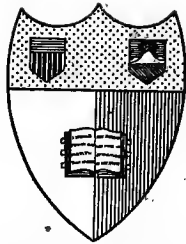


SOME NOTES
ON
Freemasonry in Australasia.

W. F. LAMONBY.



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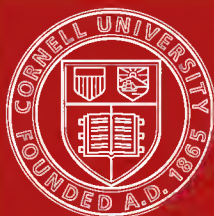
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THE MELBOURNE MEMORIAL TO THE HON. SIR W. J. CLARKE, BART., LL.D., M.L.C., FIRST GRAND MASTER OF VICTORIA.

SOME NOTES
ON
Freemasonry in Australasia

From the earliest times to the present day.

BY

W. F. LAMONBY,

PAST DEPUTY GRAND MASTER OF VICTORIA,
PAST ASSISTANT GRAND DIRECTOR OF CEREMONIES OF ENGLAND.



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Dedicated

to the

Memory of

The Hon. Sir William John Clarke, Bart.,
LL.D., M.L.C.,

First Grand Master of a United Craft
in Victoria.

PREFACE.

The publication of this modest volume is the result of notes gathered during a period of twenty-three years, nearly half of which was spent by the compiler in Australia.

His one hope is that the sale of the book will be of some advantage to the funds of the Masonic Homes in Melbourne, to which the entire profits are to be devoted.

LONDON, *January*, 1906.

ERRATA.

Page 41, line 32—experience, read *expensive*.

Page 41, line 33—inexperience, read *inexpensive*.

Page 46, line 12—James Walker Jackson, read James *Watkin*
Jackson.

Page 117, last line but one—eighty-eighth year, read eighty-
seventh.

Page 119, line 6—sixty-five, read sixty-*four*.

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

SOME NOTES
ON
FREEMASONRY IN AUSTRALASIA.

THE INTRODUCTION of the Masonic Craft into the vast continent of Australia is almost coeval with the foundation of the mother colony of New South Wales. Indeed, in my "new chum" days I was more than once informed by very old colonists that the establishment of a lodge of Freemasons was invariably one of the first considerations and requirements of a new settlement. It was in the year 1788 that that part of Australia, subsequently to be known as New South Wales, was proclaimed, though eighteen years previously it had been so designated by Captain James Cook nearly two years after he set sail from England in his good ship the *Endeavour*. The famous navigator had duly reported in glowing terms on the potentialities of the country for colonization, but it was not until the close of 1786 that the British Government seriously considered and decided that the time had arrived for formally taking possession of its new appanage. Practical steps were initiated with the despatch of a fleet of convict transports under the command of Capt. Arthur Phillip, R.N. In due course the long voyage came to an end, and on January 26th, 1788, as the historian informs us, "a flagstaff had been erected and a Union Jack displayed, when the

marines fired several volleys, between which the healths of his Majesty and the Royal Family, with success to the new colony, were most cordially drunk." The landing spot was that part of the great city of Sydney known as Sydney Cove, on the east side of the harbour. The first governor was Capt. Phillip, just mentioned, and with various changes of rulers we arrive at the year 1803, when Capt. King was in power, and when the population of the settlement numbered some 6000 all told. One can readily imagine the tribulations of the governor of a settlement in those days, and the heterogeneous composition of the community of which he was the vice-regal head. However, it was in 1803 that we first hear of Freemasonry in Australasia, and the locality was the then infant city of Sydney. The record referred to is brief and bald, but significant enough for our purpose, though the climax was not by any means encouraging to the ardent spirits who desired to found a Masonic lodge. The originators of the movement were stated to be "several officers of his Majesty's ships, together with some respectable inhabitants of Sydney." Governor King, however, to whom the petition had been addressed, promptly refused his sanction; but, in spite of the prohibition, a lodge was held, probably of a formal character, and with serious results to the prime mover, one H. Brown Hayes, who was sent to Van Dieman's Land, which island in that very year was proclaimed a British settlement. In the same month, though, as this occurrence, is the following entry in the diary of a long deceased colonist:—

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



SYDNEY COVE, AUGUST 20TH, 1788.

From this it would appear that Governor King had somewhat relaxed his harsh measures, or possibly the judicial deliverance just quoted was the work of a magistrate. Some time afterwards, however, it is stated that Capt. King had explained that but for his action "every soldier and other person would have been made a Freemason, had not the most decided means been taken to prevent it." These precautions, in consideration of the times and of his surroundings, may have been perfectly justified on the part of the governor, for it must be borne in mind that the "Secret Societies Act" had been made law in the old country only four years previously, and although the Freemasons' lodges in the Three Kingdoms had meanwhile been exempted from the provisions of the statute on the fulfilment of certain conditions, through the powerful advocacy of the Duke of Athol, Grand Master of the "Antients," it is in every way likely that the King's representative in that far-off and comparatively unknown and inaccessible part of his dominions was quite ignorant of the exemption. Suffice it to say that the Act of Parliament in question is still in force, and that the conditions of exemption render it obligatory on every secretary to forward once a year to the clerk of the peace of his county the names, addresses, and callings of the members of his lodge. It is interesting to note that the centenary of the introduction of Freemasonry into Australia was fittingly commemorated by the United Grand Lodge of New South Wales in July, 1903, amongst those present being his Excellency Sir Harry Rawson, P.G.W. of England, and Governor of the State of New South Wales.

During the first and second decades of the last century it is pleasant to know that the military lodges holding under the Irish Constitution played their part in New South Wales, but pride of place must be accorded to the Lodge of Social

and Military Virtues, No. 227, attached to the Forty-sixth Regiment, now known under its territorial designation as the Second Battalion of the Duke of Cornwall's Light Infantry. This lodge was chartered in 1752 and accompanied the regiment—not without vicissitudes causing a hiatus in its working now and again—all over the globe until 1847, when the old warrant was returned to Ireland, and the lodge threw in its lot with the Grand Lodge of Canada, whilst a dozen years later it became No. 1 on the register of the Grand Lodge of Quebec, under the new title of the Lodge of Antiquity. The history and working of this famous old lodge have recently been graphically told by Bro. Beamish Saul, Past District Deputy Grand Master of Quebec, whilst our veteran Bro. Gould includes it in his *Military Lodges*. But we are just now mainly concerned in the doings of the Lodge of Social and Military Virtues in Australia, and the active part it took in founding the very first warranted lodge. The Forty-sixth Regiment was stationed in Sydney in 1813, and its lodge was in active working there for some years later, with the gratifying result that, in 1816, a new lodge was opened under its auspices, to be four years later warranted by the Grand Lodge of Ireland, under the name of the Australian Social Lodge, No. 260, this warrant, in fact, having been granted to the Twenty-eighth, now Gloucester Regiment, in 1806, and surrendered in 1815. This accordingly is the parent lodge of Masonic Australasia, and it is now No. 1 on the New South Wales register, with the appropriate name of the Australian Social Mother Lodge. It surely must be considered a unique coincidence that the two old lodges—mother and daughter, so to speak—should at the present moment be No. 1 of the Quebec and New South Wales Constitutions respectively.

The desire for autonomy in the shape of Grand Lodges

quite early appeared upon the surface of Australian Masonry. There can be no doubt that the influx of brethren from the United States encouraged a movement for self-government, and that the "unoccupied territory" dogma—which, by-the-by, has now seen its best day—speedily attracted converts. As far back as 1847 we find an attempt being made to found nothing less than a Grand Lodge of Australia! A utopian idea, surely, in the then sparsely-populated continent, and which, it is not surprising to observe, ended abortively. The immediate *locale* of this scheme was Sydney, and that some of the prime movers were men of a sanguine temperament may be inferred from the fact that the Leinster Marine Lodge, the second chartered by the Grand Lodge of Ireland, voted £100 towards the scheme in view. The project slumbered until 1865, when a spasmodic effort was put forth in Victoria, but seven years later, in New South Wales, matter of a more tangible character was evolved in connection with the St. Andrew Lodge, No. 358, in Sydney, the first lodge chartered in the colony by Scotland. This occurrence was in the nature of a *coup d'état*. For some time the lodge in question had declined to pay its Provincial Grand Lodge dues, and the climax arrived at the Provincial meeting, when the Master, a Brother James Blair, on his lodge being suspended, called upon the members who were backing him to retire. Very shortly afterwards, the malcontents formed themselves into an independent Grand Lodge of New South Wales, and thus, when we call to mind the secession of the Lodge of Antiquity in London, and the formation of the subsequent Grand Lodge of England South of the Trent, in the latter part of the eighteenth century, we have history repeating itself. It will, at this stage, suffice to say that the Grand Lodge of Scotland in due course confirmed the suspension, and "Blair's Grand Lodge," as it was locally known, never



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

became a power in the World of Masonry, indeed, it was speedily forgotten.

In the year 1876, a second attempt failed in Victoria, whilst, the contagion having reached New Zealand, the promoters were no more fortunate in that very same year. In the following year, however, the Sydney project at last assumed definite shape, and a Grand Lodge of New South Wales was opened with thirteen lodges (nearly or actually the whole of them belonging to the Irish Constitution). This body was never recognised by England, Scotland,



THE FIRST GOVERNMENT HOUSE AT SYDNEY.

Ireland, or the principal Grand Lodges in the United States, and, in fact, remained out of the pale, so far as the sovereign bodies mentioned are concerned, until the union was happily consummated in 1888. In like manner Victoria at last secured a *quasi* independence in 1883, with a very few Scotch and Irish lodges. Unlike New South Wales, though, the accession of strength to the unrecognised Victorian body was almost stationary until the fusion of the four Constitutions into a United Grand Lodge in 1889.

The first Grand Lodge in the Australian Colonies to be founded with entire unanimity, which at once gained it its

recognition as a paramount institution all over the world, was South Australia. The preliminary stages were characterised by a singleness of purpose on the part of the lodges holding under the three British Constitutions that insured a gratifying success from the day of the inauguration ; indeed, one solitary lodge only elected to remain under its old banner of Ireland, this step being for reasons that could not be overcome, and were cordially acquiesced in by the signatories to the Articles of Union. This will hereafter be defined. Tasmania followed the example of South Australia with like satisfactory and pleasant results in 1890 ; but in New Zealand, the same year, there was a throwing over of the yoke by that Colony, under decidedly regrettable surroundings, which will be traversed presently in their proper place. During seven years, in point of fact, ill-feeling reigned supreme amongst the various contending British and New Zealand elements until 1897, when the Grand Lodge of England, after twice refusing recognition to the New Zealand Grand Lodge, arrived at the conclusion to depart from the precedent created in the cases of the other Grand Lodges, and to acknowledge the New Zealand Grand Lodge as a sovereign body, the abstaining English, Irish, and Scottish lodges, of course, continuing under their old allegiance.

The two last Grand Lodges founded were those of Western Australia and Queensland. The former, opened in 1899, was, in the main, composed of English lodges. Like New Zealand there were contending interests, and as the Grand Lodge of Scotland had an important stake in the situation, in the shape of more than thirty lodges of its own, and as antagonism has prevailed more or less ever since, one cannot but express the opinion that the decisive steps taken by the Grand Lodge of England in the first instance were hasty and unfortunate in their results.



GOVERNOR KING.

In other words, it would have been wiser to have made haste slowly, and so have allowed local prejudices and jealousies to simmer down and pave the way for an ultimate United Grand Lodge of Western Australia. The *locale* of the very last Grand Lodge in Australia is Queensland, embracing Irish and Scotch lodges only, the English lodges, over sixty in number, taking no part whatever in the *emeute*, for it was nothing else. At this point it will suffice to observe that England and Scotland promptly declined to recognise this hastily formed body as a Sovereign Grand Lodge, and Ireland followed ; but, strange to say, New South Wales did acknowledge it. In addition, the Grand Lodge of Scotland authorised the loyal members of its lodges that had gone over to institute legal proceedings (guaranteeing costs) for recovery of lodge property in the possession of the seceders.

It should not be omitted to add that his Majesty the King is Grand Patron of the whole of the regular Australasian Grand Lodges.

Some controversy arose a few years ago in certain of the Australian Colonies in the direction of forming a federation of all the Grand Lodges ; but a scheme of that nature can be relegated to the dim and distant future, as it is in every way unlikely that anyone of the existing Constitutions would relish the notion of *sinking* its individual sovereignty and territorial associations.

It is now our purpose to detail the history, progress, and present position of the Craft in each of the seven Colonies or "States," as they are now styled under the federated Commonwealth of Australia. The order will be in seniority of foundation as colonies.

NEW SOUTH WALES.

As was observed at the outset of these notes, the distinction of planting the banner of Masonry in New South Wales, in fact, in Australia, belongs to the Irish Constitution the first lodge, called the Australian Social, No. 260, being warranted in 1820, on the recommendation of the lodge attached to the 46th Regiment, No. 227, at that time stationed in Sydney. The warrant of No. 260 had been from 1806 to 1815 attached to the 28th Royal Irish Regiment, and is now at Ballycarry, in County Antrim. The second lodge in New South Wales also owed its origin to the Irish Constitution, and was named the Leinster Marine, the year of the warrant being 1824. The older lodge had its ups and downs in the early days, as the warrant appears to have been in a state of somnolency; all the same it is No. 1 on the New South Wales roll, while the Leinster Marine, No. 2, has had no break during its eighty years' existence. By the way, the Leinster Marine Lodge had a Royal Arch Chapter attached to it as far back as 1843, it being absolutely the oldest chapter in the whole of Australasia. A singular circumstance is, that, although the lodge belongs to the New South Wales Grand Lodge, the chapter is still working in Sydney under its old Irish authority. In connection with these two Irish lodges it is interesting to note that they were the nucleus of a Provincial Grand Lodge of Australia under the Irish Constitution, in point of fact a "Mathew Bacon, Esquire," had, about the year 1824 been appointed to that important office.

How long the Provincial Grand Lodge of Australia remained in existence it is difficult to ascertain, but the Irish Provincial Grand Masters of New South Wales were as follow :—

Hon. George Thornton	...	...	1858
Hon. James Squire Farnell...	...	...	1869
Major John William Guise...	...	...	1880

There would appear to have been a want of "go" about Irish Masonry in New South Wales, compared with England and Scotland, for, while the two latter rapidly extended their ramifications as the population of the colony increased, the pioneer of the three British Constitutions moved on at a slow rate. It has been now and again stated that the composition of the Irish lodges in Australia in the early days was exclusive. If so, the slow progress of Irish Masonry was in a great measure a credit, rather than a reproach, to its representatives. The last Provincial Grand Master was reduced to a small following three years before the opening of the regular Grand Lodge, and he had not a single lodge holding allegiance to him when the now No. 1 on the roll of the New South Wales Constitution surrendered its Irish warrant.

The Grand Lodge of England, though later in the field than its Irish sister, nevertheless lost little time in breaking ground, as in 1828, the Lodge of Australia, then numbered 390, meeting in Sydney, was constituted. The first English lodge, however, appears to have been a weakling in its infancy, indeed, it was practically dormant for five years, from which stage it all at once assumed a vigorous and robust life, and now is No. 3 on the roll of the United Grand Lodge. The Lodge of Australia celebrated its jubilee in 1878, and a medal was struck to commemorate the interesting occasion. The Grand Master of England granted a jubilee warrant, there being only another medal and warrant of the



BRO. JOHN WILLIAMS, DISTRICT GRAND MASTER OF
NEW SOUTH WALES, E.C.

kind in existence, namely, Harmonic Lodge, No. 356, Island of St. Thomas, Virgin Islands, West Indies. This lodge was warranted in 1818, and is still working; it has also a Royal Arch Chapter. In the year 1839 the Grand Lodge of England taking a leaf out of its neighbour's book, created a Provincial Grand Lodge of Australia, the ruler appointed to that merely nominal office being "George Robert Nichol, Esquire." At the time of his appointment he had but three lodges under his control, the second oldest being the Lodge of Adelaide, No. 613, constituted under most interesting circumstances in London, in the year 1834, two years before the Colony of South Australia was proclaimed, but of which lodge more anon, under its proper heading. The third lodge in this vast provincial area was that of St. John, No. 668, at Parramatta, near Sydney, warranted in 1838, and erased in 1862. Below are the Provincial or District Grand Masters of New South Wales under the English Constitution:—

Capt. Joseph Long-Innes	1848
Sir Samuel Osborne Gibbes, Bart....	1855
John Williams	1861
Hon. Arthur Todd Holroyd	1867
John Williams	1877
Baron Carrington, G.C.M.G.	1888

Lord Carrington, it should be explained, went out to New South Wales as governor of that colony. Six years before his lordship had served the office of Senior Grand Warden of England, but though designated District Grand Master of New South Wales, he was never installed, for the reason that the present United Grand Lodge being then on the eve of its inauguration, he was elected the first Grand Master. The lodges under the English Constitution yearly went on increasing, as many as five being opened in one year, till

1888, when the last warrant was granted, that of the Barrier, No. 2276, at Broken Hill, the Australian Argentina. When the present sovereign body was created, the total warrants then granted by the Mother Grand Lodge of the world in New South Wales, from 1828, in sixty years reached ninety-one. The great personality of the English *régime* was, undoubtedly, Bro. John Williams, under whose rule the Craft had flourished exceedingly, and it is specially worthy of note that during his reign, the present Benevolent Institution and University Scholarship (named after him) were founded. He was the Deputy from 1850 till he succeeded Sir Samuel Osborne Gibbes. Bro. Williams abstained from any active part in the erection of the now existing Grand Lodge, and his views as to its utility stopped at a union of the English, Irish, and Scottish lodges, excluding those hailing from the unrecognised body started in 1877. An able administrator, in very troublous times, he died in 1889, universally regretted, and he was accorded a Masonic funeral, in which the Past Masters of his Mother Lodge of Australia, No. 390 (No. 3 under the New South Wales Constitution), were most prominent. Bro. Williams was one of the founders of the now historical Cambrian Lodge of Australia in 1855, as was also Bro. Holroyd.

