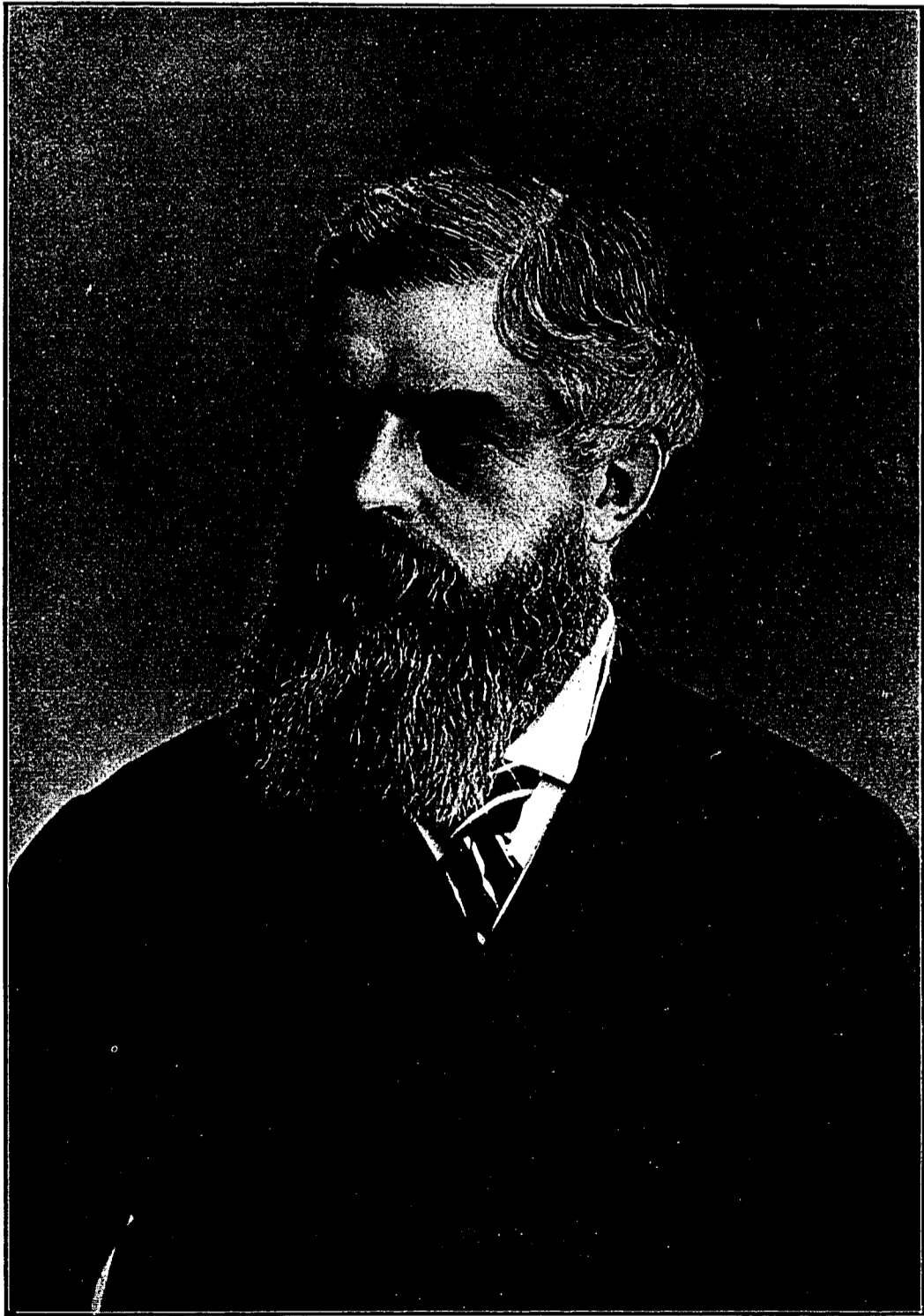


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*The Late Lord Stanusk,
Provincial Grand Master of Herefordshire.*

Photo by Russell & Sons.

The Masonic "Old Charges."

THE operative Masons had special rules and regulations for their guidance from the fourteenth century and earlier, many copies of which are still preserved in the British Museum and in other public and private libraries; but only one of the existing scrolls can be dated so far back as 500 years. Several, however, are of the seventeenth century, and cover the eventful period immediately preceding the formation of the premier Grand Lodge at London, England, in A.D. 1717.

With these laws were certain traditions which thereby distinguished the Freemasons from all other crafts, the complete rolls being the title deeds of our inheritance as members of the "Mystic Tie" and direct successors of our operative and speculative forbears.

About seventy of these documents have been traced, mostly during the last forty years; and many have been discovered and copied by the writer, who has devoted much of his time to the study of these valuable and deeply interesting relics of the past; the results being embodied in the second edition of his "Old Charges of the British Freemasons" (London, 1895),



WM. JAMES HUGHAN.

In *The New Age* for July is an excellent review of Mr. Gould's "Concise History of Freemasonry," the latest work on the subject, in which mention is made of the importance of these scrolls, known as the "Manuscript Constitutions," their value being duly appreciated by the Hon. George F. Moore, the accomplished editor.

The texts of the numerous "Old Charges" would interest a large circle of archaeologists, Masons and non-Masons alike, if the rolls were better known.

The majority of the "Old Charges" begin with an invocation to the Trinity, viz. :—

The might of the Father of Heaven with
the wisdom of the glorious Son, through
the grace and the goodness of the
Holy Ghost, that be three persons in one
Godhead, be with us at our beginning,
and give us grace, so to govern us herein
our life, that we may come to his eternal
bliss that never shall have ending. *Amen.*

(The *Haddon Manuscript*.)

The cosmopolitan and unsectarian features of the craft belong to the *post* Grand Lodge era.

About a dozen copies or versions have the "Apprentice Charges"—agreeing mainly with the Apprentice Indentures to Trades generally; and some contain the "New Articles," suggestive of late modern adaptations, an incorrect and garbled copy of one of these manuscripts being given in the "Book of Constitutions," by Dr. Anderson (A.D. 1738; said to be of 1663). None of such original documents are dated, however.

While the various versions, as a rule, differ from each other in some respects, they all have much in common, and their Christian character is still further emphasised by the "First Charge that you shall be true men to God and *the holy Church*" (Carson Manuscript, A.D. 1677), which begins all the regular operative rules; and still more explicit references in some others are also met with, such as in the "York Manuscript No. 6" (late seventeenth century):—

Doe all as you would see done unto,
and I beseech you att every meeting
and Assembly you pray heartily
for all Christians—farewell.

The limit for obligatory attendance at the Annual Assemblies varies considerably, running from five to fifty miles; but the greater number contain *fifty*. The variation from that figure is evidently an error, and is found in about twenty copies.

They are often met with of paper, but sometimes the material selected is vellum, and occasionally the caligraphy is beautiful and ornamental. The rolls are usually a few inches wide, and run to a considerable length, the longest known being that of the "Dumfries Kilwinning Manuscript No. 3," of nearly fifteen feet! A few are in book form, and written on the finest vellum. The "Alnwick Version," of A.D. 1701, is written in the Lodge Minute Book, the Records beginning from October 13, 1703, and continuing to 1757, the old Lodge remaining independent from first to last.

This manuscript provides that a Master must "enter him—*i.e.*, Apprentice—and give him charge within a year after;" the "Gateshead Manuscript, however, required "that the charge must be given at the time of registering, or within thirty days after," but there was no general rule on the subject. Differences are also to be noted as to wages.

A curious reading is met with in the "York Manuscript No. 4," of A.D. 1693, which I referred to in my "Masonic Sketches and Reports," A.D. 1871. My reproduction was doubted at the time, but has since been confirmed by Herr Findel and other experts. It occurs in the admonitory portion prior to the obligation being administered:—

The one of the elders taking the Booke
and that hee or *shee* that is to be made
Mason shall lay their hands thereon
and the charge shall be given (*i.e.*, on the Bible).

Occasionally the clause is in Latin, so that the words *ille vel illi* may have been read as *ille vel illa*, or possibly the word *they* was written as *the*, and thought to be *she*. However, to suppose that females were initiated would be absurd and wholly unwarranted; though, at first sight and without comparison with other manuscripts, the text of this roll certainly suggests such a view.

Dr. Begemann has done much good work in classifying the various versions and arranging them in families, based upon special characteristics of certain groups, and my lodge—*Quatuor Coronati*, London—the West Yorkshire Province, and other Masonic Library Organizations and personal friends have had many of the "Old Charges" facsimiled and published; so that, between us, nearly all have been reproduced precisely according to the valuable originals. I have arranged full particulars of all these documents, reproductions, and reprints, their transcribers, owners, &c., in alphabetical form, which manuscript may be promoted to print ere long. Meanwhile, in various histories published in the United States, information as to the scrolls may be obtained by American

readers who desire to study the text of these souvenirs of antiquity.

A few of the rolls are now preserved in the United States and Canada; so that both the new and old world are supplied with genuine copies of constitutions of the operative fraternity.

The oldest in U.S.A. is the "Carson Manuscript," formerly known as the "Hub of the Universe Manuscript," because discovered recently in Boston, and which was sold to the lamented Mr. Enoch T. Carson, of Cincinnati (hence its title). This is now in the magnificent library of General Samuel C. Lawrence, of Medford, Mass. In the same important collection are the reproductions by Cole of a copy of the "Old Charges," being the set of 1729, 1731, 1754, and 1762, and reissues of similar brochures. The unique print of "Robert's Manuscript" of 1722, having a similar text to the "Grand Lodge Manuscript No. 2," is in the large and valuable library of the Grand Lodge of Iowa, which also has another quartette of the "Cole" variety and several reprints.

The Grand Lodge of Canada possesses the very interesting "Scarborough Manuscript," of A.D. 1705 (circa), the date of which is approximately fixed by an indorsement relating to the holding of a lodge in that town on the 10th of July, 1705.

The relation of these scrolls to modern Grand Lodges and their regulations, especially as to "Physical Qualifications," and the basis generally of Masonic Jurisprudence, would require too much space to consider now, and there is very much involved in the inquiry which I hope to institute ere long.

The "William Watson MS." reproduced in *The New Age* from English issue, will suffice to exhibit the character of the early copies of the "Old Charges," and also the special features of that particular class. Some of the later MSS.

have "The New Articles," five of these so far having been traced. The clauses are noteworthy, because they evidently represent the rules agreed to by one or more lodges, about the middle of the 17th Century onwards, additional to the ordinary scrolls. They would serve admirably as the prototype of the Grand Lodge Regulations of 1723 and later, and of themselves foreshadow the character of Grand Lodges which arose early in the following century, the issue of certificates, visitation of lodges, and the reception of speculatives.

Dr. James Anderson, in the "Book of Constitutions," of 1738, quotes from one of these MSS., possibly the "Roberts," printed in 1722, and now in the celebrated library of the Grand Lodge of Iowa. I purchased it for my lamented friend, Wm. Bower, of Keokuk, Iowa, at Spencer's sale of Masonic Works in 1875.

The learned doctor, however, could not refrain from altering the text to suit modern usages, which is much to be

regretted, such as the introduction of the qualification *regular* before Lodge, and the prefix Grand to Master. I give the clauses from the Harleian MS. No. 1942, British Museum (circa 1670).

THE NEW ARTICLES.

" 26 : Noe person (of what degree soever) bee accepted a free Mason, unless hee shall haue A lodge of five free Masons, at least, whereof one to bee a master, or warden, of that limitt, or devision, wherein such Lodge shalbee kept & another of the trade of free Masonry.

" 27 : That noe p'son shalbee accepted a free Mason. but such as are of able body, honest parentage, good reputacon, & observers of the Laws of the Land.

" 28 : That noe p'son hereafter bee accepted free Mason, nor shalbee admitted into any Lodge or assembly vntill he hath brought a Certificate of the time of accep'con from the Lodge yt accepted him, vnto the Master of that Limitt & Devision, where such Lodge was kept, which sayd Master shall enrolle the same in parchmt, in a role to bee kept for that purpose, to give an acct of all such acceptions At every general Assembly.

" 29 : That every person whoe now is free Mason, shall bring to the Master a note at the time of his acceptance to the end the same may be enrolld in such priority of place as the

p'son shall deserve, and to the ye end the whole company and fellows may the better know each other.

" 30 : That for the future the sayd Society, Company and fraternity of free Masons shalbee regulated & governed by one Master & Assembly, & Wardens, as ye said Company shall think fit to choose, at every yearely general Assembly.

" 31 : That noe p'son shalbee accepted a free Mason or know the secrets of the sayd Society, vntill hee hath first taken the oath of secrecy hereafter following."

In the Grand Lodge MS. No. 2 (circa 1650) there is another clause, as with the "Roberts M.S." (A.D., 1722), "that noe p'son shall be accepted a free Mason except he be one and twenty years old or more."

Mr. Conder, the historian of the "Masons' Company" (London), remarks of Rule 30 that "it might also have been



THE "WILLIAM WATSON" MS.

drafted direct from the existing rules of the Masons' Company, concerning the Master, Wardens, and *Assistants*, and this is most remarkable."

Twelve out of the seventy MSS. contain the "Apprentice Charge," which is practically continued in modern Apprentice Indentures, and was recited to the youngsters, and their entry duly noted, soon after their reception. These rules, however, are more interesting than valuable in relation to the history of the Craft, as they would be more or less common to all trades.

Some of the Scrolls contain curious additions, and others are faulty in their text, evidently due to the errors of transcribers; but all of them represent more or less faithfully the Manuscript Constitutions of the operative regime, and in part also that of the speculative brethren who belonged to the fraternity prior to the advent of modern Grand Lodges.

Valuable as the "Old Charges" are, and of great interest to all students of the mainly operative period of the Craft, especially during the seventeenth century to the establishment of the premier Grand Lodge in 1716-7, the practical question after all is, *how do and how should they effect the modern speculative lodges in regard to their Laws and Customs?* Are these old Rolls, from the 14th century to the 18th century, as used by the operative Masons, binding on their speculative successors, and should their regulations, or such of them as manifestly had respect to the *actual requirements for labour purposes*, be still imposed on the Brotherhood?

