraternal congratulations upon your having now filled the office of Dep. Prov. G.M. of the Province for the space of twenty years, and also upon the celebration of your silver wedding. We wish to place on record our recognition of the facts that during the time you have presided over us you have most thoroughly earned our sincere esteem and regard by the earnestness, ability, and brotherly love with which you have discharged your duties, that your work has been of immense advantage to the Province and to the lodges that are under its jurisdiction, and that your teaching and

example have helped all of us in our Masonic life. We pray that the Great Architect of the Universe may give you health and strength to continue long in the high and important post you have so worthily occupied with satisfaction to yourself and with advantage to the craft to which we belong, and that you and Mrs. Venables may have every happiness which goodness and virtue can bring in the future that lies before you. As a small token of our goodwill we ask you to accept the accompanying memento of this happy occasion, and trust that it will often serve to remind you of our gratitude and fraternal affection. Signed on behalf of the Province—Offley Wakeman, Provincial Grand Master, Alexander Graham, Chairman, V. C. L. Crump, Hon. Secretary."

The address, Bro. Graham said, was carefully prepared, and the sentiments in it were a true expression of the real, earnest, and sincere respect and brotherly affection they all felt for their Deputy-Grand Master. They hoped in the future which lay before him—a future, no doubt of honour and of hard work—that he would look upon those presents, and remember that happy occasion, and remember those who had joined in giving them to him; and they hoped the recollection would inspire both him and them to work loyally and heartily together in the future for the promulgation of the tenets and for the good of the Order to which they were so happy and proud to belong, and that they might meet in another twenty-five years' time to celebrate Brother Venables' golden wedding and the jubilee of his connection with the lodge.

The Provincial Grand Master endorsed the words of Bro. Graham, and said few had done more for the Craft than Brother Venables.

Brother Venables, who spoke with much emotion, said nothing could exceed the kindness he had received at all times from one and all in the Province of Shropshire. He thanked Brother Graham and the Worshipful Master for their exceedingly kind words, and more especially would he value those words printed in the address. As long as life

was spared they would remain a pride and pleasure to him. He thanked the members very sincerely for their handsome presents.

The address was very much admired. At the top are the arms of the Province and Bro. Venables' crest, and the corners are embellished with Masonic emblems.

Provincial Grand Lodge of Surrey.

THE Provincial Grand Lodge of Surrey held its annual meeting at St. Anne's Schools, Redhill, on the 15th July. It was presided over by the Provincial Grand Master, R.W. Bro. the Hon. Justice Bucknill, who was supported by the Deputy Grand Master, W. Bro. J. D. Langton, P.D.G.D.C., and other Grand Officers, Provincial Grand Officers, and brethren. The usual business of Provincial Grand Lodge was proceeded with, and a sum of one hundred guineas was voted to the Royal Masonic Institution for Girls to be placed on the list of the Provincial Grand Master on the occasion of his filling the chair at the festival in 1906. Ten guineas was also voted to the Tyler Testimonial Fund, ten guineas to the St. Anne's Schools, and two guineas to the Schools' Sports Fund.

The Report of the Charity Committee was also read and adopted.

Bro. R. Fairclough, I.P.M. East Surrey Lodge, was unanimously elected as Prov. G. Treasurer.

The Prov. Grand Master, in appointing the following Prov. Grand Officers, referred in sympathetic terms to the illness of the Prov. G. Secretary, Bro. Tyler, whom at the last meeting they congratulated upon his recovery:—Bros. H. M. Grellior, 2422, Prov. S.G.W.; F. H. Cripps, 2756, Prov. J.G.W.; the Revs. G. I. Swinnerton, 1872, and J. O. Young, 370, Prov. G. Chaps.; R. Fairclough, East Surrey Lodge, Prov. G. Treas.; J. A. Atherton, 2652, Prov. G. Reg.; C. T. Tyler, 1395, Prov. G. Sec.; J. A. Stovell, 1556, and C. J. Scott, 2858, Prov. S.G.Ds.; J. Smyth, 1395, and A. Edis, 1362, Prov. J.G.Ds.; C. G. Mason, 777, Prov. G.S. of W.; C. T. Lewis, 889, Prov. G.D.C.; W. H. Steggles, 2101, Prov. D.G.D.C.; C. H. Howlett, 1929, D. A. McAdam, 463, and R. S. Cobden, 1981, Prov. A.G.D.Cs.; H. W. Lifts, 1347, Prov. G.S.B.; R. W. Steggles, 2502, and W. F. T. Westwood, 1790, Prov. G. Std. Brs.; E. F. James, 1920, Prov. G. Org.; W. A. Latham, 410, Prov. A.G. Sec.; Joseph Mee, 1714, Prov. G. Purst.; F. Mills, 2540, Prov. A.G. Purst.; F. Theobald, 1564, T. N. Reeder, 1638, A. G. Hutchins, 2120; H. G. R. Hart, 2149, W. J. Hill, 2234, and T. R. Dickason, 1861, Prov. G. Stwds.; R. F. Potter, Prov. G. Tyler.

Bro. Latham was re-appointed Secretary to the Charity Committee, and the following brethren were appointed to the Audit Committee: Bros. Bedwell, Roberts, Pile, Field and Gibbs.

The Prov. Grand Master, in addressing the brethren, thanked them for their kind expressions of feeling at his recent accident in the hunting field. It gave him great delight to meet them once again, and so long as they all pulled together, and he had the continued assistance of his officers, so long would it give him pleasure to try and carry out the duties of Prov. Grand Master. He had one idea, and that was to be industrious, and if they were not that, they were not good Masons. He hoped it would be understood that he did his best to visit the lodges, but in consequence of his long illness and absence on circuit it had not been possible to pay as many visits as last year. He congratulated the brethren of the Cyclists' Lodge on being present, as they were unrepresented on the previous occasion. He also congratulated Bro. the Rev. H. W. Turner on recovery from illness. He was sorry to inform them that Bro. Woodward,

a well-known Mason in the district of Croydon, was no longer with them. He had consecrated one new lodge since last they met. It was a very great responsibility for the Prov. Grand Master to decide about new lodges, for there were so many things to consider. He had had three or four applications of which one had borne fruit, but if he was not thoroughly satisfied he was bound to say no. Those disappointed would understand that there was no personal feeling, but a Masonic duty. They had been successful in the Charity elections, four boys, four old people, and one girl having been elected, and he wished to draw their attention to rule No. 18, in which they were exhorted to assist the Charity Committee with their votes for the election of candidates. On the question of vagrancy, he urged the necessity of the appointment of an Almoner in those towns where it had not already been done. He hoped before they met again to succeed in taking the chair at the Girls' School Festival, and to be able to say that his province had backed him up. It was not a personal question, although he must confess there was just a suspicion of it. If they wished to help him they would do their best to see that such a sum was collected as would make them proud of their province and gratify their Prov. Grand Master. They all knew of the Charity Associations scheme, of which the D.P.G.M. would give them any useful information. They had a grand meeting on the present occasion which made him feel he was rewarded for the little he was able to do. He hoped a year hence to be able to report another successful year and to look forward to a brilliant future.

The Provincial Grand Lodge was closed, and a banquet was subsequently held at the Market Hall, Redhill.

The usual toasts were heartily honoured under the genial presidency of the Prov. Grand Master.

Bro. Hedges, P.G.S.B., replied for "The Grand Officers," and returned sincere thanks on their behalf. His selection for the duty of replying was due to the fact that the Prov. Grand Master had announced his intention of acting as Chairman at the next Festival of the Girls' School, and he was glad of the opportunity of tendering his sincere thanks on behalf of the Executive Committee of the Institution. He desired by his presence to show his gratitude, but he esteemed it a greater honour to have the opportunity of putting those thanks into words. He need not press the claims of the Girls' School, for such a Prov. Grand Master, assisted by his Dep. Prov. G.M. and Prov. A.G. Secretary, it would not be necessary. The way in which the Prov. Grand Master's announcement was received in Provincial Grand Lodge was sufficient proof that it would meet with a grand response from the Brethren.

Bro. the Rev. H. W. Turner, P.G. Chap., in proposing "The Health of the Prov. Grand Master," said the office was one of great responsibility and great dignity, not only in the eyes of Masons but in the outside world. In addition to that it called for tact, sympathy, and wisdom. Their Prov. Grand Master had not held the office long, but it was long enough to justify their fullest expectations. In the past year his illness had prevented him coming amongst them, but their prayer had been that the Great Architect would spare him and restore him to them in good health. The Prov.



Warrington.

MEETING OF THE PROVINCIAL GRAND LODGE OF SURREY, 15th JULY, 1905.

Grand Master had consecrated one lodge during the year, and the ceremony was performed with a dignity and grace that won the admiration of all the distinguished Masons present. On the occasion of the next Girls' School Festival they would rally round their Prov. Grand Master, and show him they appreciated and loved him.

The Prov. Grand Master thanked Bro. Turner for his very kind words in proposing the toast, and the brethren for their reception. He knew the responsibility of his office and also his inability to undertake the duties unless supported by those well qualified to give him advice. It would be vain for any man to say he could do the thing himself. So long as the affairs went on as they were doing, so long would Masonry in that province continue to prosper. Bro. Hedges was with them that evening, doubtless to see what prospect there was

of success for the next Girls' School Festival, but the province would doubtless be worthy of the occasion. He asked no lodge or brother to subscribe more than he could reasonably afford. Although they regarded Masonry seriously, they need not forget the pleasant side. Let them be reasonable in all things, in their efforts, and in their work, and not forget that they who were blessed comparatively with much should be grateful to the Great Architect, and show it by their words and by their deeds.

"The Deputy Prov. Grand Master and Prov. Grand Officers" was next given and acknowledged by Bros. J. D. Langton, Dep. Prov. G.M., and Grellior, Prov. S.G.W.

Bros. Slingsby Roberts, Prov. Sec. Sussex, and R. Rigg, Prov. S.G.W. Westmorland and Cumberland, responded for "The Visitors."

