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The Prince of Wales in his Robes of the Sarter.

Reproduced from a Print published in 1789.

The Original from which the Portrait in Freemasons' Hall was painted by B. S. Marks in 1884.

United Grand Lodge.

THE September Quarterly Communication of Grand Lodge was held at Freemasons' Hall on Wednesday the 5th. There was a large attendance, and the proceedings were so prolonged that a motion to adjourn the debate on the vexed question of the rebuilding of the Tavern to a special meeting at a convenient date was carried unanimously.

After the minutes had been confirmed the Grand Registrar expressed his warm appreciation of the unsolicited, unanimous, and generous vote of the brethren at the last meeting of Grand Lodge, to whom he now tendered his thanks.

The Grand Registrar then reported that applications for recognition as Sovereign Grand Lodges had been received from two Masonic bodies on the American continent. One of these—the Grand Lodge of Alberta—embraced the lodges in the recently-formed Province of Alberta in the North-west of the Dominion of Canada, which lodges had been warranted by the Grand Lodge of Manitoba. The inauguration of the new Body having taken place with the approval and in the presence of the M.W. Grand Master of Manitoba, who installed the presiding officer of the new Grand Lodge, His Royal Highness the Grand Master of England had been pleased to assent to the recognition of the Grand Lodge of Alberta as having sole and sovereign Masonic jurisdiction within the Canadian Province of that name, and recommended the United Grand Lodge of England to accord such recognition.

The second application was from Mexico, where the want of unity, and the claims of an unrecognised Rite to control the lodges, had for some years operated to prevent the acknowledgment of a supreme Masonic authority in the country. The Gran Dicta Simbolica de los Estados Unidos Mexicanos, which repeatedly asked to be recognised as the Mexican Grand Lodge, failed to satisfy our Grand Master's advisers; and it was recently announced that it has been locally "suppressed" or "extinguished," leaving two rival bodies as claimants for the supreme authority. Of these, the Grand Lodge Santos Degollado professed to be subordinate to a Supreme Council of the unrecognised Rite, and therefore could not be acknowledged as "independent and sovereign"; while the Grand Lodge Valle de Mexico refused to acknowledge the Supreme Council as having any jurisdiction in what is known as Craft and Royal Arch Masonry. The views of the latter Body had prevailed, and in December, 1905, the two bodies amalgamated as the "Grand Lodge of A.F. and A.M. Valle de Mexico," recognising no superior authority, but, in their own words, "after many years the Mexican Blue Lodge Masons are united under one Grand Lodge which is free and independent." Their laws were founded on the Constitutions of England, and the first article of their Instructions to Lodges read thus: "The Ancient Landmarks and Charges of the Fraternity are dogmatic precepts, and therefore unalterable." Of the total of forty lodges, twenty-one work in Spanish and nineteen in English. The previous difficulties having been removed, His Royal Highness the Grand Master of England had been pleased to assent to the recognition of the Grand Lodge Valle de Mexico as having sole and sovereign Masonic jurisdiction within the South-American country of Mexico, and recommended the United Grand Lodge of England to accord such recognition.

The Grand Registrar moved and the Acting Grand Master seconded, that recognition in both cases be accorded, and the resolution was carried unanimously.

The next business was the nomination of the Grand Treasurer for the ensuing year.

W. Bro. W. Lestock, P.M. 1319, &c., nominated W. Bro. Thomas Fraser, Banker, of No. 37, Threadneedle Street, London. Bro. Fraser was initiated on November

3rd, 1892, in the Eccentric Lodge, No. 2488. He is Worshipful Master of the Jubilee Masters' Lodge, No. 2712; P.M. of the Eccentric Lodge, No. 2488; a member of the St. Alban's Lodge, No. 29; a brother of the Dene Lodge, No. 2228; a member of the Grafton Lodge, No. 2347; a member of the Marcians' Lodge, No. 2648; and a founder of the Richard Clowes Lodge, No. 2936. He is also founder and first M.E.Z. of the Marcians' Chapter, No. 2648, and a Vice-Patron of each of the three Masonic Charitable Institutions, having served a total of twenty-one Stewardships.

W. Bro. Albion George Collins, P.M. 2041, nominated for the post Bro. Augustus Alfred Frigout, P.M., P.Z. He was a company's secretary residing at Dudley House, Brockley, Kent. His Masonic service covers a period exceeding twenty-three years. For many years he had served as Steward to the Masonic Institutions, to each of which he is at present Vice-Patron. He had already served thirty Stewardships, ten to each Institution. Bro. Frigout was initiated in May, 1883, in the Lodge of Amity, No. 171. He joined the West Kent Volunteer Lodge, No. 2041, in 1886, and became W.M. in 1890. He joined Excelsior Lodge, No. 1155, in 1888. He was a founder and first S.W. of the Kentish Lodge, No. 3021, of which he became the W.M. in 1905, and is at present I.P.M. He was also Prov. Grand Supt. of Works for Kent. Bro. Frigout was exalted into Arch Masonry in the Robert Burns Chapter, No. 25, in 1886, and has twice occupied the position of M.E.Z. Founder and first M.E.Z. of the Excelsior Chapter, No. 1155, and was now its Treasurer.

The Grand Registrar as Chairman of the Special Committee appointed to consider and report on the question of Freemasons' Tavern, moved that the Report as printed be received and entered on the Minutes. This having been seconded and duly carried, the Grand Registrar proceeded to review the position in which Grand Lodge now stood with regard to the Tavern property and the scheme recommended in the Majority Report of the Special Committee, and moved: "That the works be carried out by the Board of General Purposes at a cost of not exceeding £50,000, and that steps be taken by the Board of General Purposes" (which is the proper authority) "to carry that out." He said if the recommendation of the Report be carried it still left it open for further instructions to be given to the Board. He wished to read to them the opinion of the Grand Superintendent of Works. He says: "The securing of a lessee should in my opinion be a condition precedent to the execution of the work unless indeed the Grand Lodge, failing a tenant, is prepared to assume the management of the business—an enterprise which would end in disaster." It fully supported the view he had expressed, that they should see what the intending tenant required and spend no more than might be found necessary. Some objection had been made to a Tavern being associated with Freemasons' Hall; but all the advantages of licensed premises may be had without using the word "Tavern." They could call the place "The Masonic Rooms" or the "Connaught Rooms," just as certain licensed property in Piccadilly was known as "Prince's Rooms." But whatever they did, let them get to work as soon as possible to get the lodges back. He moved the adoption of the Committee's recommendation.

At the request of the Acting Grand Master the Grand Registrar read the terms of the Resolution:—"That Grand Lodge defers the question of alteration to the Freemasons' Hall premises, including the erection of a new Temple, until provision has been made for the necessary funds; and that the alterations to the licensed premises as advised by the Grand Superintendent of Works be forthwith carried out by the Board of General Purposes at a cost of not exceeding £50,000. Further, that steps be taken by the Board when

deemed advisable to secure the leasing of the Tavern premises on advantageous terms."

R.W. Bro. Sir Joseph Dimsdale, P.G.W., said that they had taken the matter up as business men. There were several large schemes which they should only be too pleased to entertain had they the money. The report was the result of deliberation and careful thought. It was a very serious responsibility that Masons had to take. They desired to do all that was possible to develop Grand Lodge and to add to the comfort of the brethren, but their finances were limited, and he believed that many of the brethren in Grand Lodge were in the same ignorant position that he was himself only a few months ago as regards the position of Grand Lodge. He had a sort of idea that the wealth of Grand Lodge was very large indeed, that if it was a question of desiring to enlarge their place to immediately tell their architect to do so, and to pay the bill; but since he had gone into the financial position, thanks to the very careful letter which was written to him and ultimately brought before the Committee by the Grand Secretary, he now found that schemes which he should have been prepared to support, he could not conscientiously do so now. They had a reserve which had been built up in the last few years during a period of financial success of the Craft, and which now aggregated at the present price of Consols to some £77,000. Surely, as prudent men, they could not recommend an expenditure larger than £50,000 out of their accumulated fund of £77,000, and it must be borne in mind that the £50,000 as recommended in the Report did not comprise certain fees which of course would have to be paid, and possibly also the acquisition of certain properties. He therefore put the expenditure in meal or malt at something like £65,000. During the last few years they had been enabled by careful and judicious management to possess a surplus of something like £5,000—a little more or a little less—per annum, but if they were going to part with £65,000 of their Consols they immediately parted with £1,625 a year of their income, and for the next year or two, probably, they would be deriving no income from the Tavern and surrounding properties. He put it to any brother whether he was prepared to go in for a building speculation. They were moral trustees of this heritage, and realising that they did not merely live for themselves but for those who come after them, they had no right to put an incubus upon posterity

which would be very problematic as to how they would be able to meet it in the future. He might be answered that they had a very valuable property to deal with. So they had, but it was only valuable as a going concern. The first question that would be asked if any one was going to lend money upon it would be, what was the rental value, and whether it was sufficient to keep up the interest and the sinking fund. They would find the greatest difficulty in getting a tender unless these questions could be answered satisfactorily, and they had had the premises vacant for some years now, and had been the losers of so many hundreds a year. The property was more or less depreciated through being empty, and it had been a little blown upon by applying to people to take leases. Their object in the Report was to make the premises attractive to a would-be lessee, but above all to make it in every way comfortable for the brethren generally and worthy of the Craft. If they carried into effect what their architect and surveyor proposed it would be an up-to-date building, and they would find no difficulty in getting competitors for the lease of the place when it was finished.

Bro. Dimsdale concluded by seconding the motion for the adoption of the Report.

After some further discussion in which Bros. Col. Clifford Probyn, P.G. Treas., Stanley J. Attenborough, P.G. Treas., and others took part, Bro. Henry Clarke, P.A.G.D.C., moved the adjournment of the debate, and Bro. Strachan stated that the debate having been adjourned, the only question now was when and where it ought to be resumed. He moved that the Grand Secretary be instructed to summon an Especial Meeting of Grand Lodge at the Queen's Hall, on a convenient date, and at such an hour as would allow all the discussion they ought to give to this question.

The motion, having been seconded, was put and carried.

Bro W. R. Bennett then moved a resolution, of which he had given notice, that Rule 269 of the Book of Constitutions be altered by omitting from the fourth line the words "together with a list of the contributions," which would have the effect of eliminating from the printed report the full list of the contributions of lodges to Grand Lodge funds. This having been seconded, Bro. W. F. Lamonby moved an amendment postponing the consideration of the question to the Quarterly Communication in December, which was carried.

Grand Lodge was then closed.

The Lord Mayor in Wales.

THE Lord Mayor of London, R.W. Bro. Alderman Sir Walter Vaughan Morgan, Bart., P.G.W., has been enthusiastically received on his visit to the county town of his native county of Brecknock. He reached Brecon, accompanied by the Lady Mayoress (Mrs. Hornby Steer), Sir Henry Geo. Smallman (Sheriff of the City of London), and the Rev. Hornby Steer (Lord Mayor's Chaplain). He was entertained by the Brecknock Lodge of Freemasons at the Shire Hall and the Castle Hall in the evening, and on the following morning the first ceremony was the conferring upon him of the honorary freedom of the borough of Brecon.

This commenced at half-past eleven, when his lordship was received at the Guildhall by the Mayor and the members of the Town Council and other notabilities.

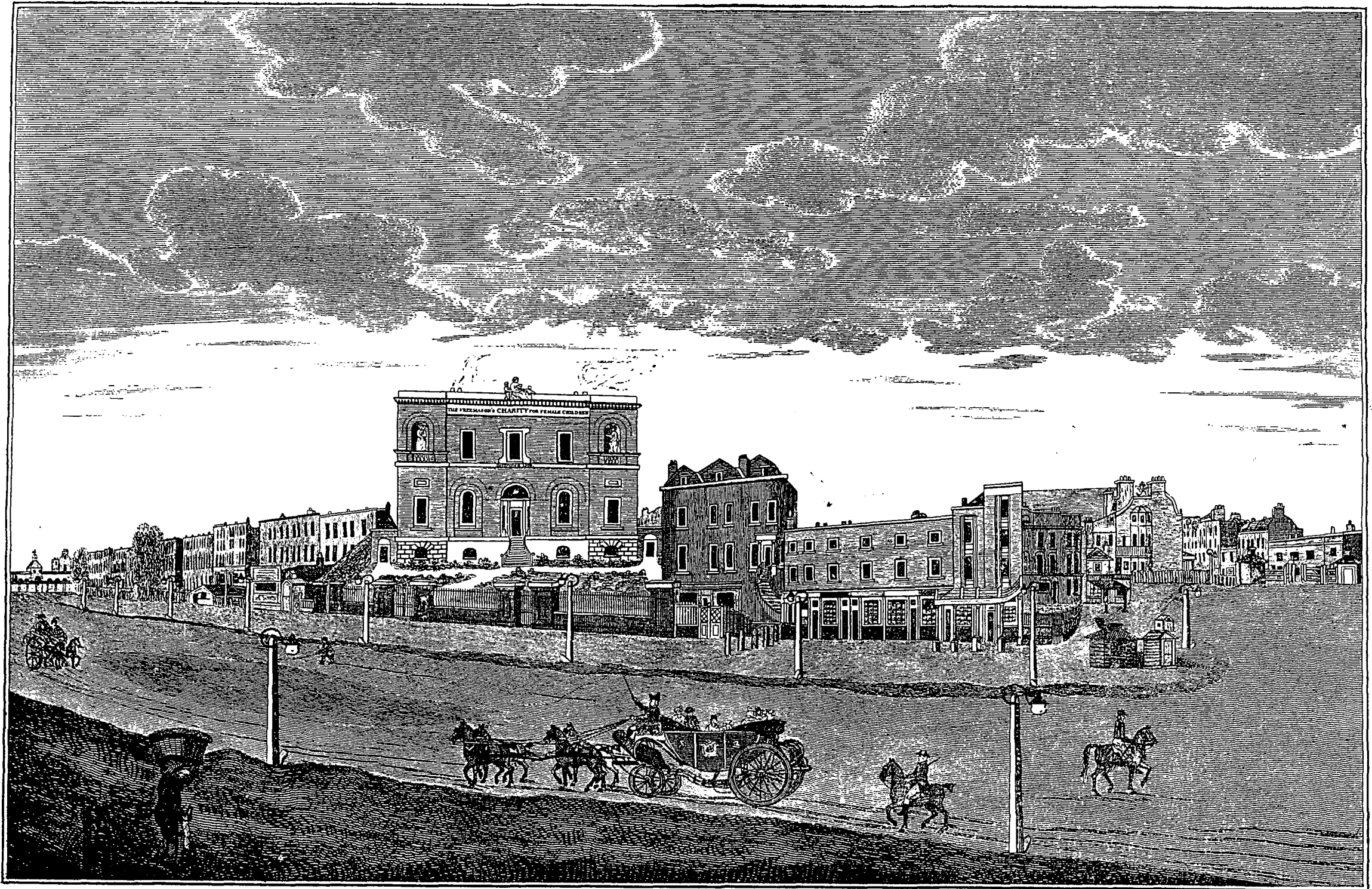
At the Shire Hall, the Mayor took the chair on the bench of the Crown Court, and occupying prominent positions in the court were the Lady Mayoress of London, the Mayoress of Brecon, Lady Smallman, and Mr. and Mrs. Septimus Vaughan Morgan.