These questions should be faced and dealt with by the American Fraternity in particular; a correct decision concerning not only the million of subscribing members now on the Registers of their Lodges, but most intimately affecting all the regulations which are now in force in respect to the admission of *new apprentices* into the Society.

The "General Regulations compiled first by Mr. George Payne, Anno 1720, when he was Grand Master, and approved by the Grand Lodge on St. John the Baptist's Day, Anno 1721, at Stationer's Hall, London," were printed and circulated in 1723

"for the use of the Lodges in and about London and Westminster."

It was not until the second edition was issued in 1738 that "The General Regulations" were described as for the "Free and Accepted Masons" generally. From 1723, however, to the present time these Laws termed "General Regulations," have been kept quite distinct from "The Charges of a Freemason," which were to be "read at the making of new Brethren, or when the Master shall order it." At least so it was declared in 1723, but in 1738 Dr. Anderson merely stated that they were "Approved by the Grand Lodge, and ordered to be printed in the first edition of the *Book of Constitutions* on the 25th of March, 1722."

The "Old Charges," however, that follow the latter declaration, are very different to those of 1722-3, and evidently did not please the Fraternity, for in subsequent editions—1756, 1767, and 1784—of that century the actual text of the 1723 issue was preserved, and the "hash" of 1738 was entirely ignored, as it has been ever since by the premier Grand Lodge.

Following the lead, possibly of the Constitutions Grand Lodge of Ireland 1750-1, Lawrence Dermott (or *Edward Spratt*) adopted the 1738 version of these mangled "Charges."

The point, however, to be noted is that they form no part of the regular Regulations adopted by the first Grand Lodge in 1723, and altered by its successors from time to time, these so called "Charges" being simply an introduction to the *bona fide* Laws, and were not looked upon at any time subsequent to 1723 as of any legislative value, though suggestive to some extent of the old operative regime. The *fact is indisputable* that the Grand Lodge of England has never used, quoted, or employed such "Charges" as of any value, or binding in respect to any of its Laws or Regulations, or of the slightest importance in providing the Rules for the government of the Craft, save as indicative of their true spirit. At the union of the two Grand Lodges in 1813 a revision of the *Book of Constitutions* took place, the first for

the United Grand Lodge being published in 1815. In this work, as in all the editions since, an altered set of these "Charges" has been printed, and continued to 1905, the clauses being for "the use of Lodges, to be read at the making of new Brethren" as heretofore, but so far as I know are not now so communicated to the neophytes.

In the actual "Old Charges" one of the rules reads, with slight verbal differences, that Apprentices to be eligible must

"Be free borne and of good kindred and noe bondmen and yt he have his right limbs as a man ought to have."

(William Watson MS., *The New Age*, Nov. 1904).

It was doubtless in consequence of this and other enactments in the Operative Laws that Dr. Anderson, in 1723, in paragraph 12 "Of Masters, Wardens, Fellows, and Apprentices" inserted the following:—

"No Master should take an *Apprentice*, unless he has sufficient employment for him, and unless *he be a perfect youth*, having no maim or defect in his body, that may render him incapable of learning the Art or serving his *Master's Lord*, and of being made a Brother."

I presume it is on the strength of this enactment, based upon operative needs (*and for that purpose only*), that so many Grand Lodges in the United States of America continue to object to gentlemen as candidates who are minus a limb, or short of the usual number of fingers and toes. Now, I submit, with all respect to my beloved American Brethren, that there is really no justification for such a course, so far as the practice of the Grand Lodge of England is concerned, by whose authority such a "Charge" was first printed in 1723, and has been continued in subsequent editions.

Of course, it is granted that the clause is a portion of the "Book of Constitutions" *now*, as it has long been, with others on a similar traditional and fanciful basis, but the absolute fact is that never in the experience of the Grand Lodge of England from 1723 has such been acted upon. Physically imperfect candidates have never been objected to because of such a rule, and are never likely to be, and, therefore, it is evident that in America the "Charge" is being used for a purpose wholly foreign to its original promoters and successive preservers in England from 1723 to 1905.

In proof that the Grand Lodge of England never intended such "Ancient Charges" for practical use, the fact may be cited that its Regulations or Laws, in the "Book of Constitutions," from their origin to now, have never once utilised them for legislative purposes, and the transactions of our lodges show that the Brethren have never once followed such operative requirements. They really are indicative of the true Masonic aims that should guide all Masonic legislation, with due regard to our changed conditions.

Now, supposing these "Ancient Charges" should be accepted as necessary guides for present day legislation, and that the clauses arranged by Dr. Anderson, based upon the early "Old Charges of the operative Freemasons" (but quite as much, or even more, of his own fancy), must be respected and included as portions of the existing Regulations, I submit that in such an event they should be adopted in their complete state, and *not in part* as they are now, by authorities on Masonic Jurisprudence in America.

For example, in the same "Book of Constitutions," Grand Lodge of England (1905), containing the "Ancient Charges" (so called) it is provided that:—

"Candidates may nevertheless know that no Master should take an apprentice unless he has sufficient employment for him."

"No brother can be a warden until he has passed the part of a *fellow-craft*, nor a master until he has acted as a warden * * * nor grand master unless he has been a *fellow-craft* before his election."

As to a strange brother "You must employ him some days, or *else recommend* him to be employed."

"All Masons employed shall meekly receive their wages without murmuring or mutiny, and not desert the *Master* till the work be finished."

To be consistent, if the clause be accepted relative to physical inability, then fellow-crafts should be permitted to be Wardens of Lodges, and Grand Masters of Grand Lodges, and the numerous clauses respecting the employment and management of operative Masons should also be the Laws of the Craft.

How the veritable "Old Charges," and the manufactured "Ancient Charges" (Dr. Anderson's) affect modern Masonic legislation may be seen by a careful study of Mr. W. H. Upton's "Masonic Code" for the Grand Lodge of Washington, of which body he is a Past Grand Master. It is the best thing of the kind in the English language, and both valuable and interesting.

This valuable article on the "Old Charges" has been reprinted, by the author's kind permission, from *The New Age* (Washington, D.C.), the special organ of the A. and A. Rite for the U.S.A. (Southern Jurisdiction), the able editor of which (Bro. George F. Moore) thus appreciatively refers to Bro. Hughan's literary services on behalf of the Fraternity.

NOTE.—In 1872 Brother Hughan published his celebrated work, "The Old Charges of the British Freemasons," with a preface by the Rev. A. F. A. Woodward.

Dr. Albert G. Mackey wrote thus in reviewing the book:—

"If we were asked to say to what Masonic writer of any period past or present the History of Freemasonry was most indebted, we should unhesitatingly answer to William James Hughan. Others have given us their lucubrations and indulged us with theories not always tenable, and sometimes manifestly absurd, and we often arise from a perusal of their works with no increase of our knowledge, but rather with a confused idea that what we have read is untrue, mythical, and incapable of being reconciled with what we know of contemporary history.

But Brother Hughan, leaving all myths and legends to one side, has penetrated into a rich mine hitherto but little explored, and drawn forth from the stores of the British Museum and from the Archives of English Lodges, old records which portray the condition and character of Freemasonry at the times when they were written, and furnish to every Masonic student those authorities anterior to the writings of Anderson, hitherto inaccessible, from which he may deduce his own conclusions and establish his own theories."

This appreciation of Brother Hughan's industry and ability was written in 1873, and is fully endorsed by Masonic students of the present day.—*Editor M.A.*

WM. JAMES HUGHAN.

The Relation of Freemasonry to Religion.

By W. Bro. the Rev. JOHN GEORGE GIBSON, D.D., LL.D., Fellow of the Royal Society of Literature,
Rector of Ebchester, County Durham.

I SUPPOSE that no more convenient distinction could be found than that which Comtist philosophers make between the theologic and the scientific stages of religion; and the position or relation of dogmatic religion to practical religious life, as the latter is found in true speculative Freemasonry, much approximates to this.

There are many who regard Freemasonry as for all purposes a universal religion, while many again claim as the utmost that Freemasonry is but applied science, applied and concrete theology, and no religion at all. Both are wrong in their limitations. Freemasonry, even if a universal religion, is not such for all purposes. Again, on the other hand, you cannot separate cause from effect. Morals must have a standard, an indwelling energy, and an authority which speaks through experience, in actual personal observation. It is safer to say that Freemasonry is religion, but not all religion. There cannot be a true Freemason who is an atheist. The key to the life of the world is the Will of T.G.A.O.T.U., and without an outlook beyond the daily activity of this present state there can be no perspective of the perfect moral life. The present relates to the eternal (past and future), and he who lives always on this side the line of horizon which his infant eyes first saw, cannot realise a thousandth part of the meaning of this present sphere of labour.

Besides all this, morality cannot exist of itself. Men value moral truths because their standard of absolute good is therein enshrined; they do not imagine a higher authority as the result of inherent functional energy. Freemasonry as a morality begins in the authority of the Supreme Author and Creator. It does not rise to that. The Creator informed man; and moral success depends upon man's obedience to the Heavenly vision. We spend our labour, and devote ourselves to study, that we may know the meaning of the Sacred Name; and the existence of the name, and of the truth in that name, are not debateable points to loyal Masons.

Now let me define the word Religion. My dictionary gives it thus:—"A course of life led in conformity to the belief of a superintending power, and of laws divinely established." In what do we, as Freemasons, differ from this? Our course of life is in accordance with the V. of the S.L., and is led subject to the universally accepted authority

To sum up, my contention is that these "Ancient Charges" of the Rev. Dr. Anderson's, which are introductory to all the editions of the English "Book of Constitutions" from 1723, were not, and are not, inserted for legislative purposes, have never been so used by the premier Grand Lodge of the World, and, therefore, the rule as to physical perfection, so much insisted on by the Grand Lodges of the U.S.A., is not justified by the evidence, and should be much modified, if not abrogated, accordingly.

of T.G.A.O.T.U. Then Freemasonry is a religion? Yes; it is the practical side of it. "To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." This is common as an ideal to all true religions, and even to many corrupt forms of originally true religion. Religion is not by any means conterminous with academic creeds, nor with dogma. Freemasonry is religion, but not *a* religion, nor *all* religion. And whether we regard modern Freemasonry, with its beneficent influence over society, its hospital aid, and its orphanage, or ancient speculative Freemasonry, as found in Essenic and Early Christian practice and doctrine, or the still more ancient mysteries of the Noachidae, from which all modern philosophy has been produced or evolved, we find that Religion and Freemasonry have been as one.

But wait; denominationalism has not been always synonymous with Masonic practice. Far from it; but denominationalism is not essentially religion, although it may produce it eventually. The precepts of Noah are broad enough in their scope to include the denominations of religion; but they are the greater, and not the less. In these lay, in embryonic form, all that even Christian manhood ever became. In these were all the struggle and all the ambition of all the ages. Religion has always found a home, and even more, in every true Masonic lodge. Exclude the obedient faith in the divine Geometrician, and Freemasonry falls to pieces. Hence it is that so much that is formally Masonic has lost its religious character, and often come into conflict with the very influence true Masons should ever exert.

Recently the *Masonic Home Journal*, of Louisville, Ky., apropos of an article in the *English Freemason* upon this subject, tried to beg the question by an artificial definition of the spheres of Religion and Freemasonry. Now, it is impossible to prove anything by mere assertion; and it is unwise to fly in the face of facts. Students are more concerned with phenomena than they are with fancies. The writer says:—"Masonry is for the present life. The salvation of the soul looks to a future life."

On the contrary, I maintain that since the whole system of Freemasonry depends upon obedience to the V. of the S.L., Masonry is for all life, and not for a few years; for our lives, and for all who shall follow us and take up our tools

Nor dare we, in face of the teaching of the same infallible Guide, assert that the salvation of the soul is accomplished with reference only to a hereafter.

Doubtless, as Freemasons, we are chiefly concerned with obedience; but even as Freemasons we await the call of the S.W. We also as Freemasons believe that the Ever-living is "He that Was, and Is, and Is to come." Our morality, inspired by what energy soever, is not possible without a yesterday and a to-morrow.

We differ in our readings of the partly-revealed, just as an Englishman will differ from a Frenchman, and both will differ from a German, in a matter of idioms. We all agree as to the fact of the life of a whole humanity. But Religion has two forms. There is the form of discipleship, and there is that of Masterhood. As learners we face the Supreme Master, and worship the King from whom no secrets are hid. As masters we teach, labour, serve, bear one another's burdens, fill up the breaches, rebuild the city, bring back the captivity, and "open the door to the children." It is this latter part which we chiefly attempt as Freemasons, although we must also be students to be really successful. But religion has yet another and a higher form of service, which only some Freemasons are able to engage in. This is the theological service. The Essenes, in the more advanced degrees only, were able to prophesy. While causes are never far away from all of us, only some of us can penetrate mysteries and solve problems. All cannot read the Secret Name; fewer still know its meaning. Nor need the crude speculations of those who see in part and testify in part, be allowed to mar the beauty of the design upon the Tracing Board. We know what are our landmarks. We need not study their history while the Builder is waiting for our stone to be perfected. There are hours for spiritual refreshment, and there are hours in which the chisel must be ever at work. We must not receive our novices to "doubtful disputations." The lucubrations of the theologic stage eventually percolate to the heart of the scientific; the speculations of to-day is the concrete resultant of to-morrow.

Could Voltaire and Rousseau have seen to-day what we see, Fair France had never received her blood-baptism. Could the Church of their day have known what she knows to-day, she had not despised her visitation. Ethics coined into blessing is doing to-day what authority and dogma have failed to do in the last thousand years. As the Word came by Micah, so it comes to-day to us. "He hath showed thee, O Man, what is good: and what do the Lord require of thee but to do justly and to love mercy, and to walk humbly with thy God."