Installation Meeting of the Sanctuary Lodge, No. 3051.

THE Installation Meeting of this lodge, which was founded specially for Members of Convocation and the Houses of Laymen, the clergy and officers of religious societies, was held on the 6th July, at the Westminster Palace Hotel. The lodge was consecrated a year ago, the first Worshipful Master being the Right Hon. Sir Joseph Dimsdale, Bart., P.C., K.C.V.O., M.P., P.G.W., P.G. Treas., &c.

There was a large and influential gathering of the Craft to witness the installation of Bro. Alfred Holdsworth, S.W. as second W.M., the ceremony being conducted by V.W. Bro. Canon Brownrigg, P.G.C., assisted by V.W. Bros. the Bishop of Barking, P.G.C., the Dean of Hereford, and Preb. Ingram. The new Worshipful Master subsequently invested his officers as follows:—Bros. the Right Hon. Sir J. C. Dimsdale, I.P.M.; John Fisher, Senior Warden; Rev. Canon Childe, LL.D., P.G.C., Junior Warden; Rev. Sir Borradaile Savory, Bart., P.G.C., Chaplain; G. Rowland Blades, Treasurer; F. L. Palmer, P.P.G.S. Herts., Secretary; Laurence H. Blades, Senior Deacon; Rev. C. E. L. Wright, P.G.D. Junior Deacon; G. S. Beeching, P.P.G.R. Bucks., Director of Ceremonies; Arthur T. Poyser, P.P.G. Org. Perthshire West, Organist; G. A. King, P.P.G.W. Surrey, Inner Guard; Abel Simmer, P.A.G.D.C. Senior Steward; F. A. Hazzledine, Junior Steward; C. Munro Cobb, Junior Steward and E. C. Richards, Tyler.

Amongst those present, in addition to the above, were:—Bros. Rev. Dr. Cooper Smith, P.G.C.; Rev. R. Peek, P.G.C.; Rev. Canon Quennell, P.G.C.; Henry Times, Dep. G.D.C.; W. J. Ebbetts, P.G.S. of Works; Geo. F. Smith, P.G.O.; Rev. Canon Barnard, P.G.C. Worcester; Ven. Archdeacon Hodges, P.P.G.C. Suffolk; Rev. J. J. Burton, P.P.G.C. Suffolk;

Alderman Kitwood, P.P.S.G.D. Lincolnshire; the Rev. A. R. Buckland, G. J. Brinkworth, J. W. Dennis, C. J. Drummoud, J. R. Hosker, Dr. Lake, A. W. Letts, Oliver Notcutt, H. A. Sherwin, G. Tarran and Stebbing Russell.

Letters of regret were received from Bros. the Earls of Lathom, Shaftesbury and Malmesbury, the Bishops of Bath and Wells, Bangor and Thetford, the new Bishop of Rochester, Bishop Welldon, the Archdeacons of London and Westminster and other brethren.

Sir J. Dimsdale, in proposing the toast of "The Worshipful Master (Bro. Alfred Holdsworth)" said, that in his public career, Bro. Holdsworth was known as a man of the most unblemished integrity, and in placing him in the chair they were sure that he would maintain its dignity in the highest sense. He hoped that they would always be fortunate in obtaining Masters of the lodge who would be as energetic and single-minded in their endeavours to forward the happiness of the lodge and of its members as he was sure their present Worshipful Master would be.

In making a presentation of silver plate, on behalf of the members of the lodge, to Sir Joseph Dimsdale, as a memento of his year of office and a mark of appreciation of the services he had rendered to the lodge, the W.M. expressed in feeling terms the high regard in which Sir Joseph was held by the brethren. The monetary value of the gift offered was, he said, comparatively small; but the spirit behind the gift could not be expressed in mere words.

An excellent musical programme was provided by the Westminster Singers, under the direction of W. Bro. George May, of St. Paul's Cathedral.

Bro. Sir Alfred Cooper, P.G.D., is the subject of a notice in a recent number of *Vanity Fair*. Sir Alfred, says our contemporary, who has long been one of the leading lights of the surgical profession, retired on Saturday, and intends to practice no more, to the great regret of everybody. Tall and athletic-looking, with a jovial, breezy way about him, he was just the man to inspire a despondent patient with confidence, or revive the drooping spirits of the hypochondriac, while his kindness of heart, generosity, and philanthropy, endeared him to many who could offer him no reward beyond gratitude. He was Surgeon-in-Ordinary to the late Duke of Saxe-Coburg, and was popular with everybody, from Royalty downwards, in fact, as much of a social personality in London as the late Sir Oscar Clayton. He is a prominent Freemason and a very good shot. Sir Alfred, who was knighted a year or two ago, married, in 1882, Lady Agnes Duff, a sister of the Duke of Fife, by whom he has three daughters and a son, who is at Eton.

The St. Chad Lodge, No. 3115, was consecrated on the 12th July at the Great Eastern Hotel. The lodge is intended for Seven Kings, and makes the fifty-fifth for the Province of Essex. The Provincial Grand Master, Colonel Lockwood, M.P., performed the ceremony, assisted by Bros. the Bishop of Barking, Horace Cheston, Richard Clowes, Thomas J. Ralling, Victor Taylor, R. J. Hatfield, and A. W. Martin. Bro. J. H. Salter, P.G.D., Dep. Prov. G.M., installed Bro. Charles R. Campbell, P.M. 1365, as first Worshipful Master, and the other offices were filled by Bros. E. G. Harvey, W. C. Burford, the Rev. Elsan I. Colnett, Prov. Gd. Chap.; D. T. Jackson, P.M.; Henry Martin, P.M.; Percy F. Gaunt, H. E. Norton, J. F. Handscomb, George Kensett, S. R. Pearce, B. Henderson, J. E. Spurr, H. Cecil Holt, and T. Williams. The consecrating officers were presented with a handsome souvenir of the event of the day.

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Grand Lodge and the Grand Master.

THERE is probably no more unwieldy body in existence than that which makes our laws and constitutions.

It numbers some 33,000 members, upon whom the sun never sets. And its membership is increasing by about 2,560 every year, and at no time we should say have more than one-third of its members ever assembled together. It is therefore a most remarkable thing that a body never represented for legislative purposes by more than one-twentieth of its numbers, and which never has to meet any constituents, being made up for the most part of life members, should command the confidence it does. Not only are its decisions unhesitatingly accepted by those whom they chiefly concern, but they are even accepted as good law by sister jurisdictions. The meaning of this is, of course, that Grand Lodge, like the private lodge, is a landmark of the Order, and the brother who questioned its decrees would, *ipso facto*, cease to be a recognized Freemason.

We doubt, in fact, whether there could be any appeal from Grand Lodge even to the Grand Master. In looking at the constitution and powers of Grand Lodge, we are, of course, compelled to go to the landmarks, because those Constitutions which go extensively into the question are the production of Grand Lodge, and, therefore, in relying upon them for information we should not be standing on firm bottom. If it were not for the existence of a Grand Master the powers of Grand Lodge would be limitless, but every fresh assumption of power by Grand Lodge has to be considered in conjunction with the Grand Master's prerogative, and this would appear to be almost as limitless as that of Grand Lodge. It is this existence of two concurrent jurisdictions, each of infinite extent and capable of conflict at a thousand points, but each working as the harmonious complement of the other that makes the government of the Order so remarkable, combining as it does every advantage of a republic with every advantage of an absolute monarchy, and eliminating the bad features of both. For instance, the Grand Master is the fountain of honour, thus obviating the possibility of cabals and the unfair pressure of private influence, the Grand Master being beyond the reach of such. But on the other hand Grand Lodge is the fountain of dishonour, or in other words, every brother's rights and privileges are safeguarded by the right of appeal to his peers. Again, the Grand Lodge is the fountain of law, and makes and abrogates and suspends laws and regulations as may seem from time to time desirable. But the time immemorial connection of the Grand Master with the private lodge is preserved in the rule which provides that the laws and regulations of private lodges go for approval, not to Grand Lodge, but to the Grand Master. Nor does Grand Lodge possess any voice in the erection or formation of private lodges. These are in every case warranted by the Grand Master or his deputy. But once formed the jurisdiction of Grand Lodge comes in, and no lodge can be removed from the register without the consent of that body. Herein comes in another curiosity of procedure. By virtue of the prerogative the Grand Master may recognize or refuse to recognize other Grand Lodges. But if the body seeking such recognition has come into existence through secessions from the Grand Lodge of England, then that Grand Lodge is alone concerned with the erasure of the seceding lodges. What would happen in case of conflict is not known, for it is the invariable practice of the Grand Master to take counsel with the Grand Lodge in such cases. But when it is a case of the withdrawal of recognition of an already existing Grand Lodge, the Grand Master acts "on his own." Whilst the Grand Master cannot create new offices he may create any number of officers. Article 7 gives him unlimited power of conferring "Past rank," and as the brethren concerned become members of the Grand Lodge it would seem as if the official or nominated element might under certain circumstances be indefinitely increased. But probably by the time such circumstances should have come into existence, it would be found that Article 7 had undergone some modification. We estimated the membership of Grand Lodge as being about 33,000. There are 2,500 lodges at present on the register, approximately, 2560 to be exact. Each of these is represented by its Worshipful Master and two Wardens, making 7,680 members. Then we may assign ten Past Masters to each lodge who are members in their own right for life, adding 25,600, and there are about 720 Past and present Grand Officers, totalling 33,000. Every year 2,560 Worshipful Masters become Past Masters and have seats in their own right, and the same number of new brethren come into Grand Lodge. The possibility, therefore, of the representative element being swamped by the official is a very remote one. At the same time the proportion of the official to the non-official brethren at any ordinary meeting of Grand Lodge is by no means so low as the figures quoted might suggest. The 540 lodges in foreign parts, and probably half of the lodges at home, are practically disfranchised by reason of distance from headquarters, and it does not seem possible to make any workable

suggestion as to how this is to be altered. There is, however, to be one attempt, and it will not be unprofitable to see what is involved in the proposed legislation regarding the Grand Treasurer's office. Whilst the landmarks give the Grand Master powers which would seem to be without limit, these are all held in check by the fact that they do not give him any control of the contributions of the brethren. Now, it is well known that in practice the Grand Treasurer has as little control of the finances as the Grand Master, and there were those who wished to hand over the appointment of the Treasurer to the Grand Master. In so doing Grand Lodge would have parted with its most important prerogative, and we venture to doubt whether, even if Grand Lodge had decided by a majority to act in this manner, the wisdom of the Grand Master would have allowed him to accede to it. But the control of the cash, ultimately, means the control of everything, and this afforded an opportunity of giving every lodge on the register an effective voice in the management of the Craft. It will probably never be of any practical value, but like our vast naval armament, which we earnestly hope may never be used, it is there. Grand Lodge is not incorporated, and cannot, therefore, hold any property except through trustees, and the legislation we have been referring to will give the whole of the 33,000 members of Grand Lodge a voice in the appointment. And it will be an actual voice, not a nominal one.

