

A HISTORY OF THE
UNITED GRAND LODGE
OF
ANCIENT, FREE AND ACCEPTED
MASONS OF NEW SOUTH WALES

BY
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Past Master, Lodge University of Sydney
AND
GEORGE MACKANESS, O.B.E., M.A. Litt.D.
Master, Lodge University of Sydney

WITH A FOREWORD BY THE
GRAND MASTER
HIS EXCELLENCY LORD GOWRIE, V.C., P.C.,
G.C.M.G., C.B., D.S.O.

AND A CHAPTER ON
THE IDEALISM OF FREEMASONRY

BY THE
PRO GRAND MASTER
F. A. MAGUIRE, C.M.G., D.S.O., V.D.,
M.D., F.R.C.S. (ENG.)



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Most Wob. Bro. LORD GOWRIE, V.C., P.C., G.C.M.G., C.B., D.S.O.
Grand Master.

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FOREWORD

THE year 1938 constitutes an important stage in the history of Freemasonry in New South Wales, as it marks the Jubilee of the amalgamation of the various jurisdictions existing in the State, or the Colony as it then was, in 1888. As this History will show, the union was an outstanding achievement and was complete before the first Annual Communication was summoned.

The History now presented is an important and interesting record of what happened both before and after the union. The Masonic movement in this country first came to life nearly one and a quarter centuries ago. Like the mighty Amazon it began in a series of small trickles and has since broadened into a wide, deep and imposing stream that means so much to the character of the nation fertilized by its beneficent influence. The moral solidity of a country must be all the better when thousands of its citizens put into practice the principles inculcated by Masonry.

Grand Lodge during the past fifty years has had a somewhat varied career, and has not been without its vicissitudes: but the forces of unity, love, truth, honour and virtue, constituting as they do the life-stream of Masonry, have prevailed over all difficulties and in this Jubilee year have filled the hearts of all with thankfulness for the past develop-

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ments and with confident hope for the future. May our grand institution continue under the guidance of the Divine Architect to exercise its elevating influence in the years to come, just as this History shows it has done during the half century now completed.

Gowrie
Grand master

INTRODUCTION

THE preparation of the History of the United Grand Lodge of Ancient, Free and Accepted Masons of New South Wales has been proposed on various occasions during the past three or four decades. The first attempt of any consequence was in 1903 when Most Worshipful Brother John C. Remington, Grand Master, in an address to the Brethren, referred to that year as the Centenary of Freemasonry in Australia, and traced in some detail the progress made in a hundred years. Seventeen years later, during the Grand Mastership of Most Worshipful Brother William Thompson, a Special Communication was held to celebrate the Centenary of Australian Freemasonry since the commemoration in 1903 was by then regarded as having been premature. At one stage a distinguished member of the Craft, Right Worshipful Brother Trivett, commenced a compilation of the History of Grand Lodge: what progress was made we cannot tell as nothing was published.

In 1935 Most Worshipful Brother F. A. Maguire, shortly after his elevation to the Grand Master's Chair, took steps which resulted in the appointment of two Brethren as "Official Historians" to write a history, the publication of which would synchronize with the commemoration of the Jubilee of the amalgamation of the several Jurisdictions in New South Wales. These two volumes are the outcome of the Grand Master's action.

No one is more conscious of the imperfections of this History than the authors themselves. The difficulty of deciding what to record and what to pass over was great. It is, therefore, inevitable that among our readers there may be some diversity of opinion. Some will hold the

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view that much that has been omitted is deserving of record; others will consider that certain matters do not merit the notice that they have received. If the authors have done those things which they should not have done, or left undone those things which they should have done, it is hoped that the Brethren will display true Masonic generosity in recognizing the magnitude of the problem of accepting or rejecting which confronted the authors, and the impossibility of making their judgment square entirely with that of their critics—the general body of readers.

It is a matter of regret that every Lodge within the jurisdiction has not received the notice which its members may consider it is entitled to receive. As the jurisdiction of the Grand Lodge in this State comprises more than 600 individual Lodges, reference to each of them is palpably impossible within the compass of a work of the dimension here presented. Sufficient material exists for the addition of a third, and even a fourth, volume of this History. The authors suggest that each Lodge on the occasion of its jubilee should prepare and publish its own history.

A word concerning the plan of the work is necessary and may be helpful. For the most part, chronological sequence has been observed in the narrative. The authors, however, have not hesitated to depart from this plan whenever the demand for the observance of topical or logical sequence made itself felt with sufficient cogency. Hence it may be observed that in Part II incidents that occurred within the period of one Grand Master's administration are occasionally narrated in a chapter devoted to the activities of one of his predecessors or successors, or in the case of Lodge Cambrian, made the subject of treatment in a separate chapter, in order to permit of more effective continuity in the narrative.

It is a pleasure to acknowledge our indebtedness to several distinguished Brethren who have extended their sympathy and assistance. We would especially thank our much-esteemed Most Worshipful Grand Master, his Excellency Lord Gowrie, V.C., P.C., G.C.M.G., C.B., D.S.O.,

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for identifying himself with this History by contributing the Foreword. The Pro Grand Master, Most Worshipful Brother Colonel F. A. Maguire, has maintained close touch throughout with the authors and has given timely help and suggestion in addition to supplying a chapter on "The Idealism of Freemasonry." Most Worshipful Brother Arthur Bray, P.G.M., the Past Grand Secretary, has from the outset evinced a keen interest in the work and has read the whole of the manuscript. Most Worshipful Brother E. Hungerford, P.G.M., President of the Board of General Purposes, has rendered similar assistance, and Most Worshipful Brothers Goulston and Halloran, Past Grand Masters, have perused the sections dealing with the periods with which they were most conversant. For the earlier chapters much help was received from Most Worshipful Brother Philip Crossle, Grand Historian of the Grand Lodge of Ireland.

To the many members of Grand Lodge and the Masters and Secretaries of particular Lodges, too numerous to mention individually, who willingly supplied information of value our cordial thanks are also extended. Much valued help, particularly in the identification of buildings was also generously given by Mr C. H. Bertie, City Librarian.

Last, but by no means least, the unfailing support of the Grand Secretary and his Deputy, Right Worshipful Brothers David Cunningham and J. Sidney Miller, cannot be passed over without recognition. The faithful and careful secretarial records of Grand Lodge Communications have been drawn upon, almost without scruple and without diffidence, by two grateful Historians.

KARL R. CRAMP.

GEORGE MACKANESS.

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CHAPTER I

EARLY MASONIC MEETINGS

CRAFT Freemasonry, as we now know it, was not regularly practised in Australia until the year 1816. Prior to that date, however, we have evidence of at least three occasions when Masonic arts were either proposed or practised in Sydney. Of each of these some account and criticism are necessary.

The first settlement in Australia dates from 26 January 1788. In the First Fleet of over 1000 persons there were more than 200 free men, chiefly officers and marines. It would surely have been curious if among so many there had been no one acquainted with the arts and practice of Freemasonry. Since, even as early as 1797, it was a common custom to have Masonic Lodges on His Majesty's ships on active service abroad, it is not improbable that amongst the officers and marines there would be Masons. That this is so is borne out by the fact that in 1797 the possibility of forming a Masonic Lodge in New South Wales was seriously considered by some of the inhabitants. In the old Minute Book of the Grand Lodge of Ireland is to be found a note to the effect that on 6 July 1797 the Grand Lodge met, with the Right Worshipful the Deputy Grand Master on the throne, attended by the Grand Treasurer. At this meeting a petition was received from George Kerr, Peter Farrell and George Black, praying for the issue of a Warrant to be held in the New South Wales Corps then serving at Port Jackson, in New South Wales. Action by the Grand Lodge of Ireland was, however, "deferred."

Nothing further seems to have occurred. It has been suggested that there may have been some irregularity in the petition, or more likely, that owing to the great length of

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time that elapsed in those early days between the dispatch of letters and the receipt of replies, the proposal died a natural death. On the other hand, it has been pointed out that according to Ahiman Rezon—Irish Constitution—a petition for a Warrant for certain degrees higher than the Master Mason's degree or the Royal Arch degree required only three signatures, and that one could possibly assume that these three Brethren desired to extend the activities of the Lodge, which may have already been in existence under a Travelling Warrant from Ireland, to the troops stationed at Botany Bay.

If this Lodge did exist, there is a possibility that Brothers Kerr, Farrell and Black were the three principal officers of the Lodge. We know something about two of them personally. As early as 1795 Peter Farrell is described as a private and in 1800 as a corporal in the New South Wales Corps. In the former year he received a grant of twenty-five acres at North Brush, Field of Mars. In 1797, the year of the petition, George Black was also a private in the Corps, and received a grant of twenty-five acres in Mulgrave Place. No trace of George Kerr is to be found in the *Historical Records*.

In view of later happenings it is more than curious that the petition should have come from three privates, and not from some of the officers. However, the facts are undisputed. All that can be said is that in the history of Australia this is the very earliest record of any Masonic associations.

In the *Journal and Proceedings of the Royal Australian Historical Society* is printed the second reference to Masonic affairs to be found among our records. In that journal, Hugh Wright, late Mitchell Librarian, records his discovery in a bundle of papers that came from Tasmania, of a Masonic Certificate, issued under the Grand Orient of France in 1802 to Captain Anthony Fenn Kemp by some of the officers of the French Exploration Fleet then in Port Jackson. This Certificate is not that of a Master Mason, but for the Rose Croix, or the Eighteenth Degree as it is now known. The

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original document, which measures eight inches by twelve, and is in French, is written on thin paper without a watermark, and reads as follows:

Nous Ch: R: C: M: M: et C:, du même ordre certifions avoir reçu en loge non régulièrement constituée mais parfaitement assemblée, et présidée par le S: P: R: C:, J. St Cricq, M^r: du Ch: Met: de Paris, le Cher Frère Anthony Fenn Kemp, Capne. au Regiment de la Nouvelle Galles Méridionale, en garnison au Port Jackson, au Grade d'An: M:

En foi de quoi nous prions les M: des deux mondes de le reconnaître et aider en cette qualité.

le 17 Septembre 1802.

J. St Cricq,
S: P: R: C:
Memb du Ch: Met:
George Bridges Bellasis,
G.D. 15,
Bellefin,
S: P: R: C.
Captn Kemp.

Ne varietur,
Anthony Fenn Kemp.

Translated into English, it would read:

We, Knights of the Rose Croix, Master Masons and Companions of the same order, certify having received in lodge not regularly constituted, but properly assembled, and presided over by Sovereign Prince J. St Cricq, member of the Metropolitan Chapter of Paris, the dear brother Anthony Fenn Kemp, Captain of the New South Wales Regiment, stationed at Port Jackson, into the grade of Ancient Masonry.

In faith of which we pray the Masons of both hemispheres to recognize and aid him in this capacity.

17 September 1802.

J. St Cricq,
Sovereign Prince of Rose Croix.
Member of the Metropolitan Chapter.
George Bridges Bellasis,
G.D. 15:^o
Bellefin,
Sovereign Prince of Rose Croix.

Do not vary (the signature).
Anthony Fenn Kemp.

Capt. Kemp.

The first signature on the document is that of Jacques

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St Cricq, lieutenant of the corvette *Le Naturaliste*, 300 tons, which, under the command of Captain Hamelin, formed part of the French Exploring Expedition of Captain Nicholas Baudin. The ship was in Port Jackson from 26 April to 18 May 1802, and from 22 June until 18 November of the same year. Lieutenant George Bridges Bellasis, whose signature stands next, was in 1801 tried, found guilty and sentenced to fourteen years' transportation to New South Wales for having killed in a duel, one Mitchell, a civilian of Bombay, who had been guilty of a breach of promise of marriage made to Miss King, sister-in-law of Bellasis. With his wife and family, Bellasis arrived in Sydney on 2 January 1802. Very soon afterwards he was granted a conditional pardon and then appointed artillery officer. Later, he returned to India, rose to the rank of Lieutenant-Colonel in 1818, and died in 1825. The third signature is that of Jérôme Bellefin, the senior surgeon on board *Le Naturaliste*.

Anthony Fenn Kemp who was that evening received into Rose Croix, was born at Aldgate in 1773, was in France during the greater part of the Revolution, and in 1801 had risen to the rank of Captain. He was one of the party that, in October 1804, established the first settlement at Launceston in Tasmania, where he died in 1868, aged ninety-five years. Having passed several years of his earlier life in France, and presumably acquired a knowledge of the language, it seems only natural that he would have had some affinity with the officers of Baudin's exploring fleet.

At the period when this Certificate was issued to Captain Fenn Kemp, it was the custom to have Masonic Lodges in the English Navy, and Warrants, usually bearing the name of the ship for which the Dispensation was granted, and generally issued under the Irish Constitution, were given to men-of-war going on foreign service. It is known, for example, that in the year 1802 Freemasonry was practised on board H.M.S. *Glatton* and *Buffalo* moored in Port Jackson, and that some of the settlers as Masons paid frequent visits to these ships. A similar custom prevailed in the French army and in the French navy. It has been ascertained, for

Nous f. l. M. C. M. M. et f. l. On s'assemble ordinairement
certains jours en lieu non régulièrement
avec l'assistance parfaite et assemblée, et présidé
par le f. l. M. C. f. l. M. C. M. M. et f. l. M. C.
de l'avis de leur frère Anthony Fenn Kemp, f. l. M. C.
ambassadeur de la Nouvelle Galles Méridionale
en garnison au Fort Jackson, au Golfe d'Australia.
En fait de que nous prions les M. M. des
deux branches de la réunion et d'indiquer un état
quitté.

C. 17 septembre 1802

J. Flinn
f. l. M. C.
memb. de la M. C.

George Bridges Bellasis

S. D. 15.

Bellasis
f. l. M. C.

N. V. Van der
Anthony Fenn Kemp. Cap. Fenn Kemp

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example, that as many as thirty Masonic Lodges and Rose Croix Chapters were opened and worked by French prisoners of war in England between the years 1794 and 1814. Several known instances are recorded of Englishmen who joined these French Lodges and Chapters. Most of them, however, were established and worked without any Warrant or authority whatsoever. Those members' Certificates which are extant, such, for example, as that of Captain Fenn Kemp, were clearly provisional, inasmuch as the recipients were therein required to attach themselves to some regular Lodge, if possible under the Grand Orient of France, as soon as circumstances would allow. Since the Certificate issued to Captain Fenn Kemp states that the Lodge was "not properly constituted," though it was "regularly assembled," it is quite possible that the Rose Croix Chapter into which he was received was in the same category as those of the French prisoners of war. It must also, we believe, be taken as granted that Fenn Kemp was a Master Mason prior to the date of his admission to the Rose Croix Chapter.

The fact that Bellasis signed Fenn Kemp's Certificate seems to prove that he was a member of the Rose Croix Chapter held on the French ships, the logical inference being that he joined the Lodge after he reached Sydney, and therefore that meetings had been held prior to Fenn Kemp's joining. Bellasis may possibly have been a member of some other Chapter before arriving in New South Wales. He is described as G.D.15°, but of this we have no evidence. The Certificate issued to Fenn Kemp, though interesting historically, cannot be accepted as a link in English Craft Freemasonry. Though diligent search has been made in Tasmania, there is no record of any kind available to prove that Fenn Kemp continued his Masonic activities after his removal to the southern state.

CHAPTER II

FREEMASONRY AND SIR HENRY BROWNE HAYES

WE now come to Sir Henry Browne Hayes and the so-called Masonic Lodge meeting in 1803, the date usually, but we believe erroneously, taken as the birthday of Australian Freemasonry.

Sir Henry Browne Hayes,¹ at one time a Sheriff of Cork, and a captain in the South Cork militia, a man of rank and influence, was, on 13 April 1801, found guilty of abducting a wealthy young Quakeress, Miss Mary Pike, and of forcing her into a marriage with himself. He was sentenced to death, but the sentence was commuted to transportation for life to New South Wales. On the voyage out in the *Atlas*, under Captain Brooks, he quarrelled violently with the surgeon, Thomas Jamison, who, in consequence, left the ship at Rio de Janeiro, and proceeded to Sydney on another vessel. When Sir Henry reached Port Jackson in 1802 he was arrested, tried for the offence, and sentenced to six months' imprisonment. Jamison was afterwards to take an active part in Hayes's Masonic history. The later actions of Sir Henry, especially his suspected active association with the Irish insurgents, and his participation in the Bligh rebellion, though historically interesting, do not affect his Masonic career. To the latter, the only Australian reference before his arrival in New South Wales is by the historian, G. B. Barton, who in his *Celebrities of New South Wales* asserts, without, however, giving his authority, that "a good deal of his personal influence in Cork was owing to his connexion with the Ancient Order of Masons, who had gallantly stood

¹ Henry Browne Hayes was initiated in Lodge 71, Cork, on 8 November 1796, and crafted the same evening.

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by him in his trouble." This is now proved by the following entry found in the old Minute Book of Lodge No. 71, under date 9 July 1807:

It was unanimously agreed to authorize in the fullest manner, the Master and Wardens to act for the Lodge in signing any Memorial or Petition addressed to the P.G.M. of M., or to the Right Honourable and Right Worshipful Earl of Donoghmore, Grand Master of Free Masons in Ireland, in favour of Our Much Esteemed, but unfortunate Brother, Sir Henry Browne Hayes.

In 1803, the year following his arrival in Sydney, Browne Hayes, having discovered some Brethren of "the mystic tie" in Sydney, applied to Governor King for permission to hold a Masonic meeting. Sir Henry, in a letter to Lord Hobart, dated 6 May 1803, gives his version of the attempt to form a Lodge, or to hold a Lodge meeting in these words:

Several officers of H.M. ships *Glatton* and *Buffalo*, together with some respectable inhabitants of this place, wished to establish a Masonic Lodge, and being in possession of a regular warrant, I was instructed to make a respectful application for that purpose. In doing so, I expressed myself in as loyal, respectful and polite manner as possible. Five days after, a constable, in a peremptory manner, summoned me to attend the Judge Advocate immediately. On my arrival, he read me a paper which he held, but would not surrender, to the following effect: "The Judge Advocate will send for H. B. Hayes and inform him that if he is not sensible of the indulgence allowed him, it is the Governor's duty to remind him of it; and instead of being President of a Freemason's Lodge at Sydney, he will be put under a President at Castle Hill or Norfolk Island to hard labour." The Judge Advocate was a drunken rum-drinker named Richard Atkins.

From the tone of Sir Henry's letter, and from other evidence available, it is clear that Governor King immediately set down the proposal to form a Masonic Lodge as merely an excuse to hold treasonable meetings. Hayes, however, would not take "No" for an answer, and, without official permission, arranged to hold the meeting. Sergeant Thomas Whittle, of the New South Wales Corps, a brother

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Mason, wrote to his commanding officer, Colonel Paterson, asking leave "to give a party" at his cottage. As he was a good conduct man, permission was readily granted. It was at Whittle's house, therefore, that Hayes and he convened the meeting. The news came to Governor King's ears, and he at once jumped to the conclusion—being naturally unaware of the loyal oaths taken by all Masons—that a treasonable meeting was being held. While Whittle and his friends were engaged either in deliberating on proposals to form a Lodge or in Masonic mysteries, Hayes's old enemy, Surgeon Thomas Jamison, appeared at the head of a party. Entering the room, he presented the Governor's warrant to arrest the whole assembly for holding an illegal meeting. The members, however, were not to be arrested so easily. The naval men, not being amenable to Botany Bay laws, showed fight; the lights were overturned, and a general scrimmage ensued. The naval men escaped, but Hayes and the others were landed in jail.

It has been asserted that Hayes was deported to Tasmania for his share in the attempt to form a Masonic Lodge. This is not true. When King found that the meeting had nothing of a seditious character about it, he ordered the discharge of all those engaged in the meeting except Hayes, who, "being in bond," was held in reserve. In his case the following General Order, which appeared in the *Sydney Gazette and New South Wales Advertiser*, vol. 1, number 12, of Sunday, 22 May 1803, was issued:

Henry *Brown* Hayes, a Convict, having sometime past applied to His Excellency the Governor for permission to hold a Free Mason's Lodge, preside thereat and initiate new members, which permission, His Excellency judged proper to forbid officially through the Judge Advocate, notwithstanding which it appears from the Magistrate's proceedings of yesterday, that he, Henry *Brown* Hayes, in contempt of that injunction, was found with several others, assembled as Free Masons, in consequence of which, His Excellency has judged it expedient to order the said Henry *Brown* Hayes to hard labour at the New Settlement to be formed at Van *Dieman's* Land; and it is to be clearly understood by all and every His Majesty's subjects resident or stationed in this

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Colony, that any similar meetings without the express approbation of the Governor, will be punished to the utmost rigour of the law, and as the local circumstances of this Colony and its Inhabitants may require.

W. N. CHAPMAN, Sec.

By Command etc.

Government House, May 17, 1803.

The sentence, however, was not carried out, and Hayes remained in New South Wales. In reporting this affair to the Under-Secretary in 1804, King stated: "He [Hayes] would very soon have made every soldier and every other person Freemasons, had not the most decided means been adopted."

In the old diary of a worthy member of the Craft, later resident in Adelaide, we find another reference to the same event.

Under date 22 May 1803, he wrote: "A number of Masons, meeting at the house of Sergeant *Whittel*, in Sydney, were arrested, and, after serious report, were discharged as having no useful intention to disturb the peace."

From this event, the date 6 May 1803 has been taken as the foundation day of Freemasonry in Australia. It has been recognized as such by many Masons in New South Wales, for on 20 July 1903 the Centenary of Australian Freemasonry was celebrated at a monster meeting of the Brethren held at the Sydney Town Hall, under the presidency of the Grand Master, Most Wor. Bro. J. C. Remington. In his address the Grand Master said:

The programme will show you that we claim the year 1903 to be the Centenary of the Dawn of Freemasonry in Australia, and my immediate advisers agree with me that it is an epoch in the History of the Craft which ought not to pass unnoticed. It is possible some may object that it was only an *Aurora Australis*, and that the true dawn did not appear till many years afterwards; but, in my opinion, scanty as are the records, they are sufficient to show that something was done for the Craft in the year 1803 in Sydney, which proved to be, at least, the forerunner of all the success which has followed.

It is doubtful whether this sporadic attempt to hold a

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Masonic meeting can be described as even the *Aurora Australis* of Southern Freemasonry. Some of the following points concerning the Hayes-Whittle meeting may help to explain the reason why.

In the first place it cannot be assumed or proved that the meeting held at Sergeant Whittle's house was a regular Masonic Lodge. It is true that, when residing at Cork in Ireland, Hayes had been a regular member of the Craft, but having been convicted of a felony, and proclaimed an outlaw, he should, by Masonic law, have been expelled from the Order before his transportation to Australia.

In the second place, it has been asserted—we know not on what authority—that Hayes held a regular Warrant from the Grand Lodge of Ireland. Wor. Bro. Philip Crossle, the Assistant Secretary of the Lodge of Research, Ireland, and one of the most reliable authorities on Irish Masonic history, in a recent communication states definitely that: "Sir Henry Browne Hayes did not receive a Warrant from the Grand Lodge of Ireland in the year 1803. He, as you know, was transported. The Freemasons of Cork endeavoured to persuade the Grand Lodge of Ireland to use their influence with the authorities to mitigate his sentence." If then, the implication is that Hayes held a Warrant legally issued by the Grand Lodge of Ireland for the purpose of establishing Freemasonry in Australia, the information must be based on wrong data. When we remember the strict conditions on which Warrants to establish new Lodges are, and always have been issued, it would surely have been passing strange, even in the first decade of the nineteenth century, for the Grand Lodge of Ireland, or indeed, of any State, to have entrusted a convicted criminal, even though he was a baronet and a man of means, with a regular Warrant to establish a Lodge of Freemasons in a community 14,000 miles distant, where nine-tenths of the people were convicts. The late Brother William Henley, the Historian of Lodge Antiquity, now No. 1 on the Register of the United Grand Lodge of New South Wales, is of opinion that if Hayes really held a Warrant, it was probably either a spurious one issued by

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Alexander Seaton of the Schismatic Grand Lodge of Ulster, or by the so-called Hedge Masons, a secret society, closely Masonic, which met without legal Warrant or authority, the members, however, using passwords, signs and symbols, and calling each other brother Masons, or by the Northern Defenders, who also abrogated to themselves the title of Freemasons. There may be some truth in Brother Henley's suggestion, since both the latter societies had their headquarters in Cork, the birthplace of Henry Browne Hayes.

In the next place, was the meeting convened by Hayes a regular Masonic Lodge? This question cannot now be answered. The following points, however, are of historical interest. It is stated definitely that those present were "assembled as Masons," and Governor King in his proclamation asserted that Hayes proposed to preside at the meeting and to initiate new members. We do not know, however, whether the proper number of Brethren were present, or whether they were Masons of good repute. We do not know whether any one or more of them, apart from Hayes, had authority from the Grand Lodge of Ireland or any other Grand Lodge to initiate, pass, and raise Masons. We do not know whether Hayes was, or had been a properly installed Master, or whether any such existed among the population of the colony. Possibly the meeting may have been just a friendly, preliminary gathering, met to discuss the possibility of forming a Lodge in Sydney. In his official Report to the Under-Secretary, Governor King stated that "Hayes was detected presiding at a 'Club,'" a remark which has been taken by some in a strictly literal sense as connoting, not a meeting in any way Masonic, but rather a convivial gathering. On the other hand, from the evidence given at the trial of the offenders as recorded in the *Sydney Gazette* of 22 May 1803, we learn that Colonel Paterson, called as a witness, "informed the Bench that what Sergeant Whittle had stated as to his permission was strictly fact, but that he was not apprised of its being a Masonic meeting." From the depositions taken, it appears, too, that one of the members present at the meeting, Mr Driscoll, boatswain of

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H.M.S. *Glatton*, had behaved, when accosted by the magistrate, with much impropriety, that he had exclaimed "Masons, Masons!" and put himself in a posture of defence.

There is, too, this other point to be considered. It is recorded that Hayes was a frequent visitor to the ships of the French fleet, commanded by Baudin, whilst they were in Port Jackson. The presence of Masons on board may have contributed to the idea of holding a Masonic meeting in Sydney. Barton, the historian, who, however, does not cite his authority, says: "Hayes made himself obnoxious to Governor King by his intimacy with Maurice Margarot, one of the Scotch Martyrs, who was then leading the same sort of life at Sydney Cove," and we are told that their frequent meetings had no other end in view than that of "spinning webs of conspiracy under the cloak of Freemasonry." This last sentence seems to give a possible hint of the real situation. Hayes may have obtained a Certificate, a Warrant, or some other variety of authorization from the officers of the French ships, and on the authority of this proposed to hold or establish a Masonic Lodge in New South Wales.

It is of some importance to note, also, that in much more favourable circumstances, when Governor Lachlan Macquarie arrived, Hayes, who was admitted to His Excellency's friendship, did not make a second attempt to establish Freemasonry in Australia. Very many, even of the best informed members of the Craft are unaware that Governor Macquarie was himself a Mason—the first of a long line of Governors of the State of New South Wales, who have been raised to the Sublime degree or have sat in the Chair of King Solomon. That he was a Mason, Macquarie made public to the people of New South Wales when he was laying the foundation-stone of old St Mary's Roman Catholic Church, afterwards destroyed by fire, and replaced by the present St Mary's Basilica. The date was 29 October 1821. After Father Therry had read the address to the Governor, His Excellency made the following reply: "You must know, Father Therry, that although I never laid the stone of a

and two Dist. Bro. (Brethren) that had ^{the} of Bro. B. D. D. (B. D. D.)
 John Brown Hayes
 Cork July 9th 1801
 Lodge N^o 71 Met in the form of Chapter when
 it was unanimously agreed to authorize in the
 fullest manner the Master & Wardens to act for
 the Lodge in signing any Memorial or Petition
 addressed to the G. M. of G. M. or to the Right
 Honourable & Right Worshipful Great Conceptor
 Grand Master of the M^o M^o in Ireland in
 favour of Our much Esteemed but unfortunate
 Brother Sir Henry Brown Hayes
 received a Suspension from Lodge N^o 71
 against John B. W. J. & John G. J.
 did the Master & Wardens & the M^o M^o in
 By Order
 John Brown Hayes

MEMORIAL IN FAVOUR OF HENRY BROWNE HAYES
 (From Register of Lodge No. 71, Grand Lodge of Ireland.)

Nov. 21st 1796. Lodge No. 71. Met in due form
being. Monthly Night when Mr. Joseph
Swaine, Mr. Thos. McCordy, John
this Lodge. Wm. Ireland, and Joseph
B. Rogers proposed. Mr. Henry Stowe, &
this Lodge and Mr. Dyer proposed. Mr. Dyer &
Holland both unanimously opposed of B.
Harrigan had requested permission to
withdraw himself from this Lodge for some
time. Granted. Did the usual business
and ended in Harmony. By Order
John Harwood. Secy
Nov. 25th 1796. Lodge No. 71. Met in due form

PROPOSITION FOR INITIATION OF HENRY BROWNE HAYES
(From Register of Lodge No. 71, Grand Lodge of Ireland.)

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Catholic Church before, I am a very old Mason [meaning that he was a Freemason], and I shall keep this trowel as long as I live in remembrance of this day.”

The place where the Hayes-Whittle meeting took place is of some Masonic interest. In some Craft histories it has been asserted that the meeting was held at Hayes's house, later William Charles Wentworth's famous home at Vaucluse. As, however, Hayes did not acquire the Vaucluse property till the year 1805, this assertion is obviously incorrect. The meeting actually took place at Sergeant Thomas Whittle's cottage. This is given as No. 54 on the plan drawn by Surveyor Meehan in the year 1810. The site now forms portion of Macquarie Place.

CHAPTER III

FREEMASONRY AND NORFOLK ISLAND

IN the succeeding chapter it is suggested that there may possibly have been a Masonic Lodge attached to the New South Wales Corps during its period of service in the colony. Be this as it may, a little piece of contemporary evidence has recently come to light which proves conclusively that a Lodge, regular or irregular, existed on Norfolk Island as early as 1807, and possibly some years previously. This discovery serves, in a measure, to establish a link between the attempt of Sir Henry Browne Hayes to establish a Lodge in 1803, and the arrival of the first regular Lodge in 1814 in the days of Governor Lachlan Macquarie. Amongst the Piper Papers in the Mitchell Library,¹ search led to the discovery of a letter addressed to Brother Captain John Piper from three of the residents of Norfolk Island, and dated 18 December 1807. It must be remembered that Captain John Piper (1773-1851) was sent on duty to Norfolk Island in 1792, and that he remained there till 1797. In 1804 he was returned to the island, of which he was Commandant from 1805 to 1810, "with great credit to himself," to quote Macquarie, "and the satisfaction of the Governors-in-Chief of this Territory." When the letter was written, Piper, therefore, was in command of the island, which, in addition to its convict population, had a number of free settlers and landholders. The returns for 1807 give one hundred and one free male settlers and landholders, "not victualled by the Government." The letter to Piper reads as follows:

SIR,

Impressed with a lively sense of Gratitude for the Patronage and generous protection which we in our collective capacity as

¹ A. 256, vol. iii, p. 667.

FREEMASONRY AND NORFOLK ISLAND

Free and accepted Masons have experienced under your Authority; we now beg leave to request your acceptance of our sincerest acknowledgments.

It is an Axiom, founded on the Pediment of the Masonic Institution, that a Mason's Conduct should be orderly, regulated by a strict adherence to the Laws, and particularly obedient to regular legislative Authorities; we humbly presume from the affability of your demeanour and the politeness of your attention to us as a Collective Body, that our Conduct has received your approbation; and consequently that no Impeachment of a deviation from good Order can be attached to our small Community; and as Circumstances require our departure from this Island, and from your Jurisdiction (under which we have received such marks of liberal protection) we request you may be pleased to recommend to His Honor Lt Governor Collins, our general demeanour, and secure to us under his Command, a Continuance of that Patronage, we have received from you, and we shall studiously exert ourselves, by the Regularity of our demeanour, to prove that your kind indulgencies shall never be impeached by any impropriety of Conduct on the part of, Sir,

Your ever grateful servants,
JAS. MITCHELL, Master.
THOS. LUCAS, P.M.
W. ATKINS, S.W.
For the Brethren.

In the year 1803 Lord Hobart had instructed Governor King to remove the entire Norfolk Island settlement to Port Dalrymple in Tasmania. The free settlers were most reluctant to move. By the end of 1805, however, about two hundred and fifty of them had gone, leaving seven hundred still on the island. Though Piper induced a few others to try the new colony, it was not until December 1807, the very month in which this letter was written, that Governor Bligh, in accordance with peremptory instructions from Home, ordered the complete evacuation of the island. He gave the settlers the choice between Port Dalrymple and the Derwent. Most of them chose the latter, some settling finally at Sandy Bay, near Hobart, others at an inland village which they called New Norfolk. At that date Colonel William Collins was Lieutenant-Governor of Van Diemen's Land.

CHAPTER IV

THE EARLY MILITARY LODGES

"THE foundation of regular Freemasonry in Australia was absolutely and essentially Irish in its origin, and was due, in the first place, to an Irish Military Lodge in which young settlers were initiated, and who were then granted a dispensation by the Military Brethren to form a Lodge; and in the second place, to the constitution of that Lodge under a regular Warrant granted by the Grand Lodge of Ireland."

The above, the words of Wor. Bro. Philip Crossle, of the Lodge of Research of Ireland, gives the whole situation in a nutshell. Before elaborating the details we must, however, go back a little.

When the First Fleet arrived in Sydney in 1788, the convicts were guarded by certain companies of Marines. A few years later, however, a special regiment was recruited in England to serve in the same capacity. This regiment was entitled "The New South Wales Corps" and into it were absorbed many of the Marines who wished to remain in the colony. Its period of service ended with the Bligh rebellion, when, on the arrival of Colonel Macquarie with the 73rd Regiment, on 28 December 1809, it concluded its inglorious career by being removed from the colony. The 73rd was succeeded on 7 February 1814 by the 46th Regiment, of which Lieutenant-Colonel George Mollé was the commanding officer. He was also appointed Lieutenant-Governor, and was himself an active Mason. Captain Edward Sanderson, who was to play a prominent part in the history of Australian Freemasonry, and many of the other officers of this regiment were also members of the Craft. In August 1817 this regiment was succeeded by the 48th, which came direct

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from Cork, to be in turn replaced by the 40th (1823), the 3rd (1826), the 39th and several other regiments.

In those days it was the custom for regiments going abroad on active service to have Masonic Lodges attached to them, the Warrants being usually issued by the Grand Lodge of Ireland. Probably all the abovementioned regiments had Lodges. There may even have been a Lodge attached to the New South Wales Corps. We know definitely that four of these early regiments possessed regular Warrants issued by the Grand Lodge of Ireland, and that their Lodges held meetings regularly in Sydney. These Warranted Lodges were No. 227 attached to the 46th; No. 218 attached to the 48th; No. 284 attached to the 40th; and No. 128 attached to the 39th Regiment.

Of these Lodges Nos. 227 and 218 are most intimately connected with the rise of Freemasonry in Australia. In his *History of Freemasonry*, Gould (iii, 388) states that "The Lodge of Social and Military Virtues No. 227 on the Roll of the Grand Lodge of Ireland, attached to the 46th Foot, paved the way for the establishment of stationary Lodges" in New South Wales. Though in a general way this statement is true, it does not record the actual facts, for as we shall show, the greater, if not the entire credit, is now proved to be due to Lodge No. 218 attached to the 48th Regiment.

Very little is known of the actual working and activities of these early Military Lodges. Through the kindness of Wor. Bro. Philip Crossle, a search of the old records and of the Register of the Grand Lodge of Ireland has been made. One important document gives an interesting and detailed account of the first public Masonic ceremony ever held in Australia. It was entirely arranged and carried out by the members of Lodge No. 227 (I.C.), the "Lodge of Social and Military Virtues."

Though the records of the early Irish Military Lodges are either missing or defective, in recent years certain old documents have been unearthed, which throw some light on

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Masonic activities during the early period of Australian history. The members of exemplary Lodge of Social and Military Virtues, for example, in a report in May 1816 stated that they had lost their old Warrant. But in their next communication, dated Sydney, 14 February 1817, they stated that the Warrant had been found among the effects of a deceased inhabitant of New South Wales. How it came to be there they did not know; neither do they give any particulars about the "deceased inhabitant." In the same letter they stated that, as a regimental lodge, they had recently laid the foundation-stone of the premises of a worthy and reputable Brother, Captain John Piper. The details of the proceedings are recorded in two manuscripts, but unfortunately the letter accompanying them and certain documents marked A, B, C, and D referred to in the text are missing. As it is claimed to be the first Masonic ceremony of its kind to have been held in the colony, the event is notable in the history of the Craft in Australia.

The record is headed "Proceedings of a Lodge held in the E. of Eliza Point, Port Jackson, on 2nd November 1816—5816, being the Day for laying the Corner Stone of Brother John Piper's House." The story then continues: "At Eleven o'clock the Brethren took boats, and on passing down the Harbour were saluted by Seven Guns from the merchant ship *Willerly*, Commanded by Brother Crosset, who flew a Masonic Ensign from the mast-head." When they arrived at Eliza Point, a Lodge was formed and opened in a retired spot. Then the Master of Ceremonies, Brother Grant, marshalled the procession, led by Brother Hetherington the Junior Tyler and closed by Brother Drummond the Senior Tyler, both with Swords. In all over thirty Masons took part in the procession, including Brother Colonel Molle, the Lieutenant-Governor, and the Right Worshipful Master, Captain Edward Sanderson. The band of the 46th Regiment attended and played appropriate music. Each of the Brethren carried appropriate Masonic emblems, including Candlesticks, Globes, a Box of Coins and a Charity Box, a Banner, the Roll, a Basket of Corn and Pitchers of

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Oil and Wine, the Bible, the Square and Compasses, the Columns, and the Charter supported on a Cushion. Apparently certain of the members had taken the higher degrees, for they attended, two of them as Knights Templars in full attire and one as a Red Cross Knight.

The procession moved towards the West, gave Grand Honours, moved thrice round to view the Square of the work, and passed under a Triumphal Arch. Then the Worshipful Master advanced towards the East between the ranks of the Brethren, ordered the Charter of the Lodge to be read and announced the purport of the meeting. The foundation-stone, on which the Bible and the Square and Compasses had been placed, was ordered to be raised beneath the Triangles, the Right Worshipful Master at the same time giving an appropriate prayer.

The Coins collected in honour of the ceremony were then inserted in the proper Receptacle, and the Stone let slowly down, Grand Honours being given and the band playing "*Pleyel's* German Hymn." The Right Worshipful Master then scattered Corn, and poured Wine and Oil over the Stone, giving three strokes with his mallet. The Brethren then gave Grand Honours and the band played "God Save the King."

The Right Worshipful Master then delivered over to the architect the plan and implements required for the building. The architect having made an appropriate reply, a suitable oration by Brother Grant as Master of Ceremonies was delivered. At the conclusion the Charity Box was passed round, a sum of £6 14s. being collected and placed on the Stone for the relief of the poor and needy.

The Rev. Samuel Marsden, the principal chaplain of the colony, who was present as a spectator, having requested the privilege of saying a few words, then said: "I am not a Member of this Society, but having had recent opportunity of Witnessing its Charitable Donations amounting to Thirty Pounds, I cannot but hold it in high Estimation, and am fully convinced of its value." He then proceeded to bestow every commendation on Masonry.



SEAL OF AUSTRALIAN SOCIAL LODGE, No. 260, 1843



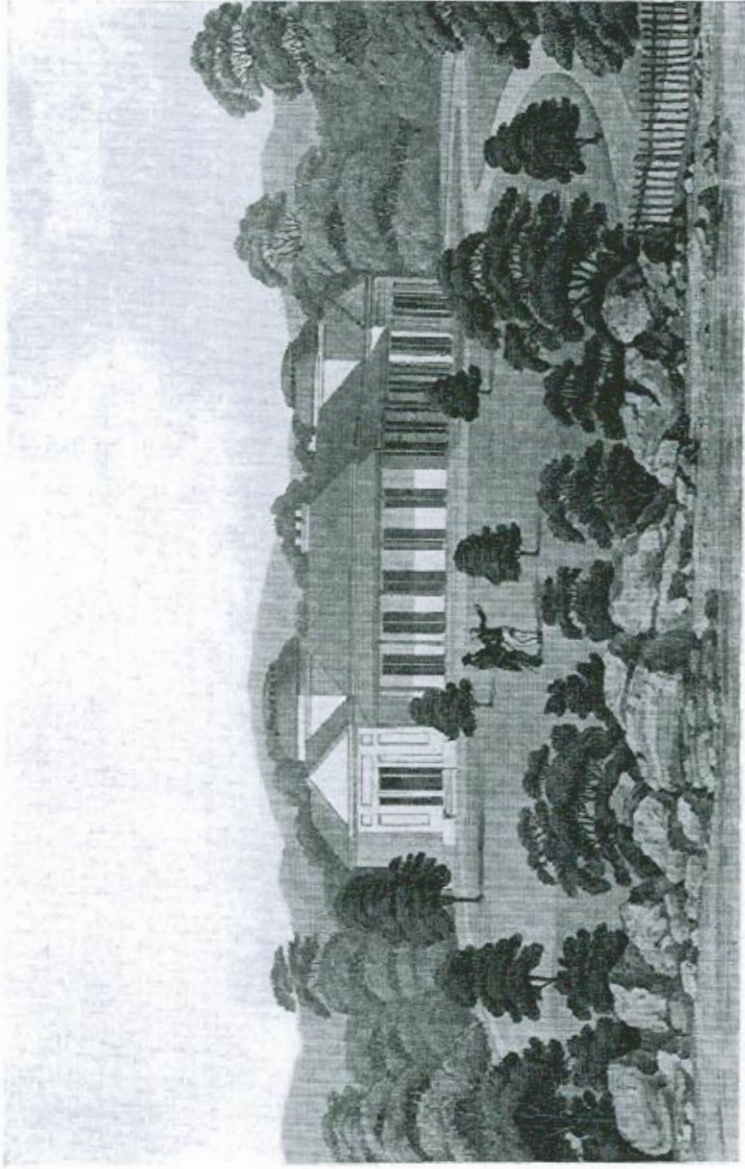
SEAL OF AUSTRALIAN SOCIAL LODGE, No. 260, 1829



 Sub Auspice
Reverendi Georgiae Tertio
Prophetæ S. M. Quæritæ Arm.
Magistri Domitii
JOHANNIS PIPER
Summi Comitis
Æ. Indulgentis
Voluntatis Architectonici.
Aprilis XLVI (obsequium) Pal.
Nov. 2^o A.D. 1816
Æ. A. 3890
Parvum Sepulchrum
Procur.
Edwardus Spinderson
Curio.

TRANSLATED
By the Blessing of
the Right of George the 3rd
and during the Government of
the Most Gracious King
the Foundation Stone
of this Mansion
erected by
JOHN PIPER
was laid
by Edward Spinderson M.
of the Lodge of
S.M.V. N. 227
in the Reg. of Great
Britain Assembly of
1787 & 1788
on 2^o Nov. A.D. 1816
of Masonry 5820

INSCRIPTION ON BOX PLACED ON THE FOUNDATION STONE OF BRO. JOHN
 PIPER'S HOUSE, 2 NOVEMBER, 1816



CAPTAIN JOHN PIPER'S HOUSE, ELIZABETH POINT, SYDNEY, OF WHICH FOUNDATION
STONE WAS LAID MASONICALLY ON 2 NOVEMBER, 1816

From Lyzell's "Pictures of Sydney," 1824-5

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The Concluding Prayer was given by the Right Worshipful Master, the band played "Burns's Masonic Farewell" and the Solemn Benediction was silently given by all the Royal Arch Masons present, over the Stone, after which, the Right Worshipful Master standing thereon, and Wine being served round, the following toasts were honoured: "Our Good Old King," "Our Illustrious Brother, the Prince Regent," and "Our Respected Brothers the Governor (Macquarie) and Lieut.-Governor of the Colony (Molle)."

The procession was then re-formed, and returned to the spot whence it set out, the band playing "The Hallelujah Hymn."

The Lodge was then closed, and the whole company, consisting, as says the manuscript, "of the Brethren and the most respectable of the Ladies and Gentlemen of the Community," sat down to a fine repast. The manuscript continues: "The health of our Sister Piper and the Foundation Stone of Eliza Point, together with the Sisterhood and other appropriate Toasts, were drunk with suitable Music, and, on returning, the Banner, held by the Eldest Sister present, Mrs Allan, was greeted by all the Ladies present, the Brethren hand in hand moving three times round this Female Knot."

The official report, of which the preceding is a summary, is signed E. Sanderson, Master; and D. L. Cox, Secretary; bears the seal of the Lodge, and is followed by an exact transcript of the inscription of the box that contained the Roll on this occasion.

SUB AUSPICE
Regnante Georgio Tertio
Praefecto, L. McQuarrie, Armigero
Hujus Domicilii
(Johannis Piper)
Sumptu
Sociorum Coronâ Comitante
Ex Fratribus
Sodalitii Architectonici
No. 227

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Apud XLVI Cohortem Pied:

Die 2do. Nov. A.D. 1816

AE A 5816

Primum Lapidem

Posuit

Edvardus Sanderson

Curio

—————
ooooooooo

L.S.M.V. 227.

In the *Sydney Gazette* of 9 November 1816 are recorded the chief incidents connected with this ceremony. An examination of the list of those present reveals some interesting information, and suggests some equally interesting deductions. In all thirty-two Masons actually participated. Of these, as was natural, the great majority were officers of the 46th Regiment, including the commanding officer, Lieutenant-Colonel George Molle, Major McKenzie, Captains Edward Sanderson, the Worshipful Master, John Piper, B. G. Humphrey and T. Miller; Surgeon Patrick Hill and Ensign Kenny of the 39th Regiment; two Brethren described as visitors, Captain John Herbert, master of the ship *Mariner*, which had reached Sydney just a month previously, and the Judge Advocate, Brother John Wylde, a passenger by the same vessel. The Secretary was Lieutenant D. C. Cox. For a very particular reason it is also worthy of notice that the following are named as members of this Lodge No. 227 and as taking part in the ceremony: John Oxley, the Surveyor-General, John Drummond, a naval officer, Judge Jeffrey Hart Bent, John Horsley, a civilian who arrived in 1814 with Justice Hart Bent in the ship *Broxbornebury*, J. R. O'Connor, described elsewhere as "a gentleman," William Henry Moore, solicitor, attorney and friend of Bent, Dr John Harris, surgeon in the old New South Wales Corps, and David Allan, the Deputy Commissary General.

In this connexion we have to face a historical problem. Wor. Bro. Crossle states that Lodge No. 227 refused to initiate any Australian settlers. We believe he intends by this to include only those settlers who were emancipists, not

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men who came to the colony free. Of course, it is quite possible that all the non-military members of No. 227 named above may have been Masons before the arrival of the 46th Regiment in Sydney. On the other hand, it seems equally possible that some of them were initiated into the Craft here. There is no evidence available to prove either supposition correct. It is, however, of import to note that though Lodge No. 227 was the holder of a regular Traveling Warrant, it certainly did admit among its members civilians who were permanent residents in New South Wales.

The Secretary of Lodge No. 227 communicated to the Grand Lodge of Ireland a detailed account of the Proceedings of the Lodge on the occasion of the Festival of St John the Evangelist and of the Day of Installation on Friday 27 December 1816. Some of these details are of historical interest. The first is the announcement that "the Bye Laws" had now been arranged by Brother Sanderson and "that being now printed" the compliment should be paid to that Brother and that "he be solicited to pronounce them to the L, which was done, the Bro. giving the prefatory Address as therein contained." The Master-elect, Wor. Bro. E. Sanderson was then installed and the Officers invested in proper form and order.

The report appropriately concludes:

At Six the Brethren sat down in Masonic *Cloathing* to an Elegant Dinner, and after the removal of the cloth, at the Seventh Toast, the Charity Box passed round from the E. when a Collection Amounting to Four Pounds Five Shillings was made for the Poor and Needy.

The following were the Toasts and Sentiments of the Day:

Our honourable Sovereign H.M. King George the Third.

Our Royal and August Patron, H.R.H. the P.R. of the British Empire.

The Queen, her Illustrious Daughters, and the Sisterhood of Masonry—(as far as 26 Toasts).

The Health of All the Mother Lodges having been drunk the Brethren retired in H.P. and B.L.

For several reasons Lodge No. 227, the Lodge of Social and Military Virtues is one of the most notable in

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British Freemasonry. It was first chartered in 1752, and accompanied the regiment all over the globe till 1847, when the old Warrant was returned to Ireland, and the Lodge then threw in its lot with the Grand Lodge of Quebec, where some twelve years later, it became No. 1 on the Register of that Grand Lodge under the title of "The Lodge of Antiquity." Within the last two or three years, however, attempts have been made to revert to the original name of "Social and Military Virtues." This Lodge is the possessor of the famous West Bible upon which George Washington was obligated.

It has been repeatedly asserted that the credit for establishing Freemasonry in Australia is due to Lodge No. 227. Perhaps the halo of romance which surrounds its long history may have inclined our writers to dwell on the supposed activity of the Lodge while in Sydney. The exact date when the movement to establish a stationary Lodge in Sydney was first initiated will probably never be known. When, however, all the evidence is summed up, it seems beyond doubt that 1820, and not 1816 as alleged by Brother William Henley, the Historian of Lodge Antiquity, No. 1 (New South Wales Constitution), must be taken as the date of the foundation of the Australian Social Lodge, and that the whole credit must be given not to Lodge No. 227 but to Lodge No. 218 attached to the 48th Regiment, and in particular to one Brother, Samuel Clayton.

Brother William Henley devotes a whole chapter to an attempt to prove that his Lodge was "constituted" in 1816. He asserts that:

It was generally understood that the Lodge was constituted in 1820, but on pausing to consider the trend of events, it was apparent that something must have been done before the latter date in the form of a petition to the 46th Regiment for transmission to the Grand Lodge of Ireland to grant a Warrant to the Sydney Brethren.

Brother Henley made certain searches and inquiries and obtained the following information, upon which, though we believe quite erroneously, he based his conclusions:

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(1) On page 10 of the *History of Lodge Social and Military Virtues, No. 227*, as compiled first by Rt Wor. Bro. Dr Francis C. Crossle in 1896, and revised by Wor. Bro. H. N. B. Harrison, occurs the paragraph: "In 1816 the Regiment was stationed in Sydney, when the Lodge, with its famous Bible assisted at the constitution of Lodge 260 I.C." Lodge No. 260, it should be noted, is now Lodge Antiquity, No. 1 (New South Wales Constitution).

(2) Rt Wor. Bro. W. F. Lamonby, Past Deputy Grand Master of Victoria and Past Assistant Grand Director of Ceremonies, of England, in his book *Some Notes on Freemasonry in Australia* without, however, indicating his source, wrote:

We are now mainly concerned in the doings of the Lodge Social and Military Virtues in Australia, and the active part it took in founding the first warranted Lodge. The 46th 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.

(3) In a paper read by Wor. Bro. Frederick Armitage before the Authors' Lodge on 17 December 1913, entitled "The Masonic Lodges of Greater Britain," and published in the first volume of the *Transactions of the Authors' Lodge No. 3456 London*, we find this statement:

The Australian Social Mother Lodge No. 1 on the register of New South Wales, was originally warranted by the Grand Lodge of Ireland as the Australian Social Lodge, No. 260, which had been formed in 1816, by a Military Lodge of the Ancients, known as the "Lodge of Social and Military Virtues," No. 227, then stationed at Sydney.

(4) In the Australian Masonic Journal the *Keystone*, of 30 April 1918, appeared an article entitled "The Bible Upon Which George Washington Was Obligated," in which the following passage was quoted from an old book entitled *Some Facsimile Pages . . . of the Masonic Bible of*

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Lodge 227, Lodge Social and Military Virtues, G.L. of Ireland, late in 46th Regiment:

In 1816, after the downfall of Napoleon, the 46th was transferred to Sydney, New South Wales, and its Lodge continued to meet in that town. Certain residents of Sydney applied to the Grand Lodge of Ireland for permission to establish a Lodge of their own, and Lodge No. 260, thus inaugurated, had the honour of being the first of a long line of Lodges in Australia. The furniture, regalia, and the sacred Volume of the 46th were used at the consecration of the new Lodge.

(5) At a banquet held on 18 September 1888 to celebrate the formation of the United Grand Lodge of New South Wales, Most Wor. Bro. Dr Harman J. Tarrant, formerly Grand Master of the Grand Lodge of New South Wales, said, again, however, without quoting any authority:

Many of you, brethren, are aware that the first introduction of Freemasonry in Australia was connected with the appearance of the Military Lodge here, which gave rise to the establishment of the Australian Social Mother Lodge in the year 1816—over 70 years ago.

(6) In *The History of Freemasonry and Concordant Orders*, an American publication of 1891, in the chapter on the Grand Lodge of Quebec, written by John H. Graham, LL.D., and Past Grand Master of the Grand Lodge of Quebec occurs the following:

In 1816 (1817) the 46th, with its famous Lodge No. 227 I.R., arrived at Sydney, in the Colony of New South Wales, Australia, where No. 227 held meetings. A warrant No. 260 I.R., of date (?) August 12th 1820 was obtained by certain brethren at Sydney for establishing the first Lodge "on the Continent" of Australasia, which was called the Australian Social Mother Lodge. In 1877 this Lodge became No. 1 on the registry of the Grand Lodge of New South Wales, and designated Australian Social Mother. At the "happy union" in 1888, it became No. 1 on the registry of the United Grand Lodge of New South Wales. At the "Constitution" of No. 260, the "famous Bible," the working tools and regalia of the renowned No. 227 were used, and the "work" on that memorable occasion was probably, in most part, done by its officers.

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This is the whole of the evidence upon which Brother Henley claims that Lodge Antiquity was "constituted," whatever that term may mean, in 1816. When, however, in 1915 he applied to the Grand Secretary of the Grand Lodge of Ireland asking whether in the old Registers there were any notes respecting Lodges No. 227 (that of the 46th Regiment), No. 260 (Australian Social), and No. 218 (that of the 48th Regiment), the reply was ambiguous. The Deputy Grand Secretary said: "My reading of the transaction is that Lodge 218 founded the Lodge in Sydney, and that 227 assisted in the Constitution very possibly on the date mentioned by you, 1816."

From all this information Brother Henley made the following deductions:

(a) The Deputy Grand Secretary's letter confirms the assertion that Lodge No. 260 was constituted in 1816, but that Lodge 218 had more to do with the founding of Lodge 260 than did Lodge 227.

(b) That as the two regiments, the 46th and 48th, were in Sydney together, but only for 138 days (8 May 1817 to 23 Sept. 1817), Lodge 227, attached to the former, arrived at some arrangement whereby Lodge 218, attached to the latter, could carry on and "complete the work they had begun, and assist the Sydney brethren in obtaining their warrant and placing the Lodge on a solid footing. This they did, for the names of the eight founders of the new Lodge are placed in the Register of Lodge 218, which shows that this Lodge was chiefly incidental in forwarding the petition to the Grand Lodge of Ireland asking for the Warrant for the new Lodge; although no date can be fixed when the petition was sent to Ireland, it was probably within a few months after their arrival in Sydney." "A reasonable deduction," says Brother Henley, "is that the 46th Regiment, knowing that it was to be relieved, formed Lodge Australian Social No. 260, and formulated all the preliminary arrangements for the obtaining of the Warrant, but finding that it was relieved by the 48th Regiment, which had a Masonic Lodge, and which could continue to

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practise our ancient rites while it was here, handed over the responsibility of completing the affairs of No. 260 to the 48th Regiment."

All the preceding discussion is but another example of an author's jumping to conclusions and of endeavouring to make the facts fit a presupposition. Incontrovertible evidence is now available, based upon written records, that Lodge No. 227, and with it the 46th Regiment, took no part at all in the foundation of regular Freemasonry in Australia. That credit, as already stated, is due entirely to the 48th Regiment, to its Lodge No. 218, and to Brother Samuel Clayton. Wor. Bro. Crossle himself states:

As I have shown in the Essay which I prepared for the Lodge of Research in the year 1922, Lodge 227 refused to initiate any of the Settlers at Sydney. Except that they are to be credited with holding a Masonic Meeting in public, they had no influence whatever in establishing Freemasonry in Australia. In a letter to Grand Lodge they definitely state that they had refused to have anything to do with the Local Freemasons.

Let us now return to Brother Samuel Clayton, and endeavour to show exactly how the first Stationary Lodge in New South Wales, to be numbered No. 260 (I.R.) and to be called first "The Australian Social Lodge," later "Lodge Australian Social Mother" and finally "Lodge Antiquity" came to be formed.

In a letter to the Grand Lodge of Ireland dated 14 February 1817, the Lodge of Social and Military Virtues, No. 227, acknowledged the receipt of certain communications from that Grand Lodge, conveyed to them by the hands of Wor. Bro. Samuel Clayton. One of these communications was a fraternal letter introducing that Brother to them. Wor. Bro. Samuel Clayton was a Past Master of Lodge No. 6 Dublin, who had been transported to New South Wales, it is suggested for some minor offence. If it had been in any way serious, it seems hardly likely that the Grand Lodge of Ireland would have entrusted him with official communications and with letters of recommendation

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praying that any Freemasons he might meet in Australia should receive him as a brother Mason.

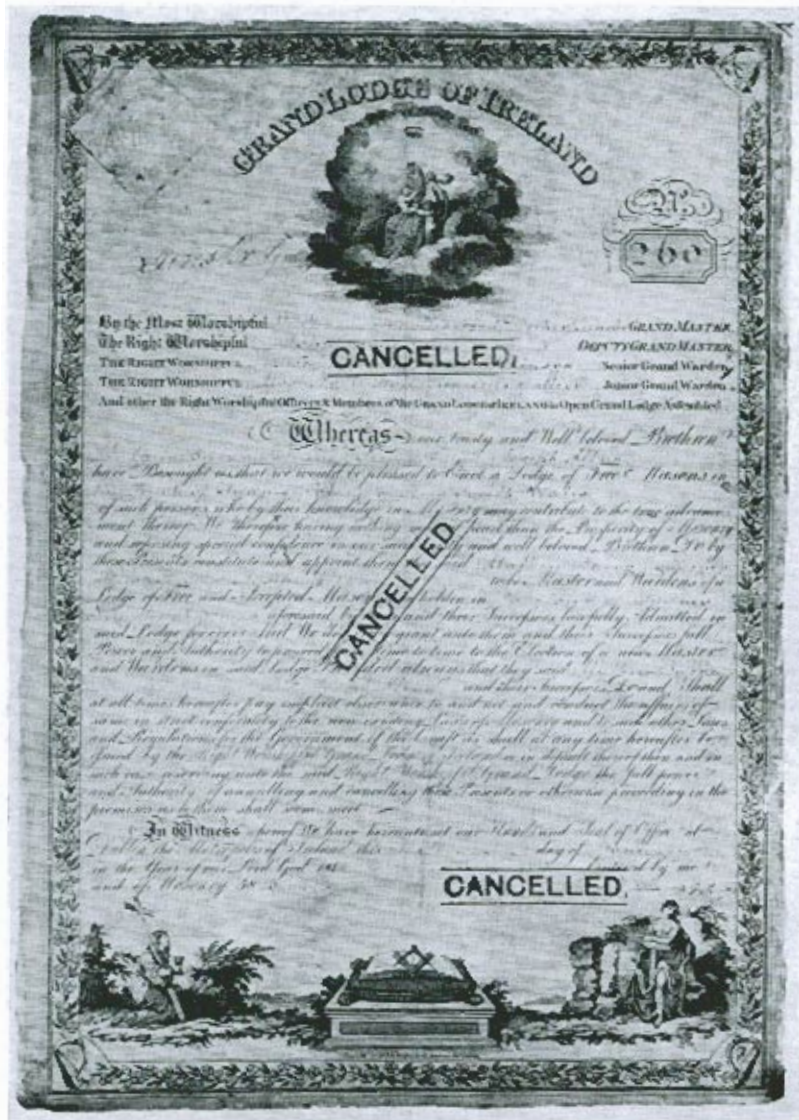
In their acknowledgment of the letter introducing Wor. Bro. Clayton, Lodge No. 227, said that:

Consistently with our established Practice (we would) have given to the unfortunate Brother that Masonic reception which belongs to our Institution, but those circumstances which we have ever kept in view, since our arrival in this Colony, and which are indispensably necessary to be averted to, in support of our Respectability both Military and Masonic, have ever rendered it necessary we should act, in these respects with more than ordinary Caution and Circumspection.

The letter goes on to grant that some extenuation might be given to Wor. Bro. Clayton, but asserts that while lamenting the unfortunate circumstances by which he had been doomed to reside in Australia, they could not receive him as a Brother Mason. It was added, however:

In justice to Brother Clayton he appears industriously bent on restoring himself to that consideration in Society from which he Fatally fell; his conduct on his passage hither, was very creditable, and we have no reason to doubt but he will justify the favourable report made of him. The Lodge has given him some little work, and will not withhold that Encouragement that may be Compatible with the Limits we have set.

Before Wor. Bro. Clayton left Dublin he had been a printer and engraver by profession, for we find that in 1815 the Grand Lodge of Ireland had employed him "repairing Grand Lodge Certificates and Printing Receipts." The work which the Lodge of Social and Military Virtues gave Wor. Bro. Clayton was probably the engraving of its Lodge Certificate and Seal and the printing of its by-laws, for in his letter dated 14 February 1817, the Worshipful Master, Brother Edward Sanderson, enclosed to the Grand Lodge of Ireland a copy of the "Bye-Laws as recently arranged and printed, together with a Copper Plate Impression of the Certificate lately adopted by us." The Worshipful Master also informed the Grand Lodge that, at the suggestion of a Brother, the Honourable Chief Justice Bent, they



THE ORIGINAL WARRANT OF AUSTRALIAN SOCIAL LODGE, 1820

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had chosen as their motto the Roman superscription, *Libens Solvit Merito Votum*, "there being a Coincidence between its initial Letters and those of our distinctive title—and its being moreover of Masonic Application." From a hint in a letter from Wor. Bro. Clayton himself, it seems probable that he was also the engraver of the plates for the first paper currency of the country.