I know we shall not always see together with regard to points of human difference. No two patriots ever do. No two members of one family do. Even David and Jonathan did not. These are denominationalisms which are forgotten as we join to lift burdens. The law is over all. Christianity did not destroy the law: it only changed its language into love. The Great Teacher came to fulfil, to enrich. And nowhere is the impetus of His Personality so effective as in the production of a greater activity in the carrying on of that part of religion which belongs to Freemasons in session. With a great price, and after a long period of bondage to the monastic taskmaster, did operative Freemasons obtain their freedom. They will never allow again the domination of the votaries of a hide-bound theology. The V. of the S.L. has again been laid in the most honourable position as the only reliable guide to us in our labours, and the manacles of dogma shall no longer be closed upon our free limbs. We have not repudiated religion, nor have we substituted formal moralism for it. Formal religious bodies did repudiate religion, and to-day they are coming back to it, and to us in part. We rejoice that so many are realising the loss that is involved by the long suspicion and long separation. We are, as never before, free from all denominationalism; and yet, as never before, we are able to unite with denominationalists in charitable and educational work; and most of us, according to the bent of our minds, are able to group ourselves in denominations. And all seek to follow that "course of life led in conformity to the belief of a superintending power, and of laws divinely established." So mote it be!

Freemasonry in Durham.

DURING the past few years Freemasonry in its various grades has made exceedingly satisfactory and encouraging advances in the Province of Durham, and, at the present time there is probably hardly a centre or district of any importance but is represented by a Masonic lodge. With the progress of the principles of Freemasonry itself, there has been a corresponding advance in the establishment and erection of Masonic Buildings, the latest addition to which is the handsome and commodious new Masonic Hall, at Hetton-le-Hole, and which forms the permanent home of the Bernard Gilpin Lodge, No. 3076, of the Province of Durham. The consecration of the Lodge took place in the presence of Lord Barnard, Provincial Grand Master of Durham, many of the provincial grand officers, and a large assemblage of brethren from various parts of the province, under the most successful auspices, about twelve months since, and it speaks well for the enthusiasm of its founders and members that within the brief period named the work of erecting suitable Masonic buildings in which to conduct the business of the Lodge should have been carried to a successful issue. Bro. the Rev. W. Bowker, M.A., P.M. (No. 48), P.G.C., the first Master of the Lodge, as well as the W.M. elect, Bro. Albert Richardson, P.M. (No. 2568), P.P.G.Std., and the other founders are to be heartily congratulated upon the success achieved. The foundation of the Bernard Gilpin Lodge in the important centre of Hetton-le-Hole is peculiarly fitting in view of the fact that it was in this and the adjoining district "that the Apostle of the North," whose name and the traditions of whose virtues are still household words, spent the latter part of his life. A large and striking photographic enlargement of the well-known "Bernard Gilpin" window in Durham Cathedral,

depicting the principal events in Gilpin's life, will appropriately find a place on the walls of the new lodge room, and is the gift of the W.M. elect, Bro. Albert Richardson, whose practical interest in Masonry in the two Provinces of Durham and Northumberland, in which he has held many important offices, is well known. His election to the Mastership of the Lodge at this juncture will be exceedingly popular. The site selected for the new Masonic Hall is a most convenient one in every respect, being in close proximity to the Hetton Railway Station, whilst the electric cars running between there and Sunderland pass the new hall—a combination of travelling facilities which will be found very advantageous to visiting brethren. Architecturally speaking, no attempt has been made at elaboration so far as the exterior of the new building is concerned, though the general effect, for a modern type of building, is very pleasing. Interiorally, those responsible for the designing of the building—Messrs. Harding, Holbrook, and Pegge—have provided two splendid apartments—the lodge-room upstairs and the banqueting hall downstairs—of the most up-to-date character, with master's room, and the necessary ante-rooms and other conveniences. Special attention has been paid to lighting and ventilation, and the comfort of the brethren generally. The contractors, Messrs. Sparrow & Lamb, have carried out the work in a manner which has given the greatest satisfaction. The formal opening of the new hall took place on the 19th Dec., when a large gathering of brethren from various parts of the Durham Province, as well as from Northumberland was present. The opening ceremony was performed by Bro. J. J. Candlish, P.S.G.W., to whom was presented a silver key as a memento of the occasion.

St. Martin's Lodge, No. 510, Liskeard.

THE annual festival of St. Martin's Lodge, No. 510, Liskeard, was held on the 21st Dec. under circumstances of exceptional interest. The W.M. elect was Bro. R. A. Courtney, P.M., P.P.S.G.W., who filled the chair as long ago as 1872, and for the past thirty-two years has been the able and indefatigable secretary of the lodge. To mark the *Diamond Jubilee of the lodge, which was warranted in 1845*, the brethren unanimously elected Bro. Courtney to once more fill the chair, and to further mark the occasion he appointed Past Masters to fill all the offices under him for the ensuing year. There was a large and influential attendance from all parts of the county. The abridged ceremony of installation was ably performed by Bro. W. H. Stanton, P.M., P. Prov. J.G.W., in the presence of a numerous board of installed masters.

The W.M. cordially thanked the brethren for the unusual honour of electing him a second time as Master, and expressed his indebtedness to the Past Masters who had accepted office that day.



BRO. R. A. COURTNEY, W.M. *Photo Court, Liskeard.*

Bro. E. A. P. Broad (Provincial Charity Representative) mentioned that at the next festival of the Royal Masonic Institution for Boys, a stewardship would be undertaken by Bro. Hammond, of No. 510, in the name of his daughter, Miss Hammond.

On the motion of the W.M., seconded by Bro. R. Faull, sixty guineas was voted by the lodge to the central charities, through the Cornwall Masonic Charity Association, spread over the next five years.

Excellent reports were given of the progress made in the schools by three boys, sons of deceased brethren of No. 510, who had received education grants.

The customary banquet took place at the Public Hall, the western end of which was screened off for the purpose, and tasteful decorations transformed it into a very comfortable dining-room. Bro. Courtney again presided over the large company, supported by many distinguished brethren. The subsequent speeches, as might be expected, were of great Masonic interest, and a welcome innovation was made by the introduction of instrumental music between the toasts by the Misses W. and E. Broad (daughters of Bro. E. A. P. Broad) and Miss Collard, of Liskeard. These talented young ladies played violin, 'cello, and piano solos with conspicuous taste and skill, and joined in two much-appreciated trios. After

the first toast, "The King and Craft," Miss Broad sang a verse of "God save the King," which was repeated by all present. From the chair was also given the toast of "The Grand Master, H.R.H. the Duke of Connaught, and Officers of Grand Lodge," this being followed by the trio, "Resignation" (Batta) by Miss W. Broad, violin, Miss E. Broad, 'cello, and Miss Collard, piano.

The W.M. proposed "The Prov. G. Mas'er, the Earl of Mount Edgcumbe, and Officers of the P.G. Lodge of Cornwall." Bros. W. W. J. Sharpe, Prov. J.G.W., and W. Rowe, P.P.J.G.W., responded. The latter spoke in high terms of the friendship existing between him and Bro. Courtney, and congratulated him upon the unique position he occupied. He only knew of one parallel case of an old W.M. being thus re-elected to the chair of that Lodge, and that was in the case of the late Bro. Hugh G. Colvill at Bodmin. But never before had he seen what he had seen that day, namely, the beautiful idea of filling all the chairs with Past Masters. After a song by Miss Broad, Bro. J. Harris, S.W., proposed the toast of "The Worshipful Master of St. Martin's Lodge," and gave a number of interesting reminiscences in connection with the lodge.

Bro. Courtney, in replying, mentioned that it was in 1845 that the lodge was consecrated. The first W.M. was a member of "One and All" Lodge, Bodmin—Bro. Edward Lyne, a solicitor. The first candidate was Mr. Peter Clymo, well known in the Liskeard district as a pioneer of mining. He (Bro. Courtney) was proud to have Bro. Nettle, a nephew of Bro. Clymo, as secretary of the lodge to-day. Since its formation, 207 candidates had been initiated, and 54 admitted as joining members. Previously to 1873 the lodges were held at two licensed houses and at private houses in the town. The consecration took place at the Fountain Inn, and the lodge was afterwards removed to the London Inn, in a room adjoining the hall in which they were then seated. In 1868 he was initiated by Bro. Christopher Childs. Bro. Childs also had the unique position of being Master in 1849 and also in 1857. During the latter year Prov. Grand Lodge was held at Liskeard, and very successful it proved. In 1869 a suggestion was made that it would be very desirable to remove the lodge from licensed premises. The idea received opposition, but eventually, a site offering itself on the parade, it was secured, and efforts were successfully made to raise funds for building a Masonic Hall. The cost altogether had been £1,100, and for the last ten years they had been free of all debt. Many brethren were curious to know how it was that they were in such a position. The reasons were these: They were a small lodge, numbering not more than 60 members. When the Masonic Hall was built they had to pay £30 a year as interest on borrowed money, and at first they had to exercise a good deal of care and restraint. During those 30 years the lodge made some grants of money to the trustees and in return the trustees kept the lodge going and maintained the building. From the time the lodge took possession of the building in December, 1873, not a penny had been charged on the funds for rent, firing, gas, taxes, or anything else. Many lodges were burdened with a very heavy rental, in some cases amounting to £30 a year, and by the time that was taken out of the income, it made a big hole and prevented that lodge devoting that money to the charities, as it would otherwise have done. St. Martin's Lodge was in the position of having no rent to pay, but, on the other hand, received rentals from other parts of the building. His sincere hope was that No. 510 would still maintain her position, and that the year 1906 would be as successful as any, and when the officers for 1906 surrendered their collars, he hoped the younger brethren, in resuming their places, would work with that zeal and harmony which should always characterise Freemasons. Other toasts followed, and at the close all joined in singing the National Anthem, thus terminating the most successful festival held by St. Martin's Lodge during the sixty years of its existence.

The Holden Lodge, No. 2946.

THE fifth installation meeting of the above lodge took place at the Frascati Restaurant, Oxford Street, on Saturday, January 13th. The W.M., W. Bro. G. E. F. Pollard, being supported by V.W. Bro. the Bishop of Barking, P.G.C., W. Bro. R. Clay Sudlow, P.A.G.D.C., W. Bro. Arthur Williams, P.G.St.B., W. Bro. Dr. Warwick Jordan, P.M., W. Bro. Frank Jordan, P.M. and about seventy brethren.

After the reading of the minutes, W. Bro. W. H. Hillman, the first W.M. of the lodge, installed Bro. S. B. Murray into the chair. Bro. Hillman, who is well known as an expert worker, performed the ceremony in a most impressive manner.

The newly installed Master appointed and invested his officers as follows:—Bros. E. J. Morris, S.W., A. S. Allen, J.W., W. H. Hillman, P.M., Treas., G. E. Jordan, P.M. Sec., H. Leslie Simpson, S.D., J. A. Jutsum, J.D., Chas. Spreay, D.C., C. Withers, Asst. D.C., E. L. Poole, I.G., A. E. Robins and A. R. Turner, Stewards, H. Martin, P.M., Tyler.

Bro. Hillman proposed the two sons of the founder of the lodge for initiation, and regretted that Bro. Holden's health prevented him proposing them himself. The proposal was received with acclamation.



BRO. S. B. MURRAY, W.M.

The W.M., in presenting a Past Master's Jewel to Bro. Pollard, congratulated him upon the great success of his year of office. It gave him great pleasure to present it to him and to convey the hearty good wishes of the lodge for his future. They also congratulated him upon his advancement in his professional career. Bro. Pollard in reply thanked them for the jewel, excusing himself from making a speech, claiming they knew he was not an orator but a worker. He would, however, assure them he would continue to do all he could for the lodge.

At the banquet which followed, the usual loyal toasts were proposed and duly honoured. The W.M. remarking that even during the period of political strife and wordy warfare they could meet without animosity and say:

Breathes there the man, with soul so dead,
Who never to himself hath said,
This is my own, my native land.

The W.M. in proposing the Grand Master said the Craft was always favoured by the assistance of the highest in the land. They were pleased to know that the head of our Order was also at the head of the military forces.

In proposing the Grand Officers he said, they were peculiarly able to appreciate them and the work they did.

They were always happy to recognise their abilities. He expressed the pleasure of the lodge at the presence of Bros. Sudlow and Williams.

Bro. Arthur Williams in reply said every assembly had its figure head and those who did the work, the two not always combined in the same person. A great responsibility rested on the Grand Officers. In going through life it would be well if one could do so without making enemies, but they should always do that which comes to their hands with zeal, and then they might truly say—"It is well done."

The I.P.M. in proposing the health of the W.M., said it was the toast of the evening. Bro. Murray was initiated in the lodge and worked up and proved by his actions he was a true Mason. He asked for their enthusiasm in drinking his health.

The W.M. confessed he rose with gratified feelings to respond. He fully agreed that it should be the ambition of every W.M. to leave the chair even better than he found it. He valued the confidence the brethren had reposed in him. They were a confederation of men associated together commercially and Masonically. It was a solemn occasion to him. The true Mason was a good man and they ought to show to the world that they were true. He sincerely hoped that they would say of him at the end of his year of office he had deserved their confidence.

The W.M. then sent a telegram to the founder expressing the good wishes of the brethren and regretting his inability to be present.

In proposing the Installing Master the W.M. could not adequately express his feelings. They called him their "Old Fogey" and "Grandfather,"—terms of endearment. He was the W.M.'s Masonic godfather, and had brought him up at express speed, but he had never dragged him and he thanked him from the bottom of his heart for it. His work for the lodge spoke for itself.

Bro. Hillman in reply, thanked the W.M. for the manner in which he had proposed his health. He wished first to express to the I.P.M. his thanks for his true Masonic spirit in allowing him to perform the ceremony of that evening to complete the Masonic structure he had begun, in passing the W.M. through the different degrees and finally to instal him in the chair. He augered for him a year of absolute prosperity, and assured the brethren the lodge was very dear to him, and an agreeable thing to him to look on the Holden Lodge, which had his deepest affection.

Ten members of the Honourable Artillery Company present (including Bro. Hillman) received the speech with H.A.C. fire.

In proposing the Visitors the W.M. said, that according to the popular idea they as bankers were grim ogres waiting to fleece all and sundry, but they were in fact turtle doves, and he was one of them. They were willing to lend or give to everyone all they wished, but some of the auditors of the London City and Midland Bank were present that evening so they restrained themselves. He greeted them all and hoped to see them again.