The Mayor of Brecon offered his lordship a hearty welcome to Brecon.

The Lord Mayor, having taken the freeman's oath and subscribed to roll, responded. He said he was especially pleased and proud to accept the honour they had so kindly bestowed upon him. He would preserve that casket with

especial care for the interest it had for him, in that its wood once formed a part of the building where some of his ancestors lay buried. It was a great number of years since he was removed from his county town, a town which was more than his county town, one in which he always said he completed his education. Because, though, through the charity of some friends, he received an admirable education at Christ's Hospital, he always considered that during the four years following which he spent at Brecon he increased his knowledge and completed it. Now, very much to his surprise, he came back to the town as Lord Mayor of London. He little thought when he wore the yellow stockings of Christ's Hospital that he would ever receive any of the honours which had been poured upon him during the current year. He had, as they might suppose, lived an arduous life, and he had always kept one motto, "Whatever I do, I do with all my power." It was to that that he attributed any success which he had achieved.

This concluded the ceremony of the conferring of the freedom, and at one o'clock the Mayor of Brecon entertained the Lord Mayor and other guests at luncheon at the Castle Hotel. In addition to those who were present at the morning ceremony were Lord Glanusk (the lord-lieutenant of the county), the High-Sheriff (Mr. J. Conway Lloyd), and the Mayor of Swansea.



VIEW OF THE FREEMASON'S SCHOOL, WITH THE ADJACENT BUILDINGS FROM THE ASYLUM, TO THE TOLL GATE, NEAR THE ROYAL CIRCUS.

(This Charity was instituted by the Chevalier Ruspini 25th March 1788.)

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Masonic Nomenclature and Profanes.

By W. Bro. The Rev. JOHN GEORGE GIBSON, 18°, P.M., Past Prov. Grand Chaplain, Rector of Ebchester.

IT is amusing sometimes, and often even pitiful to observe the floundering of some non-Masonic scribes when they seek to explain, confuse, and discredit the noble science to which Freemasonry owes so much of her freedom, of her tolerant spirit, and of her ascendancy in lands affected by theologians of the obscuratist type. Perhaps a few suggestions of causes, and a few explanations of effects may be useful in clearing the air.

It is hopeless that we should expect denominational bigotry to understand the Catholic spirit of Freemasonry, for the points of view of the two disputants, or inquirers, are as wide as the poles asunder. The Roman Church which is *not* the Catholic Church although it may be, or become, a part of it, attempts to set up a universal hierarchy and a common creed, by reducing all thought, practice, and ideal, to the terms of a single denominator. Freemasonry, upon the other hand establishes her claim to Catholicity by recognising the *general* denominator and the greatest common measure of all philosophies and all experiences. Freemasonry never unchurches the Roman or any other body of thinkers, believers, or servers of mankind and God. A Roman Churchman may become a Freemason without casting away the Crucifix, or discrediting the Font, or denying one single article of religion *essential* to the Christian Faith. *But* such a man would *enter* upon the basis of theistic assurances, and upon the sanctions of that condition and opportunity would become loyal as a Noachian Son to the brotherhood which includes the Hebrews, Methodists, Anglicans and Shintoists—the level being the reverence of the Creator—although the wall-stones might become denominational.

A recent writer in the *Catholic Times*, who evidently regards the theistic basis of the brotherhood as insufficient, tries to suggest a contrast between what he calls “a slipshod Theism” and “the firm Trinitarianism of the Christian Faith.” It is a miserable travesty of facts to attempt any such contrast. Even comparison is as impossible as it otherwise would be proverbially invidious. There is no reason in the wide world why an honest Trinitarian may shrink from a common obedience to the Creator just because the various worshippers appear to found their faith and practice upon those vital facts upon which all are agreed rather than upon bases which appeal only to *one* or more schools of thought, however numerous these may be. However great and however true Trinitarian Doctrine may be, it does not include the *whole* of Masonic men and thinkers, and cannot do this in accordance with the essential conditions of freedom. Nor is there anything “slipshod” in the faith and doctrine of Freemasons. In the authority of T.G.A.O.T.U. we vest *all* our Charter, and all our trust. If any lack reverence for Him, or slight His sacred Law, they *must* cease to be Masons.

Possibly, amid the ferment of mind which ensues after the exodus of Roman congregations from France supposedly at the instance of a popular movement fomented and engineered by a quasi-masonic body like the Grand Orient, the denominationalist may confuse Freemasonry with Grand Orientism. If this be the case, chaos must result. Two mistakes are almost inevitable. The members of the Orient lodges may fall into the error of supposing that the hierarchy *is* the Christian Life. On the other hand, measures aimed by the Orientists against the bigotry of an ultramontane and obscuratist hierarchy may be treated as being an attack upon the principles of the Christian Life.

If arrogance of a masterful and scheming clergy, the unmercifulness of a trading monastery, and the repeated attempts made by the Clericals upon the newly won liberties of France, represent faithfully and particularly “the Christian Life,” we cannot wonder that free men and free citizens

declare upon this cult an endless war. And we do not deny that we have a great deal of human sympathy with these free men and free citizens. Nor need we wonder if, under the influence of hatred to tyranny, Orientists revolt from outward religion in all rite and ceremony. We do not *wonder*, although we *mourn as Freemasons*, since Masons cannot be “stupid atheists” or “lawless libertines.” And we repent that Freemasons *cannot* be *opposed* to any religion which is a denomination of the universal religion which includes as its basic factor the Creator of mankind. Nor can we be *compared* with these since we *include* all in germ form.

Further, the Roman and the Masonic ideal of Religion itself may be very different. The Roman hierarchy claims all power, general and particular, of interpretation. The claim of Papal Infallibility, so often made ludicrous, is yet in all cases insisted upon. The Sacred Law is only committed under certain restrictive conditions to the Human Race, whom it concerns. Human traditions and decrees are binding upon otherwise freemen, and the final court of appeal is not invariably the “Universal Wisdom and the Great Light of Freemasonry,” while large numbers of non-Roman Christians are absolutely debarred from what are called the privileges of Communion by the hierarchy, although the Founder of Christianity did not exclude them. We write in no spirit of bitterness, but we are compelled by the Truth to state the matter fairly, and there is no doubt, unfortunately, of the facts.

Freemasonry, upon the other hand, regards with the deepest respect and admiration all true lives, lived in any denominational way. Even the practice of auricular confession to a priest need not exclude Roman or other Christians from Membership in a Masonic Lodge, since this practice being a later innovation upon the primitive Church may be dispensed with as not having apostolic authority, and so Roman Churchmen *may* become consistent Freemasons. It is evident that only ignorance of the true significance of Masonic statement and creed can make it possible for the frequent blundering attacks of clerical Roman papers. If all Freemasons now constituting the whole of the Order were today Christians, the attitude of Freemasonry to the question of religion could not alter. Freemasonry finds her level ready to her hand, and she dares not become so inclusive as to shut out any Jew, Unitarian, Moslem, or other non-Christian pilgrim who comes to Freemasonry in search of light, provided always that he is properly prepared.

Would it not be better that profanes should cultivate a little caution when they try to be “funny”? The reference to the proposition of equal squares should suggest more to a mathematician, and a student of Euclid's work, than a fog and a South Kensington's series of equal squares. The Freemason who has before him the jewel of the P.M., and Euclid's theorem, knows what is meant by the reference. But the Roman apologist, naturally, is unable to get out the fogs of South Kensington. Is it possible that this is because he is only a “profane,” a “Man in the Street”? The atrocious statement about Freemasons that “one day they tell us through the medium of their journals that it is not a religion in more than the vaguest sense, and the next, that it is a real composite spiritual community,” is too bad even for the *Catholic Times*. We should like to know where he obtained either Masonic statement. We were not aware that there was any “vagueness” in the basic character of the religion of Freemasonry, nor do we remember having ever heard that it claimed to be a “real composite spiritual community.” Perhaps the writer of the notice is still feeling his way round one of the equal squares. When, and if he finds his own door at last amid the fogs it would be interesting to hear what his authority is for the above remarkable descriptions of Freemasonry.

Masonry over the Border.

THE MARK DEGREE.

UNDER the Grand Lodge of England, this beautiful and instructive degree is not recognised as Masonry at all, though it is noteworthy that most brethren who have attained eminence in the Craft, will be found to be no less eminent in the side degree. More remarkable still, considering that one of the most stringent rules or ordinances ever adopted by Grand Lodge was that which forbade any salaried officer "either then or at any time" to have anything to do with the degree, is the fact that so many Provincial or District Grand Masters of the Craft hold similar positions in the Mark. We believe for instance that we are correct in saying that every district in India is or has been governed by the District Grand Master in the Craft, and in a good many cases the salaried secretary is also the secretary of the Mark.

The last published returns show that there are between 560 and 570 Lodges of Mark Master Masons holding under the Grand Mark Lodge of England, and 49,735 Mark Master Masons registered. For purposes of local government these are divided in 37 Provinces in England and 23 Districts abroad, and these on the whole agree with the geographical boundaries of the Craft. In some cases counties are grouped in order to make a reasonable unit of government, and the Mark Constitutions provide for the utmost extension of the principle of autonomy. Three lodges are deemed to be a reasonable number to claim the privilege of being formed into a District or Province, or rather to urge upon the Grand Master the propriety of such a course being pursued, and not only so but they have the further privilege of being allowed to recommend a brother to occupy the position of Provincial or District Grand Master. The actual appointment is vested in the Grand Master, but the usual course is for the recommendation of the brethren chiefly interested to be acted upon. In fact this is the rule at every avoidance of the office. From these it is evident that Grand Mark is more of a democracy than Grand Craft. It is of course highly probable that the Grand Master in the Craft receives, and possibly acts upon recommendations which are the same in effect, but such recommendations are "clandestine." The Deputy in Provincial or District Grand Mark, enjoys a privilege denied to his brother in the Craft. During his term of office he is a Grand Officer, and after a service of three years enjoys past rank as such, his place in the table of precedence being next to the Grand Secretary and above the Grand Deacons.

The roll of Grand Lodge Officers is not much unlike that of Grand Lodge in the Craft. There are three Grand Overseers, interpolated between the Wardens and the Chaplains, and the Inner Guard is called by that name and not a Pursuivant. In pursuance of the democratic principle already alluded to, the office of Provincial or District Grand Master is not the freehold that it appears to be in many cases in Craft Masonry. In the Craft, we find some seventeen brethren who have adorned that dignified office for periods of twenty years or more, and in some cases for more than double the time.

As in the Craft, the difference between the Provincial and the District government consists chiefly in the respective schedules of fees and in the fact that the latter has a larger dispensing power than the former. There is a Mark Benevolent Fund which practically covers the same ground as all the great Masonic charities, that is to say it provides annuities, educational grants and benevolent grants, and the management is in the hands of the Grand Secretary, instead of being, as in the Craft, three quasi private undertakings.

Of course things are on a much smaller scale. At the time of writing there are six male annuitants, and eleven female, in the receipt of annuities of £26 and £21 respectively, and there are seven boys and six girls being assisted

educationally. The distribution of casual relief forms the third branch of the Benevolent Fund, and to these three objects all benevolent contributions are assigned in equal portions.

All this does not of course prevent Grand Mark Lodge being interested in the great Masonic charities, nor acquiring votes therein for the benefits of Mark Master Masons. The Benevolent Fund was formed in 1869, and since that time 111 children have been assisted in their education at a cost of more than £6,000.

There are practically three grades in the working of the degree. That is, there are three separate communications of modes of recognition. We have Mark Man, Mark Master, and Master of the Lodge. The two first are always conferred at the same ceremony of "advancement," the Mark Man being considered as the completion or the complement of the Fellow Craft, but at the same time the candidate is desired to prove himself a M.M. before the ceremony is commenced. The teaching and the legend of the degree have reference to the fact that our ancient brethren were accustomed to designate their work by engraving private marks upon certain portions of it, and the discovery of these marks seems to be to many of our more enthusiastic brethren as much a delight as the discovery of new asteroids and new comets is to the astronomer.

The editor of *Ars Quatuor Coronatorum* is always glad to hear of such, and the engravings which appear from time to time when new discoveries are made are always interesting. Each Mark Master Mason is therefore provided with a mark, which must be made up of straight lines, and for reasons given, he must not select an equilateral triangle.

In estimating the value of the ceremony, or rather its impressiveness, it is to be remembered that every Mark Mason is already a Master Craftsman, and subject to all former obligations. The three great lights are still the three great lights, and all obligations and all teaching are supplementary and additional to what have been incurred and taught at a former stage.

We find then most of the emblems and tools of craft Masonry in evidence, and many of the officers' jewels are identical. Notably the appendix to the Book of Constitutions shows the jewels displayed in a quatrefoil, instead of a circle. The deacons are symbolized by a mercury instead of the dove to which we are accustomed, and the Inner Guard performs his duties with the aid of a couple of mallets. The Senior Warden carries in addition to the level, a mallet and chisel, and his colleague bears an axe and a plumb rule. These, however, are details in symbolism and are but in step with the legend. What is new and essentially Mark, is the jewel of the overseer, which comprises the keystone and the All-seeing Eye, in fact the former is to the degree what the square is to the Craft. "The stone which was set at nought of the builders is become the head of the corner."