CHAPTER V

FORMATION AND DEDICATION OF THE FIRST STATIONARY LODGE

THE 46th Regiment with its Lodge No. 227, the Lodge of Social and Military Virtues, left Sydney in 1817 and presumably took with it its regalia and the famous West Bible. Its successor, the 48th Regiment, had also attached to it a Masonic Lodge, No. 218, on the Register of the Grand Lodge of Ireland. The date of arrival of the regiment is given as 8 August 1817. There is not the slightest evidence that a Stationary Lodge was erected in Sydney before the year 1820. Among the records of the Grand Lodge of Ireland, in the old Register of Lodge No. 218, there are entered under date 4 January 1820—that being the date when registered in Dublin—the names of twenty new military members of the Lodge. These are probably the accumulations of several years, perhaps all those officers initiated after arrival in the colony. Then, bracketed together are an additional eight names, with the note "Of Sydney, New South Wales, registered 4th January 1820." These are the "young settlers" so called, who were initiated into Lodge No. 218 and to whom in due course that Lodge granted a Dispensation to form a new Lodge, which, when properly warranted, became the first regular and permanent Lodge in Australia. The names, carefully recorded in the old Register of the Grand Lodge of Ireland are:

James Stewart	George Woodford
Alexander Winchester	Joseph Allan
James Brackenrig	Matthew Bacon
Thomas Boulton	Thomas Shaughnessy

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These, too, are the names of the Brethren who signed the petition, sponsored by Lodge No. 218, for a new Lodge. To them, together with Wor. Bro. Samuel Clayton, and probably through his influence, the Grand Lodge of Ireland, in due course, granted a regular Warrant, No. 260, dated 6 January 1820, to constitute a new Lodge in Sydney, under the name of "The Australian Social Lodge," or as it was sometimes called, the "Premier Social Lodge of Australia."

All the signatories were Master Masons and non-military members of Lodge No. 218, and among them were Matthew Bacon, the Worshipful Master-elect, James Stewart, the Senior Warden-elect, and Joseph Allan, the Junior Warden-elect, to whom the Warrant was addressed, and also Brother George Woodford, the first Secretary, Brother Thomas Shaughnessy, the first Treasurer, Brother James Brackenrig, Senior Deacon, Brother Joseph Morley, Junior Deacon, and Brother Thomas Boulton, Banner Bearer. Some important details are still lacking. The first petition, for example, is not now extant, an accumulation of old letters and documents having been destroyed by fire in 1875, when the Grand Lodge of Ireland moved into the present Freemason's Hall. If, as has been suggested, Lodge No. 218 took up the question of a petition soon after its arrival in Sydney in 1817, the delay of nearly three years before the Warrant was issued can only be explained, first by the difficulty in procuring the signatures to the petition, second, by the slow transit of mails in those days, and finally, by the necessary delays in Ireland before the matter could be dealt with by the Grand Lodge.

There may have been some such delay. We are inclined to the opinion, however, that as these eight "young settlers" were registered as members of No. 218 on 4 January 1820, and as the Warrant was issued just two days later, on 6 January, probably the petition was received at the same time as the letter notifying the initiations.

On Saturday 5 August 1820, the Warrant for the establishment of the new Lodge No. 260, called "The Australian

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Social Lodge" arrived in Port Jackson, in the care of Brother Surgeon Price of the ship *Hadlow*, to whom the Grand Lodge of Ireland had entrusted it for safe transmission.

The Warrant itself was issued by His Grace Augustus Frederick, Duke of Leinster, G.M.; John Fowler, Esq., D.G.M.; The Right Honourable John, Lord Hutchinson, S.G.W.; The Most Noble Marquis of Sligo, J.G.W., etc., and, as already noted, was addressed to their trusty and well-beloved Brethren, Matthew Bacon, James Stewart, and Joseph Allan. The Minutes of the Dedication and Installation Ceremony, though very brief, give the essential details. Therein it is stated definitely that the Installation was conducted by "the Brethren of No. 218, held in His Majesty's Forty Eight Regiment."

It is not the most pleasant or easiest of tasks to dispose of a myth. It has been asserted by several Australian Masonic historians that at the "Constitution" of Lodge No. 260, the Officers of Lodge No. 227, of which Wor. Bro. Edward Sanderson was the Worshipful Master, probably did most of the work, and that the working tools, regalia, and the famous West Bible were used at the ceremony. This cannot possibly be correct, unless by the word "Constitution" is meant something very different from its legal Masonic meaning, for the 46th Regiment had left Sydney in 1817, almost three years before Lodge No. 260 was properly constituted and dedicated, and, therefore, its members could not have been present on this occasion.

In addition to the officers whose names have already been given, Wor. Bro. John Beattie, formerly a member of Lodge No. 134, North Britain, became the Immediate Past Master, and Wor. Bro. Samuel Clayton, Master of Ceremonies. These, with Brother John Ramsay, the Tyler, late of No. 1 Ireland and Brother Alexander Mason, the only other members not an officer of the Lodge, made up a total of twelve. There is no surviving record which gives the names of the Installing Master or of those who delivered the various charges. It seems not unlikely, however, that Wor. Bro. William Blizzard, who in 1820 was Worshipful

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Master of Lodge No. 218, may have been the Installing Officer.

Of the personal history of these twelve original members of the Lodge little is known. Of the first Worshipful Master, Brother Matthew Bacon, something, however, may be said. He came to Sydney originally as an officer in the 48th Regiment, left the army soon after his arrival, and opened a general store at No. 2 York Street. He was Worshipful Master of Lodge No. 260 for seven periods each of six months.

Already in the year 1820 the question of the status of emancipated convicts was beginning to cause discussion in the young colony. The attitude of Governor Macquarie in admitting to his circle men whose time had expired was one much criticized by settlers who had come free to New South Wales. The question arose almost at once in Masonic circles. When Lodge No. 260 was first formed, a by-law was included to the effect "That no person who ever was a prisoner should be initiated in this Lodge." When, however, the Lodge was finally constituted, this by-law was not adopted, for the Brethren felt that it would unnecessarily wound the feelings of Wor. Bro. Clayton and would be what they called "a vital stab to Masonry in the Colony." They decided, however, to ascertain the views of the Grand Lodge of Ireland on the subject, whose ruling, dated 15 July 1822, was as follows: "That an individual becoming free by pardon or expiration of sentence, possessing a good character may and would be eligible to become a Member of a Masonic Lodge," and an individual who had been initiated at home "possessing an Emancipation (or pardon) in the Colony" was also to be eligible to form one of the body. In consequence of this important ruling, the early Australian Lodges (and the Lodges to-day) have embodied in their by-laws that "All Candidates for Initiation must be free subjects."

As the history of Lodge No. 260 has been published in detail under the title of *History of Lodge Australian Social Mother No. 1* it is unnecessary to trace its independent

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career in any further detail. It is interesting to note, however, that twice did No. 260 change its name. The first alteration was to "Lodge Australian Social Mother" in 1878, when the first Master of the Lodge was installed by virtue of the Warrant issued by the first Grand Lodge of New South Wales. It was then numbered No. 0 on account of its antiquity, in the same way as Lodge Mother Kilwinning, the oldest Lodge in Scotland, is numbered No. 0. By decision of the United Grand Lodge of New South Wales, Lodge Australian Social Mother was definitely acknowledged as the parent lodge in Australia, is now numbered No. 1 on the New South Wales Register, and in 1920 was permitted again to change its name and to adopt the proud title of "Lodge Antiquity," by which it is now known. It is rather curious to note, too, that the famous old Lodge No. 227, the Lodge of Social and Military Virtues, which was in New South Wales till 1817, afterwards surrendered its Irish Warrant, threw in its lot with the Grand Lodge of Quebec, and became Lodge Antiquity, No. 1, on the latter's Register.

CHAPTER VI

FROM SOCIAL MOTHER TO LEINSTER MARINE: THE LEINSTER MASONIC COMMITTEE

FROM 1820 to 1824, when the second Lodge, Leinster Marine of Australia was founded, the "Australian Social Lodge" was the only Stationary Lodge in Australia. During those years the history of Freemasonry is therefore almost entirely the history of that Lodge.

The first regular meeting of the Australian Social Lodge, No. 260, was held on 30 August 1820, that is, some eighteen days after it had been opened by Warrant. Exclusive of the candidates there were present ten members and five visitors from No. 218. At this meeting, held at the Golden Lion Tavern, King's Wharf, it is recorded that:

Lodge held at the Golden Lion Tavern, King's Wharf, opened in due form at six o'clock in the evening on the First Degree of Masonry, when was initiated James Campbell, Chief Officer of the brig *Favourite*, of Calcutta, and Henry Lewis, Chief Officer of the brig *Lynx*, lying at this port. Lodge afterwards called off to the Second Degree, when these Apprentices were duly Crafted.

Two evenings later at an emergency meeting, these two Brethren were raised to the Sublime degree of Master Masons.

Historically, the next regular monthly meeting was important, for on that occasion Brothers James Campbell and Henry Lewis received their Certificates "signed and sealed in due form." From this statement it would appear that the Worshipful Master, Wor. Bro. Matthew Bacon, must have been authorized to issue Certificates of Membership without sending them to the Grand Lodge of Ireland for signature. Though it has frequently been asserted that

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Wor. Bro. Bacon, even as early as 1820, had been appointed Provincial Grand Master, or at any rate had the powers of a Provincial Grand Master, this is not true. The Grand Lodge of Ireland did not sanction any such appointment, though it seems to have granted him authority to sign and issue Certificates for seafaring and travelling or "transient" Brethren, as they were called, for we find in the Minutes of the Lodge several references to Certificates issued by the Grand Lodge of Ireland in the regular way.

By the end of its first year, the membership of the Lodge, which at its constitution was only twelve, had increased to twenty-seven. It had also held no fewer than twelve regular and twelve emergent meetings, most of the latter being for the purpose of initiating seafaring men, or for Mark Masonry.

Soon after Lodge No. 260 was constituted, the members drew up a Memorial dated 12 November 1821, which they forwarded to the Grand Lodge of Ireland, praying for a Charter whereby they could grant Dispensations to form other Lodges in the colonies, and under which the Brethren of such Lodges could work until a regular Warrant should be issued. In this Memorial they stated that the inhabitants of New South Wales were considerable, there being four towns—Sydney, Parramatta, Windsor, and Liverpool—and that in Van Diemen's Land there were two chief settlements—Port Dalrymple and Hobart Town. They mentioned that an application had been made to them "by Some very respectable Brethren at Van Diemen's Land (*as well as those who we have reported to you who are an unlawful assembly*) for a Dispensation" but that they could not accord their request without authority; that "there are a great number of respectable people daily emigrating to this Colony, many of whom are brethren, they have in some measure held aloof from us (as we suppose) on account of our Lodge being composed of some Brethren who had once the misfortune of falling under the lash of the Law, so as to be sent to this Colony, though now are perfectly free, walk as becoming Men and Masons, and are worthy and

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Zealous Brethren"; that they apprehend the emigrants now flocking to the colony will bring Warrants from the Grand Lodges of Scotland and England, in which case Lodge No. 260 will have great difficulty in forwarding the Cause of Masonry. By granting them such a Charter it will unite "in one strong chain the poor man and the rich man; as well as keep all party distinctions from the Masonic Walls in this infant Colony," will prevent irregularities and disputes, and rights of precedency, and "will at once combine the new Masonic World into one Focus." It was Wor. Bro. Matthew Bacon, who on behalf of the members of Lodge No. 260, signed this petition.

In acceding to the prayer of the Memorial, the Grand Lodge of Ireland wrote on 15 July 1822, that "Anxious to promote the extension of the Masonic Order and meet the wishes of the brethren of Lodge 260," they ordered: "That a warrant shall be issued by the Grand Master and Grand Lodge to the Master, Wardens, Secretary and Treasurer of Lodge No. 260, to empower them to grant Dispensations to constitute Lodges in the Colonies of New South Wales and Van *Dieman's* Land." The conditions imposed were as follows: The Committee was to meet at stated periods; was authorized to inspect and regulate the by-laws of all Lodges in their district, or of those that should be constituted by them; to report each Dispensation granted as soon as possible, so that a regular Warrant could be prepared, on the arrival of which the officers of the Lodge were to be re-installed, and the Dispensation given up to the Committee and destroyed. It was, however, specially decreed that in no case should a Dispensation continue in force or be legal after two years had elapsed from the date when it was first issued.

From these terms and conditions it will be readily apparent that powers equivalent to those of a Provincial Grand Lodge were conferred. As, however, the Grand Lodge was opposed to the creation of Provincial Grand Lodges outside Ireland itself, the new authority for Australia was termed a Committee—the Leinster Masonic Committee. The

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Officers to which the Charter was issued were Wor. Bro. Matthew Bacon, W.M.; Brother James Stewart, S.W.; Brother John McMahan, J.W.; and Wor. Bro. Samuel Clayton, Sec. and Treas.

The Charter reached Sydney in February 1823. On 5 March following the Committee held its first meeting, when it considered "the highly improper and un-Masonic conduct" of a certain Brother.

Lodge No. 260 in returning thanks to the Grand Lodge, said that the members were conscious of the honour conferred upon them; that initiates in the colony "are very young, and old Brethren of the Mother Country much degenerated and of course very luke warm"; but that they hoped to form other Lodges in the country districts. They added that they wished to grant a Dispensation to three Brethren to form a Lodge in Van Diemen's Land, but owing to the distance, and consequent £100 travelling expenses, they feared they could not proceed to the island to erect the Lodge.

Among the members of No. 260 in 1823 were Brothers Francis Howard Greenway, an emancipist who was architect to Governor Macquarie, Dr William Bland and George Reiby.

THE FOUNDING OF LODGE LEINSTER MARINE OF AUSTRALIA

On 26 January 1824, Brothers William Laurence Edwardson, John Payne and Richard Kemp, all members of Lodge No. 260, met and decided to apply to the Leinster Masonic Committee for a Dispensation to form a new Australian Lodge. William Edwardson was a Government official in charge of the Commissariat Treasury Room, where at the same date, Wor. Bro. Matthew Bacon was the victualling officer. Brother Payne is described as a corn dealer and Brother Kemp as a partner in the firm of Kemp and Gatehouse, merchants. The petition of these Brethren was granted, a Dispensation was issued on 12 February and the new Lodge, to which was given the title "Leinster Marine

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Lodge of Australia" was duly opened, Brother Edwardson being installed as the first Worshipful Master, and Brothers Payne and Donaldson invested as Wardens. The whole ceremony was carried out by the Leinster Masonic Committee assisted by the Worshipful Master, Wardens, Treasurer and Secretary of the Australian Social Lodge, No. 260. It was arranged for the Lodge to meet regularly at Hill's Tavern, Hyde Park.

At the first regular meeting, a week later, 19 February, it is recorded that Brother Daniel Taylor was passed and raised, and the Worshipful Master fined three times during the evening, though the cause of his transgression is not given in the Minutes. On 23 February was held the first Lodge of Emergency, when Joseph White was initiated and passed. Brother White was thus the first initiate of the new Lodge.

The Leinster Masonic Committee on 20 February, through Wor. Bro. Beattie, the Worshipful Master of Lodge No. 260, sent to the Grand Lodge of Ireland details of the Dispensation granted to the new Lodge, and recommended the issue of a regular Warrant. A reply to this communication was not received till 2 May 1825. The action of the Leinster Masonic Committee was approved, but on the distinct understanding, as explained by the Deputy Grand Secretary, Rt Wor. Bro. Graham, that after the new Lodge received its Charter, the Dispensation issued by the Leinster Masonic Committee was to be returned to Lodge No. 260 to be filed by the officers of that Lodge and their successors. The Grand Lodge accordingly issued Warrant No. 266, dated 12 August 1824, to constitute the new Lodge, and in forwarding it to the Committee congratulated them upon the formation of a second Lodge in Australia, as it was "a circumstance that will extend the Circle of Masonic Society, and naturally assist in the disseminating of the Order."

The history of the first Dispensation issued by the Leinster Masonic Committee has some Masonic interest. In 1825 the President of the Leinster Masonic Committee was Brother Thomas Boulton. On 3 October, the Worshipful Master of Lodge No. 260 (Rt Wor. Bro. Beattie) sent a

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deputation to Wor. Bro. Boulton to request the return of the Committee's Dispensation. Apparently he refused to do so. On the 10th of that same month when the Charter and by-laws of 'the new Lodge No. 266 were received from Ireland, the original Warrant of Dispensation, which should have been returned to Lodge No. 260, as instructed by the Grand Secretary, together with a certified copy of the by-laws, was then delivered to "the Worshipful Permanent Committee" and the former destroyed in the presence of the Lodge by being burned to ashes by the President of the Permanent Committee, Brother Thomas Boulton. The members of the Military Lodge No. 280 (I.C.), then in the colony and attached to the 40th Regiment were present and assisted in the ceremony.

On 13 October a discordant note was struck, for Lodge No. 260, feeling itself aggrieved, convened an emergent meeting, at the Australian Hotel, and there carried a motion: That Brother ———, of Lodge Leinster Marine, be informed, by a communication, that, in consequence of his un-Masonic conduct, and attempt by word and actions to bring this, the Mother Lodge of the Colony, into Contempt and disrepute, the doors of this Lodge be shut against him, and that he will not be allowed to enter again until he makes an apology to the Worshipful Master and Brethren of Lodge 260; also that Brother Thomas Boulton be not allowed to visit Lodge 260 in consequence of his illegally detaining the "Committee's Charter," belonging in right only to Lodge 260, such detention being very injurious to the Order in the Colony, as Brother Clayton acknowledged that the Committee's Charter belonged to Lodge 260, and was to be filed by the Officers of that Lodge, or their successors, as explained in letter to Worshipful Brother Beattie from the Deputy Grand Secretary, Right Worshipful Brother Graham.

At this point it must be made clear that by "the Committee's Charter" is meant the "Charter" granted by the Grand Lodge of Ireland to the Leinster Masonic Committee, granting them the right to issue Dispensations for the formation of new Lodges. How Brother Boulton obtained possession of this Charter is not clear, but the fact is confirmed by a statement in a minute of Lodge No. 260 to the

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effect that the Worshipful Master deputed Brothers Clayton and Hodges to attend on Brother Boulton for the "Committee's Charter."

The outcome of this disturbance and consequent complaints to the Grand Lodge of Ireland led to the result that the latter on 6 July 1826 ordered that the Charter granted to the colony (i.e. to the Leinster Committee) was to be vested in the Master, Wardens, Secretary and Treasurer of Lodge No. 260 and their successors during their continuance in those offices, and no longer; together with the Master and Wardens for the time being of every other Irish constituted Lodge in the colony.

The question of the admission or admissibility of emancipated convicts to the ranks of Freemasonry was not yet settled. Lodge Leinster Marine No. 266, had formulated a by-law to "preclude every man, however good his character may be, or however trifling his original offence might have been, from being initiated or becoming a Member of their Lodge." Lodge No. 260, having no such rule, complained to the Grand Lodge of Ireland, stating that such a by-law "will be productive of serious consequences if not stopped by the Grand Lodge." "It is not," they said, "congenial with the spirit and rules of Freemasonry." They, therefore, prayed the Grand Lodge "to supply us with a Law which will establish whether or not those who were Prisoners and now arriving to the situation of Free subjects cannot be precluded from initiation into Masonry." They therefore earnestly petitioned the Grand Lodge to erase the by-law introduced by Lodge Leinster Marine, which, they said "has been disgusting to the Emigrant Members of 260 and wounding the feelings of the Emancipated members thereof, the former most respectable, and the latter respectable and possessing wealth to an immense amount, accumulated by industry and attention to business." Wor. Bro. Campbell, the Master of No. 260, concludes by saying: "Notwithstanding the odium that is endeavoured to be cast upon the Members of 260, I beg to state that I feel not the slightest degree of disrespect attached to me as an Emigrant of many years

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standing in this Colony, by being associated with the Members of 260."

The question was considered by the Grand Lodge of Ireland, the Grand Secretary of which wrote on 6 July 1826 as follows:

Whereas it is reported officially that Lodge 266 have entered as a Rule on their books: "That no person who ever was a Prisoner should be initiated in that Lodge"—it is ordered: that said Rule or By-Law be expunged and be of no effect; being un-masonic; Members being in all cases admissible by Ballot under certain previously agreed regulations; such laws are unnecessary.

This decision of Grand Lodge clinched the whole matter, so that thereafter nothing more is heard about this vexed question. All the early Australian Lodges thereafter embodied in their by-laws, a regulation that "all candidates for initiation must be free subjects."

DISPENSATIONS ISSUED BY THE LEINSTER MASONIC COMMITTEE

The Leinster Masonic Committee, reconstituted in accordance with the decision of the Grand Lodge, continued to meet regularly. We learn from the records of Lodge No. 260 that often it was called upon to sit in judgment over Masonic offenders. Generally, the culprit when found guilty was punished by twelve months' expulsion from his Lodge. Historically, the main function of the Leinster Committee concerns its power to issue Dispensations, so that we find petitions being received, not only from other New South Wales centres, but also from Van Diemen's Land, as Tasmania was then called, from New Zealand and from Port Phillip. As a result Dispensations were granted to open the following new Lodges:

The Windsor Social Lodge, at Windsor, No. 275.

Lodge Fidelity, at Sydney, No. 267.

The Union Lodge, Hobart, No. 326.

The Tasmanian Operative Lodge, Hobart, No. 345.

Lodge Ara, Auckland, New Zealand, No. 348.

The Felix Lodge of Hiram, Melbourne, No. 349.

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The third Lodge in New South Wales on the Roll of the Grand Lodge of Ireland was the Social Lodge, No. 275, Windsor, formed under Dispensation from Lodge No. 260 in 1841, and installed 6 January 1842. The Warrant to constitute this Lodge was issued 18 February 1843. It still meets at Windsor, but is now known as Lodge Richard Coley, No. 152. An excellent history of this Lodge was written recently by the late Very Wor. Bro. J. J. Paine, P.D.G.I.W.

Freemasonry in Tasmania, Victoria and New Zealand all sprang from the Mother State, and in particular from the Leinster Masonic Committee, working primarily through Lodge No. 260 as the Mother Lodge. It will be remembered that settlement in Tasmania began in August 1803. In due course, as large batches of convicts were transported thither, British regiments were sent also, just as they were to New South Wales. Like those in the Mother Colony, these regiments had Masonic Lodges attached to them, though it is not recorded that any of them admitted civilian members from amongst the Tasmanian residents. The 21st Regiment, which was stationed at Hobart in 1837, held a Warrant No. 33 from Ireland, and it is on record that on more than one occasion it granted Dispensations in foreign countries in the Blue, Red, and Black Orders.

The first reference to Freemasonry in Tasmania is in the *Hobart Town Gazette*, No. 39, of 22 February 1817, where we find the record of the consecration of a piece of ground on which St David's Church was to be erected. It proceeds: "After a performance by the Chaplain, the Rev. Robt Knopwood, a neat and appropriate Masonic oration was delivered by a Member of the Society" after which "they partook of a very handsome cold collation, all anticipating the increasing prosperity and happiness of Van Diemen's Land." In *A History of Tasmania* by John West, is a plain statement to the effect that in May 1819 twelve Tasmanian residents contributed five shillings each to the funds of a Bible Society formed in Sydney under the patronage of Governor Macquarie, and that these twelve per-



THE WARRANT OF LEINSTER MARINE LODGE, 1824

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sons designated themselves Members of the Free and Accepted Masons of St John's Lodge, Hobart Town. In early Masonic history, to be a St John's Mason did not imply being a member of a Lodge of that name. It merely indicated that the Brother had been advanced to the Mark degree. As at this date some detachments of the 48th Regiment were stationed at Hobart, and as this regiment had Lodge No. 218 attached to it, it is possible that these twelve men were members of it, and, though their headquarters were in Sydney, that they practised their craft there.

The first records, however, of any Masonic Lodge Brother for un-Masonic conduct, and in March 1833, when the Australian Social Lodge, No. 260, according to the Minutes of that Lodge, acquainted the Worshipful Master of the Tasmanian Lodge, No. 313, that it had expelled a Brother for un-Masonic conduct, and in March 1833, when The Union Lodge, No. 326 Van Diemen's Land, made a request to hold communication with the Australian Social Lodge, which was granted. As both these events are recorded in the Minute Books of Lodge No. 260, there can be no doubt about the existence of these Lodges. The facts are as follow:

Freemasonry in Van Diemen's Land was founded in Tasmania by an Irish military Lodge, and under subsequent Irish Warrants. While quartered in Hobart in 1827 and 1828 the 40th Regiment initiated many residents in their Masonic Lodge No. 284 on the Roll of the Grand Lodge of Ireland. The military Brethren then gave these Initiates a Dispensation to form the first regular and permanent Masonic Lodge in Van Diemen's Land. They denominated it "The Tasmanian Lodge" and to it the Grand Lodge of Ireland issued Warrant No. 313, which, however, did not reach Hobart Town till April 1831, having been eighteen months in transit.

The second Tasmanian Lodge was established in July 1832 by a Dispensation granted through Lodge No. 260 by the Leinster Masonic Committee in Sydney. It was entitled "The Union Lodge," with headquarters at Hobart, and later

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received its Warrant No. 326 from the Grand Lodge of Ireland.

Returning to Lodge No. 33 (I.C.) attached to the 21st Regiment, we find some letters extant from Wor. Bro. Robert L. Murray, the father of Freemasonry in Van Diemen's Land. In August 1837 he wrote: "Lodge 33 has by my influence been rigidly kept to the Military men. I consider from long experience in Military Masonry in my own Regiment, the Royals (Royal Scots Fuziliers, the 21st), that the two cloths, the plain coat and the red coat are better kept distinct and separate." In March 1838 he announced that the regiment was expected to embark for India, and that several officers of the Corps would remain in Van Diemen's Land. In the following year (1839), the regiment having departed, several of the Brethren who had remained behind as settlers and who had retained the Warrant of No. 33, prayed the Grand Lodge to convert it into a Civil Lodge. The petition was granted, and the Lodge continued to work till 1860 when the Warrant was returned to the Grand Lodge of Ireland.

The history of Freemasonry in Tasmania is relevant to this work only in so far as there is a real or implied connexion between it and that of the Mother State. All that remains to be said, therefore, is that the Masons of the two Tasmanian Lodges Nos 313 and 326, having met together, chose Brother William Bohan to act as Provincial Grand Master of Van Diemen's Land, until the pleasure of the Grand Lodge of Ireland should be made known. Apprehensive, however, that the Grand Lodge might not make this appointment, they wrote on 18 September 1832 praying that a Charter similar to that granted to Lodge No. 260 Sydney in July 1822, might be issued to them. In reply the Grand Master said that he would not grant a Warrant for a Provincial Grand Lodge beyond the shores of Ireland, but advised them to set up a Committee of the Hobart Town Lodges similar to the Leinster Masonic Committee in Sydney, subject to approval of Grand Lodge.

AUSTRALIAN SOCIAL TO LEINSTER MARINE

Historically, a curious position arose when a third Tasmanian Lodge was proposed. In March 1833, Lodge No. 313 granted a Dispensation to twelve Brethren of Lodge No. 326 to form a new Lodge, which was called "The Operative Lodge," (subsequently known as No. 345, now No. 1 under the Tasmanian Constitution), and opened at the Ship Inn, Hobart Town, on 26 February 1834, there being a delay of eleven months. Evidently these twelve Brethren were of a constitutional turn of mind, so "to make assurance doubly sure," they obtained a second Dispensation from the Chartered Leinster Masonic Committee, attached to Lodge No. 260 at Sydney. The first Lodge in Launceston was the Lodge of St John No 346, warranted 14 June 1843. The later history of Tasmanian Freemasonry is not relevant to this work.

Freemasonry in New Zealand sprang also from direct association with Irish Freemasonry in New South Wales. In 1841 a number of New Zealand Brethren applied to the Leinster Masonic Committee and Lodge No. 260 for a Dispensation to form a Lodge at Auckland. Various delays ensued, so that though the Dispensation had been signed on 12 September 1842, it was not till 9 February 1843, that the Lodge was erected. The first Worshipful Master was Wor. Bro. Frederick Whitaker. As the Dispensation gave authority "to continue for two years, or until the pleasure of the Grand Lodge be made known" and as the regular Warrant, though signed 12 June 1844, did not reach Auckland until three years later, the Lodge was in abeyance till 8 January 1849, when it was regularly constituted as No. 348 (I.C.). It is now known as "Lodge Ara," although at first it was simply "A Masonic Lodge," and then as "Auckland Social Lodge," the word "Social" being evidently adopted from the Mother Lodge in Sydney. When the New Zealand Grand Lodge was formed in 1889, the Lodge broke into two, one half transferring its allegiance to the new Grand Lodge, as No. 1 New Zealand Constitution—the other half remaining loyal to the Irish Constitution and continuing to work

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even up to the present day as Lodge Ara No. 348 (I.C.).

The only other important Australian link with New Zealand was forged in 1843, when the Deputy Provincial Grand Master of Lodges under the English Constitution in New South Wales, South Australia and Van Diemen's Land, Rt Wor. Bro. G. R. Nichols, issued a Dispensation to form the "New Zealand Pacific Lodge" at Port Nicholson, now No. 2 New Zealand Constitution.

CHAPTER VII

ATTEMPTS TO FORM AN IRISH PROVINCIAL GRAND LODGE IN AUSTRALIA

It has frequently been asserted that as early as 1824, or even earlier, Wor. Bro. Matthew Bacon had been appointed Provincial Grand Master of Australia. As has already been proved, he never occupied any such position, although he and his successors as Worshipful Masters of the Australian Social Lodge No. 260 did act officially as President or Chairman of the Leinster Masonic Committee.

The need for such an appointment and for a Provincial Grand Lodge was soon fully realized by the Brethren in New South Wales, so that several attempts were made to promote the proposals. The first suggestion was made on 14 October 1839, when Lodge No. 260 decided to request the Provincial Grand Lodge of Ireland to appoint a Provincial Grand Master for the guidance and government of the various Irish Lodges in Australia. To this communication the Grand Master of Ireland replied that it was his determination "as given in a former application"¹ not to grant any Warrant or authority for holding Provincial Grand Lodges outside the boundaries of Ireland.

On 20 August 1842, the three Irish Lodges, Nos 260, 227 and 266 jointly memorialized the Grand Lodge of Ireland to appoint a Provincial Grand Master of the colony of New South Wales; and recommended Brother William Alexander Purefoy, late a member of Lodge No. 306,

¹There is no Australian record of any earlier application. The reference, however, may be to the application of Lodges No. 313 and 326 in Tasmania, which conjointly prayed for a Charter similar to that granted to Lodge No. 260 Sydney, and to which His Grace the Duke of Leinster replied that he would not grant a Provincial Grand Warrant beyond the shores of Ireland.

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Banagher, King's County, for the position. His Grace the Duke of Leinster, Grand Master, again refused the request, but stated that the appointment of a local authority to consider matters would be favourably considered. In reply to this, Lodge Leinster Marine No. 266 pointed out that the power of issuing Dispensations held by Lodge No. 260 was limited until three or more Warranted Lodges had been formed in Sydney under the Irish Constitution, and that then the officers with those of No. 260 should be a Chartered Committee for the purpose of granting Dispensations etc.

At this point, appeals to the Grand Lodge for the formation of a Provincial Grand Lodge were apparently suspended till the year 1847, when the three Irish Lodges, Nos. 260, 227 and 266, held a consultation, and again petitioned the Grand Lodge for the appointment of a Provincial Grand Master. Once again the request was refused. Lodge No. 260, however, not to be daunted, made still another essay in the succeeding year. From the records of this Lodge it is quite clear that in 1848 there was a difference of opinion on the question of constituting a United Grand Lodge of Australia, so that No. 260 (with, this time, No. 267 in support) made this fresh attempt to persuade the Grand Lodge to appoint some influential Brother to fill the office of Provincial Grand Master for Australia. The petitioners stated that their reasons for pressing for the appointment were manifold.²

From the year 1847 the question of the formation of Provincial Grand Lodges is inextricably interwoven with that of forming a United Grand Lodge of New South Wales. We go to the records of Lodge Leinster Marine No. 266 for the next reference. On 9 October 1848 it was again resolved to petition the Grand Lodge, and to invite an expression of opinion from all other Lodges under the Irish Constitution. At the meetings held on 13 November 1848 and 12 February 1849, the proposal was again discussed. In the records of Lodge Leinster Marine of Australia there

² See *History of the Australian Social Lodge*, Henley, p. 150.

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is no further reference to the proposal till the meeting of 14 May 1855, when Wor. Bro. Dr Harman Tarrant, who had returned from a visit to Ireland, stated that the Grand Lodge of that country was now prepared to sanction the establishment of a Provincial Grand Lodge in New South Wales. In 1857 the movement succeeded, through the joint efforts of certain Irish Lodges then working in the colony, viz: The Australian Social Lodge No. 227, Leinster Marine No. 266, Fidelity No. 267, and Windsor Social No. 275. On 23 February 1857 a letter was received by Lodge Leinster Marine, and presumably by all the other Irish Lodges, from the Board of General Purposes (I.C.) forwarding a copy of a communication addressed to the Grand Lodge of Ireland recommending Brother Sir Daniel Cooper for the position of Provincial Grand Master under the Irish Constitution in New South Wales, and which had also been signed by Lodges No. 260 and No. 267. The recommendation was adopted by Lodge Leinster Marine, and signed by the Worshipful Master, Senior Warden, Junior Warden and Secretary.

The Provincial Grand Lodge of Australia (I.C.) was not formed, however, till 27 December 1857. For some unknown reason Brother Sir Daniel Cooper was not installed as Provincial Grand Master, though according to the records of Lodge Leinster Marine, he resigned the position. The full list of officers was:

Provincial Grand Master, Very Wor. Bro. George Thornton.

Deputy Prov. Grand Master, Brother Joshua Lovecroft.

Prov. Senior Grand Warden, Brother John Clark.

Prov. Junior Grand Warden, Brother William Aitkin.

Prov. Grand Secretary, Brother John W. Guise.

Very Wor. Bro. George Thornton was succeeded in 1867 as Provincial Grand Master by Brother James Squire Farnell and in 1878 by Brother J. W. Guise. When in 1877 the Grand Lodge of New South Wales was formed, all but two or three of the Irish Lodges joined the new Constitution.

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In 1885 the last of these returned its Charter to Dublin, threw in its lot with the New South Wales Constitution and left Very Wor. Bro. Guise without a following. Thus the Provincial Grand Lodge of New South Wales (I.C.) came to an end three years before the formation of the United Grand Lodge of New South Wales.

CHAPTER VIII

FREEMASONRY AND THE ENGLISH CONSTITUTION

It was not until the year 1828 that Freemasonry under the English Constitution was established in Australia. The first Lodge, denominated "The Lodge of Australia," now No. 3 on the Register of the United Grand Lodge of New South Wales, was constituted under Warrant No. 820 from the Grand Lodge of England, dated 21 June 1828, though no meeting was held until 6 April 1829. The delay was probably due to the lack of communication between the Old Country and the colony in those early years of the nineteenth century. For ten years there was no other English Lodge in New South Wales, so that until the year 1839 the history of English Freemasonry in New South Wales is almost entirely the history of the Lodge of Australia.

At the first meeting on 6 April 1829, convened by Charter by Wor. Bro. John Stephen Jnr, W.M., there were present Brothers G. P. D'Arcy, S.W.; F. Garling, J.W.; T. S. Harrison, Tyler; G. T. Savage, S.D.; J. J. Jackson, Sec.; D. Maziere, I.G.; William Blizard, O.G.; and D. Poole, W. Bean, W. H. Moore and Duncan Langar, members. The only business done was the appointment of a Committee of the whole to consider certain proposed by-laws, which at the next meeting were discussed and adopted. At the third meeting held on 4 May it is most interesting to notice that Dr William Bland, a member of the famous Patriotic Association, and with his fellow Mason, William Charles Wentworth, a representative for Sydney in the first Legislative Council, was admitted as "an original member of this Lodge."

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Though arrangements were made to ballot for "Sundry candidates for initiation," the next two meetings lapsed on account of the insufficiency of members in attendance.

Then came financial worries, for the Minutes on 23 August reveal an indebtedness of £82 2s. 2d., of which £38 3s. 6d. was owing to the tavern keeper and £34 12s. 8d. "for making and decorating a canopy." Naively the Secretary writes: "There appears to be seventeen subscribing members of the Lodge, a contribution from each of whom of £5 would amount to £85"—an excellent and simple method of balancing the budget. The Lodge, however, had another debt to face, that of £93 10s. 6d. expended on ornaments, tools and jewels which had arrived from England. Beyond the suggestion of taking up another subscription, the Minutes do not state what action was finally taken to pay this debt.

For some unexplained reason, but probably because the Worshipful Master, Wor. Bro. Stephen, was absent in England, there is now a gap in the history of English Freemasonry in New South Wales until 13 December 1833, a period of more than five years in all. Then, by public advertisement, a meeting was called to discuss the resuscitation of the Lodge. On 18 December the first regular meeting was held, and officers elected, including Sir John Jamison as Worshipful Master. At the next meeting, on Christmas Eve, Sir John accepted the office, but stated that owing to his long absence from Lodges, and his unfamiliarity with the work of the Worshipful Master, he would not be able to discharge his duties competently, until he had had some experience under a properly qualified Master. He was duly installed on 22 January 1834, after which date the Lodge appears to have met regularly. It is very curious to observe, however, that during the whole term of his office, Sir John Jamison never once signed the Minutes as Worshipful Master. They are usually signed, John Stephen, Acting Worshipful Master. Presumably Sir John Jamison never felt sufficiently qualified to undertake the duties of the office to which he had been appointed. In

TO ALL WHOM IT MAY CONCERN.

WE, the MASTER, and WARDENS of
LODGE No. 218, held in His Majesty's First
Battalion, 48th Regiment of Foot, and on
the Registry of Ireland;—

ENTERED DO HEREBY Certify, the Bearer hereof,
Our trusty and well-beloved Brother,
Thomas Boulton was by us entered,
passed, and raised to the sublime Degree of
PASSED a MASTER MASON, and that during his Stay
with us behaved as a true and worthy Brother;

RAISED WE THEREFORE recommend him to all
the Fraternity round the Globe.

*GIVEN under our Hands and Seal at Our Lodge-Room,
in Spittlemy, this Last Day of March,
in the Year of Our Lord 1820, and of Masonry 5677*

W. Sheppard, Worshipful Master.

Wm. Sheppard, Senior Warden.

J. Martin, Junior Warden.

J. B. ... Secretary.



*Declared off 13th August 1820
by the said Regiment No 265*

fact, he seems to have attended one or two meetings only during the period he was in the chair. The first candidate initiated was Brother George Robert Nichols, a son of the first Postmaster of the colony. Brother George Nichols was afterwards Solicitor-General and a member of the first Ministry under responsible government and later still he was to attain to the high Masonic rank of first Provincial Grand Master of New South Wales under the English Constitution.

The year 1834 marks the institution of a Fund of Benevolence, and the acceptance by the Governor, Sir Richard Bourke, of the position of Patron of the Lodge. As the two Irish Lodges, the Australian Social Lodge No. 260 (I.C.) and Lodge Leinster Marine of Australia No. 266 (I.C.) were in active working, it is only natural that we should continually find in the records references to the happy relationship which usually existed between the two Constitutions. And so, with the exception of one serious disagreement, it continued for many years. On the Feast Days of St John the Evangelist and St John the Baptist, these three early Lodges frequently celebrated the occasion, together with such Royal Arch Masons as could conveniently assemble, by attending in full regalia, Divine Service at St James's or some other Church, collections being taken up in aid of Sydney Hospital.

In the year 1836, the Grand Lodge of England wrote and informed the Lodge of Australia that, in consequence of a change in numbers, rendered necessary by the lapse or erasure of certain Lodges, its number had been altered from No. 820 to No. 548. As the Lodge was now firmly established, with many candidates coming forward regularly for initiation, the necessity was soon felt, not only by the Lodge of Australia, but also by those of the sister Constitution, of a permanent meeting-place. Consequently a conference of the three Lodges was held to discuss the question of petitioning the Government for a grant of land on which to erect a Masonic Hall. Though no grant was obtained, the proposal had a successful issue, for we learn that in November

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there were six Lodges on the Register, by 1860 seventeen, and in 1888, when the United Grand Lodge of New South Wales was formed, there had been in all ninety-two English Constitution Lodges established, though of these three had been erased before the union. In the appendix to this volume will be found a complete list of all the English Lodges that were erected in New South Wales.

Going back now a little in order of time, we find that in 1844 a resolution was tabled in the Lodge of Australia asking for the appointment of a committee to consider the question of petitioning the Grand Lodge of England for the nomination of some Brother as Deputy Provincial Grand Master in place of Very Wor. Bro. Nichols, it being stated that "a sufficient cause was given." Two years later the Grand Lodge intimated that Very Wor. Bro. Nichols had been removed from the position. This was in 1846. Nevertheless, according to the Minute Book of the Lodge of Australia, Very Wor. Bro. Nichols was still active as Deputy Provincial Grand Master as late as 2 February 1847. In June, however, of the same year, this Lodge, at a meeting of the Worshipful Masters, Wardens and Delegates of the Lodges working under the English Constitution—Australia, Maitland Lodge of Unity, St John's Parramatta, Australian Lodge of Harmony, and the Illawarra Lodge of Unanimity and Concord, agreed that a meeting should be convened for the purpose of discussing the formation of a District or Provincial Grand Lodge and of recommending a Brother as District Grand Master or Provincial Grand Master. This meeting was held on 24 August 1847, when it was agreed that the formation of a Grand Lodge was "absolutely necessary" and a sum of £75 was voted to defray the expenses of formation.

On 4 September a memorial asking the Grand Lodge of England to grant a Patent appointing Wor. Bro. Joseph Long Innes as Provincial Grand Master was adopted by the Lodge of Australia, and presumably by the other English Lodges in the colony. The Grand Lodge accepted the suggestion, created a Provincial Grand Lodge for New

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South Wales and appointed Wor. Bro. Joseph Long Innes as the Provincial Grand Master. Wor. Bro. Long Innes, formerly an officer in the 39th Regiment, and father of Brother Mr Justice Sir Joseph Long Innes of the Supreme Court of New South Wales, was at this time a Police Magistrate in Sydney and a member of the Lodge of Australia. At the date of its foundation the Provincial Grand Lodge of New South Wales had but six Lodges under its jurisdiction. Very Wor. Bro. Long Innes appointed as his Deputy a Brother who was to become one of the most outstanding figures in Australian Freemasonry for the next forty years. This was Wor. Bro. John Williams, a member of Lodge Leinster Marine, No. 266 under the Irish Constitution, and then of the Lodge of Australia, by affiliation in 1846, of which Lodge he became Worshipful Master in 1847.

Before leaving England, Wor. Bro. John Williams had served as Warden of an English Lodge in Liverpool. He was deeply read in Masonic lore, a skilled ritualist, and as a leader in the Craft from the time of his arrival in New South Wales, took a prominent part in all Masonic activities. He became first Deputy Provincial Grand Master, then Provincial Grand Master and finally First District Grand Master under the English Constitution, serving in that office for two terms, the last continuing almost until the establishment of the United Grand Lodge of New South Wales, of which he was the most stubborn opponent.

On 10 May 1849, the Provincial Grand Lodge of New South Wales (E.C.) was formed in the presence of about 200 of the Brethren. In his first Report to the Grand Lodge of England, under date 28 May 1849, Rt Wor. Bro. Long Innes wrote as follows:

I need scarcely point out to you that in the undertaking which we have now in hand, difficulties of no ordinary nature have to be contended with, the very great time during which the Craft have been without any acknowledged local head to whom they might appeal in cases of doubt; the petty squabbles and differences amongst some of the brethren, the irregularities of others

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and the now jealous feelings entertained towards us by Odd Fellows and others under different Constitutions, all combined to render every effort on our part necessary to be put forth, and at the same time the greatest prudence and caution to be pursued.

He also raised the question how far it would be desirable to grant him the power to issue Dispensations for the formation of new Australian Lodges outside his province and in New Zealand.

By the year 1850 English Craft Masonry was flourishing in Australia, many new Lodges having been established, not only in the city of Sydney but in the country towns, and in Victoria and Tasmania, which for many years were under the jurisdiction of the Provincial Grand Lodge of New South Wales. In 1854 it is reported that "the members of the Craft here have purchased the Town Hall for a Freemason's Hall and our meetings are now held there." The Secretary's Report for 1854 is typical of those submitted during the fifties. It is most encouraging, for, as he says, "the reactions of the Gold Diggings have caused numerous Lodges to be formed and many members of worth and experience to join. It is on the firmest basis and we have every hope of seeing it rapidly and steadily progress."

The year 1855 saw the election of Wor. Bro. Sir Samuel Osborne Gibbes, Bart., to the office of Provincial Grand Master in succession to Rt Wor. Bro. Joseph Long Innes. Sir Samuel, the second Baronet, a Past Master of All Souls' Lodge No. 199, now No. 170 of Weymouth, England, and a Past Provincial Senior Grand Warden of Dorsetshire, had just been elected Worshipful Master of the newly-established Waitemata Lodge (E.C.) at Auckland, New Zealand. For some years there had been serious differences and disputes between the English, Irish and Scottish Constitutions. With the advent, however, of Sir Samuel, who visited New South Wales soon after his election, all the troubles were amicably settled and the three Constitutions settled down to work in that spirit of peace, love and harmony which should ever be the characteristic of Freemasonry.

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In 1856 the first Masonic Library was formed by contributions from the various Lodges. In the following year, 1857, the Victorian Freemasons petitioned for and secured from the Grand Lodge of England permission to establish a separate Provincial Grand Lodge, so that from this date the extra-territorial authority of the Provincial Grand Lodge of the Mother State ceased to exist. The first Victorian Provincial Grand Master was Captain Andrew Clarke, R. E., M.L.A. New Zealand was not to have an independent Provincial Grand Lodge till 1859.

With the date 7 January 1856, begins the extant volume of Minutes of the Board of General Purposes of the Provincial Grand Lodge of New South Wales (E.C.) kept in the handwriting of Wor. Bro. H. P. Coles, P. G. Sec., the first President of the Board being Very Wor. Bro. Aaron, P.G.S.W. The Provincial Grand Lodge was by no means satisfied with its treatment by the Grand Lodge of England, so that almost at once a committee was appointed to prepare a Memorial, which was duly presented to the Grand Lodge of England, setting forth the unsatisfactory relations of this Province to the Grand Lodge and praying for certain concessions. A vast amount of space in the Minutes is given up to purely domestic and formal matters, particularly to the investigation of charges of un-Masonic conduct, applications for relief, appeals, summonses, suspensions, disputes concerning the status and qualifications of officers and members, material then important, but of mere passing interest nowadays. Even for example, the details of the violent quarrel that occurred in 1858 between Very Wor. Bro. Dr John Woolley, the Vice-President of the Board and Very Wor. Bro. John Williams, the Deputy Provincial Grand Master are now of little moment. Frequently, too, we find Petitions and Memorials for the erection of new Lodges. The details affecting all of these have for convenience sake been placed in a table in the appendix. For the preparation of this table, we have to thank Wor. Bro. F. A. M. Taylor, Assistant Librarian (E.C.) of the Grand Lodge Library and Museum, London.

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In 1861 Very Wor. Bro. John Williams succeeded Rt Wor. Bro. Gibbes as Provincial Grand Master, to be succeeded in turn in 1867 by Wor. Bro. the Hon. Arthur Todd Holroyd, M.D., L.R.C.P., F.Z.S., F.L.S., F.R.G.S., who though named as a physician, abandoned the profession and was in 1841 called to the Bar at Lincoln's Inn. Previous to this, however, he had spent some years in African exploration, with such success that up to recent years "Holroyd's tracks" were marked on maps of Africa. He emigrated in 1843, first to New Zealand and then to Sydney, where he was admitted to the Bar, and twice elected to Parliament, becoming Minister for Works in Sir James Martin's Ministry in 1863-4. In 1866 he was appointed Master in Equity and in March 1879 an Acting Supreme Court Judge. He died in 1887.

He continued in office as Provincial Grand Master until 1877, the year when the first Grand Lodge of New South Wales was formed. From 1877 until the movement for the formation of the United Grand Lodge of New South Wales in 1888, Rt Wor. Bro. John Williams occupied the chair of District Grand Master of New South Wales (E.C.). Then Lord Carrington, Governor of New South Wales, who six years before had served as Senior Grand Warden of England was designated District Grand Master of New South Wales, but was never installed, the reason being that he was elected Grand Master of the United Grand Lodge of New South Wales which was then, in 1888, on the eve of being inaugurated. The full story of the formation of both the Grand Lodge of New South Wales in 1877 and the United Grand Lodge of New South Wales in 1888, and of the part played in each by the English Constitution forms portion of Chapters IX and X.

CHAPTER IX

THE RISE OF SCOTTISH FREEMASONRY IN AUSTRALIA

SCOTTISH Freemasonry in Australia had its origin in Victoria, where in 1844 the first Scottish Lodge, the Australian Kil-winning Lodge No. 337 (S.C.) was established in Melbourne, which was then known as the Port Phillip Settlement, and was for administrative purposes under the Government of New South Wales. According to Lamonby the Scottish Craft never attained any great hold in Victoria, though Provincial and District Grand Lodges were established there. The List of Provincial Grand Masters and District Grand Masters was as follows:

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

Between the first two Provincial Grand Masters there was a long interval. Lamonby asserts, without, however, naming his source, that, in point of fact, Wor. Bro. J. H. Ross never held a meeting during the whole of the eleven years he was nominally head of the Scottish Craft in Victoria.

In the year 1851 the first Scottish Lodge, on the authority of the Grand Master Mason of Scotland, was established in Sydney. This was denominated the Lodge of St Andrew and numbered 358 (S.C.), now No. 7 on the Register of the United Grand Lodge of New South Wales. This Lodge played an important part in early Australian Masonic history, for through the Scottish Provincial Grand

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Lodge it subsequently sponsored not only new Sydney Scottish Lodges, but also Scottish Lodges in the neighbouring colonies. These included the Lodge of Judah in Melbourne, now No. 20 Victorian Constitution; another St Andrew in Auckland, New Zealand, in 1861, a third bearing the same name in Brisbane in 1864, and still a fourth similarly entitled at Launceston, Tasmania, now No. 6, Tasmanian Constitution.

The first Provincial Scottish Grand Master of the Province of Australia was Rt Wor. Bro. the Hon. Robert Campbell, who was installed on 8 December 1856, by Rt Wor. Bro. Sir Samuel Osborne Gibbes, Provincial Grand Master under the Constitution of England. The chief officers of this Lodge were Very Wor. Bro. Alexander Sage, D.P.G.M.; Wor. Bro. Sir Daniel Cooper, S.P.G.M.; Dr John McFarlane, P.G. Sec., and Brother M. Chapman, P.G.C. The Hon. Robert Campbell retained office till his death in 1859. Sir Daniel Cooper then held the post as Substitute Provincial Grand Master until 1860 when Dr John McFarlane regularly succeeded. Next in order were Dr John Belisario 1865, and in 1870 Dr William Gillett Sedgwick, who was to play an important part in the movement towards the formation of a United Grand Lodge. In so far as the records show there was but the one Scottish Lodge in Sydney until after the formation of the Provincial Grand Lodge. In January 1857 petitions were received for the erection of two new Lodges, and as the English Constitution proposed to establish Benevolent, Orphan and Library Funds, it was hoped that the Scottish would soon be able to do the same. When the Provincial Grand Lodge met on 12 March 1857, it was resolved to grant the two petitions received, and Lodges Sydney Tarbolton, later warranted as Nos. 377 and Newtown Kilwinning, later No. 378 (now Nos. 11 and 13 respectively on the Register of the United Grand Lodge of New South Wales) were opened by Dispensation pending receipt of regular Charters from the Grand Lodge of Scotland. Then followed in turn the

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foundation of Lodges Woolloomooloo, Star of the South, Deniliquin, Judah (Melbourne) afterwards separated from the Provincial Grand Lodge of New South Wales, and attached to the Victorian Provincial Grand Lodge, Hunter River, afterwards renamed Harmony, meeting at West Maitland; and St John, Deniliquin. By the end of 1859 there were seven Scottish Lodges at work in New South Wales.

For the first few years of its existence, Scottish Freemasonry in Australia is largely the history of the old Lodge of St Andrew, so that at this point, some incidents connected therewith, though not in strict chronological order, are of interest. In the year 1857, only six years after its foundation, and being then the only Scottish Lodge in existence at that time in New South Wales, it seems to have been a Lodge of superior standing, for as Laurie notes in his *History of Freemasonry*, the members paid the expenses of repatriating a widow and the large family of a deceased member of the Lodge Journeyman, besides remitting to the Grand Secretary a substantial sum to be handed to the widow on her arrival in Edinburgh.

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. It was Very Wor. Bro. William Vial, the Provincial Senior Grand Warden, who seized the would-be murderer, and who though much knocked about by the mob, undoubtedly assisted in saving the Prince's life. The later quarrels of Lodge St Andrew are touched upon in another place.

The year 1859 saw the death of that distinguished Scottish Freemason, the Rt Wor. Prov. G.M. Bro. the Hon. Robert Campbell (8 April 1859). On the occasion of the announcement of the death, in the Provincial Grand Lodge the following acrostic poem was read:

Robert Campbell has departed
On the journey spared to none:



MAJOR-GENERAL LACHLAN MACQUARIE
From a painting in the Court House, Windsor, N.S.W.

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Bold, and true, and single-hearted,
Earth named him her honest son.
Round his tomb let age and youth
Testify the might of truth.
Countless works of worth and merit
Are his heralds to the sky,
Myriads hail his mounting spirit,
Proud to welcome him on high.
Born Australians! may the story
Ere your noble calling sever,
Like him, would you live in glory,
Like him live, like him for ever.

Wor. Bro. Thomas Hobbs, Right Worshipful Master of the senior Lodge St Andrew No. 358, was then appointed Acting Provincial Grand Master on 18 April 1859. Soon after this, acute differences arose between Lodges Tarbolton and Kilwinning, the latter claiming priority, which, however, was not allowed.

In the year 1861 serious trouble occurred in the Provincial Grand Lodge, probably as a result of the suspension of Lodge Newtown Kilwinning in the preceding year. The Minutes are not very illuminating. They merely state, on 1 and 16 March 1861, that the following officers resigned: Captain J. McLerie, D. P. G. M.; Dr H. G. Alleyne, S. P. G. M.; Rev. Dr J. M. Woolley, P. G. C., and Dr J. C. Cox, P. G. S. The Provincial Grand Lodge was adjourned so as to admit of the Provincial Grand Master's explaining why so many of his officers resigned. On resuming, the Provincial Grand Master stated that he did not think it Masonic to attempt to explain the matter in the absence of the parties concerned. Anyhow, at the following meeting on 28 March, Masonic litigation ensued between two prominent officers of Provincial Grand Lodge. No names are given, but guilt was pronounced and several terms of punishment inflicted, apparently two years' suspension in each case.

In 1861 Dr H. G. Alleyne was installed as Substitute Provincial Grand Master; the Charter of Lodge Newtown Kilwinning was restored, after having been suspended; a

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petition of twenty Brethren was received and granted to erect Lodge St Andrew at Auckland, New Zealand; and Brethren were cautioned against attending unconstitutional meetings. In 1862 a Dispensation was issued to establish Lodge Burrangong St John at Young. In 1864 a petition was received from certain Brethren residing at Brisbane, Queensland, praying for a Dispensation to open a Lodge, to be called St Andrew. This was granted on condition that the name of the proposed Right Worshipful Master should be omitted, and some other Brother appointed. The succeeding year witnessed the establishment of a Benevolent Fund, with a fee of 6d. per month payable by all members, and Dr John Belisario became Provincial Grand Master.

Up till this period the Provincial Grand Lodge had been worked entirely by honorary officers. For the first time, on 7 March 1866, a paid Secretary, Wor. Bro. William Higstrim, with a salary of £30 per annum, was appointed. In the early days of Scottish Masonry in New South Wales, there were troubles of various kinds. Among the most disturbing of these were the neglect and dilatoriness of the Grand Lodge executive officials in Edinburgh. Complaints were continually made regarding the difficulty of securing replies to letters and certificates and other documents. The same troubles occurred in the other colonies and in the other Constitutions. A notable example is shown by the fact that four years were spent by one New South Wales Lodge in attempting to secure a Confirmation Warrant to replace the original which had been burnt. Matters appear to have reached a head in 1867, for on 16 May the Provincial Grand Lodge resolved that the Grand Master of Scotland be written to, praying for a redress of the grievances under which the Scottish Lodges in the colony were then suffering. No satisfactory reply seems to have been received. In the September following the Provincial Grand Master stated that in consequence of a circular received from the Grand Secretary he had written to the Most Worshipful the Grand Master of Scotland concerning the grievances from which Lodges in this province were suffering. The letter, "which

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was very voluminous and to the purpose, created the liveliest satisfaction." One Worshipful Brother, A. Rofe, even suggested that the Provincial Grand Secretary should accompany the letter home and read it to the Grand Lodge as he had done to the Provincial Grand Lodge in Sydney. However, it was agreed that a copy should be sent to every Scottish Lodge in the province.

As it would be tedious to commemorate the erection of each of the Scottish Lodges in turn—there were nearly sixty of them—we have found it most convenient to place them in a table, which will be found in the appendix.

Dr William Gillett Sedgwick, a most distinguished Scottish Freemason, was elected Provincial Grand Master in 1870, but was not installed till 3 March 1871. In order to bring the Provincial Grand Lodge into closer touch with the Grand Lodge of Scotland, in this year it was resolved to appoint a Proxy Provincial Grand Master. Rt Wor. Bro. Owen Gough, Keeper of Holyrood Palace, was elected to this position. At the same time a sum of £50 was borrowed from the Board of Benevolence at six per cent, to be used in reorganizing the Provincial Grand Lodge.

The year 1872 was noteworthy on account of a great disturbance in connexion with Lodge St Andrew No. 358. On 5 March this Lodge was suspended for contumacy in refusing to pay its dues. Notice of the suspension was then sent not only to the other Lodges under the Scottish Constitution, but to all other Lodges under other Constitutions in New South Wales and the neighbouring colonies. The climax had been reached at a meeting of the Provincial Grand Lodge when the Master, Wor. Bro. James Blair, on his Lodge being suspended, called upon all the members who were supporting him to retire. Many did so, and shortly afterwards the malcontents formed themselves into an Independent Grand Lodge of New South Wales. When we call to mind the secession of the Lodge of Antiquity in London, and the subsequent formation of the Grand Lodge of England South of the Trent, in the latter part of the

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eighteenth century, we have a curious sidelight on the way history has of repeating itself. In due course the Grand Lodge of Scotland confirmed the suspension, and "Blair's Grand Lodge" No. 1, as it was locally known, faded out and was speedily forgotten. In the Minutes of the Provincial Grand Lodge, we find, however, a resolution to the effect 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 (S.C.), from holding their meetings in that part of the building devoted to Masonic purposes, and that the directors of the Freemason's Hall, York Street, should be informed that that suspension had been confirmed by the Grand Lodge of Scotland.

Following on the suspension, the recalcitrant members who followed Rt Wor. Bro. Blair were in due course expelled from the Scottish Craft (9 October 1874). The Provincial Grand Master then demanded that Rt Wor. Bro. Blair should surrender the Charter of Lodge St Andrew, but Rt Wor. Bro. James Blair took no notice of the demand. On 23 April 1875 it was announced in the Provincial Grand Lodge that Lodge St Andrew No. 358 had been reconstituted and reopened on 10 March 1875 under the gavel of Rt Wor. Bro. William Higstrim, Provincial Grand Secretary, as Right Worshipful Master and "that it promised well" to sustain "its old motherly reputation before schism ensued." Lodge Sydney St Andrew is now No. 7 on the Register of the United Grand Lodge of New South Wales.

There is one other interesting incident to be recorded in connexion with this old Lodge of St Andrew. In 1881 the Grand Lodge of Scotland authorized 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." Previous to this the Lodge's clothing was royal blue, with gold embroidery and silver emblems and jewels. On the inauguration of the United Grand Lodge of New South Wales, the Lodge, as all others in the jurisdiction, adopted

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the conventional light blue and silver as now universally in use.

Under the rule of Rt Wor. Bro. Dr Sedgwick, Provincial Grand Master, aided by his energetic and efficient Secretary, Wor. Bro. William Higstrim, Provincial Grand Secretary, Scottish Freemasonry in New South Wales went ahead by leaps and bounds. Dr Sedgwick, during the eighteen years he presided over the destinies of Scottish Freemasonry, and until the dissolution of his district in 1888 consequent on the erection of the present Grand Lodge, signed Provisional Warrants for no fewer than forty-six Lodges. In all sixty-four Scottish Lodges were warranted in New South Wales from 1851 when St Andrew No. 358 was opened until 1888 when the last St George was warranted. Of these, fifty-seven, with a membership of 2503 and over £4000 in funds, were in existence when the amalgamation took place.

By the year 1874, when Dr Sedgwick had been only three years in office, we find that between 1865 and 1874, 730 Brethren had been initiated, an average of over 104 per year. By 31 January 1877, there were twenty-four Lodges on the roll. Relationships with the Grand Lodge in Edinburgh were, however, still far from satisfactory. Complaints were continuous. On 24 April the Provincial Grand Secretary reported that "Grand Lodge still fails to give us support, which we have a right to expect," that letters of complaint had been sent, but no satisfaction obtained. It was stated, too, that during a period of three years over £400 had been forwarded to the Grand Lodge of Scotland. The officers could not even get a supply of diplomas. Though their tenor is not disclosed, in the Minutes on this evening, a series of resolutions was proposed and approved, which are recorded by Wor. Bro. Higstrim as follows: "Note, this was the first step towards the establishing of a new or second Grand Lodge in this the Senior Colony."

Apparently the trouble with the Grand Lodge of Scotland was largely due to the inefficiency of the Grand Secretary, for when the Provincial Grand Lodge next met, in

June 1877, a letter was received from the new Grand Secretary, Brother David Murray Lyon, Historian of St Mary's Chapel, promising a better state of things at once. Hereafter we find no complaints about ill-treatment by the Grand Lodge of Scotland.

The year 1877 is one of the most momentous in the whole history of Freemasonry in Australia, for in that year the first Grand Lodge of New South Wales was founded. The full details will be found in Chapter X.

Here we are concerned only with the event in so far as it touches the Scottish branch of the Craft. On 30 October 1877, we find that there were twenty-seven Scottish Lodges on the Register of the Provincial Grand Lodge of New South Wales. On the same evening we get the first official hint of trouble, for approval was given to the issue of a circular to all Lodges instructing them not to countenance a so-called but unrecognized Grand Lodge of New South Wales. Already everything that had appeared in printed form having relation to this Grand Lodge had been sent to the Grand Lodge of Scotland, and acting on instructions already received, the Provincial Grand Lodge had recalled six Charters, viz., those of Sydney Tarbolton, Newtown Kilwinning, Woolloomooloo, Excelsior of Gundagai, Peabody of Major's Creek, and Edinburgh of Mudgee. In addition, nine of the principal offenders, whose names are not given, but probably including many of the following: W. Booth, R. V. Gale, A. W. Manning, J. H. Butchart, A. W. Carpenter, R. Chandler, N. Weekes, W. Vial, D. J. Monk, T. H. Brown, J. McNully, and William Beer, were indefinitely suspended. It was reported that two Lodges, Sydney Tarbolton and Newtown Kilwinning, had returned to their allegiance, a fact, however, not borne out by the *History of the Grand Lodge of New South Wales*. It now appears that twenty-two Lodges still remained loyal to the Grand Lodge of Scotland.