We now turn to the Scottish Constitution in New South Wales, premising that the first lodge was opened in Sydney, in the year 1851, under the designation of St. Andrew, No. 358. This was not by any means the first Scotch lodge in Australia, for eight years previously one had been chartered in Melbourne, in the settlement then known as Port Phillip, which, for administrative purposes, was under the government of New South Wales. But this lodge of St. Andrew was subsequently the sponsor—through its Provincial Grand Lodge—of Scotch lodges in the neighbouring colonies, as

for instance, in 1858, the Lodge of Judah, in Melbourne (now No. 20, Victorian Constitution) ; another St. Andrew, in Auckland, New Zealand, in 1861 ; and a third, named after Scotland's patron saint, in Brisbane, Queensland, three years subsequently. The Brisbane lodge, as is gathered from the *Historical Review of the late Scottish Constitution*, in New South Wales, compiled by its last District Grand Secretary, Bro. William Higstrim, was granted its dispensation "on condition that the name of the R.W.M. be omitted, and some other brother appointed." The year after, however, the lodge in question "disclaimed allegiance" to the Provincial Grand Lodge of New South Wales, the chiefs of which, Provincial and District, were :—

Robert Campbell	...	...	...	1856
Dr. John McFarlane	...	...	...	1860
Dr. John Belisario	...	...	...	1865
Dr. William Gillett Sedgwick	...	...	...	1870

In 1876, yet a fourth St. Andrew Lodge was warranted by the Scottish Province of New South Wales, this time at Launceston, in Tasmania. This lodge also eventually shook off the local control, and put itself in direct communication with Edinburgh. It is now No. 6 on the Tasmanian roll.

Harking back to the old St. Andrew Lodge, however, as, has earlier been mentioned, it had its troubles, not only with the province, but likewise with the Grand Lodge, indeed, it was the first lodge suspended for refusing to pay dues, and notice of the suspension was intimated to the lodges under the other constitutions in the neighbouring colonies. This was in 1872, and the climax was arrived at when a Grand Lodge was started by the recalcitrant daughter lodge as already recounted. In the same year, quoting the minutes of the Provincial Grand Lodge, it was ordered—



THE HON. DR. MACFARLANE, M.L.C., P.G.M. OF
NEW SOUTH WALES, S.C.

“That steps be taken to prevent the Lodge St. Andrew, No. 1, New South Wales Constitution, as well as the suspended Lodge St. Andrew, No. 358, Scottish Constitution, holding their meetings in that part of the building devoted to Masonic purposes, and that the directors of the Freemasons' Hall, York Street, be informed of the suspension having been confirmed by the Grand Lodge of Scotland.”

Expulsion from the Craft succeeded the suspension, whilst in 1875, the Lodge St. Andrew, No. 358, was reopened, with the District Grand Secretary, Bro. Higstrim, as R.W.M.

There are several incidents connected with the history of the old St. Andrew Lodge, prior to and after the secession, that are worthy of reproduction. In 1857, six years after its foundation, it must have been a lodge of superior standing, seeing that the members paid the expenses of a widow and the large family of a member of the Lodge Journeyman, in Edinburgh, back to the old country, besides remitting to the Grand Secretary a substantial sum to be handed to the widow on her arrival in Edinburgh. It was, too, the only Scottish lodge in existence at that time in New South Wales. This pleasing reminiscence is noted in Laurie's *History of Freemasonry*.

The Lodge of St. Andrew further distinguished itself, in the person of one of its members, on the occasion of the attempt to assassinate H.R.H. the Duke of Edinburgh, during his visit to Sydney in 1868. The brother who rendered such signal service, and who, no doubt, saved the Prince's life, was William Vial, Provincial Senior Grand Warden, for he seized the would-be murderer, and was considerably knocked about by the mob backing up the miscreant.

The only other allusion to be made to the St. Andrew Lodge, is the fact that in 1881 the Grand Lodge of Scotland authorised the lodge to have its jewels of gold in lieu of silver, thus, as the Grand Committee reported, "placing this old and distinguished lodge on an equality with the Grand Lodge of Scotland itself." Up to this the lodge's clothing was royal blue, with gold embroidery and silver emblems and jewels—a decided incongruity, it must be confessed. However, as No. 7 of the United Grand Lodge of New South Wales, this is all changed, and the light blue and silver is now *de rigueur*.

The collection of dues was always a *crux* with the Scotch lodges in New South Wales, and strong measures were continually being taken at the provincial meetings to enforce compliance. Here is a striking minute on the subject :—

"The members were requested to retire who had not conformed to the edict of this Provincial Grand Lodge by paying arrears of fees. The S.W. of Lodge Sydney Tarbolton, declining to retire, the Provincial Grand Master ordered the Provincial Grand Marshal to see him outside of Provincial Grand Lodge, which order was punctually obeyed."

In the early days of Scottish Masonry in New South Wales, moreover, there were troubles of another nature, namely, the neglect and dilatoriness of the Grand Lodge executive officials in Edinburgh. Complaints were continuous as to the difficulty in getting certificates and answers to letters. Matters were quite as unsatisfactory in the other colonies, and a striking object lesson is shown in the circumstance that in one New South Wales lodge four years were dallied away in the attempt to secure a confirmation warrant to replace the burnt original. But the advent

of the late Bro. David Murray Lyon as Grand Secretary, speedily brought about a wonderful change in business methods, as compared with the slovenly and slothful ways of the old executive.

One more extract from the Scottish District Grand Lodge minutes is worthy of reproduction. It arose out of a question put in the year 1885, as follows :—"Can a brother who is a Past Master of a lodge consistently administer an obligation on the Volume of the Sacred Law, and take a prominent position at a freethought lecture, and at their meetings act as chairman?" The ruling was :—"As Freemasonry requires in every candidate for its mysteries a firm and unalterable belief in a God-head, therefore a subsequent change of opinion in any of its members in this respect reverses the whole position on which the ground-work of Freemasonry is based."

Before parting company with Scottish Masonry in New South Wales, it would be an omission to pass over the invaluable services rendered to the Craft by its last District Grand Master, Dr. Sedgwick, and his *nunquam dormio* Grand Secretary, Bro. Higstrim, also the last to hold that important office. Up to 1870, when Dr. Sedgwick assumed the reins of government, Scottish Masonry had made very slow progress ; but, energetically backed as he was by his chief executive officer, lodges sprang up, here and there, like magic, whilst his strict and firm adherence to the Constitutions ensured law and order in their fullest sense. He was, in short, eighteen years head of the Scottish Craft in New South Wales, that is, until the dissolution of his District, consequent on the erection of the present Grand Lodge, and during his reign he signed provisional warrants for as many as forty-six lodges. On retiring from office he was presented with an illuminated address at a complimentary banquet,



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

and was made a Past Grand Master of New South Wales. Dr. Sedgwick was an "Old Blue," and soon after gaining his diploma, proceeded to Australia in search of health. He was Superintendent of Royal Arch Masonry under the Supreme Grand Chapter of Scotland, besides being head of the Knight Templars and other orders in the course of his long and useful career. He died in 1895 full of years and honours.

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

Perhaps the oldest living member of the Scottish Craft in New South Wales is Bro. Michael Chapman, now in his

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

One ought not to overlook the circumstance that, if Scottish Craft Masonry be a thing of the past in New South Wales, that appertaining to the chapter is still flourishing. Soon after the union in 1888, overtures were made with a view to amalgamating the Scottish chapters with those originally holding under the Grand Chapter of England, but nothing ever came of the negotiations, and at the present time there is a Supreme Grand Chapter of New South Wales of modest dimensions, and a Province of New South Wales under the Supreme Grand Chapter of Scotland. The Scottish Province comprises fourteen chapters (the oldest warranted in 1863), and four Mark Lodges. The Mark was worked in several of the Scotch Craft Lodges, the first record being in 1862. The associate grades are also worked under Scottish Royal Arch warrants, while the Antient and Accepted Scottish Rite is exemplified in the Sedgwick Chapter.

A singular question arose quite recently relative to Scottish Royal Arch Masonry and Knight Templary in New South Wales. The Chapter-General of Scotland had been asked by its preceptory in Sydney whether a candidate hailing from the Supreme Grand Royal Arch Chapter of New South Wales could be admitted a Knight Templar. The reply was, that as the Grand Royal Arch Chapter of New South Wales was not recognised by the Grand Chapter of Scotland



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

companions under its jurisdiction could not be recognised as Royal Arch Masons, nor received as candidates for the Order of the Temple.

We now arrive at the "sovereignty" era of New South Wales; but the present United Grand Lodge and its unrecognised predecessor need only be dealt with. The latter institution, as already stated, was inaugurated in 1877, and with only thirteen lodges, over half of them Scotch, one being the before-mentioned Sydney Tarbolton, the remainder Irish, and but a solitary English lodge, the Truth, No. 881, at Braidwood, the warrant of which was erased by its mother Grand Lodge in 1879. The Grand Master of this irregular Grand Lodge was the Hon. James Squire Farnell, at one time, it will have been seen, head of the Irish lodges. He also was Premier of New South Wales. One of his principal acts in the early part of his Grand Mastership, was to organize and lay the corner-stone of a new Masonic Hall in Sydney, which it is only necessary to say was never a success from a financial point of view. Meantime, however, the coming into being of this unrecognised body excited a decidedly unhealthy rivalry between it and the English and Scotch Districts. Much heat and bitterness was imported into a struggle that lasted eleven years, the members of the lodges belonging to the two British Constitutions, of course, being prohibited from holding any Masonic intercourse with the seceders. A certain amount of sympathy, though, was extended to the irregular body, with the result that new lodges under its auspices were opened in considerable numbers, indeed, to such an extent that, at the union in 1888, it numbered fifty-one lodges, with nearly 2500 subscribing members. And so the strife rolled on wearily and excitedly. Amongst the amenities of the struggle may be mentioned the circumstance of some members of the Irish

Widow's Son Lodge, who had thrown in their lot with the unrecognised body, going to law to recover the furniture, regalia, &c., of which the loyalists had been lucky enough to retain possession.

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

To bring the subject to a conclusion, however, the Articles of Union were adopted at a joint meeting in the hall of the Sydney University on August 16th, 1888, whilst on the same occasion Lord Carrington was elected the first Grand Master of the United Grand Lodge of New South Wales. The 18th of the month following was the happy consummation of long-deferred hopes, and the accompanying installation of Lord Carrington by Chief Justice Way, Grand Master of South

Australia, in the Exhibition Building, in the presence of some 4000 members of the Craft. The strife being o'er, little else remains to be added than that the new Grand Lodge opened its career with a constituent roll of 189 lodges, made up of eighty-two English (one in New Caledonia), fifty-six Scotch, and fifty-one of the hitherto ostracised Grand Lodge. It should be explained that two of the English lodges did not go in with the majority, one being the now famous Cambrian Lodge of Australia, No. 656 (of which more presently), and the other the Paddington Ionic, No. 2179. The last-named, though, subsequently fell into line. The formal recognition of the United Grand Lodge of New South Wales—an act twice refused in the case of its predecessor—by the Grand Lodge of England at its December meeting in 1888, was fittingly and eloquently moved by Lord Carnarvon, seconded by Bro. Philbrick, at that time Grand Registrar, and, it is needless to say, was carried without a dissentient voice. The following is a list of the Grand Masters of the present flourishing Grand Lodge of New South Wales :—

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

The three first Grand Masters, it is almost unnecessary to note, were Governors of New South Wales, and they each went to the Antipodes holding high Masonic rank, Lord Carrington and Lord Jersey having respectively been Senior Grand Warden of England in 1882 and 1870, whilst Sir Robert Duff (who died at his post, amid universal regret) had been a Provincial Grand Master under the Scottish Constitution. The Constitutions of the majority, if not all of the Australian Grand Lodges, provide that, in the event of the



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

Grand Master being Governor, he shall have a Pro Grand Master, as is the law in England when the head of the Craft is a prince of the blood. The late Sir Joseph Abbott, who was Pro Grand Master under Sir Robert Duff, was Speaker of the Legislative Assembly of the colony, and the present Grand Master, elected for the sixth consecutive time, is a prominent figure in Sydney commercial circles, with more than thirty years experience as a Mason. He was the first Grand Registrar of United New South Wales, and subsequently Deputy Grand Master. According to the sixteenth annual report, ending May 31st, 1904, there were 198 lodges in work in New South Wales, with 10,000 odd subscribing members. At one time there were 230 lodges, but erased warrants and amalgamations have reduced the figures to the effective total stated. The total funds amounted to £13,234, independently of the two important subsidiary benevolent agencies, one being the Orphans' Society with £25,619 assets, and the other the Benevolent Institution with about £8000.

One or two items in connection with the Constitutions may be referred to, as being divergent from our English laws. Thus the elective system prevails, as regards officers, in both private lodges and Grand Lodge. The immense area of country covered by the lodges is provided for by the appointment of inspectors of districts, whose duties embrace periodical visitations and detailed reports thereon to each Quarterly Communication of Grand Lodge. Uniformity of ritual also is rigidly enforced, though it is not pleasant to know that the official system of working is printed and published under the authority of the Grand Lodge. Some four or five years ago our old acquaintance, the St. Andrew Lodge, No. 7, rebelled against the uniformity ukase, they preferring their original Scottish working. On the powers

that be insisting that the only recognised ritual must be adhered to, and on their threatening pains and penalties in the event of refusal, an open revolt resulted, and the lodge for some little while was out of the pale. An application to the Grand Lodge of Scotland for a warrant to work on lines independent of New South Wales, as a matter of course could not be granted, and the end of it was that the rebellious and conservative members swallowed the leek and submitted to the inevitable. In English Masonry we happily live in a more tolerant atmosphere, as far as mere ritual is concerned, old associations and old methods of working in many Provinces not being interfered with by the authorities; indeed, two attempts to enforce a uniform practice of the Emulation system were defeated in Grand Lodge years ago.

What may be fittingly termed the *cause célèbre* of English-cum-Australian Masonry may now be detailed and discussed, by which is meant the long-pending case of the Cambrian Lodge of Australia, No. 656, in effect the only lodge that preferred to remain under the Grand Lodge that gave it birth in the year 1855. The facts are very simple up to a certain point. An informal meeting of the members was held in the early part of June, 1888, to decide whether the lodge should, or should not, go over to the coming New South Wales Constitution. The voting was equal—ten on each side—and the chairman gave his casting vote in favour of severing the lodge's connection with the Grand Lodge of England. The absolute figures, apart from the result of the meeting referred to, were twenty-five for joining the new body and twenty against, the remainder of the sixty-three members on the roll expressing no opinion.

Meanwhile two regular meetings of the lodge had been held, at the first of which a W.M. was elected for the ensuing year, and the following month installed, these two actions

being under the English Constitution. Then came the inauguration of the United Grand Lodge of New South Wales in August, and in September the installation of Lord Carrington as Grand Master.

The situation, however, will be here more clearly understood, when it is observed that as recently as the latter part of 1903, we have the Grand Master of New South Wales reading in his Grand Lodge, from a précis prepared for him, that, on the *23rd of June, 1888*, "twenty other members of the Cambrian Lodge of Australia applied to R.W. Bro. Stokes"—at that time Acting District Grand Master—"for the return of the warrant, which he refused." The two letters which here follow do not at all square with the foregoing statement, as will be seen by the respective dates :—

Solway, Cross Street, Forest Lodge,

Aug. 9, 1888.

Right Worshipful Brother Stokes,

Acting District Grand Master, E.C., Sydney.

Right Worshipful Sir and Brother,—It having come to my knowledge that a letter, purporting to be the decision of the Cambrian Lodge of Australia, No. 656, E.C. (of which lodge I am a subscribing member), to give in allegiance to the proposed new Grand Lodge of New South Wales, will be sent to you in a day or two, I hereby enter my emphatic protest against any such letter being received and acted on as the decision of the said Cambrian Lodge, for the following, amongst other reasons viz. :—1st, that the mis-called decision was given at an informal meeting at which less than one-third the members were present. 2nd, that votes were recorded and counted improperly and illegally.

You will see, Right Worshipful Sir, that the objection I take is a valid and just one, and would not have been taken had the proceedings been carried out in a proper and legal manner ; and I contend, with all due respect, that the Cambrian Lodge of Australia has not expressed any

opinion, as to the advisability or otherwise, of making any change in its Constitution, and I most strongly object to my Masonic rights and privileges being taken away by any illegal vote. I have the honour to be, Right Worshipful Sir and Brother, yours faithfully and fraternally,

GEORGE ROBINSON, M.M., No. 656, E.C.

District Grand Lodge (English Constitution).

Freemasons' Hall, York Street, Sydney,

Aug, 11, 1888.

Dear Sir and Brother,—Replying to your letter of the 9th inst., I am instructed by the Acting D.G. Master to inform you that no notification has been received from the Cambrian Lodge in reference to the question referred to in your letter, and in any case the Acting D.G. Master will take all precautions that the constitutional law is adhered to.—Yours fraternally,

A. H. BRAY, D.G. Secty.

Bro. G. Robinson, Forest Lodge.

Next came the carrying away of the lodge charter, which was handed over to the authorities of the new *régime*, who some time after cancelled it in accordance with instructions from England. It may be noted that this procedure was irregular, as it was and is laid down in the Constitutions that warrants must be returned to the Grand Master. Had this line been adhered to, the worry, correspondence, ill-feeling, expense, and injustice of many years would have been avoided. It will hereafter be observed that warrants henceforth must be returned to the Grand Master.



LORD CARRINGTON, G.C.M.G., FIRST GRAND MASTER OF NEW SOUTH WALES.

However, to resume, the brethren of the Cambrian Lodge of Australia who adhered to their allegiance as English Masons, made divers applications to the New South Wales executive for the return of their warrant, which in each case was refused, it being then in the keeping of the Cambrian Lodge, No. 10, New South Wales Constitution. In November of 1888, the English brethren appealed to their Grand Lodge, but the document did not reach London until some days subsequent to the December meeting of Grand Lodge, at which the Grand Lodge of New South Wales had been recognised. After an interval of three years (in January, 1892), the Grand Secretary of England notified the New South Wales Grand Lodge, in effect, that the Cambrian Lodge of Australia, No. 656, remained and would continue to work under the English Constitution. An application for the return of the warrant was refused. In the very same year, though, the (at that time existing) Colonial Board in London rescinded the order previously promulgated, that the lodge would continue its working under England, whilst the granting of a warrant of confirmation was also refused.

It should be explained that the English brethren claimed their right to the warrant, and to continue working under the English Constitution, by virtue of Article 219 of the Constitutions, which at that time read as follows :—

“Should the majority of any lodge determine to retire from it, the power of assembling remains with the rest of the members ; but should the number of members remaining be less than three, the warrant becomes extinct.”

In the 1863 edition of the Constitutions, the reading after the words “rest of the members” was, “who adhere to their allegiance ; but if all the members of a lodge withdraw the warrant becomes extinct.”

It is opportune to here quote the reservation laid down by Lord Carnarvon, in moving the recognition of New South Wales as a sovereign body :—

“ It is right, and it is in accordance with all our practice up to this time, that we should reserve the full right of any who may chance to dissent from the vote of the majority. It is my duty to mention it, and to insist on it.”