This is in effect the whole teaching of the Mark degree and, in Hebrew, it is inscribed on the tracing board. How this truth affects common life will be seen from the following extract from an oration by the Grand Chaplain of the Grand Chapter of the New York State, reprinted from our contemporary the *Masonic Sun*:

Often what is heresy in one age is found to be truth in another. Now it is the philosophy of Socrates, now that keystone of all religion worth the name, the Fatherhood of God and the Brotherhood of Man, now it is the Copernican system as revived and proved by Galileo, now the theory of steam as a mighty factor in the development of commerce and industry, now that declaration of human rights, which is the keystone of our whole political and social system.

Not one of these keystones but was rejected at the first, aye, and often the presenters and prophets themselves. Socrates poisoned, the Son of Man crucified, Galileo condemned and his work burned, locomotion by steam scientifically proved to be impossible, the first railways torn from

their bed, the founder and first disciples of a great school in the healing art ostracised, the first advocates of civil liberty mobbed—but in vain. In each case the keystone, though rejected at first, was afterwards eagerly sought and “applied to its intended use,” binding together some arch in the great temple of human progress, adding something to the strength, glory, and beauty of the fabric, something to the enlightenment and welfare of mankind, and bringing home to every honest heart the comforting and inspiring conviction that truth is mighty and will prevail.

Under most constitutions the Mark degree is preliminary to that of the Holy Royal Arch, and is intermediary between it and the Craft. For instance, an English Royal Arch Mason, who was not “marked” would not be able to enter an American Chapter. Up to the time of the Union, the Mark was more or less recognised, but in 1813 it was excluded. In 1855 an attempt to secure recognition was made, and a committee was appointed to report. Their report, in favour, was approved by the Grand Master who said that the Mark, while not essential, was a “graceful appendage” to the Craft. Grand Lodge endorsed this in March 1856, and so the Mark was recognised. But at the next Communication, that portion of the minutes was nonconfirmed, and so an independent Grand Lodge of Mark Masters came into being, with the late Lord Leigh, Provincial Grand Master of Warwickshire, as the first Grand Master.

An interesting offshoot from the Grand Mark Lodge is the system called the “Royal Ark Mariners.” This degree

is governed by a sort of sub-committee of Grand Mark Lodge, called the Grand Master’s Royal Ark Council. The legend and the teaching of the degree do not appear to have a very intimate relation with those of the Mark. As implied by the name, the old world story of the flood is commemorated and the deliverance that befell Noah and his sons, and as might be expected, the jewel of the Order includes the rainbow and the dove. The rainbow, and the covenant in which it was the symbol are further commemorated in the clothing, which included an apron bordered with rainbow coloured riband. As the events referred to are almost prehistoric, the V.S.L. forms no part of the furniture. The language is nautical, and the degree dates from 1871, on which date it was formally adopted by the Grand Mark Lodge. As regards any light it may shed on Freemasonry the degree is useless, and it imposes no obligations nor duties that are not fully provided for in the Craft and Mark. Still any reference to the Mark degree would be incomplete without mention of the Royal Ark Mariners.

Some ten years ago the writer published and printed a new lecture, illustrative of the new Mark Tracing Board, permission to use which was officially given, and he will be pleased to send a copy to any W.M. of a Mark Lodge who should wish to see it. A card addressed to the publishers will receive attention, or to the Rev. J. T. Lawrence, Read Vicarage, Blackburn.

The New Language for Freemasons.

MUCH has been said and written recently, not only on the subject of reforming the spelling of the English language, but on the more comprehensive and important question of the creation of a new universal language.

The Esperanto International Conference, which for nine days has been going on in Geneva, has brought together Esperantists from all parts of the world, and will, doubtless, greatly contribute to the spread and propagation of Esperanto.

Esperanto is a new language, designed for universal use by Dr. Zamenhof, a Russian doctor. Many attempts have been made before to produce such a language, but all have failed because of the mass of detail in the grammar, and the lack of system in the compilation of the vocabulary. Dr. Zamenhof went about his task in the only logical manner likely to bring results, and the success he has achieved is evidenced by the great and ever growing number of enthusiastic Esperantists, among whom are many of the first scholars of Europe.

Almost every language has peculiarities in pronunciation and grammar very difficult for foreigners to understand and overcome. All of these have been carefully avoided, and only the simplest forms are used. For instance, the English *th* and *w*, which are very difficult for the people of other nations, are dropped; the French *u* and the Spanish *j* and *u* are also eliminated. There are no mute letters, but instead, the inflexible law: One letter one sound, one sound one letter.

The pronunciation rules are simple. The primary accent is always placed on the last syllable but one. The sounds of the letters are: A as in father; B as in be; C = ts as in wits; C = ch as in church; D as in do; E = A as in make; F as in fly; G as in gun; G = J as in join; H as in half; H = Ch as in the Scotch pronunciation of loch; I as in marine; J = Y as in yoke; Ĵ = Z as in azure; K as in key; L as in line; M as in make; N as in now; O as in note; P as in pair; R is a strong dental-R; S as in see; S = Sh as in ship; T as in tea; U as in rule; U = Ou as in mount (used in Diphthongs); V as in very; Z as in zeal. The caret is used to avoid the necessity of the double consonants.

[In this paragraph we have italicised the letters which, in Esperanto, are used with the circumflex accent (ˆ); this

accent is adopted to obviate the necessity of double consonants.]

The vocabulary contains absolutely no new words and was compiled so as to bring into use the words common to the greatest number of languages, and the dictionaries of all the European nations were gone over with this object in view. There are many words that are international, such as *teatr*, *adres*, *form*, *poet*, *histori*, *telegraf*, etc., and these were first selected. Then the words were chosen in order as they appear in the greatest number of languages: *Bark* is found in English, French, German, Italian, Russian, Polish, and Spanish; *eksploz*, in all these except Spanish; *flor* in all but Spanish and German, etc. Many Latin words are found in all the languages either in the original form or as the root of a modern word: Domestic comes from the Latin *domus*, house, and *domo* is used in Esperanto. Son is *filo* in Latin, familiar to us in the adjective filial; and so it is throughout. There is hardly a word that does not look familiar and that cannot be guessed.

The grammar of Esperanto is particularly simple, and the sixteen rules have no exceptions.

O final marks the noun; *patro*, father.

A final marks the adjective; *patra*, paternal.

E final marks the adverb; *patre*, in a fatherly manner.

J final marks the plural; *bonaj patroj*, good fathers.

N final marks the direct object; *mi amas la patron*, I love the father.

I final marks the infinitive; *ami*, to like.

AS final marks the present; *mi amas*, I like. *Li estas*, he is.

IS final marks the past; *ni amis*, we liked.

OS final marks the future; *vi amos*, you will like.

US final marks the conditional; *ili amus*, they would like. U final marks the imperative; *amu*, like. *ne parolu*, do not speak.

ANT final marks the present participle (active); *amanta*, liking.

AT final marks the present participle (passive); *amata*, who, or which, is liked.

IT final marks the past participle (passive); *amita*, who, or which, has been liked.

The only article is *la* and is without gender.

One of the most efficient means of shortening the vocabulary and decreasing the tax on the memory, is by the use of the prefixes and suffixes. This is a common English custom, but in Esperanto consistency has been kept instead of the haphazard methods we use. We say artist; printer; and bootmaker; but Esperanto uses *artisto*; *presisto*, from *presi* to print; *bolisto*, from *bolo* shoe. Another form by which economy is used is in the prefix *mal*. We say good and evil, the new language uses *bona*, good; *malbona*, not good. Friend is *amigo*, enemy is *malamigo*; strong is *forta*, weak is *malforta*, etc.

Collective nouns are denoted by the suffix *ar*. Thee is *arbo*, forest is *arbaro*; car *vagona*; train would therefore be *vagonaro*. The diminutive is signified by the suffix *et*; *cigaro*, *cigaretto*; *libro*, book, *libreto*, booklet or pamphlet; *ridi* to laugh, *rideto* to smile. There are about thirty of these prefixes and suffixes and very often two or more can be used together.

The suffix *in*, denotes the feminine, as in most languages but ours, and we have *frato*, brother; *fratino*, sister; *knabo*, boy; *knabino*, girl. Again, *ec* shows the abstract quality; *amiko*, friend; *amikeco*, friendship; *viro*, man; *virico*, manliness; *virino*, woman; *virineco*, womanliness; *patro*, father; *patrino*, mother; *patrineco*, motherhood. So one word is made to supply the place of half a dozen in English, with only the addition of a syllable.

One writer in speaking of Esperanto, says that he took up the study to amuse himself one Sunday afternoon, and to his surprise he found that in one hour he could read with

comparative ease, and before he retired that night, had written a long letter in the language to a friend.

The Bulletin of the International Office for Masonic Intercourse devotes some space to the subject of Esperanto, and says in part: "Freemasonry, which takes an interest in all that helps to bring men close together, and in lowering the barriers which separate them, cannot remain indifferent in respect to Esperanto. The Dutch Esperantist Society has a Mason at its head, Bro. Drevés Uitterdijk at Hilversum (Holland). In the United States, Bro. George F. Moore, publisher at Washington, devotes his attention to the question of Esperanto."

The Tyler-Keystone thinks that Esperanto is rapidly gaining the attention of Masons all over the world. For Masonic intercourse such a language is invaluable both for travellers in foreign countries, who wish to meet their brothers but are handicapped by their ignorance of the language, and for purposes of correspondence. If all general secretaries could use this new language it is safe to presume that international correspondence would be vastly increased, to the mutual benefit of all who participated and who read the reports. Our contemporary also favours the establishment of an international Masonic Magazine, a feature that would be, without doubt, an immediate outcome of a general understanding of the language. What is known it asks of the work that is being done in France, Germany, Italy or Spain? And yet in these and other countries work is being carried on under Masonic auspices, that could we know of it, might prove an inspiration to every American lodge. And all of this for a few hours' work of absorbing interest.

The Queensland Question.

THE publication of the Report of the Grand Registrar of the Grand Lodge of England on the action of the Grand Lodge of New South Wales in recognising the so-called Grand Lodge of Queensland has brought forth the following rejoinder from M.W. Bro. Remington, P.G. Master of the former body:—

"At the request of the Grand Master of New South Wales (M.W. Bro. Sir Harry Rawson), I have read carefully a pamphlet of eleven pages of printed matter, dated 14th May, 1906, and signed John Strachan, Grand Registrar.

Before commenting as briefly as possible upon the various paragraphs, I may point out that the interview alluded to in the first few lines of the pamphlet was solely between our Past Grand Master (then visiting Sydney) and myself (then Grand Master), and not any 'Officers or some of them.'

I also think it necessary to record that the 'unofficial correspondence' referred to on page 10 of V.W. Bro. Strachan's pamphlet, had nothing to do with the present matter, but dealt solely with another of years ago, in which also he had been a vigorous opponent of the Grand Lodge of New South Wales.

1. The Grand Registrar's interpretation of my views as to the regularity of a Grand Lodge, is unfair to say the least of it. In my address in Brisbane, on the 29th October, 1904, I indicated them clearly thus:—

'We had to be assured that a reasonable proportion of the Lodges already existing in Queensland had joined in the establishment of a Grand Lodge. How many this should be is one of the arguable points which the circumstances of each case must decide. We should hardly have been disposed to act upon the late Dr. Mackey's well-known dictum that 'three Lodges are sufficient,' unless indeed they were the only ones existing in the Territory; but, on the other hand, we decline to agree with the assertion that there must be an absolute majority of the existing Lodges in agreement to establish a Grand Lodge: and, still less, with the contention that there must be a majority of those holding under each Constitution. The former condition would, probably, and the latter almost certainly, prevent the establishment of any more new Grand Lodges anywhere.'

The Grand Lodge of New South Wales (1877 to 1888), which Brother Strachan evidently considers was "Irregular," and of which by the way I never was a member and am not a partisan, was established by thirteen Lodges out of forty-five existing at the time, and was recognised as "Regular" by nearly all the Grand Lodges of the world, with three notable exceptions. England and Scotland naturally supported their District Grand Lodges, in the words of the late Brother Shadwell-Clerke, 'so long as they continued to desire it.' Ireland had a special grievance against some of her old lodges, about defective returns. This I had the pleasure of removing in 1889-90, receiving then the thanks of the Grand Lodge of Ireland, and their Grand Representative's Jewel. Scotland, Canada and Nova Scotia are other instances of Grand Lodges formed by minorities.

2. The Grand Lodge of New South Wales postponed recognition of Queensland until the Board of General Purposes recommended it after full enquiry, of which a report was published in our Proceedings for September, 1904. *The facts of the case*, about which Brother Strachan has apparently dark suspicions, are contained in that Report, and in the one published by Grand Lodge of the visit paid to Brisbane in October, 1904.

3. The Grand Registrar 'thinks' the refusal of Ireland to recognise Queensland was known here before the visit to Brisbane. It certainly was not, nor for more than a month afterwards. As to the suspension of some Brethren of the English Constitution, for something preceding the formation of the Grand Lodge of Queensland, I learned the particulars quite recently. So far as understood at the time, their offence was joining in forming it.

4. The Board of General Purposes, having already dealt with the Grand Lodge of Scotland's reply to my previous memorandum, nothing can be gained by again traversing it, except in so far as it is now referred to under 3, and further under 5 and 6.