Whereas, from 1717 to 1813, no less than thirty-nine Grand Masters presided over the destinies of the Craft in this country, during the last century there have been but five. During the former of these periods less than 400 lodges were warranted, but during the latter not less than 2,600. These figures are very eloquent. We have got the highest courts of Freemasonry outside the reach of any disturbing influences and under wise and unobtrusive guidance, and, imbued with perfect confidence in those to whom the destinies of the Craft have been entrusted, the Order has been free to expand on its merits.



R.W. Bro. Brigade-Surgeon J. Balfour Cockburn, whose portrait appears on our front page, although himself a veteran in the Craft, is the ruler of the youngest of our Provincial Grand Lodges, that of Guernsey and Alderney. So long ago as 1753 there existed a Provincial Grand Lodge of the Channel Islands, which was presided over in succession by Bro. T. Dobree, Gen. Sir John Doyle (whose name was given to Doyle Lodge of Fellowship), and Bro. J. J. Hammond, but in 1848 the province ceased to exist, and the lodges both in Jersey and Guernsey remained unattached until the year 1869, when the Province of Jersey was formed with Col. E. C. Malet le Carteret at its head and happily still its ruler.

It was not, however, until 1894 that the brethren of Guernsey took any steps towards the formation of a similar local authority, but in that year the M.W. Grand Master, in response to the wishes of the brethren in the island, issued a patent creating the lodges in Guernsey and Alderney into a Province and appointing R. W. Bro. J. Balfour Cockburn its Provincial Grand Master. His installation took place in August, 1894, and the Province comprised five lodges. Since then two lodges have been added to the roll, raising the number to that of the senior province of Jersey.

Bro. Balfour Cockburn is to be congratulated on the success that has attended his zealous efforts to promote the interests of Freemasonry in that lovely and fruitful island,

and we trust that there are still many years before him of strenuous and useful work in connection with our beloved Order.



Westmorland Freemasons were recently honoured with a visit from the Grand Mark Lodge of England, Bro. Richard Rigg, who is Senior Grand Warden of Mark Masons for this province, and recently filled the office of President of the Board of Stewards at the annual Benevolent Festival in London, being responsible for this most interesting event. The Grand Lodge officers (consisting of Bros. C. F. Matier, Grand Secretary, A. J. Thomas, Grand Director of Ceremonies, and the Rev. W. Russell Finlay, Grand Chaplain), arrived at Kendal from London and attended the Kentdale Mark Lodge, of which Bro. Richard Rigg is the present Worshipful Master. The ceremonies were impressively performed by the various officers, and subsequently the Grand Secretary expressed his satisfaction at the admirable way in which the work had been done.



BRO. RICHARD RIGG.

On the following day there was a meeting of the Red Cross of Constantine at Windermere, under the presidency of Bro. Corder Fox, Millom. The Grand Officers again attended, and there was a large and representative gathering from all parts of the North of England. Bro. James Wilkie, Ulverston, was placed in the Sovereign's chair, and Bro. Richard Rigg had conferred on him the rank of Past Sovereign, in recognition of his distinguished services to Freemasonry. The ceremony of consecration of the new Cryptic Council was subsequently proceeded with. It is called the Applegarth Council as a compliment to Bro. Richard Rigg, the first Master. The consecration ceremony was performed in a most impressive manner by Bro. C. F. Matier, who, in an interesting address, made mention of the fact that this was the thirtieth Council of the Cryptic Degree consecrated in the whole of the British Empire (exclusive of Canada), and that the degree was of great importance in the United States, ranking next to the Order of the Temple. The numerous guests subsequently dined under the presidency of Bro. Richard Rigg.



At the Quarterly Communication of the Grand Lodge of Scotland, held at Edinburgh on the 3rd August, the differences that have unfortunately arisen between them and the Grand Lodge of New South Wales were fully discussed, with the result that the recommendations of the Foreign and Colonial Committee were adopted. From the minutes of the Committee:

it appeared that consideration had been given to the fact that the Grand Lodge of New South Wales had not only recognised a Grand Lodge of Queensland at Brisbane, but that its Grand Master had gone from Sydney to Queensland and installed as its office-bearers certain members of the English and Scottish Craft who were suspended members of these two Grand Lodges. The Committee were of opinion that these acts of the Grand Lodge of New South Wales and of its Grand Master, were unfriendly, unmasonic, and disrespectful towards these two Grand Lodges, and had contemptuously ignored their jurisdiction over their respective members. One of these brethren had been expelled from Freemasonry, and the expulsion intimated in ordinary form. In the circumstances the Committee recommended the Grand Lodge to terminate its connection with the Grand Lodge of New South Wales by recalling its representative to that Grand Lodge and by requesting its representative to the Grand Lodge of Scotland to return his commission.

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At the same meeting it was agreed to grant new charters to Lodges St. Bryde, Kemnay, Aberdeenshire West; Golden Thistle, Naauwpoort Junction, Cape Colony; Benoni Kilwinning, Benoni; Krugersdorp, Krugersdorp; and Germania, Johannesburg, Transvaal. Bro. C. Murray Stewart was appointed Provincial Grand Master of Perthshire West, and Bro. James Maxstone Graham, Provincial Grand Master of Perthshire East. The Grand Committee reported that it had had under consideration petitions from certain of the lodges in the Goldfields District of Western Australia, seeking the erection of a District Grand Lodge there, and also a letter from the District Grand Secretary recommending the erection of the new District Grand Lodge. It was unanimously agreed to grant the prayer of the petition, and that the Grand Secretary be instructed to communicate with the lodges asking them to recommend a brother for appointment to the District Grand Mastership.

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A meeting was held a few days ago, at the Town Hall, Manchester, under the presidency of the Lord Mayor. There were present a number of influential brethren, representing East and West Lancashire, Cheshire, West Yorks. and Staffordshire, and resolutions were unanimously adopted pledging those present to support the candidature of Bro. Louis S. Winsloe, P. Prov. G.W. of West Lanes, V.-Pat. of R.M.I.B. and R.M.I.G. as Grand Treasurer of England, and forming a committee with power to add to their number for the promotion of this object. Among those present were Bros. Burrows, Slyman, Goodacre, Sir Thomas Shann, Walker and Winsloe, of West Lancashire; Bros. Barlow, Cheetham, Newton and Goulburn, from East Lanes.; Bros. Lilley, Ellis and Cookson, from Cheshire, and Bro. Taylor, from Staffordshire; and letters in support were received from Bros. Wilson, Raynor, Childe and Green, of West Yorks., Bro. Kent, of Staffordshire, and Bro. F. May, of Cheshire. Bros. Goodacre (West Lanes.) and Newton (East Lanes.) were appointed secretaries to the committee.

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Just about a century ago Freemasons were so numerous in the French army that a lodge often consisted of an entire regiment. A particular organisation of Freemasons, known as the "Philadelphes," numbered some distinguished military men, such as Moreau, who were not friendly to Napoleon. He contrived, however, to get possession of their secrets and symbols, and constituted himself Grand Master of the "Philadelphes" by the effective device of turning their chief symbol into the cross of the Legion of Honour. Moreover, he borrowed four triangles and a compass to make the star of the order, which thus became a masonic emblem of the most mystical quality. Whether there be any truth in this story, or whether it has been invented to disquiet the minds of those officers of the Legion whose sympathies are clerical, we do not know. What does Mme. Bartet say?—*Daily Chronicle*.

A public function of great interest took place at West Bromwich on July 10th, when R.W. Bro. the Earl of Dartmouth, Provincial Grand Master of Staffordshire, laid the foundation stone of a Nurses' Home with Masonic ceremonial. Thousands of people witnessed a procession of Freemasons wearing their regalia, and of civic bodies of the district, with the members and officials of the District Hospital, in connection with which the Home is being provided for the accommodation of a staff of 24 nurses. The expenditure is estimated at £13,000, including £10,000 for an endowment fund, and up to the present £5,000 has been realized towards this outlay. It is noted that the last previous stone-laying



R.W. BRO THE EARL OF DARTMOUTH.

ceremony in which the Masonic Brotherhood of the Province participated, was the laying of the foundation stone of the Nurses' Home at the North Staffordshire Infirmary by Lord Dartmouth in 1902. The other functions of this kind in which the Provincial Grand Master has taken the principal part were the laying of the foundation stones of a chapel at the Wolverhampton Orphan Asylum, of enlargements to the nave and chancel of the Old Church, Willenhall, of St. Barnabas' Church, Stoke, and of St. Chad's Church, Smethwick. Lord Dartmouth was assisted at the laying of the foundation stone of the Sutherland Institute, Longton, by the King, then Prince of Wales, in 1897.

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Not long ago, in a lodge renowned for the hospitable reception it accords to visitors, the latter turned the tables on their hosts. Their health had been drunk with the usual enthusiasm and then some ten or twelve rose to reply and in doing so proposed the health of their host, and burst into song, performing the fine old English ditty "For he's a jolly good fellow." The lodge members had to exercise considerable self restraint to avoid joining in the air, which to them is as a part of the ritual, and necessarily the most eloquent member had to be put up to reply.