Though the Grand Lodge of New South Wales had been formed and had begun to open new Lodges, Scottish Freemasonry did not retrogress; in fact its growth during

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the next decade was both rapid and substantial, new Lodges being erected every year. Opposition to the new Grand Lodge, however, was both bitter and hostile. In October 1878 it was resolved that all the members of the six Lodges that had seceded, together with Lodge Abbotsford since gone over to the New South Wales Grand Lodge, having been guilty of violating their obligation of allegiance to the Grand Lodge of Scotland, should be indefinitely suspended from all the rights and privileges of Freemasonry, "in consequence of this contumaciousness and disloyal conduct towards the Grand Lodge of Scotland." They were not to be admitted into any Scottish Lodge unless they produced a Certificate from the Provincial Grand Master that their suspension had been removed, and that they were duly recognized as Brethren of good standing. In all, 159 Brethren were excluded. It was stated that the Grand Lodge of Scotland had complimented the Provincial Grand Lodge on the stand it had taken in regard to spurious bodies, and at the next meeting, 7 March 1879, that "our action against spurious Masonry was fully endorsed throughout the Colonies."

During the next few years we have occasional references to the ill-feeling existing against the new Grand Lodge. In fact when reading the Quarterly Communications of the Scottish Provincial Grand Lodge we cannot help feeling that Wor. Bro. Higstrim's attitude was one of bitter animosity.

In 1879 the title of the Scottish Provincial Grand Lodge was changed to that of District Grand Lodge. Dr Sedgwick, therefore, became the first District Grand Master under the Scottish Constitution. The new Grand Secretary in Edinburgh was now carrying out his duties most efficiently and wrote at length to the District Grand Secretary on many matters. In one communication dated 29 July 1879, he stated that "the success which has attended your efforts in connection with the schism is astounding and excites the admiration of the Craft in the old Country. . . thanks to you and your worthy chief . . . the plans of the seceders have sadly miscarried." He also stated that the Grand Master had

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received an address or overture from the so-called Grand Lodge of New South Wales, praying for recognition, but that "in all *likelihood*" it would not be received by the Grand Committee.

By the end of the year 1879 the number of Lodges on the Scottish roll had increased to twenty-eight and steps were taken to arrange for a Ritual by which members could obtain a correct and uniform system of working,¹ for at that time there was much diversity. Within a few months Rituals in printed form covering the three degrees were made available at a cost of seven shillings each. At the July meeting in 1882, Very Wor. Bro. Higstrim, the District Grand Secretary, specially exerted himself to make his report full and complete. Therein he stated that the District Grand Lodge of Scotland had thirty-one Lodges enrolled on its Register, that it had a credit of £1023 4s. 5d., with no liabilities, that the Board of Benevolence had a credit balance of £220 10s. 9d., that the membership to date was 1172, and the number of Past Masters 114. He then provided the following interesting table:

Lodges erected since 1851—40, accounted for as under:	
Lodges seceded (sic) and under suspension for <i>contumacity</i>	
(?) to Grand Lodge of Scotland	5
Thistle, Hill End (closed)	1
St Andrew, Grenfell, in abeyance (through fire)	1
St Andrew, Launceston, Tasmania (withdrawn)	1
Woolloomooloo, to be reopened	1
Lodges working at date 1882	30
Total	40

For the next few years progress was entirely satisfactory. By 1883 there were 33 Lodges with 1463 members, by 1884, 41 Lodges with 1719 members, by 1885, 44 Lodges with 2000 members. At the opening of Lodge Eastwood on 31 March 1885 it is reported that no fewer than eighteen candidates were initiated, leaving twelve to be initiated at

¹ In the early days of Freemasonry in the colony, no printed Rituals were available, all the Charges being taught orally by a Past Master to the newly installed Master and to the officers of the various Lodges.

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the succeeding meeting of the Lodge. In this year, too, an attempt was made to establish a Lodge at Palmerston, Port Darwin. It failed, however. We get, also, echoes of the wordy strife between the District Grand Lodge (S.C.) and the Grand Lodge of New South Wales, e.g. on the occasion when the Grand Lodge of Scotland advised that in respect of the recognition by the Grand Lodge of South Australia of the so-called Grand Lodge of New South Wales, the recognition of the Grand Lodge of South Australia be withdrawn.

Agitation for a United Grand Lodge of New South Wales was now becoming stronger and stronger. The details are given in Chapter X. In so far as the District Grand Lodge of Scotland is concerned, we first meet with references in the Reports of 14 and 19 December 1885, when certain extracts from the *Sydney Morning Herald* and other local newspapers were entered in the Minutes, the most important being an account of an address of welcome presented to his Excellency the Governor, Lord Carrington, Past Senior Grand Warden of England, and signed by the following officers of the Grand Lodge of New South Wales, viz.: H. J. Tarrant, G.M.; J. Hunt, D.G.M.; and N. Weekes, G.S.

It was probably with a thrill of pleasure that Very Wor. Bro. Higstrim, after recording Lord Carrington's welcome by the Grand Lodge of New South Wales, set down the following words of the Governor: "It is a matter of much regret to me that owing to the non-recognition of your Grand Lodge by the Parent Grand Lodges of the United Kingdom, I am precluded by their decision, at the regular Quarterly Communication of Wednesday 7th December 1881, from receiving the address in my Masonic capacity." On the following day he did, however, receive another address from the District Grand Lodges of England and Scotland and the Provincial Grand Lodge of Ireland.

The advent of Lord Carrington as Governor of New South Wales was to have a momentous effect upon Freemasonry in the colony. A Masonic Ball given in his honour in 1886 was "an unqualified and brilliant success in every

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way," although the sale of tickets was confined to members of the English, Irish and Scottish Constitutions. According to the Secretary's Report for July 1886, there were now forty-seven Scottish Lodges on the roll with a membership of 2242, the initiations and affiliations for the year numbered 692, the Lodge Funds were £2572 17s. 3d. and the Fund of Benevolence £422 6s. 3d. The salary of the Grand Secretary was now fixed at £300 per annum. By the end of the year, with the opening of three new Lodges, the Registration had reached the half century, of which twenty-two Lodges worked the Mark degree.

With the year 1887 we are approaching the dawn of the new era in Australian Freemasonry. There are, however, no details at all recorded by Very Wor. Bro. Higstrim, of the undercurrent that was slowly moving in the direction of the amalgamation of the four Constitutions. The question of the sale of the Freemason's Hall somewhat complicated matters. On 8 February it was announced that the Hall had been sold, and that on 1 January 1888, the District Grand Lodge would give up possession. On 9 August 1887 the first official notification of a movement to form a United Grand Lodge of New South Wales appears in the Minutes, when two resolutions were carried, the first moved by Rt Wor. Bro. A. Rofe, and seconded by Wor. Bro. J. P. Dale, "that this District Grand Lodge resolve itself into a Committee of the whole to consider measures to be adopted to bring about an amalgamation or otherwise of the different lawful Masonic interests at present existing in New South Wales" and in committee, "that a circular be sent to all the Right Worshipful Masters 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." To carry out the foregoing, two circulars were then issued, the first conveying the resolution of the District Grand Lodge, the second, instructions concerning the carrying out of the same. At the September meeting it was also announced that a pamphlet headed *Original Correspondence*, being extracts

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from Grand Lodge Communications relative to the recognition of the so-called Grand Lodge of New South Wales, had been distributed to all Lodges under the Scottish jurisdiction.

The question of suitable Lodge accommodation was still troubling the District Grand Lodge. Several rooms had been inspected, but nothing done excepting the carrying of a resolution to the effect that a new Masonic Hall for the accommodation of Scottish Freemasons should be erected. Reading between the lines, one feels that some of the members, knowing that union was in the air, were playing for time. Anyhow, it was resolved that the District Grand Lodge Trustees be authorized to close with the offer of what was known as Fahey's land in Castlereagh Street, the terms being £300 per annum, a lease of twenty-one years, a building covenant of £3000, the first year's rent payable in advance. It was intimated that a suitable building could be erected for £4000. Though three months had now elapsed since the sending out of the circulars, it was announced that only thirty-nine out of the fifty-four Scottish Lodges then in existence had discussed the matter.

The year 1888 opened with a deal of discussion regarding the proposed new hall. It was decided to advertise for plans, with premiums of £20 and £10 respectively for first and second designs accepted. The whole of the replies regarding the proposed amalgamation having now been received, it was decided to hold an informal congress with certain delegates from the English Constitution. The following Brethren were then elected as a committee to represent the interests of the Scottish Constitution, viz.: Wor. Bros Davidson, Vaughan, Rofe, McLachlan, Conway and the District Grand Secretary, Very Wor. Bro. Higstrim (in his official capacity).

Lodge Sydney St Andrew No. 358 again comes into Masonic prominence. The members of this Lodge were bitterly opposed to any form of union. On 14 September previously (1887) a circular had been issued to all Lodges notifying them of the suspension of a Past Master of Lodge

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St Andrew No. 358, and of a Past Master of Lodge No. 567 for un-Masonic conduct in framing, issuing and distributing a printed circular reflecting on the Constitution, the substance of which duly appeared in the *Evening News* of 5 September 1887. Lodge St Andrew appealed to the Grand Lodge of Scotland and even sent and received cablegrams. Apparently the Grand Lodge of Scotland upheld the decision and expelled the offenders. Soon the storm broke. The Right Worshipful Master, Immediate Past Master, and Senior Warden of Lodge Sydney St Andrew rose, and, as spokesman, the Right Worshipful Master stated that in consequence of the decision of the Grand Lodge of Scotland they could no longer remain members of the Scottish Constitution. The Senior Warden added "Let truth prevail" and the three of them retired from the Lodge. The Lodge discussed the matter and arrived at the conclusion that as the decision of the Grand Lodge of Scotland was final, and as the members of Lodge Sydney St Andrew had aggravated their offence, no further action was possible. The District Grand Treasurer stated, however, that if this Lodge elected to leave the Constitution, which he doubted, he hoped that it would do so in an honourable manner, by discharging all its liabilities to the District Grand Lodge.

On 30 May 1888 an important step forward in the movement for union was announced, through Very Wor. Bro. Arthur H. Bray, the District Grand Secretary (E.C.), who stated that H.R.H. the Prince of Wales, Grand Master of England, had appointed Rt Wor. Bro. Lord Carrington to succeed Rt Wor. Bro. Williams (deceased) as District Grand Master of the English Constitution in New South Wales. Nevertheless, it was decided to proceed with the erection of the new Masonic Hall, for which ten designs were submitted, the prizes being awarded to those placed first and second.

During the preceding quarter a number of informal meetings had been held to discuss the formation of a United Grand Lodge. Feeling ran high in some of the Lodges, a feeling that was heightened by the unauthorized distribution

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of circulars and pamphlets. On 21 July 1888 a special meeting was convened to erect the 57th Lodge on the Register. This was Lodge St George, concerning which the District Grand Secretary wrote in the Minutes: "As this Lodge will be the last to be opened under the present regime, it may be well to note that the career of the Constitution commenced with the Patron Saint of Scotland (St Andrew) and brought its labour to a close under the Patron Saint of England (St George)."

The meeting of the District Grand Lodge held on 24 July 1888 was a most important one. The Right Worshipful District Grand Master presented a synopsis of the business concerning amalgamation to be brought before the District Grand Lodge and stated that the English Constitution was deliberating on similar matters. There were three matters of outstanding importance to be considered: (1) The division of the Funds, (2) The presenting of the existing regalia to holders of office, (3) The consideration to be extended to the District Grand Secretary on account of the changed condition of affairs.

In the first place it was decided that all resolutions agreed to regarding the building of a new Masonic Hall should be rescinded and that the lease of the land be offered for re-sale, and that all the assets of the Lodge excepting regalia and Lodge jewels be realized into capital. When the District Grand Lodge met again ten days later (3 August 1888) it was revealed that though the lease of the land had been offered at auction, no bid had been received. The Trustees then placed the leasehold property in the hands of Richardson and Wrench Ltd for sale.

The terms of union were then agreed upon unanimously, and the following principal resolutions, as affecting the Scottish Constitution, were carried:

- (1) That £294 be paid as and on account of a contribution from each Lodge forming the Union.
- (2) That the District Grand Lodge (S.C.) donate £250 toward the election and installation of Lord Carrington as the Grand Master of the Grand Lodge.

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(3) That all funds at credit of the Benevolent Fund together with £500 additional from capital realized be donated in aid of a United Grand Lodge Fund of Benevolence.

(4) That the sum of £300 be donated to Very Wor. Bro. Higstrim, District Grand Secretary.

(5) That the sum of £100 be given to the Tyler, Brother Morgan.

(6) That the portraits of District Grand Officers and the Books of Records be handed over to the custody of the United Grand Lodge of New South Wales.

(7) That on a day to be fixed by the Right Worshipful District Grand Master, this District Grand Lodge celebrate the final closing of the District Grand Lodge by a banquet, to which all Present and Past Masters and Wardens of Lodges be invited.

(8) That the balance of funds be divided *pro rata* amongst all Lodges on the roll on 1 August 1888.

The question of officers for the United Grand Lodge naturally excited much interest and some heart-burning. At an emergent meeting held on 10 August, it was determined to nominate certain members of the District Grand Lodge of Scotland, and the following were agreed upon:

Senior Grand Warden: Wor. Bros McLachlan, Vaughan and Kean. Grand Chaplain: Wor. Bro. the Rev. G. M. D'Arcy Irvine. Grand Treasurer: Wor. Bros Evans and Rofe. President, Board of Benevolence: Wor. Bros Davidson and M. S. Levy. Grand Deacon: Wor. Bros Butterfield, J. Conway and W. Woolf. Grand Director of Ceremonies: Wor. Bros J. P. Dale and F. Washer. Grand Sword Bearer: Wor. Bros Ellercamp and Coffill. Grand Pursuivant: Wor. Bros Parkin, Howard and Christie. Grand Steward: Wor. Bros Dobie, Dunshea, Walthall, Chapman and Alphen.

Three Past Masters were also appointed to act with those of the other Constitutions as a committee to renumber the Lodges. The Right Worshipful District Grand Master, Dr Sedgwick, who in due course became the Past Grand

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Master of the United Grand Lodge of New South Wales, then conveyed his thanks to the Brethren on this the last occasion of meeting as a District Grand Lodge under the Scottish Constitution. It was then resolved that the best thanks for his long and eminent services to Scottish Freemasonry be conveyed to the Right Worshipful District Grand Master, Dr Sedgwick, that the same should be engrossed on vellum, signed by the mover and seconder (Wor. Bros M. S. Levy and J. McLachlan) and the Officers of the District Grand Lodge, and be presented at a banquet. With the signing of the Minutes of the evening by the District Grand Master, the District Grand Lodge of Scotland went out of existence, to merge its identity with the newly-formed United Grand Lodge of New South Wales.

CHAPTER X
THE MOVEMENT TOWARDS THE UNITED
GRAND LODGE¹

THE year 1888 was a momentous one in the history of Freemasonry in New South Wales, for on 16 August of that year the United Grand Lodge of New South Wales, after many troubles, came into being. For the first time for many years peace, love and harmony were enjoyed among the Masonic bodies within the colony.

The leaders of the Craft in those days had the exhilarating experience of noting that almost every one concerned displayed greater regard for the spirit of the great welding movement than for the individual rights and interests of each of the component parts.

The spirit of the law which leads to renewed life asserted itself over the letter of the law which killeth. All the differences that once had been magnified to mean much, but which in reality mattered little or not at all, were brushed aside resolutely—indeed, almost ruthlessly. Thenceforward Brethren, who in many instances were related by the closest family ties, and who for many years had stupidly ranged themselves in hostile camps, were now determined to be strangers no longer. In future a spirit of joyful and loving harmony was to prevail as the Brethren mingled in happy Masonic fraternity.

In 1888, therefore, a complete Masonic Union was consummated in New South Wales. Henceforth one would no longer hear of Masons under the English Constitution,

¹ Although some of the matter in this chapter received notice in earlier chapters it has been treated here from another angle in order to make the account complete in itself.



BRO. WILLIAM CHARLES WENTWORTH

MOVEMENT TOWARDS UNION

Masons under the Scottish Constitution, Masons under the Irish Constitution and of the much maligned "spurious" Masons under the Grand Lodge of New South Wales. There was now to be but one Grand Lodge with the Brethren bound in perfect unity of spirit and complete uniformity of obligation, practice and discipline. Masonry was about to be realized in spirit and in truth.

The movement had suffered much, however; many heart-burnings had been experienced and even recriminations had thundered in very un-Masonic fashion for many years before this desirable state of affairs had been reached. Even in early years efforts had been made, some futile, some partially successful, to bind together all the Brethren in one happy bond of spiritual kinship. As early as 1823, as already noted, an attempt to maintain Masonry as a unified institution had been made, when Lodge Australian Social, No. 260, under the Irish Constitution (now No. 1 under U.G.L.) received, in January 1823, from Ireland its Charter, dated 4 July 1822, enabling it to issue Dispensations for the formation of new Lodges in New South Wales.²

This Charter was sent out at the request of the five Brethren, Matthew Bacon, James Stewart, Thomas Boulton, John Atkinson and Samuel Clayton, that authority should be granted for the issue of Dispensations to different parts of the colony; and the five Brethren named were appointed to constitute the committee for the granting of such Dispensations. When two or more Lodges, however, should be constituted in or near Sydney a committee consisting of the Master and Wardens of these Lodges with the Master, Wardens, Secretary and Treasurer of Lodge No. 260 should exercise the powers granted in this Charter. The committee was empowered to make by-laws and to inspect and regulate the by-laws of Lodges within the colony. The granting of Dispensations was to be reported to the Grand Lodge of Ireland, and the fee for the issue of a Warrant was to be forwarded. On the receipt of such Warrant the Dispensation

²A copy of the Charter still exists. The Charter should not be confused with the Warrant dated 6 January 1820 and received 12 August 1820.

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was to be returned to the committee and destroyed. No Dispensation was to hold good for a period longer than two years.³

Under the authority of this Charter, Rt. Wor. Bro. Matthew Bacon, Worshipful Master of Lodge No. 260, with his two Wardens, Right Senior Warden James Stewart and Right Junior Warden John McMahon, and his Secretary Samuel Clayton formed a committee, "The Leinster Masonic Committee," so named after the Duke of Leinster, who was Grand Master of Irish Freemasonry for sixty-one years, for the purpose of exercising the powers conferred on it by the Warrant. The committee was in power and effect, though not in name or theory, a Provincial Grand Lodge. It remained in power until the year 1826, but in due course became representative of other Lodges besides Australian Social Lodge.

In 1824 it granted a Dispensation for the formation of Leinster Marine Lodge, which was opened on 12 February 1824.⁴ On 27 December 1828 three Lodges, viz.: Australian Social Lodge No. 260, Lodge Leinster Marine No. 266, and a military lodge, Lodge Gibraltar No. 128 attached to the 39th Regiment, met at the Lodge-room, Canning Tavern, and were opened as one Provincial Grand Lodge.⁵ Actually the meeting amounted to a committee of the three Lodges, consisting of the Master and Wardens, in accordance with the Warrant of 1822. This committee from time to time granted several Dispensations to open new Lodges; Windsor Social Lodge (Windsor) 1841, Lodge Fidelity (Sydney) 1843, Tasmanian Operative Lodge (Hobart) 1834, Lodge Ara (Auckland, N.Z.) 1843, and Felix Lodge of Hiram (Melbourne) 1843, all trace their origin to this source.⁶

The Worshipful Master of Lodge No. 260 exercised some of the powers of a Provincial Grand Master, but the Grand Lodge of Ireland would not establish a Provincial

³ For copy of Warrant, see List of Illustrations.

⁴ The formation of these early Lodges has been dealt with in detail in Chapter IV.

⁵ See *History of Lodge Australian Social Mother*, p. 89.

⁶ See *History of Lodge Australian Social Mother, No. 1*, Chapter VII.

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Grand Lodge, despite requests with that object in view in 1837 and again in 1841. The reply from Ireland declining the application was received on 5 April 1841.

The first genuine attempt to form a Grand Lodge in Australia was in 1847. At that time seven Lodges under the Irish Constitution were dissatisfied with their conditions under the Grand Lodge of Ireland, and particularly with the absence of interest of the Grand Lodge Officers in Australian operations. It was felt, too, that colonial Masonry was receiving no real or concrete return for the moneys sent to Ireland, while the distance between Australia and the old country, and the consequent inconvenience and loss of time in travelling, precluded any visit by Grand Lodge Officers. The colonists were beginning to feel their wings, and, in the political sphere, were asserting their claims to the rights of self-government. The spirit of Wentworth in the world of politics was reflected in the realm of Freemasonry. It was the spirit of self-reliance, a restive desire to cut the apron-strings and enjoy the power and privilege of self-government. The Masons under the Irish Constitution were all the more dissatisfied because their English Brethren had been favoured with a Provincial Grand Master, for the Rt Wor. Bro. G. R. Nichols (who figures in history as the son of Australia's first postmaster) had been appointed in 1839 as the Deputy Provincial Grand Master of Lodges under the English Constitution in New South Wales, South Australia and Van Diemen's Land.⁷

Accordingly, the Brethren of the Irish Constitution resolved to discuss the matter, and on 6 September 1847, a gathering of Masons at the "Saracen's Head" agreed to work for a Grand Lodge. Following on the meeting, Brother T. F. McDowell wrote to Lodge Leinster Marine representing the feeling of his Brethren. His letter was read and the following resolutions were accepted by a unanimous vote:

(1) The meeting reciprocates the sentiments expressed in the said resolutions (i.e. those passed on by Brother McDowell) as to the necessity which exists for the Grand

⁷ *History of Lodge Australian Social Mother, No. 1, p. 145.*

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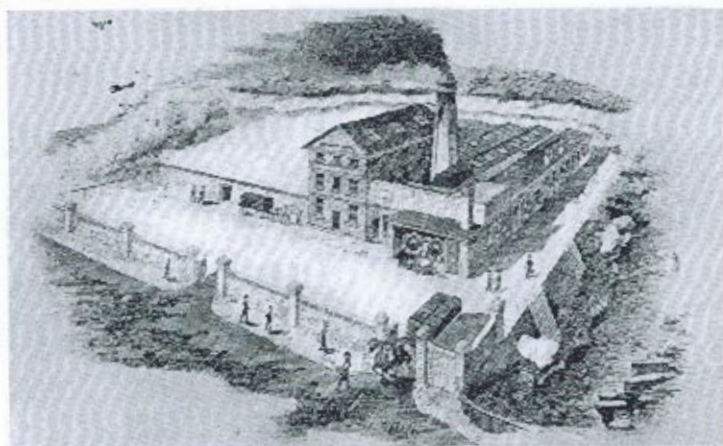
Lodge in Australia, the want of which has long been felt by the members of this Lodge, and, in their opinion, has proved highly detrimental to the interests and prosperity thereof, as well as to the Craft in general.

(2) That such being the unanimous opinion of the members of this Lodge, they now pledge themselves to assist in promoting the formation of a Grand Lodge to the utmost of their power, on the understanding that the Constitution thereof shall, in the abstract, be based upon the principles recognized by the three Grand Lodges at Home, and according to the ancient usages of the Craft, and on the same being duly established, they will continue to support and abide by the laws thereof, in all time coming.

(3) That this Lodge (i.e. Lodge Leinster Marine) having, as they believe, the undisputed right to receive the first Warrant under the proposed new Constitution, do resolve to subscribe the sum of £100 from the funds of the Lodge to assist in defraying the expenses of forming the said Grand Lodge, this sum to be placed in the meantime at the disposal of the Worshipful Master, Past Master and Treasurer, or any two of them, to be held by them in trust for the members until the same be applied in terms of the resolution.

A fourth resolution provided for the representation of the Lodge by the Worshipful Master, Past Master, Wardens and the Secretary on any committee that might have been formed for the purpose of considering the proposal to inaugurate a Grand Lodge.

It is a matter of passing interest at this stage to observe the claim of priority put forward by Lodge Leinster Marine. Despite the fact that it owed its existence originally to the Dispensation granted by Australian Social Lodge No. 260, Lodge Leinster Marine was adopting the attitude that its Mother Lodge had had its Warrant withdrawn from the Worshipful Master and Wardens because of some dissension, and that the Warrant had been handed over to Brother W. A. Purefoy (the Chief Commissioner of the Insolvency Court in Sydney). But on 20 August 1845 a petition to Ireland had been drawn up, as the outcome of which Brother



THE DARLING MILLS, PARRAMATTA
Foundation Stone masonically laid, 25 July 1825.



COMMEMORATIVE STONE AT DARLING MILLS,
PARRAMATTA

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Purefoy was directed to return the Warrant and the Lodge was reopened on 23 December 1846 in the Lodge-room of Lodge Fidelity, at the Britannia Arms Tavern, George and Goulburn streets, Sydney, when the Worshipful Master of Lodge Fidelity installed Brother Richard Williams as Worshipful Master of Australian Social Lodge.

It so happened at this time that the feeling prevailing between some of the Lodges was scarcely that of Peace, Love and Harmony. Australian Social Lodge No. 260 and Lodge Fidelity No. 267 did not favour the movement for the formation of a Grand Lodge, which was being advocated by Lodge Leinster Marine No. 266 and the Lodge of Australia No. 820, afterwards No. 548 (E.C.). When a letter from Lodge Leinster Marine was read at a meeting of Australian Social Lodge on 4 October 1847, in which the former referred to themselves as "The Grand Lodge of Botany Bay of Australia" and claimed first place therein, the feeling of dissatisfaction found some expression. But in any case the movement, as was generally realized, could not be successful without the co-operation of Australian Social Lodge and Lodge Fidelity. The former of these objected to the proposal on the ground that the movement had a sinister element, amounting to an attempt on the part of English Lodges concerned to absorb the Irish Lodges and cause them to lose their identity, for the unrest synchronized with some feeling of dissatisfaction concerning the actions of Brother John Williams, who, so it was generally believed, entertained a grudge against Irish Lodges.

Brother Williams, who was destined to have a very considerable influence upon the trend of events at a later period in Masonic history,⁸ was a native of Ireland, where he was born in 1815. After a residence of three years in Liverpool, England, where he was initiated in Lodge Harmony, Liverpool, he arrived in Australia in 1839, and became an affiliated member of Australian Social Lodge No. 260. On one occasion his conduct was adjudged Masonically irregular—was it because he introduced a Brother by show of hands

⁸ See *History of Lodge Australian Social Mother, No. 1*, p. 127 et seq.

rather than by ballot?—and for this he was suspended by the Grand Lodge of Ireland. The suspension was confirmed in a communication dated 7 May 1846. Early in the following year (7 January 1847) he was installed Worshipful Master of Lodge Harmony No. 814 (E.C.) by the Deputy Provincial Grand Master, Rt. Wor. Bro. G. R. Nichols, despite his embarrassing position as a suspended brother under the Irish Constitution. Thenceforth it is said John Williams displayed an irreconcilable attitude towards his former Lodge, Australian Social, and so exercised his rancour that his new Lodge of the English Constitution barred its doors to Irish Lodges. This personal animus was, doubtless, responsible for the unfavourable reaction of his Irish Lodge to the effort to establish a Grand Lodge a few months later in that year (1847).⁹

Nevertheless, though Australian Social Lodge expressed opposition to the Grand Lodge movement, it did urge the establishment of a Provincial Grand Lodge. Accordingly, on 9 May 1848, a letter was forwarded to the Grand Lodge in Ireland strongly recommending the appointment of a Provincial Grand Master, on the ground, firstly, that much time was lost in settling disputes as regards the uniformity in the working of Lodges Nos. 260, 266 and 267, and secondly, that such an appointment as that recommended would result in the dying out of the dissensions now prevailing between those Lodges; this in turn would have the good effect of inducing many to connect themselves with Freemasonry who had refrained from joining because of such dissensions.

Right Worshipful District Grand Master Holroyd (E.C.) when retiring from office in 1877, gave a résumé of the history of the Masonic movement in New South Wales, under the English Constitution, and, in the course of his address, stated that the Provincial Grand Lodge of New South Wales came into being in 1848, for in September of that year a Patent was forwarded from the Grand Lodge of England to Rt Wor. Bro. Joseph Long Innes creating him Provincial Grand Master. He was installed as such

⁹ See *History of Lodge Australian Social Mother, No. 1, Chapter VIII.*

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on 10 May 1849, and held office for almost six years, retiring on 24 January 1855. His successor Rt Wor. Bro. Sir Samuel Osborne Gibbes Bart., held a Patent, dated 23 April 1855, but he was not installed until 9 September of the following year (1856). He resigned on 21 July 1860, after holding office for four years from his installation. The third Provincial Grand Master was Rt Wor. Bro. John Williams referred to above. He held office from 28 August 1861 (the Patent appointing him being dated April 1861) until his retirement five years later on 31 August 1866. The Rt Wor. Bro. Arthur T. Holroyd then followed with Patent, 20 January 1867; his Installation was carried out on 29 May following. His term of office extended over ten years as he did not announce his resignation until 15 January 1877.

In his retiring address, Rt Wor. Bro. Holroyd made no reference to the occupancy of the Provincial Grand Master's chair prior to 1848, and neglected the fact that Brother G. R. Nichols was in 1839 regarded as the first Provincial Grand Master under the English Constitution. This office was created shortly after the inauguration of the first Australian Lodge under that Constitution, namely Lodge of Australia No. 820 (now No. 3).

The Brethren under the Scottish Constitution were the last of the three groups to enjoy the privilege of a Provincial Grand Master, just as it was the last of the three Constitutions to receive a footing in Australia. The first Scottish Lodge to be formed in the colony was Lodge Sydney St Andrew No. 358. It came into existence on 4 August 1851. Its membership was of rapid growth, and five years later (1856) the Grand Master of Scotland, the Duke of Athol, granted permission for the formation of a Provincial Grand Lodge.¹⁰ Its first Provincial Grand Master was Brother Robert Campbell. This Robert Campbell was the son of another Robert Campbell who arrived in the colony in 1798, being the first free and non-military merchant in the colony. William Higstrim in his *Historical*

¹⁰ See also Chapter IX.

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Review of the Scottish Constitution in New South Wales is obviously confounding father and son when he refers to the younger of these Robert Campbells as the father of commerce in New South Wales, though he certainly was engaged in a mercantile life. Robert Campbell Junior represented the city of Sydney in the Legislative Council from 1851-6 and again in the newly formed Legislative Assembly from 1856-9 when the system of responsible government first operated in the colony. He occupied office in Cowper's first and second Ministries (1856 and 1857-9) as Colonial Treasurer, and died on 30 March 1859. He was dignified with the office of Provincial Grand Master on 7 October 1856, five years after the establishment of Lodge Sydney St Andrew (1851) No. 358. His installation was in the hands of Rt Wor. Bro. Sir Samuel Osborne Gibbes, Provincial Grand Master under the English Constitution, and this may be accepted as evidence of the perfect fraternal relationship existing at the time between English and Scottish Freemasonry.

The new Provincial Grand Lodge was soon engaged in granting Dispensations permitting of the opening of Lodge Newtown Kilwinning (12 January 1857), Lodge Sydney Tarbolton (12 March 1857), Lodge Hunter River (8 July 1857), and Lodge Woolloomooloo (2 August 1858). Robert Campbell was both Provincial Grand Master and Colonial Treasurer till the day of his death.

His immediate successor in the Masonic office was Dr Hon. John McFarlane (1859) who had previously had slight experience as Provincial Grand Secretary. He fell foul of his principal officers in 1861, of whom the following resigned:—Captain McLerie, D.P.G.M.; Dr Alleyne, S.P.G.M.; Rev. Dr Woolley, P.G.C.; and Dr J. C. Cox, P.G.S.; but others retained their confidence in the Provincial Grand Master and when more trouble developed in 1863, due to the suspension of Lodge Newtown Kilwinning, the following resolution was passed in Provincial Grand Lodge on 5 June: "That the Brethren now assembled have the fullest confidence in the P.G. Master and believe that

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he has at all times acted to the utmost of his ability in upholding the dignity of the Craft, and hope that he may long be spared to preside over Scottish Freemasonry in New South Wales."

Rt Wor. Bro. McFarlane relinquished office late in 1864, and on 28 February of the following year Rt Wor. Bro. John Belisario having been nominated as his successor, assumed the chair and ruled that installation was unnecessary, as he had already filled the chair as Right Worshipful Master of a Lodge, and that the powers conferred on him by his Commission were all sufficient. He retained office until 15 January 1869, when he announced that he had forwarded his resignation to the Grand Lodge of Scotland. It was not till 6 April 1870 that the Provincial Grand Lodge conducted a ballot to decide upon a nomination for the Provincial Grand Mastership. Dr W. G. Sedgwick received the suffrages on that occasion. His appointment was announced on 5 December following and he was installed on 3 March 1871.

The position then, may be briefly summarized. The English and Scottish Brethren each had their Provincial Grand Lodge, the former since 1848 (with a Provincial Grand Master as early as 1839) the latter since 1856; while the Irish Brethren had a body approximating in some respects to a Provincial Grand Lodge in its Leinster Marine Committee, though the Grand Lodge of Ireland had refused the application for a properly constituted Provincial Grand Lodge.

For a short period in the early seventies of last century, another so-called Grand Lodge sprang into existence. Lodge St Andrew No. 358 (S.C.) was greatly dissatisfied with the existing conditions in the Scottish Constitution, formed an independent Grand Lodge, and took to itself the name and number of Lodge St Andrew No. 1, New South Wales Constitution (5 March 1872). The records show that this Lodge had been cited by the Provincial Grand Lodge (S.C.) for refusing to pay arrears of dues. The Lodge held itself to be justified in withholding the dues

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because of the prevailing discontent concerning the apathy of Grand Lodge Officers. The Right Worshipful Master of the Lodge, Brother James Blair, appeared before the Provincial Grand Lodge on 5 March 1872 and stated reasons for non-payment. He contended that the Provincial Grand Lodge was really in a dormant state, and that it amounted to dishonesty to charge one shilling per member extra for Grand Lodge purposes and then apply the funds for other purposes. He protested against action being taken by Provincial Grand Lodge; but despite the protest, Lodge St Andrew was suspended. Whereupon the Right Worshipful Master of that Lodge removed his collar of office and withdrew his presence, at the same time calling upon the Brethren of his Lodge to accompany him.

Provincial Grand Lodge followed up its own action by communicating notice of the suspension to all Lodges in New South Wales, Victoria, and Queensland, and referred its action to the Grand Lodge in Scotland which confirmed the suspension. It was also resolved that the suspension could be withdrawn in the case of any Brother of Lodge St Andrew who petitioned the Provincial Grand Lodge and satisfied the Brethren that he had withdrawn entirely from that Lodge (as in the case of a Brother J. Collins on 16 December 1872).

On 9 October 1874, the "late members" of Lodge St Andrew No. 358 (S.C.) were expelled from the Craft, and the Provincial Grand Master demanded the surrender of the Charter of the Lodge from the Right Worshipful Master, Brother James Blair, but neither the Charter nor any reply eventuated. The situation became somewhat complicated for the withdrawal of Lodge St Andrew resulted in the contemporary existence of two Lodges of the same name. The original Lodge St Andrew maintained its existence and activities as an independent body known as Lodge No. 1 under the "Grand Lodge of New South Wales"; another Lodge St Andrew with a duplicate of the original Charter was opened (1875), or, to employ the term then adopted, "re-opened" under the Scottish Constitution with

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Wor. Bro. Higstrim as its Worshipful Master (10 March 1875). It continued to work under this duplicate until it eventually received Charter No. 7 under the United Grand Lodge of New South Wales.

Conferences were held between the Deputy Provincial Grand Master (S.C.), District Grand Master (E.C.), and Provincial Grand Master (I.C.) as to the means to be taken to boycott clandestine and spurious Lodges, and particularly to prevent Lodge St Andrew (No. 1, N.S.W. Constitution) from having the use of the Masonic Hall as tenants. Members of recognized Lodges were cautioned against visiting such spurious Lodges as the "Grand Lodge of Memphis," the "Grand Lodge of New South Wales," and the "Grand Lodge of Australia."

It is of interest to observe that in the same year (1872) during which Lodge St Andrew defied its Provincial Grand Lodge, the Volunteer Artillery Lodge, No. 1239 (E.C.), later renamed Lodge United Service 937, carried a motion by a majority of one, that steps should be taken to bring about a United Grand Lodge. But no action appears to have followed upon the decision, possibly because the slenderness of the majority did not warrant action.

It was stated by Wor. Bro. Hugh Kennedy (Registrar of the University of Sydney) that in 1868 while he had been Master of Lodge Samaritan (E.C.) he had originated an effort to bring the three Constitutions under one grand Constitution.¹¹ He had had circulars printed and sent to the Lodges throughout the colony. He was assured of co-operation by several country Lodges, but the opposition of the Deputy District Grand Master, Rt Wor. Bro. E. O. Smith, who complained of the "arbitrary and unconstitutional conduct of that brother which has kept the Craft for so long a time in a disturbed state" brought the attempt to an end.

Thus the various attempts before 1877 to effect an amalgamation of all the Masonic Lodges, or in lieu thereof,

¹¹ *Proceedings of Grand Lodge of New South Wales*, p. 12.

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to establish a Grand Lodge, proved abortive. But a new phase opens up in that year.

Various forces at work, which were destined to last for eleven years, led to discord and disruption. In turn, however, they brought matters to a head and led to perfect concord in 1888.

Whatever likelihood of union existed in 1877 was completely nullified by internal dissensions which on the surface appeared to be entirely dissociated from the question of amalgamation, but which, nevertheless, rendered discussion of union proposals futile and impracticable. The District Grand Lodge (E.C.) was considerably agitated by the aspirations of one of its leading Brethren and by the inelastic sense of loyalty to England of another leading Brother.

At a special meeting held on 8 February 1877, the District Grand Master, Rt Wor. Bro. A. T. Holroyd announced that he had forwarded to the Grand Secretary in England (Very Wor. Bro. John Hervey) a letter containing his resignation (letter dated 27 January 1877). He felt that, having held the office since 1867, and having passed the time usually allotted for the life of man, it was his duty to make way for someone younger and more vigorous. Perhaps the most interesting section of his letter was his reference to the growth of the movement for union in New South Wales during those seven years. "In relinquishing this office," he wrote, "I do so at a time when Masonry is in a very healthy condition in this Colony. The number of subscribing members has increased fifty per cent since I have held my appointment, and the District Grand Lodge funds have increased proportionately. The Benevolent Fund has a very large credit balance and the Orphan Fund is liberally supported."

For several years Rt Wor. Bro. Holroyd had chosen as his deputy, Very Wor. Bro. Ernest Octavius Smith. This Brother presided over the District Grand Lodge Communication on 8 February 1877 when Most Wor. Bro. Holroyd's resignation was announced, and the Brethren were assembled to recommend some distinguished brother as his successor. Very Wor. Bro. Smith stated that "as on the last similar



VERY WOR. BRO. G. R. NICHOLS
Appointed Deputy Provincial Grand Master of the Lodges of New South Wales,
South Australia and Van Diemen's Land, 1839.

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occasion to this ten years ago, the names of one or more were submitted who were not eligible, I intend this evening not to accept the nomination of any one who is unqualified or ineligible, or who is not nominated at his own request or willing to act if elected." Obviously the gun was loaded, and these introductory remarks were anticipatory of trouble. It was evident, or soon became so, that the Deputy District Grand Master was himself an aspirant for the highest office; it was equally evident that he was aware of possible embarrassing developments. The progress of the meeting proved his fears to be well founded, for immediately Rt Wor. Bro. John Williams, who had himself been District Grand Master for a number of years (1861-7) rose to propose the nomination of His Excellency Sir Hercules Robinson, the Governor of New South Wales. Rt Wor. Bro. Williams stated that he had waited on his Excellency, who had signified his willingness to accept the office, and that the Pro Grand Master of England had sanctioned the acceptance. If the Governor were selected, the Craft in general would experience the advantage, and New South Wales would have the distinction of its Governor being the only one in such office holding the position of District Grand Master in Freemasonry.

The proposal having been seconded by Past Master Westcott, the Deputy District Grand Master raised objections to it, firstly on the ground that the Brethren assembled had only Brother Williams's statement that the Governor would accept the position; secondly that he himself was not aware that the Governor was a Freemason, or to which Constitution he belonged; thirdly that Brother Williams's assurance that his Excellency was a Mason was insufficient. To vouch for a Brother meant not merely to state belief, but to give assurance that the one vouched for had been seen in Lodge, or that his Certificate had been examined, and that he had been proved thereunder.

Rt Wor. Bro. Williams endeavoured to satisfy the Deputy District Grand Master's objections by stating that he had proved the Governor to be a Scottish Freemason,

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while Past Master Senior, in supporting the proposed nomination, declared that a cable received from the Earl of Carnarvon was to the effect that no objection would be taken to the occupancy of the office by his Excellency; he also put forward the argument that a candidate was not necessarily a member of a Lodge in the colony. The Deputy District Grand Master remained unconvinced and required information as to the nature of the cablegram to England. The reply offered was to the effect that Sir Hercules Robinson had cabled to the Pro Grand Master an inquiry as to whether he was qualified to act as District Grand Master and had received an answer in the affirmative. Whereupon Rt Wor. Bro. Smith persisted in his exception to the cablegram and held that the Governor was not qualified. "Perhaps I may as well say," declared he from the throne, "what appears to me to be the case. I believe a message went to London from Governor Robinson to his superior officer, the Secretary of State for the Colonies, inquiring if he—a high public officer—might also hold the Masonic position, and the Secretary of State replied that he might do so. But this cable was not on a question of qualification, for had it been so, it would have been sent, not to Dowling Street, but to the Pro Grand Master, Freemason's Hall, Great Queen Street, where it would have been dealt with by John Hervey, Grand Secretary. It is childish to suppose that without a reference to the Grand Secretary, our Pro Grand Master could—sitting in his office—know who was a qualified Freemason. Of course he could not, even though he be the Pro Grand Master."

Rt Wor. Bro. Williams, however, persisted that the message was from the Pro Grand Master.

At this stage Past Master T. A. Strickland put forward another interesting argument against the proposed nomination. He contended that just as every candidate for the office of Worshipful Grand Master must have occupied the Warden's chair for twelve months and be enrolled in the books of the Grand Lodge of England, so it was equally necessary that a candidate for the Chair of District Grand

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Master should be on the same books, and that he should be a Past Master who had ruled a Lodge. The rules rigidly enforced in the case of Masters, Wardens and Founders, should certainly be enforced in respect of the highest position. Only a Past Master should be eligible. Moreover, the Governor's certificate should be produced before he is submitted as a candidate, more especially as they had no knowledge of his position in Freemasonry. Past Master R. P. Abbott M. P., concurred with this view and Past Master J. S. Gordon strengthened the argument by pointing out that there was no evidence that the Governor was even a Master Mason.

Rt Wor. Bro. Williams then opened up a new line of argument. He held that by the Constitution, "a brother of eminence and ability" in the Craft might be appointed District Grand Master, even though he was not a member under our own Constitution. The Deputy Grand Master countered that argument, however, by stressing that such Brethren must be of eminence and ability "Masonically," and not merely in a general way. "Can any reasonable person," he urged, "suppose that it is intended by the Book of Constitutions that Masonic honours, rank and dignity should be conferred upon any but Freemasons, who as such are eminent and able, and therefore deserving of a *Masonic* award for their *Masonic* Works. Were it otherwise, the word "Brother" might almost be omitted from the first clause under the heading of "District Grand Master" so as to render it that any one, Freemason or not, can be appointed, so long as he is a person of eminence and ability in any profession or calling of life, and this would be but a step beyond Brother Williams's over-strained argument that Masonic rank and honour can be conferred on an eminent and able gentleman who may be unknown to and uninterested in Freemasonry, though a member of it."

Viewed purely as a piece of reasoning in Masonic jurisprudence, the position of the Deputy District Grand Master appeared to be the sounder, but it was obvious that the feelings of Brethren were becoming strained and that peace, love

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and harmony hardly characterized the proceedings. Past Master W. H. Simpson thought to overcome the tenseness of the situation by proposing a month's adjournment of the question so as to allow his Excellency an opportunity of qualifying by affiliating with a Lodge under the English Constitution, especially as the technical point that any one not being a Master Mason under the English Constitution was not qualified, might otherwise have to be upheld. Unfortunately, he said, the presiding Deputy declined acceptance of the motion since the printed reports of the previous proceedings had been sent to all members of District Grand Lodge, and all were therefore aware of Brother Holroyd's intention to resign, and none was ignorant of the nature of the business. This was the time fixed for the nomination, and it should be settled promptly, and as the temporary head of the Craft, he would zealously guard the rights of the Master's gavel. No motion could be submitted, added Wor. Bro. Simpson, by which he could be dictated to in the matter. If further time were allowed there was no guarantee that the Governor would qualify by submitting to a ballot in a private Lodge.

The debate had reached this stage when Rt Wor. Bro. Smith temporarily withdrew himself from the meeting. The situation was embarrassing. Many, probably the majority, did not desire to see Brother Smith advanced to the throne, and for that reason, were pressing for the Governor's nomination. On the other hand Brother Smith had served as Deputy District Grand Master for several years, and wished to crown his long service with the occupancy of the throne, and he was equally determined to frustrate the attempts to force his Excellency's nomination on the meeting. He merely retired to facilitate his own nomination. Accordingly, when Very Wor. Bro. Evans, Deputy Senior Grand Warden, had assumed the chair, the nomination of Rt Wor. Bro. Ernest Octavius Smith was proposed by Past Master Bullard, the District Grand Registrar, who pointed out that Brother Smith had been Master of a Lodge on seven different occasions, and had been the District Grand Master's Deputy for



RT Wm. BRO. ROBERT CAMPBELL.
First Provincial Scottish Grand Master of the Province of Australia.

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ten years, while his services had been recognized by the Grand Lodge of England, which had conferred on him the rank of Past Senior Grand Warden. He had a thorough knowledge of the Craft and had shown ability in presiding over their meetings, and in drafting the by-laws and the laws for Benevolence and Orphanage Committees. His social position was good, as he enjoyed the Commission for the Peace in this and the neighbouring colonies, and held Consular office.

Supporters of this nomination were found in Past Masters Strickland, Grahame and Abbott, while Past Master A. W. Manning, a Past Deputy District Grand Master, pointed out that the Prince of Wales had been a member of the English Lodge over which he presided and thus had become a Past Master under the English Constitution before he became Grand Master. Past Master Senior voiced the feeling of several present when he declared that the Deputy had held office for too long a period.

Rt Wor. Bro. Smith now re-entered the temple and resumed the chair. Past Master Kennedy then nominated Rt Wor. Bro. John Williams, so that, should the Governor's nomination be declared invalid, the Deputy should not be elected unopposed. The nomination was seconded by Past Master Selfe and supported by Past Master Simpson as a protest against the technical point taken against the Governor and because no Brother should hold office for more than three years. Yet the eminent Brother, to whom they were now giving their support, had already held the highest office for a period of over five years (1861-7) and was by his silence placing himself in the peculiar position of accepting this nomination, though he was himself the nominator of the Governor.

No further nominations forthcoming, the Deputy District Grand Master addressed the assembly at some length in justification of the attitude he had adopted. He reiterated the objections to the Governor's nomination, viz.: he was neither a member of the Craft under the English Constitution, nor was he Masonically eminent, whatever his emin-

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ence and ability in public life might be. He had not displayed much interest in Masonry, he had not identified himself with its charities, nor had he affiliated with a Lodge in the colony under any of the Constitutions. The purpose of his nominators was a sinister one. "Had he been a member of the Constitution," said Rt Wor. Bro. Smith, "I should gladly have seen him presiding over us, but our Laws and Constitutions cannot suffer violation even for so distinguished a gentleman who has, I extremely regret to say, been made a most improper use of by two irresponsible and unauthorized Members of the District Grand Lodge, whose whole proceedings seem to me to have been actuated by personal ill-feeling towards myself."

The Governor was thought of only after four or more Brethren had declined nomination, Bro. Smith pointed out, and he was being nominated by one who had suddenly vacated the Chair ten years earlier, leaving matters in fearful confusion and disorder, after the conduct of the business had been characterized by perpetual recrimination and lawlessness. For upwards of ten years this Brother had been absent from his place in Grand Lodge.

Moreover, the Deputy District Grand Master voiced his protest against the method of approach to the Governor. A special meeting of District Grand Lodge could have considered the Governor's qualifications, he said, and if they were regarded as satisfactory, a properly constituted deputation could have waited upon him. The Governor could have conferred with Rt Wor. Bro. Holroyd and himself, but the two Brethren, Williams and Senior had assumed, without authority, the office of delegates.

Further, Bro. Smith emphasized, the Governor's position compared with that of H.R.H. the Prince of Wales was untenable, for even the Prince had to affiliate with a Lodge, become a Worshipful Master and then a Past Master before he could occupy the Grand Master's chair. Had his Excellency qualified, he (Smith) would have willingly stood aside. Ten years ago he himself had refused nomination, partly on account of his youth and partly because he was a

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Government official. When four years later he wished to retire from the office of Deputy, Bro. Holroyd stated his intention to vacate the throne unless he (Smith) remained as his Deputy, and so he had held on to office at personal inconvenience because Holroyd seemed essential to the cause of Masonry. Now objection to him was being taken, he said, because he had been in office for too long a period, those opposed to him ignoring the fact that Rt Wor. Bro. Williams had been Deputy for sixteen years and District Grand Master for five, a total period of twenty-one years in high office. The Grand Master's opinion of Smith's services was such that the rank of Past Senior Grand Deacon of the Grand Lodge of England had been conferred upon him.

We are now far removed in point of time from the occasion of this controversy, and to all but a few of living Masons, the eminent Brethren participating in it are but names. It is possible, therefore, for us to review the situation dispassionately and impartially. In attempting to do so, we cannot but feel that the position taken by the Deputy District Grand Master was on the whole sound; that his objections to the nomination of his Excellency were Masonically well based; that the nomination had been brought forward at the last moment merely to frustrate Brother Smith's aspirations, and that the two Brethren who had taken it upon themselves to interview the Governor, were in reality guilty of un-Masonic conduct in so deliberately ignoring the officers of District Grand Lodge. On the other hand, however, it was very evident that a strong body of opposition to the Deputy existed, and that on personal grounds his elevation would be distasteful. So abstract logic had to give way to the exigencies of the moment, and action, technically unsound and un-Masonic, but actually representative of the desires and feelings of the English body generally, had to be taken. The outcome briefly was that as the King's representative could not stand for nomination if the position was to be competed for, the ballot was restricted to the other two candidates, (1) Very Wor. Bro. E. O.

Smith, D.D.G.M. and (2) Rt Wor. Bro. John Williams, P.D.G.M. At a subsequent meeting held on 15 March 1877 Bro. Williams was selected by seventy-three to forty-three votes for recommendation to the Grand Lodge of England, which in due time acted in accordance with that recommendation, and once again appointed Rt Wor. Bro. Williams District Grand Master. He was installed at a Special Communication of District Grand Lodge on 19 November 1877, by Rt Wor. Bro. J. Squire Farnell, Provincial Grand Master of the Irish Constitution.

Probably the significance of the situation at this stage, however, lay in the fact that an excellent opportunity for the amalgamation of all Lodges under the various Constitutions was lost in 1877, and so the way cleared for the establishment of yet another body, the Grand Lodge of New South Wales, which the Lodges of the older Constitutions refused to recognize. There is little reason to doubt that if Sir Hercules Robinson had been elected District Grand Master, an atmosphere conducive to unity would have developed; a regularly constituted Grand Lodge might easily have come about in normal sequence, with all the Lodges, or the majority of them, under the English Constitution, voluntarily yielding obedience to the new organization, and his Excellency would have then been installed as first Grand Master. Furthermore, as he was himself under the Scottish Constitution, the members of that Provincial Grand Lodge would presumably have been strongly induced to forego their separate existence and merge themselves into the unifying stream. As it was, the opportunity was lost; another Grand Lodge was formed which, far from meeting with approval, was resented by the older bodies, and for the following eleven years, much trouble, vexation of spirit and recrimination characterized the relations between what should have been fraternal bodies, but which were in actuality contending and hostile institutions.

The fires, then, which had been smouldering, burst into flames, and though the newly-formed Grand Lodge

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consisted mainly of Lodges of the Irish Constitution, with several of the Scottish Constitution, yet many individual members of the English Constitution were also attracted into the movement, the more particularly because of the unbrotherly feelings and sentiments prevailing within their own District Grand Lodge.¹²

Many pages of the Minutes record the names of those who were suspended by the District Grand Lodges of England and Scotland; Brethren and Lodges that had long enjoyed the most fraternal goodwill for each other became strangers and in some instances enemies.

A warning to the reader may perhaps be desirable at this stage. Though the proceedings of the District Grand Lodge of the English Constitution in 1877 have held the attention, yet one must not be misled into considering that the movement towards independence was there initiated. The account of the dissensions is here introduced, as has already been indicated, to stress the fact that a great opportunity was lost with the rejection of the Governor.

The earliest influences leading to the erection of a new Grand Lodge are obscure, the information meagre. It has been asserted that the movement originated in some Scottish Lodges, though they were less inconvenienced than the Irish Lodges, which were sadly neglected by the Grand Lodge in Ireland.¹³ Even when a Provincial Grand Lodge was established, it was slow to transact business. Nevertheless, the colonial Brethren's sense of neglect by Grand Lodge was apparent among the Lodges of the Scottish Constitution; complaints of lack of support were not infrequent, despite the remission of £400 to Scotland within the three years 1875-7. Wor. Bro. W. Higstrim, the Provincial Grand Secretary, pointed out, "If this money sent out of the country was retained in it and a Grand Lodge of its own formed, it would greatly help the same."

The first definite step towards the establishment of a Grand Lodge was taken when a Masonic Union was called

¹² See *History of Lodge Zetland No. 9.*

¹³ See *History of Lodge Australian Social Mother.*

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into existence at a meeting held on 5 July 1877. The circular summoning the Brethren to a meeting was signed by Brother William Booth and Brother William Vial, both Past Masters in the Scottish Constitutions, and Brother John Starkey, a Past Master in the Irish Body. The circular read as follows:

DEAR SIR AND BROTHER,

We have the honour to request your attendance at a meeting of many of the Worshipful Masters and Past Masters of the various Constitutions to be held at the Masonic Hall, York Street, Sydney, at Thursday evening next at 7 o'clock p.m. to take into consideration the advisability and proper course to be pursued towards organizing a Grand Lodge of New South Wales.

Several distinguished Brethren associated themselves with the movement, principally Wor. Bro. William Booth, P.M. (S.C., E.C.); Very Wor. Bro. A. W. Manning, D.P.G.M. (S.C.), and also attached to the English Constitution; Very Wor. Bro. E. H. Williams, P.G.S. (I.C.); Very Wor. Bro. N. Weekes, P.P.G.S. (S.C.); Very Wor. Bro. John Starkey, P.G.S. (I.C.); Very Wor. Bro. Rev. C. F. Garnsey, P.G.C. (I.C.). The meeting decided in favour of the formation of a Grand Lodge, and immediately considered possible nominations for the Grand Mastership. Several names were mentioned, notably those of the Governor of New South Wales; Rt Wor. Bro. J. S. Farnell, who was at the time Provincial Grand Master (I.C.); John Williams (E.C.) and Dr Belisario. Rt Wor. Bro. Farnell was favoured, as it was well known that he was in sympathetic accord with the proposal, though as Provincial Grand Master he found it difficult at the outset to take action.

Wor. Bro. S. H. Williams was appointed Honorary Secretary of the Masonic Union, and letters were forthwith dispatched by him to the Grand Lodges of Quebec, Canada, Scotland and California requesting information as to the correct measures to be taken in the establishment of a Grand Lodge.

Further action with the same end in view was taken

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by Wor. Bro. Booth, Proxy Master of Lodge Abbotsford (Gulgong) who gave notice of motion in the Provincial Grand Lodge (S.C.):

(1) That in the opinion of this Provincial Grand Lodge, it is imperatively necessary for the best interests of Freemasonry in New South Wales that a Grand Lodge should be established.

(2) That a petition be forwarded through this Provincial Grand Lodge to the Grand Lodge of Scotland, praying that we may be released from our allegiance in order to form a Grand Lodge.

(3) That a committee be appointed by the Provincial Grand Lodge to carry out the resolutions, the expenses to be defrayed from Provincial Grand Lodge funds.

There is little doubt that the majority of Brethren present were sympathetically disposed to the proposals, and the notice of motion was allowed on the business paper by the Deputy Provincial Grand Master (Wor. Bro. H. Shiell) who was presiding at this meeting in the absence of the Provincial Grand Master (Dr Sedgwick). But when the Provincial Grand Lodge again assembled the Provincial Grand Master refused to allow discussion on the notice of motion, as he ruled that it was contrary to his obligations and commission.

Dr Sedgwick was, indeed, strongly opposed to the new movement; he was eager to retain the connexion with the old land, and refused to take the slightest step that might savour of "cutting the painter." Even more uncompromising was Rt Wor. Bro. John Williams, D.G.M. (E.C.). The fundamental principle of his Masonic creed was that no action to form a Grand Lodge of New South Wales could be taken unless and until the Grand Lodges of England, Scotland and Ireland first approved. His obligation to the English Constitution was such as precluded him from any action that would not receive the approval of the English authorities. Accordingly in his circular to the Lodges under his jurisdiction he flatly stated that he was satisfied that the necessary elements to form and work a Grand Lodge did not then exist, and he warned them not to admit members of the unconstitutional body then being formed.

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The members of the Masonic Union, however, were in earnest, and little time was allowed to pass before a Manifesto, dated 9 July 1877, was issued to Masons throughout the colony, accompanied by a request that it should be signed by as many members as possible, and delegates appointed by the various Lodges. It read:

(Manifesto)

Masonic Union
to promote the
Formation and Organization
of the
Grand Lodge of New South Wales

As it appears to be strictly in accordance with the views expressed by Masonic writers of acknowledged authority, that in territories where no Grand Lodge exists, any Grand Lodge may issue warrants to Subordinate Lodges until a Grand Lodge be formed in such territory, and as there are now existing in this territory of New South Wales no less than 23 Lodges under the English, 16 Scotch and 6 Irish, the working rituals whereof vary, and the laws of the several Constitutions are not identical. And, as uniformity of working in this Territory is desirable. As also that one and one only Constitution should here obtain. And as it is the express and well recognized law, that under such circumstances as now exist in this Territory, Subordinate Lodges desire to organize a Grand Lodge, they may do so, it being essential that not less than three Lodges shall unite in forming a Grand Lodge. And, as many Lodges have in open Lodge considered the desirability of forming such Grand Lodge of New South Wales, and have intimated their opinions that it is desirable that by Constitutional means a Grand Lodge of New South Wales be formed. And, as it has been stated by trustworthy and discreet brethren, that the Provincial Grand Masters in this Colony have long desired that there shall be a Grand Lodge of New South Wales.

Now, we the undersigned Master Masons do hereby form ourselves into a Masonic Union for the purpose by constitutional means of promoting the formation and organization of a Grand Lodge of New South Wales, and of procuring the same to be recognized by existing Grand Lodges. And we promise and agree to endeavour to procure the union and concurrence of our various Lodges for that purpose. We agree and declare that this Masonic Union shall consist of all Master Masons who shall sign this manifesto. That a meeting of this Union shall be held in the first

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week of each month, and at such other times as the working Committee shall think necessary.

That a working Committee of 15 shall be formed, with power to add to their number, to meet when and as they shall think fit, five of such Committee to be a quorum. The Committee shall be appointed at each quarterly meeting of the Union, and when appointed shall hold office until appointment of successors. The first Committee is now appointed. The Committee shall or may appoint a Secretary who may or may not be a member of the Committee.

When and so soon as three or more Lodges shall have expressed in writing under seal, their agreement, readiness, and willingness to form a Grand Lodge, a general meeting of this Union shall be called by circular, posted at least two days prior to such meeting; at such meeting Lodges may be represented by their Masters or Proxies, and Delegates from any Lodge may be received, when a Committee shall be formed to wait on the proposed Grand Officers, and to prepare draft of the new Constitutions, and a general programme for after proceedings.

Neither the Committee nor the Union shall take any steps whatsoever not perfectly warranted by recognized Masonic authorities.

5th July, 1877.¹⁴

Briefly the Manifesto was an appeal on the grounds that uniformity was desirable and that the acceptance of one Constitution would eliminate existing variations in ritual. The all significant principle was stressed that a Grand Lodge might be formed when no fewer than three Lodges unite to do so; furthermore, it was intimated that as soon as three Lodges had signified their willingness to take the step, a general meeting of the Masonic Union would be held to prepare a draft of a new Constitution. It was made clear that only such steps were to be taken as were warranted by recognized Masonic authorities.

The appeal, which was sent out over the name of Brother William Booth, was so far successful that thirteen Lodges proceeded to appoint delegates to the Committee to consider the new Constitution. The attitude of some of the members of Lodge Newtown Kilwinning was more or

¹⁴From Report of Proceedings of Grand Lodge of New South Wales, Introduction, pp. 4-5.

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less typical of that adopted by the other Lodges. This Lodge had a fortnight earlier resolved on the motion of Brother D. J. Monk, Past Master and Right Worshipful Master Brother W. W. Gibson that:

We the undersigned officers and members of Lodge Newtown Kilwinning S.C. No. 378 respectfully wish to convey our opinions regarding matters of great importance to the welfare of Masonry.

We are convinced that it will conduce to the welfare of Masonry if a Grand Lodge of New South Wales be established instead of a Provincial Grand Lodge as at present constituted.

We are also of opinion that the Grand Lodge of Scotland will readily consent to a separation when advised of the advantages that will accrue to the Craft by so doing.

We therefore respectfully urge upon the Provincial Grand Lodge to take such steps as they deem advisable either by petition or otherwise to secure so desirable an end.

This resolution was forwarded to the Provincial Grand Master. On 23 August the Manifesto of the Masonic Union was read, and after discussion it was resolved again on the motion of Brother D. J. Monk, "That this Lodge is of opinion that the time has arrived for the establishment of a Grand Lodge of New South Wales, and will co-operate with other Lodges by meeting in convention to establish the same by lawful and constitutional means." A proposed amendment to the effect that the discussion be adjourned to next meeting was lost, and Brother Monk's motion was carried. Whereupon three Past Masters, Brother Weekes, Brother Bennett and Brother Beer, were appointed delegates to represent the Lodge at the Masonic Union Convention.