5 and 6. My first intimation that the Brother specially mentioned was accused of anything, except joining in forming

the Grand Lodge of Queensland, was on the 29th August, 1905, when there was brought under my notice the Report of the Grand Committee of Scotland of the 20th July, 1905, and I received a few days later a circular direct from Scotland (post marked Edinburgh, 3rd August,) covering the report on his case, dated 2nd March, 1905. I thereupon wrote the Grand Master of Queensland, asking him if he knew anything as to the truth of the charge of which I had just learned. He replied that until receipt of a printed copy of the Expulsion Proceedings, sent him anonymously in April, 1905, he had no knowledge that there was any difference between the charges made against the expelled Brother, and those against other Brethren who had been suspended for taking part, either directly or indirectly, in the formation of the Grand Lodge of Queensland. He went on to quote the Brother's defence, if he had had a fair hearing, which left the impression that in this case the crime had been made to fit the punishment. My statement that this Brother is not, and never was, an officer of the Grand Lodge of Queensland, was simply a repetition of its Grand Master's statement to me, but it appears to me to be strictly correct, as I understand both he and another Brother, since suspended by the Grand Lodge of Scotland, purposely refrained from candidature for office to avoid cause of offence. He claimed Past Rank, but that was by virtue of his former Scottish Commission, as indicated by the letters (S.C.) after his name, which Bro. Strachan has apparently failed to notice.

7. This paragraph needs no comment. Our Grand Lodge's action has been misinterpreted, but we cannot help that; we did right according to our lights.

8. This paragraph traverses all our ideas of the formation of the Grand Lodge of Western Australia, about which it was believed the Grand Lodge of New South Wales knew more than any other Grand Lodge; we recognised it on 1st February, 1900; England not till five weeks later.

It is useless arguing further, but I may however point out that the Grand Lodge of New South Wales did not recognise the Grand Lodge of Queensland as having 'sole

jurisdiction' any more than the Grand Lodge of England did the Grand Lodge of Western Australia.

In conclusion, while thoroughly agreeing with Grand Registrar Strachan as to there being no difficulty about having a Grand Lodge embracing all the Lodges of Queensland, which is probably what he means by a 'Regular Sovereign Grand Lodge,' I differ altogether with his proposed methods, and here at least he will surely allow Australian experience to carry some weight. In the light of past experience in this part of the world, I am confident that the only practicable course is for the existing Grand Lodge to meet the District Grand Lodges on an equality by each appointing representatives to consult and agree upon a Basis of Union.

'What happened in New South Wales was that the swelling tide of a brotherly desire for Unity proved too strong for even life-long prejudice, and our old District Grand Master early in 1888 expressed to Lord Carnarvon, then Pro-Grand Master of England, who was at that time in Sydney, his willingness to resign his position, which he subsequently did, hoping to be succeeded as District Grand Master by His Excellency Lord Carrington, even though he knew that distinguished Freemason had also been nominated as Grand Master of the old Grand Lodge of New South Wales with the expressed intention of bringing about a Union of the Craft, which was consummated a few months later with even greater success and with completer unanimity than its most sanguine advocates had ventured to anticipate. Exactly the same circumstances are hardly likely to occur here.'

This is what I said at Brisbane twenty months ago. But they have occurred. Lord Chelmsford, Governor of the State, has been elected Grand Master of the Grand Lodge of Queensland, and is zealous for union. Unless I greatly mistake the feeling of the Brethren, that sentiment will be as generally acclaimed as it was in New South Wales eighteen years ago. A heavy responsibility will lie at the door of any who set up artificial barriers to prevent the spreading over the land of a brotherly desire for Unity.

(Signed) J. C. REMINGTON,
Past Grand Master."

Candidates for Office of Grand Treasurer.



BRO. THOMAS FRASER.



BRO. AUGUSTUS ALFRED FRIGOUT.

Proposed at the last meeting of Grand Lodge. (For qualifications see Grand Lodge Report, page 478).

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A Masonic Congress.

IT may be taken as axiomatic that all organizations that are founded upon a common basis, or whose members are bound together by a community of interest, derive both profit and possibly an increase of vitality from the fact of periodical meetings together. Thus the annual meetings of the British Association have done much to popularise scientific investigation and incidentally have smoothed the path of the scientific investigator. Similarly, we have the Trades Union Congress, the Social Science Congress, the various conferences of the several professional classes, such as—the National Union of Teachers; the Church Congress; the Lambeth Conference and many others of lesser importance, but all of which serve to promote the immediate interests, professional or personal, of those concerned. Incidentally, there have been, not many years ago, an Anti-Masonic Congress, whose thunders reverberated in the north, east, south and west, but, to quote the author of Ingoldsby, "nobody seemed a penny the worse." This might seem at first sight to contradict our opening statement, but in reality it confirms it, for we spoke of those who were drawn together by community of interest, where-

as, those who attended the Council of Trent could not be so described, and in fact, the whole fiasco served to prove on what unreal grounds opposition to the Order was founded.

All this brings us to a consideration of whether a Masonic Congress might not be advantageous to the Order. For one thing, we sadly need some sort of code of Masonic international law. The problems of Freemasonry are not always confined to that class that can be solved by the genius of the Grand Registrar for the time being, and the decisions of any one Grand Lodge cannot reach beyond its particular membership.

This fact has not prevented various Grand Lodges attempting international legislation but it has prevented all other Grand Lodges from regarding such legislation with any feeling but that of curiosity. We refer of course to such matters as recognition, concurrence or conflict of jurisdiction, invasion of territory, and, perhaps as important as any, the status of those who have been expelled. When this fate overtakes a brother, we speak of him as being expelled from Freemasonry, whereas, it is only accurate to say, he has been banished from the Grand Lodge of England, and his name erased from the English register. The absence of any international law on the subject would make it possible for such a brother to retain his Masonic standing in any foreign lodge of which at the same time he happened to be a member. This points to the necessity of some law of Masonic extradition. These are just a few of the problems or questions which are absolutely beyond the power of any one Grand Lodge to solve in a satisfactory manner.

There are in all, sixty-seven Grand Lodges which exchange representatives with the Grand Lodge of England, but there are many other Grand Lodges besides, which do not exchange representatives. Outside the United Kingdom, the most important of these, numerically, are to be found in the United States of America. The writer's information respecting these is not quite up-to-date, but may be regarded as approximately correct. There are then in the United States of America and Canada no less than fifty-seven Grand Lodges. These exercise jurisdiction over very nearly 12,000 private lodges numbering 820,000 members. Less than forty of these are represented at the Grand Lodge of England, but this does not mean that the others are regarded as spurious. Accidental circumstances may account for the absence of representatives. The Grand Lodges of New York and Illinois head this list with about 750 lodges each, and under the former constitution the average lodge membership is 110. In one year, the number of expelled and excluded brethren totalled 14,500! We venture to think that we can do things better than that in our own jurisdiction, where an expulsion is an exceptional occurrence.

At the other end of this list of sixty-seven, comes the Grand Lodge of Utah, with less than a dozen lodges holding. The Mormons are however to be congratulated on possessing a Masonic jurisdiction at all, for the average brother finds it difficult to defend the secrets from the curiosity of one wife, and what that difficulty must amount to when the wives run up to dozens can only be faintly imagined.

We may therefore assume that there nearly are 100 Sovereign Grand Lodges in the world, each of them possessing a constitution and methods of procedure, all of which are only uniform in so far that they do not transgress the landmarks. Of the landmarks there are practically only two upon which any action is ever taken which involves one Grand Lodge with another, and these are the existence of God, and the secrecy of the Order.

Here, then, is the very first point on which a Masonic Congress might usefully engage itself. An agreement as to the landmarks of the Order, sufficient in number to afford a lamp to the path and a guide to the feet of each and every Grand Lodge, is the first essential towards securing a satisfactory Masonic federation. At present, what is and what is not a landmark, is left to the *ipse dixit* of the Grand Master or his Deputy, and whilst no one suggests that any of our rulers have reached any but righteous conclusions, it is only reasonable to claim that it would be infinitely more satisfactory if a statement of what is and what is not Freemasonry could be made,

that would command the assent not only of one Grand Lodge, but of all.

In the same way that the by-laws of a lodge require sanction before becoming effective, so would the decennial Masonic Congress have the power to discuss various constitutions when these appeared to be in conflict. It would form a Sovereign court in which causes of complaint made by one Grand Lodge against another might be determined. A denial of recognition is at present only a matter between the two Grand Lodges concerned. When the excommunication of a Grand Lodge involved absolute isolation and severance of all fraternal relations with every other Grand Lodge, it would be far more effective, and would be very seldom risked. There was, for instance, nothing to guide or check the Grand Lodge of Peru, or to warn them of the impropriety of their action when they degraded the V.S.L. some years ago. They were promptly excommunicated by the Grand Lodge of England, and were quickly brought to a knowledge of their wrong-doing. What action other Grand Lodges took is not known, but supposing the Grand Lodge of A. is excommunicated by the Grand Lodge of B. but continues its Masonic relations with the Grand Lodge of C., a very curious question, or series of questions rather, may arise as to the relations of B. and C. The incidence of events may be such, in these and similar cases, that the most innocent brother, in the very integrity and uprightness of his heart, may find himself involved in Masonic trouble. We need some common recognized system of procedure, canons of Masonic custom and discipline.

To Our Readers.

The issue of the present number of THE MASONIC ILLUSTRATED completes the Sixth Volume and will be the last issued by us, the copyright having been purchased by Mr. J. Denyer Hand, of 5, Whitefriars Street, E.C., who, we believe, intends incorporating it with *The Freemason*, of which he is also the sole proprietor.

We tender our warmest thanks to all our supporters, both Masonic and commercial, who we trust will give their patronage to the publication in the future as they have done in the past.



The question of the division of London into Masonic Provinces is still being much discussed, and a contemporary has published the following notes on the subject. It is to be feared, however, that the many serious objections to the project have not been fully considered. "The suggested division of the lodges in the Metropolitan area, under a number of district or sectional Grand Masters, is likely to attract considerable attention during the coming season. The proposal to divide the 600 lodges now included in the London district into some 12 or 13 sections has already called forth the objection that the number of divisions is far too great; but this is not so, if the desire is to place London

on a similar basis to that prevailing in the provinces and outside stations of English Freemasonry. The scheme would give an average of 50 lodges or so to each section, whereas the average for the provinces is very much below that figure. England is divided into 46 provinces, apart from the Metropolitan section, and the number of lodges in those provinces, including all that have been officially notified as warranted by the Grand Master since the last annual returns were made up, is 1,504, giving an average of a trifle less than 33, but, as a matter of fact, 30 are below that average, and only 16 above it. Herefordshire has but six lodges, Bedfordshire, Cambridgeshire, Guernsey and Alderney, the Isle of Man and Jersey but seven each; five other provinces have but 12 each, and seven others less than a score, so that the 18 smallest provincial divisions have but 218 lodges between them, giving an average of 12 only. Two other provinces have 20 lodges each, two have 24, two 25, one 27, four 28, and one 30. Going above the average we find one province with 34 lodges, one with 35, and two with 36 each; while others total 42, 47, 48 and 49; so that there are no less than 38 of the Provincial Grand Lodges of England with less than the average of 50 suggested for the London divisions. Hampshire and the Isle of Wight comes next with 51 lodges, Essex 57, Devonshire 62, Cheshire 67, Kent 70, West Yorkshire 85; and then come the two divisions of Lancashire, each with upwards of 100—the Eastern section with 124 and the Western with 136. In these two excessively large sections division has long been talked of, and as Manchester accounts for 41 lodges in the one case and Liverpool for 49 in the other, they might be formed into separate divisions at the same time that London was portioned out. Further analysis will conclusively prove that 12 divisions for London is by no means too many, taken in comparison with the totals that prevail in other sections under the English jurisdiction, as the introduction of the foreign and colonial District Grand Lodges into the calculation would still further reduce the general average."

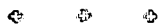


To our minds all this elaboration of what would, in London, be cumbrous and unwieldy machinery on provincial lines is altogether unnecessary. Provincial Grand Lodges had their origin in the fact that the private lodges were spread over such a wide area that control by a central authority was rendered difficult. No such reason can be adduced with regard to London. The ten miles radius, which at present marks the limit of the metropolitan jurisdiction, is sufficiently circumscribed and compact to enable each lodge to keep itself in touch with the authorities, and therefore the suggested "*Imperio in Imperium*" would appear to be altogether superfluous. We strongly suspect, however, that the acquirement of provincial rank, and the wearing of a purple collar, is the main motive of the originators of the movement. If this be so, could not the object be attained by some more simple method than the setting up of a dual authority?



M.A.P., in a recent issue, has the following note on the Pro Grand Master, who is described as a Masonic enthusiast: "Lord Amherst is an ardent Freemason, and held the position of Provincial Grand Master of the Freemasons of Kent for forty-five years. Since 1898 he has been Provincial (*sic*) Grand Master of the Freemasons of England. He is beloved for his unselfish and beautiful disposition by all the residents in the neighbourhood of Diddington Hall. Every man who works on Lord Amherst's estate is called a workman as long as it is possible to crawl. Lord Amherst is the third Earl and fourth Baron Amherst. The first baron was the famous soldier, Field-Marshal Sir Jeffery Amherst, who was Commander-in-Chief in North America from 1758 to 1764. In 1776 he was created Baron Amherst of Holmedale, in Kent, and in 1778 became Commander-in-Chief in England. Twelve years later he was created Baron Amherst of Montreal—in Kent, not Canada. The present Earl has been twice married, but, as he is without male issue, his heir is his brother, the

Rev. Percy Arthur Amherst. His six daughters are renowned for their fidelity to their respective hobbies, which include horticulture, bookbinding, poultry breeding, and embroidery."



The other Lord Amherst (he of Hackney), who is also a distinguished Mason, being a Past Grand Warden of England, is also the subject of a sympathetic note: "Lord Amherst of Hackney is certainly assured of the sympathy of every subject of the King because of the financial calamity that has befallen him. Stricken in old age by the dishonesty of a defaulting lawyer, he has suddenly found himself poorer by more than £100,000. Facing the inevitable like the courageous soul he is, he has decided to save the situation, if possible, by parting with his books. What a pang this has been to his lordship only the true bibliophile will ever faintly realise. For fifty years Lord Amherst has toiled at accumulating a library which is practically the history of the world's printing and binding up to 1700. The library is especially rich in Caxtons to the number of seventeen, of which eleven are absolutely perfect, and are of fabulous value. There are also numerous Royal Bibles and manuscripts. Mr. Bernard Quaritch estimates the total value at £150,000.