Bro. R. Blades, P.M., thanked the W.M. for the cordiality of his reception. He quite agreed that Bro. Murray had proved to be a thorough Mason. He had applied those brilliant abilities both in business, in Masonry, and in fighting in South Africa. He was sure the members of the H.A.C. present agreed with him.

Bro. J. Smart, P.M., was an annual visitor and hoped to prove a hardy one. He was proud of his connection with the W.M. in another sphere and hoped to continue that connection.

Bro. G. C. H. Jennings, P.M., was shown up as a rank outsider, not being actually connected with the L. C. & M. Bank, none the less he appreciated the fact of being present that evening and only wished he was a member of the lodge.

In proposing the Officers the W.M. was sure the I.P.M. estimated at its real value the jewel they had presented to him. It represented their esteem and regard, and he was voicing the lodge in speaking of his work. While the W.M. was in the limelight the Secretary was doing the work. In Bro. Jordan they had one of whom they were fond and who had their affection. He said on behalf of the lodge "more power to the Secretary." In speaking of the other Officers

he was not disinterested, for what could they do without good officers.

The I.P.M. in reply said it was arduous work climbing the Masonic heights, but when on top you felt you were toppling over. Well, he had now done so. He thanked them for the kindness shown him during his year.

The Tyler's toast closed the proceedings.

The Order of the Red Cross of Rome and Constantine.

AFTER an interval of twenty years quiescence, the De-la-Pole Conclave, No. 132, Hull, has recently been revived by the accession of over a score of candidates and joining members who, with the few remaining old members, have heartily combined to re-establish the Conclave. As the above are good citizens and Masons, connected with a town possessing between 600 and 700 members of the Craft, there is every probability that the Order in Hull will achieve the success and prosperity we earnestly desire may reward their labours.

The Order of the Red Cross of Rome and Constantine is supposed to be the oldest institution of Christian knighthood. It was instituted by Constantine, the great Roman Emperor, after the battle of Saxa Rubra, on the 28th October, 312, when he knighted the chiefs of the Christian legion and commanded them to wear the form of the cross, he is said to have seen in the heavens, upon their shields with the motto—*In hoc signo vinces*, round it. He became the sovereign patron of the Order, and appointed the Christian warriors his body-guard, with Eusebius, Bishop of Nicomedia, second in command. Although the Order flourished after the death of Constantine, it appears to have commanded little attention until the year 1190, when it was revived by his lineal descendant, the Emperor Isaac Angelus Comneus, in whose family the Grand Mastership was vested until 1699, in which year one of his descendants transferred his hereditary rights to the Duke of Parma. Among the grand cross officers of the Order was Abbé Giustiniani, attached to the Venetian embassy in London, to whom, it is thought, we are indebted for the existence of the Order in England, where, in the 18th century, men of rank in society and eminence in Masonry became enrolled as members. In 1796, Lord Raincliffe, Grand Master of the Templars, was also Grand Sovereign of the Red Cross. He was succeeded, in 1804, by Sir W. R. Wright, a personal friend of the Duke of Sussex, who joined the Order in 1813, at Freemasons' Tavern, and was elected Grand Sovereign of the Red Cross for and during his natural life. From 1813 to 1843 the Duke of Sussex was also Grand Master of the United Grand Lodge of England. For some years the Red Cross suffered partial eclipse, but from the year 1865 the Order, founded on the principles of faith, unity and zeal, has enjoyed uninterrupted progress.

By especial authority of the Grand Council, a preliminary meeting to inaugurate the De-la-Pole Conclave was held at Hull on the 26th November, 1875. Bro. C. F. Matier presided, and was supported by Bros. the Hon. W. T. Orde-Powlett (now Lord Bolton), S. B. Ellis and Midgley. Eight candidates were installed, viz., H. Preston, R. Boggett, T. Thompson, J. R. Ausdell, T. Cook, W. H. Wellsted, J. R. Robinson and T. Wells. The following year the Conclave was dedicated at the De-la-Pole Lodge, 25, Charlotte Street, Hull, on the 27th Nov. (the warrant being dated 26th Nov., 1876,) by Bro. W. H. Brittain, Int. Gen. West Yorks, assisted by Bros. J. W. Woodall, S. B. Ellis, W. Roddewigg, Joseph Binney, G. W. Hawksley, H. J. Garnett, A. Scargill, and T. Collison. Bro. the Hon. Orde-Powlett was enthroned M.P.S., and Bro. H. Preston consecrated V. E. Bro. J. W. Woodall announced that he had retired from the office of Int. Gen. of N. and E. Yorks in favour of the Hon. Orde-Powlett, to whom he then handed the patent of office. A sanctuary of the H. S. and commandary of St. John were opened and nine

candidates admitted. When the Conclave met on the 8th March, 1877, an interesting telegram from Freemasons' Hall, London, was received by the M.P.S. as follows— "Lord Zetland is Grand Viceroy, yourself Grand Senior General, both names received with enthusiasm. When the knights assemble congratulate the M.P.S. on his election, R. W. White, Grand Recorder." One of the by-laws suggests a commendable attempt to enforce punctuality, viz., "If within twenty minutes after the hour mentioned in the summons, a sufficient number of Kt. Comps. to form a Conclave be not present, the names of the Kt. Comps. present, having been entered in the usual attendance book, they shall be at liberty to depart, a record of the circumstances being made in the minute book." Unfortunately, on more than one occasion, it was found to be necessary to act upon this by-law, but usually there was a good muster at the next meeting. In the minute book there is little that calls for special notice, the entries mainly recording the usual routine. Forty-one meetings were held, with an average attendance of nine members. Nine candidates who were proposed and accepted, do not appear to have attended for installation. One phrase—"a Lodge of Sorrow"—well known to older Masons but seldom used to-day, appears in a notice issued on the 6th January, 1885—"In consequence of the sudden death of Bro. W. Banks, M.D., P.M., and the holding of a Lodge of Sorrow at the Humber Lodge, the meeting of the sanctuary, called for 7.30, will not be held till 9 p.m." During the ten years of its active existence the Conclave was greatly indebted to Bros. R. Boggett and Thomas Thompson. The former died just when his services seemed to be most necessary, but the latter who twice held the office of M.P.S., is still an enthusiastic Mason, and last month was once again elected chief of the Conclave for the ensuing year. At the same meeting Bros. Dr. A. T. Brand and Major J. Campbell-Thompson were received as joining members, and the following candidates were also elected, all in attendance being duly installed, viz., Bros. P. J. Drasdo, H. J. Fenner, W. G. Fenner, J. Wildbore, Harry Davis, Walter Brown, W. D. Lyon, J. F. Hunt, H. Colbeck, R. R. Hawley, W. H. Simpson, Capt. R. Saunders, R.A., J. E. Wallis, A. Ashford Dunn, W. R. Groves, E. Gruby, G. Leigh, Dr. W. A. Bryant, Dr. H. J. Clarendon-Godfrey, J. Barclay, and H. Christian. Bro. E. Fox-Thomas, Int. Gen. N. and E. Yorks, was elected an Hon. Member. Several members of the Eboracum Conclave, No. 137, York, assisted in the ceremonies. Letters expressing hearty good wishes for renewed prosperity were received from Bros. Lord Bolton, T. B. Whytehead, W. H. Brittain, Joseph Binney, Col. W. H. Wellsted, J. L. Atherton, J. E. Fawcett, Dr. A. W. H. Walker, and S. Sutton.

A Divisional Grand Conclave was also held, after which the brethren dined together, when appropriate speeches were delivered by Bros. E. Fox-Thomas, Harry Davis, Dr. W. A. Bryant, W. H. Simpson, E. Leigh, W. R. Groves, Capt. R. Saunders, A. Ashford Dunn, James Smith, W. N. Cheesman, W. Squires, Major J. A. C. Gibbs, &c., special mention being made of the services rendered by Bro. A. Ashford Dunn, Recorder. True sympathy with Bro. T. Thompson, M.P.S., in his sudden bereavement, was feelingly expressed.

Since the meeting the Recorder has received the names of other brethren who wish to join the Order, and there is every indication that the De-la-Pole will rank among the strongest and most prosperous of Conclaves.

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The Master's Obligations.

THE Master of a Lodge is the subject of a considerable amount of attention, not only in the Constitutions, but in the Antient Charges, and his conduct both in the chair, and in public, is circumscribed with a precision of regulation that he has not before met with in his Masonic career.

It is quite right that such should be the case, for by this accession to the chair, he enters upon a much wider area of Masonic privilege than he has hitherto enjoyed, and not only the welfare and the honour of his own lodge are committed to him, but to some extent those of the whole Craft. He has been subject to close scrutiny before he reaches the goal of his ambition, but even when that arrives he is called upon to give a threefold guarantee as to his future conduct, that is, as a member of an antient and honourable order whose traditions he is bound to maintain unimpaired, as the ruler of a lodge whose welfare he is specially bound to make his chief study, and as a future member of the hierarchy of Past Masters.

In addition to these safeguards there used to be another, which has unhappily fallen into desuetude, the examination by a Board of Installed Masters to prove his Masonic fitness to occupy the post to which he aspires. And there might be with advantage yet another qualification. The year's service as Warden does not necessarily give the Master that knowledge of the lodge's affairs that is so desirable. A secretarial qualification would not be without its advantages. When the Secretary is more or less a permanent officer, the Master, as

regards many things, is bound to become his mouthpiece, and the lodge loses the advantage, which it might gain if the Master's individuality could be impressed upon it. When a brother has occupied the post of secretary for ten or twelve years, it is only human nature that he comes to regard the Worshipful Master as one of a succession of annual incidents, and the Worshipful Master finds it adds considerably to his comfort to acquiesce in that view. But it should be remembered that the lodge has a right to be considered. It did not elect the secretary, and it did elect the Master, and this is a distinction, which involves a great difference. Grand Lodge holds the Master responsible for returns, and, in fact for all that goes on. In addition therefore to the written obligations of the Master, there are a good many unwritten ones, and these not least important. The written ones we may well assume he is well acquainted with, in the letter even if he has not caught their spirit. The unwritten ones he is often left to pick up, and only succeeds in grasping their inwardness when the time comes for him to elect his successor. Seeing for instance that the summons is issued in his name, and by his command, it follows that he is responsible for all that is in it, and should insist upon seeing it in the first place. His membership of Grand Lodge is a possession of the Lodge. There are practical difficulties in the way of every one of the 3,000 W.M.'s under the English Constitution, asserting in a practical form, their right to sit and speak in Grand Lodge, but this right was conferred before there were any similar Provincial assemblies, and therefore the W.M. may reasonably claim to have discharged this part of his unwritten obligation when he has been regular in his attendance at Provincial Grand Lodge. The Lodge may properly hold him responsible for the new members attracted during his year of office. It is only by his permission that any name goes to the ballot, and for the most part brethren are content to leave it at that, feeling confident that their Master has satisfied himself that the candidate would most likely be a credit to the Order. The Master would add much to his comfort during his year, by an unrelaxing adherence to the Constitutions, Article 150 in particular. That article deals with the admission of visitors, and might with advantage be somewhat less ambiguous in its phraseology. Does "vouching" dispense with the examination or not? And does either of them dispense with the production of a certificate. A "due" examination, means one conducted by a brother qualified to conduct one, and "vouching" should convey more than the bare fact of having met the visitor in a lodge. Unless, that is, the lodge in question were the visitor's own. It is far less trouble to have the visitor examined, and no right minded visiting brother will resent, but rather welcome, this opportunity of being put through his Masonic facings. But of course the procedure adopted in one case will have to be adopted in all, and if the Lodge acquires the reputation of being a "hard" one to get into, it will not suffer on that account, but rather its Masonic standing will be enhanced. In this connection the last of the Antient Charges is unmistakable. We have referred to the Master's individuality as a thing the Lodge ought to profit by. But side by side with this it has to be remembered that the Master is but one link in a chain. The Lodge has traditions perhaps, and traditional ways of doing things, and so long as these do not transgress the landmarks, the entity of the lodge may well impress itself on the whole Order for its good. The Master is under an unwritten obligation to hold by such traditions, and his individuality will never be displayed to more advantage than when he has inspired them with the breath of a new life. In no respect will the Master more conform with unwritten obligation than when he pays due respect and deference to his predecessors in the chair. It is true he cannot divest himself of the ultimate responsibility for all that goes on, but the occasions are inconceivably few when he is right and all the rest of the brethren in the east, wrong. His decisions will command all the greater confidence and respect when it is known that all the weight of the lodge's most esteemed brethren are behind them. Again, it may serve to show the brethren on the floor what a very clever Master they have, to behold him conferring one degree after another without

any assistance, and even that impression will not survive the first time of hearing. It is far more interesting, and as far as candidates are concerned, infinitely more impressive, when the story is taken up, easily and naturally, first by one and then by another. And it promotes a happier feeling in the lodge. Harmony and concord are terms we often use to describe Masonic aspirations. These are musical terms, and in music, neither harmony nor concord result from a solo performance. If we may pursue the musical metaphor, let us remember that harmony and concord should result in a concert, not a concerto. The advice and co-operation of the brethren on the dais are never more valuable than when sought in making up the list of officers. Possibly some brother has so demeaned his previous year of office, as to make his promotion undesirable. If such action were known to be endorsed by a dozen Past Masters, probably the first unmasonic feeling of resentment excited would be quickly succeeded by a Masonic desire to make amendment. We might conclude this summary of the unwritten obligations of the Worshipful Master by reminding him that it should be his duty to see that his officers know and understand their work. This does not mean simply a letter perfection, but it means that each officer should know exactly what relation he bears to the whole scheme. Such an intelligent appreciation, will do more to produce good work, than an unintelligent and often painful process of memorization. When the former is present, the work will be instinct with the breath of life. When only the latter, the result may possibly be artistic, but it will be utterly devoid of inspiration. It is the absence of instruction and therefore of what would make a lodge meeting interesting and profitable, that causes so many to look with relief to the prospect of the social board and gives the "fourth" degree an estimation that comes to outweigh the other three. A Master who measures the success of his year by the number of candidates he has brought in, may probably find during that year that resignations have nearly kept pace with accessions. Whereas, with ceremonial work restricted, say to every alternate meeting, with a prospect of instruction or discussion in the intervals, interest will be kept alive, and as to the initiate who complains that he has to wait six months before he attains the degree of a Master Mason let him rest assured that the enforced period of reflection and expectation will make him value it all the more when it does come.