The Masonic Union decided to wait upon the Rt Wor. Bro. Hon. James Squire Farnell, at that time Premier of New South Wales, and Provincial Grand Master under the Irish Constitution, with the request that he should allow himself to be nominated as Grand Master of the Grand Lodge when established. It had long been Rt Wor. Bro. Farnell's desire to see the various Masonic institutions brought together under the one Constitution, and feeling

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that he might be of some service in the realization of this ideal, he consented to nomination.

In the meantime replies were received from various country Lodges, e.g. Lodge Star of the West (Parkes), Lodge Lachlan (Forbes), Lodge of Harmony (Newcastle), Lodge Excelsior (Gundagai), Peabody's Lodge (Major's Creek), Samaritan Lodge (Kiama), Lodge of Fidelity (Sydney), Lodge Edinburgh (Mudgee), all of which were favourably inclined to the proposed new Grand Lodge. Other Lodges were hesitant. Golden Star Lodge (Hill End), for example, would take no steps, though they would like to see the Grand Lodge formed; St John's Lodge (Deniliquin) was divided; while fifteen members of the Lodge St James (Wallsend) found the proposal acceptable.

The Masonic Union, however, held it advisable to wait not only for replies from various Lodges but also for some indication of the feeling of the Grand Lodges. When, therefore, an invitation was sent out to Lodges, a letter signed by William Booth¹⁵ Past Master and Provincial Grand Inspector of Workings (S.C.), was sent to the Grand Lodge of Scotland. In this were set out the following arguments in favour of the new departure:

(1) The dissimilarity in the several rituals adopted in the Colony caused inconvenience.

(2) The large sums of money remitted to the homeland would be sufficient to maintain with due dignity the proposed Grand Lodge of New South Wales.

(3) The number of brethren of high social rank was sufficient to dispose of the difficulty of selecting a Grand Master of appropriate rank and position.

(4) In the opinion of the members of the Masonic Union, great necessity existed for the present formation of such Grand Lodge. There are a number of spurious Lodges of so-called Masons under the well-sounding title of the New South Wales Constitution, utterly irregular, but who are drawing large numbers and amassing large funds, doing much injury to genuine Masonry;

¹⁵ See *Proceedings of Grand Lodge of New South Wales. Appendix to Meeting of Convention, 3 December 1877*, or *The Freemason*, issued 16 December 1879.

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but they would fall at once were the Constitutional Grand Lodge of New South Wales formed.

In this letter Brother Booth also detailed the motions of which he had given notice in the Provincial Grand Lodge on the preceding 24 April, and stressed the fact that despite the refusal of the Right Worshipful Provincial Grand Master to allow the discussion of these motions, the Scottish Lodges, with the exception of one or two throughout the colony, affirmed the desirability of a Grand Lodge in their midst. The Irish Brethren were giving cordial support "and many of the English Masons *as individuals* have expressed their approval."

It is difficult, however, to know on what grounds Brother Booth justified the next statement, that "the several Provincial Grand Masters have expressed themselves favourable to the formation of the Grand Lodge of New South Wales." The only explanation that seems feasible is that Brother Booth at this early stage of the negotiations was unaware of the intense hostility to his proposals that was soon to develop.

The position of the District Grand Lodge under the English Constitution was made clear at an early date, when the District Deputy Grand Master (Rt Wor. Bro. E. O. Smith) addressed the Brethren assembled at the Quarterly Communication on 16 July 1877, in the following terms:

A circular, one of which I hold in my hand, has been issued by William Booth, P.M., enclosing what is called a Manifesto in regard to a Masonic Union, or the formation of a Grand Lodge in this Colony. I now seriously admonish all Members of this District Grand Lodge or of the English Constitution to be particularly cautious not to join in or countenance any such movement, as by so doing they would violate the Masonic Oath, by which their fealty is bound to the Grand Master of England. I sincerely trust that the bond which unites us to the Grand Lodge of England may never be loosened, but rather strengthened, for such an union is of incalculable benefit to us. Take for instance the matter of Appeals, and see how wisely, how impartially, these have been dealt with by the most experienced Masonic authorities, who have brought the highest intelligence, and calm and dispassionate thought to bear upon them; and I unhesitatingly assert that I cannot point to one single decision of the Grand Lodge of England upon any matter of ours that I would wish reversed or altered.

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Rt Wor. Bro. Smith then went on to express the hope that the Brethren felt as he did—that as he had been so long connected with Grand Lodge of England he could not separate from it.

He declared:

We have no reason to complain of our subordination to the Grand Lodge of England. We annually send them large money contributions, which, as well as our other communications and correspondence are promptly and regularly acknowledged and dealt with. . . . It was pretty broadly stated lately, during the election for this Chair,¹⁶ that if it had resulted otherwise than it has done, those most interested and active in that matter would secede and form an Independent Grand Lodge of New South Wales. I hope that any such rash and masonically disloyal sentiments and utterances have now been banished and forgotten, and that in their calmer moments (especially as results have been in accordance with their wishes) they will clearly discern that not without committing a great breach of faith and loyalty, can they form a Grand Lodge here, or can they countenance or aid—directly or indirectly—any such movement; for if they do, they at once declare themselves seceders from the Craft, and are no longer members of the English Constitution, with no Lodge of which they can have Masonic intercourse or fellowship. There can be only one constitutional mode of forming a Grand Lodge in this Colony—and that is by the Grand Master, in his wisdom, taking the initiative. If he and the Grand Lodge of England consider it desirable that we should be absolved from our bounden faith and loyalty to them, they will take the proper steps, and we can then with propriety carry out the policy dictated; but without such preliminary action by those to whom we are bound, any who take part in or aid any such movement must be regarded as having forfeited their Masonic rights. Of this I am perfectly satisfied, that at present, and for a long time to come, we have not the necessary elements here to enable us satisfactorily to found and work a Grand Lodge without appeal. It is to be hoped that every member of the English Constitution will combine against any unmasonic movement such as the one under notice, and lose no opportunity of dissuading brethren under the sister Constitutions from countenancing or aiding the same unless and until the matter is constitutionally started by the Grand Lodges, to one or other of which we have all sworn obedience.

Some advise that separation is desirable because the English

¹⁶ When Brother Williams was elected as District Grand Master.

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Constitution is so much stronger that it swamps or overrides the sisters of Ireland and Scotland. From this view I entirely dissent, for I think in a mixed community like ours, the three Constitutions, represented as they now are, are most desirable, for what can be more gratifying to an English, Scotch or Irish man than to find here at the Antipodes he can join a lodge worked in accordance with those of his home. I believe that it is utterly impracticable to unite the three workings; for each Constitution naturally prefers its own style of Government and working, and would be unwilling to give way to the other. Hitherto they have worked most beneficially and satisfactorily side by side, here and elsewhere, and my hope is that they may long continue under the present system, which I believe to be by far the best and most useful under all the circumstances of the case; and I trust that as heretofore the Representatives of the three Constitutions of England, Ireland, and Scotland may long continue to work side by side in Peace, Love and Harmony in the Colony of New South Wales.

A careful perusal and analysis of this address of the District Deputy Grand Master—incidentally we may notice it was his retiring address—reveals a very natural and understandable attitude, and a reflection of that splendid imperial mind in the political sphere which saw in any movement to weaken Britain's relations with her colonies the sinister hand of disloyalty. In the light of subsequent experience we realize that a greater measure of freedom is consistent with closer family traditions, that a daughter does not cease to love her mother when she sets up a household of her own, and that *Imperium et Libertas* is a perfectly realizable idea; in other words that the Imperial connexion and colonial freedom may co-exist. Half a century ago this political problem had not been solved. Greater freedom meant "cutting the painter," if the lesson of the American War of Independence meant anything.

There was also an apparent parallelism between the constitutional problem and the Masonic problem. To seek independence from the Mother Grand Lodge savoured of ingratitude and disloyalty; we must wait till that mother herself suggested that we should set up a house of our own. Hence the unwillingness of many a Mason, including those

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at the head of the English Constitution, to lend his name or support to any movement that might even have the appearance of disloyalty.

For a few months the position was static, or, to put it paradoxically, the movement was stationary, pending replies from the Grand Lodges of England, Scotland and Ireland, to whom communications had been sent. When reasonable time had elapsed, however, the demands of courtesy had been complied with, and as no reply had been received by the Committee of the Masonic Union, a convention or general meeting of those desirous of founding a Grand Lodge was called for 3 December 1877 at the Temperance Hall, Sydney. This was attended by Delegates from four Irish Lodges and seven Scottish Lodges,¹⁷ viz:

Australian Social Lodge	I.C. No. 260
Leinster Marine Lodge	I.C. No. 266
Fidelity Lodge	I.C. No. 267
Sydney Tarbolton Lodge	S.C. No. 377
Newtown Kilwinning Lodge ..	S.C. No. 378
Woolloomooloo Lodge	S.C. No. 386
Excelsior Lodge	S.C. No. 500
Peabody Lodge	S.C. No. 513
Abbotsford Lodge	S.C. No. 517
Widow's Son Lodge	I.C. No. 278 (Parramatta)
Edinburgh Lodge	S.C. (Mudgee) No. 592

By 31 October, Rt Wor. Bro. Farnell had formally signified his willingness to accept the Grand Mastership, and Wor. Bros Booth, Butchart and Weekes, it was understood, were willing to accept any positions offered to them.

With Wor. Bro. Booth temporarily in the Chair, proceedings were opened with prayer by Brother Rev. C. F. Garnsey, a Past Master of the Irish Constitution. The title

¹⁷ *Proceedings of New South Wales of Grand Lodge, 3 December 1877*. The historian of Lodge Newtown Kilwinning gives a slightly different list, totalling twelve, as he includes: Samaritan Lodge (Kiama), I.C. 294; St James Lodge (Wallsend), S.C. 574; and omits Excelsior Lodge, S.C. No. 500. Lamonby says there were thirteen Lodges, over half of them being Scottish, one being Sydney Tarbolton, the remainder Irish, and but a solitary English Lodge, The Truth 881. The list in *The Freemason* for 16 December 1879, adds St James Lodge, S.C.U.D. to the list given above.

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of the new institution was then decided, and certain fundamental principles of the Constitution were adopted. The new body was to be known as "The Most Worshipful the Grand Lodge of New South Wales of Ancient, Free and Accepted Masons." The Preamble provided:

That the Constitution of the Grand Lodge of England should be adopted with the following modifications:

(1) That all office-bearers, both in the Grand Lodge and daughter Lodges were to be elected, the only exception being the Deputy Grand Master.

(2) The Annual Meeting of the Grand Lodge should be held on 24 June of each year.

(3) The fees paid by Grand Lodge Officers should be one half of the fees paid by the corresponding Grand Lodge Officers in England.

The Grand Lodge was then duly declared to be formed, and Grand Lodge officers were elected, after which the Installing officer, Wor. Bro. P.M. A. W. Manning, P.P. D.G.M. (S.C.) and P.D.D. G.M. (E.C.) occupied the chair as the Installing officer for that occasion.

In his preliminary address the Worshipful Brother made a strong defence of the new movement. He claimed that the installation of the first Grand Master with supreme and unfettered jurisdiction was in accordance with Masonic law, Masonic rule, and Masonic custom. Such action had been rendered necessary, he pointed out, by the colony's remoteness from the English high governing bodies, and the consequent delay and uncertainty in communication, as well as by the unnecessary and unprofitable withdrawal of funds that would be better utilized in local expenditure. Masons in Australia were naturally disinclined, he said, to take a step that savoured of disloyalty or that seemed premature. The time had arrived, however, when the spirit of self-government should assert itself, and the Brethren, he believed, were acting in a perfectly constitutional, regular and expedient manner in achieving their objective. Wor. Bro. Manning declared:

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We *resolve* to relieve ourselves of a dependence that has become inconvenient and prejudicial; we are equally resolved to pay tribute of affection and respect to those parents whose leading strings we no longer require. From the Grand Lodges of England, Ireland and Scotland we derive our Masonic birth and infant nurture; we all cherish for them that attachment and consideration to which they are entitled; and we trust ever to harmonize with them as becomes our profession. Acting from motives that are unimpeachable, we will not seek discussion or contest; but most assuredly we will not shrink from it if it be forced upon us. Firm in the rectitude of our purpose we are prepared to brave the hastily formed judgment of every dissentient, and if permitted, will pursue the even tenor of our way—in the fervent hope that the Great Architect of the Universe will vouchsafe to us the fulfilment of our reasonable desires.

Rt Wor. Bro. the Hon. James Squire Farnell was then announced and received. The Installing Master, before proceeding to the main ceremony of installing the Grand Master, first read his authority for so doing. The main interest of the document lies in the various signatures attached and the Lodges consequently represented:

Sydney, in the Colony of New South Wales.

To all whom it may concern.

We, the undersigned, duly qualified Free and Accepted Masons, representing the various legally constituted Lodges mentioned in connection with our several names, being met in Convention, according to rule, law and custom, laid down by the recognized Masonic authorities of Great Britain and other parts of the world, and having decided that for the good of Ancient, Free and Accepted Masonry, it is necessary to form a Grand Lodge for New South Wales, to be known as, and designated by the title of the Grand Lodge of New South Wales, have unanimously chosen you, Brother James Squire Farnell (Now Provincial Grand Master of Freemasons under the Constitution of Ireland) to be the first Grand Master of the Grand Lodge of New South Wales now created, and in the names of various Lodges we represent, do hereby bind them and ourselves to recognize and obey you as such; and we authorize Brother Arthur Wilcox Manning, P.P.D.G.M. (E.C.) and P.P.D.G.M. (S.C.) to install you as such Grand Master, according to the rules and rites of Ancient, Free and Accepted Masonry.

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Given under our hands at Sydney, New South Wales, this third day of December, A.D. 1877, A.L. 5877.

(Delegates) W. Booth. 517 S.C.
R. V. Gale. 386 S.C.
A. S. Appleton. 266 I.C.
T. H. Brown. 513 S.C.
Richard Chandler. 377 S.C.
Nicholas Weekes. 378 S.C.
D. J. Monk. 500 S.C.
Wm Vial. Lodge Edinburgh S.C.
John Slade. 267 I.C.
Benjamin Morris. 260 I.C.¹⁸
W. Booth, Chairman of Convention.
E. H. Williams, Secretary of Convention.

The Worshipful Master-elect was then installed in accordance with that authority, and the severance with the older Constitutions thus completed. It was but a fortnight earlier, however, on 19 November 1877, that Rt Wor. Bro. Farnell in his capacity as the Provincial Grand Master of the Irish Lodges was in the Chair supported by the Rt Wor. Bro. Sedgwick, Provincial Grand Master of the Scottish Lodges, on the occasion of the installation of Rt Wor. Bro. J. Williams as District Grand Master of the English Lodges. This was virtually the final act of harmony between the various Constitutions for several years, as the Grand Master of the New South Wales Grand Lodge, Rt Wor. Bro. Farnell, would necessarily vacate the chair of Provincial Grand Master under the Irish Constitution. His successor in the latter office was Major J. W. Guise,¹⁹ who entered upon his new duties in 1878, though hardly any Lodges of the Irish Constitution remained over which to exercise jurisdiction.

¹⁸ Wor. Bro. Morris who signed the Articles of Union acted in accordance with a resolution passed at a meeting of the Lodge he represented, namely Australian Social Lodge No. 260 (I.C.), the oldest Lodge in Australia. The resolution of his Lodge read thus: "That Wor. Bro. Morris be appointed a delegate to represent Lodge 260, and to assist the Provincial Grand Secretary and others to establish a Constitution in New South Wales, the same being under consideration by a Committee formed by members representing various Lodges now working under the English, Scottish and Irish Constitutions." When the Charter for this Lodge was granted by the new born Board of General Purposes, the name was changed to "Australian Social Mother," the term "Mother" being used for the first time. The name was announced at the Lodge Meeting on 2 September 1878, and its number was No. 6.

¹⁹ See *History of Lodge Australian Social Mother No. 1.*

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Wor. Bro. Plumb, Worshipful Master of Lodge Australian Social Mother, who had refused to surrender the old Warrant when the Lodge transferred its allegiance to the new Grand Lodge, formed a new Lodge under the old Warrant of the Irish Constitution, but it was soon at low ebb. He then sought to rejoin Lodge Australian Social Mother, but was refused admittance. He then requested that Lodge No. 260 might be allowed to join the Grand Lodge but was told to surrender the Warrant and form a new Lodge. This he did and thus Lodge Hiram No. 41 came into existence.²⁰

To resume our main theme, Most Wor. Bro. Farnell, having been installed, proceeded to invest his officers, commencing with Wor. Bro. A. W. Manning, whom he had appointed Deputy Grand Master. Past Master N. Weekes was invested as Grand Secretary and Past Master John Starkey as Grand Treasurer. In recognition of his services Brother William Booth was honoured with the rank of Past Deputy Grand Master.

The Grand Master then addressed the newly-established Grand Lodge, his remarks being characterized by the same temperate spirit as was evident in the earlier remarks of the Installing Master. He prefaced his address with an expression of satisfaction that the establishment of the Grand Lodge had been achieved in a constitutional and legitimate manner, every step taken having been perfectly regular and in accordance with the ancient usages of the Order. All that was now required, he said, was recognition by the Grand Lodges. He waived the objection that the establishment of a Grand Lodge was premature. In his opinion the time had arrived for its realization, especially as the other British provinces and colonies had their Lodges, and had been recognized, though they were less inconvenienced by distance than New South Wales.

The Grand Master said:

There is no disloyalty in the establishment. We shall be in a better position to uphold the interests of Masonry. We are not

²⁰ See *History of Lodge Australian Social Mother No. 1*, pp. 80-81.

HISTORY OF UNITED GRAND LODGE, N.S.W.

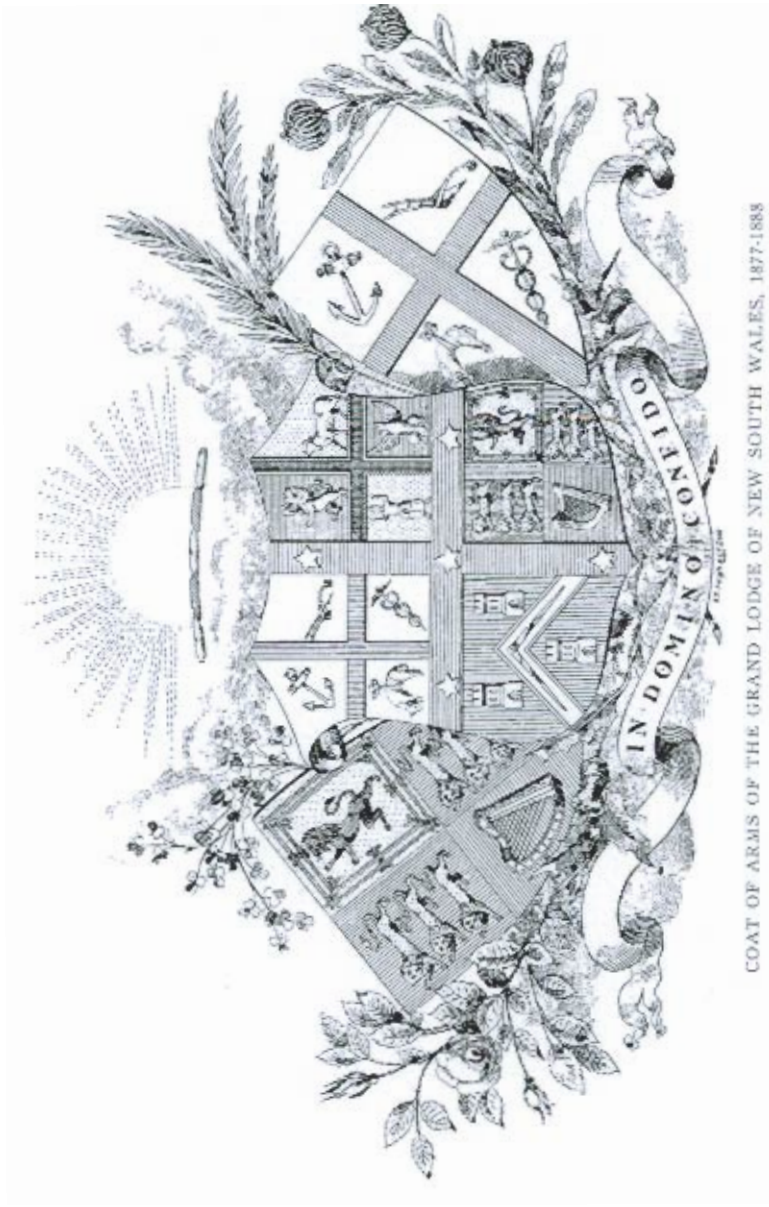
cutting the painter any more than Ireland, Scotland or Canada had done by the establishment of Grand Lodges. The severance from the parent Grand Lodge is only in name, our mutual sympathies remain undiminished, our friendship and fellowship as strong and well grounded as ever.

Most Wor. Bro. Farnell then proceeded to argue that they in New South Wales had established their Grand Lodge in a more regular and constitutional manner than England itself had done. In the latter case, four London Lodges seceded in 1717 from the Grand Lodge of York, which had been established in 926, and had thirty-two daughter Lodges at the time of the secession. These four Lodges constituted themselves the Grand Lodge of England, and thus figured in a Masonically unconstitutional act, since a Grand Lodge could not be established where a Grand Lodge already existed.

The Grand Master next opened up the main argument on which the legitimacy of the new Grand Lodge depended. In New South Wales, he contended, they were following the example, not of England, but of Canada, Nova Scotia and Prince Edward Island. "We are regularly constituted," he declared, "since the legal number of Lodges have consented."

The Grand Lodges, first of Ireland and subsequently of England and Scotland, granted Warrants in this colony for the establishment of Lodges. The Provincial Grand Lodges, when created, were able to grant Dispensations for a period of two years only; the Warrants or Charters still had to be issued by the Grand Lodges in the old country. This rendered the position, from a Masonically constitutional point of view, extremely interesting, and Most Wor. Bro. Farnell, basing his argument on the authority of Brother Chase's *Masonic Digest* was able to maintain, with logical cogency, that New South Wales was Masonically unoccupied. He quoted his authority thus:

The usual mode of organizing a new Grand Lodge is as follows: A certain number of Lodges, not less than three, holding charters from some legal Grand Lodge, or from different Grand Lodges,



COAT OF ARMS OF THE GRAND LODGE OF NEW SOUTH WALES, 1877-1888

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meet in Convention by their representatives, formally resolve to organize a Grand Lodge and adopt a new Constitution, and proceed to elect and install their officers. It is necessary that it be a separate State or territory; that there be no Grand Lodge at that time existing within it; that at least three Chartered Lodges be at that time in active existence within the Territorial limits, and consent to the formation of such Grand Lodge; that they meet in Convention as Lodges, and not as independent individuals; that they adopt a Constitution, and that the newly elected Grand Master be installed by some Past Grand Master or by the Senior Past Master present. It is not essential that it should be an independent and sovereign State or territory; but simply necessary that it be a separate and distinct State or territory.

In such a case [i.e. when the territory is occupied by subordinate powers capable only of issuing Dispensations, with the Authority issuing Charters existing outside the territory] neither of the Grand Lodges that have granted Charters, acquires by any such act, exclusive jurisdiction over such territory which is still open for the admission of any other Grand Lodge with a similar power of granting Charters. The jurisdiction exercised in this condition of Masonry by the different Grand Lodges is *not over the territory but over the Lodge or Lodges* which each of them has established. But afterwards these subordinate Lodges may desire to organize a Grand Lodge, and they are competent to do so under certain conditions. In the first place it is essential that not less than three Lodges shall unite in forming a Grand Lodge.

This lengthy extract reveals the constitutional position claimed by Farnell and his followers. We have but to admit that the *Masonic Digest* written by Brother Chase is accepted as being authoritative in Masonic jurisprudence, and Farnell's position appears impregnable and his arguments irrefutable. The Territory of New South Wales was, he claimed, Masonically unoccupied for the purposes of a Grand Lodge; that being so, then the formation of a Grand Lodge within New South Wales is thoroughly in order. He claims only what Chase justifies. But the situation becomes ominous when Farnell pushes the argument to the extreme limit, and contends that once it is formed, the Grand Lodge "at once assumes all the prerogatives of a Grand Lodge, and *acquires exclusive Masonic jurisdiction over the territory*. . . . No Lodge can continue to exist or be subsequently established in the territory except under its

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authority, and all other Grand Lodges are precluded from exercising any Masonic authority within the said territory.²²¹

The argument is certainly a startling one. The new Grand Lodge was maintaining that not only was it constitutionally established according to Chase's *Masonic Digest*, but that by the actual creation of this new Grand Lodge—the first Grand Lodge within the territory of New South Wales—the other Lodges remaining outside its jurisdiction became, *ipso facto*, unconstitutional bodies. However legal the position of the older Lodges may have been prior to 1877, the existence of the new Grand Lodge deprives them of the right to continue their existence unless they elect to come within the jurisdiction of the new Grand Lodge. In short, a small minority was actually claiming the right to dictate terms to the great majority who had hitherto enjoyed constitutional security, and was challenging its right to continue its existence. However theoretically sound its position may have appeared to be, it was, to say the least, ignoring a more fundamental consideration than jurisprudence—the right of the majority. After all man was not made for the law, but law for the man, and a majority which has for decades enjoyed constitutional security and propriety cannot, and will not, suddenly surrender itself to a minority that as a corporate body has just sprung into being. The stability of social institutions cannot thus be rudely undermined or set aside. Naturally a challenge so extreme and sweeping as this had to be accepted, and the claims thus put forward were destined to disturb the peace, love and harmony of Masonic circles for the next decade.

The consummation was, as yet, wanting. As the Grand Master himself suggested, one thing yet remained before the existence of the new body could be regarded as constitutionally sound. It had to receive the recognition of other Grand Lodges, and to secure this recognition was the next step. At the conclusion of the Grand Master's address, a committee was appointed to prepare addresses to the Sister Lodges. It was decided (12 December 1877) to print five

²²¹ See *Proceedings of the Grand Lodge of New South Wales*.

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hundred copies of the report of the Masonic Convention, and to send them with a covering explanatory letter to every Grand Lodge in every quarter of the globe, to the Provincial or District Grand Lodges in Victoria, South Australia, New Zealand and Queensland, and to every Lodge in New South Wales.

It was also resolved at this inaugural meeting that, "inasmuch as the members of this Grand Lodge hail from different jurisdictions, they retain such rank and title as they severally held at the formation of the Lodge." Further, subordinate Lodges were to be permitted for the time being to wear such regalia as they had had in use at the time of the formation of the Grand Lodge.

Thus a new and independent Grand Lodge was launched upon the Masonic community of New South Wales. It was soon evident, however, that the new body was not going to sail on a smooth sea. Even before the formal act of foundation and installation, the Provincial Grand Lodge under the Scottish Constitution communicated with the Grand Lodge of Scotland and forwarded all details, including every document that had appeared in print relative to the new movement. In due course instructions were received, and acting in accordance with them, the Provincial Grand Lodge recalled six Charters and suspended the prominent participants in the secession movement.

The Scottish Lodges associated with the new movement did not actually sever connexion with Scotland for at least six months after the amalgamation. It was reported that two of the Lodges—Sydney Tarbolton and Newtown Kilwinning—had returned to their former allegiance, and that the remaining seceding Lodges were the weakest in point of membership in the Constitution. This statement is too bald to be strictly correct. Lodge Newtown Kilwinning, for example, did pass a resolution on 13 June 1878 that it would accept a Charter under the new Constitution. But though it was a majority vote of the members actually present, it was a minority of the total of the subscribing Brethren. Twenty-six Brethren renounced their allegiance

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to Scotland whilst the remaining thirty-eight continued their allegiance, and so the present Lodge Kilwinning claimed an unbroken attachment to Scotland until the final amalgamation in 1888. Similarly Lodge Sydney Tarbolton decided, on 27 June 1878, on the affirmative vote of sixteen members to secede, but the remaining twenty-five members were opposed to such action. Lodge Woolloomooloo seceded on 17 June 1878. This explains the claim of the Historian of Lodge Kilwinning that only four Lodges ceased to work under the Scottish Constitution.²²

The Provincial Grand Secretary pointed out the ill-advised nature of the secession, since a Grand Lodge was being formed from an insignificant minority of Lodges and members, whereas over fifty Lodges were in lawful standing against the present movement.

At the Communication held on 29 October 1878 (eleven months after the event) the thanks of the Scottish Provincial Grand Lodge were accorded the District Grand Lodge (E.C.) for cautioning its daughter Lodges from intromitting with the "so-called" Grand Lodge of New South Wales. It was also resolved that the "Ephramite" Lodges that had transferred from the Scottish to the New South Wales Constitution "in violating their obligation of allegiance to the Grand Lodge of Scotland merited and warranted indefinite suspension," and the Right Worshipful Provincial Grand Master was requested "to give effect to the same by depriving them of their Masonic status as to lawfully warranted Lodges in this Province and elsewhere."

The Provincial Grand Secretary wrote:

I am directed by R.W. Provincial Grand Master R. W. Bro. Dr William Gillett Sedgwick for the Province of New South Wales, to intimate to you that the following members of the Lodges in his Province, have been indefinitely suspended from all the rights and privileges of Freemasonry in consequence of their contumaciousness and disloyal conduct towards the Grand Lodge of Scotland, and you are requested to give effect to their suspension by refusing to admit any of the said members into your Lodge, unless

²² Wor. Bro. Archibald C. Sharp's unpublished History of Lodge Kilwinning No. 13 U.G.L.

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they produce a certificate from the Provincial Grand Master that such suspension has been removed, and that they are duly recognized as Brethren in good standing.

The Lodges named were:

Newtown Kilwinning	26	members
Woolloomooloo	35	..
Sydney Tarbolton	18	..
Excelsior	16	..
Peabody	16	..
Abbotsford (Gulgong) ..	22	..
Edinburgh (Mudgee)	26	..

In all seven Lodges with a total of 159 members were suspended.

The position that had thus developed was most unfortunate. The recriminations bandied between the old and new bodies brought to the surface a bitterness totally opposed to Masonic spirit and purpose. The Minutes of the Provincial Grand Lodge proceedings of 29 October 1878 reveal the indiscretion with which even Masonic Brethren expressed themselves when provoked. This is further instanced by the following:

Although the Scottish Constitution has lost some few Lodges by their joining in with a false movement, it may be gathered from the following that the position has been strengthened by the addition of three new Lodges, and a petition for the erection of another is expected daily. This will fully recoup the (Scottish) Constitution as to the number of members who have seceded, with the addition that they will be uncontaminated from being associated with members such as the Constitution is heartily glad to get rid of for their known inefficiency . . . and unpardonable effrontery to hold positions in a spurious community that they cannot sustain in any lawfully recognized constitution. With them and their doings it is hoped we are done, for the credit of the Craft in general and the outside world in particular, who, by the by, must of necessity form a very poor opinion of our glorious constitution as set forth in their wishy washy effusions designated "Masonic News" under the patronage of the so-called Grand Lodge of New South Wales.²³

²³ Archibald C. Sharp's unpublished History of Lodge Newtown Kilwinning.

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It is also distressing to read that one Brother, a Past Master of a Scottish Lodge, was denied a Masonic burial, because some time previously, he had visited, in a country district, a Lodge under the New South Wales Constitution. The antiquated bigotry of the religious zealots of the Middle Ages was being revived in another guise.

Nine months later (29 July 1879) a letter was received from Scotland, congratulating the Provincial Grand Lodge—henceforth to be known as District Grand Lodge—on the “astounding success attending their efforts in connexion with the schism, thereby exciting the admiration of the Craft in the old country.” The Grand Secretary mentioned the address or overture sent by Wor. Bro. Farnell, and anticipated that the Grand Lodge would decline to receive it. The prediction proved correct, as on 10 November 1881 a communication from Scotland enclosed Wor. Bro. Farnell’s original letter and the reply to it.

In 1884 a Worshipful Brother of the Scottish Constitution was required to answer the following questions:

(1) Did you attend a ceremonial of opening the New Masonic Hall in Castlereagh Street?

(2) Did you attend such Ceremonial in Masonic regalia?

No reply being offered to these questions, action in the interests of Masonic discipline became inevitable, and on 29 April it was unanimously resolved to expel the offending Brother from all rights and privileges of the Craft for having appeared in unauthorized Masonic clothing in the unrecognized movement by the unrecognized, so-called Grand Lodge of New South Wales.

The same spirit of opposition was equally evident in the District Grand Lodge of the English Constitution though this branch of Masonry was less directly affected, having lost individual members only and no Lodge. The highly developed sense of loyalty of the District Grand Master (Most Wor. Bro. Williams) to the English Grand Lodge was, in a large measure, responsible for the feeling displayed. Probably the most pronounced Masonic char-

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acteristic of this distinguished Brother was his intense and unwavering attachment to the Home Grand Lodge. Ever jealous of its honour and interests, ever concerned lest any action of his might be construed as being contrary to the spirit of his obligations, he would countenance no step that was in the least inimical to its well-being. The strength of the District Grand Master's feeling was clearly defined in the Annual Communication of 21 February 1881, when he approached what he described as a very unpleasant subject—the attempt on the part of the Lodge of Harmony to form an “alms-house or an asylum for the reception of aged and decayed Freemasons,” without first referring the proposal to District Grand Lodge. He complained that a document pertaining to the matter had been carried from house to house, from street corner to street corner, and Brethren had been asked to sign it without due consideration, and further “that the signatures of English, Scottish and Irish Brethren were indiscriminately accepted with the *intention of amalgamating the Brethren in a kind of Home Rule Movement* under the guise of a General Charity.” He regarded it as an insult to the District Grand Lodge that an English Lodge which had declined to contribute to the Masonic Orphan Fund and the Masonic Scholarship (i.e. to the University) should take steps to create an apparently laudable institution. But bereft of disguise it “revealed a keen-edged weapon aimed at the very foundation of their Constitution in New South Wales, because of the ignoring of the authority of the District Grand Lodge.”

Most Wor. Bro. Williams pointed out:

The Grand Lodge of England has her own laws, her own Benevolent Institutions, and her own method of directing and guiding them, and in like manner the Grand Lodges of Scotland and Ireland have each and severally theirs. In no way does the one interfere with the government of the other, and yet brotherly communion exists between them, although they are three distinct Grand Lodges in one Empire. Hitherto the Lodges in this Colony under the three Grand Lodges have worked harmoniously, each Constitution supporting its own charities and Benevolent Funds, and distributing them as to each seemed best. The Dis-

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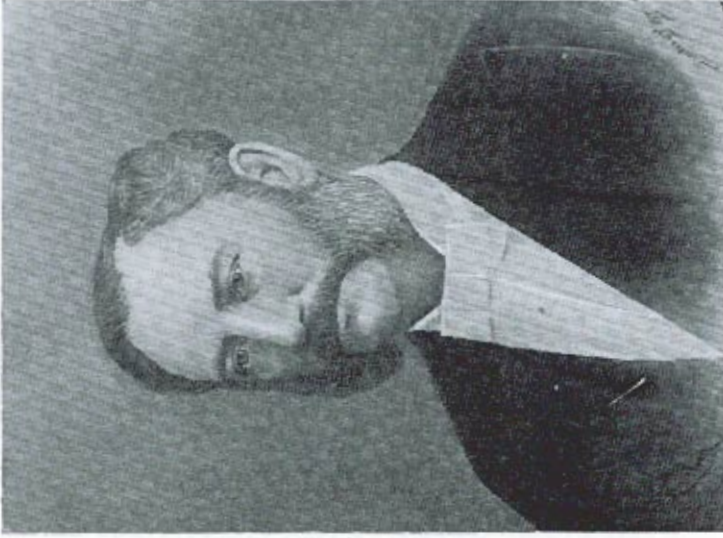
trict Grand Lodge had distributed freely and had not denied help where needed; charitable objects are assisted. But I pause when I behold a *small clique* of Brethren strong to disturb the harmony of our English Constitution by a movement outside this District Grand Lodge, and an attempt made to amalgamate the three Constitutions for it savours too strongly of Communistic Home Ruleism.

The District Grand Master's remarks reveal his English loyalties and his opposition to union within the colony. The secret springs—or shall we say the fundamental principle?—of his attitude towards any act or movement that might be interpreted as being hostile to the Grand Lodge of England, is indicated in his passionate conclusion:

Worshipful Brethren, I have taken a solemn obligation in the name of the Great Architect of the Universe, and in the presence of the Worshipful Brethren forming this District Grand Lodge, to be faithful and true to the Grand Master and the Grand Lodge of England, to its interests and to its constitutional laws, to guard the one and obey the other, and no man, or body of men, will ever make me forget that heartfelt pledge and that solemn obligation.

Thus stands revealed in all its potency the opposition of the District Grand Master to any question of amalgamation, or to the slightest interference with the prestige and powers of the Grand Lodge of England.

When, therefore, on 15 July 1878, a letter from the Grand Lodge was read at the Quarterly Communication of the District Grand Lodge, stating that the so-called Grand Lodge of New South Wales would not be recognized by that august body, the attitude of Most Wor. Bro. Williams was definitely decided once and for all. It was not until after the greater amalgamation of all the Constitutions in New South Wales in 1888 had been achieved, and Most Wor. Bro. Williams himself had been fully satisfied that the Grand Lodge of England had no objection to his association with that amalgamation, that he yielded the slightest jot. Then, however, it was too late, for ere he could attend a Communication of the United Grand Lodge he was summoned to the Celestial Grand Lodge above.



VERY WOB. BRO. NICHOLAS WEEKES
Grand Secretary, Grand Lodge of New South Wales, 1877-1888



Master Wob. Bro. JAMES SQUIRE FARNELL
Grand Master of the Grand Lodge of New South Wales.

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The attitude of the Grand Lodge of Ireland was consistent with that of its Sister Grand Lodges in England and Scotland, as on 19 July 1881 the Irish Grand Secretary penned the following letter to Very Wor. Bro. J. W. Guise of Sydney, informing him of the forwarding of the Patent of Appointment as the Provincial Grand Master of New South Wales (I.C.) and expressing the anxiety of Grand Lodge concerning Masonic interests in that province:

R.W. AND DEAR SIR AND BROTHER,

The subject of the state of Masonry under the Irish Constitution in the Province of New South Wales has been the source of much anxiety to the M. W. the Grand Master and the Grand officers of the Grand Lodge of Ireland—the peculiar manner taken by our late Provincial Grand Master there and others acting with him to induce, I will not say compel, Lodges holding under the Irish Constitution to take part in their effort to establish an Independent Grand Lodge, could not, of course, meet with the approval of Grand Lodge. The Grand Lodge of Ireland would, I feel confident, have most gladly held out their right hand of fellowship to a Grand Lodge established in a proper, legitimate and Masonic manner, *reserving*, as it has always done in other places (to wit Canada, N. Brunswick etc.) *the perfect right of any Lodge holding a warrant from the Grand Lodge of Ireland to make its election either to become an affiliated Lodge under the new Grand Lodge or to continue its connexion direct with its Mother Grand Lodge of Ireland.* The Grand Lodge of Ireland have always held that for the establishment of a Grand Lodge in any country in which Lodges were working holding warrants from any Foreign Constitution—such Grand Lodge could not legitimately properly and masonically be established unless an undoubted majority of the Lodges from all Constitutions were in favour of the movement. These are the main reasons which have induced the Grand Lodge of Ireland to withhold its recognition of the so-called Grand Lodge of New South Wales—and from communications received it would appear that a very large number of Irish Brethren in the colony held the same views.

The M. W. the Grand Master, being desirous that the Irish Brethren should have a Brother of some experience to preside over their Councils and Meetings, has been pleased to offer the appointment of Provincial Grand Master of Lodges of the Irish Constitution in the Colony of New South Wales to you, feeling sure that the experience you must have gained while acting as Deputy Provincial Gr. Master of the Colony will now be of

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some service to our order. I enclose your Patent of appointment which for safety I direct to the care of the Sec. of 260—and anticipating your acceptance of the position I am further directed to express a hope that every possible care will be taken to avoid coming in any way into collision with those Brethren who have thought proper to separate themselves from our Constitution. The most judicious mode of re-opening the Provincial Grand Lodge must be left to your own discretion. In the Calendar (a copy of which I forward by book post with other papers) at page 113 you will find the number of the Lodges supposed to be under the G.L. of Ireland. On a separate paper I will send you particulars as to how these Lodges stand with the G.L. of Ireland. Some of them I fear have left us—but the Warrants are still out, and if they do not wish to continue their allegiance to the G.L. of Ireland, these at least should be returned. Much—very much—will depend on the Brethren selected as Provincial Grand Officers. If it can be, let men of experience, of calm and matured judgment, and of good social position be selected. Your Deputy and the Provincial Grand Secretary especially will require to be Brethren of good temper and, if possible, Masons of experience and energy.

It will, of course, not be necessary to call your attention to the circular issued by the Grand Lodge of Ireland relative to the so-called Grand Lodge of New South Wales, enclosing the resolutions of Grand Lodge, declining to entertain the application from this body, informing the several Lodges and Brethren that the Grand Lodge of New South Wales is not in any way recognized or acknowledged by the Grand Lodge of Ireland, and cautioning the several Lodges holding warrants from the G.L. of Ireland against admitting either as a Member or as a Visitor any Brother seeking to gain admission as a Member of the so-called Grand Lodge of New South Wales. This order of Grand Lodge is still in force, and it will be your duty as far as possible to see that it is carried out by the Lodges under you.

There has been delay in forwarding you this Patent owing to a rather lengthened illness and consequent absence from office work from which I suffered in the earlier months of this year, and for which delay I beg to offer my apology.

Hoping that the clouds which appear to darken the horizon of Masonry in New South Wales may speedily be dispelled.

I am, Dr Sir and Brother,
Yours fraternally,
SAML. B. OLDHAM.
I.G.S.

J. W. Guise Esq.,
Sydney.

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The particular points of interest to be noted in this letter are—first, the protest of the Irish Grand Lodge against the formation of the Grand Lodge of New South Wales on the ground that it was not effected “properly, legitimately and masonically”; secondly, that had it been done constitutionally, the Irish Grand Lodge would have recognized it and would have acknowledged the right of Lodges to affiliate with it; thirdly, that the support of an undoubted majority of Lodges from all Constitutions would be essential for its legitimate foundation; fourthly, that J. W. Guise was appointed in succession to Hon. J. S. Farnell as Provincial Grand Master; that Irish Freemasonry was at a low ebb in New South Wales; otherwise it would not have been necessary to refer to the “*re-opening*” of the Provincial Grand Lodge; and, sixthly, that the boycotting of the new Grand Lodge must be maintained.

There is evidence that Irish Freemasonry maintained a precarious existence for another three years, as a list of forty-seven names of officers and members of the Australian Social Lodge No. 260 (I.C.) was printed with the date 31 December 1883; R. A. Andrews, shown as Worshipful Master; John O'Brien as Worshipful Master-elect; W. C. Farram as Senior Warden-elect and H. O. Dahms as Junior Warden-elect.

By December 1884, however, the end had come. The Grand Secretary at Dublin acknowledged in a letter dated 19 February 1885 the receipt of a letter from S. H. Young of 90 Castlereagh Street, Sydney, dated 16 December 1884, with several enclosures, including the Warrants of Lodges Nos 260, 277 and 278. This letter from Ireland also expressed the Grand Secretary's regrets that the Right Worshipful Provincial Grand Master (New South Wales) had resigned his position as such. A marginal note on this letter written by J. W. Guise Junior, son of the Provincial Grand Master, reads thus—“Discussing this letter with the late R. W. Bro. S. H. Young some few months before his death,

HISTORY OF UNITED GRAND LODGE, N.S.W.

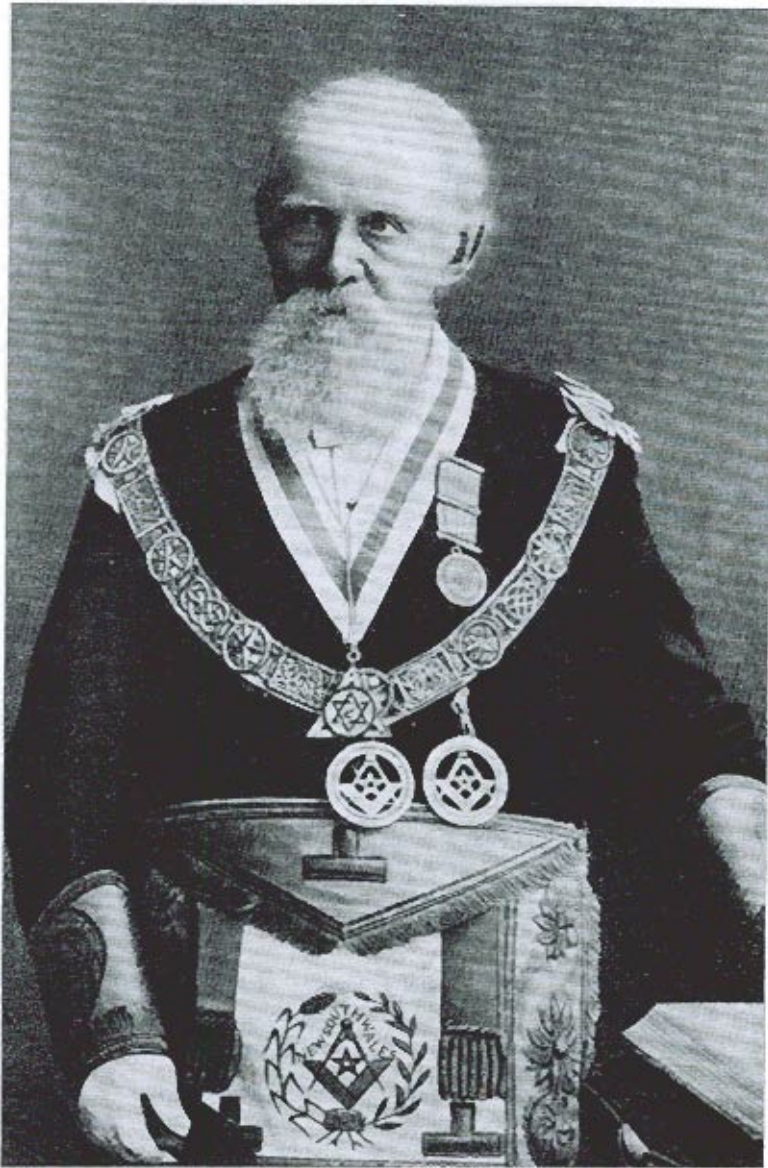
he stated that the Lodges mentioned were the last of the I.C. Lodges in N.S.W."²⁴

It may incidentally be worthy of note that Major J. W. Guise, the last Provincial Grand Master in New South Wales under the Irish Constitution, was a Past Master of Lodge No. 267 (I.C.) and a Past Provincial Grand Secretary. He was appointed in 1860 by the Provincial Grand Master of the day, Wor. Bro. George Thornton, to the office of Provincial Grand Inspector of Districts with the right to the title "Right Worshipful." He had also had experience as Deputy Provincial Grand Master.

The uncompromising attitude on the part of the District Grand Masters of the English and Scottish Constitutions, supported by the Grand Lodges in England and Scotland, rendered the prospect of goodwill and harmony extremely slight. Nevertheless, the new body, whether we regard it as lawful or otherwise, was making substantial progress both within the territory and in the matter of recognition of Grand Lodges in other parts of the world, though no European Grand Lodges granted it recognition for the first few years. The appeal to the Grand Lodge of Ireland on the grounds that "we have always understood (it) was the first Grand Lodge of the United Kingdom to recognize the grand Lodges of America and the British Provinces" was not successful.

At the Quarterly Communication of 4 December 1879, the letter (dated 12 July 1879) from the Grand Lodge of Columbia informed the new body that that body granted it the sought-for recognition. Other replies were received in due course from Illinois, Wisconsin, Maryland, Idaho, New York, Oregon, Minnesota, Rhode Island and Cuba—all, it is of significance to observe, being American Constitutions. For the moment none of these would recognize the new Grand Lodge: Maryland considered its formation irregular; Rhode Island that it should not have recognition; others deferred consideration or referred the matter to some

²⁴The foregoing matter having reference to the correspondence from Ireland is taken direct from the original letters now in possession of J. W. Guise, Esq., Crow's Nest, North Sydney.



Rt Wox. Bro. JOHN WILLIAMS
District Grand Master (E.C.).

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committee. Cuba postponed recognition out of courtesy to the Grand Lodge of Scotland, but admitted it could see no reason why Scotland should protest against the action that had been taken in New South Wales.

The delay on the part of American Lodges was only temporary. In 1880 recognition was granted by New Brunswick and British Columbia, and within the next three years, by New Mexico, Kansas, Manitoba, Nebraska, Ohio, Montana, Alabama, Arkansas, Oregon, Nevada, West Virginia, Wyoming, Colon and Cuba, Canada, and Idaho. That the workings of the Masonic mind are curious and varied, leading to totally opposed conclusions and decisions is readily perceived by placing the findings of a few of the Grand Lodges side by side.

The Grand Lodge of Kansas argued that "the Grand Lodge of New South Wales has been regularly formed by a constitutional number of subordinate Lodges, the colony has local self-government and, we think, possesses as much right as any other State or Province to Masonic Government"; it therefore extended the right hand of fellowship.

The Indian Territory argued to a different conclusion. "The Grand Lodge of New South Wales in Australia requests recognition at our hands. It is a strong growing body composed of twenty or more Lodges. Still it seems that it was not formed by a majority of the Lodges in Australia, and hence the Grand Lodge of England claims it is a spurious body and does not recognize it. We think prudence justifies us in withholding recognition for the present."

Yet again, the report of the annual proceedings of the Grand Lodge of Montana referred to New South Wales in the following terms:

We know positively how this contest must end. Revolutions never go backwards. We cannot fix the day or even the year, but we know it will not be long before every Lodge in the Province will be affiliated and owe obedience to the Home (New South Wales) Grand Lodge. What can the Grand Lodges of Scotland and England gain in the meantime but the deserved ill-will of all Craftsmen in all the Provinces of the Empire etc.



Rt Wor. Bro. WM. GILLETT SEDGWICK
District Grand Master (S.C.).

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The Grand Master of Carolina was emphatically opposed to the Grand Lodge of New South Wales, and based his refusal of recognition on the majority principle.²⁵ The attempt to form the Grand Lodge, he argued, amounted to:

An attempt, ipso facto, to force into their jurisdiction the other subordinate Lodges in the Territory. The Grand Lodges of England, Ireland and Scotland have sustained the subordinate Lodges which held their Charters from these three Grand Lodges in their refusal to acquiesce in this *assumption* of authority by these Lodges. These Grand Bodies do not recognize the American doctrine that three subordinate Lodges can form a Grand Lodge unless they constitute a majority of the Lodges in the territory. It strikes me [he continued] that this doctrine as applied to the case where a minority of Lodges seek to force a majority of Lodges to submit to their jurisdiction and authority works a hardship. It should require at least a majority of Lodges to form a Grand Lodge.

This contention, namely, that the submission of the minority to the will of the majority should be a ruling principle among Masons in every quarter of the globe, seems sound. Indeed, it is incorporated in Masonic ritual in so far that a brother is exhorted to manifest a ready acquiescence in all votes and resolutions duly passed by a majority of Brethren. If this applies to the individual Brethren of a Lodge, should it not also apply to the individual Lodges of a Grand Lodge? Otherwise the harmony, which is one of the main supports of our Order, can no longer prevail, and discord and strife will diffuse their poison through every department of our beloved Institution to the destruction of all true virtue and morality.

The comparative readiness of the American Grand Lodges to act as they did may be due to one of several attitudes. They of a newer country may have been more impatient of restraints and retarding conventions; they may have felt a sympathetic response as from one new people to another; they may have reacted to a subconscious, but

²⁵ This was the argument put forward in the letter written by the Grand Secretary (I.C.) on 19 July 1881.

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lingering antagonism for the Mother Country, from which they had themselves revolted in their political world a century earlier; or they may have simply accepted the American doctrine, as submitted in Chase's *Masonic Digest*.

The Grand Lodge of New South Wales had been in existence for more than six years before it received any recognition other than American. However, at the Quarterly Communication of New South Wales Grand Lodge (June 1884) it was announced that Italy and Rumania had extended the right hand of fellowship, while Athens undertook to recognize the Grand Lodge as soon as the Grand Lodge of England had done so. It was further announced that thirty-five daughter Lodges were working under its Charters and that recognition had been extended to it by twenty-six American and three European Grand Lodges and the Grand Lodge of Victoria—a total of thirty.

In his address at the seventh Annual Communication on 24 June 1884, Most Wor. Bro. Dr H. J. Tarrant, M.L.A., who was at that time the Grand Master of the New South Wales Grand Lodge, referred to the recognition already received up to that time, and to the principle enunciated in Dr Mackey's *Lexicon of Freemasonry*, on which a Grand Lodge could be formed, and then gave utterance to an eloquent appeal for unity in the following terms:

An Institution founded upon such noble principles as Freemasonry, that endeavours to make good men better, to make good husbands and dutiful sons, to extend the right hand of fellowship to all good men, that commanded its members to love one another, to succour a brother or his family in distress, to share his sorrows and sympathize with him in his misfortunes, to afford each other mutual assistance and support, to protect the reputation of a brother in his absence the same as if he were present, to throw the veil of charity over his errors, and above all to cherish a belief in the G.A.O.T.U. *ought not to have disunion among its members.*

It is evident from what has been stated above, that whatever the theoretical position may have been, the New South Wales Constitution continued to grow. In 1884 Maryland granted recognition; in 1885 Delaware, Spain and the

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Grand Orient of Italy did likewise. It was contended that as all Irish Lodges with one exception had returned their Warrants to the Grand Lodge of Ireland, Grand Lodge had nothing to gain by refraining from recognizing the new body. At the Annual Communication of 1885, it was announced that during the year the remaining Brethren in Sydney under the Irish Constitution had formed themselves into a Lodge under the New South Wales Constitution, thus including in the ranks of the latter many personal friends who had held aloof eight years earlier. Once again in reviewing the position, Most Wor. Bro. Dr Tarrant made an even stronger appeal for unity, as well as for the moral elevation of Masonry. He said:

Eight years ago as far as Masonry was concerned, this was an unoccupied Masonic territory, in the strict application of the term, although Masonic Lodges existed here. These Lodges were subordinated to three Grand Lodges situated 16,000 miles away, and were presided over by District Grand Lodges, in the election of whose officers the members of the Lodges had no voice whatever. Although the Grand Masters of England, Ireland and Scotland were elected annually by the members of their respective Grand Lodges, no such course was allowed their subordinate Lodges here in the election of District Grand Masters who presided over them. These officers were appointed by their respective Grand Masters and were permitted to hold office during the tenure of the Grand Masters who, as a rule, were annually re-elected, and further had the privilege of appointing their own District Grand Lodge officers. This, I think you will admit, was a most arbitrary form of government, and one which would have a tendency to cause good and worthy men, who did not bask within the smile of the District Grand Master, to sigh for office in vain, no matter how well qualified they might be considered by their fellows to occupy a position in the District Grand Lodge. This is the system by which the Masons owing allegiance to the Grand Lodge of England are governed here at the present moment, and although they chafe under it and complain that merit is not recognized in the selection of Brethren to hold office in the District Grand Lodge, they still submit to the despotism. This was the nominee system under which the inhabitants of this colony were politically governed in the early days, until a brother who was initiated to Freemasonry in Leinster Marine Lodge (now one of our Lodges)—William Charles Wentworth—[applause] gave us a

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representative Parliament and a Constitution; and this was the nominee system of Masonic Government here until another brother of the same Lodge—James Squire Farnell [applause]—was declared by his fellows the first Grand Master of the Grand Lodge of New South Wales. Brethren, if we are able as colonists to govern ourselves, and show, as we have so recently done, that political independence is not inconsistent with loyalty to the Empire, surely you will agree with me that Masonic independence is not inconsistent with loyalty to Masonry, attachment to the Empire, and attachment to the principles of Freemasonry throughout the world.

In his concluding statement, Dr Tarrant revealed his anxiety to keep the Masonic cause pure and unsullied:

And now, brethren, one warning word in conclusion. I desire you to be careful about whom you admit to our Lodges. Guard well our sacred portals, admit no man to the privileges of our Brotherhood that you would not to your home as the fit companion of your family; look upon morality as the great recommendation for the admission of candidates to our noble Order, as by doing so, you will enable the public who are not acquainted with our mysteries to learn that to be a Mason is to be a moral man, a good citizen, a good husband and one whose thorough integrity is undeniable.

It is quite obvious from the comments made in the Reports of Proceedings of the various Grand Lodges in various parts of the globe, that the Australian position created considerable interest. The following criticism passed in the Washington Grand Lodge Report was certainly caustic:

They [i.e. England and Scotland] with Ireland, plant their Provincial Grand Lodges in British Territory, wherever established, in every quarter of the Globe, and use every possible means to perpetuate those dependencies, not materially in the succour and growth of local charity and beneficence, but as a source of revenue to the Mother Grand Body, to be expended as seemeth good to her, thousands of miles from the source of supply. They have no *system* and recognize none, for the organization of an independent Grand Lodge. . . . Right, Justice and Truth can harm no one, and we believe it to be for the best interests of Freemasonry in New South Wales that her Sovereign independence should be recognized and supported by every Grand Lodge in the Universe, as no possible harm can result therefrom to any.

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Similarly, the report of Canada made reference to New South Wales, Victoria and South Australia:

Our brother colonists have not been rash or precipitate in the formation of a Grand Lodge. . . . Let us send to them a hearty God-speed, and trust that Canada may be among the first to wish our brethren in Australia every prosperity in founding Grand Lodges based upon a right of self-government in all matters pertaining to Freemasonry, a right which we have enjoyed in Canada with such beneficial results.

The 74th Annual Report of the Grand Lodge of Columbia stated:

We predict that the Grand Lodge of New South Wales will still go forward until soon nearly all the other Grand Lodges will enter into friendly relations with her. So mote it be. . . . We insist that in any foreign country where three Lodges shall unite to form a Grand Lodge, outsiders have nothing to do with its formation. We, however, do not hold to the dictum that such an organization can claim exclusive jurisdiction in that territory. Other Grand Lodges cannot charter Lodges therein, but may continue to exercise control over their Lodges therein until they unite with the new body.

Florida's Grand Lodge also offered its critical comments in 1884 with reference to Australia, and stated:

Freemasonry has long since been planted there by the Grand Lodges of England, Scotland and Ireland, and its growth seems to have kept pace with the rapid increase of its intelligent population. So that it clearly appears from stern facts, not to be ignored anywhere, that sovereign and independent Grand Lodges ought to be regularly and harmoniously formed in several, if not all of these provinces. It also appears to us that such would be the case, if the Grand Lodge of England should deem it expedient to encourage such organizations; but if she does so, and manifests such design and encouragement, we have searched in vain for its discovery. On the other hand, many Masons in New South Wales allege that many Lodges and Masons there working under authority of the Grand Lodge of England, are deterred from engaging in such a formation by threats or intimidations of dishonour by unrebuked officials of the Grand Lodge of England, of which it, or its authority, had ample notice. This charge, whether true or otherwise, being made under such remarkable cir-

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cumstances, and so thoroughly disseminated as it is throughout the Masonic world, and especially the Grand Lodges of this country, does, we think, in its very nature call upon the Grand Lodge of England for a response. And, being in valued intimate relation, the Grand Lodge of Florida hereby requests her valued sister, the Grand Lodge of England, for a full explanation of her views, actions and feelings in the matter indicated, being assured that her response to such request will be seriously and faithfully considered.

The Lodges attached to the Grand Lodge of New South Wales in 1885 totalled forty-three, and consisted of the following:

Lodge Australian Social	-		Lodge St John's, Manly	-	21
Mother	-	0	Oxford Lodge	-	22
Leinster Marine Lodge of			Pr. Leopold Lodge (Graf-		
Australia	-	1	ton)	-	23
Lodge Sydney Tarbolton	-	2	Lodge of Emulation		
Lodge Newtown Kilwin-			(Granville)	-	24
ning	-	3	Lodge Wentworth	-	25
Lodge Woolloomooloo	-	4	Lodge Doric	-	26
Excelsior Lodge (Gunda-			Lodge Corinthian	-	27
gai)	-	5	Lodge Casino	-	28
Lodge Star of the South			Lodge Riverina (Jeril-		
(Wollongong)	-	6	derie)	-	29
Abercorn Lodge (Shoal-			Lodge Southern Cross	-	30
haven)	-	7	Lodge St George (Liver-		
Lodge Peabody (Host Al-			pool)	-	31
lan's, Major's Creek)	-	8	Lodge Tuscan (Goulburn)	-	32
Lodge Abbotsford (Gul-			Lodge Victoria	-	33
gong)	-	9	Lodge A. W. Manning		
Lodge Edinburgh (Mud-			(Ballina)	-	34
gee)	-	10	Lodge Pacific (Balmain)	-	35
Lodge St Andrew	-	11	Lodge Perseverance (Rob-		
Kiama Samaritan Lodge			ertson)	-	36
Milton Lodge (Milton)	-	13	Lodge Armidale	-	37
Parramatta Lodge	-	14	Lodge Apsley (Walcha)	-	38
Lodge Ionic	-	15	Lodge Harmony (Tam-		
Cosmopolitan Lodge	-	16	worth)	-	39
Lodge Pythagoras	-	17	Lodge Broughton (Brough-		
Lodge of Truth (Braid-			ton Creek)	-	40
wood)	-	18	Lodge Hiram	-	41
Thomas Mort Lodge	-	19	Lodge Progress (Mac-		
Lodge Redfern	-	20	donaldtown)	-	42

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It was very evident that the Masonic Brethren under the English and Scottish Constitutions could not, rather than would not, recognize these Lodges as being truly Masonic until such time as the Grand Lodges of the motherland took the first step. It was equally obvious that many individual Brethren were restive and alarmed at the un-Masonic spirit that prevailed in the Masonic realm. Masonic principles could not be practised where discord existed. And so, though the spirit of opposition to the "spurious" Grand Lodge was still very much in evidence, even in 1885—it had not altogether died out in 1888—what was more in evidence was a steadily increasing yearning for unity and peace, and a strong realization that the existing divisions were inimical to the reputation and best interests of Freemasonry.