"There are two important questions constantly cropping up which should be once for all settled, and when settled, if settled in the negative, should be strictly enforced. One is, should Masonic proceedings be published in the secular press? At present the matter stands in an unsatisfactory manner. The general belief is that they should not be published, and the bulk of the members loyally adhere to this principle. There are others, however, who adopt a different course, and publish Masonic proceedings in the secular press on every conceivable occasion. No matter what may be the motive—whether it be the zeal of the newspaper scribe for his paper or the desire of those interested in the proceedings to be well advertised—the same rule should exist for all. If it be right that Masonic proceedings should not be published in the secular press, they should not be so published, and those effecting the publication should be punished. If, however, there be no wrong in the free publication of Masonic proceedings, their publication should be allowed without either let or hindrance. But the matter should be definitely settled beyond all doubt.

"The other matter is one of greater importance—the use of printed rituals, ciphers, or keys in the conferring of degrees or performance of Masonic rites. Among Grand Lodges different principles and different practices exist. In England, or, rather, the British Isles, and with us, the principle is that there should not be a printed or written ritual, cipher, or key; but the practice, we fear, is very different. We know that books are printed, professing to be accurate rituals, with some real or imaginary Grand Lodge sanction. Can all our brethren fearlessly say that they have not recourse to cipher, key, or writing in their performance of Masonic rites. One of our prominent brethren referred to this at our last annual banquet, and the fact that he had to pull himself up and stop short shows what a ticklish subject this is, and how difficult it is to debate it in print. Either the ban against written or cipher rituals should be removed, or their use should be visited with ostracism."—*Australasian Keystone*.



It is with much regret we have to record the death of the Rev. Sir Borradaile Savory, Bart., which occurred on Wednesday, September 12th, at Woodlands, his residence near Stoke Pogis, Bucks; he had been ill since June. Sir Borradaile Savory, who was in his fifty-first year, was one of the best known of the City clergymen. After holding curacies in the West End of London, he was, in 1887, presented with the valuable rectory of the Priory Church of St. Bartholomew-the-Great, West Smithfield. In the nineteen years during which he held the benefice he devoted himself wholeheartedly to the task of restoring the beautiful Norman church to some of its earlier glories. Many of its outlying portions had

passed into strange hands and been devoted to secular purposes. The clang of a smith's forge, resounded within walls where, centuries ago, the Masses of the Church were sung. Yet another part had been utilised as a stable. The late rector recovered a deal of the fabric for sacred uses, though he has not lived to see the full fruition of his desires. Sir Borradaile was the only child of Sir William Scovell Savory, first baronet, who was Surgeon-Extraordinary to Queen Victoria, and succeeded to the title in 1895. In Freemasonry he had held high office, having been Senior Grand Chaplain of English Freemasons for the past four years, and previously Provincial Grand Chaplain of Bucks. He was also a chaplain of the Order of St. John of Jerusalem in England and to the Royal Army Medical Corps (Volunteers). The late baronet married in 1881, Florence Julia, daughter of Dr. Frederick William Pavy, LL.D., F.R.S., of Grosvenor Street, W., who died in 1902. His successor is his only son, William Borradaile Savory, who is in his twenty-fifth year.



On the following Saturday afternoon a memorial service was held in the Church of St. Bartholomew-the-Great, West Smithfield, of which he was rector. Among those present were Mr. H. Wingfield Cross, representing Lord Ludlow, Treasurer of St. Bartholomew's Hospital; Bro. Sir Edward Letchworth, Grand Secretary; Bro. P. Colville Smith, Secretary of the Masonic Benevolent Society; Mr. John Faulkner, Secretary of the Royal General Dispensary, and a large number of clergy, among whom were Canon Duckworth, Prebendary Nash, Prebendary Reynolds, the Rev. C. N. Kelly, and the Rev. Stephen Barrass. The Royal Army Medical Corps (Volunteers) was represented by Colonel Valentine Matthews, Major J. Harper, and Captain and Adjutant Langford-Lloyd. The service, which was conducted by the Rev. W. E. Robinson, consisted of the Burial Service, with the omission of the committal prayers, and the "De Profundis," and the late baronet's favourite hymns were sung.



The doctrine of perpetual jurisdiction maintained by some of the American Grand Lodges incidentally involves a species of tyranny that would not be tolerated outside the "land of freedom." That doctrine asserts that once a candidate's petition has been rejected by any lodge, he is for ever debarred from admission to the Order in any other lodge holding under that or any other jurisdiction that recognizes the doctrine. In their zeal to maintain the purity of the Order, it is also held that a candidate must not be allowed to withdraw his petition in anticipation of an unfavourable ballot. Nothing is more common in this country than for a candidate's name to be withdrawn when his proposer and seconder have reason to fear such an untoward result, but across the Atlantic, once the ballot has been appealed to, the result has to be faced.



The appointment of the Governor of Queensland to the Grand Mastership of the body styling itself the Grand Lodge of Queensland, may raise some interesting questions of international Masonic jurisprudence. In his official capacity, our brother is the representative of the King, who is the Protector of English Freemasonry and Past Grand Master of our Grand Lodge. Of course Lord Chelmsford represents the King in a political capacity only, not necessarily in a Masonic capacity, but at the same time we cannot help thinking he has been ill advised in thus countenancing a body, and in fact putting himself at the head of a body which the Grand Lodge of England, and of course its Past Grand Master and Protector, regard as clandestine. As regards his further connection with English Freemasonry, the case is not very different from that of Sir Robert Stout, who introduced the Grand Orient into New Zealand.



Though Sir Horatio Lloyd, K.C., recently retired from the position of a county court judge, he is still the Deputy Provincial Grand Master for Cheshire. The brethren of the

province scarcely hoped to see him at the Provincial Grand Lodge meeting at Stalybridge on the 18th instant. They were not surprised to learn that the distance between Chester and the easternmost town of the county proved too great for him to negotiate it. But they were touched to find that their esteemed officer was with them in spirit, and that he had written apologising for his regretted absence, explaining that though he could now go out, he was unable to travel so far as he wished, and reluctantly, but confidently, asking for the indulgence of the Ruler of the province, Bro. the Hon. Alan de Tatton Egerton. All present echoed the pleasure expressed by Bro. John Fred May that their very worshipful brother was no longer altogether indoors, and the hope that they may yet occasionally have his genial presence with them for some years to come. Judge Lloyd was born in 1829. He celebrated his Masonic jubilee four years ago, and served in his present high office under Earl Egerton of Tatton, who was succeeded as Provincial Grand Master by his lordship's brother six years since.



The Grand Master of the Grand Lodge of Wisconsin recently issued a special dispensation permitting a lodge at La Crosse to confer the three degrees in one night, the reason for the action being that the candidate's father, a well-known member of the Craft, lay dying in the La Crosse hospital, and had expressed an earnest desire to take his son by the hand as a Mason before he passed away.



On the occasion of the recent visit of the Fleet to Invergordon, the combined lodges of the Ross-shire Province gave an entertainment to the brethren. Over 200 assembled in the Masonic Hall, including the Provincial Grand Master, Sir Hector Munro, who presided; Sir K. Mackenzie of Coul; officers of the Provincial lodges, and representatives from Tain, Dingwall, Alness, and Cromarty, as well as the members of the local (Ness) Lodge. St. Mary's Lodge, Inverness, was also represented in the person of Major A. K. Findlater. The proceedings were marked with great enthusiasm, and the toasts of "The Navy" and "Our Guests," proposed from the chair, were honoured in striking fashion. The company was an exceedingly interesting one, the brethren present representing almost every civilised part of the globe.

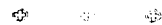


The Earl of Haddington, Past Grand First Principal of the Supreme Grand Chapter of Scotland, "upon the present melancholy occasion of the decease of the most excellent First Grand Principal, Companion Sir Allan Russell Mackenzie of Glenmuick, Bart., which occurred on the 19th inst., and has occasioned most profound sorrow to every member of the Royal Arch Order," has requested that the Supreme Grand Chapter, all provincial and grand district Grand Chapters and all daughter Chapters be placed in Masonic mourning for the period of three months.



The Jamaica Gleaner cordially welcomes the appointment of Bro. W. Duff as District Grand Master of Jamaica in succession to R.W. Bro. Dr. Mosse. It says: "W. Bro. William Duff, who has for a very considerable time acted as Deputy District Grand Master in Charge, has just received, at the hands of the most Worshipful the Grand Master, the appointment of District Grand Master of Jamaica, English Constitution. This news, although not unexpected, will be received with the utmost satisfaction in local Masonic circles. The new District Grand Master filled the acting appointment ever since the retirement from Jamaica of the W. Bro. Dr. C. B. Mosse, C.B., C.M.G., and at all times and under all circumstances he performed his difficult duties in a manner that won him golden opinions from all sides. We join in congratulating the Worshipful Brother on the well-merited distinction that has been so fittingly bestowed on him. All

brethren of the Craft will surely unite in the hope that his life will long be spared to continue a splendid Masonic career.



On the proposition of the District Grand Master, V.W. Bro. William Duff, the District Grand Lodge of Jamaica, has forwarded a donation of Five Guineas to "Our Brother's" Bed in the Free Home for the Dying at Clapham, to mark the Masonic Jubilee of its origination. W. Bro. Captain W. Portlock-Dadson, 33°, who served the office of D.G.J. Deacon of Jamaica in 1880, being then W.M. of the Jamaica Lodge, which he was mainly instrumental in founding.



By the death, at High Wycombe, of Bro. Frederick Johncock, a well-known and popular Freemason has passed away. He joined the local lodge in 1887, and occupied the chair as W.M. in 1893, having been the year previous appointed Prov. Grand Organist of Buckinghamshire. Exalted to Royal Arch Masonry in the Buckingham Chapter at Aylesbury, he was a founder of the Herschel Chapter at Slough, in 1894. He was advanced in the Jersey Lodge of Mark Masons at Maidenhead, subsequently passing the chair there, and he was a founder of the Wycombe Lodge of Mark Masons in the following year, occupying the chair in 1897. In 1903 he was elected by the brethren of the Provincial Grand Craft Lodge of Buckinghamshire to the important office of Provincial Grand Treasurer. On several occasions he served stewardships for the Masonic charities, and for many years he occupied the position of Director of Ceremonies in the Wycombe Lodge. He died at the age of 58 years.



A large gathering of brethren took place at Tenby on Wednesday, 29th August, the occasion being the annual meeting of the Provincial Grand Lodge (Western Division) of South Wales. The meeting was held under the banner of the Tenby Lodge (1177) at the Royal Gate House Assembly Rooms, when upwards of 150 brethren, representing all the lodges in the province, were present. In the absence of the R.W. Prov. Grand Master (General Laurie, who was too ill to attend) the lodge was conducted by the R.W. Deputy Prov. Grand Master, Bro. Canon Bowen, P.G. Chaplain of England, who was supported by Lord Kensington, Bro. Arthur Lewis, Bro. Robert Lock, and others. After the lodge was opened the brethren went in procession to the Parish Church, when a special service was held and the sermon preached by the Prov. Grand Chaplain, Bro. the Rev. W. Davies, of Nash. During the afternoon the business of the lodge was proceeded with, and a sum of 40 guineas voted to the Benevolent Fund, besides other sums to disabled brethren. At the termination of the lodge the brethren sat down to an excellent luncheon provided by Bro. F. W. Gregory, P.M., in the Assembly Rooms, over which the Deputy Prov. Grand Master presided.



At the regular meeting of the Jubilee Masters' Lodge, held at the Hotel Cecil, Strand, on the 21st instant, Bro. Thomas Fraser, W.M., in the Chair, a deputation of Brethren of the Lodge Canongate Kilwinning, No. 2, Scotland, which included Bros. J. Inglis, P.M., as R.W.M.; James Russell, Dep. Master, as S.W.; R. W. Henderson, J.W.; Wm. Calder, S.W., as S.D.; George Bird, Treas., as J.D.; G. A. Campbell, Org.; the Rt. Hon. Sir Robert Cranston, K.C.V.O., Lord Provost of Edinburgh; D. W. Wallace, Sec.; C. Martin Hardie, R.S.A.; W. Short; Dr. G. R. Wilson; J. G. Tod; Crawford, P.M.; G. W. Jones (J.G.D. Eng.); J. M. McLeod (P.G.S.B. Eng.); W. Mackean; C. Thwaites; Elliot, P.M.; P. G. Mallory (W.M. Scots' Lodge, London); and D. A. Ross, gave a rehearsal of one of the ceremonies according to Scotch working. At the Banquet, Bro. Sir Robert Cranston, Lord Provost of Edinburgh, responded for the visitors.

The meeting of Freemasons at the Church Congress, which has now become an annual event, will be held this year at Barrow-in-Furness on Wednesday, Oct. 3rd, at 7.30 p.m., when the Earl of Lathom, Provincial Grand Master, hopes to occupy the chair. The accommodation at the local Masonic Hall is limited, and brethren desiring to be present are requested to communicate without delay with Bro. R. Clark-Turner, "Gilts," Barrow-in-Furness; Bro. Francis Goodacre, "Low Wood," Ormskirk, Lancashire; or Bro. Alfred Holdsworth, Church House, Westminster, S.W.



By the death recently of Bro. George Corble, which occurred suddenly at his residence at Bridge House, Waltham Abbey, the Craft of Freemasonry, and the Essex division in particular, has lost a notable member. He entered the service of the River Lea Trust in 1864, and in 1870, at the early age of twenty-one, was appointed clerk of the River Lea Conservancy Board, which important office he had since continued to hold. He was initiated into Freemasonry in the Chigwell Lodge, No. 453, in June 1871, and was a most regular attendant thereat, missing but four of its meetings during the first twenty-eight years of his membership, filling its chair in 1876, and subsequently discharging the duties of secretary for a period of twenty-six years. During his mastership he was honoured by the then Grand Master of Essex—Bro. R. J. Bagshawe—with appointment as Provincial Junior Grand Warden, and was thus one of the oldest surviving officers of the Grand Lodge of Essex. Last year he was further honoured by the Duke of Connaught, M.W. Grand Master, with brevet rank as Assistant Director of Ceremonies of the Grand Lodge of England. He acquired equal distinction in the Royal Arch degree the same year, having previously qualified as Past L., founder and Scribe E. of the Chigwell Chapter, and Second Grand Principal of Essex (in 1897). The late Bro. G. Corble was a staunch supporter of the Masonic Institutions.