And the words of the Grand Registrar, Bro. Philbrick, in seconding the resolution, were, if anything, more emphatic—

“ That the limitation which the Pro Grand Master has expressed is a wise one, it is our duty to accede to. No establishment of a new body, however lawful it may be can for one moment be held to render unlawful that which was lawful before its creation—to invalidate acts to which we ourselves are committed, by granting warrants and accepting the allegiance of brethren and of lodges which have been faithful to us, and which we view with feelings of gladness, a unanimous movement in which all join. At the same time we are bound to protect those who should not feel themselves enabled to join the majority.”

Long before this, the Earl of Zetland had spoken with similar force in moving the recognition of the Grand Lodge of Canada, whilst the following deliverance from the Grand Master of Canada, in 1864, on the Quebec trouble deserves quoting :—

“ I have ever held, and frequently expressed the opinion, that any subordinate lodges preferring to continue under their English warrant, had a perfect and undoubted right to do so, and were entitled, not

only to recognition from us, but to all their Masonic privileges.”

In 1893, the cause of the Sydney (Cambrian) brethren was resolutely taken up by brethren in England, and at the June Communication of Grand Lodge the Colonial Board submitted a lengthy report traversing the entire situation from its point of view. But a notice of motion in the following terms had been lodged by the late Bro. Richard Eve, Past Grand Treasurer, whose eloquent advocacy carried the day by a vote of two to one :—

“That this Grand Lodge declares that the conclusion of the Colonial Board, viz., that Article 219 did not apply to the case of the Cambrian Lodge, No. 656, of Australia, is totally opposed to the uniform practice of Grand Lodge since 1779, and that the correct construction of the law is that laid down by the V.W. Grand Registrar, Bro. Philbrick, and the V.W. the President of the Board of General Purposes, Bro. Fenn, on the 3rd June, 1885, by the late M.W. Pro Grand Master, Lord Carnarvon, on the 5th December, 1888, and by the R.W. Bro. W. W. B. Beach, and by the V.W. Grand Registrar, and the V.W. President of the Board of General Purposes on the 2nd December, 1891, and adopted by Grand Lodge on those dates.”

“And that the alleged cancellation of the warrant was in direct contravention of the terms on which Grand Lodge granted recognition to the United Grand Lodge of New South Wales.

“And that those brethren who adhere to their allegiance to this Grand Lodge are therefore entitled to recognition as the lodge.”



THE EARL OF JERSEY, G.C.M.G., SECOND GRAND MASTER OF
NEW SOUTH WALES.

The next phase of the controversy was the service of a writ on the Master and Wardens of the New South Wales Cambrian Lodge, No. 10, for recovery of the books, furniture, &c., belonging to No. 656. It had originally been intended to include in the claim the accumulated funds of the dissolved District Grand Lodge, amounting to some £20,000. After a lapse of two years, the case came before the Supreme Court of the colony, and was referred to arbitration. A commission, lasting eleven days, also sat in England to take evidence on both sides, Bro. John Strachan, K.C., subsequently and now Grand Registrar, being for the plaintiffs, and Bro. W. English Harrison, K.C., now Past Deputy Grand Registrar, for the defendants. The intimation that the large sum mentioned would also form part of the claim excited some ridicule in high quarters; but the plaintiffs at any rate were only unconsciously anticipating the decision of the House of Lords in 1904 in the matter of the rival Scottish churches and the property appertaining thereto, indeed, the two cases are analogous.

About this time, however, the plaintiffs had regained possession of their lodge warrant, and they resumed working, which action met with the disapproval of the Colonial Board. It should be here explained that nothing had been done in London to give effect to the resolution of Grand Lodge in June, 1893, if we except the reinstatement of the lodge in the official *Freemasons' Calendar*, from which it had previously been deleted.

In the meantime the New South Wales Grand Lodge had periodically issued notices warning its lodges and their members of pains and penalties should they admit as visitors any members of the Cambrian Lodge of Australia, or visit that lodge, which, in point of fact, was declared an irregular lodge.

In 1899, the Colonial Board having meanwhile been abolished—a Colonial Committee, a sub-committee of the Board of General Purposes, taking its place—the Board of General Purposes, in a recommendation to Grand Lodge (strenuously opposed by Lord Carrington), reported as follows :—

“This Board, while regretting the irregularities which occurred in the Cambrian Lodge of Australia, No. 656, from June, 1894, and the cause thereof, acknowledges the great emergency under which these irregularities were committed, and resolves to recognise the several elections and initiations of members, elections, and installations of Worshipful Masters, appointments of officers and other acts supervening thereon, and confirms in their respective rank and Past rank all such Masters and officers. All returns by the said lodge to be recognised in the usual course.

“The certificates of all brethren in the lodge since 1888 have been forwarded, and a troublous matter has been swept away.”

As to the legal proceedings, the plaintiffs, two years later, or seven years from the commencement, gained the day, the arbitrator, however, awarding merely nominal damages and the return of certain articles claimed, whilst he adjudged the defendants to pay all costs of the reference, arbitration, and award. Some of the members of the Grand Lodge of New South Wales were not satisfied with the award, and a rule was granted for referring the award back to the arbitrator ; but, as recorded, “The Grand Master, with the advice of the Grand Registrar, decided not to spend any more Grand Lodge money in law proceedings in this case,” which means that the New South Wales Grand Lodge

supplied the sinews of war for the defendants, whilst the plaintiffs had to fight their own battle and at their own expense. On the whole, therefore, it was merely a Pyrrhic victory for the plaintiffs, seeing that the debit balance in costs amounted to well on to a thousand pounds. Reverting to the Commission, in London (applied for by the defendants, by-the-bye), the evidence in that behalf was not tendered in the Sydney Courts, the plaintiffs consequently having to pay their own costs for nothing.

The end of the fifteen years' struggle was apparently in sight, as in September, 1903, the New South Wales Board of General Purposes recommended the recognition of the Cambrian Lodge, following the receipt of a copy of a letter from the Grand Secretary of England on behalf of the Board of General Purposes, which letter had been addressed to the Secretary of the Cambrian Lodge, and in which the position of affairs was clearly defined so far as the New South Wales authorities were concerned. The stilled waters were, however, once more lashed into fury, on an amendment being moved and carried to postpone recognition to a special meeting of Grand Lodge. The meaning of this was the resuscitation of a circular, printed a year-and-a-half before, and disseminated far and wide, in which the writer replied to, denied, and corrected certain statements made by the Grand Master of New South Wales the year previous. Unfortunately the Cambrian Lodge brother, in addition, used some strong language. In other words he overlooked the dignity and status of the Grand Master of New South Wales, and retaliated on the individual member of the local community in which they mutually moved. This line of action would be easily understood in the free atmosphere of the Australian Colonies, where social distinctions are of comparatively little account, and where independence of spirit is

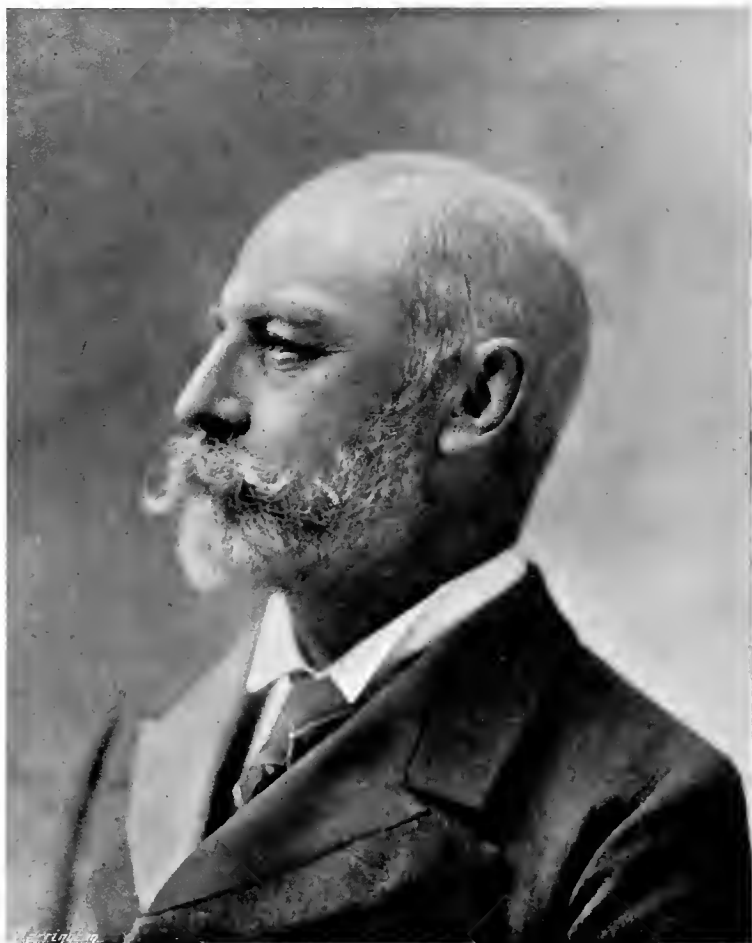
appreciated ; but it could not pass unquestioned in England, which the New South Wales authorities well knew, and so this said circular, after as one supposed being forgotten, was raked up, and recognition of the Cambrian Lodge postponed until such time as the document could be brought under the notice of the Grand Lodge of England, and a reply be received. Of course, the Board of General Purposes in England was bound to take action, and so the end of the Cambrian trouble had not come in New South Wales, although the requisite *amendé* had been made and accepted by the authorities in England. Pity it is that the compiler of the circular did not call to mind Julia's reflection in Shakespeare's comedy of *Measure for Measure*—

That in the captain's but a choleric word,
Which in the soldier is flat blasphemy.

This report and complaint to the Grand Lodge of England, it will at once be seen, was tantamount to recognising the offending lodge as a constituent unit of the Grand Lodge of England.

The Cambrian trouble, during the long seventeen years, was truly a very sorry business, and the situation is aptly summed up by Bro. Higstrim in his before-quoted history of Scottish Masonry in New South Wales. He is a Past Grand Warden of New South Wales, was on the spot the whole time, and consequently is entitled to speak with authority and impartiality. He says :—

“This large expenditure (it cost New South Wales close upon £2,000), with defeat attached, could have been avoided, had common sense been exercised, in lieu of a process at law. Confirmatory experience, dearly bought, has assuredly been gained as to whose opinion was correct—the professional (legal) or the Masonic jurist—the former experience, with lamentable results ; the latter inexperience, and not in



SIR ROBERT DUFF, G.C.M.G., THIRD GRAND MASTER OF NEW
SOUTH WALES.

any way raising the ire of English adherents. By defeat the aspect is altered ; having might and right on their side as an English lodge, any inducement to get the lodge into the New South Wales fold, which might have been practicable, is, apparently, like the money, now lost."

The wonder is that Bro. George Robinson and his little band—sadly depleted in numbers as the years wore on—held out so long against the heavy odds, and harassed and provoked as they were at every turn ; denied too, any reply to the ungenerous and uncalled-for statements of the local Grand Lodge's official organ, and of its adherents. Nothing but indomitable perseverance and dogged courage could have preserved the rights of the lodge, apart from the large expenditure of money involved, and it cannot be denied that the constitutional minority displayed a tenacity of purpose from first to last that gained them and their lodge the good wishes and sympathy of many old and influential Masons, not only in Australia, but in every section of the Masonic world where the English language is spoken.

There is little else to be said on the never-to-be-forgotten Cambrian case, and, with the bitter experience gained, our authorities have revised the laws so as to render a like occurrence impossible. The much-debated Article 219 is now widely altered, one of the provisions being that the minimum number of members to lapse a warrant is five in place of three as formerly. But, better than all, there is an entirely new procedure in the case of new Grand Lodges being started in British dependencies. Lodges can now, by dispensation, meet and discuss and resolve on the question of the formation of a Sovereign Grand Lodge, whilst, in case of a dispensation being refused by a District Grand Master, an appeal may be made to the Grand Master. Next, within six months after recognition, special meetings of every private

lodge—twenty-one days' notice being given to each member—are to be held, at which only those appearing on the last Grand Lodge returns, are entitled to say whether or no they desire the lodge to continue on the English register. A two-thirds majority is required, and if the decision is in the affirmative, the warrant has to be returned to the Grand Master, and the property and effects vested, as shall be decided, by vote. Minutes of the proceedings are then to be forwarded to the Grand Secretary. Finally, no second meeting can be held, without the special leave of the Grand Master. After these alterations and additions were made law, however, the inconsistency of recognising a new Grand Lodge, and there and then assuming temporary control over the lodges holding under the new body, was freely questioned. Anyhow, it reads very like an anachronism.

By-the-bye, in the case of the Grand Lodge of Western Australia, which was founded under the new laws, an announcement was subsequently made in Grand Lodge that henceforth all warrants must be returned to England for cancelling. This is another instance of the experience to be gained under adversity, and had this part of the Constitutions been observed in the New South Wales recognition, the Cambrian embroglio would never have been heard of. Better still, though, a humble suggestion of the writer's was accepted on the occasion mentioned, namely, that no warrant shall be cancelled until it has been three months in the hands of the Grand Secretary. The rights of minorities are now fully conserved, late in the day though it be, it must be admitted.

In concluding these notes on the seventeen years' troubles of the Cambrian Lodge of Australia, it will be of some interest to introduce the first minutes of its foundation in the year 1855. It was on the 23rd of February in that



BRO. J. C. REMINGTON, FIFTH GRAND MASTER OF
NEW SOUTH WALES.

year that the lodge was constituted by Capt. Long-Innes, under his provisional warrant as Provincial Grand Master of New South Wales. The minutes read as follow :—

“A Provincial Grand Lodge having been duly opened, the W.M., Bro. James Murphy, was duly and solemnly installed the first Master under dispensation from the Provincial Grand Lodge, dated this day.

“This being the first meeting, no former minutes existed.

“The W.M. deferred investing his officers until the next meeting of the lodge.

“Proposed by Bro. Stocks, seconded by Bro. H. Coles, that Mr. James Walker Jackson, of O'Connell Street, merchant's clerk, aged 21, be admitted for initiation.

“Proposed by Bro. Stocks, seconded by Bro. Coles, that Capt. H. J. Lyas, of ship *Queen of England*, aged —, be admitted for initiation.

“Proposed by Bro. Stocks, seconded by Bro. Coles, that Capt. J. D. Mowatt, of ship *Samuel Boddington*, be admitted for initiation.

“No other business being before the meeting the lodge closed in peace, love, and harmony at 10 o'clock.

“JAS. MURPHY.

“W. MACGUIRE, Acting Secretary.”

The proceedings, it will be gathered, were of an unpretentious character, at all events, vastly different to the elaborate ceremonial of the present day, whether in Australia or in England.

The Grand Lodge warrant is dated July 31st, 1855, and the then number of the lodge was 942, altered to 656 as a consequence of the “closing up” in 1863.

Amongst those present, supporting the Provincial Grand Master, were Brothers John Williams, Deputy Provincial Grand Master, and subsequently twice Provincial or District Grand

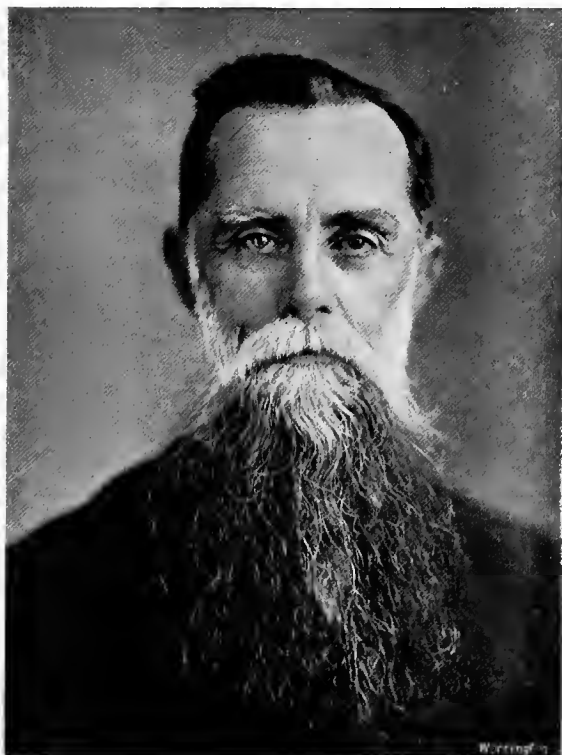
Master ; H. P. Coles, Provincial Grand Treasurer ; William MacGuire, Provincial Grand Secretary ; Ellis Deeper, T. B. Davidson, and A. Moore, Australia Lodge of Harmony, No. 814, afterwards No. 556, and now No. 5, New South Wales Constitution, Sydney ; D. R. Campbell, W. Jackson, and J. Y. Patten, Sydney Samaritan Lodge, No. 843, after No. 578, which became extinct in 1874 ; M. Charlton, and L. Lipman, Lodge of Australia, No. 548, after No. 390, Sydney, and now No. 3, New South Wales Constitution ; J. Glossop, Lodge of Harmony, No. 267, Liverpool, now No. 220, Garston, Liverpool ; W. Rose, Cambrian Lodge, No. 472, now No. 364, Neath, Glamorganshire ; J. Lyle, Prudence Lodge, No. 266, Leigh, Lancashire, and now No. 219, Todmorden.

At the following meeting Sir S. Osborne Gibbes, Bart., who that year succeeded Capt. Long-Innes, as head of the Province, was present. It is recorded that he was a P.M. of All Souls' Lodge, No. 199 (now No. 170), at Weymouth, and a Past Provincial Senior Grand Warden of Dorsetshire. He was the second baronet, a member of the Legislative Council of New Zealand, and father of the present baronet, Sir Edward Osborne Gibbes, of Wellington. He died in 1874. Further, at this meeting, it was resolved to make Bro. J. H. Wilton, of Enoch Lodge, No. 11, London (still on the roll under the same number), a Master Mason.

And, in closing these reminiscences of the Cambrian Lodge of Australia, it is worthy of note that one of its early initiates was the late Major-General Lord John Henry Taylour, appointed Junior Grand Warden of England in 1888, uncle to the late Earl of Bective, Provincial Grand Master of Cumberland and Westmorland, and brother to the Marquis of Headfort, Senior Grand Warden of Ireland. Lord John Taylour was, about the period referred to, A.D.C.



THE LATE BRO. RICHARD EVE, PAST GRAND TREASURER
OF ENGLAND.



BRO. GEORGE ROBINSON, P.M. & SECRETARY CAMBRIAN LODGE
OF AUSTRALIA, No. 656, E.C.

to Lord Lisgar, Governor of New South Wales. Again, Bro. the Hon. A. T. Holroyd, a Master in Equity, and the fourth Provincial Grand Master of New South Wales, was a founder of the famous old lodge.

It must not be omitted to mention that the jubilee of the Cambrian Lodge of Australia was celebrated on the 23rd of February, 1905.

TASMANIA.