At the quarterly court of subscribers to the Royal Masonic Institution for Girls held at Freemasons' Hall, on the 13th July, Sir Bruce M. Seton, P.G.D., presided. As it was the first quarterly court since the death of Sir Reginald Hanson, the Treasurer of the Institution, a vote of condolence and sympathy with the family of the late Right Worshipful brother was adopted, on the proposition of Bro. J. M. McLeod, P.G.S.B., seconded by Bro. J. Songhurst, Vice-president. Sir Joseph C. Dimsdale, M.P., P.G.W., P.G. Treasurer, was unanimously elected Treasurer in succession to Sir Reginald Hanson, and it was also resolved that during the reconstruction of Freemasons' Tavern the election courts and elections should be held at the King's Hall, Holborn Restaurant. An honorary vice-presidency of the institution was conferred on Bro. J. F. Roberts for providing the vote of thanks to the festival stewards for the past three years, and the list of candidates for the next election of girls into the school, on 12th October, was settled, the number being thirty-five. Of this number, twenty-four will be elected.



Bro. C. E. Keyser, P.G.D., Trustee and Patron of the Institution, presided at the Royal Institution for Boys, and there was an exceptionally large attendance for a July court. The brethren settled the list of candidates for the next election, in October, for education in the institution. There will be forty-two candidates, and thirty of these will be elected. The result of the 107th anniversary festival of the school (which was held at the Crystal Palace, on June 28), was announced by Bro. McLeod, Past Grand Sword Bearer, the secretary, and the contributions amounted to £25,046. This sum has since been increased to £25,250. It was announced that the chairman of the festival for 1906 would be Lord Leigh, the doyen of Provincial Grand Masters, who has held the office of chief of the Province of Warwickshire since 1852. The vote of thanks to the chairman for presiding at the meeting was followed by a special vote of thanks to the Secretary, Bro. J. McLeod, for his exertions on behalf of the institution.



One of our most cherished symbols is disposed of by an American Exchange in a very matter-of-fact way. The circle between two parallel lines is known to most of us or at all events has been explained to most of us. Now, says our contemporary, the circle with parallel lines represents an implement well known to practical masons. It is, in fact, a sort of hand barrow. A barrel or tub for holding water was placed in the ring and the two parallel lines were the staves by which the labourers carried it to mix mortar with.



In foreign parts an institution still maintains a fitful existence which, some five years ago, flourished exceedingly—we mean the Masonic sweep or raffle. Its vitality was sapped owing to the vigorous crusade undertaken against it by our contemporary, the *Indian Masonic Review*. Ostensibly the sweepstake was got up to benefit a charity but as usually nine-tenths of the receipts went in prizes, and expenses were paid out of the balance, it does not seem clear where the charity came in. No one questions the zeal and good intentions of the brethren who organize these, but we can only regret that it does not find a more Masonic channel. Masonry is speculative, not speculating.

We greatly regret to record the death, at the age of 66, of Bro. Charles Thomas Tyler, who passed away at his residence, Send Lodge, on Wednesday, August 2nd. Bro. Tyler was a well-known Freemason, being a P.A.G.D.C., Provincial Grand Secretary, and Provincial Grand H. of Surrey. He had performed the onerous duties of Provincial Grand Secretary, and Provincial Grand Scribe E., since 1895. He was initiated in the Weyside Lodge, No. 1395, in 1873, and occupied its chair in 1880. In the following year he was appointed Prov. S.G.D., and in 1889 was again elected to the chair of his mother Lodge. In Royal Arch Masonry, his services and distinctions were equally great. He was a P.Z. of the St. George's Chapter, No. 370, and a founder as well as a P.Z. of the Weyside Chapter, No. 1395, and the Chertsey Abbey Chapter, No. 2120. The Provincial



BRO. CHARLES THOMAS TYLER.

honours which he received in Capitular Masonry were those of Assistant Sojourner (1881), of J. (1891), of Scribe E. (1895), and of Prov. Grand H. (1904). His services to Royal Arch Masonry were recognised in 1899 by his appointment as 1st A.G.D.C. of the Supreme Grand Chapter, and the distinction thus conferred was supplemented in 1902 by his nomination as a P.A.G.D.C. of the United Grand Lodge. He was a founder and P.M. of the Weyside Mark Lodge, No. 442, and was Junior Grand Warden of the Provincial Grand Mark Lodge of Surrey, in 1896. He was also a Knight Templar, having been received into that Order in the Temple Court Preceptory, in 1898. The office of Provincial Herald was conferred upon him in 1903. To the three central charities of the Craft he was a liberal benefactor, the R.M.I.B. having found in him a frequent subscriber, while he was a life governor of the Girls' School and of the Royal Benevolent Institution for Aged Brethren and the Widows of Freemasons.



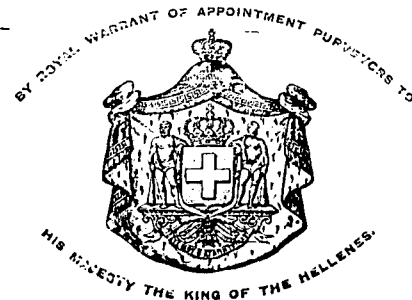
Among the articles brought up by divers who are searching for Spanish treasure in Tobermory Bay was a human rib, evidently that of a seaman of powerful build. Other articles included masses of powder, bullets, and a copper plate bearing Masonic emblems.



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The annual summer outing of the members of the Quatuor Coronati Lodge, No. 2076, London, commenced at Chester on Thursday evening, July 6th. The party, numbering about seventy, arrived at Chester about six o'clock. An emergency lodge was held at the Town Hall, which was attended by a large number of Chester brethren, and afterwards an interesting lantern lecture was given by W. Bro. Henry Taylor, P.M., 425, P.P.G.R. The lecturer dealt chiefly with the foundation of Freemasonry in Chester. He said masonic historians were of opinion that the historical details of the constitution of masonry as laid down by Coope's manuscripts, which were written about 1400, were taken from the Polycronicon of Ralph Higden, a monk of the Abbey of St. Werburgh, now Chester Cathedral. Randle Holme the Third was a member of an old lodge that existed in Chester in the 17th century. The earliest speculative Freemason known was Elias Ashmole, who was initiated in a lodge at Warrington a few years before Randle Holme mentioned that he was a member of the Chester lodge. That Chester lodge was probably far older than that at Warrington. The lecture was illustrated by limelight views. One interesting picture

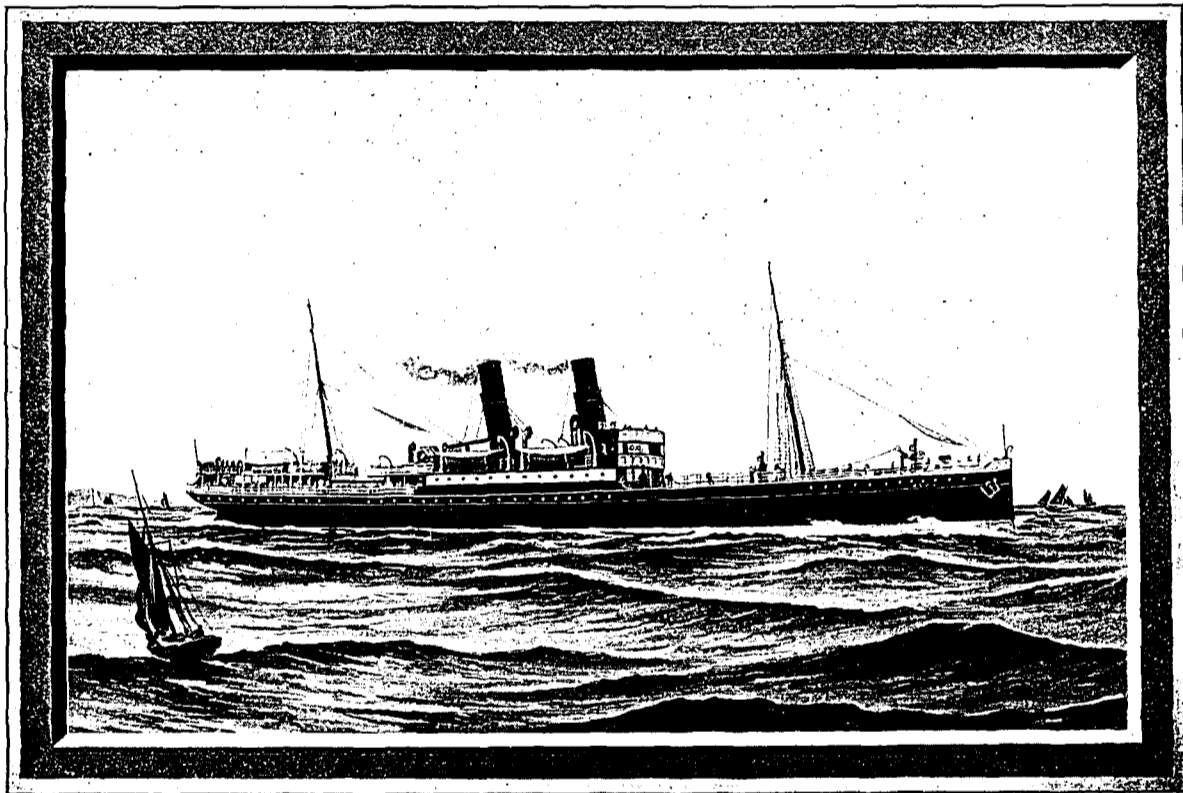
was of a monument erected to a centurion of the 20th Legion by his widow, which had cut on the side two masons' tools, similar to the emblems of Freemasonry. The visitors remained in Chester until Sunday, when, accompanied by the Mayor (Alderman Lamb), they attended service in the Cathedral.

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Bro. Sir Joseph C. Dimsdale, M.P., P.G.W., P.G. Treasurer, has been unanimously elected Treasurer of the Royal Masonic Institution for Girls, in succession to the late Sir Reginald Hanson.