We shall in due course refer to the written obligations.



The lamented death of Lord Glanusk, who as Sir Joseph Russell Bailey was installed as Provincial Grand Master of Herefordshire, so long ago as 1880, has removed from the roll of Grand Officers a brother who has ruled that province so wisely and well during the past quarter-of-a-century as to deserve an honoured memory and the gratitude of all the brethren of the province. Herefordshire, though a small province, comprises some excellent lodges, and under the genial rule of its late Grand Master, has done good work for Masonry.

Lord Glanusk was born in 1840, and, before his elevation to the peerage had occupied with credit many official positions in the county, including that of Lord Lieutenant, from 1876 to the time of his death. He was also High Sheriff in 1864, and for many years Hon. Colonel of the Brecon Volunteers. He sat as Member of Parliament for the County from 1865 to 1885. His elevation to the peerage as Lord Glanusk took place in 1899. For some

time past failing health has forced him to abstain from public work of an exacting nature, but as Provincial Grand Master he faithfully discharged his duties to the last. His memory will long be cherished by his brethren of the Craft as well as by the community in general.

It was announced on the 8th January, that the subscriptions to the new Liverpool Cathedral amounted to £250,000. The Duke of Connaught has consented to lay the foundation-stone of the chapter-house, to be erected at a cost of £25,000 by the Freemasons of the Lancashire provinces, in memory of the Provincial Grand Master, the late Earl of Lathom. The ceremony will take place in May.

A reception in honour of Viscount Hayashi having been made an Ambassador was held recently at the Grafton Galleries by the Empire Lodge in which he was initiated about two years since. The event was brilliant and enjoyable. The Lord Mayor and Lady Mayoress, Lord and Lady Templetown, the Archdeacon of London, the Dean of Capetown, Sir Edward and Lady Letchworth, and many others were present. The zeal which Viscount Hayashi has shown during the short time he has been a member of the Craft may be taken as a sure indication of his intentions with regard to the introduction of Masonry into his own country when the opportunity offers. At present Freemasonry is under the same ban as other secret societies in Japan, but we venture to predict that its removal may be looked for in the near future, and when the time arrives the knowledge of the Craft which the popular representative of that country has acquired in England will ensure its establishment on the soundest basis in Japan.

We regret to record the death on the 28th December, after a few months illness, of Bro. George T. Edwards who it will be remembered was on two occasions a candidate for the office of Grand Treasurer. Bro. Edwards was well known and greatly esteemed in the City of London and in Masonic circles. He was a liveryman of the Spectacle-makers and Tin Plate Workers Companies, being a past master of the latter; and in Freemasonry a P.M., and the Treasurer of the William Preston Lodge, No. 766. He was a member of the Constitutional, Eccentric and Thames Yacht Clubs, and very keen was the interest displayed by him in friendly societies. For instance, he was an honorary member of the Manchester Unity of Oddfellows, a Past Grand Master of the A. O. Druids, and one of the trustees of the London Friendly Institution, the oldest benefit society established in the City of London.

The quarterly court of subscribers to the Royal Masonic Institution for Girls was held on Jan. 11th at Freemasons' Hall, London, Bro. Frank Richardson, P. Dep. G. Reg., G.D.C., in the chair. It was announced that Mr. Justice Bucknill would preside at the Festival of the Institution in May. The Court approved of the vote of condolence by the general committee with Lady Leigh and family on the death of Lord Leigh, senior trustee of the School, which was acknowledged by a letter from his daughter on behalf of her mother and family, in which she also thanked the brethren for their attendance at the funeral. For the April election of daughters of Freemasons to the school 12 vacancies were declared for 23 candidates, and the secretary informed the meeting that the total income of the Institution for 1905 was £35,486 17s. 4d.

Bro. Charles E. Keyser presided over a quarterly court of subscribers to the Royal Masonic Institution for Boys, held on the 12th January at Freemasons' Hall, when the number of candidates for the election of April 20th was fixed

at 45, thirty to be elected. The income of the Institution for 1905 was £38,906 18s. The chairman for the 108th Anniversary Festival in June will be the Marquis of Hertford, Provincial Grand Master for Warwickshire.

The thirty-third annual New Year's entertainment to the annuitants of the Royal Masonic Benevolent Institution for Aged Freemasons and Widows of Freemasons, resident in the buildings at Croydon, was given on Wednesday, Jan. 3rd, and a large company of brethren and ladies attended at the institution to assist in giving a few hours' enjoyment to their old friends. Some Grand Officers, with members of their families, went to Croydon for the occasion, among them being Bros. P. Colville Smith, P.G.D., Deputy Prov. G.M. Cornwall; Dr. Henry John Strong, P.A.G.D.C., Hon. Consulting Surgeon to the Institution; Thos. Hastings Miller, C.C., P.G.S.B.; James Terry, P.G.S.B., and Thomas Colu, P.G. St. B. The entertainment consisted first of a dinner, in which turkeys, beef, fowls, Christmas pudding, and mince pies formed the chief features. Dr. Strong, who for over thirty years has attended these festivities, explained in an after-dinner speech that not a halfpenny of the cost came out of the funds subscribed to the Institution, the expenses being voluntarily and cheerfully found by private individuals and lodges, notably by the Lodge of Tranquility, No. 185, and the Playgoers' Lodge, No. 2705. After the repast the ladies of the party visited the annuitants at their homes, and in the evening the two lodges mentioned provided a first-class concert.

The death of Captain Nathaniel George Philips, Past Grand Deacon, removes a prominent and distinguished personality from London Masonic circles. His commanding figure was familiar to all frequenters of Grand Lodge and in the Mark Degree, but it was to the Ancient and Accepted Scottish Rite of which he was for many years the ruling spirit that he devoted his greater energies, and the meetings of that body will hardly appear the same without him. Two years after the King, then Prince of Wales, was installed as Grand Master at the Royal Albert Hall, his Majesty appointed Captain Philips one of the Senior Grand Deacons in Grand Lodge, the other being Bro. Peter de Lande Long, who died two years ago. The same year Captain Philips received the rank of Grand Scribe N. in Supreme Grand Chapter, and Bro. de Lande Long that of Principal Grand Sojourner. Captain Philips was Grand Junior Warden in the Mark in 1876, and Bro. Long Grand Senior Deacon in 1893.

Bro. Samuel J. Cockburn, P.M., P.P.G.P., the oldest member of Fawcett Lodge, No. 661, Seaham Harbour, has presented the brethren with an ivory snuff-box, on the lid of which various Masonic emblems are carved. The box is of considerable antiquity, and was stated by Bro. Cockburn to have been in possession of his family for two hundred years. Bro. Cockburn presented it to the lodge as a tangible token of his attachment to the "Fawcett," and expressed the hope that an old custom of the lodge would be revived in connection with his gift, and that it would be regarded as a memento of himself. On behalf of the brethren, the W.M. (Bro. W. Hall) accepted the gift in suitable terms, and it was decided to record the gift and the circumstances under which it was presented in the minutes of the lodge.

At the last monthly meeting of the York Lodge, No. 236, the W.M. informed the brethren that Bro. C. Forbes had

sent to him for presentation to the Lodge a framed painting of an ancient pedestal top discovered at Pompeii, and in presenting it to the lodge he spoke of its great value and interest, at the same time explaining its symbolic meaning. A vote of thanks was accorded to Bro. Forbes for his gift. At the same meeting Bro. G. Garbutt, one of the Past Masters presented to the lodge a portrait of himself, and was also accorded a vote of thanks.

We regret to announce the death of Bro. the Ven. H. J. Spence Gray, late Archdeacon of Lahore, which occurred on the voyage to England, just before the boat reached Marseilles. When Bro. Spence Gray left Lahore, a month ago, he knew he should never see India again, for he was suffering from that incurable malady known as "Bright's disease," but he was far from realising that the end was so near; in fact, the doctors had held out to him the hope that with complete rest and continuous care he might live for some years. There has probably never been a more popular chaplain in India. He was pre-eminently a soldier's padre, and not merely a padre, but a friend. Bluff and hearty, intolerant of the more conventional restraints of his order, a foe to all shams, warm and earnest in all his relations with men, he led a life of transparent sincerity that gained for him universal confidence and affection; and it was the unremitting zeal of his labours for the good of others that perhaps led to, and certainly hastened, his death. It was not until medical orders had become peremptory that he would consent to lay down his onerous charge. In Freemasonry he was a light and ornament, and in 1897 was made a Past Grand Chaplain of England. The Bishop of Lahore, in preaching before the Prince of Wales, at Jammu, referred sympathetically to the sad event.

The Bi-Centenary of the founding of the Grand Lodge of England although it will not occur until 1917 is already the subject of much comment and preparatory suggestions amongst our American brethren. The *Tyler-Keystone* in a recent issue has the following:—"Many noted Masons, such as Bros. W. J. Hughan, W. J. Chetwode Crawley and John T. Thorpe, of England, and the Grand Lodges of Iowa, Washington, and other States have passed resolutions endorsing Bro. Morcombe's suggestion first published expressly for and in *The Keystone*, that the Bi-Centenary, or Two-hundredth Anniversary of the founding of the 'Modern' Grand Lodge of England, in 1717, should be celebrated by a grand gathering of the Masonic Clans from all over the earth, to a celebration of the event in London, England, in the year 1917. A long time to look ahead, but it would take quite a time to make all the arrangements, and for the invited guests in the uttermost parts of the earth to receive their invitations and notify their acceptances. It would be a magnificent assemblage, such as the world has never seen, and would be productive of great progress on the road to the millenium, prayed for and promised; a universal brotherhood of man, for the best and most beneficent purposes."

Does a brother hailing from another jurisdiction with Grand Lodge rank retain that rank when visiting or affiliating with a lodge in this jurisdiction? is a question that has been submitted to the Editor of *Toronto Masonic Sun*, and is answered as follows:—"The rank a brother attains in any recognised foreign Grand

THE SCOTCH WHISKY IN UNIVERSAL DEMAND IS

BUCHANAN'S "SPECIAL"

Lodge is acknowledged by the United Grand Lodge of Canada and the title accompanying it is, by courtesy, admitted. If, however, that brother affiliates with a lodge in this jurisdiction he forfeits the right to the courtesy accorded to him as a visitor and can only be acknowledged as a Past Master, a rank that receives recognition everywhere, until by election or otherwise he reaches official rank in Grand Lodge. Manitoba is, we understand, one of the few, if not the only Grand Lodge, where an affiliated Past Master must qualify for office in Grand Lodge by again passing through the chair of a lodge in that jurisdiction. The question of rank under the Grand Lodge of Canada is determined by the Constitution, section 37, which reads:—"The privileges of Masonic rank under this Grand Lodge shall be restricted to those who have obtained rank under this jurisdiction."



It will be remembered that a similar question arose some time since in connection with a brother who had occupied the position of Deputy Grand Master in one of our Colonies, and although he was an English Mason and still a contributing member to a lodge in this country, he was by courtesy accorded his Colonial Grand Lodge rank until he received an appointment as a Grand Officer of the Grand Lodge of England, when it was ruled that he could only claim to sit in Grand Lodge and wear the badge of a subordinate office to which he had been appointed.



Freemasonry, it is said, is to form the subject of another play by Herr Rudolf Lothar, the author of "The Harlequin King," so successfully produced at the Imperial Theatre. It will deal with Freemasonry in its Continental form, whatever that may be. "Are You a Mason?" attained some popularity a few years since in London, and Freemasons can afford to join with the public in a laugh which a clever piece is certain to raise, albeit at the expense of the Universal Craft.



The Grand Lodge of Scotland has chartered the thousandth Lodge on its roll. The meetings are to be held at Port Elizabeth. The lodge has been formed mostly of Scottish Freemasons, although Masons of other Constitutions have already been drawn to it.



"It is worth while to call particular attention to the celebration, on January 6th, of the two hundredth anniversary of the birth of our distinguished brother, Benjamin Franklin, 'the most useful American.' As Americans, "says the *Tyler-Keystone*," we shall join in doing honour to the memory of this marvellous man. As Masons we ought also to unite in paying tribute to him who was a "father of American Masonry." Some Masonic bodies have arranged to give the day appropriate recognition. We regret that the movement has not been more universal. Masons are justified in taking greatest pride in the fact that such a man was not only a member of but actively interested in the Masonic fraternity, and when all America is shouting the praises of Franklin, recalling his wonderful achievements and glorifying him as an ideal American citizen, surely we ought to join in the general acclamation and take active and leading part in the homage paid one of our most distinguished brothers. Nothing could be better or more appropriate than that we as Masons should hold up as an example to young Masons and young Americans the life of

this great and useful citizen, a man whose life no Mason, old or young, need deem it wasted time to study as model for his own. In times like these, when commercialism is our religion and the dollar our god, a man could say: "If I can be the means of communicating anything valuable to the world, I do not always think of gaining, nor even of saving, by my business," appears more as demi-god than human and deserves to have his life principles taught in every possible manner. Here, then, is something practical for Masonry to do for its young novitiates; here is an actual reality, a living ideal to hold before them, a model for the good citizens we must make if we are to be the patriots we are taught to be."



We are accustomed to apply the term "Masonic tramps" to those vagrant individuals who scour the country, seeking to separate the unwary brother from his hard-earned lucre by posing as distressed worthy Master Masons. But the appellation may well be fastened to the ever-hungry type of brother whose lodge room is the banquet hall and whose proficiency is confined to the "degree of the Knife and Fork." Masonic labour he abhors but in refreshment is his great delight—a true "knight of the road."—*Tyler-Keystone*.



V.W. Bro. the Rev. H. W. Turner, P.G. Chap. and Grand Superintendent of Surrey, will occupy the chair at the Annual Festival of the Emulation Lodge of Improvement to be held at Freemasons' Hall, on Friday evening, February 23rd. The work will, as usual, be allotted to brethren whose proficiency has been proved, and a perfect rendering of the ceremonies is assured. There is no more esteemed and popular brother than the chairman, and his presidency will maintain the continuity of Masonic worthies who have for so many successive years lent their powerful influence in support of this College of Masonry.