ON the score of official and national seniority, Van Dieman's Land—as it was first known, and for very many years subsequently—is the second of the Australasian colonies. The island was discovered by Abel Jans Tasman, a famous Dutch navigator, in 1642. He named it Van Dieman's Land in honour of his wealthy and enterprising patron, who provided him with ships and supplies ; but, late in the last century, the British Government justly changed the name to Tasmania. Strange to say, it is recorded that Tasman did not at first know the territory to be an island. It was on September 12th, 1803, that Van Dieman's Land was taken possession of by the British Government, and in 1903 the centenary of the colony was fittingly observed. Up till 1824 Van Dieman's Land was part of New South Wales, and its rulers were designated commandants, the first of whom, Lieutenant John Bowen, R.N., commissioned by Governor King of New South Wales, was replaced the year after by Colonel David Collins, whose initial act was the selection of a capital for the settlement. The spot chosen was Hobart Town, or Hobart, as it has been known during the past twenty-five years. Hobart, it is no exaggeration to say, possesses one of the finest harbours in the world. Collins, however, had been singularly unfortunate in his expeditions, as prior to being sent to Van Dieman's Land, indeed, only six months before, he had reported to Governor King most adversely as to the suitability of Port Phillip, to be subse-



THE LATE REV. R. D. POULETT-HARRIS, M.A., FIRST GRAND
MASTER OF TASMANIA.

quently named Victoria, for colonisation purposes, from every point of view. In fact, he landed at a point, now known as Sorrento, and a favourite watering place, where he ordered a church parade, which solemnity was memorised on the very same spot exactly a hundred years after.

It is quite unnecessary that one should in any way discuss the peculiarly social surroundings of Tasmania in the earlier period of its history. The memories of those terrible times are at the present moment happily all but lost to the generations of to-day, and, suffice it to say, that the "Tight little Island" is one of the brightest jewels in the British Crown.

From a Masonic standpoint it will at once be inferred that the Craft was precluded from making any headway in Tasmania at the outset; indeed, it was twenty years (1823) before a lodge was chartered, and that was of the Irish Constitution (No. 345, Tasmanian Operative, now No. 1 T.C.), in all probability under the auspices and tutelage of an Irish military lodge, as was the case in New South Wales. The second of the Irish lodges (now No. 2 under the Tasmanian Constitution) was St. John's, No. 346, at Launceston, the other one being at Hobart. Embracing but a comparatively small area, and a correspondingly limited population, the wonder is that Masonry ever made any progress in the early days of the island's history. The English Constitution, it goes without saying, played the most prominent part prior to the foundation of an autonomous institution, the total lodges warranted being half a score, of which the first was the Tasmanian Union, opened at Hobart, in 1844, by provisional warrant from New South Wales, whilst it was more than two years before a Grand Lodge warrant was granted. This lodge is No. 3 on the roll of the Grand Lodge of Tasmania. The second English lodge was the Lodge of Hope, opened at Launceston (County of Corn-



BRO. HARRY CONWAY, J.P., P.G.M. OF TASMANIA, I.C.

wall) in 1852, and warranted by Grand Lodge the year after ; it is now No. 4 under Tasmania. The third English lodge was the Lodge of Faith, also at Launceston, inaugurated under dispensation from New South Wales in 1855, and warranted by Grand Lodge a year later, whilst the fourth, the Lodge of Charity, again at Launceston, was warranted in 1856, but in eight years had ceased to exist. The Lodge of Faith, it may be added, became extinct in the year the Grand Lodge of Tasmania was founded. The following were the Provincial or District Grand Masters of Tasmania, appointed by the Grand Master of England :—

Rev. Robert Kirkwood Ewing	...	1856
William Simmonds Hammond	...	1875
Rev. Richard Deodatus Poulett-		
Harris, M.A.	... ..	1880

The first Provincial Grand Master of Tasmania under the English Constitution, the Rev. R. K. Ewing, was one of the founders of the Hope Lodge just mentioned, in fact, its first S.W. It is strange that the "Chapter" grade of "Passing the Chair" was given in the Hope Lodge during the first two years of its existence, no fewer than fifteen M.M.'s having been so designated ; but a mandate from the Provincial Grand Lodge in Sydney brought the irregularity to a close in its infancy. In Victoria, it will hereafter be observed that a similar distinction was conferred in the early days. Reverting to the first Province of Tasmania, however, some misunderstanding appears to have arisen in regard to the office applying to the whole of the island, or merely to half of it. Anyhow it is on record that the Earl of Zetland, then Grand Master of England, decided that Bro. Ewing should "confine his supervision to the northern division of the province," an abridgement of authority which he declined to submit to. In 1860 he had resigned, and in a communication from the



Warrington.

BRO. PETER BARRETT, D.G.M. OF TASMANIA, S.C.

Grand Secretary it was stated that "his lordship had been pleased to accept the same, and that the P.G. Lodge has consequently ceased to exist." The island remained for several years without a head, and it was not till 1875 that Bro. William Simmonds Hammond was appointed under the designation of District Grand Master of Tasmania. Bro. Hammond died very suddenly after five years' rule.

Ireland and Scotland did not create District Grand Lodges of their constituent lodges until 1884, the former's representative being Bro. Harry Conway, and the latter's, Bro. Peter Barrett, who was not installed until a year later.

Bro. Harry Conway distinguished himself some years ago in compiling and reading on the day of the jubilee of the St. John's Lodge, a most interesting history of the old lodge. In the very earliest minutes are some rather notable records. For instance, in October, 1843, it is stated that a Bro. De Dassell delivered an oration in memory of the Duke of Sussex. On this occasion, too, the W.M. "announced the initiation of his Royal Highness Prince George of Cambridge, at a special lodge, called the Alpha." This is very singular, as it has been generally understood that the late Duke of Cambridge was not a member of the Craft. The statement, however, cannot be substantiated, indeed, only recently the assistance of Bro. Henry Sadler, sub-librarian of the Grand Lodge of England, was invoked, with the result that he proved from the minutes of the Royal Alpha Lodge, in London—no doubt the one referred to in 1843—and from the Grand Lodge returns, that, during several years before and after the year named, there had been no initiations in the lodge. The identity of the lodge is gathered from the fact that a Royal Lodge and an Alpha Lodge had amalgamated twenty years before the utterance quoted. Therefore, as in the case of Sir Christopher Wren, no proof exists that the



THE LATE DR. E. O. GIBLIN, SECOND GRAND MASTER
OF TASMANIA.

Duke of Cambridge was a Freemason, and, occurring as it did more than sixty years ago, it is useless inquiring where the W.M. of St. John's Lodge got his information from. It should be added that there was no other Alpha or Royal Alpha Lodge at that period in England, and that, so far as is known, there never was an Alpha Lodge in either Ireland or Scotland.

Although a Provincial Grand Master of Tasmania under the Irish Constitution was not appointed until 1884, as far back as the year 1847 there had been a movement in that direction, when Bro. Thomas Horne, Attorney-General, and subsequently a Supreme Court Judge, was approached, but nothing came of the project.

Mention has been made of the first Scotch lodge having been opened at Launceston, by dispensation from New South Wales, under the title of St. Andrew, in 1876, it ranking as No. 6 on the Tasmanian roll. A curious incident in connection with the opening of this lodge is well worth quoting, as an illustration of the perseverance and a desire to do everything in order, which animated those concerned in the founding of the first Scotch lodge in Tasmania. It seemed that the officers' collar jewels were not to hand on the day; but, nothing deterred, the appendages were hastily cut out of tin plate for the occasion! Moreover, some years after, a trifling difference with the District Grand Master afforded the brethren of St. Andrew another opportunity of overcoming a temporary difficulty. It appears that the lodge room had been duly prepared for the evening's meeting, it being election night, but in the meantime the District Grand Master had taken possession. The R.W.M. and his officers—men of grit and determination, as well as of facility of resource—opened the lodge in the ante-room, previous to which the orthodox implements for the V.O.T.S.L.



THE HON. C. E. DAVIES, M.L.C., THIRD GRAND MASTER
OF TASMANIA.

and jewels for some of the officers had been improvised from brown paper ! Be it further noted, that the R.W.M. had the lodge warrant in his pocket, which was produced and in full view during the whole of the business. Almost coincident with those proceedings, the District Grand Master granted a dispensation for working the lodge in the regular place of meeting, and for the election of officers, under other auspices. As to the climax, it will be sufficient to record that the R.W.M.'s report to the Grand Lodge of Scotland was completely justified and confirmed ; on the other hand, the proceedings authorised by the District Grand Master were declared to be informal, and the *quasi* St. Andrew Lodge eventually had to "close down."

Bro. Harry Conway (a member of the House of Assembly), and Bro. Peter Barrett (an ex-Mayor of Launceston), respectively the only chiefs of Irish and Scottish Masonry in Tasmania, are still to the front ; but in age, experience, and, probably enthusiasm, they both readily and ungrudgingly give the palm to Bro. the Hon. Sir Adye Douglas, President of the Legislative Council of the colony, who was the charter J.W. of the St. John's Lodge, I.C., in 1843, and in due course its W.M. He is the oldest Freemason, in point of service, in the island, probably in the whole of Australasia, his mother lodge being the Southampton, now No. 394, in the Province of Hampshire and the Isle of Wight. He went to Tasmania in 1838, was elected to the first Parliament of the colony in 1862, and has been a member ever since. He was twice Premier and Chief Secretary, introduced railways into the island, and was one of the leaders of the Federation movement. Lastly, our venerable and distinguished brother was born in 1815. Bro. Barrett, it should be added, was the first Pro Grand Master of Tasmania, whilst Bro. Conway was on the same day appointed Past Pro Grand Master.



THE HON. F. G. DAVIES, C.M.G., DEPUTY GRAND MASTER
OF TASMANIA.

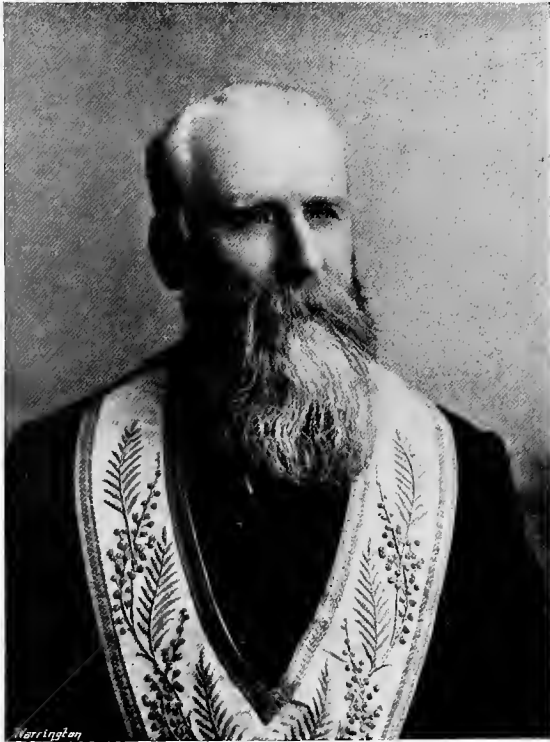
It ought not to be omitted to mention that the corner stone of the Masonic Hall in Hobart was laid by Governor Ducane, in 1874, whilst in 1882, a similar ceremonial was performed in Launceston, by another governor, Bro. Sir G. C. Strahan, K.C.M.G., P.M. of Pythagoras Lodge, No. 654, E.C., Corfu. There is, however, a much earlier record of this nature, also in Launceston. It occurred in 1844, when St. John's Lodge played its part at the laying of the foundation stone of the Jewish Synagogue. We find that the band of the 96th Regiment, attended by permission of the colonel and officers, playing "Masonic airs." The return was made to the lodge room, the band playing alternately "Burns's Farewell," and the "Entered Apprentice."

As a sovereign body Tasmania may very appropriately be dubbed the "Little Benjamin" of the Australasian Grand Lodges. The process of constituting the lodges belonging to the three British Orders into a Grand Lodge with so limited a clientelage, was an easy matter, compared with its predecessors in the other colonies, where there were so many private lodges to bring into line. Dissent, in fact, was very trifling, and what there was occurred in the oldest English lodge, the Tasmanian Union, No. 536, at Hobart. In this case only five members—out of roughly speaking a hundred—were against the movement, and these five wished to hold the warrant under Article 219, but fortunately wiser counsels gained the day, and in the end the inauguration of the Grand Lodge was a really unanimous consummation, the acknowledgment of the new sovereign body being a merely formal matter by the Grand Lodges of England, Ireland, and Scotland in 1890, the year of foundation. It was, too, appropriate that the last chief of the English lodges should be the first Grand Master. The following is the list :

Rev. R. D. Poulett-Harris, M.A. ... 1890



BRO. THE HON. SIR A. DOUGLAS, M.L.C.



BRO. JOHN HAMILTON, GRAND SECRETARY OF TASMANIA.

Dr. E. O. Giblin 1892

Hon. Charles Ellis Davies, M.L.C. 1896

The Grand Lodge of Tasmania is a flourishing body, though numbering some twenty-seven lodges only and about 1200 members in the early part of 1904 under its popular ruler, who is the representative of the Grand Lodge of England at his own Grand Lodge, besides being District Grand Master of Mark Masons under the English Constitution, which has one lodge, at Hobart, No. 174. The Benevolent Fund of this, the smallest of the Australasian Grand Lodges, now reaches more than £2,000, which of itself is very practical evidence of Tasmania's prosperity and usefulness as a Masonic locality. And, lastly, it is interesting to note that there are four chapters still working in the colony under the Supreme Grand Chapter of Scotland, the fourth opened in 1904.

WESTERN AUSTRALIA.

THE progress of Western Australia generally, and of Freemasonry in that colony especially, was of the standstill and prosaic order, until the great gold discoveries of quite recent years. Up to the year 1826 there had been no occupation or settlement of that extensive portion of the great continent. In the year mentioned, however, the Governor of New South Wales, despatched a small military force and a party of convicts to King George's Sound, where now stands the well-known port of call, named Albany. In 1828, the Swan River Settlement was gazetted and proclaimed, whilst in a year more the very first town was named Fremantle, in honour of the officer who hoisted the British flag there. The emigrants to the Swan River in these early days were generally people of substance and reputation ; and, in contradistinction to New South Wales and Tasmania, the colony did not actually become a convict settlement until 1850, happily only remaining so eighteen years.

It was in the year 1842, that the first Masonic lodge was opened in Western Australia, namely, St. John's, at Perth, the capital of the colony. Three years after another English lodge, also at Perth, named the Unity, was opened, and in 1879, the two amalgamated, the older lodge's name being retained, and it is now No. 1, of the Western Australian Constitution. The goldfields' development impelled Masonry along by leaps and bounds, indeed, twenty-six of the thirty-three English lodges that constituted the new Grand Lodge



(Photo Elite Portrait Co.)
COLONEL SIR GERARD SMITH, K.C.M.G.,
FIRST GRAND MASTER OF WESTERN AUSTRALIA.

in 1899, the year of its foundation, were warranted during the last ten years of the English suzerainty, while, to be more exact, ten were chartered by England in that very year 1899, and three the year after. Western Australia did not become a District under the English Constitution until 1887, and the brethren who held the office of District Grand Master were:—

Hon. J. A. Wright, M.L.C. 1887

Colonel Sir Gerard Smith, K.C.M.G. ... 1898

There is yet one English lodge in Albany that certainly can boast a singular exclusiveness. It is the Plantagenet, No. 1454. That lodge declined to enter the jurisdiction of the District Grand Lodge in 1887, and, twelve years later, was in like manner obdurate when the Grand Lodge was founded. On financial grounds this determination to remain in direct communication with England is a substantial advantage to the lodge in question, inasmuch as it never has had to pay District or Grand Lodge capitation fees, in fact, the only outgoings are for initiates' and affiliates' registration on the Grand Lodge rolls in London.

The influx of Scottish Masonry into Western Australia was as rapid during the few years preceding the foundation of a Grand Lodge as that of the English Craft, but not, as events unfortunately turned out, with a like result, for the cogent reason that the authorities discountenanced the movement for the erection of a supreme body, first of all, by prohibiting any discussion in private lodges, whereas, as regards the English and two Irish lodges, every freedom in that direction was permitted. It is significant that the then District Grand Master under the Scottish Constitution, the Rev. G. E. Rowe, censured two Masters of lodges under his jurisdiction for speaking in favour of a Grand Lodge at a Masonic banquet. The upshot of this opposition was a wordy warfare that seemed to be drifting into the interminable; but of this, more



HON. J. W. HACKETT, LL.D., SECOND GRAND MASTER OF
WESTERN AUSTRALIA.

presently. It will suffice if it is pointed out that according to the last returns, there were thirty-two lodges under the Scottish Constitution, of which six are located in Perth, and three each in Coolgardie and Kalgoorlie, the chief gold centres. No fewer than thirteen of the total were chartered subsequent to the opening of the Grand Lodge. The Supreme Grand Chapter of Scotland also chartered seven subordinate chapters in the colony.

The Grand Lodge of Ireland had but two lodges in Western Australia anterior to the advent of a Grand Lodge, and has only one of them now under its jurisdiction, No. 200, at Perth.

Coming to the Grand Lodge period, it may be premised that before the movement for the existing sovereign body fairly got under weigh, a Grand Lodge of another character took possession of the "unoccupied territory." The founders apparently were unaffiliated to any private lodge, at all events they could not even claim to have behind them a single one of Mackey's requisite three lodges minimum. The incident, it need scarcely be observed, was too ludicrous for argument, and a very short period sufficed for the extinction of this travesty on Freemasonry. Previously an application to the Grand Lodge of Victoria for a warrant to open a lodge under that Constitution had been properly refused.

The short career of the mock Grand Lodge spurred the founders of the real institution to immediate action, and there can be little doubt but that the promoters were far too hasty in the preliminaries, ever to secure the union of rival forces and the consequent harmony, without which experience has clearly shown that a new Grand Lodge in a comparatively young country cannot hope for substantial and lasting success. A practical proof of the hurry displayed by those responsible for the movement, is the circumstance that, on October 11th, 1899, the Grand Lodge of Western Australia was declared

formed and a Grand Master elected ; but Sir Gerard Smith was not installed until February 27th, 1900. And the hasty example shown by the West Australians was copied by the Grand Lodge of England, as at the March Communication, or within a week after the installation of the Grand Master, the new Grand Lodge was formally acknowledged as a Sovereign body, England thereby departing from its established precedent, whilst it is significant that one of the Australian Grand Lodges (Victoria) postponed recognition for a while.