From time to time various proposals were brought forward, all with amalgamation as their objective. Thus the Minutes of the Quarterly Communication of the District Grand Lodge (E.C.) of 19 May 1884 record that:

W. Bro. W. H. Simpson, P.D.D.G.M., spoke in favour of the amalgamation of the three Constitutions in the Colony and pointed out what he deemed would be the result of such an amalgamation. He was supported by W. Bro. Gustavus Gabriel, who thought that the first step to be adopted was the erection of a new Hall, which should be undertaken in the first instance by the English Constitution, because it was both numerically and financially the strongest. The Grand Master explained that plans were being prepared, and he desired those present "to invite the various Brethren of the Scottish and Irish Constitutions to assist cordially in the matter."

No reference, however, in this suggestion of reciprocity was made to the Grand Lodge of New South Wales. It was still "spurious" and beyond the pale.

The Masonic realm, however, was about to experience a new phase and a reformed spirit, for the appointment of Charles Robert Wynn-Carrington, Baron Carrington, P.C., G.C.M.G., as Governor of New South Wales, was destined to have a most beneficial effect upon the welding movement. Lord Carrington assumed office as ~~His~~ Majesty's repre-

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sentative on 12 December 1885, and relinquished it on 3 November 1890. He arrived in Australia with a distinguished Masonic record, having obtained the rank of a Past Grand Warden of the Grand Lodge of England.

At a reception given to the new Governor in 1885, Rt Wor. Bro. Williams, D.G.M. (E.C.), had stated that if there was any one in the colony who could do anything towards the consolidation of Freemasonry here, it was Lord Carrington. But at the Annual Communication held in the Carrington Hall on 15 February 1886, the District Grand Master was careful to explain that "in speaking of consolidation, I mean the District Grand Lodges of England, Scotland and Ireland." He continued, "At the present time they were, with the exception of Victoria, the largest body in the colonies under the English Constitution, and, without exception the richest, and if any one desired to become a part of us they would have to do so in the regular manner. If at any time the Grand Lodge of England accord recognition to the so-called Lodge of New South Wales, I shall hail such a recognition with pleasure; but for myself I shall never forsake the English Constitution or the Lodges under the rule of our Grand Master the Prince of Wales."

Rt Wor. Bro. Williams then stated that "so far from the Grand Lodge of England wanting to sever her connexion with us, the reverse was the case, inasmuch as it formerly required seven to hold a Warrant, but under the recent Book of Constitutions, three were sufficient to do this, and he hoped that the day was far distant when we would cease to hail the Grand Lodge of England as our Mother." The District Grand Master's reference was to a letter read in District Grand Lodge in the previous November. It appears that Brother W. H. Pigott, P.M. Lodge 1653, Sydney, had desired to propose a motion, but the District Grand Master had disallowed it on the ground that discussion on the motion would be irregular. Wor. Bro. Pigott appealed to the Grand Lodge in England, but the ruling given by Rt Wor. Bro. Williams had been unanimously upheld.

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On 17 May 1886, the Right Worshipful District Grand Master announced his willingness to vacate his office and offer it to Lord Carrington if his Excellency were willing to undertake the duties of the office. He recognized that much of the rapid advancement that had been made during the past twelve months was largely due to the interest that his Excellency had displayed in Masonry. He felt sure that Lord Carrington's influence would effect much.

The change was destined to be most beneficial, for whatever degree of homage was due to District Grand Master Williams for his earnestness, enthusiasm and marked zeal on behalf of the English Constitution, it was very apparent that he was an obstacle to union and that progress towards complete Masonic unity within the colony was impossible while he remained in the Chair. The transfer from Williams to Carrington was to prove a potent and effectual factor in the realization of consolidation.

It was also a happy coincidence that a little later the colony was honoured with a visit by the Pro Grand Master of the Grand Lodge of England, the Earl of Carnarvon. At a Special Communication of the District Grand Lodge on 17 January 1888 (opened at 1.30 p.m.) the Rt Wor. Bro. Lord Carrington, Past Grand Senior Warden of England, was announced and received. Immediately afterwards Most Worshipful Pro Grand Master, the Earl of Carnarvon, was also announced, and entered and took his seat to the left of the District Grand Master. An address was then read and presented to the Pro Grand Master, the hope being expressed that his visit might "result in further cementing the bond of fraternal union by which we are united to the Grand Lodge of England." Lord Carnarvon in his appropriate response made reference to the warm welcome extended to him, and added that he hoped his visit would result in strengthening the good and kindly feeling between them. Naturally, however, there was no reference on this occasion to the problem of union with other Masonic bodies within the Territory.

It is very doubtful, however, whether Rt Wor. Bro.

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Williams accurately represented the attitude of the District Grand Lodge in his remarks at the Annual Communication on 20 February when he announced his intention of resigning the chair in favour of Lord Carrington. He declared that he had received a letter from certain Brethren relative to a Masonic Union, that he had asked the Earl of Carnarvon for his opinion, expressing his own view at the same time that it was impossible to receive a deputation on the subject, especially a deputation that he considered illegal. He asked the Earl if it would be illegal to receive the deputation, and his reply was that under no circumstances would he receive it.

“Under existing circumstances—under all circumstances,” the retiring District Grand Master informed the assembled Brethren, “it was not necessary for him to assent to anything that would in his opinion shake his fidelity to the Grand Lodge of England, and he knew well that a great many Brethren were in the position to describe which he must use the expression, ‘Father! forgive them for they know not what they do’.”

Once again the predominating Masonic principle of Rt Wor. Bro. Williams’s career asserted itself—loyal attachment to the English Grand Lodge. However much his attitude obstructed the movement for unity, we must admire the old leader for his consistent adherence to a worthy sentiment. Narrow, stern, unrelenting, yet thoroughly idealistic, he had done much to maintain Freemasonry in the colony on a high pedestal of rectitude and morality.

This phase of the problem did not render Lord Carrington’s position an easy one. Indeed, to one of ordinary qualifications, the situation would have been overwhelmingly embarrassing, and it says much for the Governor’s insight, judgment and tact that the problem was so managed as to reduce friction to a minimum, though it did not altogether disappear for several months. It was a good omen, however, for the unity movement that all Masonic bodies were bent on extending a welcome to Lord Carrington on his arrival and assuring him of the loyalty of their respective Lodges,

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and in each case the situation was handled with masterly skill and tact. The Grand Lodge of New South Wales acted promptly in drawing up an address of welcome, which was duly signed by Most Wor. Bro. Dr Tarrant, G.M.; Rt Wor. Bro. J. Hunt, D.G.M.; and Very Wor. Bro. N. Weekes, G.S. Lord Carrington's reception of this address was graciously sympathetic, though cautious. His reply was to "the Members of the Free and Accepted Order of Freemasonry working under the Grand Lodge of New South Wales," to whom he said that:

As the representative of Her Majesty I beg to thank the members of your body, styling themselves the Grand Lodge of Free and Accepted Masons of New South Wales for your expressions of loyalty and devotion to the Throne; I also in my official capacity beg to return my most sincere and grateful thanks to so influential a body of the citizens of New South Wales, and it is a matter of much regret to me that, owing to the non-recognition of your Grand Lodge by the Parent Grand Lodge of the United Kingdom, I am precluded by their decision at the regular Quarterly Communication of Wednesday, 7th December 1881, from receiving the address in my Masonic capacity.

On 17 December 1885, a deputation representing the English and Scottish Constitutions waited upon Lord Carrington (who wore for the occasion the regalia of the Past Grand Senior Warden of England) and presented him with an address. Those present on the occasion included the two District Grand Masters, Rt Wor. Bro. Williams (E.C.) and Rt Wor. Bro. Sedgwick, (S.C.), Rt Wor. Bro. F. A. Wright and Rt Wor. Bro. Davidson, the two Deputies, Bros A. H. Bray and W. Higstrim, the respective District Grand Secretaries, together with Wor. Bro. G. Gabriel and Wor. Bro. W. N. Tulloch, respectively D.S.G.W. and D.G.J.W. (E.C.) and A. Chapman, D.G.J.W. (S.C.). It is also some indication that Irish Freemasonry still persisted when we read that a Worshipful Master of the Irish Constitution, D. G. Gallacher, was also associated with the visit.

His Excellency's reply to the address, which was strictly correct, yet cordial, was couched in the following terms:

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To the District Grand Master presiding over sixty-four Lodges, and the District Grand Master presiding over forty-six Lodges. I have to return you most cordial thanks for your kind address of welcome, as a brother Mason, as well as the Governor of the colony. I beg to acknowledge with pride and satisfaction the expressions of your loyalty which you deliver to me as the representative of Her Majesty the Queen. I sincerely trust the same deep allegiance may ever continue to exist between the brethren in this country and the British Throne, and that under the guidance of the Great Architect of the Universe, New South Wales and Great Britain may ever continue to preserve the same cordial relations. In conclusion, I can assure you that my earnest endeavours will ever be directed to further the welfare of an ancient and most honourable Craft.

The two replies to the Addresses are illuminating. While definitely identifying himself as "a Brother Mason" with the members of the Craft under the English and Scottish Constitutions, he did not give a rebuff to the members of the Grand Lodge regarded in New South Wales as "spurious" and unconstitutional. His Masonic position compelled him to decline to receive the address Masonically, but one can imagine that he detected a sympathetic appreciation of their position and a delicate expression of his own difficulty when he informed them that, "it is a matter of much regret to me" that he was precluded by an English decision from Masonically receiving their advances. Subsequent developments justified that view. Indeed, we read in the work, wrongly entitled *The Centenary of Freemasonry in Australia*, that "it was evident that the English Grand Master, H.R.H. the Prince of Wales, had empowered Lord Carrington to reconcile the rival constitutions, and in 1887 the Governor publicly expressed his desire for the union."

Fortunately the way had been prepared for Lord Carrington and for union by the activities of a few Brethren within the English Constitution, though they had for long carried on their laudable efforts under a ban, and even at times had risked expulsion in order to achieve their purpose. Even after the Union had been realized, the most active of

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this little band of ardent spirits remained for over four decades under a cloud of displeasure and resentment, for it was not till 10 December 1930, forty-two years after the United Grand Lodge of New South Wales had been successfully established that Wor. Bro. Ernest Burfield Taylor was Masonically honoured for his arduous and unrelaxing efforts to bring all Masons together in Masonic harmony under one Masonic banner. On the date mentioned Rt Wor. Bro. E. Hungerford, President of the Board of General Purposes, moved, Rt Wor. Bro. Dr F. A. Maguire (then Deputy Grand Master, and subsequently the Grand Master) seconded, and Grand Lodge carried the resolution, "That, in recognition of the services rendered by him to the United Grand Lodge of New South Wales, in the movement for the formation of which over forty years ago he was Honorary Organizing Secretary, the rank of Past Grand Warden be conferred on Wor. Bro. Ernest Burfield Taylor of Lodge Emulation No. 121, U.G.L. of N.S.W."

The proposer of the resolution was most unstinted in his eulogistic reference to Wor. Bro. Taylor, to whom he referred as "the Father of the United Grand Lodge of New South Wales, the formation of which had been almost entirely due to his untiring energy." The Brethren were informed that Wor. Bro. Taylor had visited every English Constitution Lodge in the colony in support of the union movement, despite the bitter antagonism to his action displayed by his own District Grand Lodge by whom he was condemned as a renegade. An additional reason why his services had not been acknowledged forty years earlier was that, having been accused of being a mere office-seeker, he had firmly declined to submit himself for any honour.

This is a remarkable position—that a Mason should, in 1930, be honoured for what he had done at the risk of expulsion, between the years 1886 and 1888. "The stone which the builders rejected is become the head of the corner." Yet, so it was. Wor. Bro. Taylor and his small band of kindred spirits, balked by official coolness, often meet-

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ing definite hostility, or, having their position misrepresented, steadily persevered until, like the Scriptural leaven, they leavened the whole lump; or, to vary the metaphor, they so changed the Masonic atmosphere for the better, that eventually the District Grand Lodge officers of both Constitutions were compelled, by the general current of opinion, to recognize the desire for union, and consequently, took up the matter and bestowed on it their formal benediction.

Fortunately the movement launched by Wor. Bro. Taylor has been recorded by himself and accepted by the most recent Masonic authority in New South Wales. His action was certainly irregular, in that he commenced proceedings without reference to the District Grand Lodge, but had he not done so and had he not persisted with what his contemporaries considered to be almost fanatical zeal to preach his gospel of unity, it is very problematical whether the union would have become an accomplished fact in 1888, or even in the nineteenth century. The story deserves more detailed narration, to which attention is now directed.

In 1886, during his occupancy of the Chair in Lodge Emulation, Wor. Bro. Taylor informally discussed the question of the consolidation of the various Masonic activities in the colony with the members of his own Lodge, who unofficially pledged themselves to support their Master in whatever action he thought to be necessary to effect his objective. The decision was purely unofficial, so that Lodge Emulation would not suffer in any way, should District Grand Lodge officers intervene. On 18 July 1887, Wor. Bro. Taylor issued a circular to all Masters of the Lodges under the English Constitution within the metropolitan district, inviting them to meet "for the purpose of considering the present unsatisfactory condition of the Craft in New South Wales, and to agree upon such united action as may restore and maintain the perfect unity of the Craft throughout the colony."²⁶ The meeting was called for 25 July at the George

²⁶ *History of Lodge Emulation*, p. 9.

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Hotel, Market Street. Seven Worshipful Masters attended, including Wor. Bro. E. B. Taylor, who is still hale, hearty, vigorous and clear-headed; and the late Wor. Bro. W. B. Beavis, who was well known to the members of the Education Department for many years as one of their kindest and most tolerant of inspectors, and who recently passed away.

After some discussion at this meeting, it was realized that steps would have to be taken to secure a more representative gathering, and a further notice of a meeting was issued. On 25 August at Aarons' Exchange Hotel, about fifty Worshipful Masters and Past Masters assembled, with Wor. Bro. Hugh Wilson of Lodge Harmony in the Chair, and a resolution was adopted to the effect that the time had arrived for the amalgamation of all Freemasons in New South Wales under one Grand Lodge. All present pledged themselves to forward the movement for such amalgamation by every legitimate means. A committee was formed to consider the practical details of the proposal, and to report at a later meeting. The assembly, henceforth to be known as the "Party of Union," then adjourned.

The scene²⁷ now moves to the District Grand Lodge (S.C.), where the spirit of unity was also in evidence. In the same month as that in which the Party of Union passed its resolution, a motion proposed by the Rt Wor. Bro. A. Rofe, Past Master, at the Scottish Quarterly Communication (9 August 1887) that, "this District Grand Lodge resolve itself into a committee of the whole to consider measures to be adopted to bring about an amalgamation or otherwise of the different lawful Masonic interests at present existing in New South Wales" was seconded by Wor. Bro. J. P. Dale, and carried. Labour was then suspended, and the committee functioned forthwith. A circular was dispatched to all Right Worshipful Brethren, to ascertain by a vote of members after due deliberation whether it was desirable that all lawful Freemasons of the colony should unite in forming a Grand Lodge in New South Wales.

²⁷ *History of Scottish Freemasonry*, 9 August 1887.

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The letter was thus drafted:

23rd August 1887

To the R.W.M.
of Lodge.....

R.W. DEAR SIR AND BROTHER,

I am directed by the R.W. District Grand Master Dr W. G. Sedgwick, to state in reference to the circular enclosed, that the following are the leading points sought to be ascertained.

First: Would it be beneficial in the interests of the Craft in New South Wales that an amalgamation of the lawful Constitutions, i.e. England, Ireland and Scotland, should take place to form a Grand Lodge?

Second: In legislating the above you must in no way take into consideration the present so-called Grand Lodge of New South Wales, the same being ignored by the Grand Lodge of the United Kingdom.

TO CARRY OUT THE ABOVE

First: Convene a full meeting of your members and deliberate the same in Committee, and ascertain as far as practicable the views of each member.

Second: The returns to the District Grand Lodge on the subject mentioned must give the names of the Ayes and the Noes on division, and be signed by the R.W. Master, Treasurer and Secretary in verification of correctness.

NOTES FOR CONSIDERATION

(1) If unwilling to sever your connection with the Grand Lodge of Scotland, please say so.

(2) It rests with the minority to carry on the work of the Lodge provided the majority elect to leave the Constitution.

(3) Have you any complaints of the want of attention to your requests, either by Grand Lodge or the District Grand Lodge of New South Wales?

(4) Would better results accrue by having a Grand Lodge or not?

W. HIGSTRIM.

Some Scottish Brethren took exception to this document and soon another circular was issued for private circulation among members of the Scottish Constitution. It was signed by Robert C. Foster, Past Master No. 567, and James W. Evans, Past Master of No. 358 (Lodge St Andrew, Syd-



Moor Wos, Bro. W. H. SIMPSON, P.G.M.



Vear Wok, Bro. WM. HIGSTRIM
District Grand Secretary (S.C.).

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ney). It pointed out that a Grand Lodge could not be formed without severance from the parent Grand Lodge and objected to the incentive given to the minority to act contrary to the majority's wish, for "if it rests with the minority to carry on the work of the Lodge, even in the face of a majority, then the legality of the position held by the Grand Lodge of New South Wales must be indisputable."

In reply to the question in the District Grand Lodge document, this letter for private circulation suggests two other questions:

(1) Does the District Grand Lodge give that return which our importance demands and commensurate with the large sum of money paid into it?

(2) Is it necessary to pay away over £780 in expenses out of £1067 net receipts and only £50 8s. expended in relief, whilst £342 19s. goes to the Grand Lodge of Scotland to enable us to work as Masons and to the virtual extinction of our rights as men, our privileges as Freemasons and the continuation of a system which has comparatively ignored the first principle of Masonry, viz., Charity?

And then, in conclusion, the rhetorical questions are put to the Brethren:

Would not our reputation, dignity and the fundamental laws upon which our Order is based be better maintained, our expenses lessened, and our means of doing good increased at far less cost, by a combination of our Masonic forces? And whether the dissensions so long continued should not be put an end to, the whole Craft consolidated into one harmonious whole, thereby vindicating the truth of those splendid mottoes of the Craft—Brotherly Love, Relief and Truth—and then, should the plumb rule and line be applied, we should not be found wanting.

The circular was issued because the discussion of these important matters was forbidden in open Lodge, and with the hope that the "unseemly differences" would be brought to a speedy issue.

Some Lodges, particularly Lodge Newtown Kilwinning, had already considered the question, and Brother Davies of that Lodge had, on 7 July 1887, given notice of motion to the effect "that this Lodge is of opinion that a union of the

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three Constitutions now existing in the colony would be of advantage to Masonry, and that every legitimate step should be taken to give effect to the resolution, the same being on a conciliatory basis."

The District Grand Master, Dr Sedgwick, wrote forbidding the discussion of the motion. Nevertheless, on 4 August, the Brethren discussed it and expressed agreement with it, while it was resolved that Dr Sedgwick's letter should lie on the table till next meeting. At a subsequent meeting (22 September 1887) the Lodge met to consider and vote on the question of unity. A letter from the District Grand Lodge was read, stating that specified Brethren of Lodges Manoah and St Andrew had been suspended from all rights for un-Masonic conduct, to wit, framing, issuing and distributing a printed circular reflecting on the Constitution, the article appearing in the *Evening News* of 5 September 1887. An epitome of proceedings of the so-called United Grand Lodge was produced, but after four or five pages of correspondence had been read, it was declared irrelevant, and the Lodge then suspended labour and went into committee to consider the proposal.

On 29 September, Brother Davies gave notice of a further motion, viewing with alarm the District Grand Master's exercise of powers of suspension without due inquiry and examination of Brethren, and his subsequent refusal of trial. But there is no further record of this motion and its fate.

The Scottish Provincial Grand Lodge dispatched its circular of 23 August 1887 to all Lodges. As several Lodges, however, failed to give the matter due consideration, it was decided in November that it would be premature to express an opinion.

The District Grand Lodge of the English Constitution could not give the question consideration, because the District Grand Master's loyalty to the English Grand Lodge would not permit of his acceptance of any motion on the question.

Meanwhile the Committee of the Party of Union

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proved to be a most purposeful and active body and included in its numbers several Brethren of the Scottish as well as of the English jurisdiction. A ballot paper was issued and forwarded to the members of English Lodges throughout the colony, accompanied by the following covering letter:

No. 1, Lady Young Terrace,
Bridge Street,
September 19, 1887

DEAR SIR AND BROTHER,

At a general meeting of Master Masons under the English Constitution, Scotch Constitution and Irish Constitution, held at the Exchange Hotel, Gresham Street, Sydney, on Thursday evening, the 25th August, it was resolved "that the time had arrived when an amalgamation of the Freemasons in New South Wales should be effected, and a Grand Lodge formed in a constitutional manner."

A Committee was appointed to consider the best means to bring about this desirable result, and the undersigned, on behalf of the said Committee, beg respectfully to request you to express your opinion on the question as under, and to return this ballot paper at once to the Secretary of your Lodge, who will tabulate the result—ayes, noes—and forward the same to the above address, certified to as correct.

ERNEST B. TAYLOR, W.M. 2071 E.C., Honorary
Secretary.

HUGH WILSON, W.M. 556 E.C., Chairman.

The question on the ballot paper read thus:

"Are you in favour of a United Grand Lodge of Freemasons in New South Wales, such Grand Lodge to include the whole of the Masonic bodies at present working in the Colony?"

Vote YES. NO.

N.B. Erase one or the other and sign.

The action taken by the Party of Union was decidedly irregular, in that it completely ignored the existence of the District Grand Lodge, whose function it was to attend to any business affecting all Lodges in general. The latter, and not the former, should have conducted the referendum. But in view of the significant inactivity of the District Grand



MOST WOR. BRO. THE EARL CARNARVON
Pro Grand Master of the Grand Lodge of England.

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Lodge on this particular question, any action taken would inevitably be unconstitutional.

It cannot be denied that the interest in the question of union was general and widespread. Though several Lodges, particularly in the country districts, would not participate in the ballot because the request did not emanate from District Grand Lodge, of those who did forward their votes, an overwhelming majority was in favour of union. The time was ripe for the consummation of the Unity movement.

Within the second half-year of 1887, therefore, three definite steps forward had been taken by the Party of Union through Wor. Bro. Taylor's instigation and instrumentality. In the first instance the circular letter to Worshipful Masters of the English Constitution had been issued; this was followed by the meetings of 25 July and 25 August at which the expression of opinion emphatically favoured amalgamation; this, in turn, resulted in the appeal to Masons throughout the colony to register their vote on the question. Before the year closed, another vital step was taken. The representatives of the Grand Lodge of New South Wales—the "Spurious Masons" (a term that might be cherished with almost as much pride as that bestowed on the "Contemptibles" of 1914) were approached, so that their views might be ascertained. A conference between their representatives and the Party of Union was held on 2 December 1887, at No. 110 Bathurst Street (the office of Brother J. W. Evans). The Grand Lodge of New South Wales was represented by Brothers Slade, Brett, Howe, Smith, Gabbage. The opening gesture of the Brethren named was superior and therefore unpropitious; it appeared as though they were going to assert their dignity and expect the others to approach them as suppliants. They obviously had in their consciousness the claim several times asserted since their inauguration in 1877, that, according to Masonic jurisprudence, once a Grand Lodge was formed in a territory, no other Masonic body was justified in maintaining its existence. In this spirit Brother Slade informed the Party of Union what steps could be taken by the various Lodges if they desired to join the

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Grand Lodge. It was essential that this attitude should be challenged and corrected at the very outset if any progress was to be hoped for. With this purpose in view, Wor. Bro. Watkin Wynne addressed the conference in the following terms:

“Mr Slade has just told the meeting nothing it was not prepared to believe. He has made no promise of advance, nor held out any concession by which the difficulties of the position might be surmounted. If that was the sum total of the concessions offered, the hope of an honourable and fraternal amalgamation was at an end.” But Wor. Bro. Watkin Wynne was not overcome by the difficulties of the position; he recognized there was no precedent on which action could be based, but, said he:

We should proceed to create one. If all were agreeable they could fairly and squarely meet as Lodges at a time and place agreed upon, and then and there elect a Grand Master and declare themselves the one Grand Lodge of New South Wales. No reference to the past need be made at all. We were prepared to accept each other as Masons and desired to work in harmony for the good of the Craft and our own happiness.

Then, once again, so that there should be no mistaken conceptions, Wor. Bro. Wynne warned Mr Slade and his colleagues that, not absorption by the existing Grand Lodge of New South Wales, but rather the formation, on an agreed basis, of a new and greater Grand Lodge of New South Wales was the only possible solution of the present condition of disharmony and disunity. “If the only means,” he argued, “were to go over to the New South Wales Grand Lodge, and be by it absorbed, though that no doubt was the simplest way, and to the New South Wales members the most satisfactory, yet it would be hopeless to attempt to effect that object. It was not our intention to desire to work towards our end in that way.”

Wor. Bro. Watkin Wynne's remarks had the desired effect. The representatives of the Grand Lodge of New South Wales were impressed and recognized that they would need to change their attitude; they therefore asked for time

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to deliberate. Accordingly the conference proceeded no further than to the appointment of a sub-committee to consider a basis for the desired union. The sub-committee consisted of Brothers Wynne and Taylor, representing the English Constitution; Brothers Howard and Butterfield, the Scottish Constitution; and Brothers Slade and Howe, the New South Wales Constitution. A most irregular proceeding, without doubt, for how could these Brethren be said to represent their respective Constitutions when in two instances at least the representatives were appointed by unauthorized bodies usurping the functions of the District Grand Lodges? Yet is it not but another instance of a necessary reform or change being rendered possible and practicable by the activities, in the early stages, of irregular and unconstitutional forces? In the realm of politics the revolution of 1688, the change of dynasty from Stuart to Hanoverian in 1714, the American defiance of its English masters in 1775, the overthrow of the Bourbons in France in the Revolution of 1789, were all unconstitutional movements in their beginnings, regularized at a later stage by constituted and recognized authority. And so, on a smaller scale, the all-comprehensive union of Freemasons in New South Wales was brought within the region of possible achievement by individuals working zealously, but without recognition of their District Grand Lodge authorities, who could not grant that recognition without stultifying their own existence as the head institution of English Masonry in the colony. Though the irregular body was destined to accomplish much, the movement, however, could not be brought to its culmination unless and until the constitutional authorities had taken the matter in hand and thus given it its formal benediction.

The small sub-committee of six Masons lost no time in attacking its problem, and immediately discharged its task of formulating basic principles of union. On 8 December 1887 (six days after the conference) the "English" representatives and the "New South Wales" representatives each submitted to this sub-committee their respective Bases of

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Union. After some discussion the following compromise between the two plans was found acceptable:

PROPOSALS FOR MASONIC UNION IN NEW SOUTH WALES

(1) For many years past Freemasonry in New South Wales has been administered under four separate and distinct governing bodies, and these governing bodies have not all been on terms of fraternal fellowship with each other.

(2) This division has resulted in bitterness of feeling, re- crimination and strife; its existence is a denial of the fundamental principles of Freemasonry, a reproach to the Craft, and a menace to those safeguards which should enable the Brethren to exclude unworthy persons.

(3) It is advisable, therefore, that a full, perfect and perpetual Union of all Masons in connection with the Grand Lodge of New South Wales, the District Grand Lodges of the English Constitution, Scottish Constitution and Irish Constitution be formed, and that such Masons shall be represented in one Grand Lodge which shall be known as the Grand Lodge of New South Wales.

(4) That to effect this purpose the Masters, Past Masters and Wardens of all Lodges, having first obtained the sanction of their respective Lodges, should attend with their Warrants on a day and at a place to be hereafter named, and thereupon proceed to the election of some distinguished brother to be Grand Master of the whole body of Freemasons in New South Wales.

(5) That the Brother so chosen be forthwith installed and nominations received for Grand Lodge officers.

(6) That the Grand Lodge will then adjourn to the next day, when the Grand Lodge officers shall be elected and installed in their respective offices.

(7) That the Warrants of all the Lodges be surrendered upon the installation of the Grand Master, and new Warrants issued by him, bearing priority according to the date of issue of the original Warrants, and that all past rank be confirmed.

(8) That excepting the various dues by Lodges to Grand Lodge, in the future no call of any sort except voluntary be made upon the funds now in possession of the various Lodges.

The scheme or basis of union was thus carefully and adequately prepared. A comparison of the wording adopted with that of the Articles of Union which were ultimately accepted and now appear in the present Book of the Consti-

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tution reveals in some details a close parallelism and even an exact identity. These usurpers of constituted right were destined to stamp the impress of their deliberations upon the final character of the United Grand Lodge when formed.

The next step was to persuade the respective District Grand Lodges in existence to act in accordance with their recommendations. So strong, however, was the resentment at their unconstitutional interference that, but for a fortunate circumstance—the visit to New South Wales of England's Pro Grand Master—it is highly probable that the Rt Wor. District Grand Master Williams and his officers would have taken severe and even extreme measures for the suppression of their movement. But not to be daunted the six brave "loyal rebels"²⁸ resolved to submit their Basis of Union to the New South Wales Grand Lodge and the two District Grand Lodges, and seek their acceptance and co-operation, or at least endeavour to induce them to allow discussion in open Lodge on the subject of union. The District Grand Lodges would thus be provided with a favourable opportunity of regaining touch with the feeling of the general body of the fraternity, and be brought to a realization of the strength and extent of the desire for a cessation of disunity and bitterness.

The attitude of the Scottish body appeared for the moment to be more favourable than that adopted by their English confrères, if the report of the Scottish section of the sub-committees may be taken at face value, for the meeting was informed that Dr Sedgwick, the District Grand Master, though he would not pledge himself to any course of action, had definitely stated that "he would not personally stand in the way of a Union." As events subsequently proved, however, it was to be more difficult to bring Rt Wor. Bro. Sedgwick and his District Grand Lodge Officers into line than was originally anticipated. On 3 May 1888, Lodge Newtown Kilwinning found it necessary to pass the following resolution, moved by Brother Tytherleigh and seconded by Brother Davies:

²⁸ We borrow the phrase attributed to the late Sir Edward Carson of Ireland.

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That while we recognize the able services rendered to Scottish Masonry during the long period of the District Grand Master's occupancy of the position, we would fraternally point out that the time has now arrived when he can further afford assistance to the cause of Masonry in general by returning his Commission, with a view to the nomination of Lord Carrington as District Grand Master, and with every due respect we invite his attention to the foregoing.

Probably the action taken by this Lodge was in compliance and conformity with the action taken by Lodge St Andrew No. 502 (S.C.), Singleton, which at their regular meeting on 4 April 1888 carried by unanimous vote the following resolution:

That in the opinion of this Lodge it is desirable that the R.W. District Grand Master of the Scottish Constitution in New South Wales (Bro. Dr William Gillett Sedgwick) should be invited to retire in order to allow the members of this Constitution to nominate and elect His Excellency, Lord Carrington, to that position, and thus enable the S.C. to participate in forming one Grand Lodge in New South Wales, under the Grand Mastership of His Excellency, Lord Carrington.

This resolution was sent round to kindred Scottish Lodges, inviting them to pass it or a similar resolution, and making reference to the committee of English and Scottish Brethren that had met representatives of the New South Wales Grand Lodge, and to the proposals for Masonic Union that had been drawn up. Furthermore, it was signified that seventy-four Brethren, named in the letter and representing various Lodges, had accepted these Bases of Union. It was pointed out, too, that as Lord Carrington had accepted office as Grand Master of the Grand Lodge of New South Wales and District Grand Master under the English Constitution, the simplest method of coming into line with "our English Brethren" was to take the same step as they had taken and elect the same District Grand Master.

When this resolution was circulated the following appeared in a covering communication:

Although we recognize that in the past our District Grand Master has filled his office with honour to himself and advantage to the

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Craft, yet we venture to think that the present time is so pregnant with great changes that we, notwithstanding, are constrained to urge the adoption of the foregoing resolution.

The letter concluded with a warning. It pointed out that if obstacles were raised and the Scottish Constitution held aloof from the union,

It must have a most disastrous effect upon the Craft in general and our own Constitution in particular, for it may safely be assumed that never again will the United Grand Lodge remodel its numbers, and the Scottish Constitution will thus come in at the tail when it might accept the present terms alike satisfactory to the Brethren and honourable to our Ancient Constitution.

In our desire to define the attitude of the Scottish Lodges we have somewhat overrun our story, and it will now be necessary to return a few months to the dawn of the year 1888. The desire for union had become general throughout the colony. Just at that opportune time the Pro Grand Master of England, Lord Carnarvon, arrived on our shores. It has been asserted that he was sent hither by H.R.H. the Prince of Wales (later Edward VII) who was at the time Grand Master in England, with the mission of healing existing enmities.²⁹

The Party of Union at this time was endeavouring to secure some action by District Grand Master, Rt Wor. Bro. Williams, but he remained to the last loyal to his English fidelity. Wor. Bro. E. B. Taylor addressed a letter to him on 7 January 1888 in the following terms:

Sydney, January 7th, 1888.

To the R.W. D.G. Master, E.C.,
John Williams Esqr.,
R. W. AND DEAR SIR,

I have the honor to forward to you herewith a copy of a circular issued under the authority of those whose names appear thereon, and in connection therewith, I beg to request that you will be good enough to receive a deputation of those brethren, hailing under your jurisdiction, whose names appear on the circular and others, members of our Constitution, for the purpose of lay-

²⁹ See *History of Lodge United Service*.

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ing before you certain matters affecting the general welfare of the Craft in this Colony, and for the purpose more fully set forth in the attached circular.

Trusting that you will be pleased to accede to our request and will inform me of your decision on an early date.

ERNEST B. TAYLOR.

A reminder of this request was sent to the District Grand Master on 14 January and in a letter dated two days later written on his behalf, Rt Wor. Bro. Bray, the District Grand Secretary, stated that the circular and letter had been referred to the Most Worshipful the Pro Grand Master of England, Lord Carnarvon, for instructions. Shortly afterwards Rt Wor. Bro. Williams resigned his office to make way for Lord Carrington's election to the vacant office. The difficulties in the way of amalgamation were being dissipated, especially as both Earls favoured the movement.

This fact became most evident when the "Party of Union," represented by Wor. Bros W. H. Pigott, Watkin Wynne, John Liggins and E. B. Taylor interviewed Lord Carnarvon for over two hours at Government House on 20 January 1888. Wor. Bro. Pigott introduced the subject of consolidation, and informed the Pro Grand Master of the history and the flourishing condition of the Grand Lodge of New South Wales, which, despite the opposition displayed by the two District Grand Lodges, had grown to fifty-one Lodges and 4000 members, was recognized by forty-two of the seventy-five Grand Lodges of the world and had fraternal communications with fourteen others. Futhermore, it was pointed out that the continued strife between the respective Constitutions had done much to degrade the Craft in the eyes of the non-Masonic world, and had disgusted many who were Masons, leading them to forsake the English and Scottish Constitutions and join the New South Wales Constitution. Many thus acting, said Wor. Bro. Pigott, were among the most honourable and respected citizens. A refusal to recognize this Grand Lodge, he emphasized, would be injurious to the best interests of

Chas. S. Stoddy

Francis B. Davidson

Arthur Murray

J. A. Wright

Wm. Clayton

Charles Parsons

W. C. Comins & Co.

Asa Wood

John L. Ladd

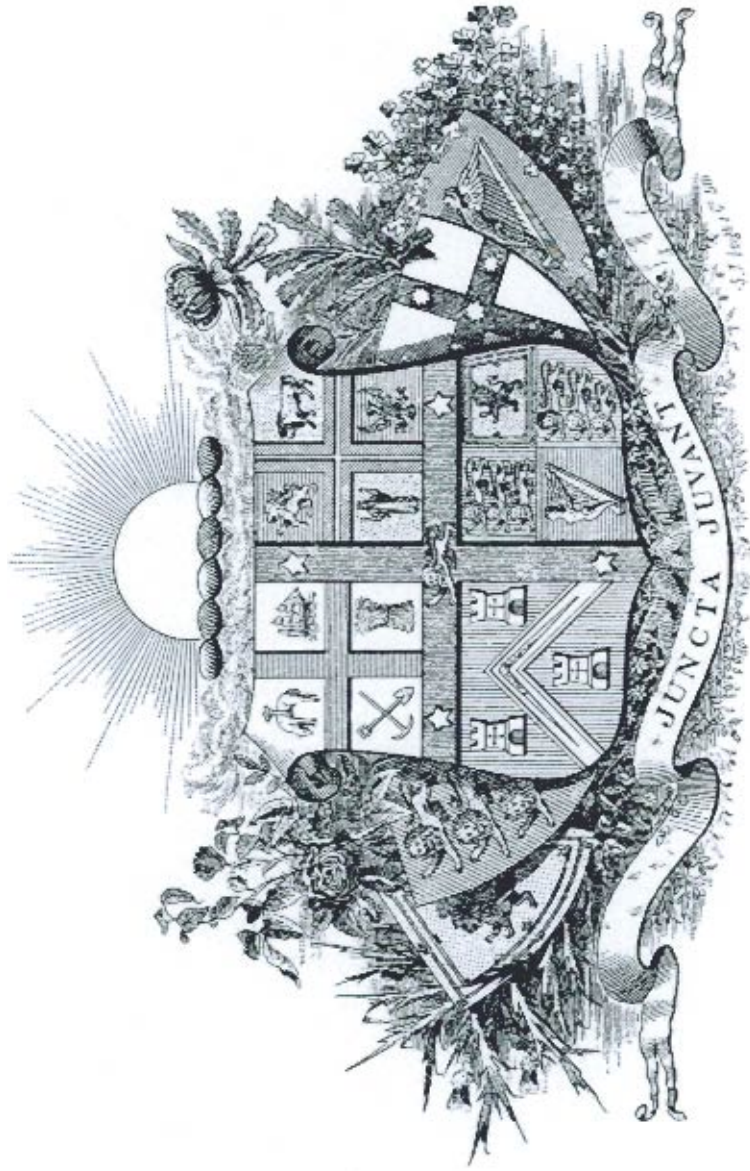
James White - John H. Eckman

F. F. Humphrey

R. W. W. W. W. W.

Thos. E. Spencer

SIGNATURES TO THE ARTICLES OF UNION, 1886



COAT OF ARMS OF THE UNITED GRAND LODGE OF NEW SOUTH WALES

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the Craft. Moreover, the existence of rivalry between the Constitutions had led to unhealthy competition and had opened the door to the unworthy.

Wor. Bro. Pigott then referred to the unsympathetic attitude of the District Grand Master to the consolidating movement, "so that the well-wishers of the Craft had been compelled to work outside the Craft to avoid coming under the ban of suspension." This, he said, was the explanation of the existence of the Party of Union. A ballot paper had been sent to every Mason in the colony, but fear of consequences had prevented a substantial response. Nevertheless, twenty-seven Lodges had voted, and of 800 votes recorded only forty had balloted against the proposal.³⁰ The committee had then negotiated with the New South Wales committee and agreement had been reached.

Lord Carnarvon admitted that the dissension between Masons constituted a sad and deplorable state, and he took careful notes so as to be in a position to convince the Grand Lodge of England of the wisdom and necessity of any course he might take. He agreed that the proposal to have Lord Carrington appointed by H.R.H. the Prince of Wales as the District Grand Master of the English Constitution would be a move towards the solution. He even thought that it could be arranged that Lord Carrington could take the Grand Mastership under the New South Wales Grand Lodge Constitution, even though it were for the time being an unrecognized body. Lord Carnarvon was prepared to appoint the Governor District Grand Master provisionally, till he could have an opportunity of laying the matter before the Grand Lodge in England, and if the Scottish District Grand Master in the colony were willing to resign, Lord Carrington might well be appointed as his successor.

This change could be achieved without any severance from England other than the formal surrender of authority. To preserve a bond of sentiment and the warm-

³⁰ Elsewhere E. B. Taylor states, "the return showed 1200 ayes and 27 noes."

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est feelings of amity between England and New South Wales it was suggested that without hampering the freedom of the newly constituted Grand Lodge in New South Wales, the Grand Master of England might well be a Patron and Lord Carnarvon its representative in England. It was then arranged that the four Brethren present should renew the discussion on the following day (21 January).

After a little time spent in further discussion, at the second interview, Lord Carnarvon formulated a scheme of union which he then handed to Wor. Bro. Pigott. The details of the Pro Grand Master's memorandum were as follows:⁸¹

(1) The New South Wales Grand Lodge to elect Lord Carrington as Grand Master, all officers of the existing Grand Lodge laying down their offices, and the election being unanimous and as early as possible.

(2) Lord Carrington will suspend his answer till he can see his way more clearly to his course, which cannot be without the consent of the Prince of Wales—Recognition of the new Grand Lodge by Grand Lodge of England, probably about the beginning of May.

(3) To be understood that Lord Carnarvon will advise Lord Carrington to accept the District Grand Mastership if conferred on him by H.R.H. Prince of Wales.

(4) If H.R.H. appoints him, Lord Carrington will only accept such appointment temporarily, retaining his complete freedom of action until he can be satisfied that it is for the advantage of the Craft that he should accept office of District Grand Master permanently.

(5) When in possession of both offices he shall proceed to the fusion of the different bodies in one Grand Lodge.

(6) That for this purpose, no fresh election of Lord Carrington by the United Grand Lodge shall take place; but his election by the New South Wales Grand Lodge and his appointment by H.R.H. will be considered sufficient.

(7) In the event of the Scottish Constitution deciding to join the Union, the above suggestions will apply to it.

(8) This is the substance of a conversation with Mr Pigott, Mr Wynne, Mr Liggins and Mr Taylor. I have no objection to its being shown in confidence to any to whom it is desirable to communicate it, but not to be put into print in any form.⁸²

⁸¹ E. B. Taylor's copy of Lord Carnarvon's memorandum copied in W. H. Pigott's office, 16 April 1905.

⁸² E. B. Taylor's unpublished papers.

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Wor. Bro. Pigott, when writing to Wor. Bro. Taylor fifteen years later (16 April 1903) concerning this Memorandum, stated that he had not the slightest idea where it was. "I am and always have been under the impression," he said, "that we submitted the Memorandum containing the proposed basis of union to Lord Carnarvon, and that he altered only one or two words in it, and expressed his satisfaction with the proposals, and gave a note to the then Acting Provincial (*sic*) Grand Master, Colonel Stokes, asking him to take a vote of the Lodges as to Union."

But to return to Government House. After Lord Carnarvon had written out the terms of a Basis of Union and had discussed them point by point with the four Brethren, Lord Carrington was then introduced to them. On being submitted for his consideration the terms met with Lord Carrington's approval. Thereupon Lord Carnarvon signed the Basis of Union and, according to Wor. Bro. Taylor, "handed it to Brother Pigott with the request that the Committee should take the necessary steps to carry out the programme."

The account of these two interviews as published in the *History of Lodge Emulation* is substantially in accord with what has been said above. But two additional points are included in that History, the first being to the effect that the Warrants of all Lodges were to be surrendered upon the installation of the Grand Master, and that new Warrants issued by him should bear priority according to date of issue of the original Warrants; further, that all past rank should be confirmed; and, secondly, that with the exception of the various dues by Lodges to Grand Lodges in the future, no call of any sort except it be voluntary, should be made upon the funds now in possession of the various Lodges.

At this stage it must be repeated that from a strictly orthodox point of view, all that had been done by the Party of Union was most irregular, but at the same time most useful; in addition their services had received a certain

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measure of informal recognition from the Pro Grand Master. The ground had now been thoroughly prepared, the seed had been sown, much of it having fallen on good ground. It remained for the recognized Masonic authorities to reap the harvest, and through their negotiations to regularize what otherwise was the outcome of unconstitutional action. That action could not be ignored, however, when both the Pro Grand Master and the Past Deputy Grand Warden, English Constitution, (Lords Carnarvon and Carrington) had manifested a sympathetic attitude towards such, and more especially when it was borne in mind that Lord Carnarvon had travelled to Australia at the wish of H.R.H. the Prince of Wales in order to bring the Masons of New South Wales into fraternal union.

One immediate result of the Conference was revealed in a letter written to Wor. Bro. E. B. Taylor by Wor. Bro. John Slade on 1 February 1888, in which the latter notified the former that the following resolutions had been unanimously framed at a Special Communication of the New South Wales Grand Lodge on the previous evening:

(1) That certain clauses in the Book of Constitution should be suspended for the night.

(2) Upon the proposition of the Grand Master himself; Brother His Excellency Lord Carrington was unanimously nominated to be Grand Master and a deputation was appointed to wait upon him and acquaint him with the nomination.

(3) That a deputation was to inform Brother Pigott and the Hon. Secretary of the Conference for Masonic Union of these resolutions.

Another result was an Informal Meeting of the District Grand Lodge Members (E.C.) at the Freemason's Hall, York Street, Sydney, on 13 February 1888 with Wor. Bro. Charles F. Stokes, Acting District Grand Master, in the Chair and 150 Brethren in attendance.

The Chairman informed the Brethren that the meeting was the outcome of interviews that he had had with the Pro Grand Master, its object being as outlined in the circular:

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To elicit as fairly approximate an estimate as is immediately practicable of the feeling of the Brethren of the E.C. in New South Wales, as evidenced by the representatives of the various Lodges with regard to the desirability of the acceptance of His Excellency Lord Carrington of the position of D.G.M. and also respecting the formation of a Grand Lodge, and amalgamation, constitutionally arranged, of all Masonic Bodies in the Colony.

Only members of District Grand Lodge were invited by the express direction of Lord Carnarvon. The Proceedings of the meeting were not to be made public, and hence the Minutes of the night's proceedings were not bound in the volume of Communications of District Grand Lodge. Brother Stokes repudiated the charge that District Grand Lodge Officers had been opposed to the formation of a Grand Lodge; he had not heard objections raised even by the District Grand Master. Indeed Most Wor. Bro. Williams had called the Principal Officers of District Grand Lodge together to state that he had no objection if the general feeling was for a Grand Lodge. "I represent the English Constitution," the District Grand Master had said on that occasion, "and if the Brethren desire to establish a Grand Lodge here, let them hold informal meetings here and arrange the matters themselves. I am now an old man, and after serving so long under the English Constitution, will not now sit under any other Constitution than that to which I have belonged for so many years." The sooner the division is healed, declared Wor. Bro. Stokes, for the sake of Masonic feeling and brotherhood, the better. The Chairman then announced that he had received from Wor. Bro. Pigott a notice of motion, and then read out the "Basis of Union" consisting of five clauses, referring:

(1) To the election of Lord Carrington as head not only of the District Grand Lodge but also of the Grand Lodges of New South Wales.

(2) The Union of these two bodies without a re-election of Lord Carrington.

(3) The surrendering and re-numbering of warrants with priority according to the date of the original warrants.

(4) The restrictions of the calls on Lodge funds and

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(5) Provision for the inclusion of the Scottish Constitutions.³³

Some incipient ill-feeling about a recalcitrant Grand Lodge of New South Wales not officially known to the Brethren was tactfully managed, though several Brethren persisted in repeating the formal argument with respect to the Constitution. Brother Wylie, for instance, thought they had no right to recognize any Masonic body in the colony outside the English, Irish and Scottish Constitutions; Brother W. H. Simpson objected to the legitimate Constitution giving itself into the hands of the New South Wales Constitution, as this "other party seceded from them, they did not secede from the other party"; Brother Miller objected to a Union not formed on an honourable basis and thought that the "English" Masons should first form a Grand Lodge, receive recognition from England, and "then they would be in a position to treat with the Lodge of New South Wales;" Brother J. White feared amalgamation meant absorption, especially after Lord Carrington had been elected Grand Master of the New South Wales Grand Lodge.

On the whole, however, the "die-hards" of the District Grand Lodge were in a minority, and the real feeling of the meeting was expressed by such Brethren as Brother E. O. Smith and Brother Wright. Brother Smith urged the Brethren to banish from their minds the unfortunate schism that had existed for so long, and to refrain from constantly referring to what had been so long a blot upon Masonry. "Let them break down the barriers existing among them" he said, "and unite hand and heart." Men of wisdom, sense, discretion and judgment, he added, were to be counted among those who had separated from them, and to-day it was almost compulsory to seek Union with them for the sake of the English, Scottish and Irish Constitutions, since the New South Wales body was becoming increasingly popular, important and useful. "The time for Union had

³³ A similar basis to that worked out by the Party of Union.

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come, and Union, once consummated, the benefits of Freemasonry would be more evident than now."

Brother F. A. Wright urged mutual concessions and an abandonment of the claim that amalgamation should be on their own terms. Amalgamation spelt greater stability and strength, and the prevention of undesirables in the Craft.

A motion to the effect "that Union is desirable" was then carried unanimously.

Wor. Bro. W. H. Pigott, who was received with applause, then read the Basis of Union, consisting of the clauses accepted by the Party of Union. He also read Lord Carnarvon's memorandum as evidence of the probity of those who waited on him, and of the Pro Grand Master's sympathy with the proposal for amalgamation. Any one opposing the proposal, he said, would be virtually censuring the Masonic knowledge of the Pro Grand Master of England. Dr Tarrant had given place to Lord Carrington in the New South Wales Grand Lodge, Dr Sedgwick had received him and his confrères sympathetically, and now this meeting was the outcome of Lord Carnarvon's permission to Wor. Bro. Stokes. It was informal, added Wor. Bro. Pigott, because for years it was looked upon as treason to speak in Masonic Lodges on the question of Union. The committee, however, that had done so much to bring about the amalgamation, deserved not reproof but approbation. The time was coming, he hoped, "when every man among us, whether English, Scottish, Irish or New South Wales would stand shoulder to shoulder in maintaining and educating the orphan, aiding the widow, and succouring the distressed, and forming one united Masonic Body, carrying on a noble work."

It then transpired from the Chairman's following remarks that Lord Carnarvon had been interviewed by him and the District Grand Secretary, Brother Bray, on two occasions, and together they had gone over a good deal of ground regarding the proposed Union. The next move was a visit to him (Brother Stokes) by Brothers Pigott, Wynne and others, who brought him a memorandum from

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Lord Carnarvon, signed by him and purporting to be the substance of a conversation with him. These Brethren requested him to call a meeting of the District Grand Lodge which he did after further communication with Lord Carnarvon.

Brother Rev. W. S. Frackelton, who seconded Wor. Bro. Pigott's motion, pointed out the embarrassments due to the existing dissensions. In Adelaide, he said, he met a Brother of the New South Wales Constitution and vouched for him, yet in Sydney he could not meet that Brother as a Mason.

Brother Watkin Wynne urged the adoption of the Basis, moved by Wor. Bro. Pigott, at this meeting, for they would have a difficulty in getting such a meeting together again if consideration was postponed. The basis proposed, he said, "had had the approval of Lord Carnarvon and also of the Grand Lodge of New South Wales. If they really required Union, it was a great thing to have their proposals accepted by the other side, and Brother Wynne pointed out this as an evidence of good Masonic feeling on the part of the New South Wales Constitution. This proposal had been submitted to the Scottish Constitution, and, as far as they knew, it was acceptable to them. It only remained now for the meeting to say, on their part, that they agreed to it, and the whole Union was complete." The New South Wales people, continued Brother Wynne, had made advances. The Grand Master had resigned; he and the Grand Lodge Officers had agreed to lay down their Collars; they had accepted an English Mason—Lord Carrington—as their Grand Master; and, when he had stated that he could not accept the position for the time being, they had agreed to delay the matter for six or eight months. That was going a long way to bring about Union—not too far, but far enough to show a truly Masonic spirit. When Lord Carrington could accept the three positions, i.e. Grand Master of the New South Wales Grand Lodge and District Grand Master of the English and Scottish Constitutions, the first named Constitution, as at present existing would

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become extinct, and the ruling body in Masonry would be a new body. There would be no giving in or going over to New South Wales, for the latter conceded as much as the other Orders did.

Even the last argument did not satisfy Brother W. H. Simpson, who felt as an English Mason of thirty years' standing that the English Constitution was the richest, largest and oldest in the colony, and must not be humiliated. The present Grand Lodge of New South Wales, said Brother Simpson, would be *the* Grand Lodge. They should have a Basis of Union more to the honour of the English Constitution.

Brother A. Rofe, representing the Scottish Constitution, stated that one joint body was the desire of the Scottish Masons if it could be brought about on honourable terms. The Scottish District Grand Lodge, he said, had put the question to their members as to whether they favoured a Grand Lodge composed of the whole of the Masons in the colony, and 800 had declared in favour and 200 against it. But the resolution before that meeting, argued Brother Rofe, ignored too much the existence of the Scottish Grand Lodge, which in reality had more Lodges and more members than the New South Wales Constitution. He hoped the Resolution would not be adopted, but that an influential committee would be formed to bring forward a Basis of Union. Instead of coming into the Union, he said, at the fag end according to the conditions laid down in paragraph 5 of the "Basis of Union," the English and the Scottish Masons should unite, and then take in the New South Wales people.

Brother Alban Gee moved: "that a Committee be chosen from this Meeting of five members to confer with a similar Committee chosen from the Scottish and one from the New South Wales Constitutions."

Brother Wright withdrew his amendment and Brother Gee's amendment was carried by sixty-three to fifty-eight votes.

As several Brethren then left the hall and there was

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much confusion, the Chairman found it impossible to put the original motion and the meeting terminated.

A week later the District Grand Master, Rt Wor. Bro. Williams, announced his intention to resign at the Annual Communication on 20 February 1888; and to this we have already referred. Two days later District Grand Secretary, Wor. Bro. A. H. Bray, sent out a circular announcing the unanimous vote of the 13th, to the effect, "That Union of all the Masonic Bodies in the Colony is desirable" and inquiring, on behalf of the Acting District Grand Master the general opinion of the Brethren on the following points:

Whether in their opinion it was desirable that R. W. Bro. His Excellency Lord Carrington should accept the position of District Grand Master for the Colony.

Whether in their opinion steps should be taken for the formation of a United Grand Lodge in New South Wales:

And whether in their opinion a Committee should be appointed from the English Constitution to confer with Committees from the other Constitutions with the object of arranging a basis of Union. The Lodges were accordingly invited to call *informal* meetings to consider these matters.

The outcome of these inquiries was so satisfactory that a Conference of the Constitutional Authorities was held at 118 Pitt Street on 10 May 1888 to formulate the Basis of Masonic Union, and between that day and the following 15 October—a period of five months—no fewer than eighteen meetings were held.

The conference consisted of representatives of the three Constitutions—English, Scottish and New South Wales, and their names are worthy of record.

The District Grand Lodge (E.C.) was represented by: C. F. Stokes, D.D.G.M.; F.A. Wright, P.D.D.G.M.; J. C. Remington, P.P.D.B.G.P.; J. White, P.D.G.S.D.; W. Wynne, Past Master; with Wor. Bro. A. H. Bray, D.G.S.

The District Grand Lodge (S.C.) had as its representatives: Francis B. Davidson, D.G. Master Depute; H. E.

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Vaughan, P.D.G.M. Depute; Alfred Rofe, P. Substitute D.G.M.; John McLachlan, D.G.S.W.; Jacob Conway, D.G.J.W.; with W. Higstrim, D.G.S.

The Grand Lodge of New South Wales was represented in similar strength by: Arthur Henry, G.S.W.; Gustav Larsen, G.J.W.; John Slade, P.G.I.W.; F. T. Humphrey, G. Rpsnt. Spain; and Thomas E. Spencer, G.Swd.B.; with Mark Toomey, G.S.

All these with the exception of Brother Wynne were present at the first meeting. Wor. Bro. Stokes was voted to the Conference Chair and Wor. Bro. A. H. Bray appointed the Honorary Secretary.³⁴

It was decided at the outset that the expenses incidental to the conference should be borne in equal measure by the three Constitutions.

Wor. Bro. Remington, who had prepared a skeleton basis, submitted it for consideration and after some discussion its clauses were adopted in the form in which they still appear under the heading of "Articles of Union" in the Book of Constitutions of the United Grand Lodge of New South Wales.

A circular was then drawn up to be sent to all Lodges under the three Constitutions, with an invitation to discuss the proposed articles, and to communicate their opinions to the committee in time to allow of the election of the Grand Master on 16 July. The circular concluded with an expression of goodwill that was significant of the complete change of opinion which had come over the Masonic factions during the previous few months. The spirit of antagonism was quite dead, and the spirit of Masonry had been resuscitated, as the following section of the circular indicates:

The Committee record with heartfelt pleasure the fact that, while there have been long and keen discussions over the various clauses of the Articles of Union, these have been marked by the most brotherly feeling, by an evident desire for unity, and by a spirit

³⁴The details of this section are from the Minutes of the Masonic Conference and Executive Meetings recorded by the Honorary Secretary, Wor. Bro. A. H. Bray.

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of conciliation which is the happiest omen for the future of the Craft in this Colony.

And so they committed the result of their labours to the brotherly consideration of the Lodges.

The circular, dated 1 June 1888, was signed by Wor. Bro. C. F. Stokes as Chairman. In some respects it bears a resemblance to the Bases of Union drawn up respectively by the Party of Union and by the Provincial Grand Master of England.

By 11 July the amalgamation of the Constitutions was assured. Seventy Lodges under the English Constitution, forty-two under the Scottish Constitution, and forty-nine under the New South Wales Constitution had replied in acceptance of the Articles. Only six English and thirteen Scottish had not, by that date, signified their assent. The Conference would now rest content, however, with nothing short of absolute unanimity, and in order to secure it, the date of the election of the Grand Master was postponed to 16 August, so that the few remaining Lodges might have full opportunity to reply. In the meantime, as the Union was assured, there was nothing to hinder the details of organization, and consequently sub-committees were elected on 9 July to deal respectively with (a) printing, (b) qualifications, and (c) ceremonial. A week later another circular was issued having reference to the election of Grand Master and the order of procedure to be adopted.

The Brethren were to meet at the Great Hall of the University on Thursday 16 August at 6 o'clock in the evening to elect the Grand Master.

The Order of Procedure was arranged thus:

Examination of the Credentials of Representatives.

Election of Grand Master.

Adoption of the Constitution of the Grand Lodge of England *pro tempore*, with the following alterations:

(1) That the Grand Lodge Officers (except the Pro Grand Master) should be annually elected;

(2) That the fees to be paid by them on taking office should be one-half of those of the Grand Lodge of England;

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(3) That the fees payable by or on behalf of each Lodge which joins the Union should be £5 5s.

Subject to these provisions being adopted, the Brethren would then proceed to the election of the Grand Lodge Officers, fix the date for the installation of the Grand Master, and appoint a Ceremonial Committee.

Wor. Bro. A. H. Bray, in signing this circular in his capacity of Honorary Secretary to the Masonic Conference, added a footnote asking Brethren to appear in proper clothing, and indicated that those entitled to vote were Worshipful Masters, Past Masters, and Wardens of the Lodges that had already signed the Articles of Union.

It was felt that some proportion should be observed between the three Constitutions in selecting officers for the Grand Lodge, and Wor. Bro. Remington's schedule for the nominations of Past Masters to these offices, was, with slight modification, agreed to.

The Schedule was as follows:

From Members of English Constitution	From Members of Scottish Constitution	From Members of the N.S.W. Constitution
Deputy Grand Master	Senior Warden	Junior Warden
Chaplain	Chaplain	Chaplain
Registrar	Treasurer	Inspector of Work- ings
President, B. of G.P.	President, B. of B.	President, B. of Foreign Correspondence
Deacon	Deacon	Architect
Director of Ceremonies	Director of Ceremonies	Director of Ceremonies
Sword Bearer	Sword Bearer	Sword Bearer
Pursuivant	Pursuivant	Pursuivant
Steward	Steward	Steward
Steward	Steward	Steward

The offices not definitely allocated to a specified Constitution, but left open to the members' nominations were the Secretaryship, Deputy Secretaryship, and the positions of Organist, Director of Music and Tyler. As un-

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authorized circulars on this phase of the amalgamation had been issued, the Lodges were cautioned to accept as authentic only such communication as were signed either by Wor. Bro. C. F. Stokes, the Chairman, or Wor. Bro. A. H. Bray, the Secretary.

The Ceremonial Committee recommended that at the first united meeting, the Chair should be occupied by Wor. Bro. Stokes. The amendment proposed by Wor. Bro. Spence that Wor. Bro. Remington should have that distinction so that the heads of the three Constitutions—Wor. Bro. C. F. Stokes (E.C.), Wor. Bro. Sedgwick (S.C.) and Wor. Bro. Tarrant (N.S.W.C.) could enter together, was not altogether adopted, though the latter section of the amendment was subsequently carried. Wor. Bro. Stokes himself was conscious of a certain disadvantage if he should occupy the Chair, since he was the leader of a section of the Masonic Community. Therefore, at the next meeting of the conference it was agreed that Wor. Bro. Simpson should preside.

Just about this time, however, correspondence from the Grand Lodge of Scotland revealed a certain measure of opposition to union that was sufficiently strong to threaten embarrassment.³⁵

The District Grand Secretary wrote to the Scottish Lodges directing the Right Worshipful Masters to call emergent meetings of the Lodges within fourteen days to consider this correspondence, in which the following proposals were held forth as inducement to Lodges to retain their connexion with the Grand Lodge of Scotland:

(1) That the fullest powers would be given by the Grand Lodge of Scotland to the Right Worshipful District Grand Master to issue dispensations to carry on the work of the Lodge, provided the minority were willing to carry on the work and the charter were retained by the majority, such dispensations to have the same power and effect as the original Charter, until a duplicate one was received.

(2) That the Right Worshipful District Grand Master would have the most ample support of Grand Lodge in his Masonic acts during the present crisis.

³⁵ See the *First Fifty Years of Lodge Sedgwick* (Newcastle), 1884-1934.

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(3) That Lord Carrington might not find the Grand Lodge of England disposed to endorse his ideas or let her New South Wales Lodges go by the board.

(4) That the Grand Lodge of Scotland would protect the Lodges that chose to remain in communication with her, irrespective of recognition of a New South Wales Grand Lodge or by any other British Grand Lodge, and steps would be taken to communicate with the Grand Lodge of England on the subject.

(5) That Rt Wor. Bro. Dr W. G. Sedgwick was not to resign the District Grand Mastership in favour of any one. It was considered that the Scottish Lodges in New South Wales were quite able to hold their own against all-comers.

It is quite obvious from this correspondence that the Grand Lodge of Scotland was altogether out of touch with the feelings of New South Wales Masonry, that it was opposed to the amalgamation movement and, blind to the real position, was fighting against the forces telling for unity in 1888, as though the conditions were similar to those prevailing in 1877. Moreover, the Grand Lodge of Scotland was also woefully at variance with the feeling of the Grand Lodge of England as represented by the Grand Master H.R.H. the Prince of Wales and the Pro Grand Master Lord Carnarvon. Had it been otherwise, the reference to Lord Carrington would not have been made. Finally, the same Grand Lodge was greatly astray in imagining that it was protecting Rt Wor. Bro. Sedgwick, when in reality he had already indicated his willingness to stand down in favour of Lord Carrington should his own District Grand Lodge approve of his so doing. Moreover, the Scottish District Grand Lodge found it virtually had no alternative, as its hands were forced by the general desire of the individual Lodges for unity.