With Masonic honours the Lord Mayor, who will be accompanied by the Lady Mayoress and the Sheriffs, will lay the foundation-stone of the new church of St. Philip the Apostle at South Tottenham on Saturday, February 10, at three o'clock.

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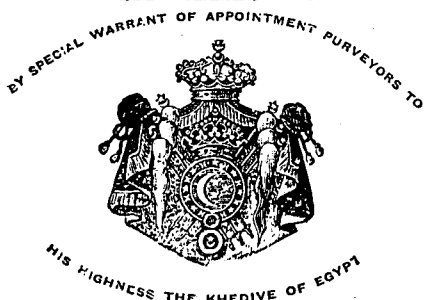
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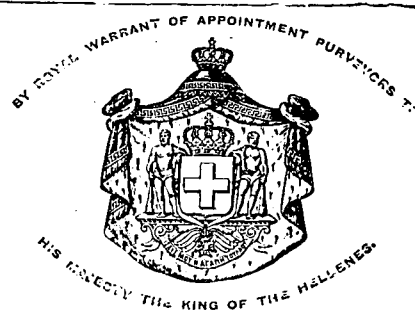
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Provincial Grand Chapter of Gloucestershire.

THE Annual Provincial Grand Royal Arch Chapter of Gloucestershire was held at the Masonic Hall, Cheltenham, on December 22nd, the Provincial Grand Z., Sir Michael Hicks Beach, presiding. The usual business was transacted, which included the presentation of the financial statement and the appointment of the officers for the ensuing year.

Both in the Chapter and subsequently at the banquet table the opportunity was taken to offer congratulations to the Grand Superintendent upon his elevation to the peerage. Companion Winterbotham, in moving that a formal entry be



COMP. SIR MICHAEL HICKS BEACH, BART., WHO HAS RECENTLY BEEN ELEVATED TO THE PEERAGE.

made upon the minutes of the Provincial Grand Chapter, remarked to the effect that that was the last occasion on which a Sir Michael Hicks Beach would preside over them, and that was a fact which among Gloucestershire Masons called for some record, and after the long connection of that honoured name with Freemasonry in the Province. But though the name of their future ruler was unknown to them, they knew that his personality would be the same, and they looked forward to a long continuance of the existing loyal

and cordial relationship between them. They were debarred by the principles of their Order from introducing at their gatherings subjects of "religious or political discussion," but where there was unanimity there could not be discussion, and though the distinction upon which they congratulated Sir Michael had been won in the political arena, there was not a Mason nor a man in Gloucestershire, nay, there was not a man in England, who would not agree that the honour conferred upon Sir Michael had been earned by his long and patriotic service to the State, and who would not be glad that through the honour which had been bestowed upon him by the King, he could continue that service in the calmer atmosphere of the House of Lords. Through all the stress of his life as a politician and statesman Sir Michael had never forgotten the claims of his Province, and they hoped that in his higher but less onerous position they might look for a continuance of his fidelity to Masonry. Companion Winterbotham concluded by moving his resolution in the following terms, viz.:—"That the Companions of the Provincial Grand Chapter of Gloucestershire desire to offer to the E. Superintendent, the Right Hon. Sir M. E. Hicks Beach, Bart., M.P., their most hearty congratulations upon the high honour conferred upon him by his Majesty the King, and to express their earnest hope that he may long be spared to continue in the House of Lords the distinguished services which he had for so many years rendered to his country in the House of Commons."

Companion the Baron de Ferrieres claimed the privilege of seconding the resolution, and did so in equally cordial terms. It having been as cordially adopted by the Chapter.

Sir Michael Hicks Beach said it was very pleasant to him to be thus congratulated by his brethren, and his pleasure had been added to by the fact that two such old friends as Comps. Winterbotham and the Baron de Ferrieres had introduced the resolution and spoken so kindly of him. They would accept it from him that even the honour he had accepted at the hands of His Majesty the King was associated with some elements of pain. He had, for instance, hardly appreciated that he must part with his old name and find a new name for himself. He had had no idea that the task was so delicate a one, and he thought that they had some cause for thankfulness that under ordinary circumstances it was a task which their godfathers and godmothers undertook for them. Whatever name he might be known by, and whatever the future might have in store for him, they might rest assured, however, that he would never lose his attachment to the county with which his family had been for so long associated, and that it would always be a pleasure to him to come among his brethren in Gloucestershire, with whom he had spent so many happy hours of relief from the cares and anxieties of those more public avocations to which the proposer and seconder had so generously referred.

After this brief interlude the ordinary business routine was resumed and concluded.

EMULATION LODGE OF IMPROVEMENT.

(FOUNDED 1823).

Held under the sanction of the Lodge of Unions, No. 256.

Committee—V.W. Bro. SIR EDWARD LETCHWORTH, F.S.A., Grand Secretary (Treasurer).

W. Bro. R. CLAY SUDLOW, P.A.G.D.C., P.P.G.D. Kent.

W. Bro. R. E. F. LANDER, P.M. 2086, P.P.G.W. Herts.

W. Bro. GEORGE RANKIN, P.M. Kirby Lodge 2818.

W. Bro. T. W. ALLSOP, P.M. 88, P.P.G.D.C. Bucks (Secretary), 49, Madeley Road, Ealing, W.

THE ANNUAL FESTIVAL

WILL BE HELD AT THE

FREEMASONS' HALL, on Friday Evening, FEBRUARY 23rd, 1906.

The V.W. Bro. The Rev. H. W. TURNER, M.A., P.G. Chap., G. Supt. for Surrey, has kindly consented to preside.

The Work will be the Second Lecture, the First Section by Bro. R. F. PRICE, the Second Section by Bro. W. R. BENNETT, the Third Section by Bro. S. CHALKLEY, the Fourth Section by Bro. J. H. JEAKS, the Fifth Section by Bro. L. H. DEAR. Brethren are requested to be in their places before the opening of the Lodge, at 6 p.m. precisely.

W. Bro. EDWARD CUTLER, K.C., P.G.O., will give an Organ Recital as the Brethren assemble.

Tickets for the Temple 2 - each, and for the Dinner at 4/6 per head, exclusive of wine, may be obtained from the Stewards or from the Secretary Bro. T. W. ALLSOP, 49, Madeley Road, Ealing, W.

MASTER MASONS ONLY ARE ELIGIBLE FOR ADMISSION TO THE LODGE.

EVENING DRESS OPTIONAL.

Provincial Grand Lodge of Derbyshire.

THE annual festival of the Provincial Grand Lodge of Derbyshire was held at the Masonic Hall, Derby, on Monday, Dec. 18.

The Duke of Devonshire, Provincial Grand Master, occupied the chair, and there was a large and influential attendance, every lodge in the province being represented. The masters of the various lodges submitted their reports for the past year, and without exception they were of a satisfactory character.

Bro. Abraham Woodiwiss, P.D.G.D. of C. (England) moved the adoption of the report of the Masonic Hall Committee, which stated that in connection with the recent extensions, owing to the liberal contributions of the members, it was only necessary to draw upon the funds of Provincial Grand Lodge to the extent of £234 4s., instead of £800 which the committee were authorised by Provincial Grand Lodge to expend. During the past year the interior of the hall had been painted and decorated at a cost of £254, and the ventilation improved.

The report was adopted.



BRO. THE DUKE OF DEVONSHIRE, PROV. G.M.

On the motion of Bro. Robert Hall, P.M., the report of the Charity Committee was adopted, recording that the Province contributed the sum of £843 3s. 6d. last year to the three great Masonic charities. The report of the Audit Committee was also agreed to, a large balance in hand being declared.

Bro. Samuel Robinson, P.M. Rutland Lodge, Ilkstone, was elected Grand Treasurer.

The Provincial Grand Master announced with deep regret the resignation of Bro. H. C. Okeover as Deputy P.G.M., an office which he has filled continuously for the past forty years. He appointed Bro. FitzHerbert Wright, P.G. Treasurer (England), to succeed him, an appointment which was received with the liveliest satisfaction by all present.

The Provincial Grand Master then appointed and invested his officers in the following order:—Senior Warden, Bro. the Rev. George Ford; Junior Warden, Bro. W. G. Haslam, P.M.; Senior Chaplain, Bro. the Rev. H. G. Montford; Junior Chaplain, Bro. the Rev. J. Blake Millward; Registrar, Bro. A. Heny, P.M.; Treasurer, Bro. S. Robinson; Secretary, Bro. William Naylor; Senior Deacon, Bro. Dr. Orme; Junior Deacon, Bro. A. J. Towlson; Supt. of Works, Bro. J. W. Gandy; Director of Ceremonies, Bro. Walter Smith; Asst. D. of C., Bro. S. H. Tebb; Sword Bearer, Bro. W. H. Turton; Standard Bearers, Bros. W. Helliwell and J. Ashwood; Organist, Bro. J. Pollard; Asst. Secretary, Bro. W. S. Gilman; Pursuivant, Bro. G. T. Dickinson; Asst. Pursuivant, Bro. W. T. Buckland; Tyler, Bro. A. Slinn; Stewards, Bros. W. N. Flint, W. G. Constable, W. E. Wood, W. Shardlow, A. E. Davis, and J. Lowles.

Before closing the lodge the Provincial Grand Master made a short speech. He said he was pleased to find that Freemasonry was flourishing in Derbyshire. He referred in sympathetic terms to the death of Bro. Percy Wallis, who was so many years an officer of the Grand Lodge, and also Chairman of the Charity Committee. They must also have heard with very great sorrow that owing to increasing years, infirmity, and the state of his health, Bro. Okeover had been obliged to resign the position of Deputy Provincial Grand Master, which he had filled with so much distinction for the past forty years. Owing to his (the Duke's) time being so much occupied with other matters, Bro. Okeover had been something more than a deputy; he was substantially Grand Master of the Province, and his loss would be felt and lamented by every member of the Order. At the same time it had been a great satisfaction to him to be able to nominate as Bro. Okeover's successor such a well-known and enthusiastic Freemason as Bro. FitzHerbert Wright, who, he felt sure, would discharge the duties of his new appointment with credit and with zeal. He formally moved that the thanks of Provincial Grand Lodge be given to Bro. Okeover for his services as Deputy Master during the past forty years, together with an expression of their sincere regrets at his enforced retirement.

The new Deputy P.G.W. seconded the motion, which was carried.

A further resolution, proposed by Bro. A. Woodiwiss, and seconded by Bro. G. M. Bond, P.M., St. Oswald's Lodge (Ashbourn), was passed, conveying the sympathy of Provincial Grand Lodge to Mrs. Percy Wallis and family in their recent affliction.

At the conclusion of the business dinner was served in the lower hall. The Duke of Devonshire again presided, and the customary Masonic toasts were duly honoured.

In the course of the after-dinner toasts the health of the Provincial Grand Master was proposed by Bro. Sir Thomas Roe, M.P., who pointed out that in point of long service the Duke of Devonshire was now the premier P.G.M., and expressed the deep gratification afforded to all the Masons present to see his Grace occupying his rightful position in the chair.

The Duke of Devonshire, in reply, apologised for the fact that his remarks must be brief, inasmuch as he had an important appointment in London on the following day, and would literally have to speak with his watch in his hand. He could only assure them what pleasure it gave him to find on visiting them again after an interval of a few years, that their Order continued to flourish. It was quite true, as Bro. Sir Thomas Roe had reminded them, that he was now the senior amongst all the Provincial Grand Masters of England, and after a period of service extending over forty-four or forty-five years he had felt the time was coming when he might lay down his office in favour of a younger man. At seventy-two years of age he felt it was not

possible for him to respond to the very pointed invitation of Bro. FitzHerbert Wright and to devote more time to Freemasonry in the future than he had done in the past. Still, he felt that when the time came for him to bid them farewell, he should like to do so on an occasion when he could address them at greater length than was possible that night. Since he first became P.G.M. a great change had come over Freemasonry. In those days it was more of a social, he might perhaps say of a somewhat festive character, but since then it had developed into a great benevolent agency. Its Girls' and Boys' Schools, its Benevolent Institution for Widows and Aged Freemasons were unequalled of their kind in the country. During his Provincial Grand Mastership Freemasonry had made great strides, and in nowhere more than in Derbyshire. The number of lodges had increased from seven or eight to twenty-eight, and large sums of money had been subscribed in pursuance of their benevolent aims, but for all this, as he had said on many previous occasions, he took no credit to himself. The honour was entirely due to the able men who had been associated with him in the capacity of Deputy Provincial Grand Master. First there was Bro. C. R. Colville, a gentleman known to but few of those present, but a very good Mason, and very active in the discharge of his duties. Then, forty years ago there came Bro. Okeover, a very devoted Mason, and a man of whom he could not speak too highly in any sense of the word. He (the Duke) was under a peculiar obligation to Bro. Okeover, for with so much of his time occupied in other matters he had been most grateful to the Deputy Provincial Grand Master for the way in which he had relieved him of all responsibility in connection with his important office. Though he was retiring his name would always be remembered with the deepest respect, affection, and veneration by the whole of the Freemasons of Derbyshire. The Provincial Grand Master concluded by paying a warm tribute to the new Deputy Provincial Grand Master, Bro. FitzHerbert Wright, who, he was sure, was a sincere Mason, and devoted to the welfare of the Craft. It was in the confident belief that he would prove a worthy successor to Bro. Okeover that he asked them to drink the toast of his health.

Bro. FitzHerbert Wright, who took the chair on the Duke's departure, made a genial response. He alluded to the deep respect he had always felt for Bro. Okeover from the days of his boyhood. At that time, when he lived at

Osmaston Manor, he was frequently in the habit of meeting the Okeovers, and was filled with awe at the spectacle of Bro. Okeover—a splendid man, six feet seven inches high. Masonically speaking, it would be his aim to follow as far as he could in the footsteps of his predecessor. He should never have accepted the office had he not felt confident of the support of the brethren, and especially of Bro. Naylor, who



BRO. FITZHERBERT WRIGHT.

for many years had acted as their Provincial Grand Secretary to the great advantage of the Province as a whole. He hoped in the course of time to visit every lodge in the Province. They could depend upon it that as far as lay in his power he would fulfil the duties of his office without fear, favour, or partiality of any kind.