Now, from the very day the Grand Lodge of Western Australia was constituted, it is no exaggeration to say that strife has prevailed between it and the Grand Lodge of Scotland, and for a certainty relations will be strained until the contending forces are welded into one unanimous whole. When that happy day arrives the better will it be for Masonry and all concerned. The movement altogether was too premature, and a year or a year-and-a-half of cool diplomacy and of calm deliberation, would have brought about a complete amalgamation. It is true that during the latter part of 1904 a better spirit prevailed, and that there was a distinct inclination on both sides to give and take ; but the truce was only of short duration, and a perusal of the West Australian quarterly reports will indicate that a complete reconciliation is as far off consummation as ever it was.

In spite, however, of the arguments put forth by the defenders of the West Australian Grand Lodge, Scotland is distinctly within its rights in claiming to charter new lodges in the colony, for it held jurisdiction there years before a Grand Lodge was even thought of. This contention, it is gratifying to note, is upheld by some of the American authorities, not omitting others in Australia.

Another phase of the dispute, contributing as it has to the



RIGHT REV. C. O. L. RILEY, D.D., THIRD GRAND MASTER OF
WESTERN AUSTRALIA.

present regrettable situation, is the fact that the Grand Lodge of Scotland from the very first declined to recognise its young sister of Western Australia. This was consistent with precedent, the reasons given being that the movement was not the act of a majority of the lodges of *each* Constitution.

This contention is pretty well on the same lines as England in 1890, when the late Sir John B. Monckton, in moving that the then Grand Lodge of New Zealand be not recognised, laid down that there appeared to be a divergence of opinion by a large number of lodges that did not desire to form a Grand Lodge of their own; but when there was unanimity on the subject, recognition was merely a matter of form. But there is still hope that the compact recently entered into between the Grand Lodges of England, Ireland, and Scotland, may before very long bear good fruit in Western Australia, and lead to universal harmony.

The following are the Grand Masters of West Australia :—

Colonel Sir Gerard Smith, K.C.M.G. ... 1900

Hon. John Winthrop Hackett, M.L.C.,
LL.D. 1902

Right Rev. Charles Owen Leaver Riley,
D.D., Bishop of Perth 1904

Bishop Riley, it may be observed, is a Past Provincial Grand Chaplain of West Lancashire.

Commencing with thirty-three lodges, the Grand Lodge of Western Australia, in 1905, had a total of seventy-four lodges, and at the end of 1904 there were 3348 subscribing members on the roll. One of the two Scotch lodges that joined the new Grand Lodge, it is as well to observe, returned to its allegiance in 1905. Bro. F. A. McMullen, Deputy Grand Master in 1903-5, residing as he does at Kalgoorlie, has done yeoman service on the eastern goldfields.



BRO. F. A. McMULLEN, PAST DEPUTY GRAND MASTER
OF WESTERN AUSTRALIA.

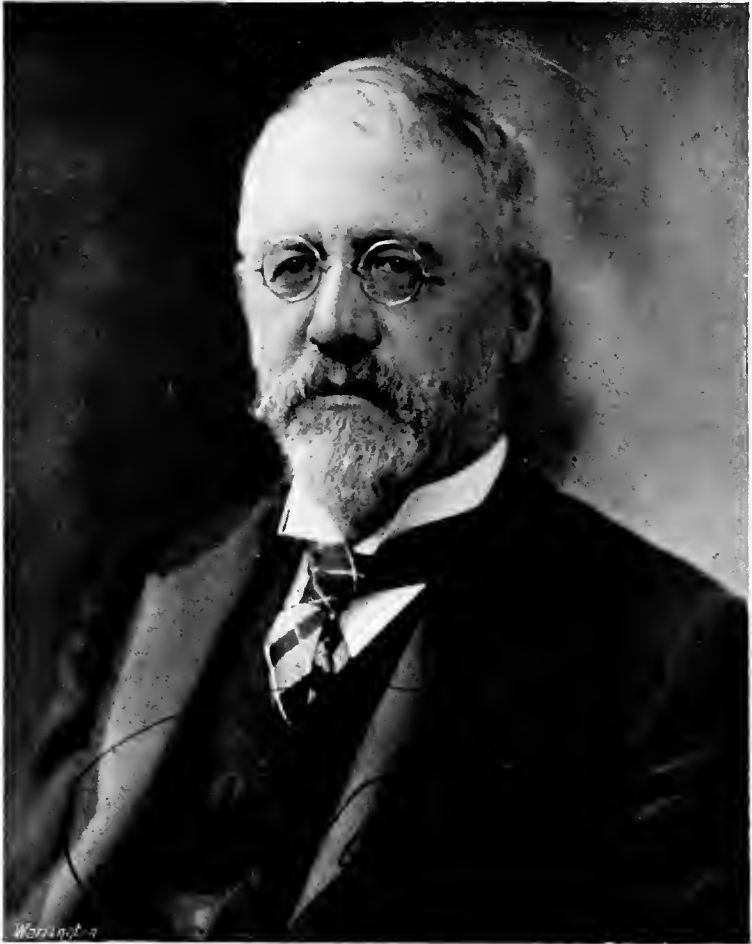
Returning to the Grand Lodge of Scotland, its latest policy in the antagonism that prevailed, was, while still refusing recognition to Western Australia, it nevertheless refrained from prohibiting fraternal intercourse between the members of its own lodges and those of the colonial Grand Lodge, which action has been officially justified. On the other hand the West Australians receive members of the Scotch lodges that were existing prior to the foundation of the Grand Lodge, whilst those chartered subsequently are declared to be clandestine. In 1905 the olive branch was held out by West Australia, but the reply from Scotland was the reverse of encouraging. Altogether the West Australian status is as complicated as can well be imagined, more especially that late in 1904 there was a project on foot to divide the Scottish district into two, namely, the Goldfields and the Coastal, the lodges of the latter being apparently opposed to the movement.

Early in 1904 a Supreme Grand Chapter was founded in Western Australia, six of the seven Scottish and the one English chapter forming the constituent body, the latter formerly attached to the West Australian Lodge, No. 1033. An application for recognition by the Supreme Grand Chapter of England in 1905 was postponed until the Supreme Grand Chapter of Scotland had come to a decision, as, singular to say, the parent body, after in effect signifying its approval of what had been done by the colonial chapters, executed a *volte-face* and declared the new Grand Chapter to be irregular.

To conclude, the head of the Scotch lodges in Western Australia, as in other colonies and in foreign parts, is now designated "Right Worshipful Grand Master of Scottish Freemasonry." The holder of the office is Dr. J. M. Y. Stewart.

SOUTH AUSTRALIA.

IT was on Dec. 28th, 1836, that the colony of South Australia was proclaimed in the presence of a few hundred settlers, and the historian informs us that the occasion was celebrated by an *al fresco* luncheon and by much waving of bunting, whilst the rejoicings were kept in full-blast till midnight. At that time Adelaide (named after the Queen of King William the Fourth) was a scattered collection of wooden buildings and tents. Yet more than two years previously the first Masonic lodge was warranted by the Grand Lodge of England, under the name of the South Australian Lodge of Friendship, to meet in Adelaide. But the most interesting circumstance connected with the birth of this famous lodge (now No. 1 on the South Australian register), is the fact that it was consecrated in London on the very same day that the warrant was signed by H.R.H. the Duke of Sussex and issued from Freemasons' Hall, the *raison d'être* being that the founders and succeeding members, emigrants to the new settlement, might in due course take the charter with them, and resume work in the land of their adoption. The consecration ceremony was performed by the Grand Secretaries, Bros. White and Harper, and the first Master installed was Bro. Taylor, described as "late of the Grand Master's, Old King's Arms, and Hertford lodges." Subsequently three gentlemen about to proceed to the new colony were initiated, and the party thereafter dined at Freemasons' Tavern. The chronicler of the period records that Bro. White complimented the officers on the excellent



THE RIGHT HON. SIR SAMUEL WAY, BART., FIRST AND PRESENT
GRAND MASTER OF SOUTH AUSTRALIA.

manner in which their duties had been performed, and he suggested that the brethren then present, and such other members of the fraternity as might be interested in the success of the colony, might hold an anniversary meeting to celebrate the opening of the lodge. This interesting episode, so far as is known, is unique and unparalleled.

It appears that permission had been granted for the lodge meetings to be held in England meanwhile ; however, it was not until August 11th, 1838, that the first meeting was held in Adelaide, at Black's Hotel, Franklin Street. The infant city must, therefore, have gone on apace. In 1869 the South Australian Lodge of Friendship amalgamated with the Lodge of Concord and the Albert Lodge. In regard to the English Constitution, it need only be observed that, up to the year 1884, when the South Australian Grand Lodge was founded, the parent Grand Lodge had warranted twenty-two lodges. The following were Provincial or District Grand Masters of South Australia under England :—

Benjamin Archer Kent	...	...	...	1854
Arthur Hardy	...	...	...	1860

The Scottish Constitution had likewise a Province or District in the Colony, the following being the holders of office :—

J. Hart	...	...	...	1871
C. H. T. Connor	...	...	...	1877
H. C. E. Muecke	...	...	...	1880

And the Irish Constitution had, and still has, its share in the Masonic history of South Australia, seeing that it owns a lodge working in Adelaide, namely, the Duke of Leinster, No. 363, opened in Adelaide in 1855, it being the first Irish lodge warranted in the colony. The reason why the Duke of Leinster Lodge did not throw in its lot with the Grand Lodge of South Australia is that since the year 1866 it has



Warrington.

THE RIGHT HON. THE EARL OF KINTORE, G.C.M.G., SECOND
GRAND MASTER OF SOUTH AUSTRALIA.

owned the Alfred Masonic Hall, the revenues accruing from which are devoted to an Orphan and a general Benevolent Fund. The Provincial Grand Masters of South Australia under the Irish Constitution were :—

John Tuthill Bagot 1860

William J. Crawford 1871

South Australia, as is pretty generally known, was the pioneer of regular Masonic self-government in the "Sunny South," as distinguished from the unrecognised Grand Lodges in New South Wales and Victoria, which respectively preceded it in 1877 and 1883. Only one year after the latter ill-timed action South Australia founded its Grand Lodge on lines and precedents that insured its instant and cordial acknowledgment by England, Ireland, and Scotland, the parents of the constituent whole of which it was composed. At the outset the leaders of the movement were fortunate in securing as their prospective Grand Master "a gentleman of the best fashion" and an "eminent scholar," as the old Constitutions of England so aptly enjoin, in Chief Justice Way, an old colonist and a Demosthenes in eloquence, as very many will testify when they call to mind his officiating at the opening of others of the Australian Grand Lodges.

Our distinguished brother was made a baronet in 1899, and he is an Australian representative on the judicial committee of the Privy Council. Further, he was gazetted Chief Justice of the colony in 1876, Lieut.-Governor in 1877, and he has been Chancellor of the Adelaide University since 1883, besides being a D.C.L. of Oxford, and LL.D. of Cambridge.

It was in 1884 that the Grand Lodge of South Australia was inaugurated, or fifty years after the warrant for the first lodge was granted, the Jubilee of Masonry in the colony thus being most happily conceived. The new Grand Lodge opened its career with twenty English lodges, five

Irish, and six Scottish, or a total of thirty-one lodges. Seventeen new lodges have since been warranted, and four have been erased, making a total of forty-four lodges in 1904.

Below are the Grand Masters of South Australia :—

His Honour Chief Justice Way... .. 1884

The Right Hon. the Earl of Kintore,

G.C.M.G. 1889

The Right Hon. Sir Samuel Way, Bart. 1895

It may here be explained that Lord Kintore (an eminent Scotch Mason) as Governor of South Australia was elected Grand Master, Chief Justice Way acting as Pro Grand Master, only to again assume office on the return of Lord Kintore to the old country. In the interim the present Grand Master was honoured by his sovereign with the dignities of baronet of the United Kingdom and member of the Privy Council. The Grand Lodge of South Australia ever since its foundation has gone on progressing slowly but surely, and the one and only rift in the lute occurred the year after its opening, when by some oversight or forgetfulness recognition was granted to the then irregular Grand Lodge of New South Wales, when the Grand Lodge of Scotland, on St. Andrew's Day, passed the following resolution :—

“The Grand Lodge met to-day, and it was unanimously resolved, that, in respect of the Grand Lodge of South Australia recognising the so-called Grand Lodge of New South Wales, the recognition of the the Grand Lodge of South Australia be withdrawn.”

However, this little unpleasantness was very soon removed, and relations between the two Grand Lodges were resumed.

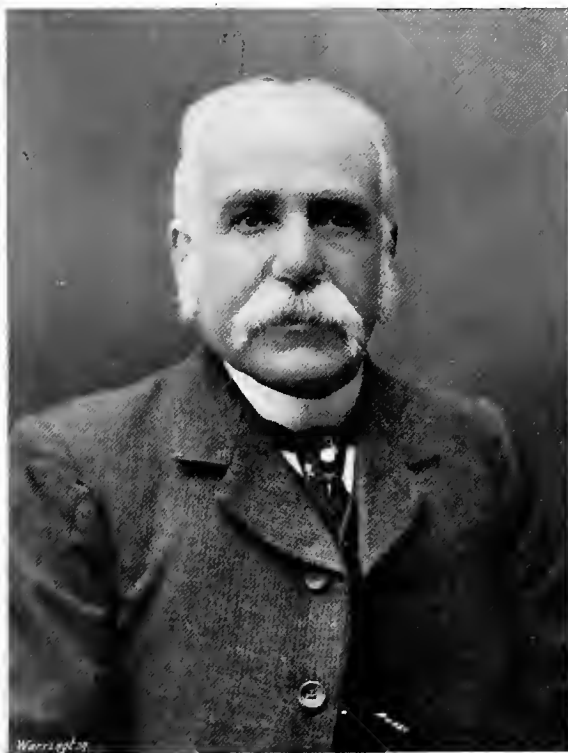
A very interesting event in South Australian Masonry, late in 1904, was the installation at Adelaide, as Master of the St. Alban Lodge, of His Excellency Sir George Le



THE HON. SIR JAMES PENN BOUCAUT, K.C.M.G.

Hunte, Governor of the State, with the ceremony performed by the Right Reverend J. R. Harmer, D.D., at that time Bishop of Adelaide, and now of Rochester.

It would be an oversight to omit deserving reference to one who may fairly claim to be the father of Masonry in South Australia. The eminent brother referred to is the Hon. Sir James Penn Boucaut, K.C.M.G., Judge of the Supreme Court (he was called to the Bar in Adelaide in 1856) from 1878 till 1905, when he resigned. He has been three times Premier of South Australia, the first time in 1866. Our venerated brother has been an active member of the Duke of Leinster Lodge, Irish Constitution, during nearly fifty years, the greater part of that long period as Deputy Provincial Grand Master. Very prominently, too, has been his connection with the chapter and Mark lodge, still attached to the Duke of Leinster Lodge, and since 1858 he has been a member of the Percy Preceptory of Knights Templar, which was opened in that year in Adelaide, under warrant of the then "Baldwin" Grand and Royal Encampment, at Bristol, which body was amalgamated with the present supreme head of the Order in 1862. In 1868 the veteran frater was appointed Grand Commander (now styled Provincial Prior) of the Order in South Australia, and in 1897 West Australia was added to his jurisdiction, coincidentally with the granting of a warrant for the opening of a preceptory at Fremantle, in the latter colony, and it is only recently that another preceptory was chartered under his sway at Broken Hill. Add to all this, Sir J. B. Boucaut was one of the founders of the Alfred Masonic Hall already referred to, and from the very commencement he has been a trustee of the Benevolent Fund connected therewith, indeed, he is the only survivor of the five originals, he then being Provincial Grand Secretary of the Irish Constitution.



BRO. J. C. CUNNINGHAM, GRAND SECRETARY OF SOUTH AUSTRALIA.

All else requiring to be observed in connection with South Australian Masonry is summed in the fact that it has a Supreme Grand Chapter, also a Masters' and Wardens' Association, and that the Grand Lodge funds total is more than £21,000.

VICTORIA.

IT has already been observed how, in the year 1803, a government official from Sydney had reported on the unsuitability of that part of Australia, now known as Victoria, for colonisation purposes. However, private enterprise, more than thirty years later, proved the opinion to be entirely erroneous. In 1834, two of four brothers by the name of Henty, natives of Sussex, disappointed with their experiences in Tasmania and in the northern part of Australia (Queensland), resolved to try the western portion of Port Phillip (Victoria), and, fortunately for themselves and the future colony, they settled there as the pioneers of the pastoral and agricultural industries ; indeed, what was subsequently known as "Henty's woolstore" was really the first building erected in the country. The colony was actually founded on August 31st, 1835, and in the middle of the year following the first public meeting of the settlers was held, when, as appears from a document only recently brought to light, "James Simpson, Esquire, was elected unanimously as ruler of the people." In three months Capt. Lonsdale with a party of soldiers and workmen arrived from Sydney with the view of putting the new settlement in order. In 1839, however, the home government gazetted Mr. Charles Joseph Latrobe,

Superintendent of Port Phillip, an office carrying with it the functions of Lieutenant-Governor. In October of the same year the ruler of the infant settlement arrived from England, and on the 23rd of December the first Masonic meeting was held in Melbourne. The appearance of the Melbourne of 1839, contrasted with the capital of Victoria fifty years later, was strikingly portrayed by a jubilee historian in 1889. He wrote :

“The intelligent foreigner, sauntering down the well-paved streets of Melbourne, will hardly be able to realise that half a century ago the present fashionable promenade of Collins Street was marked by a line of gum tree stumps, deep ruts, and reservoirs of mud ; that a piece of board nailed to a tree bore the inscription :—‘This is Bourke Street ’ ; that a waggon and a team of horses were absolutely swallowed up in Elizabeth Street, and that at one time the settlers talked of using stilts ! The site of the present Treasury was then a cabbage garden, and Emerald Hill (now the important suburb of South Melbourne) a sheep walk.”