Bro. Dr. Julius F. Sachse has taken up his duties as librarian of the Grand Lodge of Pennsylvania. Bro. Dr. Sachse is well known as a writer on Masonic and historical subjects pertaining to Pennsylvania. Among his works are: "Early Masonic History of Pennsylvania," "Franklin's Masonic Career," "Religious History of Pennsylvania," and "Religious History of the Various Sectarions of Pennsylvania."



At the recent German Grand Lodge Conference, attended by representatives from all the German Grand Lodges, it was unanimously decided to recognise the Grand Lodge of France. This action is significant, in view of the fact that for the past thirty-five years, in common with the Grand Lodge of England, there has been no fraternal intercourse between the Masonry of France and that of Germany.



For the sake of the *entente cordiale* it could be wished that by some means a *rapprochement* could be effected with our French brethren, but we must confess that up to the present there is no appearance of such a consummation. The *Westminster Gazette* has the following note on the situation in a recent issue:—"At the moment when the Masonic Conference in Paris (held under the auspices of the Grand Orient of France, from which some years ago the Grand Lodge of England formally and fully severed communion) is concentrating itself upon an attack on the Roman Catholic Church in its corporate capacity, it is of significance to note that the Freemasons of the United Kingdom are drawing more closely together for social purposes as a whole brotherhood. Two striking signs of this latter operation have been made manifest within the present month—these being the invitation to attend a special function given by the Grand Lodge of Ireland to the British Masonic members of the Institute of Journalists assembled at their recent annual conference in Dublin, and the entertainment by the Jubilee Masters' Lodge in London of the Canongate-Kilwinning

Lodge of Edinburgh, one of the oldest of all Scotch lodges, once numbering among its members the Ettrick Shepherd and Burns. There are certain differences both of practice and policy between the English, Scotch, and Irish Grand Lodges, but these are understood to be of so unessential a nature as not to prevent the establishment of such a Masonic *entente cordiale* between the Freemasons of the three countries as is just now being made manifest. And the Grand Lodges themselves may be believed to have paved the way for this in an agreement arrived at not long since for the prevention of any clashing, either in our colonies or in foreign parts, between their various jurisdictions."



One of our American contemporaries reserves a page for the edification of those of its readers who are addicted to light literature, and heads it "Stories illustrative of Freemasonry." We have read some of these through, and whether we regard them from the Masonic or the literary point of view we are unable to congratulate the editor of our contemporary. The connection with the Craft is of the slenderest description, in one case Freemasonry being "illustrated" by the fact that the heroine's father caught cold at a Masonic funeral, and in another, by the interesting circumstance that the lovers arranged to meet near the Masonic Hall. At the same time, that the Masonic Hall should come in as a trysting place, is a novelty, and to that extent perhaps congratulations are due.



It would be of considerable service to a very large number of members of the Craft if some brother possessing the requisite bibliographical knowledge would compile a list of some half dozen books of reasonable price, say costing a couple of pounds all told, to form a Masonic library. Many such suggestions have been made in time past but they have failed to be of much practical value because they have presupposed the possession of considerable Masonic information to begin with. The great majority of Masons have very little time to devote to a study of the Craft. When they have attended lodge meetings, and instructions, and practices, and the several committees, a good deal of spare time has been employed, and as to reading, the ordinary brother lacks the power and facility of concentration necessary to enter upon the study of a learned disquisition with profit.



Reading is an art, and unless a brother is professionally studious, *i.e.* unless he be a barrister or a clergyman say, his literature must be of the easily digestible type. What the average brother would appreciate then is a small list of works in popular style, which would furnish him with an intelligent grasp of our history, without too much detail, a short history of our Grand Lodge, and of our institutions, some explanation of the drift of our ritual, and a bird's eye view of the drift of our Constitutions and relations to other Grand Lodges. A series of half-crown handbooks, half-a-dozen in number, in the hands of all Past Masters, would do much to raise the level of the whole Craft.



Whilst most people, Freemasons included, know what the initials A.D. mean, there are a good many other dates from which eras have been computed, with which even Freemasons are not as widely acquainted as they should be. A.L. or *Anno Lucis*, is the era of Craft Masonry, and according to Archbishop Usher's chronology it is obtained by adding 4,000 to the A.D., thus A.D. 1906 is A.L. 5906, that being popularly supposed to have been the date of the creation. A.I. or *Anno Inventionis*, the year of the discovery, is the Royal Arch era, and is obtained by adding 530 to the vulgar era. The Scotch rite compute from the "year of the world," *Anno Mundi* (A.M.), which is obtained by adding 3,760. The Knights Templars subtract 1,118 to get the year of the Order (A.O.), and the Royal and Select Masters add 1,000 to make their era, *Anno Depositionis* (A.D.).

Provincial Grand Lodge of Cheshire.

THE annual meeting of the Provincial Grand Lodge of Cheshire was held on the 18th instant at the Town Hall, Stalybridge. The Provincial Grand Master, Bro. the Hon. Alan de Tatton Egerton, presided. The position of Deputy Provincial Grand Master—in the absence through illness of Bro. Sir Horatio Lloyd—was occupied by Bro. F. Broadsmith, P.G.W. Among the officers of the Grand Lodge of England present were Bros. Colonel Dean, P.G.D.; Lilley Ellis, P.G.S.B.; R. Newhouse, P.G.D.S.B., P.G. Secretary; and C. D. Cheetham, P.G.D. East Lancashire. There was a large attendance of provincial officers, present and past. The total number of brethren present was between 500 and 600.

The reports of the Committee of Benevolence, in relation to the Provincial Fund of Benevolence, the Cheshire Educational Masonic Institution, and the Cheshire Masonic Benevolent Institution, were submitted. It was stated in these documents that there were upon the funds of the London Masonic Institution nine aged Masons and widows of Masons, eight boys and seven girls. The Provincial Educational Institution had had on its funds during the year seventy-eight children, whose education and progress was satisfactory. A sum of £345 had been expended in the payment of annuities, and in this connection increased funds were asked for to meet larger demands upon the committee. Special mention was made by Bro. Lilley Ellis (who proposed the adoption of the report) to the recent Charity Festival held at Chester, when upwards of £4,000 was raised for the Cheshire Masonic Charities. On behalf of the Festival

Committee he thanked all who had contributed to the success achieved.

Upon the motion of Bro. Ellis, seconded by Bro. Stevenson, a vote of thanks was passed to Bro. G. Ibeson, who had acted as Secretary to the Festival Committee, and to whose untiring labours the substantial sum raised was largely attributed.

Bro. Ibeson, in reply, said he had succeeded in raising additional funds since the festival, and that, apart from the expenses, the sum raised for the Charities was £4,087.

The Provincial Grand Master, in a short address, mentioned the interesting fact that three lodges in the province were about to celebrate their centenaries. Masonry in the province was, he said, in a very flourishing condition. That fact was evidenced by the very handsome response that had been made on the occasion of the festival to the claims of their noble Institutions. As Provincial Grand Master he deeply appreciated what the Cheshire brethren had done in the cause of charity.

Bro. R. Leech, P.M. Royal Edward Lodge, Stalybridge, was unanimously elected Provincial Grand Treasurer.

The Provincial Grand Officers for 1906-7 were appointed and invested.

Invitations for the holding of the next Provincial Grand Lodge were received from Lymm, Runcorn, and Sale, and the Provincial Grand Master announced that he would take the matter into consideration.

Before the Provincial Grand Lodge was closed a collection was made in aid of the Cheshire Masonic Charities, which realised £16 6s. 4d.

Rostrum Lodge, No. 3037.

THIS Lodge, which has just completed two years of successful working, met for the installation of a new master on Friday, September 7th, at the Hotel Cecil. Bro. Colin Oliphant presided, and inducted Bro. Herbert Riches—who has already passed the chair in the Eastern Star Lodge, No. 95—as his successor. The lodge, which was established in the special interests of members of the auctioneering, surveying, and allied professions, was on this occasion favoured by the presence of two grand officers—both honorary members—Bro. Edwin Fox, P.A.G.D.C., and Bro. Henry Times, P.D.G.D.C.

Having been placed in the chair, the Master bestowed the different collars as follows: Bros. W. Thirsk and W. R. Phillips, Wardens; C. D. Levy, P.M., Treasurer; Lewis Beale, P.P.S.G.W. Essex, Secretary; J. C. Scrivener and H. T. Hill, Deacons; A. J. Fowkes, I.G.; H. C. Eardley-Brooke, D.C.; F. Durrant, R. Cheke and E. K. House, Stewards; and S. Ellis, Tyler. The annual banquet was subsequently held under the presidency of the new ruler, who submitted the loyal toasts. Bro. Edwin Fox, in responding for the "Grand Officers," expressed pleasure at being present, adding that he felt quite at home in the "Rostrum," and was delighted to observe the prosperity of the lodge. The Master of the past year proposed the toast of his

successor, to whom he referred as being deeply interested in the work of the lodge—of which he was a founder—and most anxious to see it prosper. In response, after expressing thanks for the reception of the toast, the new Master promised, in all earnestness, that he would do his very best for the lodge, and assured the members it would not be his fault if it failed to prosper under his rule. The Master proposed the toast of "The Immediate Past Master," saying that Bro. Oliphant had played a prominent part in bringing the lodge to its present successful state. He then presented his predecessor with the jewel voted by the members, as a mark of their appreciation of the services rendered by him during the past year, hoping that the recipient would prize it as a sincere mark of gratification from his fellow-workers. The I.P.M. acknowledged the gift and the hearty reception accorded to him. His regret at relinquishing the position of Master was mingled, he added, with pleasure in the knowledge that he was succeeded by a worthy and distinguished member, who, he felt sure, would successfully manage the lodge during the coming year. The toast of "The Visitors" was responded to by Bros. W. A. Barker, H. S. A. Foy, and others. The toast of "The Treasurer, Secretary, and Officers of the Lodge," was afterwards given.

R.W. Bro. Lord Henry Cavendish Bentinck, who has been at the head of the Province of Cumberland and Westmoreland since 1894, presided over the annual meeting of his province held this year at Kirkby Lonsdale, under the banner of the Underley Lodge, No. 1074, which was established in 1865. On the motion of the Deputy Prov. G.M., Bro. Colonel F. R. Sewell, the sum of fifty guineas was voted to the local Benevolent Fund. At the conclusion of business the members and their wives drove to Underley Hall, where

they were entertained by Lord and Lady Henry Cavendish Bentinck. It was subsequently announced that nearly £300 had been locally collected on behalf of the Charities of the Order in answer to special appeals on their behalf.

* * *

Encased in a massive gold frame of rich design, a life-size portrait in oil colours of the late Bro. Percy Wallis, in full Masonic Provincial regalia, will shortly be presented to the Derby Masonic Hall.

Female Freemasonry.

WHAT the future may bring forth in the way of re-adjusting the terms of equality or otherwise on which the sexes propose to live, is beyond our ken. When the first venturesome lady mounted the top of an omnibus, it was felt that anything was possible. One sees in imagination the fair sex invading every domain of that sex which is sometimes described by those of a humorous turn as the stronger, and some day there may possibly be a cabinet in which they predominate. But there is one domain of our own sex, which has hitherto kept itself free from feminine influence. Of course we all know that 200 years ago, the Honourable Miss St. Leger was forcibly initiated into our mysteries, and the romantic story which was told in a way never before attempted by Brother Edward Conder, before the Lodge of Quatuor Coronati, on January 11th, 1895, is perhaps the most authentic and the fullest account of an incident regarded ever since by the Craft as one of its most cherished traditions. The curious will find Bro. Conder's researches in the published transactions of the Lodge p. 16 of vol. viii. And so far from any discredit to the Craft being supposed to have been involved, quite a number of Irish Lodges have put forward their claims to be the mother lodge of the lady in question.

French Freemasonry also furnishes us with a lady Freemason in the person of Mme. Xaintrailles, the story of whose initiation in the Lodge of *Les Frères Artistes*, by the W.M. Bro. Cuvelier de Trie, is told by Clavel in his *Histoire Pittoresque*, Paris 1843. But these are the exceptions that prove the rule, and landmarks, ritual, and rubric, with one voice, decree that Freemasonry is a masculine ordinance.

Shut out from the legitimate Craft, by any other that is to say than illegitimate means, the sex has by no means been content to forego the profit, and; in their eyes, the excitement of belonging to a secret society.

Maconnerie d'Adoption is a French institution, and is an organisation especially intended for females. Its rise was due to a curious combination of circumstances. No country has suffered more, from the Masonic point of view, than France. The Order has alternately been patronised and persecuted. It has been exploited for private and political ends by unscrupulous brethren, and some 150 years ago, it suffered, and perhaps more in this respect than in any other, from spurious masonry. Such charlatans as Cagliostro and similar impostors abounded and rites were invented with attractive ritual, in which men and women shared.

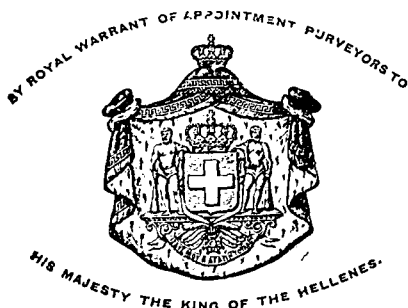
The legitimate art was in danger of becoming unpopular, a fact perhaps traceable to female influence. At least it was thought so, and in 1774 the Grand Orient sanctioned a "Rite of Adoption," and the first lodge was opened in Paris in 1775, under the protection of the Lodge of St. Anthony. The Duchess of Bourbon presided, and was installed as the first Grand Mistress of the Adoptive Rite. Whilst the officers were all females, men were admitted, if Freemasons, and permitted to assist the sisterhood. There were four degrees—Apprentice, Companion, Mistress and Perfect Mistress. The first degree is only prefatory and contains no legend. In the second, the temptation and fall of Eve, in the garden, is fitly introduced as the basis of the teaching. The story of the Tower of Babel comes in in the third, and its introduc-

tion has no reference, as some libellous persons have been heard to assert, to the well known loquacity of the sex. What teaching is connected with the incident is somewhat far fetched. In the last degree the several officers represent Moses and Aaron, their wives and daughters, and the journey of the Hebrews is referred to as emblematic of a Freemason's earthly pilgrimage. The jewel of the Order is a gold ladder with five rounds. To the four cardinal virtues our sisters add four others, these being Honour, Charity, Truth and Wisdom. The lodge room is highly picturesque, and if ever a casual stranger dropped in, he might be excused for thinking he had found his way to a fancy dress ball. In point of fact he would be correct in his surmise, for every meeting is followed by a corybantic entertainment, a notable feature of which is a banquet. The casual stranger referred to would find a difficulty in understanding the conversation, for it is part of the cult to indulge in a symbolic language. Thus the sister in the east, when enquiring of Sister Junior Warden whether all the glasses in the south were duly charged, would ask if the lamps were trimmed. The lodge room is known as Eden, and the doors are barriers. Water is called white oil, and wine red oil.