◆ ◆ ◆

"Forward" is the motto of the Great Central Railway, and in no degree has it been more manifested than in their Excursion arrangements. The first Company to give to Londoners the opportunity of seeing the Grand National and breakfasting and dining en route, as also to offer cheap fares to Doncaster for the Leger Day; inclusive arrangements for the Stratford-on-Avon and other places. They now announce cheap tickets for every Saturday to over 200 of the principal towns and places in the Midlands and the North.



"Where to go for the holidays," is at the present time the most frequently-asked question. The Carron Line have a splendid solution of the difficulty, and passengers by their beautifully-appointed express steamers to Scotland are certain of a highly interesting and health-giving holiday. We cordially advise our readers to take one of these trips, feeling sure that the moderation in price, the excellence of the cuisine and the comforts enjoyed on board will appeal to all in search of health and recreation.

Briefly, the following are some of the advantages gained by going by this route:—

(1) Passengers have the opportunity of viewing the beautiful scenery of the Forth, as well as the greatest engineering feat of the age—the Forth Bridge.

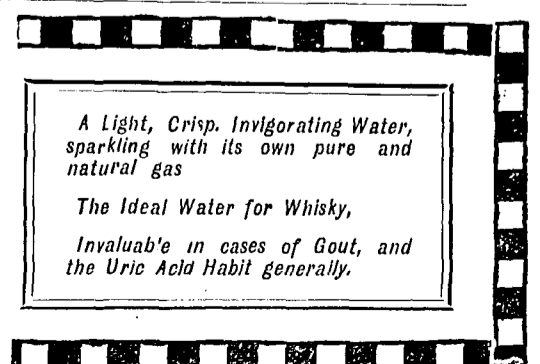
(2) Passengers are landed at the two most central ports in Scotland, whence full advantage can be taken of the numerous facilities offered by the principal Scotch Railway Companies for visiting all the most interesting places on special tourist terms.

(3) The short sea route—averaging about 30 hours—and the frequent service—four times weekly each way—enables those whose time is limited to take advantage of a pleasant sea voyage to Scotland or London, and be back at home within a few days.

(4) During the voyage, up or down the East Coast, the Steamers keep as close to land as permissible, in order that the many interesting landmarks may be seen by the passengers.



perrier
FRENCH NATURAL SPARKLING TABLE WATER.



The Grand Lodge of France.

THE severance of all Masonic relations between the Grand Lodge of England and the Grand Orient of France, some thirty years since, was a step taken with great reluctance and regret, but was necessitated at the time by the action of the French Masonic authorities, and, we believe, fully justified.

No attempts at a *rapprochement* between the two Grand Lodges have since been made, but it is inevitable that in these days of the "Entente Cordiale" the Freemasons of both countries should share the desire for more friendly relations, if such a happy state of things could in any way be brought about.

The Grand Lodges of the United States, as well as those of all English-speaking peoples, are at one with the Grand Lodge of England in regarding the Grand Orient as having wholly departed from the ancient landmarks, but it is of interest to note that communications in identical terms have quite recently been addressed to the Grand Lodges of Iowa and Louisiana by a body styling itself "The Grand Lodge of France," and at a meeting of the Grand Lodge of the former body, the Committee of correspondence presented the following report which will be read with interest in all jurisdictions:—

"To the Most Worshipful the Grand Lodge of Iowa, and the Most Worshipful Grand Master.

"Very dear Brethren: The Grand Lodge of France, which has always made effort to remain faithful to the traditions of the ancient and pure Masonry of St. John, and particularly to those usages which were introduced into France during the first half of the eighteenth century, is desirous of entering into friendly and fraternal relations with all the regular Masonic bodies of the globe. It would be especially agreeable to this body to enter into an official relationship with the Grand Lodges of the United States, in order that those of its members who may travel in America can be recognized as regular Masons.

"In order to obtain such result we have taken up the matter with the Most Worshipful Grand Lodges of New York and Louisiana. Without waiting the action and answer of these two great Masonic bodies we now put into effect the intention of making to your Most Worshipful Body the same proposition, relative to a mutual exchange of friendship, sanctioned on the part of the Grand Lodge of Iowa, to recognize officially the Grand Lodge of France as a regular Masonic body.

"We address to you, by the same mail, a copy of our Constitutions, and will leave it entirely with you whether you wish us to furnish other documents and information, such as would, in your judgment, be useful in considering this matter.

"You will certainly consider, as we do, that the highest interests of the Fraternity demand that it shall be universal, and that a constant exchange of ideas should be brought about between the Masons of France and America, to the moral and intellectual benefit of the two countries. Therefore, after having informed yourselves, so far as we are concerned in the matter, we trust that you will not refuse to hold out to us a fraternal hand.

"Awaiting your action we beg of you to believe in our fraternally devoted feelings."

This document is signed by the Grand Master and Grand Secretary, and is under seal of the Grand Lodge of France.

To pass upon this request, intelligently and justly, requires some special knowledge, and a very cautious analysis of the entire situation. Our proceeding in this matter will be followed with interest by other Grand Lodges and may afford a precedent in one or another direction. As is well known, Masonry in France has been for many years under interdict of Craft bodies throughout the English-speaking world. This unfortunate state of affairs was brought about by act of the general assembly of the Grand Orient of France, which on September 14th, 1877, made radical change in its

constitution, which was deemed utterly subversive of Masonic ideas. The paragraph thus changed originally read:—

"Freemasonry has for its principles the existence of God, the immortality of the soul and the solidarity of mankind."

Under the influence of a radical and atheistic element this paragraph was excised from the constitution of the Grand Orient, and in its place the following was substituted:—

"Being an institution essentially philanthropic, philosophic and progressive, Masonry has for its immediate objects the search after truth, study of universal morality, science and arts, and the practice of benevolence, it has for its principles the utmost liberty of conscience and human solidarity, and its motto is liberty, equality and fraternity."

As a statement of principles inspiring human action no exception can be taken to this. Objection is not and has not been to the paragraph as an enumeration of principles, but to omission therein of that which is regarded as a *sine quâ non* of Masonic pronouncements—belief in Deity. The breach thus made between Masonry in France and that of England and America was widened by increasing radicalism on the part of the Grand Orient. In consequence, edicts of non-intercourse were issued by the Anglo-Saxon bodies, and have been strictly enforced. As a result, knowledge of later Masonic developments in the Gallic republic has been almost entirely lacking. Indeed, among Masons otherwise well informed there has been lamentable ignorance on all matters pertaining to the fraternity in France. Your committee has been somewhat fortunate in having, during the past few months, and for another purpose, given considerable attention to French Masonry, gaining from authoritative sources much information upon the subject. It became apparent, even at the outset, that the Grand Lodge of France, constituted by lodges which had previously held from the Supreme Council of the A. & A. S. Rite, represented a conservative element of the fraternity in that country. It was found that this body, while being true to the ideals of the nation, was nevertheless untainted with the peculiar heresies of the Grand Orient, and that it emphatically reprobated the political role assumed by this latter body. But the Grand Orient, being before the public eye, was accepted as standing for French Masonry in all its parts; and without any distinction being made, the Gallic Craft has been unsparingly condemned.

The fact was also revealed that the Grand Lodge of France was seeking to put itself in touch and harmony with Anglo-Saxon Masonry. We would refer those interested in this phase of the subject, and also those who would understand the ground occupied by the Grand Orient, to letters which are appended to the report on correspondence.

The statements already made in our special report on Porto Rico as to legitimacy of lodges and grand lodges deriving from supreme councils need no repetition in this place. Nor is it necessary to set forth again the fact that this grand lodge has not drawn distinctions of legitimacy as between bodies of the two rites, when that point alone was to be considered. The sole question for us now is upon position of the Grand Lodge of France as to requisite belief in Deity; whether such belief be within the Masonic meaning of the term. Upon this hinges the claim for recognition. As for the stand of the Supreme Council of France of which until lately these lodges were constituent members, we have the authoritative statement of R.W. Bro. Charles T. McClenahan (Addendum Mackey's Encyclopedia of Masonry) who says:

"The Supreme Council of the A. A. Scottish Rite in France, however, stood and still stands true to all the principles of Masonry, prominently including the Father which is in Heaven, Who was, is and ever shall be in His personal existence."

In effort to secure definite information your committee addressed a letter to the secretariat of the Grand Lodge of France, which received prompt, courteous and illuminative reply. From this we extract :

"As to faith in God, we go by the formulated principles of the Ancient Charges of Freemasonry and adhere to the statement of the Book of Constitutions, which is of the following language :

'A Mason is obliged, by his tenure, to obey the moral law ; and if he rightly understands the art, he will never be a stupid atheist nor an irreligious libertine. But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet it is now thought more expedient to oblige them to that religion in which all men agree, leaving their particular religions to themselves ; that is, to be good men and true, or men of honour and honesty, by whatever denominations or persuasions they may be distinguished ; whereby Masonry becomes the centre of union and the means of conciliating true friendship among persons who would otherwise have remained at a perpetual distance.'

The reply we have received thus continues :

"We do not consider it wise nor necessary to examine a candidate as to the forms of his belief, or to ascertain what are his ambitions in matters of ontology and metaphysics. We are convinced that it is not important for our purpose that the candidate shall accept such-and-such definition of the Creator, but rather that he should be determined to search in all sincerity for the truth. He will and must discover the truth for himself if he be taught well to understand the art of Masonry. Then he will not and cannot be a brute who does not recognize God, nor an irreligious libertine. To make our candidate understand this art of Masonry it is for us to teach him how to penetrate and perceive the meaning of our symbolism, for these are the hieroglyphics of a most sublime philosophy. Meditating upon these each of us should be led to solve for himself the eternal problems which present themselves to the human mind. These are the problems of the Sphynx : Whence do we come ? What are we ? Whither do we go ? The Freemason, properly taught, may answer these three questions from study of the three degrees. It is true that these give answer only by allegories, as do the gospels, and not by dogmas. But the aim of Masonry is not to make men believers in dogmas, but to make them thinkers, showing them how to extract the truth, by the powers of intellect, from the images which nature places before their eyes. This is the whole programme of what we call initiation.