Such were the surroundings when a meeting was held in Melbourne with the object of founding the first Masonic Lodge in Victoria. The minutes of the Lodge of Australia Felix in Melbourne, now No. 1 under the Victorian Constitution, state that a meeting was convened of Freemasons who were desirous of forming a lodge in “this colony,” twenty-one members of the Craft being present. A petition was prepared and forwarded to “R.W. George Robert Nicholls, Esq., Provincial Grand Master of Australasia,” in which Bro. George Brunswick Smythe, of St. Mary’s Lodge, No. 76, London (now No. 63) was designated the first W.M. ; Bro. W. Meek, of Restoration Lodge, No. 128, Darlington

(now No. 111), first S.W. ; and Bro. Isaac Hinde, Tasmanian Operative Lodge, No. 313, Irish Constitution (now No. 1, Tasmanian Constitution), Hobart Town, the first J.W. A provisional lodge was established until the dispensation should arrive from Sydney, and a full complement of officers was named. A lodge was next opened in the First Degree, and, after confirming the minutes of the outside meeting, by-laws were ordered to be brought up for confirmation at an adjourned meeting in the ensuing month. It will thus be seen that the proceedings were gone about in quite a business-like manner. The formal opening of this, the first lodge in Victoria, was on the 25th of March, 1840, and the constituting officer was Bro. John Stephen, P.M. of the Lodge of Australia, No. 548, Sydney, whilst it is duly recorded that the ceremonies were performed "according to the pristine usage of the Order." At this same meeting eleven candidates were proposed, also eight joining members. The first Master, it is interesting to observe, was, at the end of his term of office, presented with a silver snuff-box, and in four years more a Royal Arch Chapter was opened in connection with the Lodge of Australia Felix, under the title of the Australasian Chapter, and the two are working together to this day. The lodge in question was warranted by H.R.H. the Duke of Sussex, Grand Master of England, in 1841, and on the fiftieth anniversary of its birth a jubilee celebration was held.

English Freemasonry progressed amain with the concurrent opening of new settlements in the colony, and the gold discoveries in the early "fifties," to which the now important cities of Ballarat and Bendigo and other flourishing places, owe their birth, and it is but natural to assume that these developments very materially helped and disseminated the work of Masonry.



LIEUT.-GEN. SIR ANDREW CLARKE, G.C.M.G., FIRST PROVINCIAL
GRAND MASTER OF VICTORIA, E.C.

Bendigo, it is interesting to note was, about this time visited by the late Marquis of Salisbury, then known by his courtesy title of Lord Robert Cecil. There are now four lodges in the "Golden City," meeting in a large Masonic Hall, the main entrance to which is supported by six massive Corinthian pillars. The first, the Golden Lodge of Bendigo, was warranted in October, 1854. Bro. W. C. Vahland, an initiate of the Golden Lodge as far back as 1857, and a Past Deputy Grand Master under the Victorian Constitution, has recently compiled a very interesting history of Masonry in the Bendigo district. It opens with the foundation of the Golden Lodge and the curious incidents connected therewith, narrated by one of the founders, Bro. W. Scott, an American Mason, and subsequently Provincial Inspector of Victoria under the Irish Constitution, besides being now in his green old age a Past Deputy Grand Master of Victoria. The circumstances are produced in Bro. Scott's own words:—

"In the early days of the Bendigo Goldfields, before any newspaper was locally published, and even after that event had taken place, it was the universal plan adopted by the diggers, storekeepers, or anyone who wished to bring certain facts under the notice of the public, to write on a piece of cardboard the news item desired to be communicated, which usually commenced with the stereotyped phrase, 'If this should meet the eye,' &c.

"One day in summer, 1854, while passing from the township, as Bendigo proper was then called, to Ironbark Gully, I observed nailed to an old gum tree a cardboard notice of the form already indicated, and in order no doubt to attract the attention of the initiated, an effort was made to draw the square and

compasses on the corners of the document. As far as I remember the following is a correct copy :—

NOTICE.

SHOULD THIS MEET THE



OF A FREEMASON, IT IS TO NOTIFY

THAT A MEETING OF THE CRAFT WILL BE HELD AT FRASER'S
STORE, NEAR THE BLACK SWAN HOTEL, ON WEDNESDAY NIGHT,
AT NINE P.M.

FAIL NOT ON YOUR O.B.

Bro. Scott proceeds :—

“At the time and place indicated I attended, and found a number of gentlemen representing all nations, all in full dress of the period, *i.e.*, black flannel shirt, Yankee boots with tassel in front, moleskin trousers, and patent leather belt. The shop where we had assembled being closed for business for the day, we retired to a back room, and indulged in general conversation, all being strangers to each other.”

Then there was a long hunt from house to house, and from tent to tent, for a bible, “in order to proceed regularly and properly, so as to seal each other’s declaration in a true Masonic spirit.”

Amongst the founders of the lodge was Capt. Standish, at that time a Warden of the Goldfields, and subsequently Chief Commissioner of Police in the colony, and the second Provincial Grand Master of Victoria under the English Constitution.



THE HON. GEORGE COPPIN, PAST GRAND MASTER OF VICTORIA.

In two short years Bro. Scott removed to Ballarat, and on resigning his membership of the Golden Lodge he was presented with a jewel which cost over £150, a very tangible evidence of the plentitude of current coin of the realm in those halcyon days.

By the bye, on the walls of the Bendigo Masonic Hall are some interesting framed documents in the shape of old certificates, &c., the parchment (no larger than a sheet of note paper and the body in type) of most interest being a warrant for a lodge in the town of Ballymena, County Antrim, signed by the then Earl of Drogheda, Grand Master of Ireland, and dated April 5th, 1759, with the number 317. That number is now held at Doagh in the same county, and the year of constitution of the latter lodge was 1829. It goes without saying that it is a mystery how the old warrant found its way to Australia.

The Corinthian Lodge followed the Golden Lodge four years later, and the two lodges were amalgamated in 1872 under the present title of the Golden and Corinthian Lodge of Bendigo, and No. 7 under the Victorian Constitution. Three years after the opening of the Golden Lodge a Royal Arch Chapter was also started. The Golden and Corinthian Chapter is still flourishing, and has long been famed for the excellence of its working.

A few years prior to this, it is as well to note that an agitation was started with the object of founding a separate colony, independent of New South Wales. Matters reached a climax when the constituencies of Port Phillip refused to select members to the Upper House of New South Wales, a proceeding which led to the passing of the Separation Act in the Imperial Parliament, and on July 1st, 1851—ever since celebrated as Separation Day—the colony of Victoria was proclaimed.

The local government of Freemasonry under the English Constitution was, strange to say, ante-dated ten years by the lodges under the Scottish Constitution, and three years by those under the Irish Constitution, indeed, it was not till 1857 that the English lodges were consolidated into a Province or District, the rulers being :—

Capt. Andrew Clarke, R.E., M.L.A.	1857
Capt. Frederick Charles Standish ...	1861
Hon. Sir William John Clarke, Bart.,	
M.L.C.	1883

Captain Clarke, it may be explained, was a member of the Lower House of the Legislature, as well as Surveyor-General and Minister for Public Lands. At this time there were a dozen English lodges in the colony, whilst when Capt. Standish was installed there were about forty working. Many years subsequent to the foregoing Capt. Clarke was better known in England as Lieut.-General Sir Andrew Clarke, G.C.M.G., and as Agent-General for Victoria, which important office he held till the day of his death in 1902.

It is appropriate here to interpolate a peculiar incident in connection with the induction into office of Capt. Clarke, and of his successor, Capt. Standish, that is to say, neither had regularly passed the chair of a private lodge, and so both were made Installed Masters "at sight." Lord Carrington was similarly passed through the chair as a preliminary to his being installed Grand Master of New South Wales in 1888. However, there is a like instance extant in England, namely, in connection with the Province of Sussex, as will be seen in the following excerpt from Bro. Thomas Francis' *History of Freemasonry in Sussex* :—

"The annual meeting for 1867, was held at the Pavilion rooms [Brighton] on the 30th September, the following distinguished visitors being present, viz.,



THE HON. SIR WILLIAM JOHN CLARKE, BART., LL.D.,
FIRST GRAND MASTER OF VICTORIA.

Bros. Hall, P.G.M. of Cambridgeshire ; Dobie, P.G.M. of Surrey ; E. Fraser, G.D. ; T. Fenn, Grand Dir. of C. ; Pugh, Asst. G. Purst. ; J. Llewellyn Evans, Prest. of the Bd. of General Purposes ; W. Gray Clarke, G. Sec. ; J. Hopwood, Pres. of the Colonial Board ; and H. Slight, P.G.D. Before the transaction of the regular business, the Installation of the Hon. Walter John Lord Pelham, was performed by Bro. E. J. Turner ; prior, however, to the ceremony being performed, it was found necessary that his lordship, who had never presided over a lodge, should pass through the ceremony of installation as the W.M. of a lodge. This was performed by Bro. Pocock in another room, assisted by several W.M.'s and P.M.'s, after which his lordship was conducted into the Prov. Grand Lodge, where he was installed as Prov. Grand Master."

But there is an earlier reference than any of the preceding instances to the indiscriminate making of Installed Masters, though from the verbiage one may readily infer that it is the Scottish Chapter grade that is mentioned. The incident is from the minutes of the Lodge of Australia Felix, under date January 20th, 1841. The entry reads :—

"The motion by Bro. Dobson—'That all brethren being office bearers of the lodge shall receive the degree of Past Master, as soon as the same can be accomplished,' was read, and fell to the ground."

In contradistinction to the foregoing, we conveniently turn for a moment or two to the latter day provisions of the English Book of Constitutions. As for instance, as regards Grand Officers, it is laid down that the Grand Registrar only must be an Installed Master, while in Provinces and Districts the requirement is merely applied to the Deputy and to the

Wardens. Inconsistency is consequently most apparent here, for in late years there have been occasions when Provincial Grand Masters and Grand Wardens have not been Installed Masters at the time of their appointment and induction into office. A very creditable contrast, though, to this anomaly is shown in the Constitutions of the Grand Lodge of Victoria, a body with less than two hundred lodges from which to make selections, and yet they enact that every Grand Officer (Heralds and Organist excepted) must be an actual Master or Past Master of a lodge.

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

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

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

following were the Provincial and District Grand Masters :—

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

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

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



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

One of the most notable personages under the Irish Constitution, for many years prior to the foundation of the present Grand Lodge, was the late Bro. George Baker. As Deputy Provincial Grand Master his indomitable courage and firmness kept the Province intact during very critical and troublous times, and his honours of Past Grand Master and first Deputy Grand Master under the present *régime* were thoroughly deserved. He was, during the period indicated, very materially and ably supported by Bro. Angell Ellis as Provincial Grand Secretary, subsequently Past Deputy Grand Master and first Grand Treasurer of Victoria.

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

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

We now arrive at an important period in the history of the Craft in Victoria, namely, the consolidation of the whole of the lodges hailing from the three British Constitutions under one head, a circumstance without parallel. Sir William Clarke, though an Irish Mason, by the way, initiated in Tasmania, was an Australian born, and descended from an old Somersetshire family, his father having been one of the earliest settlers. We have seen that in 1881 he had been installed head of the small Irish Province; meanwhile the Scottish Craft was without a ruler at that time, and a year later the far more important English District became vacant. A movement was at once set on foot to secure Sir William Clarke as District and Provincial Grand Master for the whole of the English, Irish, and Scottish lodges in the colony, provided, of course, that the three Grand Masters at home would consent to such an unusual amalgamation of interests. The replies were happily in the affirmative, and it was altogether



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

a bright day for Masonry in Victoria, and promising for the future, when the new chief was installed as head of the Scottish and English Craft on March 26th, 1884, the latter ceremony in the presence of an assemblage that crowded the largest hall in Melbourne. The next year, too, witnessed another imposing function in the laying of the corner stone of the stately Freemasons' Hall in Melbourne, the erection of which was mainly due to the munificence of Sir William Clarke himself. This event, not to omit the dual installation of the year before, was commemorated by the striking of a medal designed by the late Dr. Willmott, P.D.S.G.W. of Victoria, English Constitution, and subsequently P.G.D. of England. The medal is included in Bro. G. A. Shackle's *Medals of British Freemasonry*, and Sir William Clarke gracefully presented each member of the executive committee having charge of the arrangements with a copy, appropriately in pure Victorian gold.

We may now hark back to the formation of the first and irregular Grand Lodge of Victoria, two other attempts, in 1863 and 1876, having ended abortively, as already mentioned. The later and successful effort, however, was not matured until after the expenditure of much time and negotiation. First of all, it was thought that Sir William Clarke might not be unwilling to countenance the movement, and it was hoped that the offer of the position of Grand Master would induce him to throw his influence into the scale, and thus form an independent body out of the whole English, Irish and Scottish lodges. The chief of the three British Districts, though, declined the overtures made to him, indeed, he openly announced his disapproval of "cutting the painter" that bound the Craft to the mother country, more especially that he considered the time had not arrived for so momentous a change. The principal personage in the enterprise, one of

the oldest, perhaps the oldest Mason in Australia—he was initiated in St. John's Lodge, No. 346, Irish Constitution, Launceston, Tasmania, in 1844, and in due time served the office of Worshipful Master in a Geelong lodge—had many years previously vowed that he would never again enter a lodge until he could do so under a Grand Lodge of Victoria. This brother was the Hon. George Selth Coppin, M.L.C., the leader of the dramatic profession in the early days of the gold discoveries, and a colleague of poor G. V. Brooke, who was admitted into the Craft in Melbourne, in 1855. To the unshaken perseverance of Bro. Coppin alone must be attributed the attainment of his highest ambition, as many of those who had half promised their assistance quietly withdrew when they saw how the wind was blowing. To be brief, this Grand Lodge of Victoria was opened in 1883 with its practical founder as the first Grand Master, and with only one Scotch and two Irish Lodges as the motive power, Mackey's dictum thus being carried out to the letter. Although subsequently recognised by nearly forty American and other Grand Lodges, it is significant that the oldest in the United States, such as New York and Pennsylvania, withheld their countenance; but Illinois and Massachusetts acknowledged the new body. Strange to say, the progress of the unrecognised body—so far as England, Scotland, and Ireland also were concerned—when one compares it with its irregular sister of New South Wales, was markedly slow, in fact, when the present United Grand Lodge of Victoria was inaugurated, it could muster no more than eighteen lodges after an existence of six years. The following were the Grand Masters :—

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



THE CLARKE MEDAL.

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

During the six years just mentioned it will readily be conceived that much unrest prevailed between the two rival communities, not to omit extreme bitterness of feeling. The brethren of the English, Irish and Scotch Constitutions were, of course, forbidden to visit the irregular lodges, and further, from England came orders that the English Knights Templar belonging to the so-called Grand Lodge were to be cut off. On the other hand, the Grand Mark Lodge declined to interfere. But the strife came to an end with the visit of the Earl of Carnarvon in 1888, at the close of which year a strong committee of all the English, Irish, and Scottish lodges was formed to arrange preliminaries for the inauguration of a regular Grand Lodge. At the outset there were some inclined to oppose the inclusion of the existing unrecognised Grand Lodge; but happily this difficulty was easily surmounted, and eventually all was in train for an amalgamation of the two conflicting bodies, with Sir William Clarke as the first Grand Master. The United Grand Lodge of Victoria was inaugurated in the Town Hall of Melbourne, with much circumstance, on March 21st, 1889, and the Grand Master was installed by Lord Carrington, the Grand Master of New South Wales, assisted by the Grand Master of South Australia, Chief Justice Way, who delivered what has been considered by many who were privileged to hear it, as his greatest oratorical effort. Not the least interesting feature of the proceedings was the unveiling and

the presentation by the painter, Bro. J. C. Waite, a member of the Royal Society of British Artists, of a life-size portrait of Sir William Clarke, which is now in Freemasons' Hall, Melbourne. The new Grand Lodge was composed of ninety-four English lodges, sixteen Irish, thirteen Scotch, and eighteen of the Victorians, making a grand total of one hundred and forty-one lodges, and its aggregate up to the close of 1904 was one hundred and eighty-four. Here are the Grand Masters of the United Grand Lodge of Victoria :—

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

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

“ He was an exceptional instance in Victoria of a great landowner who lived up to the traditions of the English race of hereditary landowners. He took a



HON. SIR A. J. PEACOCK, K.C.M.G., THIRD GRAND MASTER OF VICTORIA.

public position, whilst modestly (to translate his Latin motto, *Signum quærens in Vellerê*) 'seeking a sign in a fleece.' His accumulated riches excited no envy, as he wisely and generously dispensed them. He was an example of how great fortunes can be so utilised as to be beneficial to the public at large. The poorest never had a word of reproach for him. He was an Australian. He accumulated to spend in his own land."

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

Dr. Balls-Headley, the present Grand Master, in his earlier days passed the chair of the Meridian Lodge of St. John, No. 729, and was also District Senior Grand Warden of Victoria under the English Constitution in 1885, whilst prior to being elected to the head of the Craft in the State he was Deputy Grand Master. He was initiated in the Isaac Newton Lodge, No. 1161, Cambridge, in 1861, when eighteen years of age, and has been the representative of the Grand Lodge of England in the Grand Lodge of Victoria since 1902.

There is little more to be said about Masonry in Victoria, and it would be an omission not to point out that two of the ninety-six English lodges retained their allegiance to England, namely, the Meridian Lodge of St. John, No. 729, and the Combermere Lodge, No. 752, both in Melbourne. The first

named in a year or so changed its mind, but is now extinct. However, the second is still a branch of the parent tree, and flourishing. The Combermere Lodge was warranted in 1858, its chief founder and first Master being Bro. J. J. Moody, P.P.J.G.W. of Cheshire, whence emanated its name, the late Viscount Combermere, of Peninsular renown, being at that time Provincial Grand Master of the Palatine County Masons. Bro. Moody was for some years Town Clerk of Melbourne, and in the early days of the Golden Lodge of Bendigo was despatched thither as commissioner of Captain Standish, the Provincial Grand Master, to inquire into some quarrels that had broken out amongst the members, and, if possible, to effect a reconciliation and restore harmony, which he succeeded in accomplishing. He also went to Australia an enthusiast and a thorough adept in the Royal Arch.

But the Combermere Lodge's main claim to distinction in this page is the fact that at the time the Grand Lodge of Victoria was about being formed its warrant was taken away by the representatives of a bare majority of those in favour of the new *régime*, the minority thus being brought to a standstill in their work as a lodge. Up to this point the incident was a reflex of what had happened in Sydney in connection with the Cambrian Lodge of Australia only a few months previously; a reflex with a difference, though, as to the results, for, on the occurrence being pointed out to Sir William Clarke, he, acting in conformity with the then Article 219 of the Book of Constitutions, ordered the immediate return of the warrant. Had like promptitude and common sense been displayed in the New South Wales case, the years of strife, injustice, and expenditure of money and labour would have been impossible. The Combermere majority then petitioned for a charter under the new Constitution, for another Combermere Lodge, but Sir William Clarke, while willing



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

to grant a charter for a new lodge, declined to allow the old name to be used, and so a different title was chosen. A certain amount of rancour and ill-feeling was allowed to prevail for a little while, but the strained relations ultimately passed away, since when the *entente cordiale* has been everything that could possibly be desired. As a matter of fact, the late Sir William Clarke, and his successor, Lord Brassey, were both members of the Combermere Lodge, indeed, his lordship, but for returning to England (when a Warden of the lodge) would have been its Master. Add to this, the Combermere Lodge now and again votes donations from its funds to the Benevolent Fund of the Grand Lodge of Victoria. The W.M. in 1904-5 was Sir Samuel Gillott, Chief Secretary in the State Ministry, and Lord Mayor of Melbourne. In 1905 Sir Samuel Gillott was honoured with the "purple" of his Grand Lodge, he being the third so distinguished as a P.M. of the Combermere Lodge, the first two being the late Dr. Willmott and the writer of these notes; but the circumstance, to say the most of it, was a coincidence rather than a design.