During the Revolution so many worshipful sisters lost their heads—in the literal, not the metaphoric sense—that when happier days came there was a difficulty in reviving the Order, until the Empress Josephine was induced to lend it her patronage, and, in 1805, she presided over the *Loge Imperiale d'Adoption des Francs Chevaliers*, at Strasbourg.

Perhaps the most flourishing of all androgynous degrees is the one so popular across the Atlantic, though no branch, so far as we are aware, has been warranted in this country. This is the Order of the Eastern Star, invented by Brother Robert Morris, and introduced by him in 1855. It is supposed to illustrate womanhood in five different aspects. The filial relation is taught by the story of Jephtha's daughter, the perfect wife by that of Queen Esther. Then we have the widow in the beautiful pastoral of Ruth, the sister is exemplified by Martha, the sister of Mary and Lazarus, and the Martyr by Electra. Why the last is not quite clear. Daughter, sister, wife and widow, are quite comprehensible, but martyrdom is by no means a necessary part of a woman's career. And we note, too, that womanhood in its most attractive aspect is omitted altogether, that is the fiancée. We make the rulers of the Order a present of this suggestion, and would recommend for pattern, Margaret, the Virgin of Antioch. This article is headed "Female Freemasonry," and it remains to justify the title. The connection with the Craft is maintained, by the fact that a necessary qualification is near relationship to a Freemason.

We have yet to allude to the "Mopses." These came into existence as the result of a Papal excommunication, by Pope Clement XII. in 1738. Afraid to be in opposition to the Church and unwilling to abandon the Order, the brethren of the Catholic states of Germany founded what appeared to be a new Order, but which was really the same as Freemasonry under a different name. The German word "mops" means a bull dog, and the name was supposed to signify the fidelity to their principles which characterised the members. In 1776 the Order became androgynous, but is now entirely extinct.



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“He began to build the House of the Lord.”

ON the occasion of the Consecration of the Rowena Lodge at Boscombe, on August 30th, the brethren proceeded to St. John's Church, where a Special Service was held, conducted by Bro. the Rev. E. J. Kennedy, P. Prov. G. Chaplain of Hampshire and the Isle of Wight.

Taking for his text the words, “He began to build the House of the Lord” (I. Kings, vi. 1), the reverend brother said: For seven years the richest and wisest monarch of the old world was engaged in building the “house of the Lord,” a building so glorious in its proportions and so costly in its production that the sacred chronicler describes it as “exceeding magnificent.” To-day, my brethren, we are engaged in the inauguration of a temple not made with hands; a temple, however, which will exist for the same purpose as the glorious fane erected by the Israelitish king—the inculcation of those principals which are the chief ornament of humanity. For high above all earthly riches and worldly renown stand those principles which form the very basis of Freemasonry. If I were asked to sum up in one word the foundation of our ancient and honourable institution it would be the word “character,”—character, which is alone eternal, character which endures far, far beyond the reach of reputation. It is said of a great Prime Minister of one of France's greatest Kings, Louis XIV., that on one occasion when France was engaged in endeavouring to conquer Holland. Louis came to Monsieur Colbert and said, “Can you tell me how it is that a country so great, so populous, so rich, and so strong as France cannot overcome a country so insignificant as Holland?” And Monsieur Colbert replied, “Sire, the strength of a country depends not so much upon its territory, not so much upon its population, not so much upon its wealth as upon the character of its people.” He enunciated this one foundation principle of Masonry to which you and I hold this day. In formulating and fostering this greatest and most enduring of all human possessions, Masonry follows the procedure very clearly set forth for our instruction by the great Architect of the Universe.

First of all a due observance of the Word of God. What can be more solemn and applicable than the recommendation of the most serious contemplation of the volume of the Sacred Law, and the charge to consider it as the unerring standard of truth and justice, and to regulate actions by the divine precepts it contains. I know there are those who think it is a passport put in their hands to a certain form of intellectual ascendancy, to sneer at or underate the teaching of the Bible, but, my brethren, men of real culture well know that all that is highest in ethics, noblest in art, sweetest in song, and the most inspiring in thought, has its source in this Book. It was from this Book that Shakespeare derived his most trenchant sentences; it was from this Book that Raphael took his first conceptions; it was from this Book that Milton gained his choicest thoughts. It is upon this Book that Masonry rests and builds.

Or, again, there is our duty to God. At the highest and chiefest moments of our solemn ritual we realise that we are in the presence of the Supreme Governor of the Universe, for then with bowed heads and open hearts we offer ourselves. We can do no more, and we dare do no less.

Or, again, as citizens and subjects we hold our heads high, for none within the realm are truer to the country whence they derive their birth and infant nurture, or are more loyal in the allegiance due to the Sovereign of their native land than the members of the Craft.

But last, and not least, come those blessed virtues of benevolence and charity, which are truly Masonic ornaments. It is our privilege to maintain 690 children in our schools, and at the last annual festivals no less than £54,325 was subscribed for this valued adjunct to Masonry; whilst towards the annuities in connection with our Benevolent Institutions, of which 600 old people are recipients, a sum of £41,672 was subscribed last year. It is to our charities you are asked to contribute to-day, and I feel I shall not appeal in vain to your liberality. It is following in the teaching of the Great God that we should care for the orphans; it is truly following the teaching of our Blessed Master that we should care for the aged and infirm.

But, my brethren, Freemasonry needs no justification at the hands of a pulpit preacher. Of that I am aware. The rostrum at which its tenets are most powerfully proclaimed is the lives of men who acknowledge its principles and endeavour to practise them in daily life. The temple of Solomon was built without noise. In the building of the temple there was, we read, no sound of hammer, no instrument used. Gradually, slowly, noiselessly it grew, all to the glory of God and to the benefit of man. So within each one of us there is that hidden quarry where God hews out the Church which shall eternally stand to his glory. He in the quiet of the soul where

“Not e'en the truest heart, and next our own,
Knows half the reasons why we smile or sigh.”

here God works out our destiny, for you and I build for eternity. God's greatest works are silent. The rose-bud kissed into full bloom on a summer's day; the mighty force of gravitation which affords stability amid constant motion; the majestic sweep of ocean tide—all are the outcome of noiseless power. And so here God in the quietest recesses of the human soul forges those links of brotherhood of which Freemasonry is proud and which it seeks to maintain—links which bind man to man and all to God

“'Tis the sublime of man,
Our noontide majesty, to know ourselves
Part and proportion of one wondrous whole.
This fraternises man—this constitutes
Our charities and bearings—but 'tis God,
Diffused thro' all, that doth make all one whole.”

1 Kings viii., verses 12 to 31, was read as the Lesson by Bro. the Rev. R. V. Wilson, then followed the Deus Misereatur (Psalm 2 xviii.) and further short prayers. During the taking of the collection “To the name of our salvation honour, worship, laud we pay” was sung, and following the Blessing two verses of the National Anthem (with “So mote it be” in substitution of “Amen”) were sung.

The duties of Organist were efficiently discharged by W. Bro. A. T. George, P.P.G.O., and included in a strong choir was the well-known bass, Mr. Alexander Tucker.

Subscribers to the Devon Masonic Widows' Annuity Fund met on the 19th September at the Freemasons' Hall, Princess Square, Plymouth, the principal business being the election of a widow on the fund. Both the chairman, Bro. Strode, and the vice-chairman, Bro. Westlake, were unable to be present, and Bro. J. R. Wilson was elected to preside. Before the election was proceeded with it was decided to appoint a committee, consisting of the chairman and vice-chairman of the fund, and Bros. Wilson, Griffin, Allsford, Withell, and Mabin, to revise the by-laws of the institution and to report at the next annual meeting. There were two candidates for one vacancy on the

fund, both of whom were unsuccessful at the election held in February last. An old lady of seventy-three, nominated by Charity Lodge, No. 223, brought forward 654 votes from the last election, and now polled 2,503, making a total of 3,157. The second candidate, nominated by St. John Lodge, No. 70, brought forward 87 votes, and to this number were now added 978—a total of 1,065. The former was, therefore, declared elected, and W. Bro. J. W. Cornish, Charity Steward of the nominating lodge, thanked the brethren for the generous support they had given to the case. Bro. Wilson was heartily thanked for his services as chairman.

History of the Lodge of Emulation, No. 21.

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

A FEW words with regard to the *working* of the Lodge. It will probably have been observed that several instances are recorded in the preceding pages of attempts on the part of prominent members of the Lodge to establish a Lodge of Instruction under its sanction. The first recorded instance of this kind occurred in 1773, and is noted on page 72. Subsequently four similar attempts were made with varied success, the last mentioned being in the year 1821, but how long this Lodge existed I am unable to state. This, however, will doubtless suffice to evince the keen interest taken by the members in the proper working of the ceremonies in the earlier stages of the history of the Lodge, which interest I am glad to say has been continued down to the present day. William Henry White, Grand Secretary, seems to have been the principal promoter of the movement to establish an Emulation Lodge of Instruction on the last two occasions referred to—1811 and 1821—and I am emboldened to say, that in my opinion a matter of that nature and of such importance could not have been in better hands. In support of this assumption I append portion of a rather lengthy letter written some eighteen years ago by the late Brackstone Baker:—

“In 1811 the Lodge of Emulation passed a resolution conveying their thanks to Bro. W. H. White ‘for his unremitting exertions in the interests of Freemasonry and for the indefatigable zeal evinced by him on all occasions, to which this lodge is principally indebted for its present flourishing state.’ Thus, even at this date, his proficiency in the ceremonies was conspicuous.

“I can bear personal testimony to his being a strict disciplinarian in the matter of Masonic ritual, for, having been a member of the Lodge of Emulation since 1855, I have frequently met him in that lodge; the last time he attended was two years before his death. I remember his frequent complaints of any slight default in ceremonial observances, such as affixing Masonic Jewels on the right breast of a brother instead of invariably on the left, and, with irritable testiness, threatening to resign his membership if deviations from the strict ritual were persisted in. Among the points he insisted upon were, not only that the W.M. should perform all the ceremonies of his office, but that the outgoing W. Master should instal his successor in the chair he had vacated, and that all the officers he appointed should be well acquainted with their several duties. His instructions as to never extinguishing the

light of the W.M. are well known, and have often been reprinted. He had been Grand Steward for the lodge, and had filled the chair of the Grand Stewards’ Lodge. It was, therefore, in the order of things that the procedure constantly instilled by him should become traditional customs of the lodge, and thus acquire for the Emulation a high reputation, which it undoubtedly acquired for exact working.”*

In addition to William Henry White (the Secretary), the Grand Master, in 1814, appointed the Master of the Lodge of Emulation, Robert L. Percy, as a member of the Lodge of Reconciliation—a Lodge composed of the most skilful craftsmen of the day—formed for the purpose of assimilating the working of the two previously antagonistic Masonic bodies, and arranging the future ceremonies for the united Societies.

I find also that two members of the Lodge of Emulation attended the meetings of the Board of Installation appointed by the Grand Master in 1827; the object being to arrange and settle definitely the future ceremony of Installation of Master; they were the W. Master, Stephen Clark Norris, Junior G. Deacon in 1839, and Frederick W. Bossy, P.M., Senior G. Deacon in 1836.

My own acquaintance with the Lodge of Emulation commenced upwards of a quarter of a century ago, when several of the officers were accustomed to attend the meetings of the Emulation Lodge of Improvement in order to perfect themselves in their working. I am glad to find that this excellent School of Instruction is still represented in the Lodge of Emulation; notably so by the present W. Master, and Major R. Leslie S. Badham, who has been a regular and

constant worker therein for many years, and has attained that highly prized distinction, the silver match-box, presented by R. Clay Sudlow, Preceptor, for perfect working in the Master’s Chair.

Another remarkable feature of the Lodge of Emulation is that it possesses a Masonic Library, which, although small, is of considerable value, by reason of its containing a complete series of the old Constitutions of the Order, a possession which I think it highly probable that, excepting the literary Lodge of the Quatuor Coronati, no other London Lodge can boast of. The Lodge may be congratulated on having preserved its original records for upwards of 150 years,



THOS. J. GRYLLS,
Junior Deacon



EDMUND POOLE,
Senior Deacon.



THOS. H. GRYLLS,
Organist.



ERNEST TODD,
Inner Guard.



J. P. SOMERS,
Steward.

OFFICERS OF THE LODGE OF EMULATION, No. 21.

* Notes on the Ceremony of Installation. By Bro. Henry Sadler, London, 1889.

for had that not been the case this history could never have been written.

Although fairly familiar with the records of many old lodges I do not remember one in which the members have evinced their regard for their Mother Lodge by continuing to subscribe for so long a period as in this Lodge. As has been shewn it was not at all uncommon for a brother to remain on the books for forty or fifty years, and even in "this degenerate age" one member has been connected with the Lodge for nearly forty-two years, another for thirty-three, and four for thirty-one years; moreover, the continuous service given to the Lodge by some of its former members seems to have contributed in no slight degree to lengthen their days, for they certainly lived to a good old age and generally died soon after resigning their membership. In view of this fact one feels strongly tempted to say—"If you want to live long and die happy, join the Lodge of Emulation."