"It is important to insist that if we of the Grand Lodge of France are free thinkers and Free Masons—that is, men free from prejudice—we are not and cannot be atheists. For the atheist is to the full as dogmatic and prejudiced as the most intolerant and narrow-minded believer. We are opposed to all dogmatism, whether it be affirmative or negative, and hold the unprejudiced mind to be a correct Masonic attitude. That which we admire most in Masonry is its symbols, because these do not force a rigid faith, but can be interpreted freely ; each one having the right to discern, as in a mirror, the ideas which his mind brings up as the result of meditation. And among our symbols the most important ones are those connected with the Great Architect of the Universe. The ideas thus formed we do not need nor do we attempt to define, but each one is obliged to arrange them for himself according to his faith or his philosophy."

It would seem that this is sufficiently clear for our purposes. Brethren of the Grand Lodge of Iowa, it is not within the province of Masonry to define theologic beliefs ; it is not for us to judge whether the ideas and opinions of other men in things which are controversial are erroneous. It rests with us only to consider, and that with calm, unprejudiced judgment, whether these, our brothers, are imbued with Masonic ideals and whether they are holding to the essentials of the craft. If so, this Grand Lodge should hold out to them the hand of fraternal welcome.

Let us remember that the social, political and racial conditions obtaining in the country from which this appeal comes are different from those in our own land. The genius of that people has gone through a different process of development, and the habits of thought, forced by environment and the body of tradition, will account for different standards. In our analysis of the situation we find the Grand Lodge of France holding before its initiates and members the highest ideals of Freemasonry, and that its affiliates are earnestly working for the betterment of men. And upon these findings made your committee recommends :

That the edict of non-intercourse pronounced against the Masons of France by this Grand Lodge be withdrawn in so far as it applies to the Grand Lodge of France, but that it remain in full force and effect as to all other so-called Masonic bodies of that country ; and we do extend to the Grand Lodge of France recognition as a regular Masonic body.

JOS. E. MORCOMBE,
Committee on Correspondence.

Brother Morcombe's report was ordered to be printed and the matter was referred back for one year for further information.

An announcement was made by the Grand Master of the Grand Lodge of New South Wales, at the Sixth Annual Dinner, given by him to the officers of Grand Lodges, on the 1st July, that on 13th June next, the end of the present Masonic year, he would have the honour of proposing Sir Harry Rawson, who is a Past Grand Warden of England, for election as Grand Master of the United Grand Lodge of New South Wales.

At the annual meeting of the Provincial Grand Lodge of Hants and the Isle of Wight, held at Gosport, on Wednesday, July 26th, it was stated that the Province has now a membership of 4,888—an increase of 150 over the previous year, and 1,010 during the seven years Commander H. G. Giles, R.N., P.G.D., has been Prov. G. Secretary, and had the preparation of the returns. Sir Augustus F. Webster, Prov. G.M., presided at the meeting, supported by his Deputy, Bro. Edgar Goble, P.G.D. A presentation was made to Bro. G. F. Lancaster, P.G.P. (1901), who during his forty years' connection with Freemasonry has devoted all his leisure to the interests of the Order. Ladies were present at a conversazione in the evening.

Lord Zetland, in the course of an interesting speech, reviewed the chief masonic events during the past year. They intended, he said, to have the triennial festival of the Educational Fund next May, when they hoped that that noble Charity Association would receive such assistance as would enable it to continue its most excellent work. It was scarcely necessary, continued his Lordship, to call attention to the long and happy connection which he and his family had enjoyed with the Province, seeing that he himself had presided over it for upwards of thirty years. His father and grandfather had also acted as Provincial Grand Masters of the Province, and it was an especial pleasure to him to see present in that room that day his two sons—Lord Ronaldshay and Lieutenant George Dundas, both of whom took an active interest in Freemasonry.

English Freemasonry has recently lost an old servant in the person of Bro. T. N. Webber, who died at Axminster at the advanced age of ninety-one. He was organist of his lodge for nearly sixty years, and was a Past Provincial Grand Organist of both Devonshire and Dorsetshire.

South Africa may shortly be expected to be the scene of an interchange of Masonic courtesies between English and Colonial brethren on the arrival there of the British Association Committee, many of whom are well-known members of the Order.

A Short History of the Lodge of Emulation, No. 21.

(By HENRY SADLER, Sub-Librarian to the Grand Lodge of England).

THE history of a Freemasons' Lodge dating back to the year 1723 would, in my opinion, be incomplete unless accompanied by a sketch of Speculative Masonry in London at the period of its birth. I propose, therefore, as an introduction to my present undertaking to outline, as briefly as compatible with a clear understanding of the subject, the acknowledged and reliable evidence appertaining to the early stages in the career of the "Mother Grand Lodge of the World." This I deem necessary in view of the large and ever increasing number of the members of our Order who, whilst not coming properly under the heading of Masonic Students, show an appreciative interest in the doings of the Craft in bygone days as evinced by the desire, growing stronger every year, to see in print and thereby preserved from extinction the records of their own particular lodges.

It is pretty generally known that in the year 1717 certain old lodges, more or less of an operative character, held a meeting in London and agreed to establish what was at first intended by its promoters, merely to be a Grand Lodge for the cities of London and Westminster, but which grew so rapidly that it became not only the Grand Lodge of England, but in a comparatively short space of time had extended its branches and influence to many distant parts of the globe.

Previous to this period there was no recognised head of symbolical Masonry, the lodges therefore acted quite independently of each other, acknowledging no higher Masonic authority than the master for the time being; no doubt when a lodge grew too large for the comfort of its members, or a difference of opinion arose amongst them, and the requisite number could be got together, they would remove to another house and set up a lodge on their own account, without troubling themselves about Warrants of Constitution, consecrating officers, or indeed any of the grand ceremonials considered so essential at the opening of a new lodge in the present day. In many of the lodges there was no regular subscription, each member contributing a small sum towards the expenses of the evening, with something in addition for the benefit of the sick and distressed; this, with a small entrance fee, and the fines inflicted on brethren for trivial offences such as omitting to bring their aprons, or the Lodge Jewel, or using "swear words," constituted the only source of income.

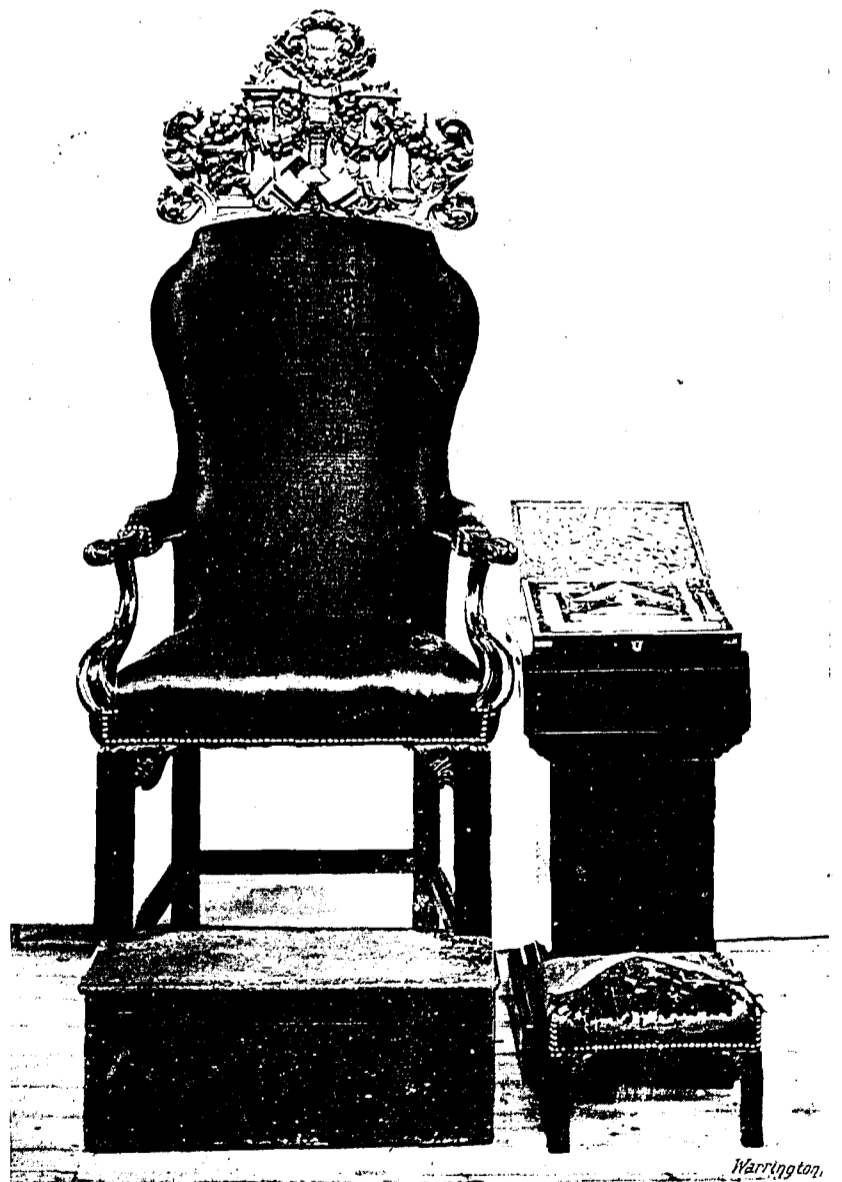
It is most unfortunate and will ever be regretted that we should have no written record of the formation or establishing of the first Grand Lodge of Freemasons, nor of the subsequent transactions of that august body prior to the 24th June, 1723, when the written records of the Grand Lodge begin.