In Victoria, by the bye, the Constitutions provide for the appointment of officers in private lodges and in Grand Lodge, in place of election, which latter system is the rule in all the other Australasian Grand Lodges. And of the Victorian Board of General Purposes it is provided that the travelling expenses of country members shall be defrayed by Grand Lodge. In England, it need scarcely be explained, the membership of the Board of General Purposes (nominated and elected) is as nearly as possible confined to the London District. Moreover, all officers of Grand Lodge, on re-election or re-appointment, are required to pay their fees of honour to the Fund of Benevolence, as in the first instance. Thus the Grand Master, if re-elected during a series of years, has to post his



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

twenty guineas year after year, and the Deputy Grand Master half of that fee. As to finances, in 1904 the total funds were £11,498 11s., over £10,000 0. which was to the credit of the Benevolent Fund. The membership, *i.e.*, brethren in "good standing," ran to nearly 9,000 in that year. Another gratifying instance of the healthy progress of Masonry in Victoria is provided in the fact that of the 184 lodges in town and country, only ten meet in taverns, whilst eighty-four work in Masonic halls, and ninety in other halls. In the city of Melbourne all but one of thirty-one lodges hold their meetings in Freemasons' Hall.

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

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

QUEENSLAND.

QUEENSLAND embraces an immense area of the north-eastern part of Australia, and the first settlement therein dates from 1824. It was then geographically known as Moreton Bay, and named thus by Captain Cook in 1770, in honour of the Earl of Moreton, President of the Royal Society. The progress of the future important colony, however, was very slow, and in 1845, Brisbane, the capital, numbered some 800 souls only. Up to 1859 part of New South Wales, in that year it was separated and proclaimed the Colony of Queensland, with Sir George Ferguson Bowen as the first Governor. For many years before and after the year mentioned the country had provided interesting studies for intrepid explorers, one of the leaders of whom was the late veteran and only District Grand Master Queensland had ever been ruled by under the English Constitution, namely, R.W. Bro. the Hon. Sir Augustus Charles Gregory, M.L.C., K.C.M.G., who in 1903 was honoured with the dignity of knighthood, in recognition of his Sovereign's appreciation of his great services in opening out the colony for settlement. Sir A. C. Gregory was a native of Nottinghamshire, a son of Lieutenant J. Gregory, of the 78th Highlanders, and arrived in Western Australia as far back as 1829, whence, after a quarter of a century's experience, partly in the Government service, he removed to Moreton Bay. This was in 1855, and thereafter (1858) his exploration labours in the north of Australia earned him the gold medal of the Royal

Geographical Society. In 1875 he was created a C.M.G., and in 1882 he became a member of the Upper House of the colony, a position which he deservedly held till the close of his long, arduous, and useful life, in June, 1905.

The following extracts from an obituary notice in the *Sydney Morning Herald* may be here appropriately quoted :—

“What may well be called the old school of explorers has lost its last representative in the death of Sir Augustus C. Gregory. In the Western Australian field of exploration he was a young contemporary of such men as Roe, Austin and Eyre at the time when, in the east of the continent, Sturt, Mitchell, Kennedy and Leichhardt were doing their best and most brilliant work. He helped to direct the footsteps of the toddling baby giant further afield into new outlets and open wider surroundings for its ample growth. Leaving the further continuance of the work to his brother Frank, he transferred his personal activity to the northern and central portions of then unknown Australia, and by his work there made his name more widely known than by his earlier expeditions.

“He served his apprenticeship at exploration in what was, perhaps, the roughest in Australia ; where a man had to depend on his horse to carry out his work in a country where feed and water was of the scantiest and most uncertain. If amongst hostile natives, his means of defence then was a flint musket and a double barrelled pistol, not nearly as unerring as the native's spear. The use of the canvas waterbag was unknown, and a supply of the element was carried in a tin canteen, from which as much evaporated as was drunk. These were the surroundings of his youthful days, and no wonder that he turned out hardy and self-reliant, the very type of man to lead the van of the pioneers of a new world. In his time the explorer who started into the unknown had no haven of refuge to make for at his journey's end ; there was no succouring line of telegraph stations across the centre of Australia, no ring of settlement on the coast. For every toilsome step that he made in advance he had to retrace one more toilsome still, with weakened horses and failing provisions. When he left the settled districts he must live or die unaided ; he must look only to himself. This is the difference that existed between the explorer of the old school and the more modern one.

“What a change has come over the land that he once gazed on, then a primitive wilderness ! On Sturt's Creek where he and his companion explorer and botanist, good old and respected Ferdinand von Mueller

stood and gazed at the salt lake and the looming desert to the south stations have long been formed. The locomotive shrieks as it approaches the river Thomson, where he turned back from its head waters when in search of Leichhardt. And in Western Australia the changes have even been more complete and wonderful. No man in Australia ever saw such a transformation as he saw during his long lifetime. Others have lived far beyond the allotted span and seen villages grow into thriving cities, but not to behold the whole of the lifeless wilderness that then covered so much of Australia wake as if by magic to the hum and throb of civilisation. He was privileged to behold the land where he first broke the great silence of its solitudes with the footfalls of his horses, blossom into the vigorous and teeming life of an ambitious young nation."

But it was our venerated brother's association with Masonry that most concerns us at this moment. He was initiated in the Sydney Samaritan Lodge, No. 578, under the English Constitution, in 1855, which lodge in nineteen years became extinct. The earliest lodge in Queensland, and that an English one (the North Australian, at Brisbane) was warranted in 1859, the year the colony was proclaimed, and it is interesting to note that its first Master, Bro. James Watkin Jackson, was actually the first initiate in the Cambrian Lodge of Australia, No. 656, Sydney [see page 46]. Bro. Jackson was therefore the founder of the Craft in Queensland, as shown on his tombstone, now reproduced. He was also the first P.G. Registrar under the English Constitution. Subsequently a chapter was opened in connection with the lodge. In 1862 Sir A. C. Gregory, 33^o, was appointed Provincial Grand Master of Queensland, and in 1891 Grand Superintendent of the Royal Arch. It will suffice to say that he was still in harness as chief of English Masonry in Queensland up to the year of his death, and enjoyed the distinction of being the Senior District Grand Master under the English Constitution. In his eighty-eighth year he still took the liveliest interest in the Craft, and any one who had had the opportunity of perusing the



THE LATE SIR A. C. GREGORY, K.C.M.G., DISTRICT GRAND
MASTER OF QUEENSLAND, E.C.

verbatim quarterly reports would at once perceive that the then *doyen* of English Masonry in Australia was truly the personification of the *suaviter in modo* and of the *fortiter in re*. Commencing forty-three years ago with a constituency of but four lodges under his rule, Sir A. C. Gregory's District Grand Lodge of Queensland finally numbered sixty-five lodges scattered over an immense tract of country. He was presented with his portrait, painted by a leading Australian artist, nearly twenty years ago, as a token of the warm esteem in which he was held by the fraternity, and in other ways his brethren had frequently testified their affection for him. The corner stones of many of the "stately and superb edifices" which the colony can in truth boast of, were laid by Sir A. C. Gregory in his Masonic capacity, amongst which may be enumerated the Town Hall, the School of Arts, and the Masonic Hall, all in Brisbane. The deceased veteran was, by the way, an honorary member of the Cambrian Lodge of Australia, in the struggle of which for its rights and privileges as an English lodge he evinced considerable sympathy.

Queensland up to 1904 was the only one of the seven Australasian colonies that had not erected an independent Grand Lodge. True it is, that symptoms of a movement in that direction had now and again been visible, firstly in 1889. Eight years ago, moreover, a joint committee of the English, Irish and Scottish lodges was formed, with the object of feeling the pulse of the community. Sir A. C. Gregory entered into the controversy in a practical way. Knowing that the Brisbane lodges in his district were averse to the separation, he commissioned his then deputy, Bro. Baron Lewis Barnett, P.G.D., and Bro. H. Courtenay Luck, P.D.S.G.W. now District Grand Secretary, and P.A.G.D.C. of England, to visit all the country lodges, and explain the position, with the

result that, by a bare majority in each case, only two lodges expressed their agreement in the desire for self-government. The immensity of the task undertaken by the two brethren named may be guessed, when it is seen that many thousands of miles were travelled by rail, sea, and coach, covering a correspondingly great expenditure of time. Up to the latter part of 1905 it appeared to be extremely unlikely that the English lodges would sever their allegiance to the "old country" for years to come.

The Irish Constitution set up its banner in Queensland in 1864, when a lodge was opened in Brisbane. Two years later the colony was formed into a Province, the heads of which have been :—

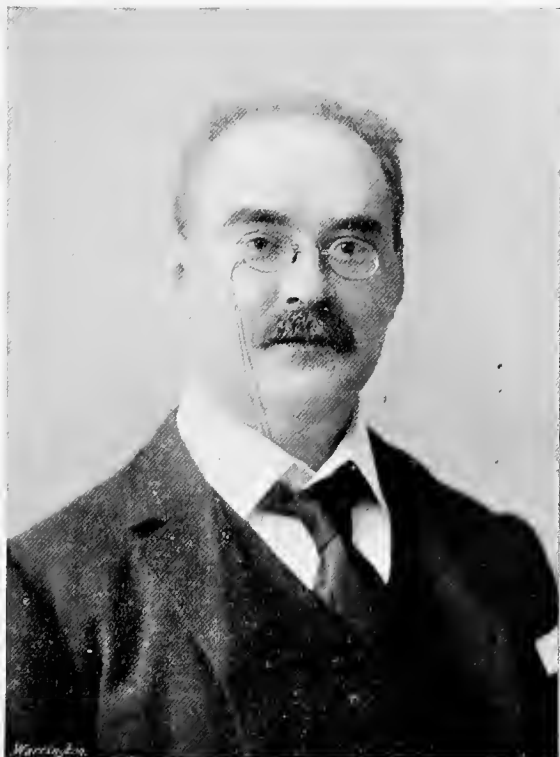
Col. Sir M. C. O'Connell	...	...	1864
Theodore O. Unmack	...	...	1880
Sir Samuel W. Griffith, K.C.M.G.	...	...	1893
George Samuel Hutton	...	...	1897

The Irish Craft progressed slowly but surely, and up to the beginning of 1904 there were twenty-six lodges working in different parts of the colony.

Scottish Freemasonry, too, has played a leading part in Queensland, the oldest lodge having been chartered at Brisbane in 1864, under the title of St. Andrew. Since then the lodges have multiplied rapidly, whether to the advantage of the Craft remains to be seen, there being at the close of 1903 a total of sixty-four, no fewer than thirteen of which were in Brisbane. The Provincial or District Grand Masters rank thus :—

W. M. Boyce	...	...	1871
Hon. A. MacAllister	...	...	1877
Hon. John Douglas, C.M.G.	...	...	1878
Thomas Mylne	...	...	1895

There are also sixteen chapters under the Supreme Grand Chapter of Scotland.



BRO. H. COURTENAY LUCK, P.A.G.D.C., DISTRICT GRAND
SECRETARY OF QUEENSLAND, E.C.

During the past few years it is to be regretted that discord has reigned in Scottish Masonry in Queensland. This unhappy state of affairs played into the hands of the advocates for a Grand Lodge, Irish as well as Scotch. Allegations of mismanagement by the local executive culminated in a fruitless appeal to the Grand Lodge of Scotland, which declined to interfere with the District Grand Master. Threats to return warrants of lodges, with whispers of applications for new English ones, to divide the colony into two districts (north and south), also to form the southern moiety into a Grand Lodge, followed each other. The latter alternative it may be guessed "caught on" amongst a particular section, and to begin with Sir S. Griffith declined the honour of Grand Master, as did Sir A. C. Gregory, the *dernier ressort* being the head of the Irish Province. The next stage of the trouble was the resolution of the Grand Lodge of Scotland to found a new District Grand Lodge in the colony under the title of the "District Grand Lodge of North Queensland," with the Hon. E. D. Miles as chief of the new district, and headquarters at Charters Towers. But to crown all, a Grand Lodge was formed in May, 1904, composed of twenty-five Irish lodges and fourteen of the Scotch lodges only. Thus there was a total of thirty-nine lodges (Irish and Scotch) to originate a supreme body, whilst 113 English, Irish, and Scotch dissented. In due course came an application to the Grand Lodge of England for recognition, which under the circumstances just stated could not possibly be acceded to. The latter part of the report to, and the resolution of, Grand Lodge on the subject in June, 1904, spoke for itself:—

"The United Grand Lodge of England refuses to acknowledge the aforesaid body in Brisbane as a

Grand Lodge, or as having any Masonic jurisdiction in the State of Queensland."

At the same time copies of the report and of the resolution were forwarded to all the Grand Lodges with which England is in fraternal relationship. In spite of this definite action the Grand Lodges of New South Wales, Western Australia, and New Zealand, subsequently thought fit to accord recognition to the so-called Grand Lodge of Queensland, whilst South Australia, Victoria and Tasmania adjourned the question *sine die*. At the close of 1904 the unrecognised Grand Lodge numbered forty-four lodges and in the next year there were indications of some of the Scotch lodges returning to their allegiance. So far as England, Ireland, and Scotland are concerned, the actual situation is that all three Grand Lodges have refused recognition.

But Scotland did not hold its hand at refusing recognition to the so-called Grand Lodge of Queensland. Not long after the promulgation of this dictum, steps were taken in connection with the prominent part played by the Grand Master of New South Wales in the inauguration of the new body, he having, in point of fact, not only installed the Grand Master, but invested as officers certain brethren, one of whom had been expelled from Scottish Freemasonry, and others (English and Scotch) suspended. These acts were accordingly described as "unfriendly, un-Masonic, and disrespectful" to the two Grand Lodges (England and Scotland). The upshot was that the Grand Lodge of Scotland terminated its connection with the Grand Lodge of New South Wales, by recalling its representative to that Grand Lodge, and by requesting its representative to the Grand Lodge of Scotland to return his commission.

And, to add to the complication, similar action was taken by the Grand Lodge of England, at its September Commu-



MEMORIAL STONE TO BRO. JAMES WATKIN JACKSON,
FOUNDER OF FREEMASONRY IN QUEENSLAND.

nication, with this difference that it was "resolved to afford the Grand Lodge of New South Wales an opportunity of explaining matters before proceeding to steps which might not be easily retraced."

Altogether Grand Master Remington's action was inexplicable, inasmuch as he must have known of the expulsion and suspensions mentioned, for intimation thereof had been officially intimated to his Grand Lodge in the ordinary way.

Another peculiar phase is the circumstance that Bro. Remington had early in 1905 resigned the Grand Mastership of New South Wales, his successor, duly elected being no other than Sir Harry Rawson, a Past Grand Warden of England, and Governor of the State. Luckily that eminent brother's installation as Grand Master had to be postponed, owing to his absence in England, and consequently, he, in the meantime, was spared the annoyance of being practically made the scapegoat for the *laches* of his predecessor.

It yet remains to be seen what will be the upshot of the Queensland turmoil; but on calm reflection, it really seems that the then Grand Master of New South Wales is greatly to blame for the Grand Lodge movement in Queensland, and that it would have come to nothing had he held aloof, instead of encouraging the promoters in the ostentatious manner in which he did.

NEW ZEALAND.

WHEN Sir Walter Scott, in the *Lay of the Last Minstrel*, sang of the

“Land of brown heath and shaggy wood ;
Land of the mountain and the flood”—

he might unconsciously have been referring to the conformation of New Zealand, which with its thickly-timbered country and glorious lakes and mountains is even worthier of the poet's imagery than “Caledonia stern and wild.” New Zealand was discovered by Tasman in the same year as Van Dieman's Land. Capt. Cook had repeatedly urged the British Government to declare the islands a colony, but with strange indifference or perversity, one administration after another allowed the golden opportunity to pass. Meanwhile, however, the first Europeans settled in the North Island in 1792, and in 1825, the first of the two New Zealand Associations, for colonising purposes, was formed in London, only to end in failure. In 1833 a British resident was appointed, but in two years he was recalled, and at the same time the second New Zealand Association was organised. It was not till February 4th, 1840, that a definite effort for taking over the islands was arrived at, and on that day the famous “Treaty of Waitangi” was executed, whereby the Maori chiefs ceded to Queen Victoria and her successors for ever the right of Government over the whole of New Zealand. In the same year, too, was granted a charter for a Parliament.



BRO. JOHN BEVAN, RIGHT WORSHIPFUL DISTRICT GRAND
MASTER OF WESTLAND, N.Z., E.C.

Turning now to the history of Masonic New Zealand, the Irish Constitution was first in the field, in 1842, when a dispensation was granted by the Australian Social Lodge in Sydney, to open a lodge at Auckland, under the name of the Ara Lodge, which is now No. 1, of the New Zealand Constitution. In the same year, too, the Provincial Grand Master of Australasia, English Constitution, the indefatigable Bro. Robert Nicholls, issued a dispensation for the New Zealand Pacific Lodge at Port Nicholson, now No. 2, New Zealand Constitution. In 1843 is recorded a singular, yet interesting, incident in connection with French Freemasonry. It appears that two members of the French corvette *Le Rhin*, then cruising amongst the islands, opened a lodge at Akaroa, and initiated four candidates, under the authority of the Supreme Council of France, the name given to the lodge being the Francaise Primitive Antipodienne. This recalls to mind the circumstance that in 1889, a lodge under the proscribed Grand Orient of France was opened in New Zealand.

In regard to English Freemasonry in New Zealand, however, no steps were taken to place the lodges under a Provincial or District Grand Master until 1859, in which year, also, Capt. Clarke, the head of the English Province of Victoria, granted a dispensation for the opening of a lodge at Otago. The district of Canterbury was the first to lead the way, and the rulers of that and other districts rank as follow :—

CANTERBURY.

John C. Watts Russell	...	...	1859
William Donald, M.D.	...	...	1868
Henry Thompson	...	...	1884
Peter Cunningham	...	...	1891
Richard Dunn Thomas	...	...	1896
C. Dillworth Fox	...	...	1905

OTAGO AND SOUTHLAND.

John Hyde Harris	1864
Thomas Sherlock Graham, 33 ^o ...	1881

WESTLAND.

John Lazar	1870
John Bevan	1880

AUCKLAND.