Other toasts followed.

Provincial Grand Lodge of Nottinghamshire.

THE Annual Meeting of the Provincial Grand Lodge of Nottinghamshire was held in the Albert Hall, Nottingham, on Thursday, Dec. 20th. There was a very large gathering of members of the Craft. In the absence of the Provincial Grand Master, Rt. Wor. Bro. His Grace the Duke of Portland, the Deputy-Prov. Grand Master the V.W. the Rev. H. T. Hayman presided, and was supported by Rt. Wor. Bro. Lord Henry Bentinck, M.P., Prov. Grand Master of Cumberland and Westmoreland. The Deputy-Prov. Grand Master made touching allusions to the losses the Craft had sustained by the deaths of the late Bro. Alfred Page and other brethren. The Prov. Grand Secretary reported that there were now 921 Freemasons in the province, a slight increase over last year. Provincial Grand Officers for the ensuing year were then invested as follows:

Bros. Colonel Joseph Wright, P.S.G.W.; G. Thompson, P.J.G.W.; the Revs. H. J. Griffin and W. W. Gawn, Chaplains; C. D. Nicholson, P.G. Treas.; J. W. Woodward, P.G. Registrar; J. P. W. Marx, P.G. Sec.; Geo. Essex, P.S.G.D.; L. Rockley, P.J.G.D.; H. Heath, P.G.S. of W.; H. Dawes, P.G.D. of C.; F. B. Footitt, P.D.G.D. of C.; T. Castle,

P.G. Swd. B.; G. S. O'Rorke, P.P.G.S., and W. Cooper, P.P.G.S.; J. B. Lyddon, P.G. Organist; F. B. Whitty, P. Assist. G. Sec.; J. T. Whitehorn, P.G.P.; W. E. Buckler, P.P.G.S.; J. Moody, P.G. Tyler; G. A. Greenhill, T. Bell, W. E. Hardy, J. G. Allsopp, and C. Hemsley, P.G. Stewards. An invitation was received from Retford, to hold the summer meeting under the banner of the Vernon Lodge.

The large hall of the Bodmin Public Rooms, on Tuesday evening, January 2nd, was transformed into a representation of "The Temple of King Solomon," on the occasion of the Grand Masonic Charity Ball, which was held under the auspices of the One and All Lodge, No. 330 (Bodmin). Much time had been spent by Bro. T. R. Hards and the committee in the work of decoration, and they are to be congratulated on the admirable taste displayed. The stage was fitted up as a drawing room, the band being situated in one corner of the room on the left of the entrance. The scene, when dancing was in full swing, was a truly delightful one. The brethren wore their regalia, and the lady friends were attired in some exquisite gowns, which were much admired. The proceedings opened with the Masonic March, in which all present joined. Dancing was kept up with much vigour until about four o'clock. The whole of the arrangements were admirably carried out.

History of the Lodge of Emulation, No. 21.

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

THE RECORDS OF THE CONSTITUTION LODGE, 1767—1770.

THIS Lodge was constituted April 11th, 1767, as No. 390, at *The Constitution Coffee House*, Bedford Street, Covent Garden, from which house it derived its first name, Lodges being then generally known by the names of the taverns at which they were held.

The first Minute Book is a large folio volume bound in vellum, with a red tablet on the cover bearing the names of the first Master, Wardens, and Secretary, in gilt capitals, viz. :

THOMAS HARRIS.	R:W:M.
WILL: EGAN.	S: W.
WILL: HARRIS.	J: W.
JOHNATHAN BARFF.	Sec:
A: L: 5767	

The words "Constitution Lodge, No. 390," in large German text, ornamented with numerous scrolls and flourishes occupy the whole of a fly-leaf, followed by a code of Rules and Orders, fourteen in number, very neatly written, but undated, although evidently compiled about the time of the institution of the Lodge, for they were signed by the Founders, and a number of other brethren, who subsequently became members of it.

These Rules and Orders may be described as very good, and quite appropriate to the times, they were probably copied from the By-Laws of an older Lodge, drawn up by a brother of the legal profession. They are too long for reproduction here in their entirety, but I quote Rule 10 as an example.

"That no Brother do presume to swear, come into the Lodge intoxicated, or on any account call for Liquor, but shall address himself to the proper officer who if he thinks it necessary will give his orders accordingly. That all Brethren do behave themselves with decency to each other and with the utmost respect to the Master in the Chair, and in case of default in either of these particulars, the Brother so offending shall forfeit the sum of two Shillings and Six Pence to the Fund of the Lodge. That no Brother do persevere in any matter which may be deemed a crime or fall under the censure of the Lodge after being thrice publicly admonished under pain of incurring the above Penalty."

The Rules specified that the fees for making a Mason were one guinea and a-half for the first and second degrees, and half-a-guinea for the third; half-a-guinea to be deposited when a candidate was proposed for initiation. The Lodge subscription, payable in advance, to be seven shillings and sixpence per quarter, the meetings being on the first and third Friday in every month at 7 o'clock p.m., closing at 11 o'clock, "unless business will not permit." The Master was elected for six months only—on the Lodge nights next before 25th March and 29th September—but on going out of office he had the privilege of recommending a brother to succeed him, subject to confirmation by the Lodge. The Master elect immediately to take the chair and proceed to the appointment and investment of his officers, after which the Lodge to proceed to elect the Treasurer. In the absence of the Master the chair to be taken by the Past Master, and in his absence by the Senior or Junior Warden.

We learn from the minutes that the first meeting was held on the 9th of April, 1767, by Dispensation from the R.W. Deputy Grand Master, for the making of Mr. William Griffiths (the landlord of the house), who having been formally proposed and elected, was "accordingly initiated into the two first Degrees of Masonry and paid his Fees."

"The R.W.M. proposed that Bro. William Griffiths be raised a Master next Lodge Night, which was agreed Nem. Con."

The Treasurer's accounts were invariably entered in this book on the page opposite to the minutes, from which we learn that there were but six Founders, and that the Master and Wardens subscribed £2 2s. each, and the other brethren £1 1s. each, towards establishing the Lodge "to be repaid them as soon as convenient to the Lodge."

The next meeting was held two days later, the date of the Constitution of the Lodge, when another candidate was proposed and initiated, and three others were proposed for initiation next lodge night.

There is no mention in the minutes of either Consecration or Installation—the Lodge was simply "opened in due form" by the Master designate, and the business proceeded with, and although twenty visitors were present, whose names and lodges are recorded, there was not a single Grand Officer amongst them, the ancient practice of the Grand Master, or his Deputy, attending in person at the Constitution of a Lodge having apparently fallen into abeyance since the introduction of Warrants. The total amount received in Visitors' Fees was £1 11s. 6d., and the house bill, including broken glasses, and two shillings to the servants, came to £2 14s. 7½d., certainly not an extravagant expenditure for an inauguration meeting.

The Records of the Lodge are very neatly written, but were evidently copied from rough minutes, and there is not much in them during the first three or four years worthy of reproduction. The Lodge could not by any stretch of imagination be deemed a successful Lodge while in the hands of its Founders, nor until it was joined by some of the more influential brothers and removed to the City.

Brother Aubin, P.M., seems to have been rather a cantankerous individual, for it is recorded that on July 3rd, 1767, he "moved that Bro. Harris, Treasurer, might be fined for smiling, which being put to the vote, and upon the 9th and 10th Rules of this Lodge being read the Brethren not thinking the same worthy of notice, nothing was done thereon," Bro. Aubin was not satisfied however—possibly the smile may have been a little too pronounced for his nerves—for he then made a similar motion against the Secretary, which after discussion was rejected by a great majority.

1767, Nov. 6th.—"Bro. Griffiths, having informed the R.W.M. that it would be much more convenient for him to provide a general supper for all the members, than having them sup at different times as usual and having this night provided a supper much to the satisfaction of the Lodge; the R.W.M. and Brethren agreed to sup together for the future and Bro. Griffiths was ordered to provide such supper at 9d. per head."

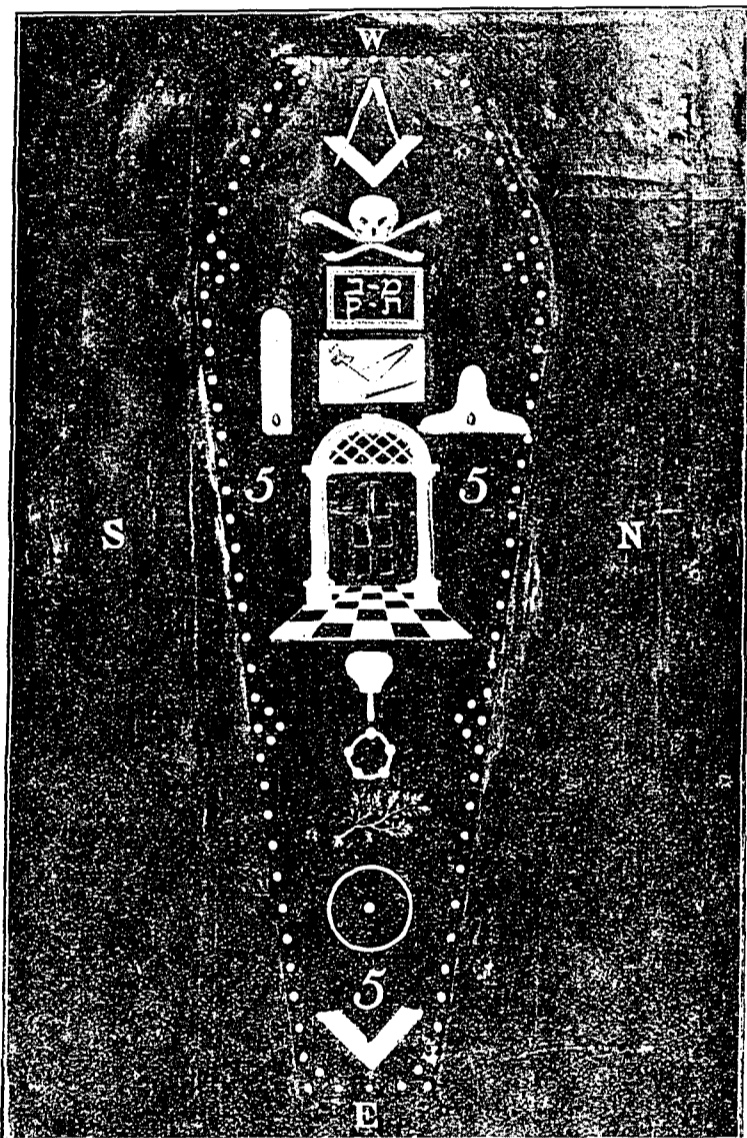
Dec. 4th.—The last paragraph in the minutes of this meeting savours somewhat of a Masonic mystery which neither the preceding nor the subsequent records throw any light upon.

"Bro. T. Harris, R.W.M. of this Lodge discontinued from being a member."

Thomas Harris had been Master of the Lodge from its constitution, having been re-elected for a second term the previous September; this mastership would not therefore expire until the following March. He seems to have been held in the greatest respect by the brethren, hence is summary resignation is the more inexplicable. Strange to say he reappears at the next meeting in the guise of a visitor from the "Royal Arch, *Black Horse*, Oxenden-street." This entry is of considerable historical importance as being the earliest mention of the Royal Arch in London (on the "modern" or regular Grand Lodge side) other than the minutes of the Chapter of 1765, which became the Grand Chapter of

England in 1767. The first Charter was issued by this body in 1769, consequently the "Royal Arch at *The Black Horse*" in 1767 could not have been authorised by that Society.

This incident, in a measure, confirms the opinion expressed by me in *Masonic Facts and Fictions*,* that Royal Arch Masonry was practised by some of the adherents of the regular Grand Lodge long before the formation of the Grand Chapter, notwithstanding that the learned Dr. Oliver, in his *Origin of the Royal Arch*, says "the introduction of the Degree into the modern system could not have been earlier than the dedication of Freemasons' Hall in 1776." I fail to see any connection between the two events mentioned, although some such may have existed in the lively imagination of the worthy doctor. Certainly the Royal Arch was in full swing in 1776, not only in London but in other parts of the country.



THIRD TRACING BOARD OF THE LODGE OF EMULATION, No. 21.

A possible reason for the late master turning up so promptly at the next meeting may have been that the Lodge owed him half-a-crown, for I note in the disbursements on that occasion the following item, "paid Bro. T. Harris what he expended at the Quarterly Communication, 2. 6. /"

The Lodge got out of its difficulty by electing the Senior Warden to the Master's Chair for the remainder of the term.

On the 18th Nov. 1768, the Lodge was visited by Bro. John Maclean of *The Turk's Head*, Gerrard Street, who was proposed and elected a member of the Lodge, April 7th, 1769. This brother played a very important part in establishing and disseminating Royal Arch Masonry in England.

In 1765 his name heads a list of the members of the first Royal Arch Chapter in London of which we have any knowledge, then meeting at *The Turk's Head* in Gerrard Street. At the Anniversary Feast held at the above-named house, Dec. 26th, 1766, "the thanks of the Chapter was given by Z, in an Address to Bro. John Maclean, as Father and Promoter, who for his instructions and careful attendance

was requested to accept a Gold Plate.* This Gold Plate is fully described in the records of the meeting and was evidently of a similar design to what has since become the regulation Royal Arch Jewel, and as this chapter subsequently became the Grand Chapter of England, which has been in continuous existence ever since, we may fairly claim Bro. John Maclean as the Father of the Supreme Grand Chapter of the present day.