The attitude of Lodge Sedgwick (Newcastle) may safely be regarded as being typical of that of the great majority of Scottish Lodges, for in the Emergent Meeting held on 14 June 1888 (presumably within the fourteen days limit indicated by the District Grand Secretary to consider the correspondence from Scotland) the following resolutions were agreed upon, with only three Brethren dissenting:

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(a) That the articles of Union of the United Grand Lodge of New South Wales as submitted be accepted on behalf of Lodge Sedgwick.

(b) That the members of Lodge Sedgwick No. 705 on the Register of the Grand Lodge of Scotland, having assented to the articles of Union, do hereby tender our allegiance to the United Grand Lodge of New South Wales.

The intervention of the Grand Lodge of Scotland, therefore, proved to be but a slight ripple which in no way disturbed the current now set strongly for full and all-embracing union. The District Grand Lodge (S.C.) with characteristic Scottish thoroughness and business acumen definitely determined the allocation of its funds, and in the Assembly of 3 August 1888, voted £250 towards the election and installation of the Grand Master of the United Grand Lodge, and £290 (subsequently increased to £550) as a contribution representative of each of the Scottish Lodges joining the Union. The whole of the Benevolent Fund with an additional £500 from capital was voted in aid of the United Grand Lodge Fund of Benevolence. A special vote of £300 to the District Grand Secretary was also paid. The balance of the funds was to be divided *pro rata* amongst all Lodges on the roll on 1 August 1888 in proportion to the contributions each had made during the preceding ten years, each Lodge to have absolute disposal of the amounts handed over.

At a later date (15 October 1888) Brother Toomey, Grand Lodge Secretary, paid to the new United Grand Lodge Officers £10 per Lodge, or a total of £490 for the forty-nine Lodges transferring from the Grand Lodge of New South Wales.

At the eleventh hour another impediment was discovered. A little before the date selected for the Installation of the Grand Master, Most Wor. Bro. Dr Tarrant discovered that Lord Carrington's Masonic rank did not render him eligible as Grand Master, since he had not been installed as a Master of a Lodge. He had been initiated in 1861 in the Isaac Newton Lodge, Cambridge, yet had not occupied the



MOST WOR. BRO. SIR JOSEPH PALMER ABBOTT
Grand Master, 1895-1899.

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Chair. An interesting constitutional point therefore demanded consideration. According to the requirements of the Grand Lodge of England, the rank of Installed Master was not necessary for Grand Lodge Officers. But the Constitution of the United Grand Lodge of New South Wales sets out two requirements for its Grand Lodge Officers: (1) Installed Master's Rank. (2) Membership of a Lodge within the jurisdiction of the United Grand Lodge. His Excellency satisfied one of these conditions only.

The difficulty was attacked by Most Wor. Bro. Tarrant. Acting on his own authority, he took the Charter of Lodge Ionic to Government House, on a date not specified. An Occasional Lodge was opened at 4.30 in the afternoon, with nine Brethren present. A Board of Installed Masters was duly opened with Rt Wor. Bro. A. Henry, S.G.W. (N.S.W.C.) as Installing Master, W. B. Humphrey, Senior Warden, Wor. Bro. A. H. Bray as Inner Guard and Bro. Carrick as Tyler. Lord Carrington was then duly installed in the Chair of King Solomon.

The claim that he was installed in the Chair of Lodge Ionic has been made, because the officers presiding at the Occasional Lodge were members of Lodge Ionic and its Charter was used for the occasion. But there are no official records to substantiate this claim, and, moreover, the sitting Master of the Lodge was not displaced by reason of this installation. The statement made in a History of Lodge Ionic in 1905 cannot therefore be accepted as being correctly representative of the position. The extract referred to reads thus:

In September 1888, it being necessary that the Grand Master Elect of the United Grand Lodge, Rt Wor. Bro. His Excellency Lord Carrington should be placed in the Chair of a Lodge, a meeting of this Lodge was held at Government House, Sydney, and the Grand Master Elect was duly placed in the Chair of Ionic Lodge.

If this statement could be accepted, then there would have been two Masters of Ionic Lodge at the one and the same time, a situation Masonically impossible.

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All difficulties having been overcome, and all the necessary preliminary arrangements having been made, the historic day dawned when the Masonic principles of Peace, Love and Harmony were once again to hold sway over the Craft in New South Wales. On 16 August 1888 Brethren of all three Constitutions gathered in the Great Hall of Sydney's University—a beautiful setting for such a great occasion. There the English Mason, the Scottish Mason, and the New South Wales Mason, casting behind them for all time their variances, extended to one another the right hand of fellowship. Past discords gave way to harmony, hostilities to peace and goodwill, and everything augured well. The various forces that seemed but a few months previously to be hopelessly conflicting and hostile, had all been brought together so as to achieve this desirable consummation. Some of these forces, it is true, were highly irregular, others emphatically correct and constitutional. Now they were one. There is not the slightest doubt that the Taylor movement—the Party of Union movement—irregular and unconstitutional as it certainly appeared to be to the regular authorities, had created the situation which made success possible for the more sedate and constitutional forces as represented by the Committee of Fifteen with its capable, patient and orthodox Secretary, Wor. Bro. A. H. Bray.

The Chair on this highly auspicious occasion was occupied by Wor. Bro. W. H. Simpson, P.D.D.G.M. (E.C.), he being appropriately supported by Rt Wor. Bro. Arthur Henry, P.G.W. (N.S.W.C.) and Wor. Bro. Alfred Rofe, P.D.G.M. Depute (S.C.) who filled the Warden's Chairs. The Lodge being opened in the first degree, the heads of the three Masonic bodies were announced and received in proper form—Most Wor. Bro. Dr H. J. Tarrant, G.M. (N.S.W.), Rt Wor. Bro. Dr W. G. Sedgwick, D.G.M. (S.C.), and Rt Wor. Bro. C. F. Stokes, Acting D.G.M. (E.C.).

The Worshipful Brother presiding briefly and suitably announced the object of the gathering, viz.: the establish-

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ment of the United Grand Lodge of New South Wales. In doing so he expressed the hope, "that the brotherly feeling and unanimity which had prevailed among the brethren who had brought this movement forward to its present position would also prevail at the Meeting this evening, and that the Brethren would sink all personal considerations and work together to bring this grand object to a successful issue."

Wor. Bro. J. C. Remington then read a history of Freemasonry in the colony, which may be accepted as a reasonably correct interpretation of the general feelings and forces leading to the consummation reached that evening. He first referred to the early days when the Lodges were in direct communication with the Grand Lodges of the Mother Country, then to a slightly later period when Provincial Grand Lodges were formed, but still dependent on these Home Lodges. Later the Grand Lodge of New South Wales had resulted in the complete absorption of the Lodges under the Irish Constitution, and even when in this centennial year, the two older Constitutions joined with this Grand Lodge, it was not disloyalty or disaffection that had led them to do so.

Wor. Bro. Remington asked:

What then is the cause of this new departure? Is it not a feeling that the continued existence of three governing powers could be an evidence of disunion, which might well make the world doubt the genuineness of the principles of Brotherly Love, which we all profess to hold dear!

Is it not the certainty that great as has been the progress of the Craft heretofore, it will be tenfold greater, and its influence be an hundred fold more, when it confronts its detractors as a strong because united band, powerful in its "Brotherly Love, Relief and Truth," to "diffuse the light of wisdom, and the strength of reason, dispense the bounties of charity and lessen the aggregate of human misery and vice!

It is not to be supposed that these feelings had no existence, or found no expression during the long period of comparative estrangement.

On the contrary, they were many times enunciated in our

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gatherings, and always applauded by the brethren, who deplored a state of affairs, which they, however, saw no immediate way of remedying. For by the form of government, under the English Constitution at all events, the rulers of District Grand Lodges were appointed by and during the pleasure of the Grand Master, and so long as they conscientiously opposed a change in our system, feelings of respect and affection due to their advanced years and faithful service to the Craft, restrained even the most enthusiastic advocates of amalgamation from moving.

It was, however, well understood that some change must be made when time and circumstances warranted, and the opportune moment arrived when during the visit to this Colony of the Pro Grand Master of England, Lord Carnarvon, a few months ago, he recognized so fully the harm Freemasonry was suffering, and was likely to suffer, by disunion, that he urged immediate steps to end it, and aided with valuable advice and encouragement a Committee of brethren from various Lodges under the different Constitutions, who had taken upon themselves the task of drawing up a "Basis of Union." They duly submitted this to the Craft, but it being viewed as scarcely broad enough to ensure all Constitutions meeting on an equal footing, resolutions were passed by the English, Scotch and New South Wales Masons, referring the question to a Conference of Past Masters, five from each Constitution.

Wor. Bro. Remington concluded his address by reference to Lord Carrington's appointment as District Grand Master by H.R.H. the Prince of Wales, and to the willingness of the New South Wales and Scottish bodies to place the same distinguished Brother in the Chair; also to the "brotherly feeling, mutual forbearance, concessions on minor points, and yet withal a determination to adhere closely to the landmarks of the Order which guided their deliberations."

The address given by Wor. Bro. Remington on that occasion has an added interest and significance, in that a reference in it to the efforts of the Party of Union is the first definite official recognition of its existence except for Lord Carnarvon's own reception of that body; and is an indication of that broad spirit of tolerance which had once again asserted its sway over the realm of New South Wales Masonry, and which became increasingly prominent as the years

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rolled by until in 1930 Wor. Bro. Taylor's self-sacrificing efforts were rewarded by high Masonic distinction.

Rt Wor. Bro. Stokes having read the Articles of Union as agreed upon by the Joint Committee, the United Grand Lodge of New South Wales of Ancient, Free and Accepted Masons, was then proclaimed duly formed by the Worshipful Presiding Master in the East, by Rt Wor. Bro. Henry (acting as Senior Warden) in the West, and Wor. Bro. Alfred Rofe (acting as Junior Warden) in the South.

The election of the Grand Master was the next matter to receive attention, and his Excellency Lord Carrington was proposed by Most Wor. Bro. Tarrant, seconded by Rt Wor. Bro. Stokes, and supported by Rt Wor. Bro. Dr Sedgwick. Thus the three Constitutions were definitely and fittingly associated with this proclamation and with this election of Lord Carrington who, after a formal ballot had been taken, was declared Grand Master-elect.

It now became necessary to ensure the uninterrupted working of the various Lodges until such time as uniformity in practice could be established. This was the object of the resolution adopted on the motion of Wor. Bros J. C. Remington and F. B. Davidson, viz.:

That it is hereby resolved that the United Grand Lodge of New South Wales, being now duly and legally established according to Masonic precedent and custom, we do authorize our M.W. Grand Master Elect to issue to each Lodge a dispensation, empowering it to continue Masonic work until such time as the more formal document referred to in the "Articles of Union" shall have been executed and issued after his Installation.

The Book of Constitutions of the Grand Lodge of England with such verbal alterations as were obviously necessary was adopted as a provisional guide until the United Grand Lodge framed its own Constitution.

All Grand Lodge Officers, it was decided, were to be elected annually, with two exceptions that the Pro Grand Master and the Deputy Grand Master should be the Grand Master's appointees. The fees of office were fixed at one-half

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of those recognized in England, while a sum of £10 was to be paid into the Grand Lodge funds by or on behalf of each Lodge in the Union within six months.

The election of Grand Lodge Officers was then conducted, and the date for Installation was fixed for Tuesday, 18 September. The members of the Masonic Conference were continued in office temporarily as the Ceremonial Committee and the Boards of General Purpose and Benevolence until such could be duly constituted. The Masonic Union Conference then received the thanks of the Grand Lodge.

A recommendation was also made to the effect that a committee to form the Constitution should be elected by Grand Lodge, and should consist of five Past Masters. A similar committee of five, elected similarly, should arrange matters of precedence.

The consummation of the long drawn out movement for unity was achieved with the historically important and spectacular gathering of Masons of all degrees and jurisdictions held in the Exhibition Building in Prince Alfred Park on 18 September 1888 for the purpose of installing his Excellency Lord Carrington as Grand Master of the United Grand Lodge of Ancient Free and Accepted Masons of New South Wales.

The precise strength of the United Grand Lodge in August 1888 is not definitely known, but an estimate of 7600 members has been given, though Wor. Bro. Remington in his address on the occasion of the Installation placed the figure at 10,000. This, however, must be an overestimate, for the first authentic figure, which is that for 1892, was but 8425. The number increased to 8675 in the following year, but for the next few years, Masonry in common with all other institutions and activities suffered by reason of the acute financial depression that affected the whole State. A steady decline set in, lasting to 1898, the figures for the respective years being 8112 (1894), 7698 (1895), 7078 (1896), 6934 (1897), and 6847 (1898)—a total shrinkage of over twenty per cent. The year 1899

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marked the turn of the tide when the membership totalled 7164; the close of the century showed 7506. In 1901 there were 8186, and in 1902, 8812, or a figure in excess of the previous highest as recorded in 1893. Of the 230 Lodges that had been connected with the United Grand Lodge between the year of union (1888) and 1902, thirty-eight had returned their charters, leaving 192 still on the roll at the close of that period.

The story of Masonic progress in New South Wales from the early decades of the nineteenth century to the much-desired, but long-delayed, union in the centennial year of the colony's existence is rendered interesting, partly by reason of the vicissitudes which marked its progress, and partly because of a certain parallelism in the growth of the colony and that of the Masonic movement. Just as Englishmen, Scotchmen and Irishmen assembled in this new country in small but steadily increasing numbers during the opening years of the century and invariably looked to the Home Government as their natural protective rulers, so the Masonic communities rendered unquestioning allegiance to the Grand Lodges of the English, Scottish and Irish Constitutions. In due time the colonists asserted their claims to the rights and privileges of self-government, and entered upon this, their British heritage, with a maternal benediction from the Queen and the British Government. Similarly the Masonic communities, having cast their differences behind them, erected in this southern realm a Temple of Peace, Harmony and Love, and in the might of their young but confident manhood assumed the reins of Masonic self-government with the benediction of the Queen's sons and the Mother Grand Lodges.

Both the colony and the United Grand Lodge, having arrived at a significant milestone in 1888, next turned with high hopes and lofty aspirations to the vistas of still more marvellous progress that were to characterize the ensuing fifty years. To unfold the story of this almost unprecedented Masonic growth is the purpose of the chapters that follow.

CHAPTER XI

THE ADMINISTRATION OF MOST WOR. BRO. LORD CARRINGTON

18 SEPTEMBER 1888—3 NOVEMBER 1891

THE United Grand Lodge of New South Wales was inaugurated under happy auspices in the august atmosphere of the Great Hall of the University of Sydney on 16 August 1888; but for the Installation meeting it was rightly anticipated that a much more commodious hall would be required; consequently it was arranged that the Most Worshipful Grand Master should be installed on 18 September in the Exhibition Building, Prince Alfred Park, near what was then named Redfern Railway Station.

Unhappily the first function after the inaugural meeting was not one of rejoicing and triumph, but one of sorrow, for on 23 August a Lodge of Sorrow was conducted to mark the passing away of Most Wor. Bro. James Squire Farnell, who had occupied the office of Most Worshipful Grand Master of New South Wales from its foundation in 1877 till shortly before it became absorbed in the greater united body. It seemed as though his death was symbolic of the passing of a Masonic institution into the more harmonious environment of the larger and more comprehensive body of the United Grand Lodge. Most Wor. Bro. Farnell's work was finished and he gave place to his distinguished and worthy successor.

The remains of the Most Worshipful Brother had been removed from his residence in Petersham to lie in

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state in the Grand Lodge Room. At the Lodge of Sorrow the Most Worshipful Pro Grand Master delivered the following brief but appropriate address:

Brethren, we have assembled here to-day to pay the last tribute of respect and esteem to the memory of a worthy brother of our Craft. As a public man our departed brother was well known in the Legislative Assembly of the country, where he held several high positions, and was at one time Premier of the colony. But we meet as a body of Freemasons to pay that respect we owe to him as a Master Mason. In a conversation I had with our late Brother Farnell he expressed a desire to be buried as a Mason; we now carry out his last request, and I trust that over the remains of our departed brother, we will bury our differences of the past, and, being firmly united, will emulate each other in carrying out the principles of our noble Order.

The remains of the late Most Wor. Bro. Farnell were then conveyed to the churchyard at Ryde and deposited in the family vault, after which some Brethren returned to the Masonic Temple to close the Lodge of Sorrow in ample form.¹

The historic event for which many lovers of fraternal unity had for many years yearned, i.e. the installation of the first Grand Master of the United Freemasons of New South Wales, took place amid much rejoicing when the Brethren assembled at the Exhibition Building, Prince Alfred Park, on 18 September 1888. The attendance was stated to be 4417. It was declared at the time that there was only one larger assemblage in the history of Masonry, and that was when 6000 attended the London Jubilee. The Pro Grand Master, Most Wor. Bro. Dr H. J. Tarrant, was received at 6 p.m. Rt Wor. Bros W. H. Simpson and H. E. Vaughan occupied the Chairs of Grand Senior Warden and Grand Junior Warden respectively. Distinguished Brethren from the sister colonies of Queensland and South Australia were received with Masonic Grand Honours, they entering in the following order: Rt Wor. Bro. Hon. John

¹ For his Masonic career, see Q.C., 11 Dec. 1889. See also the *Freemason*, 3 September 1888.

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Douglas (the District Deputy Grand Master, Queensland, S.C.); Rt Wor. Bro. Edmund MacDonnell (Provincial Grand Master, Queensland, I.C.); and Most Wor. Bro. Chief Justice Way, Grand Master, with other Grand Lodge Officers from the Grand Lodge, South Australia.

Most Wor. Bro. Way was placed in the Chair of the Grand Lodge in order to perform the Installation ceremony.

The Grand Secretary of South Australia formally announced the adoption of the Articles of Union and the election of Lord Carrington, whereupon the Most Worshipful Grand Master-elect was duly received and saluted according to Ancient Custom. He was then obligated, invested with his Chain of Office and placed in the chair by Most Wor. Bro. Way, who then delivered an address which was particularly appropriate for the historic occasion. In addressing the newly installed Grand Master he stressed the fact that his installation placed the keystone in the principal arch of the temple of Masonry in New South Wales, a temple now for the first time complete. He continued:

Whether we look at the principles which have been maintained, the difficulties which have been overcome, or the advantages which have been secured, it must be admitted that the consummation of Masonic Union in New South Wales, the gathering together of 185 Lodges and 10,000 members² of the Craft into one Constitution is the most memorable achievement in Masonry which has happened in Australasia.

He declared that all Australia and the whole Masonic world rejoiced, and then said:

The mother colony and the parent city of Australia—in which, not far from this spot, Masonic mysteries were first unfolded on this continent more than seventy years ago—are the appropriate theatre of this magnificent celebration. It is fitting also and auspicious that it should be held in the first year of the second century of Australian settlement, and during your own fortunate

² An over-estimate.

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governorship—of which it will always be regarded as one of the happiest incidents. The distinction of this occasion is further increased by the presence in the Grand Master's Chair of a Brother who is at once a Past Grand Officer of exalted rank in the Mother Grand Lodge of the World, and the Governor of this great colony. Our pride at seeing you in that Chair is heightened by the courageous, the statesmanlike, the influential part you have taken in bringing about the happy accomplishment of our hopes. Your unique relations with both English and Colonial Masonry, aided by the support you have received in the highest quarter, have harmonized conflicting inclinations, have silenced objectors, have convinced the hesitating, and have accelerated the Union which, without your help, would in all likelihood have been delayed for many years. The ceremonial in which we are engaged testifies to four great facts. The obligation which has been taken by you, and the common supplications in which we have united, are a renewed declaration of our belief as Masons in the Great Architect of the Universe, and of our dependence upon Him in this and every other undertaking. The ceremonial is also proof of our loyalty to the Queen, for it is her representative who has been raised by the acclamations of the Craft to the Grand Mastership. This ceremonial shows also that whilst Freemasonry is in some respects the most conservative of human institutions, for "it is not in the power of any man or body of men to make innovation in the body of Freemasonry," yet its Constitutions furnish to its members in these young commonwealths, as well as in older countries, ample scope for their patriotic aspirations after all the privileges of national life. Lastly, this ceremonial removes from Masonry in New South Wales the reproach of being divided into parties, and exhibits it to the World for the first time as a united brotherhood. We stand this evening at the confluence into one broad stream of the four tributary affluents of Masonry in New South Wales.

The Installing Master terminated his address with his congratulations and best wishes to the Grand Master.

The Investing of Grand Lodge Officers then followed: Rt Wor. Bro. C. F. Stokes was invested as Deputy Grand Master; Rt Wor. Bro. J. McLachlan as Senior Grand Warden; Rt Wor. Bro. A. Henry as Junior Grand Warden; Very Wor. Bro. Alfred Rofe as Treasurer; Very Wor. Bro. Remington as Registrar; Very Wor. Bro. A.

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H. Bray as Grand Secretary; and Wor. Bro. Mark Toomey as Deputy Grand Secretary.

The remaining officers were invested also at this meeting.

Leaving this meeting, which was closed in ample form, with all the divisions and discords of more than a decade now things of the past, we have still to review the final operations of the Masonic Conference, now transformed into the "Executive Committee" of the amalgamated Constitutions. Its function during the remaining month of its existence was to adjust all the details of transfer and ritual so as to reconcile the differences between the Constitutions. This committee, reappointed as we have seen on 16 August, continued Brother Stokes in the Chair.

A matter settled at an early stage in its deliberations was the nature of the regalia. Sketches of the Grand Lodge collars were prepared by Wor. Bro. Remington, who appears to have exhibited wonderful skill and usefulness in details of various nature. The apron adopted was similar to that used in England, except that the badge of New South Wales was substituted, while the cuffs were to show the badge within a garter. The Grand Stewards' regalia also resembled England's with the badges added, while the regalia of past rank for Grand, District and Provincial Officers was to be similar to England's past officers' regalia.

Wor. Bro. Remington also drafted a circular to be sent to all Grand Lodges in the world, applying for recognition, while an additional explanatory letter was forwarded to such Grand Lodges as had previously entered into fraternal communication with the Grand Lodge of New South Wales, now defunct. The same Worshipful Brother also provided designs for a Master Mason's Certificate.

It was decided that until the new Constitution was drafted and accepted, Lodges should be permitted to elect officers according to the usage prevailing in their former Constitutions.

The next matter calling for attention was the formation of the various boards required for the conduct of Grand

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Lodge business. The constitution of these boards and the election of members thereto was conducted at a Special Communication held on 22 October 1888.

The Board of General Purposes was to consist of the Pro Grand Master, Deputy Grand Master, President of the Board, the two Grand Wardens, the Grand Treasurer, Grand Registrar, the two Secretaries together with eighteen elected members, holding rank as Worshipful Masters or Past Masters, no two to represent the same Lodge (six to form a quorum).

The Board of Benevolence, according to the recommendation of this committee, was to be composed of the Pro Grand Master, the Deputy Grand Master, President, Grand Treasurer, Secretaries and seven elected Worshipful Masters or Past Masters (five to form a quorum).

The Board of Foreign Correspondence was to be constituted of the Pro Grand Master, the Deputy Grand Masters, President, Grand Wardens, Grand Registrar, Secretaries and five elected Worshipful Masters or Past Masters (three to form a quorum).

The election resulted as follows:

The First Board of General Purposes: R. Doyle, J. W. Evans, J. P. Howe, H. N. Podmore, H. E. Vaughan, C. Collins, T. Spencer, J. Hunt, R. B. Millner, E. Dyer, F. Bevill, J. P. Humphries, J. Liggins, J. F. Horn, U. W. Carpenter, H. Wilson, H. B. Howe, W. Higstrim.

The First Board of Benevolence: R. C. Wills, W. D. Banks, Thomas Evans, E. Deeper, Ellis Robertson, Gustavus Gabriel, R. Hughes.

The First Board of Correspondence: T. F. De Courcy-Browne, Gustav Larsen, A. Kethel, Isaac Lee, W. Mason.

In addition it was necessary that Brethren accustomed in the past to work under different Constitutions should have a Constitution to which all could conform so as to establish uniformity of practice throughout the fraternity. To effect this purpose a Committee to frame the Constitution was appointed, this consisting of W. H. Simpson, F. A. Wright, W. A. Tulloh, Thomas Spencer and D. Fisher.

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According to the requirements of the Articles of Union it was necessary to appoint another committee to deal with the question of precedence. It is interesting to observe what jealous regard the various Lodges exhibited in this matter, and how keenly desirous each body was that the number assigned to it should represent its exact claim to chronological precedence. Consequently, to the work of this committee would be attached highly interesting historical significance. The committee nominated in accordance with the Articles of Union and comprising three representatives of each of the Grand or Provincial Grand bodies amalgamating consisted of T. E. Spencer, A. Rofe, I. Lee, A. A. P. Tighe, H. Vaughan, U. W. Carpenter, F. B. Davidson, J. W. Evans, Peter Howe.

Still another committee was essential because of the differences in Ritual. These differences had to be eliminated and a Ritual substituted that would ensure uniformity throughout the colony. This committee, however, was not appointed until 18 January 1889, and in the meantime the individual Lodges conducted their ceremonial as they had been accustomed to do before the union. The committee, when elected, consisted of the following Brethren: T. E. Spencer, W. H. Chandler, F. Beville, H. S. Thompson, and J. P. Howe.

The following were nominated to form a Committee on Precedence: Brothers Rofe, Vaughan, Evans, Lee, Carpentier, Howe, Simpson, Tighe and Davidson.

The last entry in the Minute Book of the Executive Committee was that, "A vote of thanks to the Chairman for his dignified conduct and urbanity of manner, while presiding over the Executive Committee, having been proposed, seconded and carried by acclamation, and a suitable reply having been made by Wor. Bro. Stokes, the proceedings terminated."

This, in brief, is the record of the Masonic Conference, which at the time of the amalgamation of the three Constitutions, became the Executive Committee. It sat from 10 May to 15 October, meeting on eighteen occasions, (nine

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as the Conference and nine as the Committee) in addition to numerous meetings of sub-committees. The general earnestness and zeal of the Great Fifteen is well exemplified in the following attendance record:

	Masonic Conference (9)	Executive Committee (9)	Total (18)
Stokes, E. C.	9	9	18
Remington, E. C.	9	9	18
White, E. C.	9	9	18
Rofe, S. C.	9	8	17
McLachlan, S. C.	9	8	17
Slade, N.S.W.C.	9	8	17
Spencer, N.S.W.C.	9	8	17
Wright, E.C.	9	6	15
Vaughan, S.C.	9	4	13
Humphery, N.S.W.C.	8	4	12
Larsen, N.S.W.C.	8	4	12
Conway, S.C.	8	7	15
Davidson, S.C.	7	9	16
Henry, N.S.W.C.	7	5	12
Wynne, S.C.	5	5	10

In addition, the Hon. Secretary, Wor. Bro. A. H. Bray, and his colleague, Brother M. Toomey, were present at every meeting, though the records do not invariably indicate their attendance.

The Board of General Purposes presented its first report on 18 January 1889. In adopting it, Grand Lodge agreed to the salaries of the Grand Secretary and the Deputy Grand Secretary, that of the former being fixed at £500 and of the latter at £300. It was also agreed that the two Lodges on the north side of the harbour—Robert Burns and St Leonards—should be permitted to amalgamate; the amalgamation of Lodges Armidale and Unity at Armidale was also granted, under the name Unity. Windsor Social Lodge was permitted to change its name to “Richard Coley,” and Lodge Macquarie to become “Lodge Hastings.”

It is a convention in the Masonic fraternity that no Grand Lodge is thoroughly established until it has received the formal recognition of another Grand Lodge. It was

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therefore a matter for satisfaction to learn at this meeting that the Grand Lodge of England had, at its Quarterly Communication in December, passed the motion of its Pro Grand Master, Lord Carnarvon, recognizing the United Grand Lodge of New South Wales.

At a Quarterly Communication of the United Grand Lodge, England, held on 6 June 1888, the Earl of Carnarvon addressed the Brethren assembled on the question of the United Grand Lodge of New South Wales, in the following words:

It is, perhaps, within the knowledge of many in this Hall that for some time past there has been hardly that amount of Masonic unity in the great colony of New South Wales which we could all desire, for a constituted body has sprung into existence—a powerful body, both numerically and from personal position—and that body subsists side by side with the District Grand Lodge under the English Constitution; all true lovers of Freemasonry have deplored that state of things, but till lately there has seemed to be no satisfactory solution for it. It has been a peculiar condition of affairs, for whilst on the one hand there has been this strong desire for self-government on the part of a large and powerful party in the colony, on the other hand there has also been a great affection for the Mother Craft in England, and for all concerned in English Masonry. Lastly, there has been a universal desire to find, in the present Governor of New South Wales, my noble friend and Brother, Lord Carrington, who is acclaimed among all classes, whether Masons or otherwise, a man of extraordinary popularity, a solution of the difficulty. I said there has been a desire on the part of all to find in Lord Carrington the common meeting place, so to say, of all desires. His Royal Highness, our Grand Master, who has for some time past been cognisant of, and taken a deep interest in, the Masonic affairs of New South Wales, has recently, by appointing Lord Carrington District Grand Master of New South Wales, largely facilitated a friendly and satisfactory solution of the matter. That appointment, when I was in the colony, was only partially known; but as far as it was known, it commanded the most cordial and hearty concurrence. Brethren, there have been negotiations, friendly and unofficial, which have now been carried on for several weeks, and even months. I am not yet in a position to announce anything definite or to ask this Grand Lodge to ratify any conclusions that may be arrived at in the colony. All I can say now is this—that I am convinced that, whenever this question comes

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before this Grand Lodge, in its proper form, it will be accepted and considered in the most friendly spirit. Brethren, from one end of that great Continent of Australia to the other, I was the fortunate witness of the great work of Masonry. Nowhere in the world, I think I may say, has Masonry during a limited space of time achieved more—nowhere is it doing better or more wholesome work. I have seen it uniting various classes and interests together; I have seen it composing differences and soothing animosities; I have seen it discharging a great duty, which it knows so well how to discharge here in England, and of which it has been for so many years the foremost champion for the support of law and order, and of hearty loyalty to the Throne; and I may say, indeed, that throughout the length and breadth of that great Continent of Australia, Masonry has formed no exception to this general rule. Brethren, you will see that I ask for no concurrence, but that I have felt—as did our Illustrious Grand Master—that this was a fitting and proper time at which to explain to you matters which very likely are to come officially before you ere long, and which, unless I greatly mistake the feelings of this Grand Lodge, will be received in the most friendly and fraternal spirit.

This address by the Pro Grand Master, Earl Carnarvon, was, as the tenor of his remarks indicate, in anticipation of a motion which was actually moved by him at a subsequent Quarterly Communication on 5 December 1888. His address on that occasion merits reproduction at this stage, as it tends to show the genuinely friendly attitude of the Grand Master, H.R.H. the Prince of Wales, and also of the Grand Lodge of England towards the amalgamation movement in New South Wales. It is a pleasure to record that his motion, which was seconded by the Grand Registrar, Very Wor. Bro. F. A. Philbreck, Q.C., was carried unanimously. The Pro Grand Master introduced the motion with the following remarks:

Brethren, it now becomes my duty to submit to you a resolution by command of our Illustrious and Most Worshipful Grand Master, His Royal Highness the Prince of Wales. Some, perhaps, here present may remember that I alluded at our last Quarterly Communication to the possibility of some such reference being made to you, and I doubt not that the general facts are more or less within the knowledge of all who are now present.

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You will, no doubt, remember that for some time past, Masonry in New South Wales, that great and most flourishing colony, has not presented that unanimity which, as Masons, we could desire to see exhibited by the Craft all over the world. And, Brethren, when I myself was in the colony of New South Wales, at the commencement of this year, it grieved me to see the disunion and the dissension which existed in so many quarters. It would be alike a painful and an unnecessary task for me to recite or to expatiate upon those dissensions; and all the more that during the last six months, to my infinite satisfaction, those difficulties have cleared away, the dissensions have passed into ancient history, and a new order of things has arisen in the Colony. Brethren, it is my good fortune and my great satisfaction this evening to announce formally to you that those dissensions have been closed, and that all the Brethren, as far as I know, whether English, Scottish or Irish, or those who stood aloof and formed themselves into a separate and dissentient Grand Lodge, have combined to unite upon what I believe to be true Masonic principles, and to constitute henceforward a United Grand Lodge of New South Wales. New South Wales has the good fortune to be governed by one of the most popular and successful administrators who could be found, and whom England has sent forth to that great country. In New South Wales I think there is no name that is more popular than that of my noble friend and brother, Lord Carrington. Our Illustrious Grand Master, with that happy perception of circumstances which characterizes him, appointed Lord Carrington District Grand Master of New South Wales, and it was very much due, indeed, to that felicitous appointment that the present happier state of affairs came to pass, for Lord Carrington, being in that position of District Grand Master, was hailed through the length and breadth of that great land, with one unanimous acclaim, as the future Grand Master of the United Grand Lodge. Our Illustrious Grand Master has not withheld his consent, and now the United Grand Lodge has been formed, and Lord Carrington has accepted the position of Grand Master of that Grand Lodge. Brethren, it is but a short time since that his installation took place in Sydney. There are few towns in the New World which are more worthy of admiration than Sydney, with its exquisite harbour, and probably no place in Australia could have been better fitted for such a solemnity. In the Old World, from all that I have heard, Lord Carrington's Installation would have been a splendid and a noteworthy event. In the New World of Australia it was absolutely without precedent. Between 4000 and 5000 Masons, of all ranks and estates, and degrees, and conditions and kinds, met from all parts of that

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mighty Continent to do him honour who was so worthy to receive it, and at the same time to lay fit hands upon the foundations of a new United Grand Lodge of New South Wales. And now, Brethren, to-night, it is my duty, in the name of our Illustrious Grand Master, to ask you to confirm that act of our New South Wales Brethren, and I cannot doubt that you will readily do so. You, as Englishmen, whether Masons or otherwise, have the wholesome practice of being largely guided by precedent, and the precedents leave us in this matter no option, for I may say, the same state of affairs arose only three years ago in South Australia. A Grand Lodge was there formed, and it applied to this Grand Lodge, as the Grand Lodge of New South Wales applies to us to-night, for recognition; and this Grand Lodge wisely—as I think most wisely—following upon the conditions which have been established, and which have guided us for many years, at once accepted and confirmed the act, and I trust that they will do the same unanimously this evening. I can say from my own experience that the results in South Australia have been very happy. The Grand Lodge there thrives and flourishes; and if the welcome that they gave to me in my capacity of Pro. Grand Master can be accepted as any evidence of the strength of the ties of affection, then I have a proof that I could not for one moment doubt, that the old loyalty, though turned into a different channel, remains identically the same, and that our Brethren in South Australia are as much our Brethren as if they were our Brethren in West Yorkshire. Our Illustrious Grand Master has fully accepted that principle, because you may remember that at our last Grand Lodge, I announced to you that His Royal Highness had consented to become the Grand Patron of the Grand Lodge of South Australia. Now, Brethren, I have one word more, and only one, to say with regard to this new Grand Lodge of New South Wales. I believe that the vote has been practically—perhaps actually—unanimous. We have not received news of any one single Lodge being dissentient on any ground; but there are two or three Lodges who have not given in their answers. There are 82 English Lodges that have consented, 56 Scotch, and 51 under the dissentient Grand Lodge,³ and my belief is that there is no single Lodge throughout the length and breadth of the Colony that dissents from the proposal; but it is right, and it is in accordance with all our practice up to this time, that we should reserve full right of any who may chance to dissent from the vote of the majority. I believe that in this case it is a purely formal act, but it is my duty not the less to mention it and to

³The numbers are not quite accurate. The total number of Lodges under the new jurisdiction at the time of amalgamation was 176.

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insist on it. Brethren, I have nothing further to add, except to say this, that if we seem to lose from under our control, so to say, the prosperous Lodges of the Grand Colony of New South Wales, we are losing nothing that we could possibly have retained for one moment against their wish. We are following the analogy of Imperial Administration in this matter. Self-government has been freely and fully accorded, without stint and without reserve, to these great self-governing Colonies, and there is no one in England so blind or so mad as to repent that gift. They have paid it with a feeling of affection and loyalty towards the Mother Country, and it is my conviction that in the same way we are bound to give freely, generously and without stint the powers of self-government in Masonic matters to our Masonic Brethren in the New World. They deserve it, they are fully capable of using it; and I am convinced that, as time goes on, we shall find that the ties of Masonic affection have not in the least degree been weakened by that concession. Brethren, I have now, on the part of the Most Worshipful the Grand Master, His Royal Highness, the Prince of Wales, to move "That this Grand Lodge do recognize the United Grand Lodge of New South Wales."

The Grand Registrar, in seconding the motion, said:

The Grand Lodge wishes God-speed to the newly established Grand Lodge, that its foundation may be the foundation of healing all Masonic strifes and differences, and that the Great Colony of New South Wales, separated from us by the breadth of the whole Globe, may show by its future history how great, how universal is the spread, how universal the acceptance of the doctrine of Masonry, and that this one of the offshoots of the Grand Lodge of England may be a worthy scion of its parent.

After the resolution had been unanimously carried the Pro Grand Master announced that the new Grand Lodge of New South Wales had requested His Royal Highness the Prince of Wales to consent to become the Patron of the Grand Lodge.

It is an Honorary Title, but it marks the feelings of loyalty and affection on the one side, and the position which His Royal Highness ought to occupy on the other. I rejoice to think that His Royal Highness has assented to the request of the New South Wales Grand Lodge, and that as he has become the Grand Patron in South Australia, so he will be Grand Patron in New South Wales.



MOST WORTHY BROTHER EARL CARRINGTON
First Grand Master of the United Grand Lodge of New South Wales, 1888-1891.

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It is evident from the two addresses delivered by Lord Carnarvon that, in addition to his own desire to have the motion accepted, Lord Carnarvon had acted under the express command of the Grand Master, H.R.H. the Prince of Wales (afterwards Edward VII) in bringing the motion before the Grand Lodge of England. The Masons of New South Wales rejoiced, not only because they had received the necessary recognition from a Grand Lodge, but also because it was forthcoming from the Mother of all Grand Lodges, and that amicable relationships with their own kith and kin in the Mother Country were assured.

The actual letter announcing the recognition was read at the Quarterly Communication on 13 March 1889, and a letter of similar import was also read from the Grand Lodge of Scotland. The Grand Lodge of Ireland was, however withholding its recognition on the ground that several New South Wales Lodges had transferred to another Constitution (presumably the New South Wales Grand Lodge of 1877) while still owing a large sum of money to the Grand Lodge of Ireland.

On the occasion of the proclamation of his second term of office, on St John's Day, 24 June 1889, Lord Carrington referred to this recognition as "a welcome tribute for which we are largely indebted to the interest manifested by H.R.H. the Prince of Wales and the Earl of Carnarvon," and expressed hopefulness respecting the attitude of Ireland since the Grand Master, the Duke of Abercorn, was on intimate personal terms with the Prince.

The recognition by the Grand Lodges of England and Scotland ensured general recognition from all parts of the globe. It was announced on 12 June that the Grand Lodges of British Columbia, Quebec, Manitoba, New Brunswick, Utah, Iowa in America, and Denmark and Holland in Europe had bestowed their fraternal greetings on the New South Wales Grand Lodge. It is interesting also to note that even a younger Grand Lodge, the United Grand Lodge of Victoria, which had been inaugurated on the previous 21 March (1889) with Most Wor. Bro. Sir William Clarke,

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Bart., as its first Grand Master, was now seeking our fraternal recognition. This was granted without any delay. At the Quarterly Communication of 11 September 1889, news of further recognitions by Hayti and Santo Domingo were received, while on 11 June 1890 it was announced that twenty-seven Grand Lodges had accorded us the fraternal hand during the year. This was exclusive of the Grand Orient of France and the Oriental Order of Mizraim, also of France, both of which, the Board of General Purposes recommended, should not be fraternally recognized, the former because it did not recognize the Deity, the latter because of absence of information concerning its Constitution and Masonic Jurisdiction. Further recognition was announced on 10 December 1890 from the Grand Lodges of South Dakota, Arkansas, Rhode Island, Santa Domingo, Kentucky, Alabama and Belgium, while on 11 March 1891 it was announced that the Grand Lodge of Ireland had appointed a representative of the New South Wales United Grand Lodge near the Grand Lodge of Ireland.

The Committee dealing with the questions of the Precedence of Lodges and the rank of members of Grand Lodge presented its report on 18 January 1889. According to it, the numbers accorded to the respective Lodges had been arranged in order of precedence and seniority given to each according to the dates of their original warrants. It also recommended that Lodges in the small country towns and districts should be urged to amalgamate, and that where two Lodges within the same district bore the same name, the junior Lodge should be advised to change its name, unless the senior Lodge desired to do so. In the event of Brethren holding the same rank, precedence would accord with seniority of appointment, but Substitute Grand Masters were to rank at the bottom of the lists of Deputy Grand Masters. Any Brethren holding rank previously for which there was no corresponding rank in the United Grand Lodge, should rank as Past Grand Standard Bearers.

The list of Lodges in existence at the inauguration of

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the United Grand Lodge in 1888, together with the precedence granted to each, is indicated in Appendix III.

On 15 February 1889 the draft Constitution was considered clause by clause. With a few slight amendments it was finally adopted. The Book of Constitutions has been revised from time to time during the past fifty years, nevertheless it is in essentials the same to-day as that accepted at this Communication.

At the same meeting, Very Wor. Bro. T. E. Spencer, the Chairman of the Ritual Committee, reported that the new ritual should be based upon those used by the majority prior to the amalgamation, namely those lately under the English and New South Wales Constitutions. Thus, the committee's work would be chiefly of an editorial character, consisting, that is to say, of correction of faulty grammar and phraseology, and the removal of slight inconsistencies.

It must have been with peculiar pleasure and satisfaction that an announcement was made at the Quarterly Communication of 13 March 1889 that Lodge Paddington Ionic had tendered its allegiance to the United Grand Lodge. This was the only Lodge that had remained outside the Union, and its submission meant that the Union was now complete.

Lodge Paddington Ionic No. 2179 (E.C.), had been inaugurated 12 August 1886. Its last meeting within the English jurisdiction was on 14 February 1889 as on 29 January a decision to join the United Grand Lodge had been reached. The Lodge had merely waited for definite evidence from the Grand Lodge of England that the new jurisdiction in New South Wales would be recognized by the parent body. It held its first meeting as Lodge 181, New South Wales Constitution, on 14 March 1889.

A little later we shall learn that a certain section of recalcitrant Brethren within a Lodge persisted in maintaining its allegiance to the Grand Lodge of England and that fact, unfortunately, led to a certain measure of misunderstanding with our English Brethren. Even so, however, the Lodge as a body had formally and regularly severed its connexion with England, and had associated itself with the

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new Grand Lodge in New South Wales. This was Lodge Cambrian, to which particular reference will be necessary at a later stage.⁴

On the occasion of his second installation (with Most Wor. Bro. William G. Sedgwick, P.P.G.M., acting as Installing Master), Lord Carrington, on 24 June 1889, stated: "The Union of the Craft in this colony has not only been endorsed by the fact that every Lodge is now under our rule, but its good effects have been felt in the amalgamation in some places of Lodges heretofore working in rivalry."

Attention has already been drawn to the demise of the former Grand Master of the Grand Lodge of New South Wales. On 12 June 1889 the Right Worshipful Deputy Grand Master, Colonel C. F. Stokes, had the mournful duty of announcing that death had that morning also overtaken the Rt Wor. Bro. John Williams, the District Grand Master of the recently dissolved District Grand Lodge of New South Wales under the English Constitution. Rt Wor. Bro. Williams had been a most prominent figure in Masonry and had become remarkable for his intense loyalty to the Mother Grand Lodge, his emphatic conservatism and his dislike for any change that involved severance with that institution. In the words of the Deputy Grand Master:

Although at first Rt Wor. Bro. Williams was not warmly in favour of establishing the United Grand Lodge, it was not from unbrotherly or unmasonic feelings that he did not join in the movement, but from a fear that we were travelling on unconstitutional ground; but when he found that our proceedings were constitutional and legal, and according to precedent, he changed his opinion and expressed it as his intention to have come here this evening, if he were alive. We trust he is with us in spirit, looking down on us from that Grand Lodge above, where we all hope to join him some day.

A Lodge of Sorrow was held on the following day, 13 June 1889. Right Worshipful Deputy Grand Master C. F. Stokes expressed the feelings of all, after which the coffin of the departed Brother was carried from the Lodge-

⁴ See Chapter XVI.

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room by eight Past Masters of the Lodge of Australia, into which he had been proposed for reaffiliation.

In his address on 24 June 1889, the Grand Master made kindly references to both the late Most Wor. Bro. Farnell, who had taken extreme interest in the progress of the Union, and to Most (sic) Wor. Bro. John Williams. In reference to the latter he confirmed what had already been stated by the Deputy Grand Master:

Not actually with us in our early efforts, he was no sooner convinced, by the action of the Grand Lodge of England, that our establishment had been constitutional and regular, than he signified his intention of throwing in his lot with us, and had intended being present to do so officially at our Annual Communication on 12th instant. But that very morning death snatched him away, and left us only the memory of his past fidelity and long service to the Craft. I may add that one of his last acts was to execute a deed transferring the Masonic Scholarship at the University, originally established by Brethren under the District Grand Lodge of England in this Colony to the United Grand Lodge of New South Wales.

Memorial tablets to these two distinguished Brethren was decided upon, and three months later an addition of £52 to the original grant of £75 was allowed for the purpose. These tablets were unveiled on 11 December 1889 by the Most Worshipful the Pro Grand Master. The inscriptions read as follows:

To the Memory of
James Squire Farnell.
First Grand Master
of the Grand Lodge of New South Wales.
Died 21st August 1888.
Aged 63 years.
Erected by the United Grand Lodge of New South Wales.

To the Memory of
John Williams
District Grand Master E.C.
1861 to 1866 and 1877 to 1888.
Died 12 June 1889.
Aged 76 years.
Erected by the United Grand Lodge of New South Wales.

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The Pro Grand Master then outlined their careers as follows:

Brother Farnell was initiated in Freemasonry in the oldest Lodge in this Colony (Social Mother Lodge 260 I.C., now No. 1 on the United Grand Lodge of New South Wales) on 5 April 1858, and two years afterwards became W.M. of that Lodge. He was subsequently appointed Prov. Grand Master of the Prov. Grand Lodge of New South Wales I.C., and on the establishment of the Grand Lodge of New South Wales was elected the first Grand Master, a position which he held for some years, and discharged the duties of that distinguished office with efficiency, ability and considerable success towards that end which he so much desired—"Masonic Unity and Self-Government." Brethren, possessing as I did for nearly a quarter of a century his friendship, I may say affectionate friendship, and being during the greater part of that time intimately associated with him Masonically, I with others who were similarly privileged, learned not only to respect him as a man, but to esteem and love him as a brother, for the many virtues he practised and the good qualities he possessed. He had no enemies, on the contrary, he inspired those who happened to differ from him Masonically in opinion with respect for his sincerity, and even where he did not convince, he seldom failed to please.

Brother John Williams entered the Order in England, and held the office of Junior Deacon in a Lodge in Liverpool in 1837, and took part in the ceremony of laying the foundation stone of the Great St. George's Hall in that City. On his arrival in Australia he took an active part in the affairs of the Fraternity, and even when he took a short holiday to visit his native land, he did not neglect the duties he owed the Order in this Country, for he had several interviews with the Earl of Zetland, then Grand Master of the Grand Lodge of England, which resulted in improving the position of Grand Lodges working under the English Constitution. In 1861 he was appointed Provincial Grand Master of the Provincial Grand Lodge of New South Wales, E.C., and in 1866, when the Provincial Grand Lodge was created a District Grand Lodge, he became District Grand Master, from which position he retired in 1867, but was again elected in 1877 and installed by Brother Farnell. He continued to hold this office, the duties of which he discharged with much zeal, and retired from the position a few months prior to the establishment of the United Grand Lodge of New South Wales. Although fondly attached to his Mother Constitution, and holding strong views on the question of establishing a Grand Lodge here, he did not permit those views "to break the sacred bonds

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of Masonry," as was well exemplified when he attended in full Masonic clothing to pay the last mark of respect to the brother with whom he differed for many years on the form of Masonic Government for this Territory, and saw the late Brother Farnell placed in his last resting place. Although I had not, as many of the brethren present, the privilege of his friendship, I learned to admire him for the many Masonic virtues he possessed, and feel sure that his zeal in the interests of the Order will long be remembered by the Craft.

The Memorial Tablets were placed side by side in the Lodge-room, and the actual unveiling was performed by the Right Worshipful Deputy Grand Master Colonel Stokes, who expressed the hope that they would ever remain emblematical of the Union of Freemasonry in the colony.

Many years later the portraits of these two Masonic stalwarts came into possession of the United Grand Lodge. On 14 March 1917 the Grand Master of that day announced that Brother Frank Farnell had presented a life-sized painting of his father, the late Most Wor. Bro. James Squire Farnell. It was given a place of honour on the wall of room No. 2. On 11 June 1919 Grand Lodge was informed that the widow of the late Rt Wor. Bro. John Williams had presented a water colour painting of her late husband laying the foundation-stone of the Masonic Hall in York Street on 23 May 1860. Twelve months later, 22 June 1920, his two daughters presented Grand Lodge with a large oil painting of that distinguished Brother.

The Board of Benevolence signalized its advent by expressing the view that steps should be taken to discourage promiscuous petitions for charity. A rather objectionable practice had arisen and was attaining unpleasant dimension, namely the circulating of begging petitions from individual members of the Craft. The Board stated it as their opinion that a much greater surveillance of, and searching investigation into, such demands should be made than have hitherto been the case, with a view to the prevention of fraud on the part of unprincipled Brethren. It is obvious that in those early days the effort to secure the privileges of Masonry to worthy men only had not been entirely suc-

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cessful, otherwise such a complaint would not have been made. It was, however, decided on 11 September 1889 to give the necessary support to the Board, and the following resolution was accordingly adopted: "That no petition for Charity be considered by any Lodge until the same has received the sanction of the Board of Benevolence."

At the same Quarterly Communication the Grand Inspector of Workings considered it necessary to draw attention to the unsatisfactory preparation of candidates for higher degrees, and their too complacent dependence upon the Deacons to make up for their deficiency in that direction. He declared:

Too much reliance is placed upon the prompting by the Deacons to enable candidates to reply to the questions put to them in the examinations prior to passing and raising, and as it is essential that before advancement to higher degrees, candidates should give evidence of sound knowledge of that through which they have passed, I would suggest that after placing candidates in the proper position, the Deacons should resume their seats, leaving the Worshipful Master to help the candidate when it is apparent that he is simply at a loss for a word; and in the event of the candidate not being able to creditably pass the examination, he should not receive the Degree at that Meeting, but wait for a future occasion when he can again present himself for examination.

The recommendation was not adopted, but it was believed that candidates became less dependent on their accompanying Deacons than at the time of the complaint.

The Ritual Committee then presented a Progress Report. The Chairman of that Committee (Rt Wor. Bro. T. E. Spencer) declared that the whole of the Ritual work had been revised, and it was decided to publish it in the four following parts:

- (1) The Grand Lodge Working.
- (2) The three Degrees including the Opening and Closing Ceremonies in each Degree, and the Calling off and on from Labour to Refreshment, and from Refreshment to Labour.
- (3) The Installation Ceremony, and Ceremonies for the Dedication of new Lodges, Consecration of new Halls, Laying Foundation stones, Funeral Ceremonies, etc.

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(4) A limited number of copies to contain Part 2, together with the sectional working.

The contract for printing the Ritual was granted to Messrs John Sands on condition that a separate room should be set apart by that firm for the work of printing it, and Masons only should have access to that room.

It was of interest to the members assembled at the Communication on 11 December 1889 to learn that another fraternal link between New South Wales and the other colonies had been established when our own Grand Master, Most Wor. Bro. Lord Carrington had acted as Installing Master and had been assisted by the Most Worshipful Grand Master, Bro. Sir William J. Clarke, of Victoria, on the occasion of the Installation of Lord Kintore as the Most Worshipful Grand Master in South Australia. This was regarded as "another important step towards the perfect consolidation of Freemasonry in the Colonies of Australasia."

In view of their past services to Freemasonry it was decided that two distinguished Brethren should be recognized by having Past Grand Rank conferred upon them. One of them, Wor. Bro. Watkin Wynne, had been prominent in the drawing up of the Articles of Union; the other, Wor. Bro. William Hilson Pigott, had also been most active during the visit to New South Wales of the Pro Grand Master (Lord Carnarvon) of the Grand Lodge of England in promoting the cause of union.

The Pro Grand Master (N.S.W.) therefore caused the two Brethren to be presented and addressed each separately. To Wor. Bro. Wynne he said:

It having been represented to the Most Worshipful Grand Master that you were the only Member of the Masonic Conference which drew up the Articles of Union, not holding Grand rank in the United Grand Lodge of New South Wales, he has decided to exercise that prerogative which as Grand Master he possesses, and confer upon you the honorary rank of Past Grand Warden; and I now have much pleasure in handing you your Patent of Office which entitles you to a seat on the dais of Grand Lodge.

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Turning to Wor. Bro. Pigott, he addressed him as follows:

The Grand Master, being fully aware of the active part you took in the early stage of the movement for Masonic Union, you having been the spokesman of a deputation which waited upon Lord Carnarvon, to ask his counsel and advice in this matter, he has also been pleased to confer a similar rank upon you, the Patent of which Office it affords me much pleasure to present you with.

Another meritorious Brother (Wor. Bro. Burfield Taylor) had to wait for many years to receive the recognition he deserved for his active services towards union, but as we have already indicated (see Chapter X, p. 142) justice was eventually meted out to him also.

The reference to the Pro Grand Master of the Grand Lodge of England renders it appropriate to refer to the report made by the Pro Grand Master of the United Grand Lodge of New South Wales on 11 December 1889, after his return from a tour to Europe. He stated that in conversation with the Very Worshipful Brother Colonel Shadwell Clerke, he had been informed that Lord Carnarvon was maintaining his interest in all Masonic matters and was willing to accept the position of the Grand Representative of the United Grand Lodge of New South Wales. He suggested, therefore, that a jewel of such office should be manufactured in the colony, suitably inscribed, and forwarded to Lord Carnarvon.

Within little more than six months, namely, at the Special Communication of 15 July 1890, the death of the distinguished Brother, Most Wor. Bro. Lord Carnarvon, was announced. A resolution of regret was recorded on the Sacred Scroll of the Grand Lodge and was also communicated to the Grand Lodge of England. As the day was approaching when Most Wor. Bro. His Excellency Lord Carrington would relinquish his office as Governor of New South Wales and return to England, the Grand Lodge elected him to succeed the late Lord Carnarvon as the representative of this Grand Lodge near the Grand Lodge

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of England. It was also decided to procure a portrait in oils of Lord Carnarvon as a tribute to one whose influence had done so much to effect union.

We must, however, now go back three months. At the Communication held on 12 March 1890, three interesting decisions were reached. One concerned eligibility for re-election on the Boards; another, the appointment of District Grand Inspectors of Workings and the allotment of districts; and the third, the attitude to be adopted to the Grand Orient of France.

With reference to the first of these three matters, a proposal moved by Brother W. B. Robinson and accepted by Grand Lodge, read as follows: "That no Brother shall be eligible for re-election during a period of twelve months next ensuing to either of the Boards of General Purposes or Benevolence who shall have failed to attend at least one-fourth of the meetings of such Board during the year."

The decision respecting District Grand Inspectors of Workings took the form of an addition to Clause 31 of the Book of Constitutions to the effect that the Grand Master was to appoint such District Grand Inspectors of Workings as may be required, and that they should have allotted to them districts defined by the Board of General Purposes. They were required to visit, once at least, each Lodge within their respective districts and forward quarterly reports. They would rank as Grand Lodge Officers next in precedence after the Grand Inspector of Workings, and could hold office for not more than two years without re-appointment. The office was open to subscribing Past Masters.

The third matter—the Grand Lodge position with reference to the Grand Orient of France was dealt with in a recommendation made by the President of the Board of General Purposes and unanimously adopted and confirmed by Grand Lodge. The recommendation read thus:

In respect to the letter of the Grand Orient of France and its accompanying pamphlet of the proceedings of that Body, justifying its action in eliminating from its Constitution and its Articles

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of Masonic Faith the necessity of a direct belief in the existence of a Great Architect of the Universe, on the grounds that it was so eliminated for the purpose of granting perfect liberty of conscience to its Members and intending initiates, I am certainly of opinion that the arguments put forward in support of such a proceeding from a Masonic, or any religious point of view, are fallacious and weak in the extreme. The Lecturer mentioned in the said pamphlet took unusual care to justify the action of the Grand Orient of France, and stress was laid upon the fact of his being in Holy Orders, as a reason why the action was reasonable and justifiable; but for myself I fail to see the force of his reasoning or where the necessity arose for such a step being taken at all. From a Masonic standpoint, at any rate, it is contrary to the very letter of its Faith and fundamental principles; and if the belief in a Supreme Being is done away with, then the whole lore upon which Masonry is founded and the very principles of its existence are swept away. For these reasons I cannot see how any Grand Lodge or Body of Masons can possibly recognize the Grand Orient of France as a kindred institution deserving of fraternal support and recognition at their hands.

Questions of precedence and of the appropriate use of regalia have arisen from time to time in the last half-century. Such a question arose on 11 June 1890, when Lodge Burrangong St John complained that Wor. Bro. N—, an undertaker, marched at the head of a funeral procession in full Grand Lodge regalia, and assumed precedence of the Worshipful Master of the Lodge in his capacity of a Grand Lodge Officer, instead of taking the position due to a Past Master.

The Board of General Purposes considered the position and arrived at the following decisions:

(1) That all Masons marching in regalia as a Lodge are wholly under the control of the Worshipful Master and must implicitly obey his directions;

(2) That no Worshipful Brother can claim his Grand Lodge rank to take precedence of the Worshipful Master of a Lodge;

(3) That the practice of undertakers wearing regalia and not marching in the procession must be discontinued; and that Brother N—'s Past Grand Lodge Rank does not entitle him to any precedence as a Past Master.

The report of the Board of General Purposes on 11

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June 1890 contained a reference to the Lodge Midlothian in which the Secretary and Junior Warden of the Lodge had jointly and severally charged the Worshipful Master with un-Masonic conduct and another Worshipful Brother with having aided and abetted him. A special report was read, after which the report and the following recommendation were adopted by Grand Lodge:

That the Charter, books and regalia of Lodge Midlothian be returned to the Worshipful Master, and that the Grand Master be respectfully recommended to suspend the working of Lodge Midlothian until the pleasure of Grand Lodge be known, and that the Grand Lodge be recommended to erase Lodge Midlothian No. 105 from the Register of the United Grand Lodge in accordance with Clause No. 176 of the Book of Constitutions.

At the Annual Communication on 12 June 1890, when the Most Worshipful Grand Master was re-elected for a third term of office, the progress and activity of Freemasonry in New South Wales was referred to in his Annual Address. Most Wor. Bro. Lord Carrington's remarks also revealed his own active interest and democratic spirit. After paying tribute to the assistance of his officers which, he modestly added, had prevented Masonry from suffering by his appointment, as his duties as Governor had prevented him from giving the necessary time to his Masonic duties, he made mention of the Lodges he had visited, namely, at Newcastle, Bathurst, Gundagai, Dubbo and Cootamundra. At Newcastle he had attended a Masonic Banquet on 11 May 1889 in celebration of the Union, and there he found "a large number of Brethren were present from the ranks of the great industrial classes, of which it was his pride and his boast to remember that his own family had originally sprung." At Bathurst, he said, he had laid the corner stone of the Masonic Hall on 2 July 1889. He had also visited Adelaide to install the Earl of Kintore as Grand Master of South Australia (30 October), and was about to visit Hobart accompanied by the Earl, to install the Grand Master of the new Grand Lodge of Tasmania. (Formal recognition of this

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Grand Lodge was granted on 15 July 1890.) This would constitute the fourth Grand Lodge in Australia.

The appeal of Masonry was evidenced in the fact that 2600 new members had been initiated during the years 1889-90 and that the total membership was reported to have reached about 12,000⁵ distributed amongst 185 Lodges. Fifteen new Lodges had been inaugurated during the year, namely, two in Sydney and one each at Broken Hill, Granville, Marrickville, Scone, Corowa, Condobolin, Ulmarra, Blayney, Stroud, Adamstown, Bombala, Quirindi and Hillgrove.

During this assembly Wor. Bro. James White was honoured with the rank of Past Grand Warden in recognition of the services he had rendered at the Masonic Conference in 1888.

Another interesting feature of this Communication was that after the proclamations of the Grand Master, anthems specially composed for the occasion by Rt Wor. Bro. Spencer were sung.

Grand Lodges in Australasia were formed in rapid succession. Despite the fact that only two years had elapsed since the Grand Lodge of New South Wales (formed in 1877) had merged its identity in the larger United Grand Lodge of New South Wales, the latter body had already assisted to launch two other Grand Lodges, Victoria and Tasmania, in addition to having participated in the installation ceremony in South Australia. This was now followed by the recognition of a Grand Lodge in New Zealand, for at the Special Communication on 15 July 1890, the Rt Wor. Bro. J. C. Remington, P.S.W., proposed: "That the United Grand Lodge of New South Wales recognizes the Grand Lodge of New Zealand as legally constituted, and the supreme and sovereign Masonic authority in that territory and invites it to the usual interchange of representatives." In support of his motion, Rt Wor. Bro. Remington expressed the hope that whatever sentimental considerations bound some of the New Zealand Brethren to the Grand

⁵ This figure is obviously an exaggeration. See pages 326 and 360.

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Lodges in the homeland, they would come to realize that local and united self-government was the best for the Craft. In New Zealand a supreme governing body was particularly necessary, he said, since a warrant for the opening of a Lodge under the Grand Orient of France had just been received at Wellington. This would be an addition to the nine District and Provincial Grand Lodges in operation. Truly the formation of a Grand Lodge and its recognition by New South Wales were opportune and urgent. Needless to state the resolution was adopted by a unanimous vote.