So far as I have been able to learn, Dr. James Anderson, a Presbyterian Minister, with antiquarian proclivities, the compiler of the first Book of the Constitutions for the purely speculative fraternity, published in 1723, was the first to put in print an account of the formation of the Grand Lodge and the names of the Grand Officers who were appointed, together with its proceedings during the first twenty-one years of its existence. But this was not done until he compiled a second and more elaborate edition of his book in 1738. I am of opinion that Anderson wrote the early portion of his history, either "from information received," or from notes of the proceedings probably taken on loose sheets of paper that were not deemed worthy of preservation after he had copied them, for, to the best of my knowledge and belief, he was not a Mason in 1717.

According to Dr. Anderson, four lodges, whose places of meeting he mentions, took part in forming the Grand Lodge. One of these died out about 1725, and the others are now represented by the Lodge of Antiquity, No. 2, the Royal Somerset House and Inverness Lodge, No. 4, and the Fortitude and Old Cumberland Lodge, No. 12. The

early history of these lodges having been most ably and exhaustively dealt with by Robert F. Gould in a work entitled *The Four Old Lodges*, which is available in the usual channels, I need not dwell further on their history. Although Anderson does not state positively that the four he mentions were the only lodges in London when the Grand Lodge was formed, that is the impression left on the mind of the general reader. Strange to say an author of a later period boldly states that six lodges took part in the formation of the Grand Lodge.*

Whether there were four or six lodges that took part in establishing the Grand Lodge, is not, in my opinion, a matter of vital importance, but considering all the circumstances, something more reliable than a bare statement is required to satisfy me that these were the only lodges in London at the time. The engraved official list of lodges for 1723 gives the signs of 51 houses at which lodges were supposed to be meeting at the date of publication, all of them being situated in the metropolis with the exception of two. It is scarcely feasible that exclusive of the four or six of 1717 all these should have been entirely new lodges; doubtless some of



THE MASTER'S CHAIR OF THE LODGE OF EMULATION, No. 21
AND BOX OF WORKING TOOLS.
Presented by Sir Polydore de Keyser, P.M.

them were, but I think it highly probable that several were in existence prior to the formation of the Grand Lodge, and on finding that Institution patronized by persons of wealth

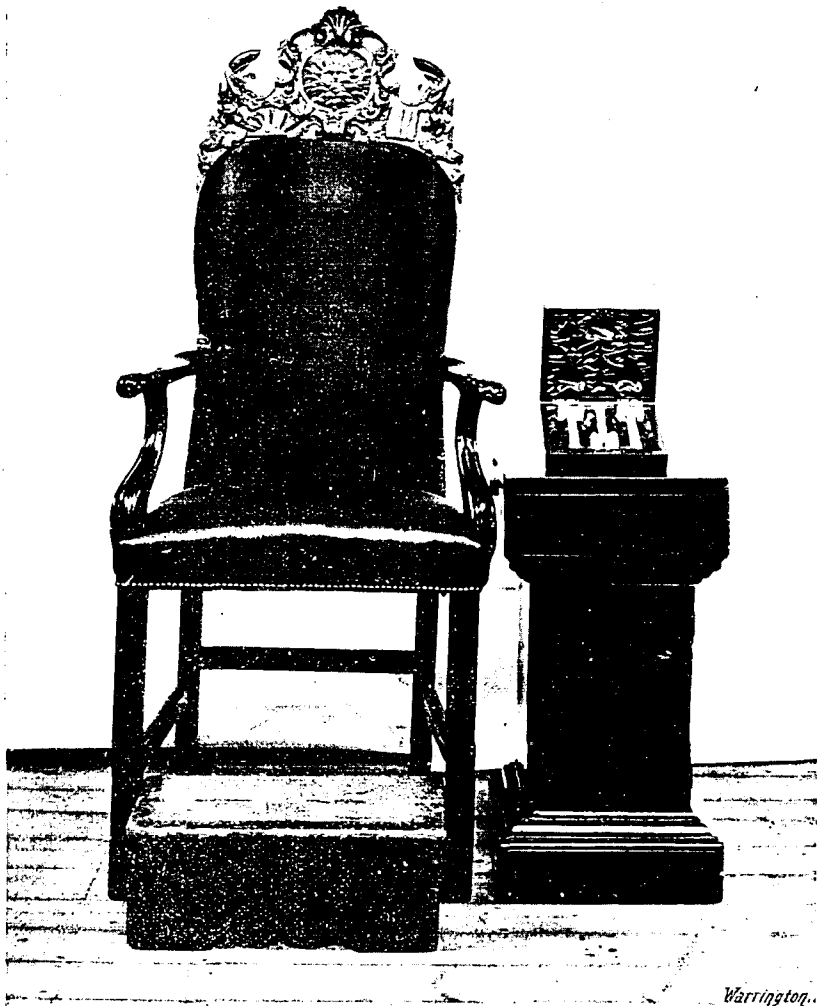
* *The Complete Free Mason, or Mulla Paucis for Lovers of Secrets*, published anonymously about 1764.

and distinction they agreed to accept of a Constitution, for which in those days no payment was required, in order to be placed on the official list of regular lodges.

At the period of the enrolment on the Grand Lodge Register of the lodge which subsequently adopted the distinctive appellation of "The Mourning Bush," Warrants in their present form were unknown, or, at all events, were not used by the Grand Lodge of England until about 30 years

on record every scrap of information appertaining to the lodge which I have been able to glean from a careful investigation of the archives of the Grand Lodge and other available sources.

There seems to have been some uncertainty as to the precise date of the constitution of the lodge whose history I am endeavouring to trace, but had the usual practice in the formation of *new* lodges been followed, there should have been no difficulty in getting the information either by a reference to the first lodge book, or to the Grand Lodge records if the latter existed. Hence I am inclined to think that this was not an entirely new lodge when it was placed on the Grand Lodge Register and acknowledged as Regular, but that it was originally working after the time-honoured custom of the Operatives, and also of the early speculative Masons, by inherent right. We know that several such lodges existed long after the foundation of the Grand Lodge. On the 25th of November, 1723, the following motion was agreed to in Grand Lodge and recorded in the Minutes—"That no new lodge in or near London without it be regularly constituted be countenanced by the Grand Lodge, nor the Master or Wardens admitted at the Grand Lodge." It will be observed that no reference is made in this resolution to the mode of receiving old lodges into the official fold, I am, therefore, of opinion that in such cases there was at first no ceremony whatever, but that they were simply placed on the list of lodges at the request of their representatives.



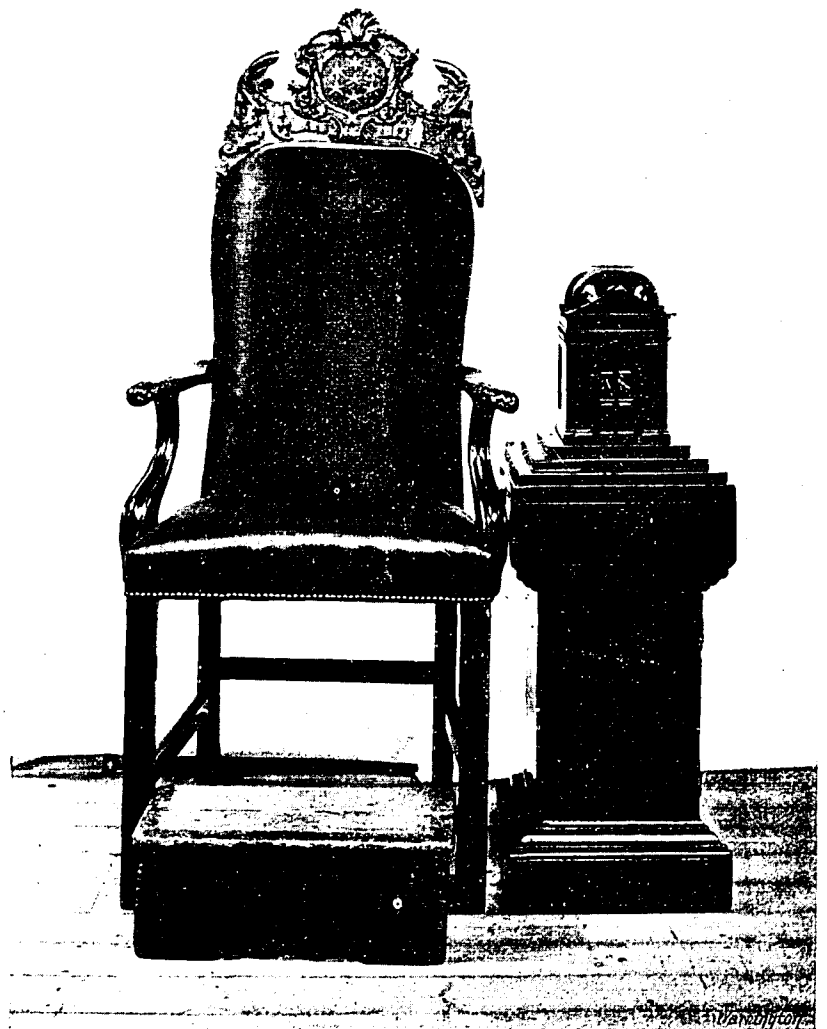
THE SENIOR WARDEN'S CHAIR AND BOX OF IVORY MALLETS.
Presented by Charles Willis, P.M.

later. The method of constituting a lodge in the metropolis was for the Grand Officers to appear in person at the intended meeting-place of the new lodge, and having performed the usual ceremonies of Constitution and Installation, to sign a declaration to that effect on the first page of the Lodge Minute Book.

For lodges in the provinces and abroad an official document known as a "Deputation" was issued by the Grand Master to some brother of more or less eminence, generally residing in the district, authorizing him to act as his Deputy in the performance of the necessary functions.

In many, I might safely say a majority of cases, the first and most serious difficulty encountered by the historian of a private lodge is the absence of the lodge records for some period of its history, generally at the most interesting stage—the beginning—when, had they been available, probably much light might be thrown upon the doings of our early speculative ancestors generally, as well as upon the affairs of the lodge concerned. I regret to state that "The Mourning Bush Lodge" is not an exception, for the earliest minute book now in possession of the lodge was begun on the 24th December, 1756, leaving us almost in the dark as to its proceedings prior to that date.