George Samuel Graham	1877
Charles Cookman McMillan ...	1896

WELLINGTON.

Sir Donald M'Lean, K.C.M.G. ...	1875
Christian J. Foxward	1879
Sir Harry A. Atkinson, K.C.M.G. ...	1887
Francis Cartwright	1893
A. de Bathe Brandon	1899

Of the foregoing English District Grand Masters, it will be noted that the senior is Bro. John Bevan, of Westland, and following him closely is Bro. Thomas Sherlock Graham, of Otago and Southland. He was initiated in Lodge No. 8, Cork, I.C., in 1860. He is also a Past District Grand Mark Master for the South Island, Knight Commander and Past Prior of Otago, K.T., Sovereign Grand Inspector-General 33, Supreme Council of Scotland, and prominently identified with other branches of Masonry.

In regard to Sir Harry Albert Atkinson, K.C.M.G., District Grand Master of Wellington, under the English Constitution, from 1887 till his very sudden death in 1892, it may truly be said that he was one of the most prominent figures in the rise and progress of New Zealand, almost from its commencement as a colony under the British Crown. A native of Chester (born in 1831), he arrived in New Zealand in 1853, and took up land in the Taranaki district. Before long, disturbances with the natives broke out, and he was first and



**BRO. T. SHERLOCK GRAHAM, RIGHT WORSHIPFUL DISTRICT
GRAND MASTER OF OTAGO AND SOUTHLAND, N.Z., E.C.**

foremost in the organisation of military defence, which the settlers undertook on their own account. He commanded forces of volunteers, which practically insured the safety of the settlers, and between 1860 and 1864 was almost constantly in the field, taking part in many engagements, and gaining a high reputation for gallantry, coolness and skill. A year later we find him elected to represent his district in the House of Representatives, and in 1874, he was a member of the Government, indeed, until 1890 he was almost constantly in office. In a year more, however, his health had completely broken down, and he resigned his seat in the Lower House, whereupon he received the appointment of Speaker of the Legislative Council. Only one short year more, and the end came. Sir Harry Atkinson was knighted in 1888. The movement for the formation of an independent Grand Lodge began during his term of office as head of the English Craft in Wellington. His attitude towards seceding lodges and brethren was throughout liberal and courteous, but firm. He was inflexible in maintaining the right of a minority of a lodge to hold its charter, but at that point he stopped, and refrained as much as possible from active interference with the movement. It ought to be added that Sir Harry Atkinson's Deputy was Sir E. Osborne Gibbes, Bart., P.G.D. of England.

There is an interesting incident worth recording in connection with the District Grand Lodge of Canterbury and the dedication of Christchurch Cathedral, in November, 1904. A brass plate in the north-east of the transept bears the following inscription:—"The shaft of this column was erected by the Freemasons of Canterbury to the glory of God, and in grateful and fraternal remembrance of the pioneers of the Craft in the Canterbury Settlement, Anno Lucis, 5902."

At the installation of Bro. C. Dillworth Fox as District Grand Master of Canterbury in June, 1905, another interesting incident was the handing over to him of the "Thomas Memorial Jewel," a valuable and handsome decoration subscribed for by the lodges in the district. It had been intended to present this jewel to the late Bro. R. D. Thomas as a recognition of his services during seven years' office, but his death unfortunately intervened. The jewel is now to be held in trust by his successors.

English Freemasonry had flourished in New Zealand up to 1890 when internecine troubles arose through the setting up of a Grand Lodge. At that time no fewer than ninety-three lodges had been warranted from the year 1845. Very soon the Masonic community of the colony was in a turmoil, and the confusion was accentuated when seceding members of lodges walked off with lodge charters, in order to put a stop to working. The heads of the different districts were powerless under such an extraordinary state of things, and what added to the difficulties was the practical refusal of the home authorities to interfere, it being in effect ruled that the warrants, not being "lost" in the strict acceptation of the term, there was nothing in the Constitutions empowering the issue of confirmation warrants. The clause of the Constitutions then read thus :—

"If a warrant be lost, or withheld by competent Masonic authority, the lodge must suspend its meetings until a warrant of confirmation has been applied for and granted by the Grand Master, or until the warrant so withheld be restored."

This was the position until the writer had the honour of initiating and moving in Grand Lodge an alteration in the article of the Constitutions, drafted by His Honour Judge



THE LATE BRO. R. DUNN THOMAS, RIGHT WORSHIPFUL
DISTRICT GRAND MASTER OF CANTERBURY, N.Z., E.C.

Philbrick, Grand Registrar, which was agreed to unanimously, and now reads :—

“ If a warrant be lost or improperly withheld from those lawfully entitled to hold or use the same, or withheld by competent Masonic authority, the lodge must suspend its meetings until a new warrant or warrant of confirmation has been applied for and granted by the Grand Master, *in such terms, or on such conditions, as he may think proper*, or until the warrant so withheld be restored.”

Exception was taken by one or two brethren, whose opinions were entitled to respect, to the insertion of, or the necessity for, the words now italicised ; but the situation was desperate, so far as the loyal brethren in New Zealand were concerned, and, all things considered, half a loaf was better than no bread. The foregoing timely legislation rendered the seceders' action of no avail henceforth ; but there can be little doubt that those who seized the lodge warrants displayed a keen divination that a practical closing of the lodges, in the absence of the authority to work, would gradually gather them into the Grand Lodge fold by a sort of Hobson's choice.

Seeing that more than forty English lodges went over to the Grand Lodge of New Zealand at the outset of the movement, the various Districts have become depleted in numbers, the totals according to the 1906 Grand Lodge *Calendar*, being :—Canterbury, 8 ; Otago and Southland, 4 ; Westland, 6 ; Auckland, 17 ; Wellington, 6 ; and in a part of the South Island, where there is no District Grand Lodge, 2—making an aggregate of forty-three English Lodges left.

The Irish lodges in New Zealand have always been under one head, the Provincial Grand Masters being :—



SIR HARRY A. ATKINSON, K.C.M.G., RIGHT WORSHIPFUL
P.D.G.M. OF WELLINGTON, N.Z., E.C.

Henry de Burgh Adams	...	...	...	1859
George P. Pearce	...	...	...	1869
William J. Rees	...	...	...	1892

There are only four lodges remaining under the Irish Constitution.

Scottish Freemasonry, like that of the other two Constitutions, has declined in numbers and influence since the advent of a Grand Lodge, indeed, there are only about a dozen left in the three Districts. Originally the colony had only one head, and then it was subdivided. Below is the full list :—

NEW ZEALAND.

Hon. Vincent Pyke	...	...	...	1871
J. Hislop	...	...	...	1877
Judge G. W. Harvey	...	...	...	1878

NORTH ISLAND.

Hon. F. Whittaker	1878
W. J. McCullough	1892

SOUTH ISLAND.

J. Gore	1890
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CANTERBURY.

Rev. J. Hill	1884
C. Lonisson	1890

It was in 1876 that the idea of organising a Grand Lodge of New Zealand was first mooted ; but the proposal came to nothing, and the scheme merely slumbered till 1889, when more strenuous and united efforts were put forward by the promoters. At that time the Earl of Onslow was Governor of the Colony, and his lordship was approached with the object of being induced to accept the position of Grand Master. Lord Onslow, however, declined the honour, unless 120 of the 149 lodges then working were shown to be in favour of the movement. Subsequently his Lordship met the several

English, Irish, and Scottish District Grand Masters, and urged them to end the dissension then prevailing, which kindly counsel, by the way, elicited a singular rejoinder from the Grand Lodge of Scotland, in which was cabled from Edinburgh a repudiation of Lord Onslow's "interference." However, on April 30th, 1890, the Grand Lodge of New Zealand became an accomplished fact, with Bro. Henry Thomson, a former English District Grand Master of Canterbury, as the first Grand Master, and with a nucleus of thirty-two lodges only. A request for recognition by England, Ireland, and Scotland, of course, failed. The following are the Grand Masters :—

Henry Thomson	...	...	...	1890
Malcolm Niccol, 33 ^o	...	...	...	1892
Francis H. D. Bell	...	...	...	1894
William Barron	...	...	...	1896
Richard John Seddon	...	...	...	1898
Alexander Stuart Russell	...	...	...	1900
Herbert James Williams	...	...	...	1902
Alfred J. Burton	...	...	...	1904
Lord Plunkett, K.C.V.O.	...	...	...	1906

We have already seen how bitter were the relations between the recognised and unrecognised bodies in New Zealand; but still the irregular Grand Lodge went a-head, and when three years old it had twenty-four more lodges than those hailing from England, Ireland, and Scotland, the aggregate being forty-two original English, twenty-six Scotch, nine Irish, and nine new lodges warranted by itself.

But, in a year more (1894) the strife ceased, with the recognition of New Zealand by England, which by its action threw overboard the well-established precedent of bye-gone days. Scotland and Ireland followed suit. It was, no doubt, considered that the acknowledgment of New Zealand as a Sovereign Grand Lodge would convince the remnant of the



BRO. C. COOKMAN McMILLAN, RIGHT WORSHIPFUL DISTRICT
GRAND MASTER OF AUCKLAND, N.Z., E.C.

English, Irish, and Scottish Lodges that there was nothing left worth fighting for, and thus at no distant date the whole of the forces would unite. The reverse of this probability, on the other hand, is the outcome, indeed, up to the close of 1905, only two solitary lodges (English) had deserted their old banner during a period covering nearly sixteen years. The Grand Lodge of New Zealand is, in point of fact, a flourishing body, its lodges, up to the end of the financial year (March, 1904), having increased to 134, with a total of 6631 subscribing members. The cash balances at that period were :— General Fund, £1,146 10s. 2d. ; Fund of Benevolence, £1,616 10s. 2d. ; and the Widows' and Orphans' and Aged Masons' Fund, £4,382 8s. 10d. There is also a Supreme Grand Chapter. The Grand Lodge government is systematic and business-like, the colony being parcelled out into nine districts, with a Grand Superintendent over each. These are Auckland, Wellington, Canterbury, Otago, West Coast, Southland, Hawke's Bay and Gisborne, Nelson and Marlborough, and Taranaki. Add to this, the annual communications of the Grand Lodge, with delegates from each lodge, partake of the American style. That is to say, two solid days are spent in the transaction of business. In 1903 it was announced that the dues of not a single lodge were unpaid. It is also being discovered that some discrimination must be displayed in the admission of candidates, one method being to raise the minimum fee to ten guineas, whilst there is an instance of a lodge requiring every candidate to hold a policy of insurance on his life.

There were recently two breaks in the harmony of New Zealand Masonry, both involving an alleged invasion of territory. One, and the most serious, was the opening of a new lodge under the Scottish Constitution, in the North Island, by dispensation from the District Grand Master.

Protests and much correspondence followed, during which the authorities in Edinburgh took up the somewhat equivocal position that, although the Grand Lodge of Scotland could not itself grant charters for new lodges after the recognition of a Grand Lodge, its Provincial Grand Lodge could create lodges under dispensation. The second incident arose out of the removal of an English warrant from one part of the colony to another, it being argued from the New Zealand point of view that the lodge in question was dead, and that the planting of the warrant in another place constituted the opening of a new lodge. However, it had been proved that the lodge was actually working, and that therefore the members could agree upon a removal, with the consent of the District Grand Master, under Article 169 of the Book of Constitutions. Two instances of precisely the same nature occurred in 1905.

CONCLUSION.

THERE is now a Grand Lodge in each of the half-dozen States forming the Australian Commonwealth, as well as in New Zealand. True, it is, that in the latest instance the Grand Lodges of England, Ireland and Scotland have refused to recognise Queensland as a Sovereign body, and, looking at the question from every point of view, after calm and dispassionate consideration, it could never have been anticipated that the result would have been otherwise. Absolutely there was little of common sense or of judicious policy on the side of the promoters; rather was their *raison d'être* that of dissatisfied and ambitious individuals, who, without devoting due time to the quiet deliberation and thought that so serious a step demanded, rushed the situation, and thus precipitated themselves and their cause into an entanglement that may take years to unravel. It has been seen how easy of accomplishment was the present unity prevailing in certain of the other States, where, too, a like undue and unthinking haste had in the first place put back the clock for years. With this valuable experience facing them, our Irish and Scottish brethren in Queensland would have done well to hesitate till the arrival of the supreme moment when something like unity had come into being; in other words, they ought to have made haste slowly.

Events have shown that the present unhappy *status in quo* in Queensland received no little impetus and encouragement from New South Wales, where, by-the-bye, the bitter experience of the past, one would imagine, should have

left behind it an indelible lesson. On the contrary, the threadbare "unoccupied territory" nostrum was carried over the Border, and played for all it was worth—in these days of enlightenment moreover. "Unoccupied territory," forsooth! The phrase never had any logical meaning in Australia, whatever may have been the case in the United States, where political contingencies and events enforced a parting of the ways in the last quarter of the eighteenth century. But in all of the Australasian Colonies, and long before a single regular or irregular Grand Lodge was founded, the "territory" here and there was Masonically "occupied" by England, Ireland, and Scotland, and was administered and ruled by their representatives, in precisely the same way as the British Empire was and is represented by its Governors. It is sincerely to be hoped that the last has now been heard of the nonsensical "unoccupied territory" contention.

By the way, a practical illustration of the "unoccupied territory" notion is recalled to mind. It occurred some twenty years ago at Gibraltar, and the invader was the Grand Lodge of Manitoba, which planted a Lodge there in the belief that it had the right to the supposed unoccupied Masonic territory. However, after a dignified remonstrance on the part of the Grand Lodge of England, and a lengthy correspondence, our Canadian brethren ultimately acknowledged that they were intruders, and promptly called in the lodge warrant. It should be noted that Gibraltar was then and still is a District Grand Lodge under the English Constitution.

The recent joint action by the Grand Masters of England, Ireland, and Scotland is a step in the right direction, and will tend to smooth the way in the Colonies and other territories, where the three Grand Lodges hold concurrent jurisdiction. The compact means that the recognition of new

Grand Lodges shall be jointly and separately accorded after due consideration by the respective representatives, whilst decrees of suspension, exclusion, and expulsion, and the status and rights of Masters and Past Masters, will be agreed upon as occasion require. Stated in a few words, the joint agreement as to the recognition of new Grand Lodges in colonies or territories where England, Ireland and Scotland, have equal jurisdiction, lays down that two-thirds of the daughter lodges of each jurisdiction in such colony or territory must first have signified their adhesion to the new Grand Lodge, and, after the recognition, England, Ireland, and Scotland will grant no new warrants in such colony or territory. The foregoing compact was duly ratified at a meeting in London, in June, 1905, presided over by Earl Amherst, when the compact was duly ratified, subsequently confirmed by the three Grand Lodges, and signed by the Grand Masters thereof. It is significant that every delegate was present. A mutual understanding, consequently, now rests upon a sound plane for all time, and any serious conflict of interests should now be well-nigh impossible, with each Grand Lodge represented by a committee, which can interchange views and formulate decisions, either by conference or correspondence. This latest phase of international diplomacy and reciprocity is, in short, eminently practical and business-like in its aims and intentions, and it altogether places English, Irish, and Scottish Masonry on a more satisfactory basis than has ever been known in the history of either Grand Lodge, so far as the Craft in the colonies and foreign parts is concerned. The following are the representatives :—

GRAND LODGE OF ENGLAND.—The Right Hon. Earl Amherst, Pro Grand Master ; the Right Hon. T. F. Halsey, M.P., Deputy Grand Master ; John Strachan, K.C., Grand Registrar ; Sir Arthur Collins, K.C., President of the Board

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AUSTRALASIAN GRAND OFFICERS OF ENGLAND.

ON the occasion of the two Jubilee celebrations, in commemoration of her late Majesty Queen Victoria's reign, and at other times subsequently, it is appropriate, at the conclusion of these notes, to call to mind Colonial Masons who have been honoured with the "purple" of the Grand Lodge of England, they thus being constituted Past Grand Officers of the Mother Grand Lodge of the World. The list is as follows :—

PAST DISTRICT GRAND MASTER.

Sir Gerard Smith, K.C.M.G., Past
Grand Master, Western Australia 1901

PAST JUNIOR GRAND WARDENS.

Horatio St. John Clarke, M.D., (de-
ceased), Deputy District Grand
Master, Victoria, E.C. 1887
Right Hon. Chief Justice Sir Samuel
Way, Bart., Grand Master, South
Australia 1897
Hon. Charles Ellis Davies, M.L.C.,
Grand Master, Tasmania ... 1899
Right Hon. Richard John Seddon,
Past Grand Master, New Zealand 1902

Hon. John Winthrop Hackett,
M.L.C., LL.D., Past Grand
Master, Western Australia ... 1902

PAST SENIOR GRAND DEACON.

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Australia ... 1902

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E.C., Melbourne ... 1905

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E.C. ... 1897

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den, Victoria, E.C., Past Deputy
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Arthur Henry Bray, District Grand
Secretary, New South Wales,
E.C. 1887

ENGLISH, IRISH, AND SCOTTISH LODGES.

THE number of lodges warranted by the three British Constitutions on the Continent of Australia, in New Zealand, in Tasmania, in Fiji, and in New Caledonia, also the number of lodges now working, are as follows :—

LODGES WARRANTED.

	ENGLAND.	IRELAND.	SCOTLAND.
New South Wales	91	8	70
Tasmania	10	9	6
Western Australia	37	2	37
South Australia	22	8	7
Victoria	114	19	16
Queensland	75	27	67
New Zealand	93	16	44
Fiji	4	0	1
New Caledonia (now N.S.W. Const.)	1	0	0
	447	89	248

LODGES NOW WORKING.

	ENGLAND.	IRELAND.	SCOTLAND.
New South Wales	1	0	0
Tasmania	0	0	0
Western Australia	1	1	36
South Australia	0	1	0
Victoria	1	0	0
Queensland	64	1	49
New Zealand	43	4	16
Fiji	4	0	1
New Caledonia (now N.S. Wales)	0	0	0
	114	7	102

APPENDIX

Brother William Higstrim.

Subsequent to the New South Wales portion going to press came the news of the death of Brother William Higstrim, at the good old age of three-score years and ten. During his last illness he severed his connection with the Grand Lodge of New South Wales, as a silent protest against the strange action of that body, and of its Grand Master, in the Queensland embroglio, and against the unjust treatment of the Cambrian Lodge of Australia, No. 656, E.C. It is further a significant, yet melancholy circumstance, that, shortly after his death, official communications from the Grand Lodge of Scotland and the Supreme Grand Chapter of Scotland arrived, with the intimation that it was intended to suitably recognise his long and faithful services to Scottish Masonry in New South Wales. Pity 'tis that this action was not taken years ago. *Vale!*

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