A ceremony of considerable interest was held at the Special Communication on 15 October 1890. The date for Lord Carrington's return to England was approaching. He had occupied the office of Her Majesty's Representative in this colony from 12 December 1885 to 3 November 1890. Freemasonry in New South Wales owed such a great debt of gratitude to his Excellency that it was but natural that Masons throughout the colony should be desirous of expressing their sense of indebtedness to him. Accordingly the Pro Grand Master was merely expressing the sentiments of all when he addressed the Most Worshipful Grand Master in the following terms:

Your Excellency and Most Worshipful Grand Master: The Brethren feel that owing to the great services you have rendered to the Craft during the time that you have held the position of Grand Master in this Territory, they cannot permit you to leave the Colony without, in an appropriate manner, evincing the high esteem in which they hold you as the Representative of Her Most Gracious Majesty the Queen, and the great regard which they feel towards you as Grand Master of the United Grand Lodge of New South Wales. We all know that during your residence in this Colony you have always lived up to the principles of Freemasonry, and you have always been ready to extend your sympathy and assistance to the widow and orphan in their distress. We have notably before us your action when that lamentable accident took place in the Bulli Colliery, when you did not consider it beneath your high position, as the Representative of our Queen in this Colony, to visit the scene of the accident and console the unfortunate widows and orphans in the moment of their distress; and we have, Most Worshipful Grand Master, a more recent instance of the manner in which you sympathise

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with the people in their hour of trouble, in the way in which Lady Carrington and yourself visited Bourke during the time of the disastrous floods, again to administer comfort and relief to the distressed; but, Most Worshipful Grand Master, the crowning event in the whole period of your residence has been the manner in which you have been identified with the Craft which you are now leaving in a condition of complete unity. When you arrived amongst us you found a Grand Lodge established in the Territory (the oldest Grand Lodge in the Colonies) but you at the same time discovered that the Brethren residing in the Colony were not unanimous as to their form of Government. Your presence, aided by the good advice given us by the late much lamented Brother Lord Carnarvon, and by your assistance in stepping to the front and accepting the high position of Most Worshipful Grand Master, resulted in uniting us in one harmonious bond of brotherhood as the United Grand Lodge of New South Wales. To give an idea of the benefit that act of yours conferred on the Craft, it gives me much pleasure to inform you that since you took office, although the greatest care has been taken in the selection of candidates for admission to the Craft, 4000 gentlemen have been registered on the books of the United Grand Lodge as Master Masons. We are truly sorry to lose you, but we have one great consolation that, in leaving these shores, you will not entirely separate yourself from New South Wales Freemasonry, because we must congratulate ourselves on the fact that you have kindly accepted the position of our Representative in the United Grand Lodge of England; and I trust in that capacity you will be able to tell our English Brethren that, although we decided to rule ourselves as Freemasons, we shall never forget the Grand Parent Lodge from which we derived our Masonic birth, and will always have happy recollections of the time we worked under the Grand Lodges of England, Scotland and Ireland. I trust at the same time you will be able to convey to Her Most Gracious Majesty the Queen, whose representative you have been for a number of years, the thorough feeling of loyalty which permeates the breast of every Member of the Craft in this distant land.

The Pro Grand Master then read and presented the following address:

His Excellency the Right Honourable Charles Robert Baron Carrington, P.G., G.C.M.G., Governor of the Colony of New South Wales and its Dependencies, Most Worshipful Grand Master of Ancient, Free and Accepted Masons of New South Wales.



MOST WOR. BRO. THE EARL OF JERSEY
Grand Master, 1891-1893.

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Most Worshipful Grand Master,—We, the Grand Officers and the Worshipful Masters and Wardens of the Lodges within your jurisdiction, on the eve of your departure for England, desire to express our earnest and fraternal appreciation of the manifold benefits which Freemasonry in this Colony has enjoyed under your wise and genial Grand Mastership. Peace and Harmony have been its guiding stars, and Unity its goal, which have resulted in the Craft being solidly united and its progress phenomenal.

We ask your acceptance of this address as a memento of our happy intercourse, hoping that it will ever remind you of your connection with Freemasonry in New South Wales, and the love and esteem with which the Brethren regard you.

Assuring you of our loyalty to you as the worthy Representative of our beloved Queen, and reverently wishing you, Lady Carrington, and the family "God Speed",

We beg to subscribe ourselves,
Yours fraternally,

The Grand Lodge Officers,
The Masters and Wardens of all Lodges, and
District Grand Inspectors of Workings.

[Every one of the 187 Lodges was represented in this address.]

In his reply, Lord Carrington stated that in his wildest moments he had not expected such a compliment. He did not agree that he was instrumental in bringing Masonic affairs to a happy issue.

This reconciliation which, under the blessing of the Great Architect of the Universe, has been given to us, was brought about by Masonry, and Masonry alone. No individual can claim any hand in it at all. It is a great thing to remember that through the delicate and difficult negotiations which led to this happy result, there was not one word spoken for which regret had to be expressed. . . . In my wildest moments I could not have believed, even if sanguine enough, that Masonic Unity would have been so consolidated during the few short years I have had the honour of representing the Queen in this Colony. I never would have believed that the Craft would have been so consolidated, that 4000 loyal, God-fearing men had joined our ranks. . . . I cannot help being reminded this evening by the wild storm that is going on around us at this moment, when the elements seem at war and in discord, that tomorrow the sun will rise on the earth, and shine in the heavens, brightness will reign once more, and just in the same manner all our difficulties are in the past, and the bright

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future is happily assured. I leave the Craft in New South Wales with the firm conviction that its troubles are over for evermore, and that nothing but peace and harmony will remain for ever.

Lord Carrington, before his appointment to this colony, had been a personal friend of the Royal Family and had served as aide-de-camp to the Prince of Wales (afterwards Edward VII) on his visit to India in 1875-6. In 1892 he was appointed Lord Chamberlain to Queen Victoria's household and became a "progressive" member of the London County Council. He was the President of the Board of Agriculture in a Liberal Ministry (1905-11) and in 1911 became Lord Privy Seal. He was subsequently created Marquis of Lincolnshire.

As the Representative of the United Grand Lodge of New South Wales near the Grand Lodge of England he voiced the opinion of New South Wales Freemasonry on several occasions, and jointly with Lord Jersey used his influence with the English Grand Lodge authorities to settle differences of view. At the Peace Celebrations in 1919 he was requested to attend as our Grand Representative. At a Special Communication in the Sydney Town Hall on 17 July 1928, the retiring Grand Master (Most Wor. Bro. Goulston) announced his death, which had occurred on the previous 13 June. It is doubtful whether New South Wales Freemasonry had a truer friend or a more potent support in emergency than the Marquis of Lincolnshire, more popularly known as Lord Carrington.

During Lord Carrington's term of office, several Lodges had amalgamated, and thus the last trace of local rivalry within their respective districts had been removed. For example, it was reported on 12 June 1889 that Lodges Murrumbidgee and Harmony had joined forces at Wagga; similarly Lodges Independent, Kilwinning and Royal Albert had merged their identities at Lithgow, while Lodges Unity and Armidale had united at Armidale. Three months later (11 September 1889) the union of Lodges Duke of Edinburgh and Argyle at Goulburn was announced, while on

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4 June 1890 Lodges St Leonards and Robert Burns surrendered their separate existences at St Leonards and became one Lodge. Six months later again (10 December 1890) the amalgamation of Lodges Cumberland and St George at Liverpool under the name of Lodge Cumberland St George was approved, and on 11 March 1891 Lodge Tuscan of Goulburn was permitted to throw in its lot with Lodge Edinburgh. The Board of General Purposes was of the opinion in each case that the union was "in the best interests of Freemasonry at the locality named."

During what we may describe as the period of the Interregnum, that is to say, after the departure of Most Wor. Bro. his Excellency Lord Carrington and prior to the election of his successor, an interesting but not very important question of precedence was brought forward by the Grand Lodge of South Australia. That Grand Lodge made inquiries as to the grounds on which the United Grand Lodge of New South Wales claimed precedence of that body. The inauguration of the Grand Lodge of South Australia took place on 17 April 1884, when Bro. the Hon. S. J. Way, Chief Justice, was installed as Grand Master. That body, therefore, claimed the senior position in the Australasian colonies, since the United Grand Lodge of New South Wales was inaugurated on a more recent date.

The Grand Secretary of the New South Wales Grand Lodge was instructed to reply to the South Australian Brethren that the Grand Lodge of South Australia formed in 1884 was, on its own application, recognized by the Grand Lodge of New South Wales, which had been established seven years earlier, namely in 1877; and that as this latter institution was now incorporated in the United Grand Lodge formed in 1888, it necessarily retained precedence of all Masonic bodies in the colonies. The claim of South Australia was, accordingly, not only untenable in fact, but opposed to Masonic law, custom and precedence.

South Australia, however, persisted in its claim, and went so far to uphold it that on 11 March 1891, the Pro Grand Master in New South Wales resigned his office

of Grand Representative of South Australia because of his emphatic opinion that New South Wales was in the right.

Eighteen months later, during Most Wor. Bro. the Earl of Jersey's regime, South Australia revived the question, and suggested that it should be submitted to the arbitration of the Grand Master of the Grand Lodge of England. The Board of General Purposes, however, refused to take the problem seriously, as, after discussion, it was resolved: "That the Board deems it unnecessary to consider the question of precedence of the Grand Lodge of South Australia over that of New South Wales, as no question can arise between Sovereign Grand Lodges except as a matter of etiquette." The Board desired to maintain cordial and fraternal relationships with South Australia, and felt that this cordial intercourse should not be disturbed or even endangered by such a comparatively trivial matter as that of precedence.

Viewing the problem from a distance of half a century, we feel that much might be said on both sides. Nevertheless, if we but remind ourselves that we regard the Grand Lodge of England as the Mother of all Grand Lodges, we do so because we antedate her existence to a period before the settlement of all differences between the contending Grand Lodges in England, that is, to a date prior to the amalgamation of these Grand Bodies. If we did not concede this, then we should have to look elsewhere than to England for the Mother Grand Lodge. We may therefore argue by analogy that as the Grand Lodge of New South Wales existed for eleven years before all differences were forgotten, and as all Masonic bodies within the colony amalgamated, we must recognize 1877 as the date from which the Grand Lodge existed, even though its character was modified by the great Masonic reconciliation of 1888. The English and the New South Wales situations were on all fours with one another.

CHAPTER XII

THE ADMINISTRATION OF MOST WOR. BRO. LORD JERSEY

11 JUNE 1891—8 MARCH 1893

At the Quarterly Communication on 11 March 1891 Rt Wor. Bro. Victor Alfred George Child Villiers, seventh Earl of Jersey was nominated as Lord Carrington's successor on the throne of Grand Master. Earl Jersey was about forty-six years of age on his arrival in Sydney as Governor of New South Wales. He had been educated at Eton and subsequently proceeded to Balliol College, Oxford. He had been at one time a Lord-in-waiting to Queen Victoria and later served in the Salisbury Ministry. His term of office in New South Wales was brief, but his interest in the colony was permanent.

For the installation of Lord Jersey a Special Communication was held on 11 June 1891 in the Centennial, or new Town Hall. The Pro Grand Master opened Grand Lodge, and the distinguished visitors with their respective Grand Lodge Officers from the other colonies were then received. These included the Right Worshipful Provincial Grand Master of Queensland (I.C.), (Brother Theodore Unmack); Right Worshipful Deputy Grand Master of Tasmania (Brother Dr Giblin); and the Most Worshipful Grand Master of Victoria (Brother Sir William Clarke).

The Most Worshipful Grand Master-elect (Earl Jersey) was then announced and duly saluted. He was obligated, invested, and placed in the Chair of the Grand Lodge by the Pro Grand Master (Dr Tarrant). It gave the Brethren much satisfaction to learn that the newly-installed Grand Master had already held high office in English Freemasonry as Grand Warden of the Grand Lodge of England, and Provincial Grand Master of Oxfordshire.

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He was given a hearty welcome and assured of the loyalty of all Masons in New South Wales.

In his address the Grand Master expressed his pride and appreciation at his election and at the attendance of the members in such large numbers, and also commented on the evidence of harmony existing among Freemasons in Australia, as well as between the Grand Lodges in Australasia, Great Britain and Ireland. He then made reference to the ennobling principles of Masonry:

It will be needless [he said] for me to dilate upon the advantages of Freemasonry or to dilate at length on the lesson which it teaches, or with the success of Masonry, which depends entirely upon the spirit with which the Brethren carry out its doctrines. The great subject of rites and ceremonies are recognition of a principle which can never die as long as men are not mere statues; as long as the earth is lit by the sun. And then, is not Charity a Masonic principle; is not Unity a Masonic principle; is not religion a Masonic principle? These are principles which ennoble the lives of men; it is for these principles that Masons do work wherever met, whether under the Southern Cross, or whether where the Great Bear in rival brightness shines in the starry night. There shall we find them following the Craft amongst the best and most loving of men. . . .

One of the earliest problems Grand Lodge had brought to its consideration under its new Grand Master was the determination of the geographical limits of its jurisdiction. A proposal was made that a Charter for a new Lodge at Fiji should be granted. The Board of General Purposes, however, decided against this extension (31 August 1891) and resolved "That it is not desirable at present to establish Lodges outside our own Colony and its dependencies."

In view of the nature of the amalgamation in 1888, when three Masonic fraternities with their distinctive characteristics and variations of ritual decided to forget their differences and become one Grand Lodge, it would not be surprising indeed, if some Brethren or groups of Brethren did not look back with some affection and longing to the customs and practices they were called upon to leave behind

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them. Indeed, it is ground for surprise and congratulation that there were so few complaints in this respect. Nevertheless the Grand Inspector of Workings in his Report on 9 September 1891 did feel it incumbent to mention a specific instance of non-observance of the adopted Ritual, for he stated:

It is a source of gratification to report that the Ritual as prescribed by the United Grand Lodge is now almost universally adopted by Masters of Lodges when conferring the several degrees. I am, however, reluctantly compelled to direct your attention to the action of the Worshipful Master of a city Lodge who, notwithstanding a respectful protest on my part, persisted in conferring a degree in his Lodge at an Emergent Meeting held during the past quarter, in accordance with a ritual otherwise than that authorized by the Grand Lodge of New South Wales. As ample time has elapsed since the "Union" for aspirants to the Master's Chair to make themselves fully conversant with the Ritual as presented by the United Grand Lodge of New South Wales, I think it highly desirable that your Board should take such steps as in its wisdom it may deem fit, to settle permanently this evidently unsatisfactory state of affairs, and decide for my instruction and future guidance whether Worshipful Masters of Lodges under our jurisdiction are compelled to adhere generally, though perhaps not literally, to the Ritual as adopted by Grand Lodge, or whether they are at liberty to introduce into our workings, rituals of other governing Masonic Bodies and confer degrees accordingly.

Three months later the same officer complained that the musical portion of Masonic ceremony was being almost entirely neglected, and the impressiveness of the Ritual was being greatly diminished. He suggested as a remedy the creation of a choir to lead the musical portion of the ceremonies. He also went on to protest against "the very objectionable practice of stamping the foot to attract the Worshipful Master's attention when otherwise engaged," and ventured to express the view that "it was the Brethren's duty to salute the Chair, and if the occupant is engaged, to pass on, and not create disorder by stamping."

That this reprehensible practice was fairly prevalent, and did not cease when the Grand Inspector of Workings

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made his complaint, may be inferred from the fact that a similar protest in almost exactly the same terms was presented by the Grand Inspector of Workings in 1904.

At the Quarterly Communication on 9 December 1891 it was reported that a suburban Lodge had balloted for candidates whose place of residence was S.S. *Oroya* and who were on the high seas at the time of the ballot. No action was taken, however, as a Committee had been appointed to revise the Book of Constitutions; and this Book was then under revision. A Special Communication met on 23 February 1892 to consider the Revision Committee's Report, when several of the proposed amendments were discussed, but no finality reached.

It was at this meeting that Rt Wor. Bro. Remington, D.G.M., was bidden farewell and God-speed on the eve of a twelve months' trip to England and Ireland. He expected a warm welcome by the Grand Lodge of Ireland, of which he was the representative.

At the ordinary Quarterly Communication on 9 March 1892, applications received from the two Lodges Kilwinning and Orient (Newtown) for permission to amalgamate were granted and the united Lodges were known as "Lodge Kilwinning Orient" No. 14.

At the same assembly a report was read concerning the library. In the report it was stated that by the generosity of the former Grand Lodge of New South Wales, this United Grand Lodge came into possession of a valuable library of Masonic and other works. This has since been augmented by donations of books of various Brethren, and, as it was thought desirable that the advantages of the library should, so far as practicable, be placed within the reach of all the members, a committee was appointed to frame the necessary regulations. This committee completed the work by June, and Wor. Brother Toomey occupied the office of Librarian.

It is unusual for a Grand Lodge Officer to resign his position during the term of office for which he has been elected. But in the case of Rt Wor. Bro. Rev. W. S.

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Frackelton, who was Junior Grand Warden for the year 1891-2, it was a matter of principle that impelled him to offer his resignation on 9 March 1892. The ground of his resignation was his objection to the patronage of Grand Lodge being given to the opening of a new Aquarium, which was kept open on the Sabbath day, contrary to law. He had an interview with the Pro Grand Master, and, being satisfied that the patronage had been granted under certain representations—or was it misrepresentations?—he was satisfied and was prepared to withdraw his resignation. Had the matter ended there, the entire position would have been satisfactory. But he now complained that the *Freemason* had taken the matter up and had published an inaccurate statement, at the same time declining to allow his refutation to appear. He therefore felt that he had been placed in a false position, and was compelled by the circumstances to adhere to his decision to resign, though he was prepared to be guided by Grand Lodge opinion. Grand Lodge declined to accept his resignation, and apparently as the Reverend Brother felt that his honour had been satisfied by what was practically a motion of confidence in him, he accepted the Grand Lodge decision.

The Most Worshipful Grand Master was re-elected and on 27 June 1892 obligated for a second term of office. The details of his address gave splendid evidence that, despite exacting responsibilities as the representative of Queen Victoria, he was still able to devote considerable attention to the calls of his Masonic Office. During his first year he had met Masonic Brethren at Bourke, Cooma, Bombala, Hay, Balranald, Bathurst, Mudgee, Grafton and Yass. He declared Masonry to be well carried out throughout New South Wales. His Masonic idealism was evident in one remark in his address to the Brethren; for he declared: "We are all anxious to do all we possibly can to elevate the tone of private and public life—and Masonry, truly understood, can do a great deal in this direction. . . ."

During this year of office, 1726 initiates had been received into the Lodges, making the total initiations since

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the Union of 1888 well over 5000. During his next term an unfortunate difference with the Grand Lodge of England developed concerning the position of Lodge Cambrian.¹

On 8 March 1893, Most Wor. Bro. Earl Jersey announced his resignation as Grand Master, as his term of office as Governor of New South Wales was about to expire, so that practically the last matter of interest connected with his regime was the submission of certain revisions in the Constitution at the Communication of 16 February 1893.

On the same evening as that on which Most Wor. Bro. Earl Jersey's resignation was announced, two rather interesting rulings were pronounced. Information was sought as to whether a Worshipful Master could entertain a charge against a member of his Lodge when it was preferred by a member of another Lodge. The ruling given was to the effect that if a Brother considered himself injured by a Brother of another Lodge he could, if he desired, apply to the latter's Lodge to have the matter investigated, and it lay within the Worshipful Master's power to order an investigation. To the second inquiry as to whether seduction constituted a Masonic offence, there was but one obvious answer to be returned, and that was that seduction was an offence against morality and therefore it was a Masonic offence.

A more important ruling was given at the next Communication (14 June 1893). Brother C—— having paid his dues to one Lodge and obtained his clearance therefrom, asked that his exclusion from another Lodge should be removed. In reply the Grand Registrar stated: "I am clearly of opinion that a Brother who has been excluded from one Lodge for non-payment of dues, and thereby excluded from another Lodge of which he is a member, cannot be reinstated in the second Lodge on his paying his fees to and obtaining his Clearance from the first Lodge, but must be duly balloted for and readmitted to the second Lodge. To decide otherwise would be to put two interpretations on the meaning of the word 'exclude.'"

¹ See Chapter XVI.

CHAPTER XIII

THE ADMINISTRATION OF MOST WOR. BRO. SIR ROBERT W. DUFF

13 JULY 1893—15 MARCH 1895

DURING the period between the resignation of Earl Jersey and the installation of his successor, the Grand Lodge administration was in the hands of the Pro Grand Master. At the Communication on 13 June 1893 Dr Tarrant nominated Rt Wor. Bro. Sir Robert W. Duff as Grand Master. This Brother had succeeded Earl Jersey as Governor of New South Wales on 29 May and held that high office for less than two years when death intervened on 15 March 1895. Duff had entered the British Navy in 1848 as a lad of thirteen years, and rose to be a commander by 1865. He took up a political career in 1861, being the Liberal member for Banffshire for thirty-two years, serving under Gladstone as the Liberal whip at one time and a junior Lord of the Admiralty at another. He had been one of the founders of the Provincial Grand Lodge of Kincardineshire (Scotland) and had been nominated as Provincial Grand Master of Banffshire by Lord Kintore. A happy fortune made it possible that Lord Kintore should most appropriately have a share in Sir Robert Duff's further Masonic advancement.

A Special Communication was held in the Sydney Town Hall on 13 July 1893, with Most Wor. Bro. Tarrant, F.R.C.S., M.L.C., on the throne as the Pro Grand Master. Several worthy and distinguished visitors from the neighbouring colonies attended, amongst them being Rt Wor. Bro. Hutton, D.P.G.M. (I.C.), Queensland; Rt Wor. Bro. Davis, G.S.W., Tasmania; Rt Wor. Bro. T. H. Lempriere, P.D.G.M., Victoria; and Most Wor. Bro. His Excellency

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the Earl of Kintore, G.M., Grand Lodge of South Australia.

The last mentioned visited Sydney to act as the Installing Grand Master for the occasion. In his address immediately after the ceremony, Most Wor. Bro. Earl Kintore said:

This, as the mother Colony, both in the date of settlement, and in the establishment of Masonry, appropriately continues to surpass her sister Constitutions in the number of Masonic adherents. There are few cities in which Freemasonry is more palatially housed than in Sydney. And you, Most Worshipful Grand Master, when I seated you upon that throne, became the Ruler of a Brotherhood numbering nearly 200 Lodges with between 9000 and 10,000 subscribing Members, or if we include Brethren not directly attached to Lodges, quite 15,000 strong.

Between the four Australian Constitutions there are minor differences. For example, here and in South Australia, the American or Elective System of appointing Grand Lodge Officers prevails. In Victoria and Tasmania the method of Nomination by the Grand Master has been continued. . . .

In the three Constitutions of Australia proper, both the Ritual and Book of Constitutions have been subjected to careful revision. In no case has a quest for novelty been discernible. The endeavour has been in each colony to bring together in the Ritual the common excellencies of the three parent Constitutions, to prune away redundancies and solecisms and to preserve the simplicity and beauty of language and the appropriateness of symbolism which have been the admiration and solace of successive generations of the Craft. You are well aware that "No innovation can be made in the body of Freemasonry," so you will find that, notwithstanding slight divergencies, the Australian Grand Lodges are in close and happy agreement with each other, and with all the Sister Grand Lodges of the world.

. . . We are all united in having as our Grand Patron or Grand Master the most illustrious Freemason of our time, H.R.H. the Prince of Wales.

. . . The benefits of Masonic Union find their fullest development in the grand principles of our Order—"Brotherly love, relief and truth." It has often been said that Freemasonry is not a creed. No; but it is a faith. Our belief in the Great Architect of the Universe is the Keystone of the whole Masonic fabric. Thank God that nowhere in these lands has there been any sign of perversion from this ruling principle of our Order.

The Grand Master, Most Wor. Bro. His Excellency

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Sir Robert Duff, in returning thanks for the honour conferred on him, mentioned the total number of Lodges in existence as 1888, and stated that 7100 new members had been initiated since 1888. He pointed to the excellent work of the Benevolent Institutions—the Freemasons' Orphan Society with a balance of £17,000, the Benevolent Society for aged Freemasons recently revived, with a credit balance of £2238; the Masonic Cottage Hospital built in connexion with the Carrington Convalescent Hospital, Camden, and furnished at a cost of £1500; the Masonic Scholarship at the Sydney University for the sons of Freemasons, of the value of £50 per annum.

The Grand Master then continued:

Brethren, I feel it would be useless for me to dilate on the advantages of Freemasonry, or on the lessons which it teaches, or to remind you that Masonry does not only consist of mysterious signs and phrases. We have our secrets; but the principles which bind us together may be publicly proclaimed. We are the champions of charity, of freedom, and of truth. I do not know that I can give a better definition of our principles than that laid down by the Most Worshipful Master, the Grand Master of South Australia, on the occasion of his Installation. . . . We desire to stretch a helping hand to him that is in necessity. We desire to inculcate universal benevolence without distinction of class, colour, country or creed. We look for integrity and charity in every action. We enjoin subjection to civil authority and loyalty to our Sovereign.

Brethren, the growth of Masonry may be ascribed to the simplicity and comprehensiveness of its belief, which can be accepted by good men of every creed. In an age when labour and capital are competing all over the world, the tie which binds Masons together may soften the asperities and lessen the breach which unfortunately divides social classes—because, Brethren, we are an ancient trades union which recognises no superiority of class. . . .

The Grand Master then announced that he had selected Most Wor. Bro. Dr Tarrant as Pro Grand Master and Rt Wor. Bro. Nicholas Hopson as Deputy Grand Master. Rt Wor. Bro. John Humphries, who was elected as Senior Grand Warden and a member of the Board of General Pur-

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poses, held these positions till 13 December following, when he resigned and Bro. Dr C. U. Carruthers was elected in his stead.

Time was now beginning to make its influence felt and thinning the ranks of those who played leading parts in the amalgamation of 1888, for on 13 September 1893 the deaths of Rt Wor. Bros James White and E. O. Smith were announced. Rt Wor. Bro. White had been one of the five representatives of the English Constitution on the Committee appointed to frame the Constitution for the new Grand Lodge in 1888. Brother E. O. Smith had been for some years the Deputy District Grand Master (E.C.) in New South Wales.

At the same Quarterly Communication (September 1893) certain criticisms were offered by the Grand Inspector of Workings and by Very Wor. Bro. W. Beavis, District Inspector of Workings attached to District No. 16.

Incidentally it is a pleasure to record that Very Wor. Bro. Beavis was until 18 April 1938 one of us, and despite advancing age, had maintained a keen interest in the activities of his fellow Masons. He was known to many by reason of his visits to various districts of New South Wales in the capacity of a Senior Inspector of Schools, but he had more recently lived in official retirement for several years.

The Grand Inspector of Workings raised objection to officers of a Lodge turning their backs to the Worshipful Master during the ceremony. His report suggested that Senior Wardens, "when investing the candidates . . . should not turn their back on the Worshipful Master, and the same would apply to the Inner Guard when addressing the newly admitted candidate."

The comment made by the late Very Wor. Bro. Beavis is one that commends itself to those who read it more than forty years later. He wrote:

I found that there was great uniformity in the description of books kept, and in the methods of keeping them; the most serious defect was in regard to the keeping of the Lodge Register. In one case no Register was to be found, and in others the books

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used are very paltry and quite unsuitable. Instead of being large, substantial volumes, bound in leather, fit to contain the Lodge histories, and calculated to last for an indefinite period, they are small, paper-bound books of ordinary ruled paper, not specially prepared for the information to be recorded. It seems to me that this question of the records to be kept by Lodges generally should engage the attention of the Grand Lodge.

The report on a case nine months later (13 June 1894) was of a more severe character and resulted in censure and fine. A Brother had been initiated in Lodge Gladstone who was physically unfit, and the Worshipful Master of the Lodge not only knew he was unfit but had been aware of the Pro Grand Master's emphatic opinion as to the ineligibility of the candidate. The Grand Inspector of Workings reported the case to Grand Lodge and the Board of General Purposes summoned the Worshipful Master of Lodge Gladstone together with the proposer and seconder of the candidate. The matter was dealt with on 31 January and the Board found the charges proved. Accordingly the Worshipful Master was fined £5, while the other offending Brothers, were held to be deserving of severe censure, on the ground that they were aware of the Pro Grand Master's objection. The interesting feature of the case, however, was that a dispensation was now granted to the Lodge to confer second and third degrees upon this physically ineligible candidate. It is obvious that as he had been initiated, there was no further valid objection to his being advanced to the higher degrees.

The Most Worshipful the Grand Master His Excellency Sir Robert Duff continued a second term of office (19 July 1894) and a month later (23 August) a new Pro Grand Master was announced in the person of Brother Sir Joseph Palmer Abbott, K.C.M.G. Sir Joseph was then a Mason of thirty years' standing, having been initiated in 1864 in a Lodge presided over by the first Principal of the University of Sydney, Dr Woolley. He was at the time of his selection occupying the high office of Speaker of the Legislative Assembly.

It was felt that steps should be taken so that the Masons

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of New South Wales should be placed in a position to know what was being said and done in the Masonic World generally. Hitherto they had little opportunity of learning what activities and opinions were colouring Freemasonry beyond the confines of their own State, or colony, as it was then designated. The Board of General Purposes took the matter in hand, and on 12 September made a recommendation for the establishment of a Committee on Foreign Correspondence. The arguments in favour of the recommendation were put forward in the following form:

(1) To bring home to Masons in New South Wales and make them appreciate the universality and oneness of Freemasonry, and thus tend to strengthen the mystic tie of sympathy which should exist between all Masons throughout the world.

(2) To call attention to differences between our own and other Constitutions, and by discussion lead to correction of errors and tend to promote uniformity.

(3) To disseminate useful, practical, instructive and valuable material in the reports of various Grand Lodges. It was felt that we should be in closer touch with the Grand Lodges of the World and in more intimate union and sympathy particularly with the Grand Lodges of Australasia.

To realize these objectives, new clauses, it was proposed, should be inserted in the Constitutions, and the following were suggested:

(a) A Committee on Foreign Correspondence to consist of five Brethren should be elected by Grand Lodge from ten Brethren nominated by the Board of General Purposes.

(b) The Committee should review the proceedings of Sister Grand Lodges, and the reports of their respective Committees on Foreign Correspondence.

(c) The Committee should bring up at every Annual Communication matters of interest connected with the Sister Grand Lodges.

It was also suggested that the committee should appoint its own Chairman at its first meeting, and that its expenses should be discharged in terms of the Constitution, which meant that its finances would be controlled by the Board of General Purposes.

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An examination of the Constitution (see Clause 42) shows that these recommendations were adopted much in the form originally proposed, except that there is in the present Constitution no reference to the ten nominations by the Board. But at the Communication following that at which the foundation of the Committee of Foreign Correspondence was agreed to, namely on 14 December 1894, the Board did make ten nominations, and from these Grand Lodge selected five to constitute the committee. The ten Brethren nominated were Wor. Bros J. C. Remington, Donnelly Fisher, Alfred Rofe, H. S. Thompson and Richard Teece, all of whom were elected, and Wor. Bros Frackelton, McLachlan, Spencer, Richards and Cardew.

The more one reads the records of Grand Lodge proceedings, the more one is convinced of the necessity for strict compliance with Masonic law and practice if any Lodge or member thereof is to avoid embarrassment. This is exemplified to a slight degree in the appeal made by Brother Joseph, of Lodge La Stella d'Italia No. 200, and dealt with at the Communication of 14 December 1894. Brother Joseph objected to the action of the Worshipful Master of this Lodge in investing a Brother as Senior Warden before the Minutes relating to his election as such had been confirmed. The position may be briefly stated as follows:

Brother Joseph himself had been elected Senior Warden, but the Minute on his election was not confirmed at the next regular meeting of the Lodge. The Brethren present thereupon immediately proceeded to elect another Brother to the position and the latter was immediately invested. Against this investiture Brother Joseph appealed and his attitude was supported by another appeal, made by Brother W. Jones against the Worshipful Master for refusing to accept a motion for the non-confirmation of the Minutes of the meeting relating to the election and investiture of the Senior Warden, and further for refusing to accept notice of motion that "the motion confirming such minutes be rescinded."

In this particular instance the embarrassment did not

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amount to much, since the Board dismissed the appeals, and when the matter was referred to the higher authority, Grand Lodge itself, the Board's decisions were upheld. The instance does serve, however, to illustrate the meticulous regard Brethren had for Masonic law and tradition. Such meticulousness may be commendable provided that the letter of the law is not emphasized to the detriment of the spirit of Freemasonry. That is a real danger which needs to be closely guarded against. The broad spirit of tolerance and Masonic fraternity and good will are, after all, the essentials of the movement, and of this we should constantly remind ourselves. Yet the minutiae of requirements must not be disregarded, and it was with such feeling that the Board of General Purposes considered it incumbent upon them to admonish and caution Lodge Harmony No. 15 (Newcastle) to pay strict attention to the Book of Constitutions, especially the clause laying down the conditions to be observed in balloting for or initiating a candidate. This Lodge had initiated a candidate whose place of abode had not appeared on the circular convening the meeting of the Lodge.

It was at this Communication (13 March 1895) that news of the serious illness of the Grand Master was announced and a message of sympathy was forwarded to him. Within eight days a Special Communication (21 March) was necessary to record the death of the Most Wor. Bro. Sir Robert Duff. He had passed away on the fifteenth of the month, after having occupied the Masonic throne for the short span of twenty months. His name was, by resolution of Grand Lodge, inscribed on the Sacred Scroll, and a fitting message of condolence was forwarded to his widow and family.

During the interregnum between the passing away of his Excellency and the installation of his successor, two Communications and a Lodge of Sorrow were held, all in the month of June. At the first (11 June 1895) Sir Robert Duff's successor was elected. The choice fell on Sir Joseph Palmer Abbott, until then the Pro Grand Master.

At the second Communication (12 June) the Com-

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mittee on Foreign Correspondence submitted its first report and drew attention to the businesslike addresses of Grand Masters in America. The Deputy Grand Master also delivered a few comments on the effect of the financial depression overhanging the colony at that time. In the previous year, 1893, many of the banks, following on years of boom and over-speculation, had found it necessary to close their doors, and the community generally was undergoing much hardship. The times were lean, and the effect was seen in the Craft; nevertheless the records showed that while the total membership at the beginning of the year was 8112, the dues paid to Grand Lodge since that time indicated an increased membership. In fact there had been 700 initiates and 140 affiliates during the period, and these numbers were a substantial offset to those who had applied for clearances. Five new Lodges had been formed since the previous Annual Communication, namely, Lodges Orient No. 215 (East Maitland); Silver Oak 216 (Kangaroo Valley); Abbotsford 217 (Camden); Zion 218 (Gunnedah) and Illawarra St George 219 (Rockdale). During the same period three Warrants had been returned and two Lodges had amalgamated. This left the barest margin possible on the right side of the balance. It must have been a matter for satisfaction that the position was as sound as these statistics suggest, when it is recalled that the commercial and industrial world was still stunned and staggering from the collapse of 1893.

The Deputy Grand Master went on to utter a warning regarding the granting of Dispensations. He pointed out that no Dispensation could be granted if it involved the setting aside of the Law as laid down in the Book of Constitutions, nor would the wearing of regalia at any religious ceremony be permitted unless the Brethren applying were unanimous in their desire that the application should be granted. He also called attention to the existence of irregular bodies calling themselves Masonic Bodies, and to the danger Brethren ran in attending the meetings of these bodies. He reminded them of the two qualifications requisite to enable a Masonic Lodge to exist in New South Wales: (1) The

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holding of a Warrant issued by Grand Lodge and (2) regular registration and payment of dues to the Grand Lodge. Any Brother visiting the irregular body rendered himself liable to be severely dealt with for a breach of the Ancient Charges. He referred to No. 13 of these Ancient Charges which reads as follows:

You admit that no new Lodge can be formed without permission of the Grand Master or his Deputy, and that no countenance ought to be given to any irregular Lodge, or to any person initiated therein; and that no public processions of Masons clothed with the badges of the Order can take place without the special license of the Grand Master or his Deputy.

The third gathering to which reference is made was a Lodge of Sorrow opened on 27 June, in connexion with the death of Rt Wor. Bro. Francis Burnand Davidson, P.D.G.M., whose remains were conveyed to the Hall. Rt Wor. Bro. Davidson had been a representative of the Scottish Constitution on the Committee of 1888 to effect the Masonic Union. He had been a member of the Craft for nearly fifty years, and was energetic within the movement to the end, since the last act of his earthly life, an hour or so before his death, was to deliver the charge on Charity. "He left the world without a blemish on his character" said the Deputy Grand Master. What greater renown could one wish for?

CHAPTER XIV

THE ADMINISTRATION OF MOST WOR. BRO. SIR JOSEPH PALMER ABBOTT

1 JULY 1895—24 JULY 1899

Rt Wor. Bro. Joseph Palmer Abbott having been elected Grand Master at the Communication of 11 June 1895, a Special Communication was held on 1 July 1895, at which he was obligated and installed, the installation being in the hands of Most Wor. Bro. Dr W. G. Sedgwick, P.G.M. Sir Joseph Abbott was a native of New South Wales, and had figured in the political life of the community as Minister for Mines and Minister for Lands. In October 1890 he had been chosen as Speaker of the Legislative Assembly, and was occupying that office when he became Grand Master. Indeed, at this Communication the Grand Master was prompt to warn Grand Lodge that his duties as Speaker might result in his frequent absence from Grand Lodge meetings, but as the Brethren were fully aware of the difficulty when they elected him, some of the responsibility for his deficiencies as Grand Master, he said, would devolve on them.

In his address to the Brethren he followed customary practice in drawing attention to the progress of Grand Lodge since its inauguration. Forty-two new Lodges had been enrolled during the seven years of its existence and the total then stood at 197 (as compared with 185 in 1888). The Benevolent Fund had grown from £2535 to £6167 and Grand Lodge income from £1200 to £1800 per annum. He similarly pointed out the progress of the other charitable establishments, and closed his address by cautioning members against laxity and indifference in carrying out the rules.

Within seven weeks from the date of this ceremony,

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the installing Brother, Most Wor. Bro. Dr Sedgwick, passed away (17 August 1895). His close interest in Freemasonry for so many years caused his loss to be felt as a distinct break with the earlier pre-Union days of the movement in New South Wales. An oil painting of the Most Worshipful Brother was offered by his son to Grand Lodge and accepted at the Quarterly Communication on 11 December 1895, and at a later Communication (10 March 1897) Rt Wor. Bro. Remington's motion that a Memorial Tablet be erected on the wall of Grand Lodge Room to commemorate his services was carried. This tablet, together with another tablet to the memory of Most Wor. Bro. Colonel C. F. Stokes, P.G.M., was unveiled on 8 September 1897 by Rt Wor. Bro. T. E. Spencer, D.G.M. Most Wor. Bro. Stokes, who died in March 1897, had been the first Deputy Grand Master of the United Grand Lodge, and had occupied the Chairmanship of the Committee that drew up the Articles of Union in 1888. His name was inscribed on the Sacred Scroll.

During the years when Sir Joseph Abbott occupied the Grand Master's throne the claim of certain members of Lodge Cambrian to continue their corporate existence under the jurisdiction of the English Constitution and to hold the furniture, jewels and other Lodge property came more into prominence. As the controversy continued for several years, a special chapter is devoted to its discussion.

Some difference of opinion existed at the time on the question whether any Brother should sit on more than one Board concurrently. A solution was arrived at when, on 11 September 1895, a motion standing in the name of Wor. Bro. G. T. Richards was discussed and passed, to the effect that there should be added to Clause 22 (now Clause 16) "Nor shall any Brother, other than the Grand Treasurer, sitting *ex officio* hold positions on both the Boards of General Purposes and of Benevolence at one and the same time."

The same Brother was instrumental in having another cognate resolution carried, to the effect that "If any member of the Board die, resign or be removed, the vacancy shall

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be filled in the same manner as is hereinbefore provided for in the case of Grand Lodge Officers."

The provision referred to may be seen in Clause 19, which provides for nomination at the first Quarterly Communication following the vacancy, an election if necessary at the same assembly, and the investment at the Grand Master's discretion, either at that or the succeeding Quarterly Communication, the Grand Master having the power in the meantime of selecting a Brother temporarily to fill the position.

The Masonic movement in New South Wales continued to suffer from the aftermath of the financial collapse that so detrimentally affected the colony in 1893. The Deputy Grand Master, Rt Wor. Bro. T. E. Spencer, was considerably perturbed over the situation. In an address to the Brethren on 10 June 1896, he expressed his views thus:

At our last Annual Meeting I addressed a few words to you upon the state of the Craft. I told you that we commenced the year 1894 and 1895 with a membership of 8112, that we had initiated 700 members during the year, and that 140 brethren had joined our various Lodges. Owing, however, to the absence of the necessary returns I was unable to show what our losses had been. When those returns came in they disclosed the fact that our losses had been greater, so far as mere numbers were concerned, than our gains. While by initiations and affiliations we had gained 840 members, we had lost from all sources 1254, leaving a net loss of 414. The year 1895-6, which closes to-night, commenced therefore with a membership of 7698. During the year we have initiated about 685 brethren and admitted by affiliation about 100, making a total membership during the year of 8428, from which our losses by death, resignation and other causes will, when they are ascertained, have to be deducted to show our present state of membership.

The Deputy Grand Master pointed out that the Grand Lodge dues received were £94 less than for the previous year, and the dues for the Fund of Benevolence £190. Yet despite the falling revenue the assets had increased by £157 in the Grand Lodge Fund and £463 in the Fund of Benevolence.

The Deputy Grand Master said that he was not com-

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plaining but was merely reporting the position as it was. He declared that he saw no cause for regret. "I have thought," he said, "and others have thought that Freemasonry has in these latter days been increasing too rapidly, and I have for years been trying to impress the Brethren with the fact that our success as Freemasons depends far more upon quality than quantity."

It will be of interest in view of Rt Wor. Bro. Spencer's remarks on this occasion to notice the general tenor of his address twelve months later when he spoke for the last time as the Deputy Grand Master. On 9 June 1897 he pointed out that whereas in the year 1895-6 five new Warrants had been issued and yet a total deficiency of £360 in the income was the result, in the year 1896-7 then closing no new Warrants had been issued, but one had been surrendered; yet curiously enough, the income showed an increase of £284, that is, it had advanced from £3347 16s. 1d. to £3632 4s. 5d.

The Fund of Benevolence had also displayed an increase of £822. But because of one extraordinary payment in the shape of Law Costs of £450 in connexion with the Lodge Cambrian case, Grand Lodge Assets on the whole had decreased by £151.

The circumstances of the moment made the position difficult in 1895-6, but the optimism and enthusiasm of the leaders of New South Wales Masonry kept the institution on an even keel, so that the work of charity among the poor and distressed Brethren was maintained. In connexion with the fifth Annual Meeting of the Freemason's Benevolent Institution on 18 May 1896, the President (Rt Wor. Bro. Remington) became reminiscent, and referred to the difficult days when Masonry was divided and the work of charity was hampered. He said:

It was almost ludicrous to recall the early days when the founders of this Institution—amongst whom I am proud to number myself—were accused of "levelling a keen-edged weapon, aimed at the very foundation of the English Constitution in New South Wales, with the intention of amalgamating the Brethren in a kind of Home Rule movement, under the guise of a general charity." That was in the days when

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Freemasons were unhappily divided into almost opposing bodies, and when feeling ran so high that an announcement of this kind from a ruler in the Craft was sufficient to make thirty-six out of the original forty-nine founders relinquish their benevolent intentions, abandon their deliberately expressed convictions, and withdraw from the Institution. In fact one of them went so far as to propose subsequently in District Grand Lodge a resolution hostile to the Institution, and to call upon the Brethren generally to refrain from supporting it. One could not but think that this blind deference to the ruling powers was due to the fact that the dispensing of honours and collars rested wholly in their hands, and that Brethren desirous of advancement were therefore afraid of offending them. However, those days of dissension have passed away, never again, I trust, to return. (Applause.) The elective principle in Grand Lodge left every man free to have the courage of his own opinions, and the motto of the Institution might be "Court no man's favour; fear no man's frown."

It was a very judicious thing that the Report of the Institution was annually embodied with the published *Proceedings* of their Grand Lodge, which went to every similar body throughout the world, as well as to all their own Lodges. This had helped in a large measure to secure the confidence of the Brethren in the Institution, and it was a partial achievement of my ambition five years ago, when I had the honour of occupying the Chair of Deputy Grand Master, to bring all Masonic charities into closer union with Grand Lodge. Their oldest charity, "The Freemason's Orphan Society" still preferred to blush unseen, and circulated its Reports only amongst its own subscribers. . . . The popular idea of Freemasonry—and it frequently found voice in the Press—was that it was a mere excuse for banquets, but here, at least, was an Institution which, while silently and unostentatiously doing a good and charitable work, had no "Fourth Degree" celebration, and had its affairs conducted at a purely nominal outlay.

Bound up with the reports of 1896 is an account of a lecture on Masonic Charity delivered at Silver Oak Lodge, Kangaroo Valley, New South Wales on 24 April 1896 by Rt Wor. Bro. T. Spencer, D.G.M., in aid of the Benevolent Fund of the Lodge. He said:

Charity has been called the corner stone of Freemasonry, and there is no doubt that Charity has been a distinguishing characteristic of the Craft from time immemorial. Indeed it

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would not be going too far to assert that it was the vital principle that first brought the Craft into existence. . . . Charity is kindness, affection, universal love. It possesses a heart that can feel for the sufferings of another . . . and a spirit and a desire to relieve them.

During the year 1897 Grand Lodge experienced some little difficulty in disciplining a Lodge which, by reason of its Scottish origin and sympathies, displayed an inclination to conduct its Ritual on lines to which it had been accustomed prior to the amalgamation. On 10 March of that year, Lodge Sydney St Andrew No. 7 had been admonished for not conforming to the ritual adopted by Grand Lodge when conferring the Master Mason's degree on 19 October of the previous year. The officers of the Lodge were requested to refrain from making deviations from the Ritual in general use. At the following Quarterly Communication (9 June) Wor. Bro. Alexander Gordon sought to effect the rescission of the resolution but he was defeated by a vote of 156 to 100.

With a persistence which, viewed from a distance of forty years later, seems unjustifiable and almost discreditable, Lodge Sydney St Andrew petitioned Grand Lodge for permission to work the Third Degree as it had been worked in Lodges under the Scottish Constitution before 1888. The question was considered on 8 September 1897. Rt Wor. Bro. Spencer naturally and rightly raised a point of order as to whether it was within the province of Grand Lodge to give permission to any action opposed to the Articles of Union, and further consideration was then held over until 8 December 1897, when Rt Wor. Bro. Richard Teece, who had succeeded Rt Wor. Bro. Spencer as Deputy Grand Master, gave the Grand Master's ruling on Rt Wor. Bro. Spencer's point of order at the previous Communication.

In this ruling the Grand Master touched upon the history of the union of 1888, and pointed out that no Lodge had been admitted until it had formally adopted the Articles of Union, of which one paragraph commenced as follows: "And whereas it is expedient in the best interests of the

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Craft that perfect unity shall be secured and maintained throughout the Colony, and that there shall be henceforth perfect uniformity of obligation, of discipline, and of the working of all Lodges" This, the Grand Master logically concluded, clearly showed that there must be uniformity, and it was never intended that one Lodge should work by one method, and another Lodge by another. It was not within the power of the Grand Lodge to set aside for any one Lodge the ritual recommended by the Ritual Committee, though it could set it aside altogether, and declare for another ritual to be used by all. But until Grand Lodge did set it aside, he said, Lodge Sydney St Andrew No. 7 could not proceed according to its own methods, however ancient or long-standing those methods might be.

On 9 June 1897 the Board of General Purposes submitted a special report concerning the incorporation of Grand Lodge. Its recommendation was to the effect that Very Worshipful the Grand Registrar should be instructed to take the necessary steps to obtain an Act of Parliament for the incorporation of the United Grand Lodge of New South Wales, with power to sue and be sued, to have a common seal, and to change such seal, to make by-laws, to take and hold real and personal estate, and to sell, exchange and assign or convey same, and with all such other powers and privileges as the Grand Registrar with the approval of the Board might deem necessary or expedient. Consideration was given to this recommendation at the following Quarterly Communication on 8 September, when on the motion of Rt Wor. Bro. A. Rofe, P.D.G.M., President of the Board, seconded by Very Wor. Bro. F. R. Bretnall, the proposal was carried. Brother Bretnall was at this time the Grand Registrar, having just attained to the office.

It was evident, however, that the Brethren were not unanimous on the question of incorporation, and consequently a Special Communication was held twelve months later, namely on 9 September 1898, when a long debate ensued, terminating in the carrying of a motion by Wor. Bro. G. T.

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Richards, seconded by Very Wor. Bro. Whiteley King, thus worded:

That the Resolution of Grand Lodge agreed to at its Communication on 8th September 1897, authorizing steps being taken to obtain an Act of Parliament for the Incorporation of the United Grand Lodge of New South Wales be, and the same is, hereby rescinded.

Grand Lodge was to experience a great loss in the retirement of the Deputy Grand Master, Rt Wor. Bro. Thomas E. Spencer. He announced his decision on 9 June 1897, and at the same time expressed his gratification at having seen the Order settled upon a foundation of substantial prosperity during the nine years since the Union. His devotion had one single object—the consolidation of the Union. “In surrendering my trust,” he declared, “and leaving the work in your hands, I feel that my object has been accomplished, and that the United Grand Lodge of New South Wales is as solid, as impregnable and as dignified a Body as any similar Body in the world.” He was proud of his share in the achievement and expressed his thanks to all for having allowed him to serve from the establishment of the Union to that moment, and to retire of his own free will and accord, without ever having experienced the feelings of a defeated candidate for any position.

At the next Special Communication, held on 28 June, Wor. Bro. Richard Teece was appointed Deputy Grand Master by the Grand Master, immediately after the proclamation of his own election. Wor. Bro. Teece had been initiated in 1875, and consequently was a Mason of twenty-two years' standing at the time. He had previously filled the position of First Principal of St Andrew's Royal Arch Chapter (S.C.) and Sub. Prior of the Knights Templar; he was a Past Master of Lodge Athenaeum, and at the previous election for the Board of General Purposes his name was at the top of the poll.

In his address to the Brethren the newly-appointed Deputy Grand Master indicated as his policy his proposal to recognize more fully the importance of the Grand War-

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dens. He said that they should have functions other than those of taking their places at Grand Lodge Communications, and he proposed to invest these officers with that degree of importance that those occupying the positions should have full scope for their ability and would make them feel that they were integral factors in the Craft. He thought that changes such as these would tend to infuse new vigour and life into the Craft, and help it into a position of public usefulness, which alone could justify its existence.

The Grand Master then, on behalf of the Brethren, made a presentation to the retiring Deputy, Rt Wor. Bro. Spencer, to remind him of the position that he had just vacated. The presentation took the form of a cheque and an address worded as follows:

To Right Worshipful Brother Thomas E. Spencer, Past Deputy Grand Master of the United Grand Lodge of New South Wales of Ancient Free and Accepted Masons.

DEAR SIR AND RIGHT WORSHIPFUL BROTHER,

We the Grand Lodge Officers of the United Grand Lodge of New South Wales, take this opportunity, on your retiring from the position of Deputy Grand Master, to express to you our appreciation of your services to the Craft, and our esteem and appreciation for you as a friend and a Freemason. You have filled several important offices in the Grand Lodge with dignity to yourself and with benefit to our Craft, but in none when your judgment was more tried, or when your wisdom shone more brightly than in the high office from which you have now retired, after faithfully discharging the duties of it for three years. We pray your acceptance of the accompanying gift as a very small token of our affection and regard, and we sincerely trust you may live long to continue to enjoy the love and confidence of the brethren, amongst whom you hold such an honoured and distinguished place.

We are fraternally yours,
J. P. ABBOTT,
Grand Master.
[and 53 Grand Lodge Officers].

On 8 September 1897 the question of admitting women to the Lodge room was raised. The Board of General Purposes reported that the question had received its attention

and it had decided that ladies ought not to be admitted to Lodge rooms under any circumstances. This restriction, however, would not apply to the attendance of women at banquets or social gatherings of Freemasons. Occasion will arise to make further reference to this ruling. This decision should be of interest, even forty years after it was made, since some Brethren have been remiss in the former particular, and others unnecessarily strict in the latter. It will be observed from these decisions that objection against the introduction of ladies at social gatherings need not be entertained, provided such gatherings are held beyond the precincts of the Masonic temple.

At the Special Communication of 7 June 1898, summoned for the purpose of receiving nominations of Grand Lodge Officers for the ensuing year, there was some intention of nominating Rt. Wor. Bro. J. C. Remington, P.D.G.M., as Grand Master. However, prior to nominations being called for, Rt. Wor. Bro. Remington offered a personal explanation. He stated that some Brethren had waited upon him to induce him to accept nomination, but as he was opposed to a contested election for the position, he felt it his duty first to communicate with the Grand Master. The latter's reply, which was most conciliatory and friendly, gave such really good reasons for his desire to retain office for another year, that he (Rt. Wor. Bro. Remington) considered it desirable—in accordance with his conception of Masonic duty and with the wish not to stir up any dissension in their midst—to withdraw from the candidature. Consequently for the year 1898-9 Most Wor. Bro. Sir Joseph Abbott was nominated and elected unopposed to the throne.

On the following evening (8 June) a special report prepared by Rt. Wor. Bro. J. B. Trivett in connexion with the desire of a Grand Lodge in Mexico (Gran Dieta Simbolica of Mexico) for recognition was considered and adopted. Rt. Wor. Bro. Trivett recommended the withholding of recognition for the time being, and his comprehensive report set out the reasons for his recommendation. The Republic of Mexico consisted of twenty-seven States,

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one Federal district and two territories, each of which had a Grand Lodge of its own, and only four of these had recognized the Gran Dieta, whereas since 1890 there were three supreme bodies, of which the Gran Dieta was one. As the outcome of internecine warfare, and not of peaceful development of Masonic principles, there had been excessive formation, combining, splitting, re-uniting; further disruption in Mexican Masonry, and even misrepresentation of the strength of the Gran Dieta, were not unknown. Moreover, the Book of Constitutions had supplanted the Bible in the Lodge room, obligations were taken on honour only, women had been initiated, and Diaz, President of the Republic, had resigned his position as Grand Master of the Grand Dieta, had recommended its dissolution, and had accepted the honorary Grand Mastership of the Grand Lodge of the Federal District of Mexico. And so, though the Gran Dieta had been recognized by some American Grand Lodges, the advice of Rt Wor. Bro. Trivett was to withhold the recognition of the United Grand Lodge of New South Wales because of the doubtful rightfulness of the claim made and the corrupting influences of politics and sectarianism. His advice was followed.

On 1 July 1898 the death of Rt Wor. Bro. N. Hopson was announced and his name was inscribed on the Sacred Scroll. Rt Wor. Bro. Hopson had been selected by Most Wor. Bro. Sir Robert Duff, Grand Master, to be his Deputy in the year 1893.

During the year 1898 several Special Communications were held to deal with proposed alterations in the Book of Constitutions as recommended by the Constitution Revision Committee. These meetings were held on 21 September, 5 and 19 October, 2 and 16 November, and 7 December. A further Special Communication was held on 7 March 1899, when it was resolved "that the Constitutions as now revised be and are hereby the Constitutions of the Grand Lodge." The motion was moved by Rt Wor. Bro. Alfred Rofe and seconded by Rt Wor. Bro. Trivett, and carried unanimously. On the following evening it was decided that

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the Committee appointed to revise the Book of Constitutions, viz.—Rt Wor. Bros Richard Teece, Alfred Rofe, J. B. Trivett, Harry Passmore and Donnelly Fisher should be appointed to prepare, number and index the new Book of Constitutions for the printer, and to see the same through the press.

The question of the use of regalia at functions outside the Lodge room is one of periodical recurrence. It was revived at the Communication on 8 March 1899, when an effort was made to eliminate the Masonic church services, and a somewhat ambiguously worded motion was proposed by Wor. Bro. Gibb to the effect "that in the opinion of this Grand Lodge the manner of holding Masonic Church services is inimical to the best interests of Freemasonry generally, and should be discontinued." As it stood, the motion did not meet with general approval, but the evident intention of the motion was observed when it was finally adopted in altered form to read, "That the practice of attending Church services in regalia meets with the disapproval of this Grand Lodge and should be discontinued."

The period of Most Wor. Bro. Sir Joseph Abbott's sovereignty was now drawing to a close. On 13 June 1899, Rt Wor. Bro. John C. Remington was nominated as Grand Master, and on 14 June Most Wor. Bro. Abbott, whose medical adviser declined to allow him to attend, expressed by letter to the Brethren his gratitude to his past and present Deputies, Rt Wor. Bros Spencer and Teece, for their assistance and advice, and particularly to Brother Bray, the Grand Secretary, for his wisdom, courtesy and assistance, which had always been cheerfully placed at his service. In the absence of the Grand Master, but during his regime, two matters of interest had been dealt with.

The first concerned the right of a Tyler to vote. Lodge Nepean (No. 29) inquired whether a Tyler who is a subscribing member of a Lodge can vote. The answer was a conditional affirmative. If the Brother is in the Lodge room when the resolution is submitted and before the vote is taken, he is eligible to vote.

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The second matter concerned a series of complaints preferred against the Worshipful Master of Lodge Cootamundra St John by some of the Lodge members. Rt Wor. Bros Alfred Rofe and J. B. Trivett were commissioned to investigate the complaints. Their report mentioned (1) that the Worshipful Master had erred in permitting a social gathering to be held in the Lodge room at which non-Masons were present, contrary to the edict of Grand Lodge of 8 September 1897. (2) The Worshipful Master had also infringed upon the provisions of Clause 132,¹ Book of Constitutions, in wearing regalia at a festival in which non-Masons participated, not having previously obtained a dispensation from the Grand Master. The sub-committee therefore recommended (3) that the Worshipful Master should be admonished and warned against any repetition of such conduct.

It was also evident that while the sub-committee did not approve of the Worshipful Master's action, they were equally opposed to the spirit evinced by those who complained; for one, Brother M—— was recommended for admonition for not having adopted a more fraternal and conciliatory attitude. The Board adopted the sub-committee's report, but Grand Lodge postponed adoption in its turn, pending an appeal by a Brother concerned, namely Brother M——. Subsequently, however, it was found that this Brother had "called off," and so his appeal was not entertained.

Before the close of the meeting on 14 June the Grand Master-elect made a statement. In thanking the Brethren for having conferred on him the highest honour Grand Lodge could confer, he declared that he would not attain to the height of his ambition until in due course he handed the gavel to his successor, with Masonry in a more flourishing state than it then was. He mentioned the offices he had already occupied, viz., that of Grand Registrar in 1888; Senior Grand Warden in 1889; Deputy Grand Master in 1891. He disclaimed acceptance of the highest honour for

¹ Now No. 178.



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Grand Master, 1899-1905.

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personal reasons, but because the position should be filled by one who had had experience before, during and since the amalgamation. He offered the position of Deputy Grand Master to one who had devoted much time, day and night, to Masonic work, viz. Rt Wor. Bro. John B. Trivett.

Most Wor. Bro. Abbott was to appear once more as Grand Master, namely on the occasion of the Installation of his successor. His death occurred on 15 September 1901.

CHAPTER XV

THE ADMINISTRATION OF MOST WOR. BRO. JOHN COCHRANE REMINGTON

24 JULY 1899—APRIL 1906

FOLLOWING his election as Grand Master on 30 June 1899, Rt Wor. Bro. John Cochrane Remington was installed in the Grand Master's throne on 24 July. The Installation Ceremony was conducted by the retiring Grand Master, Most Wor. Bro. Sir Joseph Abbott, and during the evening congratulations were read from Earls Carrington and Jersey, Lord Brassey, Governor of Victoria, the Bishop of Goulburn (Grand Chaplain) and others. He was also congratulated by Sir Joseph Abbott who declared that his successor understood Masonic laws and institution perhaps better than any other Brother in New South Wales.

The newly-installed Grand Master was born on 16 May 1850. He commenced his Masonic career a week after having attained the "full age of 21 years," being initiated into Freemasonry on 23 May 1871 in the old Volunteer Artillery Lodge No. 937 (E.C.), now Lodge United Service No. 24. He was installed on 11 December 1878, as Worshipful Master of Lodge Balmain No. 868 (E.C.), now Lodge Balmain No. 23. In the District Grand Lodge of the English Constitution he was District Grand Steward for the year 1878-9, Superintendent of Works 1880-1, President of the Board of Benevolence 1882-3, and President of the Board of General Purposes 1883-4. In 1884 he was Worshipful Master of Sydney Mark Lodge No. 25 (E.C.).

In April 1888, Most Wor. Bro. Remington was elected as a representative of the English Constitution in this State to the Conference the object of which was to

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endeavour to bring about the union of Freemasonry in New South Wales, and on the formation of this Grand Lodge he was elected the first Grand Registrar thereof in August 1888. At the meeting held in the Great Hall of the Sydney University on 16 August 1888, he read to that gathering the *History of Freemasonry in New South Wales*, a history of the Craft prepared by himself and full of interest, not only to those present at that gathering, but to all who have since joined the Craft in New South Wales, as well as to the student of Freemasonry in all parts of the world.

In Grand Lodge Most Wor. Bro. Remington was Senior Grand Warden in 1889-90 and Deputy Grand Master 1891-2, under the rule of the Most Worshipful Grand Master, his Excellency the Earl of Jersey. Although frequently requested to allow himself to be nominated for the office of Grand Master of this Grand Lodge, he declined the honour until 1899. He was also the Grand Representative near this Grand Lodge of the Grand Lodges of Ireland and Denmark.

The newly-installed Grand Master in his address to the Brethren, said that Grand Lodge was standing at the parting of the ways; the line of "hereditary Grand Masters" had ended, and the Brethren had for the first time chosen one of themselves as chief ruler, "a partner in the struggles for independence and unity . . . and one who had a large share of the work of framing the Articles of Union." Having made some eulogistic references to his predecessors, Most Wor. Bro. Remington continued: "We commence this year under a revised Book of Constitutions, the main features of which are increased precautions against the admission to our Order of any except fully qualified candidates and facilities for the better representation of country Lodges in the making and administration of our laws." Most Wor. Bro. Remington drew attention to the idealistic characteristic of Freemasonry as indicated by a distinguished English brother who had described it in these terms:

It lives and instructs in emblems and symbols, in which the leading idea is that the Freemasons are a body of real masons,

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engaged in the erection of a spiritual temple, affording to each other that encouragement and aid, material or moral, of which he may stand in need; bound to practise collectively and individually every public and private virtue; to contemplate all mankind as Brethren, but especially those united by the same sacred tie, whatever their nation or their place in the social scale; to practise "charity" in its broadest and deepest meaning; to do all this silently, secretly, without publicity or ostentation—this and nothing less, is the purpose, the labour of the Craft.