Fortunately a Treasurer's Book commencing in 1742 has been preserved. These books will be dealt with in due course at a later stage, but before so doing, I purpose placing



THE JUNIOR WARDEN'S CHAIR AND A QUAIN OLD
BALLOT BOX.

At that period lodges were only distinguished by the names of the taverns at which they were held, and it was not until five or six years after this lodge was enrolled that it was deemed advisable that the lodges should bear distinctive numbers.

The engraving of the lists of lodges previously mentioned, was the first mode of communicating to the fraternity at large, the number of lodges on the register and their places

and days of meeting, and no doubt this had a very salutary effect in consolidating the Order and increasing the number of Regular lodges. The first list in which the lodges are given consecutive numbers and in which the date of their constitution appears was issued either late in 1728 or early in 1729.

It is known as *Pine's Engraved List of Lodges for 1729*, and when I state that the copy belonging to the Grand Lodge is the only one of that year known to be in existence, it will readily be understood how valuable it is.

There are two earlier lists of a similar kind in the Grand Lodge Library, namely, for 1723 and 1725, but in them the signs of the taverns, their locality, and the days of meeting only are given.






The seventh lodge in the Engraved List for 1723 is *The Griffin*, Newgate Street, the first registered home of this lodge, where it remained five years and was then removed to *The Green Dragon*, Snow Hill, as shown in the List for 1729, in which it figures as No. 19. The blank space over 1723 in the right hand column should have contained the date of its constitution and probably would have done so had it been formally constituted in the usual way. It appears between No. 18, constituted May 5th, 1723, and No. 20, constituted June 12th, 1723. The Engraved Lists were issued annually until 1778, after which year they were superseded by the ordinary printed list in the Freemasons' Calendar and so continued down to the present day. The date of the constitution of "The Mourning Bush Lodge" never appeared in either one or the other. In 1769 the Grand Secretary wrote to the lodge requesting that the date of its constitution might be transmitted to him, but in consequence of the destruction by fire in 1742 of the original records, his request could not be complied with. This matter will be more fully dealt with later on; it is, however, quite clear that in 1769 neither the Grand Secretary nor the members of the lodge knew the exact date of its constitution. Whence the Grand Secretary got the date "15th May, 1723," for the Warrant of Confirmation in 1810 is a puzzle to me. Certainly not from the Grand Lodge Records, for, as before stated, there were none in existence prior to the 24th June, 1723.

Our only authority in nearly every instance for the date of the constitution of these old lodges is the Engraved Lists, and as already shown, these, from first to last, are blank as regards the date of the constitution of this lodge, the year only being given.

I am most reluctant to question the accuracy of any of William Henry White's statements, but truth is truth and history is of little value if not reliable. I will, therefore, venture to correct one or two palpable errors in the preamble of this Warrant of Confirmation. It seems to me that imagination played a not unimportant part in the concoction of the opening story. For instance, the author states that a Warrant of Constitution, etc., was issued under the seal of Masonry to certain brethren in 1723, and that the "Lodge was accordingly opened at *The Mourning Bush Tavern*" in that year. Now, in the first place, as already stated, Warrants bearing the seal of Masonry were not issued for London lodges prior to the year 1750, and it was in the year 1735 that the lodge held its first meeting at the tavern named. During the twelve years that had elapsed since its official recognition it had been held at four different houses, viz., *The Griffin*, Newgate Street; *The Green Dragon*, Snow Hill; *The Crown*, Snow Hill; and *The Queen's Arms*, Newgate Street. I am not at all surprised that W. H. White should have omitted mentioning one or more of these houses—indeed, I should have been greatly astonished had he done so—for he had only just been appointed Assistant Grand Secretary, and the lodge records being missing he knew nothing of the identity of "The Mourning Bush Lodge" with that held at the houses named.

It was not until the comparatively recent advent of that wonderful example of the patience and industry of the late John Lane, *Masonic Records*, that identification of some of the early lodges by the ordinary Masonic Student was

rendered possible, and when I state that the task which the author voluntarily undertook for the benefit of the Craft, aided as he was by other enthusiastic brethren, occupied several laborious years, its magnitude may readily be imagined, and also furnish a probable reason for the officials of the Grand Lodge not having attempted something of the kind previously.

	Newgate street	First Monday in every Month	1723—1728.
19 	Snow Hill	First & Third Monday	1723
19 	Newgate Street	2 ^d and 4 th Friday	1723
18 	Mourning Bush	2 & 4 Friday	1723
13 	Cheapside late the Mourning Bush	2 ^d & 4 th Monday	1723
13	Mourning Bush Lodge at the Paul's Head Calcuton Street.	2 ^d & 4 th Monday	1723

SOME OF THE SIGNS OF THE TAVERNS AT WHICH THE MOURNING BUSH LODGE WAS HELD.
From the Engraved List of Lodges.

Prior to the year 1723 no returns of the members of the several lodges were made to the Grand Lodge for registration, nor was there a Grand Secretary until the 24th June in that year, when William Cowper, a member of the lodge at *The Horn Tavern*, Westminster, was appointed to that office.

The first page of the earliest Minute Book of the Grand Lodge is thus headed:—

"This Manuscript was begun the 25th November, 1723, The Rt. Hon. Francis Earl of Dalkeith, Grand Master; Dr. John Theophilus Desaguliers, Deputy Grand Master; Francis Sorrell, Esq., Mr. John Senex, Grand Wardens.

"A List of the Regular Constituted Lodges, together with the names of the Masters, Wardens, and Members of each Lodge."

Then follow 28 pages headed by the names of the taverns at which 52 lodges held their meetings, 36 having the names of the members appended, the rest being blank.

The seventh lodge in this list was held at *The Griffin*, in Newgate Street, showing a membership of fourteen.

The next registration of members was begun two years later—27th November, 1725—and shows a marked improvement, not only in the number of lodges on the register, but also in the returns of their members. It comprises a list of seventy-seven lodges up to April 22nd, 1728, seventy-three of which have the names of their members appended, the sixth thereon being *The Griffin* in Newgate Street (one of the older lodges having dropped out) with a list of sixteen names, including seven who were members in 1723.

We learn from the Minutes of the Grand Lodge that on the 27th December, 1727, it was "Agreed that it shall be refer'd to the succeeding Grand Master, Deputy Grand Master, and Grand Wardens, to enquire into the precedency of the several lodges, and to make report thereof at the next Quarterly Communication in order that the same may be finally settled and entred accordingly."

This seems to have been a task of considerable difficulty, for on the 25th June, 1728, it is recorded that after the previous minutes had been read by the "Senior Grand Warden in his place, Pursuant to an Article in the aforesaid minutes (requiring all the regular lodges to give in the exact time when they were severally Constituted) some of the

members delivered the accounts as required, and such as had not complied with the aforesaid Order were directed to do it before the next Quarterly Communication."

At a Quarterly Communication held at *The Queen's Head*, in Great Queen Street, November 26th, 1728, "A Petition was presented to the Deputy Grand Master by William Benn, Master, and Job Beardsly, Senior Warden of the Lodge held at *The Mag Pye*, against Bishopgate Street Church, signed by Gerard Hatley, Joseph Burr, and Obadiah Wynne, the Master and Wardens of a Lodge held for some time past at Bishopgate Coffee-house, declaring their intentions and earnest desire to be constituted as soon as it will suit the conveniency of the Deputy Grand Master to confer that Honour upon them; and humbly praying to be admitted among the regular Lodges at this Quarterly Communication.

"The Deputy Grand Master did (upon the recommendation of the Gentlemen who appeared for them, and also upon their application to him some time agoe for the said purpose) Dispencc with their being at present irregular, and admitted them into the Grand Lodge."

This lodge duly appeared in the 1729 List as No. 53 and also in the succeeding lists up to 1743, when it united with another lodge and surrendered its Constitution, but the date of its being Constituted was never given, only the year 1728, as in the case of "The Mourning Bush Lodge." This incident, to some extent, confirms my previously expressed opinion as to the origin of the lodge last named.

The next list of lodges and members returned to the Grand Lodge and entered in the register is known as the 1730 list, but reaches to the 14th September, 1732, the last lodge No. 104 at *The Virgin's Inn*, Derby, having been constituted on that date. It is a source of much regret to all who have occasion to examine these lists for historical purposes that the one now under notice should indicate great laxity on the part either of the executive or of the Masters of many of the lodges, for out of 104 lodges mentioned in the

book only fifty-five give the names of their members. Another misfortune is that the omissions include several of what are considered to be the most important lodges of the period. I am, however, fortunate in being able to congratulate the Lodge of Emulation on the Masonic spirit and good conduct of their forbears in having promptly returned the names of their members on each of the occasions mentioned.

This list betokens a remarkable change in the fortunes of the lodge as from the comparatively small membership of sixteen in the previous return it now gives quite a formidable array of sixty-three names, being exceeded in point of numbers by two lodges only, each having a membership of sixty-four. One of these lodges was erased in 1830, but the other is still on the register as "The St. George and Corner-Stone Lodge," No. 5. Another lodge, now "The Britannic," No. 33, had a list of sixty-three members. It would thus appear that these four old lodges ran each other close, the rest being simply nowhere.

In the absence of the lodge records it is not easy to account for this large and somewhat sudden accession of brethren, especially as only one of the number appears in the previous list of members. A possible explanation may be that a majority of them were members of other lodges, and amongst them were several who eventually occupied high positions in the Order, and to whom I shall probably refer at a later stage of this history. I find no such difficulty in accounting for the lodge being removed from the sixth place on the roll of lodges, in 1725, to that of the nineteenth in 1730, by the probability that the preceding lodges had established their claims to priority, as evinced by the Engraved List for 1729. In view of the facts set forth in the foregoing pages, I think we may safely conclude that, although this lodge was not officially acknowledged before 1723, its real origin may be ascribed to a somewhat earlier period which it is now impossible to define.

(To be continued).

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