It will probably be expected that I should say something with reference to the name by which the Lodge is now known, especially as the records furnish no reason for its selection. Prior to the year 1770, when the Lodge first came under its present title, very few lodges bore distinctive names, but were simply known by their numbers on the Register and the signs of the houses at which they were held, as was the case with the two lodges that formed what is now the Lodge of Emulation—one being known as the "Constitution Lodge" and the other as the "Mourning Bush Lodge." About the year 1768 this old custom began to be superseded by the adoption of names denoting some virtue or quality having more or less a Masonic significance. At this period the most active and prominent person in English Masonry in both Town and Country, was the celebrated Thomas Dunckerley—a natural son of King George II., and the bosom friend of some of the then members of this Lodge, at which he was an occasional visitor. As Provincial Grand Master

of several counties, he constituted many lodges, and invariably gave them names after the manner just referred to—such as "Friendship"—"Harmony"—"Brotherly Love"—"Good-Will"—and others of a similar character, and I think it highly probable that it was he who suggested to his friend William White the name by which the Lodge has been so long and honourably known. Nine other lodges on the English Register have since adopted the same title, and let us hope that they will do as much credit to the name as has their venerable and distinguished predecessor.

I regret to find that the existing records throw no light on the subject of the distinctive emblem adopted by the Lodge—The Bee-Hive. It is a very old Masonic symbol and has doubtless been used by the Lodge for a long period; signifying Industry, Perseverance and Diligence, it seems to be quite in harmony with the name of the Lodge; it may also have a wider application—that of an orderly and well disciplined community of builders, all working together to the same end.

I feel that I cannot well close my labours without offering my hearty congratulations to the Lodge on its present prosperous and healthy condition, and also on the remarkable fact that during the whole of its career—now verging upon 200 years—while strictly maintaining its independence it has never been in conflict with the lawfully constituted authorities of the Order. Long may it so continue!

"Our Lodge."

By W. J. Lancaster, P.M., P.G.S.

There is a Lodge, an ancient Lodge,
Of world-wide reputation,
Well known to fame is its honoured name,
The Lodge of Emulation.
The Members of that glorious Lodge
Love toil and recreation,
They never shrink from work or—drink
In the Lodge of Emulation.

For our Lodge, our Lodge is first in all the nation,
Let others try, they'll ne'er get nigh The Lodge of Emulation.

Our Master is a Mason grand,
His work's our admiration,
Well known is he, in each degree,
At the Junior Emulation.
He'll take I.G. or W.M.
Or work an Installation,
He's quite a batch of Sudlow's match-
Boxes from Emulation.
For our Lodge, &c.

Our Treasure—r is a treasurer rare,
And fills his true vocation,
It grieves his heart when he's to part
With the coin of Emulation.
Our Secretary, a true man,* who
Well fills the situation,
It's a treat indeed to hear him read
Bye-laws of Emulation.
For our Lodge, &c.

Our Senior Warden's jovial face
Shines out at recreation,
His heart's enlarged, when his Column's
At the Lodge of Emulation. [charged,
Our Junior Warden's passed the Chair
Elsewhere with acclamation,
But he's so mod—est, like the rest
Of the Lodge of Emulation.
For our Lodge, &c.

Our Deacons for their splendid work
Deserve our commendation,
Sure there was ne'er seen such a pair
Outside of Emulation.
Our very worthy Inner Guard
Invites commiseration,
How hard his fate to follow the great
I.G. of Emulation.
For our Lodge, &c.

The organ of our Organist
Commands our admiration,
We give him joy of such a boy
As plays for Emulation.
Our Stewards take unusual care
To stop inebriation,
You may stay all night but you can't get
At the Lodge of Emulation. [tight
For our Lodge, &c.

There is a name the Craft reveres
With deepest veneration,
And nowhere is it honoured more
Than it is in Emulation.
Grand Patron now, Grand Master for
More than a generation,
So let us sing, Long live the King,
And long live Emulation.
For our Lodge, &c.

"To be sung when all grave business is over."



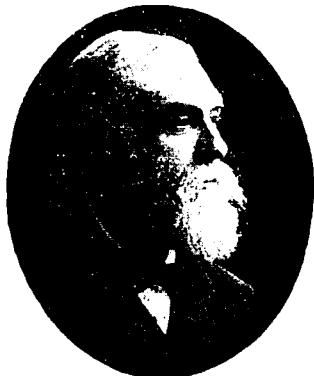
S. P. NORRIS, P.M.,
Past Grand Stewara.



S. C. NORRIS, P.M.,
Treasurer 1857-1857.



W. P. NORRIS,
Treasurer 1799-1836.



JAMES W. BUTLER,
The Oldest Member.



THOS. W. WHITE, P.M.,
Past Grand Steward.

SOME OLD MEMBERS OF THE LODGE OF EMULATION, No. 21.

* H. Lindley Truman, Secretary. 1890-1895,
and 1900-1902.

PRESENTATIONS TO THE LODGE OF EMULATION.

Three Candlesticks and a Balloting Box	by Joseph Jones	...	1758
Two Staffs for the use of the Stewards	„ Henry Newton	...	1767
A Set of Balloting Papers	„ William White	...	1772
A Tambour Inkstand	„ Percival Pott	...	1775
A Set of China Bowls	„ Thomas Reason	...	1776
Turtles at the Country Feasts	„ Richard Delamore,	1789, 1790	
A China Bowl and Two Cups with Covers	„ Richard Meriton	...	1790
Six Decanters	„ Samuel Clanfield	...	1791
A Copper Plate for Summonses	„ W. P. Norris	...	1802
Three Silver Punch Ladles	„ Edward Whitford	...	1802
Two dozen Wine Glasses	„ Robert Sutton	...	1808
A Table Lodge Board	„ Thomas Batchelor	...	1810
A Chaplain's Jewel	„ W. H. White	...	1812
A New Bible	„ Joseph Taylor	...	1820
An Index to the Lodge Minutes	„ Joseph Taylor	...	1833
Fifteen Collars and Case for the same	„ George Henekey	...	1835
A Jewel for the Master of Ceremonies	„ George Henekey	...	1835

Two handsome Magnums and two quart round-bottomed Decanters, with Arms of the Lodge	by George Henekey ...	1835
A handsome Seal for the use of the Secretary	Frederick Hogard ...	1839
A Set of handsome Ivory Gavels, and a Mahogany Case for the same	Charles Willis... ..	1839
A Magnum Decanter to match Bro. Henekey's	Thomas B. Simons ...	1843
A Sword for the use of the Tyler	William Wing... ..	1846
A curiously carved Skull	William Wing... ..	1851
Book of Constitutions, 1738, and old Calendars	William Wing... ..	1868
Old Books of Constitutions (Twelve)	T. R. White	1868
Box of Working Tools	Sir Polydore de Keyser	1883
A Case for the Lodge Gavels, and renovating the same	Sydney Willis	1889
"History of the Lion and Lamb Lodge"	Lt.-Col. T. Davis Sewell	1894
"Symbols and Legends of Freemasonry"	Walter Willis	1894
Small Tracing Board	Major R. L. S. Badham	1901
"History of the Old King's Arms Lodge"	Edmund Poole	1904

CONTRIBUTIONS TO THE THREE MASONIC INSTITUTIONS DURING THE LAST THIRTY YEARS, FROM THE LODGE OF EMULATION, NO. 21.

ROYAL MASONIC INSTITUTION FOR GIRLS.

<i>Names of Stewards.</i>	<i>Amount of Lists.</i>	<i>Names of Stewards.</i>	<i>Amount of Lists.</i>
£ s. d.	£ s. d.	£ s. d.	£ s. d.
1876 Griffiths Smith...	81 18 0	Brought forward	792 0 6
1877 J. K. Stead ...	30 9 0	1888 William Grellier	42 0 0
" Griffiths Smith...	10 10 0	" Dr. Thomas S. Howell ...	105 0 0
1878 Samuel Hill ...	55 13 0	" Ald. Joseph Savory ...	21 0 0
1879 Thomas Meggy	58 16 0	1889 Captain W. C. Woollett ...	28 17 6
" Griffiths Smith...	17 17 0	" Ald. Joseph Savory ...	24 3 0
" Robert Berridge	56 14 0	1890 C. W. Sawbridge	26 15 0
1880 Robert P. Spice	37 16 0	" Ald. Joseph Savory ...	10 10 0
" Thomas Meggy	15 15 0	1891 William T. Evans	25 4 0
1881 J. W. Zambra ...	33 12 0	1892 Charles Mansfield ...	32 5 0
" Robert Berridge	10 10 0	1893 Henry W. Brooke	36 15 0
" Griffiths Smith...	31 10 0	" Robert Berridge	10 10 0
1882 Henry C. Brunning... ..	37 5 6	1894 Robert Hovenden ...	43 1 0
" Griffiths Smith...	17 17 0	1895 Charles Swinfen Eady, LL.D.	33 12 0
1883 T. A. Ives Howell	35 14 0	1896 Henry L. Truman	36 15 0
" Dr. Thomas S. Howell ...	10 10 0	1897 C. W. Sawbridge	37 16 0
" Griffiths Smith...	23 2 0	1898 W. J. Lancaster	80 16 0
1884 Arthur Hill ...	44 2 0	1899 George T. S. Gill	38 16 0
1885 Robert C. Grant	35 14 0	1900 Frederick Fisher	63 0 0
" Ald. Joseph Savory ...	10 10 0	1901 Henry L. Truman	27 6 0
" Robert Berridge	10 10 0	1902 William Hodson	26 5 0
" Dr. Thomas S. Howell ...	10 10 0	1903 Maj. R. Leslie S. Badham ...	68 5 0
1886 Marcus R. Sewill	28 8 0	1904 Thomas J. Grylls	44 12 6
" Robert Berridge	10 10 0	1905 J. Roy Lancaster	37 16 0
" Ald. J. Savory ...	10 10 0	1906 Henry W. Brooke	82 19 0
" Dr. Thomas S. Howell ...	10 10 0		
1887 Ald. Joseph Savory ...	44 18 0		
" Robert Berridge	10 10 0		
Carried forward	£792 0 6		

ROYAL MASONIC INSTITUTION FOR BOYS.

<i>Names of Stewards.</i>	<i>Amount of Lists.</i>	<i>Names of Stewards.</i>	<i>Amount of Lists.</i>
£ s. d.	£ s. d.	£ s. d.	£ s. d.
1876 John Waldram...	44 2 0	Brought forward	838 7 0
1877 George Watson	39 18 0	1890 Charles Mansfield ...	27 0 6
" Thomas Meggy...	42 0 0	1891 R. Stafford Charles ...	37 16 0
1878 J. W. Zambra ...	44 1 0	" Joseph Savory (Lord Mayor)	10 10 0
1879 R. P. Spice ...	43 1 0	1892 William Hodson	22 1 0
1880 W. W. Williams	37 16 0	1893 Henry L. Truman	29 15 6
" R. P. Spice ...	10 10 0	1894 Henry W. Brooke	37 5 0
1881 Robert Berridge	45 3 0	" Robert Berridge	10 10 6
" R. P. Spice ...	21 0 0	1895 Charles Swinfen Eady ...	31 10 0
1882 Arthur Hill ...	34 13 0	1896 William Sutton	25 14 6
" R. P. Spice ...	15 15 0	1897 Maj. R. L. S. Badham...	36 15 0
" Robert Berridge	85 11 0	1898 Henry W. Brooke	99 15 0
1883 Robert C. Grant	39 18 0	1899 Sydney Willis ...	38 16 0
" Robert Berridge	63 0 0	1900 W. J. Lancaster	46 14 6
" Polydore De Keyser ...	10 10 0	1901 Geo. T. S. Gill...	38 16 0
1884 T. F. Peacock ...	32 11 0	" W. J. Lancaster	10 10 0
" Robert Berridge	36 15 0	1902 J. Roy Lancaster	33 12 0
" Brackstone Baker	10 10 0	1903 Thos. J. Grylls...	44 2 0
1885 William Grellier	36 15 0	1904 J. P. Somers ...	52 10 0
" Robert Berridge	31 10 0	1905 W. J. Lancaster	31 10 0
1886 Robert Hovenden	28 7 0	1906 Edmund Poole...	37 5 6
" Joseph Savory ...	10 10 0		
1887 Marcus R. Sewill	36 15 0		
1888 William T. Evans	27 6 0		
" Robert Berridge	10 10 0		
Carried forward	£838 7 0		

ROYAL MASONIC BENEVOLENT INSTITUTION.

<i>Names of Stewards.</i>	<i>Amount of Lists.</i>	<i>Names of Stewards.</i>	<i>Amount of Lists.</i>
£ s. d.	£ s. d.	£ s. d.	£ s. d.
1876 J. K. Stead ...	50 0 0	Brought forward	610 12 0
1877 Robert Berridge	65 0 0	1891 Robert Berridge	29 8 0
1878 J. W. Zambra ...	59 10 0	1892 Henry W. Brooke	36 15 0
1879 George Watson	38 0 0	1893 W. J. Lancaster	35 3 0
1880 Robert Berridge	39 2 0	1894 William Hodson	24 12 6
1881 Charles Mansfield...	41 17 0	1895 William Sutton	27 5 0
1882 Robert Berridge	43 0 0	1896 F. R. P. Simon	34 1 0
1883 T. F. Peacock and Samuel Hill ...	49 15 6	1897 Frederick Fisher	60 17 0
1884 Robert C. Grant	27 16 6	1898 Geo. T. S. Gill...	48 6 0
1885 Marcus R. Sewill	42 5 0	1899 W. J. Lancaster	50 0 0
1886 Arthur Hill ...	28 6 0	1900 Sidney Golto ...	53 11 0
" Robert Berridge	10 10 0	1901 W. J. Lancaster	43 5 0
1887 William Grellier	25 2 0	1902 Henry L. Truman ...	36 10 0
" Robert Berridge	21 0 0	1903 J. Roy Lancaster	38 10 0
1889 William T. Evans	24 3 0	1904 Alfred Marshall	42 0 0
1890 Robert Hovenden	40 0 0	1905 Thos. J. Grylls	47 5 6
" Robert Berridge	5 5 0	1906 J. Roy Lancaster	42 10 6
Carried forward	£610 12 0		

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