After the first year of its existence the Constitution Lodge appears to have been far from harmonious, frequent dissensions are indicated, but the minutes are meagre, and kept in a very slovenly manner. The Secretary was informed at one meeting that a motion would be made for his expulsion, although his offence is not stated; however, he sent a letter desiring to resign, but was subsequently readmitted. Other brethren, who had been appointed to offices declined to serve; several from time to time "discontinued themselves." Eventually the Lodge dwindled down to six or eight Members, the last entry in the Minute Book being on 28th August, 1770, as follows: "This being a Convention Night to consider the State of the Lodge, when it was determined that the Lodge Debts must be paid and Bro. Ireland (the Treasurer) had authority to sell the jewels, &c., for that purpose." Only six members were present at this meeting, which was apparently the last at the old house.

The next minutes begin another book and are dated 21st December 1770, being the records of a meeting held at *The Guildhall Coffee House*, by adjournment from *The Constitution Coffee House*, Bedford Street, Covent Garden; three members being present, John Hughes, W.M., John Ireland, S.W., and Johnathan Barff, J.W., when the Warrant and Regalia of the Lodge were formally delivered up to a new set of Brethren, of whom Samuel Hill was appointed W.M., William White, S.W., James Dowdall, J.W., and the other offices filled up. After this Meeting the names of Hughes, Ireland, and Barff, and of other members of the Constitution Lodge, disappear altogether from the minutes.

This was the turning point in the history of the Lodge, three new brethren being initiated and five joining members elected, one of the latter being William White, who subsequently became known as one of the most active and prominent Masons in London. On the 27th December following he "proposed to the Brethren, the consideration of a Name for this Lodge, which was agreed to;" accordingly at the meeting on the 2nd January, 1771, Bro. Fox moved that the Lodge be called the "Lodge of Emulation," which after some debate was approved, and the Lodge ordered to be registered "under its new name and establishment."

THE RECORDS OF THE LODGE OF EMULATION,

No. 324. 1770--1780.

As in all probability the resuscitation of the Lodge and its transfer from Covent Garden to the City were due to the energy and masonic zeal of William White, a few remarks on his masonic career may not be out of place. According to his biographer he "was born about the year 1747 and served his apprenticeship in an eminent mercantile house in Lisbon; at the expiration of which he returned to England. He was initiated into masonry in 1770, at the Old Horn Lodge No. 2, then held in Westminster, of which he was in due course elected Master, and was one of the ten Masters of Lodges chosen on the Hall Committee at its first formation in 1773.

"On the first of May, 1775, he served the office of Grand Steward (for the Somerset House Lodge) at which time the Foundation-stone of Freemasons Hall was laid in Great Queen Street."

The above is quite in accord with the Grand Lodge records, wherein he is described as a Wine Merchant and occasionally as a Stock Broker of Lombard Street, and as Secretary of the Board of Grand Stewards in 1775. He was also Secretary to the Honourable Artillery Company for many years, in which office he was succeeded by his son,

* Published in 1887, but now out of print.

* Further particulars of Maclean's Masonic career are given in *Masonic Facts and Fictions*.

William Henry White, of whom I shall have something more to say later on.

The accompanying portrait as well as the biographical sketch are taken from the *Scientific Magazine and Freemasons' Repository*, for September, 1797.

William White took an active part in promoting the prosperity of the re-organised Lodge, and as in 1780 he was appointed Grand Secretary, jointly with James Heseltine, no doubt he had acquired considerable repute in the Craft. He served the office of Master of the Lodge in the years 1771, 1772, 1774, and 1777, his son, William Henry White, who succeeded him in after years as Grand Secretary, was born 10th November, 1777, and was one month old when his father was elected for the *fourth time* W.M. of the Emulation Lodge.



WILLIAM WHITE, P.M. OF THE LODGE OF EMULATION, No. 21.
GRAND SECRETARY, 1780-1813.

1771, March 6th.—The Treasurer, James Tracey, lent the Lodge £31 10s. to pay for the jewels.

August 6th.—“A motion was made by the R.W.M. and seconded, that this Lodge be removed from the place it is now held, and carried in the affirmative.”

August 28th.—“A Ballot was taken to determine what house the Lodge would adjourn to, and it appeared on a scrutiny that the majority was for *The Paul's Head*, in Cateaton Street, to be held on the usual nights of meeting.”

Dec. 4th.—“This being the night appointed for the Election of a new Master and Treasurer, the members proceeded to Ballot, and on a scrutiny there appearing to be an equal number of votes for our R.W. Master and Brother Fox, S.W., the R.W. Master (Br. White) was pleased to give his casting vote in favour of Brother Fox, and declared him duly elected Master of this Lodge for the ensuing half year.”

1772, Feb. 19th.—Br. White proposed that Br. William Preston be admitted an Honorary Member, for his kind attention to the interests of this Lodge.” Bro. Preston was unanimously elected an Honorary Member at the next meeting.

William Preston was a Printer who came to London from Scotland about 1760, and soon after his arrival he was initiated in a Lodge under the sanction of the “Antients” or Anglo-Irish Grand Lodge. In the course of a year or two he transferred his allegiance to the regular Grand Lodge, and, with some of his associates from the “Antient” regime, formed the Caledonian Lodge, now No. 134. About the time of joining the Lodge of Emulation he was employed as an Assistant to the Grand Secretary, James Heseltine, and did the printing for the Grand Lodge.

Probably no single individual ever created more excitement in the Masonic world than did William Preston between the years 1779, when he was expelled from the Craft, and 1790, when he was re-instated. His career was a most

remarkable one, the details of which would occupy too much space for these pages. He is best known to the reading members of our Order as the author of *Preston's Illustrations*, first published in 1772, which ran through twelve editions during the life time of the author. This work has been more widely read than any other book of the kind, having reached a seventeenth edition in 1861, when it was re-issued with Notes by the late Dr. George Oliver.

May 20th.—A rather curious incident is recorded in the minutes of this meeting.

“A message having been sent to the R.W.M. whilst at supper, in the name of Bro. Deverill, who was then in the Lodge Room. Bro. Tracey made a motion thereon, and was seconded by Bro. Denn ‘That the message delivered by the Tyler, in the name of Bro. Deverill, importing that he hoped the R.W. Master would attend earlier the next Night’ was a disrespect to the Chair and should therefore be enquired into, and the Question being put, it passed in the Affirmative.”

June 3rd.—The minutes of the previous meeting having been read, “Bro. White and Bro. Hill declared that the message taken notice of in the last minutes, as a disrespect to the Chair, was not sent by Bro. Deverill but by them in his name.

“When Bro. White made a motion, and was seconded, ‘That, agreeable to the order the said message should be *now* enquired into’ and the Question being put, it passed in the affirmative.

“And on enquiry it appeared, that the message was sent when the Master was not in his Chair, the Lodge being called from Labour to Refreshment, and was done to remind him of the duty of his office.

“Then Bro. Fox made a motion, and was seconded, ‘That the said message *was* a disrespect to the Chair,’ which was passed in the negative.”



JAMES HESELTINE, MEMBER OF THE LODGE OF EMULATION, No. 21.
GRAND SECRETARY, 1760-1784. GRAND TREASURER, 1780-1804.
SENIOR GRAND WARDEN, 1785.

Sept. 2nd.—“Bro. Hill made a motion and was seconded ‘That two Stewards be appointed for to introduce and attend to Visiting Brethren and to be otherways assisting in the Lodge, and that they be appointed by the Master in the same manner as the Wardens and Secretary are.’ It passed in the affirmative.”

Dec. 2nd.—At this meeting an important motion was proposed and carried at the instance of William White—a further proof of his zeal for the welfare of the Lodge—“That the Treasurer do give security to the Lodge in a Bond of £50, sterling, jointly with some person who shall be approved of by the Brethren, for such sum or sums of money as he may hold belonging to the Lodge. And, in order to

prevent any loss to the Treasurer, that the Master and Wardens do jointly give him a Bond in the same penalty to indemnify him for any money he may choose to advance on any emergency or other occasion for the honour and service of the Lodge, over and above the sum or sums he may be possessed of as Treasurer."

Bro. White also proposed "That Bro. James Heseltine, the Grand Secretary, be admitted an Honorary Member of this Lodge, which motion being seconded it was ordered, that the above named brother should be ballotted for the next Lodge Night."

The Lodge honoured itself as well as this distinguished brother by unanimously electing him an Honorary Member at the following meeting.

Heseltine was then a comparatively young Mason having only been initiated in 1765, but he had already made his mark in the Craft—as witness his appointment as Grand Secretary after only about five years service—although probably very few of his friends anticipated that his merits as a man and his knowledge and ability as a Mason would eventually land him in almost the highest office then attainable in the Craft.

He was educated for the legal profession and is described in the Grand Lodge records as a Proctor, his knowledge of the Law being of great value to the Society on many occasions.

He appears to have taken a keen interest in Masonic affairs from the time of his joining the Order. In 1767 he served the office of Grand Steward, was appointed Grand Secretary in 1769, and filled that office until 1780, when William White was appointed joint Grand Secretary with him. The two acted most harmoniously until 1784, when Heseltine retired, and the next year was appointed Senior Grand Warden. By general desire he was elected Grand Treasurer for the year 1786 and was re-elected every year until his death in 1804.

The following extract from a letter written Sept. 29th, 1785, by Rowland Holt, Deputy Grand Master, to William White, Grand Secretary, will evince the esteem in which he was held by the writer, and also allow us a peep behind the curtain.

"I wish you would again present my compliments to Mr. Heseltine, and assure him he will do the greatest benefit in his power to the Society, by accepting the office of Grand Treasurer, and I am almost certain if he is not persuaded to do it, some improper person will offer himself, or be named by some officious person, which will directly produce such confusion as is not to be described. If Mr. Heseltine accepts, there will not be a syllable said in opposition to such a nomination and the Grand Lodge will be closed with the utmost harmony upon so lucky an occasion."

The opinion thus expressed by the Deputy Grand Master was amply verified at the following meeting of the Grand Lodge, when he nominated Heseltine as Grand Treasurer, and there being no other candidate he was unanimously

elected, and at once proceeded to justify the choice of the brethren by moving "That in future the Accompts of the Grand Treasurer shall be Annually inspected and examined by a Committee of Brethren under the title of Auditors of Accompts." The mover also made another and longer motion on the same subject relating to the composition of the Committee, both of which were carried unanimously. I may add that Heseltine's plan for auditing the Grand Lodge "Accompts" was in vogue with very little alteration, down to 1859, when it was superseded by the appointment of a professional auditor.

Taking him all round, I have no hesitation in saying that during the whole of his forty years of Masonic life James Heseltine was deservedly respected by the Craft in general, if he was not the most popular Mason in London.

The following original Panegyric from the pen of a contemporary, Bro. Cornelius Vanderstop, a member of the British Lodge, and Treasurer of the Board of Grand Stewards in 1780, may not be without interest to the members of some of the Lodges with which Bro. Heseltine was associated. His Mother Lodge, the Philanthropic, has been long defunct, but we still have with us, in addition to The Lodge of Emulation; The Lodge of Antiquity, No. 2; The Royal Somerset House and Inverness Lodge, No. 4; The Globe Lodge, No. 23; The Britannic Lodge, No. 33; and The London Lodge, No. 108. He was certainly a member of the foregoing, and probably other lodges which I am now unable to trace.

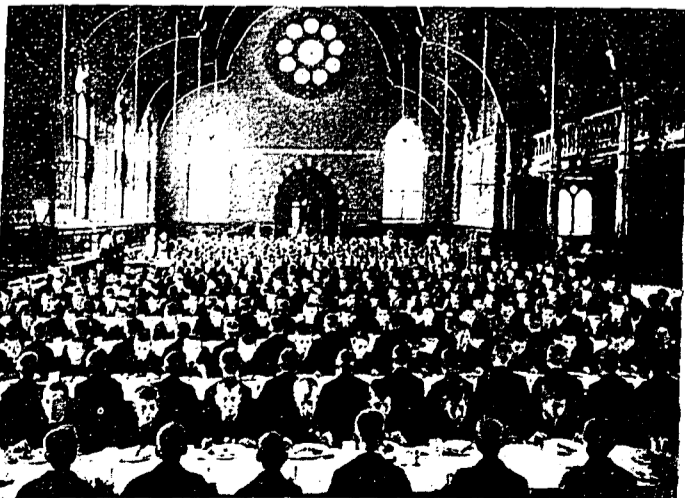
A CHARACTER.

BY COR. VANDERSTOP.

Masonic Cicero, of this our Age,
Accomplish'd Heseltine, shall grace this Page,
Of Person manly, and extended Mind,
Endued with Talents of the noblest kind;
When in the Hall, some warm Debate takes place,
Hear how he speaks with animated Grace,
Each Argument with vigorous strength is strung,
Whilst each opponent is with envy stung,
In pleasing Accents, Truth delights the Ear,
And in its course, conveys conviction clear;
But, 'tis not my intention to confine,
His ample Merit, in this single Line,
View him as Father, Husband, Mason, Friend,
And see in all his excellencies blend,
Where is there one amongst the Brotherhood,
For the Society, has done more good?
Where is there one and take a general View?
To whom our Gratitude's so justly due.
Long as Free-Masonry by Time's uprear'd,
The Name of Heseltine will be rever'd,
His Conduct such, when view'd in ev'ry way,
That in strict Justice, we may safely say,
He shines complete, with virtues, great, and rare,
Of the first Lustre, A Masonic Star.

1773, Jan. 20th.—This night the balance of the debt due to Bro. Tracey, a former Treasurer, amounting to £22, was ordered to be paid.

(To be continued.)



LORD ALVERSTONE, G.C.M.G.,

(The Lord Chief Justice of England)

Has consented to preside at the
93rd ANNUAL FESTIVAL

of the
London Orphan Asylum
WATFORD,

On February 27th, 1906,

and the Managers appeal for subscriptions and donations to clear off the debt of £2,500 with which the year commenced, and to provide the £13,200 necessary for the maintenance of the Orphan family of nearly 500 Boys and Girls during the present year. Children are eligible from every part of the British Empire.

Annual Subscriptions from 10/6; Life Subscriptions from £5 5s.; and Donations will be gratefully received.

E. H. BOUSFIELD, Treasurer and Chairman,
ARTHUR P. BLATHWAYT, Deputy Chairman,
HENRY C. ARMIGER, Secretary.

OFFICE:
21, Great St. Helen's, E.C.