Another Australian Grand Lodge was now coming into being. On 14 June 1899 a communication was reported from Brethren who had formed what they designated "The Grand Lodge of Western Australia," but the matter was postponed *sine die*. On 1 February 1900 a Special Communication was held to consider the question of recognition of a Grand Lodge of Western Australia. At the meeting the Grand Master pointed out that Grand Lodges in other parts of the world were awaiting our decision concerning this new Lodge, and invited the Brethren to give attention to a complete, scholarly and able report on the matter prepared by the President of the Board of General Purposes (Rt Wor. Bro. T. E. Spencer). This Brother regarded the matter as urgent because his Excellency Sir Gerard Smith was Grand Master of the newly constituted body and the information to hand revealed a regrettable situation, though, assisted by the principles of unity and brotherly love, they might soon devise a means of vindicating the true tenets of the Order.

It seems that in December 1898 several Masons met together in Perth and resolved to form a Grand Lodge of Western Australia. These Brethren were unattached; to use their own argument, they owed no allegiance to any Grand Lodge having authority in Western Australia, and were therefore free to hold meetings and to constitute a Grand Lodge. No lodges were represented at the meeting. On this presumed right of unattached Masons to act thus, they claimed recognition as the Sovereign Grand Lodge of Western Australia.

No record of the number present at this meeting was

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given, but at the Installation of the second Grand Master, after the first had ruled for only twenty days, only seven Past Masters attended, a number insufficient to fill all the offices.

Ten months later, 11 October 1899, the District Grand Lodge under the English Constitution discussed the proposal to form a Grand Lodge. The result of the discussion was that thirty-three Lodges favoured the proposal and only one Lodge opposed it.¹

Accordingly, at that same meeting, the Grand Lodge of Western Australia was declared formed, and the Governor of the colony, Sir Gerard Smith, was elected Grand Master.

The District Grand Secretary under the Scottish Constitution wrote to the effect that the Scottish Lodges had been prohibited from taking part in the movement, as at a meeting of District Grand Lodge (S.C.) held on 28 December 1899, it was announced that Rt Wor. Bro. Rev. G. E. Rowe had received from the Grand Lodge of Scotland his Patent of Office as Provincial Grand Master of Western Australia, whereupon this District Grand Lodge was declared to be "Grand Lodge of Scottish Freemasonry in Western Australia." It therefore protested against our recognition of the Grand Lodge formed in the previous October.

After careful consideration and assisted by Rt Wor. Bro. Hon. J. W. Hackett, who was then in Sydney, the Board made the following recommendations.

Authorities differ as to the legal and constitutional methods of establishing a Grand Lodge. Some (including Mackay) say three Lodges in a territory not occupied by a Sovereign Grand Lodge can meet and form a Grand Lodge; others say five; others declare it necessary to have a majority of Lodges in the territory in favour; while the Scottish Brethren in Western Australia claim it is necessary to have a majority of Lodges under each Constitution in favour. At least a number of Warranted Lodges are necessary, and therefore unattached Brethren are not in a position to form a lawfully Constituted Grand Lodge.

¹ The number of Lodges under the Scottish Constitution was twenty-four and under the Irish Constitution two.

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The Board considered that the Grand Lodge of Scottish Freemasonry in Western Australia, being derived from and still subordinate to the Grand Lodge of Scotland, could not be a Sovereign Grand Lodge, but was still a Provincial body. The Board recommended this view for endorsement.

Two arguments were put forward by the Brethren objecting to recognition of the Grand Lodge established on 11 October:

(1) That a majority of Lodges under each Constitution must give consent. But this was a new condition which would invalidate several old and most esteemed Grand Lodges. Moreover the argument lost force when it was remembered that our Scottish Brethren in Western Australia had been prohibited from taking part in the movement.

(2) Subsequent to the formation of the Grand Lodge, the Grand Master and his Officers appeared at a public function as the District Grand Lodge E.C. This, however, may be accounted for as the result of modesty, the Brethren refraining from assuming titles before installation and investiture. The proceedings leading up to the establishment of a Grand Lodge were quite regular, and a majority of lawfully warranted Lodges took part in its formation.

The Board of General Purposes, in accordance with its line of argument, then recommended that recognition should be extended to the Grand Lodge formed on 11 October and that New South Wales should send its congratulations to Sir Gerard Smith, the Grand Master.

The recommendations were adopted and Most Wor. Bro. Remington declared that pleasure and relief would be felt in Western Australia at the news. He expressed the hope that in due time the Scottish Brethren who had been placed in an unfair position analogous to that of the English Brethren in New South Wales in 1888, would join the new Grand Lodge, and that the Irish Brethren would do likewise, all forming a united whole.

At a later Communication (13 June 1900) Most Wor. Bro. Remington reported that his Excellency, Sir Gerard Smith, had been installed on 28 February, that England

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had recognized the new Grand Lodge, Ireland had promised to do likewise, while the Provincial Grand Master under the Scottish Constitution, "with that genuine Masonic spirit which I fully anticipated," considered the question of the legality of the new Grand Lodge to have been practically settled by its recognition by New South Wales.

Four years later, on 14 December 1904, the new Grand Lodge had seventy-two Lodges, including eight from the Scottish Constitution and one from the Irish, within its jurisdiction.

A difference of view and attitude between the Grand Master and the Board of General Purposes relative to the former's right to grant a Warrant for a new Lodge when objections had been raised by the Board, provided a constitutionally interesting episode in 1900. Ironically enough, the Lodge around which discussion centred was known as Lodge Unanimity.

The majority of foundation members of this Lodge had been members of another Lodge which was being conducted, in their opinion, unjustly and in a manner diametrically opposed to the principles of Freemasonry. These Brethren decided to withdraw from that Lodge and form a new Lodge. The first meeting for the purpose was held in the New Masonic Hall on 26 April 1899.² A motion was carried that a Lodge should be formed to be known as "Lodge Sydney" and application for a Charter was accordingly made to Grand Lodge. At a subsequent meeting on 5 July, Wor. Bro. J. T. Robertson, who had been elected Worshipful Master, outlined an interview with Rt Wor. Bro. Spencer, which threw light on the Grand Lodge's refusal to grant a Charter. One argument was to the effect that if a Charter were granted to Lodge Sydney, several existing Lodges would be weakened. It was therefore decided that the petition should be signed by unattached members only, and at a subsequent meeting held a week later (12 July) the proposed name of the Lodge was changed from "Sydney" to "Phoenix," the reason being

² The Minutes show "April" erased and "June" substituted.

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that Grand Lodge Officers had unofficially expressed disapproval of the original name because so many Lodges had the word "Sydney" attached to their names. Another unusual proposal, to the effect that no affiliations should be allowed for the first twelve months, was agreed to after much discussion. The main objection to this clause was that it infringed and injuriously curtailed their rights as Masons. Nevertheless, the feeling that some such step was necessary to break down the antagonistic attitude of the Board of General Purposes led to all objections to the clause being withdrawn.

The Board's objection had not been overcome, however, as once again it refused its recommendation to Grand Lodge to grant the petition. Nothing daunted, the Brethren prepared a third petition and adopted yet a third name for the Lodge, this time "Unanimity." The petition was favourably mentioned in usual course by the officers of Paddington Ionic Lodge. Again the Board refused its recommendation, whereupon it was decided by the disappointed Brethren to present a petition, not to the Board, but to the Grand Master, as the supreme head of the Craft.

The petition, which was granted, read as follows:

The petition of the undersigned Past Masters and Master Masons sheweth: 1. Your petitioners with other Brethren presented in May last a petition for a Warrant for a new Lodge to be styled "Lodge Sydney." 2. In August following they presented another petition, but with the signatures only of unaffiliated Brethren, this time for a Lodge under the title of "Phoenix." 3. The prayer of both petitions has been refused by the Board of General Purposes, and although no reasons have been assigned, your petitioners understand that they were: An objection to either of the titles proposed, and a desire that no new Lodge should be established in the metropolis at present. With regard to the first of these, your petitioners have now forwarded another petition for a Warrant for a Lodge under the title of "Unanimity," which they believe is not at present borne by any Lodge within the territory. With regard to the second objection they desire to urge that the Lodge is proposed to be formed in the first instance from the ranks of unaffiliated Brethren only, and as a pledge of your petitioners' fidelity they guarantee that during the first twelve months of the

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existence of the Lodge no Brother shall be admitted as an affiliated member who was attached to the Lodge on the 1st October 1899. Among the vast number of unaffiliated Brethren within the metropolitan area, there are many who, to your petitioners' knowledge, can be won back by the formation of such a Lodge. Statistics have shown that for several years past in this colony, almost as many Brethren have called off as have been initiated or affiliated, and it will therefore be quite evident that the quarry to be worked is an extensive one, which must contain many perfect ashlar's worthy of restoring. As a further pledge of our fidelity, and to secure inclusion of bona fide affiliates only, it is intended to make the joining fee £2 2s. 0d. Your petitioners recognize the fact that there are some weak Lodges in Sydney to which they, as unattached Brethren, could affiliate, but your petitioners wish still to remain together, as an entry in a body to another Lodge would probably cause them to be looked upon with disfavour, so much so in fact, that it is doubtful whether, as a body, your petitioners would be accepted by any small Lodge. For the foregoing reasons we make this last appeal to the supreme head of the Craft in New South Wales, and if this prayer be granted, we promise faithful and loyal allegiance to the United Grand Lodge of New South Wales, remaining, Most Worshipful Grand Master, yours faithfully and fraternally.

JAMES LEES, P.M.,
on behalf of the Brethren.

Most Wor. Bro. Remington called for all the papers and then recommended that the Board of General Purposes should give favourable consideration to the application. The Board, however, after meeting again, decided to send no report on the grounds that "the Board having twice rejected the petition had determined to do so again." The Grand Master's "diligent inquiries" as to whether anything was known detrimental to the petitioners as Freemasons, resulted in assurances that there was nothing, and that the Worshipful Master was a hardworking Brother who had rendered good service to the Craft. One opponent to the granting of the petition had not seen the special petition and knew nothing of its contents. Had he known he might have acted differently. Again the Board was appealed to by the Grand Master and again it declined to reverse its decision.

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The Grand Master decided to assert the dignity and power of his office. In reporting to Grand Lodge, he said:

It seemed to me that a grave constitutional question was involved, and that I must take the responsibility of acting without regard to my own comfort or convenience in the matter. On the 28th December I directed the Grand Secretary to prepare the Warrant of Constitution for my signature as usual. He did so, and I constituted the Lodge . . . in the presence of one of the largest gatherings of Worshipful Masters and Past Masters I have ever attended, and with the assistance of nearly all my Grand Lodge Officers.

The dedication was performed on 10 January 1900.

The letter received by the Lodge Secretary, Brother James Lees, read as follows:

DEAR SIR AND WORSHIPFUL BROTHER,

The Most Worshipful the Grand Master has been pleased to grant a Warrant or Charter for a new Lodge to be called "Unanimity" No. 227, to be solemnly constituted here on Wednesday the 10th instant at 7 o'clock sharp.

The Grand Lodge officers have been summoned to meet the Most Worshipful the Grand Master here at 7 p.m. on that date. You will therefore be here with your officers and those who signed the petition, and see that everything is in readiness for your Installation as first Worshipful Master of the New Lodge.

ARTHUR H. BRAY,
Grand Secretary.

An attempt was made to censure the Grand Master when at a subsequent meeting of the Board Wor. Bro. Docker moved without notice, "That the Board is of opinion that the Most Worshipful Grand Master has acted unconstitutionally in granting a warrant to Lodge Unanimity No. 227 without the recommendation of the Board." The President disallowed the motion because it was a motion of censure against the Grand Master. This ruling was challenged, but it was upheld by the Board. It was, however, decided to appoint a sub-committee to examine persons and books, papers and documents, to report all the circumstances connected with the Board's refusal to recommend a Charter, and to report on the position and duties

of the Board under Clause 107 of the Book of Constitutions, the last part of which provided that a petition for a Charter should be submitted to the Board of General Purposes, and on approval the Grand Master will be recommended to grant the prayer of the petition.

The report having been duly made and approved by a majority vote by the Board, it was submitted to Grand Lodge. It contended that a petition for a new Lodge should not be placed before the Grand Master for consideration unless with the approval and recommendation of the Board, and that although it did not follow that the Grand Master must grant a Warrant following on the Board's recommendation, "yet if the Board do not approve and consequently do not recommend it, he cannot consider it." The interest of the position lay in the fact that the President of the Board moved the adoption of the report and traversed the arguments in favour, but stated that he signed it under protest and strongly urged its rejection.

Those who favoured the Board's report did so because of their reading of Clause 107, Book of Constitutions, whereupon the Grand Master gave his decision upon it, which, he said, would remain their guide until one of his successors ruled differently. His ruling was that:

Every petition for a new Warrant, on arriving at the Grand Secretary's office, must be carefully examined and then forwarded to the Grand Master, to whom alone it is addressed. If he requires further information, the Grand Secretary must obtain it, and the Petition will then be transmitted by the Grand Master to the Grand Secretary for submission to the Board of General Purposes. Any recommendation thereon by the Board must be made to the Grand Master, not to Grand Lodge.

The motion to the effect that the special report of the Board be received was negatived first on the voices and then, as the Grand Master wanted a show of hands, by a vote of 132 against, 16 for, the report.

Thus the Grand Master's action in granting a Charter contrary to the recommendation of the Board was endorsed, and in future the Grand Master could reject a Board's

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recommendation whether it favoured or was opposed to the granting of Charters. But the matter was not allowed to rest without a certain repercussion, for on 28 March Wor. Bro. Richards attempted to move:

(1) That the drafts of all reports of the Board be submitted to the Board for approval, before being printed or submitted to Grand Lodge, and that no "explanatory note" as to the views of any individual member of the Board be permitted to appear in or at the end of the Board's reports.

(2) That in the event of the President being on any occasion unwilling to act as the mouthpiece of the Board, and properly to advocate the adoption of any of its reports, some other member of the Board who is in accord with its decisions shall be entrusted for the occasion with these duties.

The President ruled these out of order. The mover endeavoured to move dissent, whereupon the President declared the meeting closed.

The following petition, as a consequence, was, on 12 April, forwarded to the Grand Master through the Grand Secretary's office:

We, the undersigned, members of the Board of General Purposes under the Constitution of the United Grand Lodge of New South Wales, respectfully request that you will convene a Special Communication of Grand Lodge for the purpose of considering the action of the Right Worshipful President of the Board of General Purposes in ruling out of order the following Notice of Motion appearing on the Board's Agenda Paper, and standing in the name of Wor. Brother G. T. Richards.

The petition was signed by Very Wor. Bro. Shipway, G.R., and sixteen other members (sixteen out of twenty-one) of the Board, and the Grand Registrar forwarded a request either for a reply or a Special Communication before the next meeting of the Board of General Purposes.

The Grand Master, in his minute in reply, stated that the petition, being one without precedent, could not be dealt with hurriedly. The summoning of a special meeting of Grand Lodge was at the Grand Master's discretion "whenever the good of the Craft shall in his opinion require it."

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The President's action in ruling out of order motions practically censuring his conduct in a matter with which Grand Lodge had already dealt does not comply with the above condition. But the question of whether the President's Reports should be submitted to the Board before presentation to the Grand Lodge or not deserves consideration, as there is no constitutional law on the subject, and the only guide is custom established by the Presidents who prepared reports, practically verbatim extracts from the Minutes of the Board. Therefore, the Grand Master decided that this question should take precedence at the June Communication, so that the incoming President might know his exact position.

The Board met again on 25 April but, on the motion of Wor. Bro. Richards, it was adjourned by a vote of eleven to three without even authorization of the payments of accounts passed by the Finance Committee, Wor. Bro. Richards replying to the Grand Treasurer's appeal, that "in the present state of affairs I for one do not feel disposed to go on with any executive business." Thus, Grand Lodge stood in danger of a slur upon its fair fame if its debts to tradesmen and others were left unpaid, (including the salaries of the Grand and the Deputy Grand Secretaries). An impasse was avoided when the Grand Treasurer advanced the money out of his own pocket.

A second petition reached the Grand Master on 30 April, signed by the Grand Registrar and thirteen other members of the Board, regretting the Grand Master's minute, as the Notice of Motion referred to in the petition concerned solely the regulation by the Board of its own proceedings and mode of procedure and urged reconsideration so that a Special Communication of Grand Lodge could be held before the next meeting of the Board.

The Grand Master took the view that this second petition was an attempt to coerce him, and in his minute of reply stated that he saw no reason to vary his decision, and that the Board's adjournment without authorizing payments of accounts would be sure to arouse a heated state of feeling,

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during which a Special Meeting of Grand Lodge would certainly not be "for the good of the Craft." He hoped wiser counsels would prevail before Grand Lodge met.

The Board met on 30 May, and passed accounts for payment, but other business was suspended to allow Wor. Bro. Richards to renew the motions of 28 March. The President again ruled them out of order, and refused to put Wor. Bro. Millen's motion of dissent. He declared the meeting closed.

When Grand Lodge met on 13 June 1900 and took the situation into consideration, the Grand Master submitted these two questions:

(1) Was the President right in ruling out of order on 28 March and again on 30 May the Notices of Motion submitted by Wor. Bro. Richards? The Vote was: Aye, 167; No, 134.

(2) Does Grand Lodge desire a change from the practice hitherto in force, by which the President of the Board of General Purposes prepares the reports of the Board in the shape of almost literal transcripts of its Minutes?

In view of the heavy minority vote on the first question, the Grand Master advised a vote Aye for the second and suggested the mode of preparing the reports be referred back to the Board for further consideration. An affirmative vote was accordingly given.

It was evident from the incident just related, and those which now follow, that Most Worshipful Brother Remington was well versed in Masonic jurisprudence, and was determined to exercise the full powers of his office when circumstances seemed to demand it. This was further evidenced when he refused to permit one Lodge to raise a Brother on a certain date, despite the fact that this member was about to leave the colony. The initiation had taken place on 5 February, the passing under Dispensation on the 13th, and the application was for the next ceremony to take place on the 19th, a period of less than seven days. The Grand Master reported his refusal on 14 March 1900 and expressed the opinion that the periods between the various

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steps should be lengthened. He further objected to the uncouth formula, "U.G.L., N.S.W.," on lodge invitations.

At the Communication of 12 December 1900 another difference of opinion between the Grand Master and the Board resulted in a reversal of the Board's decision. The question of the interpretation of the word "satisfactory" arose in respect to inquiries about a candidate for initiation in a Lodge beyond the district in which he resided. The Board's decision was that the initiation could not be carried out until a satisfactory reply was received from the Lodge within the district of the candidate's residence, and "satisfactory" meant that the "tongue of good report" had been exercised on his behalf. The Grand Master, however, ruled that if no reply was received within a reasonable time from the Lodges written to, or if in their replies they stated that the candidate was unknown to them, Clause 156, which dealt with the matter of due inquiry respecting the character of a candidate, might be regarded as having been complied with, and the Lodge would then be justified in proceeding with the ballot in the ordinary course.

Yet again, the same insistence by Most Wor. Bro. Remington on the observance of Masonic etiquette is apparent in his address after he had been proclaimed Grand Master for the second time at the Special Communication on 23 June 1900, and had invested Rt Wor. Bro. Trivett as the Deputy Grand Master. He stated that his reason for accepting a second term of office was that he did not want any one to say that he had allowed the ship to be steered into rough waters and then had quitted the bridge. He declared:

Masonic Constitutional Government has been on its trial in this territory, and I hope it has come out of the ordeal satisfactorily. I trust that we have arrived at the end of any possibility of such trouble recurring; and I trust also that errors, which were possibly due to unfamiliarity with the new Book of Constitutions, are never likely to be repeated. . . .

It is, I think, to be regretted that so much publicity has been given to the events of the last few months, and I am inclined to think that we should do well to insist more strongly upon the

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letter of the Constitution, which prohibits the publication of any Masonic proceedings. A great deal of what has passed would, in all probability, have been avoided if so much publicity had not been given to it in the Press. . . . Would it not be well, then, if possible, to keep such deliberations within the breasts of the Brethren? The newspapers published nowadays deal with our doings in a way they never did in my young days, giving particulars not only to members of the Craft, but also to the outside world. I have felt this keenly several times lately when men who do not belong to the Craft, and who are never likely to belong to it, have asked me what these rumours of dissension in our midst meant, and have followed the question by remarking that, instead of being "United," it seemed that we were likely to become the "Disunited Grand Lodge."

Most Wor. Bro. Remington said that he wished to disabuse the minds of some that he had prohibited in Grand Lodge the discussion of the Reports of the Board of General Purposes. What he had done was that when the Board of General Purposes had decided upon an individual case, its decision was not to be discussed in Grand Lodge unless appeal had been made in proper form by the Brother or Lodge interested. There were many matters, he said, on which it was really not necessary for the Board to report at all. In cases of discipline, there should be complete silence about them unless there was an appeal, just as names are suppressed in the case of relief by the Board of Benevolence. If a brother questioned the decisions of the Board upon abstract questions it was always open for him to move the adoption or otherwise of the Report.

The death of Queen Victoria on 22 January 1901 did not affect Australian Masonry in the same way as English Masonry; nevertheless, it was an occasion when Masons felt it obligatory to express their loyalty to the throne, the more so as the new occupant, Edward VII, following the precedent set by a former monarch, resigned the Grand Master's throne and gave way to his successor, H.R.H. the Duke of Connaught, Past Provincial Grand Master of Sussex and District Grand Master of Bombay.

The ushering in of the new century by the accession of

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a new monarch over the British Empire and a new Grand Master in England was, as we have just said, marked by little change in New South Wales. At least one act, however, by the Grand Master at this time is worth notice. Most Wor. Bro. Remington felt that it was anomalous that a Grand Lodge of 185 Lodges should have available but one Past Grand Master, and he quite unable to attend meetings. In March 1901 he announced his intention of conferring Past Grand Lodge Rank upon certain Brethren, to overcome the embarrassment. Accordingly, when he was himself proclaimed Grand Master for the third time (20 July 1901), he proceeded to invest three distinguished Brethren with the rank of Past Grand Masters. These were Rt Wor. Bros William Henry Simpson, Alfred Rofe and Thomas Edward Spencer, all already enjoying the rank of Past Deputy Grand Masters. The Grand Master briefly outlined the claims of each to this distinction, and declared that Rt Wor. Bro. Simpson "should be honoured and never forgotten." Having been initiated in Lodge Australia in 1856, he had been its Worshipful Master on three occasions and had enjoyed District Grand Rank since 1861 as District Grand Treasurer, and Deputy District Grand Master under the English Constitution. In 1862 he became a Royal Arch Mason; he had been a member of the Freemasons' Orphan Society since 1856 and was a Trustee and Vice-President. He had worked for unity in 1888 and had presided over the inaugural meeting in the Great Hall of the University on 16 August 1888, and again in the following month (18 September) when the first Grand Master was installed.

Most Wor. Bro. Remington also outlined the Masonic careers of Rt Wor. Bro. Alfred Rofe and Rt Wor. Bro. Spencer. The former was an initiate of Lodge Newtown Kilwinning (1866) and became its Worshipful Master in 1869. He held office in the Provincial Grand Lodge (S.C.) and became Substitute District Grand Master. He figured in the Committee that drew up the Articles of Union in 1888 and became the first Grand Treasurer to the United Grand Lodge. Later he filled the office of President of the Board

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of General Purposes. He was also connected with Mark Masonry as its Grand Master and also with Royal Arch Masonry as the First Grand Principal.

Rt Wor. Bro. Spencer was initiated in Lodge Leinster Marine (1877) and was a foundation officer of Lodge Tuscan (1882) of which he became Worshipful Master in the following year. He was also Worshipful Master of Lodge Leinster Marine for four years in succession (1887-90). He had been Grand Sword Bearer of the original Grand Lodge of New South Wales, which he also represented in the Unity Conference of 1888. Subsequently he had held several important offices, such as President of the Board of Benevolence (1889-90) and of the Board of General Purposes in 1891-3 and again in 1899-1901, Deputy Grand Master 1894-6. He was a zealous Royal Arch Mason and the President of the Freemasons' Benevolent Institution in 1900.

Despite a protest by Wor. Bro. Dr C. U. Carruthers against the conferring of this rank in what he declared to be an unconstitutional way, the Grand Master's action was approved unanimously, all the Brethren standing in order to signify their approval. The Grand Master at the same time obligated and invested his Deputy, Very Wor. Bro. Arthur John Scott, P.G.T.

The question of the invasion of the territory of the Masonic territory of Denmark by the Grand Lodge of Hamburg was dealt with on 12 June 1901, as the result of a letter from the Grand Lodge of Denmark. Most Wor. Bro. Remington had received the letter in his dual capacity as Grand Master and as the Representative of the Grand Lodge of Denmark near New South Wales. His reply was to the effect that New South Wales had always been in friendly relations with the Grand Lodge of Denmark, that we had no official knowledge of the Grand Lodge of Hamburg, and that "we are in hearty sympathy with the doctrine that when any Masonic Territory has been legally occupied by the establishment of a Grand Lodge therein, no other Grand Lodge has, or can have, any authority to create new Lodges in such Territory." This was the inevitable attitude of a

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Grand Lodge that was expressing a similar constitutional right within New South Wales.

At the same Grand Lodge meeting a report on a Masonic Scholarship for Girls was submitted. The proposal was that Grand Lodge should grant £500 and raise another £500 from affiliated Lodges and individual Brethren, for the purpose of establishing a scholarship for general proficiency at the University Senior Public or Matriculation examination. The scholarship was to be awarded for one year at first, and for not longer than three years to any one student. Daughters of Freemasons of ten years' standing were to be eligible. The establishment of such a scholarship was to be regarded as a memorial of the close of the reign of Queen Victoria and the commencement of the reign of Edward VII. As, however, the Board of General Purposes reported against its establishment, the proposal was abandoned.

At the Grand Lodge meeting on 12 March 1902 the Grand Master welcomed Most Wor. Bro. Templeman, P.G.M., of Victoria, and Very Wor. Bro. Thomas H. Nesbitt, D.P.G.M., under the Grand Lodge of England. He expressed the hope that they would soon affiliate with a Lodge so that he would be in a position to welcome them as members of Grand Lodge. Such action would be in accordance with the spirit of a resolution passed by this Grand Lodge soon after its foundation to the effect that District and Provincial Grand Lodge appointments would entitle holders to rank as Provincial Grand Lodge Officers of similar standing when they became subscribing members of one of our Lodges.

Consequently, three months later (11 June), the two distinguished Brethren having in the meantime attached themselves to a Lodge in New South Wales, the Grand Master asked Grand Lodge to affirm the principle of recognition of rank conferred in other Grand Lodges upon distinguished Brethren who subsequently give their allegiance to us. He pointed out that he did not ask them to "confer" rank upon the two Brethren, but to declare that upon affilia-



MOST WOR. BRO. SIR HARRY HOLDSWORTH RAWSON,
Grand Master, 1906-1909.

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tion with one of our Lodges, having signed the by-laws, and so having become members of Grand Lodge, they retain the Past Rank they had so worthily won elsewhere. As a compliment to our Sister Grand Lodge he desired the resolution to be carried without a dissenting vote, and this was done accordingly.

Most Wor. Bro. Templeman in his response thanked Grand Lodge for the honour which he believed was "almost a unique circumstance in Freemasonry." He was pleased to see New South Wales "in this as in all other events leading the van." Rt Wor. Bro. Nesbitt also expressed his thanks for the confirmation of the rank that he had held in the Provincial Grand Lodge of the Isle of Man. At a later date (11 March 1903) the Rt Wor. Bro. Nesbitt was invested with his jewel as Grand Representative of the Grand Lodge of England and presented with his Patent of office.

In the course of his address on the same evening (11 June 1902), the Grand Master made some mention of the progress made by Freemasonry during the past three years. Six new Lodges had been formed and three old Lodges resuscitated, making the total 186. During the same period 2813 Master Mason Certificates had been issued, making a total of 16,000 issued since the amalgamation of 1888. Allowing for the 6000 then on the books, 22,000 had been registered in New South Wales. Making due allowance for deaths and removals, it was evident that there would be a large loss through "calling off." According to the statement made twelve months later the strength of membership stood at 8812 in June 1902 and 9378 in June 1903.

The Grand Master further announced that an address had been presented to the new Governor, Vice-Admiral Sir Harry Holdsworth Rawson, and a cable had been sent to the Grand Lodge congratulating King Edward VII, the "Protector of Freemasons," upon his coronation.

The Board of General Purposes submitted some interesting rulings to Grand Lodge concerning an appeal by Wor. Bro. C. Matthews Drew against decisions made by the Wor-

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shipful Master of Lodge Australian Social Mother No. 1. It appears that Brother E. W. J. Baber, Senior Warden of the Lodge, had sent in a letter of resignation in February 1902, but the acceptance of it was held over pending an interview with him by the Worshipful Master, Wor. Bro. Henry Willis. A second letter was received at the meeting on 3 March and Brother Baber requested his Clearance, which was accordingly granted. In a third letter read on 7 April Brother Baber asked for the withdrawal of his resignation, and at this meeting he occupied the chair of the Senior Warden. The Worshipful Master gave the following rulings:

(1) Brother Baber is a member of the Lodge, notwithstanding his resignation having been received, as his Clearance had not been completed and issued.

(2) It was not necessary for Brother Baber to be proposed and balloted for as a rejoining member.

(3) A simple motion, without notice, rescinding the resolution accepting his resignation was sufficient to enable Brother Baber to continue his membership.

At the next meeting (May 1902) Brother Baber was nominated as Worshipful Master of the Lodge, whereupon Wor. Bro. Matthews Drew objected and raised a point of order which the Master, Wor. Bro. Willis, refused to entertain. Brother Baber was elected, but Wor. Bro. Drew, convinced of the soundness of his objection, appealed to the Board of General Purposes.

The Board upheld the appeal and reversed Wor. Bro. Willis's rulings. This decision involved the upholding of Wor. Bro. Drew's second appeal that the election of Brother Baber as Worshipful Master of the Lodge was *ultra vires*, inasmuch as he was not at the time of election a member of the Lodge, his resignation having been received on 3 March and his Clearance ordered to be issued. When, however, Brother Drew further contended that Brother Hogan, being the only eligible member nominated as Worshipful Master, should have been elected, the Board refused to endorse the view.

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It is evident that the relationships between Lodge Australian Social Mother and Brother Matthews Drew were not happy, and Brother Drew resigned. Dissatisfied with his Clearance, he again appealed to the Board of General Purposes and enclosed his Clearance, a portion of which had been erased before being signed by the Worshipful Master. The words erased were: "and having during his membership conducted himself as a worthy Brother." Brother Drew asked the Board to direct the Worshipful Master to issue a Clearance in accordance with the Book of Constitutions. The Board directed accordingly, but the Worshipful Master apparently took no notice, for Brother Drew again wrote to the Board pointing out that the Board's order was set at nought, and he was being debarred from Masonic privileges. A second letter was written to the Worshipful Master (Wor. Bro. Henry Willis), who still forwarded no satisfactory reply. He was thereupon cited to show cause why he should not be dealt with for disregarding the Board's instruction. The Worshipful Master, attending before the Board, declared the Board's resolution was unconstitutional. The Board found it necessary to admonish Wor. Bro. Willis and to express the hope that he would carry out the directions and issue the Clearance.

Wor. Bro. Willis appealed against this instruction and stated his case on 11 March 1903. Eventually the matter was settled when the appellant undertook to act on the advice of the Grand Master and issue the Clearance, and the President of the Board promised to rescind the admonition.

As the Grand Master announced, our relations with Sister Grand Lodges of the Mother Country continued to be amicable. "I have something to say to you next quarter," he announced on 10 December 1902, "upon the eminently fraternal attitude which I have good reason to believe is maintained towards us by the Grand Lodge of Scotland in its dealing with a foolish attempt to resuscitate rival jurisdiction in this territory, of which you will find a hint in the

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latest published report of our Committee on Foreign Correspondence.”

Accordingly, at the Grand Lodge Communication on 11 March 1903, the Grand Master mentioned that in addition to England's sending out the jewel and Patent of office for Rt Wor. Bro. Nesbitt, and Ireland's expressing the kindest of fraternal feelings in private letters from the Deputy Grand Master, Scotland “has given a well-merited snub to two or three unquiet spirits who appear (though we have no official knowledge of their actions) to still dream of setting up some rival jurisdiction here.” The following report of Grand Committee was read and adopted by the Grand Lodge at Edinburgh in November 1902:

The Committee, having carefully considered the subject, feel that the application could not be entertained, in respect that the Grand Lodge of New South Wales is a sovereign Masonic power, which had absolute control over the affairs of Freemasonry in that district and was entitled to administer them absolutely.

This was the final answer to all those who wished to see the Scottish Constitution revived in New South Wales.

The Special Communication held on 20 July 1903 in the Town Hall, Sydney, was viewed at the time as a gathering of more than ordinary significance. It was intended to celebrate the Centenary of the Dawn of Freemasonry in Australia. In the presence of his Excellency Sir Harry Rawson and distinguished Brethren from all the other States of Australia (Western Australia excepted) 3500 Brethren were gathered. An address was delivered by the Grand Master, Most Wor. Bro. Remington. In this address he traced the history of Freemasonry in New South Wales for a century. Brother A. R. Richard sang verses from the cantata that had been written by the poet Henry Kendall for the International Exhibition of 1879.

In view of the results of later research concerning the beginnings of Australian Freemasonry, it may now be regarded as unfortunate that the year 1903 should have been held to be the Centenary year.

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However, the occasion afforded an opportunity of extending a welcome to the Governor, Rt Wor. Bro. Sir Harry Rawson, who in response spoke at some length and stressed the importance of Most Wor. Bro. Remington's zealous activity on behalf of Masonry. During his four years of office, eight new Lodges had been formed, three revived, and there were now five petitions for new Lodges under consideration. Sir Harry also spoke of their affinity to the Grand Lodges of England, Scotland and Ireland:

Independence has not led towards separation, but has brought us more closely into union. I can speak personally of the very great interest His Majesty the King takes in Freemasonry. He, as Prince of Wales, was the Worshipful Master of the Royal Naval Lodge, to which I belonged, and I succeeded him as Master of the Lodge when he became our Sovereign and had to relinquish the office. His Majesty then graciously acceded to the request I made to him to become its Patron; and there is nothing in connexion with Freemasonry, either in Great Britain or in any part of his Dominions in which His Majesty does not take a keen interest.

In his reference to the various charitable funds and institutions, Sir Harry Rawson said: "I shall be most happy to become an annual subscriber to every one of them."

At the Special Communication on 18 July 1904, when Most Wor. Bro. Remington was proclaimed as Grand Master for the sixth year in succession, having stopped short at 1899 in his review of Masonry in his previous address in July 1903, he now read notes from his own Masonic diary. In view of the matters already treated it will suffice to note that on his first installation on 24 July 1899, he appointed Rt Wor. Bro. John B. Trivett, M.A., as Deputy Grand Master. This Brother held the high office for two years, when his mantle fell upon the shoulders of the Rt Wor. Bro. Arthur J. Scott (1901-5). The graphs attached to the report of that Communication realistically indicated the increase in the number of Lodges, the memberships and Grand Lodge funds, though the effect of the financial depression of 1893 and the following years is also evident.

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The progress is also clear from the following table:

	Carrington 1891	Jersey 1893	Duff 1895	Abbott 1899	Remington 1904*
No. of Lodges Subscribing	182	191	197	185	198 + 2
Members	8,200	8,675	7,698	7,164	10,000 approx.
Grand Lodge and Benevolent Funds	£5,306	£7,784	£9,334	£9,502	£13,234
F.B.I. Funds	£1,400	£2,238	£3,010	£5,022	£8,000*
Orphan Society Funds	£16,926	£18,724	£20,211	£22,370	£25,619

* Returns from two not yet due.

During the evening his Excellency Sir Harry Rawson on behalf of the Brethren read the following address to Most Wor. Bro. Remington:

To the Grand Master of New South Wales.

DEAR SIR AND MOST WORSHIPFUL BROTHER,

The one hundred and ninety-eight Lodges of Ancient, Free and Accepted Masons, and the members of the Craft generally throughout the territory, in congratulating you upon the completion of five years' tenure of the Grand Master's Chair, and your re-election for a sixth year, request your acceptance of your portrait in oils, specially painted for this occasion, and also the accompanying souvenir for Mrs Remington, as tokens of the affection and esteem in which you are held by the Freemasons of New South Wales.

For and on behalf of the Worshipful Masters of Lodges forming the Committee for this presentation.

ALEX. McNEILLY,
Honorary Secretary.

The picture referred to in the address was then unveiled and placed on the dais. The souvenir for Mrs Remington was a diamond pendant.

The Grand Master, in replying, asked that the portrait might be allowed to hang in the Grand Lodge Room with the other portraits of Past Grand Masters.

In continuance of the statistical analysis presented at

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the July meeting it was announced at the following Quarterly Communication (14 September 1904) that the subscribing members for the first time exceeded 10,000 (the exact number on 30 June was 10,044). Five metropolitan Lodges and four country Lodges each had a membership exceeding 100. These nine Lodges were: Lodge St John's (Newcastle), No. 115-136; Lodge Fidelity (Sydney), No. 101-133; Lodge Star in the East (Hamilton), No. 160-133; Lodge Willyama (Broken Hill), No. 178-110; Lodge Harmony (Sydney), No. 5-107; Lodge Wentworth (Sydney), No. 89-106; Lodge Gladstone (Sydney), No. 157-104; Lodge United Service (Sydney), No. 24-103; Lodge Harmony (Newcastle), No. 15-102.

It should be of interest that the Governor-General of Australia and the Governor of New South Wales were both Masons when his Excellency Lord Northcote assumed office on 21 January 1904. Lord Northcote had held high office as Provincial Grand Master of Devonshire for seven years. The Most Worshipful the Grand Master took the opportunity of the Governor-General's first official visit to Sydney to present him, on 10 May, with an address of welcome and loyalty, which Lord Northcote acknowledged both as the King's representative and as a member of the Craft.

During the last term of Most Wor. Bro. Remington's Grand Mastership, the question of the recognition of the Grand Lodge of Queensland was introduced. On 29 June 1904 a motion in favour of such recognition was carried, but not quite unanimously. In the following October the Grand Master proceeded to Brisbane in order to install the first Grand Master of the new Grand Lodge. But complications developed in our relation with the Grand Lodge of England in subsequent years concerning the recognition of this Grand Lodge, and consequently the story of the attitude of New South Wales will be dealt with in another chapter.

In March 1905 the Grand Master drew the attention of Grand Lodge to the discontinuance on the part of several American Grand Lodges of the system of appointing Grand Representatives. The argument for their abolition seemed

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to be that postal and telegraphic facilities rendered them less necessary. The Grand Master, however, was not himself prepared to admit them to be useless. On the contrary, he considered their services were of "great value when correspondence necessarily couched in guarded diplomatic language required backing up by word of mouth." For that reason he had maintained the appointments and kept all vacancies filled.

Two interesting rulings were given at the Grand Lodge meeting on 15 June 1905. The first dealt with the question of qualifications for the Board of General Purposes, more especially that aspect affecting country representation on Boards. On 15 June 1905 a Brother asked for a ruling on Clause 64, Book of Constitutions. What was the interpretation of "Actual Masters and Past Masters of Country Lodges" from whom six members were to be elected to the Board? The Grand Registrar's opinion was that "Actual Past Masters" were those who had filled the Chairs of Country Lodges. But there was strong opposition to this view, and finally the Grand Master declined to disturb the existing custom, which was to include all Past Masters who were subscribing members to Country Lodges in the term "Past Masters of Country Lodges."

The second ruling had to do with Jubilee Jewels. The question arose through a letter from Lodge Zetland No. 9 asking permission for its members to wear a jewel commemorative of the fact that the Lodge had worked for over fifty years. After consideration, the Board forwarded a general recommendation to the Grand Master to the effect that a Warrant may be granted to any Lodge to wear a Jubilee medal, provided that application for permission to wear the same is made by petition to the Grand Master, in which petition the necessary particulars as to the origin of the Lodge are given, as well as proof of its uninterrupted existence for fifty years. The privilege of wearing the jewel was to be restricted to actual bona-fide subscribing members, being Master Masons, and for so long only as they shall pay the stipulated subscription to the Lodge, and be returned

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to Grand Lodge: the design for every such jewel should be submitted to the Board of General Purposes and approved by the Grand Master. The fee for a Warrant authorizing a Lodge to wear such a jewel was fixed at five guineas.

Thus we are brought to what was intended to be the end of Most Wor. Bro. Remington's term of administration. On the preceding evening he had informed Grand Lodge that he had prevailed on his Excellency Sir Harry Rawson to accept nomination as his successor on the ground "that his accession to the Chair would give additional strength to Freemasonry in New South Wales." When the Governor received word of the serious illness of Lady Rawson he immediately sailed for England (6 June). Most Wor. Bro. Remington wrote to him urging him to allow his nomination to stand. The Governor again consenting, the Grand Master concluded: "I have nothing more to add, Brethren, except that I now nominate Rt Wor. Bro. Admiral Sir Harry Holdsworth Rawson, Knight Commander of the Bath, Governor of the State of New South Wales, and Past Grand Warden of England, as Grand Master of the United Grand Lodge of New South Wales of Ancient, Free and Accepted Masons."

Although his Excellency was elected on 14 June 1905, his absence in England prevented his Installation until nine months later (24 April 1906). During the interval Most Wor. Bro. Remington carried on the administration.

As already indicated, Most Wor. Bro. Remington remained in supreme office for more than six years, and during that period the fraternity had occasion to mourn the loss of at least five distinguished Brethren. On 13 December 1899 the Grand Master announced the passing of Brother T. F. De Courcey Browne who, having been initiated in Lodge Sydney Tarbolton on 25 January 1883, became its Worshipful Master in 1885. He served as Grand Inspector of Workings in the original Grand Lodge of New South Wales and then in the United Grand Lodge, attaining to the office of Grand Junior Warden in 1890. He it was who

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originated the appointments of District Grand Inspectors of Workings.

Most Wor. Bro. Arthur Wilcox Manning passed over to the great majority on 25 December 1899 at the age of eighty-one years. He had been originally an initiate of Sydney Samaritan Lodge No. 578 (E.C.), and in 1866 became Deputy District Grand Master in Queensland (E.C.) and also Deputy Provincial Grand Master (S.C.). He was prominent in the movement that resulted in the establishment of the Grand Lodge of New South Wales in 1877, and had the honour of installing the first Grand Master (Most Wor. Bro. Farnell). Brother Manning became his Deputy, and subsequently the rank of Past Grand Master was conferred upon him.

Three months later another distinguished Brother—Very Wor. Bro. John Slade—passed away. He had had much to do with the drawing up of the Articles of Union in 1888. He entered Masonry through Lodge Fidelity (I.C.) in 1870 and had filled several offices after the formation of the New South Wales Grand Lodge. He was the first Grand Architect of the United Grand Lodge.

On 15 September 1901 Most Wor. Bro. Sir Joseph Abbott breathed his last after a distinguished public and Masonic career, which we have reviewed in the previous chapter. In the following year the death of Brother Alfred Rofe occurred, shortly after his services had been recognized by the conferring of Grand Lodge rank.

← Carrington * Jersey * Duff * Abbott * Remington →



CHAPTER XVI

LODGE CAMBRIAN NO. 656 (E.C.)

AT the time of the amalgamation in 1888, every Masonic Lodge but one in New South Wales transferred its allegiance to the new Constitution, and before long even the one Lodge—Lodge Paddington Ionic—temporarily standing aloof, sought and obtained admission. Apparently harmony and unanimity characterized Freemasonry throughout the whole colony. Unfortunately there was one cloud on the horizon, at first no bigger than a man's hand, but destined to bring a storm of dissension and strife, threatening even the fraternal relations of the two Grand Lodges concerned—those of England and New South Wales.

Among the Lodges that at the outset decided in favour of allegiance to the new-born Grand Lodge in 1888 was Lodge Cambrian No. 656 (E.C.). On 9 June the nominal strength of the Lodge was sixty-four members. At a meeting attended by twenty-three members, a majority of those present—if we can accept a report in the *Sydney Morning Herald* dated 12 June 1893—decided to transfer their allegiance to the new Constitution. According to the statement prepared by the Grand Secretary fifteen years later, however, this decision was arrived at only by the casting vote of the Chairman. In accordance with the method prearranged with the Grand Lodge of England, twenty-five of the members present having signed the Basis of Union—how perplexing and contradictory these figures are!—the Master and Wardens surrendered the Charter to Rt Wor. Bro. Stokes, the Acting District Grand Master under the English Constitution. A few weeks later twenty other

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members applied for the return of the Warrant, but Rt Wor. Bro. Stokes refused the request. A Dispensation was issued by Most Wor. Bro. Lord Carrington, Grand Master, to the Lodge, under which it could function pending the issue of a new Warrant, and eventually Lodge Cambrian became Lodge No. 10 under the new Constitution. Thus the method adopted was similar to that employed in the case of all other Lodges joining the Union, and was the method acceptable to the Grand Lodge of England.

A minority within Lodge Cambrian, however, wished to retain their allegiance to the English Constitution. Of these nineteen—or was it twenty?—ten, or twelve (the statements vary) subsequently came into the new movement, one other died; and the adamant "English" group was thus reduced to eight and later even to a smaller figure. The United Grand Lodge of New South Wales, however, claimed that its adherents included all the Past Masters and Past Wardens of Lodge Cambrian; it also declared it had authority to cancel the original Warrant by reason of a letter received from Colonel Shadwell Clerke, the Grand Secretary of the Grand Lodge in England. When, therefore, a petition to Lord Carrington was received in October 1888, praying for the return of the Warrant to the members of the Lodge wishing to retain their old allegiance, the Board of General Purposes declined to disturb the position. A second petition in January 1889 was similarly treated by the Grand Master without further reference to the Board. The Warrant was returned to the Brethren who had surrendered it, with the marginal note on the lines suggested by the Grand Secretary of England when the United Grand Lodge had been first recognized.

The first sign of trouble appeared three years later, when a letter dated 11 January 1892 was received from the Assistant Grand Secretary in England, addressed to the Earl of Jersey, the Grand Master in New South Wales. The letter merits reproduction in full:

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Grand Secretary's Office,
Freemason's Hall, London.
11th January, 1892.

M. W. SIR AND BROTHER,

It will probably be within your recollection that certain Members of the Cambrian Lodge No. 656, English Constitution, declined to concur with other Members of the Lodge in joining the Grand Lodge of New South Wales, and after fruitless attempts made by several Brethren to induce them to join in the movement, they have remained true to their old allegiance to the Grand Lodge of England.

In this state of circumstances the Cambrian Lodge will remain and continue to work under the Grand Lodge of England in virtue of the reservation made by this Grand Lodge when it recognized the Grand Lodge of New South Wales, and entered into fraternal relationship with it, which so happily characterizes both these Grand Lodges in their communications with each other.

Recently a considerable amount of correspondence has been received at this Office from the Members of the Cambrian Lodge. They allege that they are impeded in their working as a Lodge, by the fact that the seceders who joined the Grand Lodge of New South Wales have taken the original Warrant of the Lodge, and decline to restore it, and the documents they send home make it clear that the complaint of the Warrant being withheld is well founded; to the Cambrian Lodge No. 656 it is essential to have it restored, and both by the law of Masonry and the law of the land it is their property. The Brethren who have taken possession of it have no title to hold it, they disclaim this Jurisdiction, and the Warrant is not of the slightest use to them.

I am therefore directed to call your attention, as Grand Master, to these facts, and, on the part of the Grand Lodge of England, to ask for your kind and fraternal intervention, so that the Brethren under your Jurisdiction, who are keeping back this Warrant, be induced to do what is right and just, and give it up to the true owners.

It is confidently hoped that by such kindly interest the present regrettable state of matters may be terminated, and the Grand Lodge of England places every reliance in your good offices to bring about this desirable end.

I am, M.W. Grand Master
Yours fraternally,
ALFRED A. PENDLEBURY,
Assist. G. Secretary.

The Right Honorable the Earl of Jersey,
M.W. Grand Master of Freemasons of N.S.W.

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At the same time a resolution passed on 5 January in England and forwarded to New South Wales read as follows:

That having regard to the circumstances of the case, and the Proceedings of Grand Lodge at the last Quarterly Communication, the Cambrian Lodge No. 656, New South Wales, be informed that the Board will, in the event of the Warrant not being handed over to the Lodge, recommend the Most Worshipful the Grand Master to declare it void, and to issue a Warrant of Confirmation, empowering the Lodge to meet and continue under the Jurisdiction of the Grand Lodge of England on its making the proper returns for the interval which has elapsed since the last returns received in 1888.

A return was received from Lodge No. 656, containing twenty-one names, sixteen being registered Masons, while one had died, and four had never been registered in the books of the Grand Lodge of England; but an accompanying statement affirmed that all of the twenty-one were members in 1887 and up to 1888 when the Warrant "was surreptitiously taken away." At the time of the resolution of 5 January, the Colonial Board of the Grand Lodge of England was unaware that the Warrant of the Cambrian Lodge had been actually cancelled.

It was unfortunate that after an amicable agreement had been arrived at in 1888 the Grand Lodge of England should countenance any attempt to maintain its jurisdiction within a territory over which the sovereignty of another Grand Lodge had been recognized, and that the former body did not adhere closely to the original understanding concerning cancellation of Warrants. The Grand Secretary, Rt Wor. Bro. Arthur Bray, on behalf of the United Grand Lodge of New South Wales, stressed this aspect of the case in his reply dated 3 March 1892:

The Warrant of the Cambrian Lodge, late No. 656 E.C., was sent in to the United Grand Lodge of New South Wales in 1888, and duly cancelled under the direct instructions of the Grand Lodge of England, and it is difficult to understand why any change should now be made in the position taken up, and so clearly demonstrated some three years ago, by the Grand Registrar of the Grand

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Lodge of England, who was then of the opinion that a minority of Members could not retain the Warrant; this opinion it is noted was also expressed by him (as far as regards this Colony) on the 2nd December, 1891, at the Regular Communication of your Grand Lodge.

I am also desired to point out that it is a mistake to write (as you do) that the United Grand Lodge of New South Wales took the Warrant of Lodge Cambrian; that Warrant was sent in to this Grand Lodge by the free action of a majority of the Members, and cancelled, and the Grand Registrar of England endorsed that proceeding; this Cancelled Warrant was then handed over to the Cambrian Lodge now under this Grand Lodge, as desired by the Grand Lodge of England.

In the meantime the Worshipful Master of Lodge Cambrian No. 656 petitioned Lord Jersey in February 1892, for the return of the Warrant. The petition was renewed again nearly four months later, but the recalcitrant group was informed that the Warrant had been returned to Lodge Cambrian, now No. 10 under the United Grand Lodge of New South Wales.

The Colonial Board in England met on 6 September 1892 to take into consideration Rt Wor. Bro. Bray's letter and a report by the Grand Registrar, Frederick A. Philbrick, and it was then resolved "that the recommendation in the Report be adopted, and that the Resolution of the 5th January last—authorizing Lodge Cambrian No. 656 to continue working—be rescinded."

With the letter conveying the information was enclosed a copy of the Grand Registrar's Report, in which it was declared that had the Colonial Board known that the original Warrant had been cancelled, in accordance with Colonel Shadwell Clerke's letter, the resolution of 5 January would never have been passed. It was pointed out that the applicants threatened immediate action in the colonial Courts to recover the cancelled Warrant, the Minute Books and other property of the Lodge; but it was also mentioned that the restoration to work under the Grand Lodge of England would be attended with considerable bitterness. In view of the agreement come to in 1888 with the new

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Grand Lodge in New South Wales the Registrar held that the issue of a Warrant for a new Lodge in that colony could not be permitted.

It is unfortunate that the lead given by this Grand Registrar was not followed; for nine months later (7 June 1893) the Grand Lodge refused to confirm the rescission and declared that the Brethren who adhered to their allegiance to the Grand Lodge of England were entitled to recognition. A cable report in the *Sydney Morning Herald* dated 9 June 1893, stated:

The Masonic Grand Lodge of England has passed a resolution by a majority of three to one declaring that the alleged cancellation of the Warrant of the Cambrian Lodge of Sydney is in direct contravention of the terms upon which the Grand Lodge granted recognition to the Grand Lodge of New South Wales, and that therefore the Brethren who adhere to their allegiance to the Grand Lodge of England are entitled to recognition as the Lodge.

News of the controversy exuded beyond the Masonic realm, and on 12 June 1893 an article appeared in the *Sydney Morning Herald* discussing the merits of the case, more particularly the case of the minority. It was stated, for example, that the meeting of Lodge Cambrian that had considered the question of joining the United Grand Lodge of New South Wales was illegal, in that the meeting had been irregularly convened, its Constitution was not complete, and the business which it purported to have done was beyond its power to do. Though they were a minority they claimed rights that could not be wrenched from them; the majority had not the right to send the Charter to the United Grand Lodge for cancellation, and the latter had not the right of cancellation. They (the minority) claimed the indisputable right to maintain connexion with the Alma Mater. They based their claim on three articles of the Constitution. Article 181 provided that a majority could regulate the proceedings, if they were consistent with the general laws, which, the minority claimed, was not the case. Article 219 provided that should a majority determine to retire from a Lodge, the power of assembling remained with the rest

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of the members—in short, the rights of the minority were protected. Another article provided that in the event of the dissolution of the Lodge, the Warrant, books and papers must be forwarded to the Grand Master of the Grand Lodge of England. “Our Lodge, not having been dissolved, the right of assembly remains with the minority, and with the right of assembly we have the right of retaining the Warrant.”

The United Grand Lodge cabled Lord Carrington, then in England, to secure a stay of proceedings pending receipt of material for an appeal for the reconsideration of the matter by the Grand Lodge of England.

Following the statement in the *Sydney Morning Herald*, the Secretary of Lodge No. 656 formally applied to Cambrian Lodge No. 10 on 13 June for the return of the Warrant, Minute and Account Books, the Lodge Seal and other articles, and receiving no response, threatened proceedings at law (12 July 1893). This was followed thirteen months later, 3 August 1894, by a demand for £155 0s. 9d. and immediate delivery of the furniture and books, and still another month later, 3 September, by a Supreme Court writ for £500 and three guineas costs.

It had been stated that the Warrant was never cancelled, but this point of issue was definitely settled when a letter, dated 8 August 1894, was received from the Grand Secretary of England stating that the Warrant produced to the Board had on its margin the following words of cancellation:

The within named Lodge, having declared its allegiance to the United Grand Lodge of New South Wales is entitled to work only under its jurisdiction, as more fully set forth in the Annexure, under the hand of the Most Worshipful Grand Master. Re-issued by the Grand Lodge of New South Wales.

At the same time the Grand Secretary of England intimated that the ceremony of Installation conducted in Cambrian Lodge No. 656 (E.C.) was conducted without the knowledge or consent of the Grand Lodge of England, and that no instructions had been given to work under the

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cancelled Warrant. In fact the Warrant had found its way into the hands of the Colonial Board in England. It had been obtained some time before December 1892, from Wor. Bro. Banks by Brother Parkinson, a solemn promise having been given that it would be returned to the former. It was then transferred to a Brother Baskett, who produced it to the Colonial Board (England), which, under a power of attorney, was representing the old Cambrian Lodge and admitted the obligation that the Warrant should be returned to Wor. Bro. Banks. The promise was never fulfilled.

Although the Grand Lodge of England refused to pass a resolution to take action to assist Lodge No. 656 in upholding its rights, the Lodge commenced proceedings at law in Sydney in 1895, the nominal plaintiffs being Henry A. Podmore, George Robinson and Louis Parkinson, Worshipful Master, Senior and Junior Wardens respectively of Lodge No. 656 (E.C.); the defendants were of similar rank in Lodge No. 10 (N.S.W.C.), Michael Bugler, Walter Balton and Alfred Robbins. The *Sydney Morning Herald* of 1 February 1895 reports that the Court granted an "Order of discovery," which meant that defendants would have to disclose what books and documents they held and the plaintiffs would have the right to come to Court to inspect them. This was during the Grand Mastership of Sir Joseph Abbott, who declined an interview with a member of the Lodge when the latter called on him. The Deputy Grand Master, Rt Wor. Bro. Spencer, in June warned the Brethren against visiting irregular Lodges. At the September Communication, Lodge Cambrian No. 10 sought monetary assistance in their defence of the action brought against them, and the recommendation of the Board of General Purposes, based on the advice of the Grand Registrar, Very Wor. Bro. Fisher, that £50 should be donated for the purpose was adopted.

The case dragged on well into the next year, and the individual Lodge (No. 10) was feeling the monetary strain to be intolerable. At a Special Communication held on 21 August 1896, the Deputy Grand Master reported that

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a deputation had waited upon him from that Lodge requesting the summoning of the Special Meeting so that Grand Lodge might be put in possession of all the facts of the case, and pointing out that unless Grand Lodge were prepared to undertake the monetary responsibility for the action, lack of funds would compel Lodge Cambrian No. 10 to abandon the case.

The Grand Registrar, Very Wor. Bro. Donnelly Fisher, explained the position in detail, and when a Brother (Wor. Bro. Alex. Gordon) questioned whether the proceedings were in order since the Board of General Purposes had not discussed the request, the Grand Master gave his ruling that the matter was in order, since he was the supreme head and Grand Lodge was above all Boards. Thereupon it was resolved by a unanimous vote, "That in the opinion of Grand Lodge it is in the interests of the United Grand Lodge of New South Wales to defend the action brought against Lodge Cambrian No. 10, and that the nominal defendants be indemnified by this Grand Lodge."

Ten days later (31 August 1896) the case came before the Supreme Court and was referred to arbitration. But a settlement was still out of sight, though costs were mounting. On 9 June 1897, Grand Lodge resolved to pay Messrs Fisher and Macansh the costs up to date, which had by that time grown to £450. The payment of this sum had the effect of a decrease in Grand Lodge assets for 1897-8. It was also reported by the Grand Inspector that Brethren claiming membership of Lodge Cambrian No. 656 had visited our Lodges, whereupon his recommendation that, while legal proceedings were pending, such visitations should be disallowed was adopted, and the Brethren were warned accordingly. The warning was renewed three months later (8 September 1897) and again fifteen months later (14 December 1898). Action on the last mentioned date was due to the attention of the Board having been directed to a statement appearing in the daily Press to the effect that the ceremony of Installation in Lodge Cambrian No. 656 had been carried out by a prominent member of the United

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Grand Lodge. The Brother against whom the complaint was made, having been called upon to explain, expressed ignorance of the situation; he was unaware until after the ceremony that the Lodge was not recognized. As it was evident the defence was sincere, his explanation was accepted. At the same time the following resolution was adopted:

It having been brought to the knowledge of the Board of General Purposes that Brethren of this Grand Lodge have attended the meetings of a certain body styling itself a Masonic Lodge, but which is not legally constituted, the Board hereby recommend that the following imperative notice be issued to the Craft:

"That, whereas upon the establishment of this Grand Lodge all pre-existing Warrants were cancelled; and

"That this Grand Lodge claims sovereign jurisdiction in this territory, and no other body has granted or has the right to grant a Warrant for a Masonic Lodge in New South Wales;

"Therefore any body of persons in New South Wales claiming to be a Masonic Lodge, and not holding a Warrant from this Grand Lodge, or being upon its Registry, is an irregular body.

"Any Brother visiting such a body, or any Worshipful Master admitting a member of such a body to his Lodge, shall—upon his conduct being reported to the Board—be called upon to show cause why he should not be punished for a breach of Clause 13 of the Ancient Charges and Regulations, and Clauses 65 and 130 of the Book of Constitutions."

This prohibition was published, whereupon libel actions were threatened against the Board of General Purposes for so doing. This, however, did not influence Grand Lodge in any way, and Most Wor. Bro. Sir Joseph Abbott, shortly before his retirement from the throne of Grand Master, addressed the Grand Lodge of England on the matter, and in the course of his presentation of the case, wrote:

There remains another practical aspect of the question. A lodge existing in the neighbourhood of a Grand Lodge, but under independent authority, provides a disastrously convenient means for any disaffected members of that Grand Lodge, who may be smarting under the application of discipline, to vent their spleen and to cause mischief, through an acquired membership in the existent private lodge. This is clearly apparent in the case of —— who

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was excluded from this Grand Lodge for non-payment of dues. Nevertheless, he was received with open arms by the ex-Cambrian Brethren.

The reply from England was most unsatisfactory, as on 15 August (or 6 September?) 1899 the English Board of General Purposes reported that:

This Board, while regretting the irregularities that have 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 recognize the several elections and initiations of members, elections and installation of Worshipful Masters, appointments of officers, and other acts necessarily supervening thereon, and confirms in their respective rank and past rank all such Masters and officers. All returns by the said Lodge to be recognized 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.

A vigorous protest on behalf of the Grand Lodge of New South Wales was made by our Grand Representative, Lord Carrington, but despite that protest the Deputy Grand Master (England) ruled that, acting on the advice of the Grand Registrar, he regarded the decision of the Board of General Purposes as final. Our representative was up against a brick wall, because the Grand Registrar's advice was that, "there would be no opportunity for a discussion on any motion for the adoption of the report," and so the report was carried "unanimously."

The Grand Secretary of England, in conveying the report to New South Wales, expressed the hope that "the fullest Masonic harmony within the colony of New South Wales will ensue." A certain high-handedness marked the English attitude. Perhaps it was inevitable and merely reflected the general attitude of a Mother Country to its children, for Britain of the nineteenth century had yet to realize that she was henceforth to deal with a grown-up family of daughters, not with troublesome children in their teens. The Most Worshipful Grand Master's protest against the refuge given by Lodge Cambrian No. 656 to Brethren

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excluded by Grand Lodge was practically ignored by the Grand Secretary who dismissed the point with the bare comment—"It is deemed better not to enter upon any discussion of side issues which are *comparatively unimportant.*"

In the meantime Most Wor. Bro. Sir Joseph Abbott had yielded pride of place to the new Grand Master, Most Wor. Bro. J. C. Remington. Under his direction the Grand Secretary (N.S.W.) wrote to England on 10 October 1899 as follows:

(1) The whole matter resolves itself into the question, was the English Warrant of Lodge Cambrian No. 656 legally surrendered to your District Grand Secretary in 1888 and subsequently "endorsed on the margin" in obedience to your instructions? Our Grand Lodge maintains that it was. Yours practically assented to this for many years, but your Board of General Purposes alleges that it was only a case of "the majority of the Lodge determining to retire from it." Our Records show no justification for assenting in any way to this doctrine.

(2) Neither can we admit that Masons could be legally initiated in any Lodge whose officers were elected and installed in defiance of the rules and ancient customs of the Craft; nor that the Board of General Purposes can condone such gross irregularities as are known to have taken place in this instance.

(3) Nor can we permit visits to and from a Lodge in which are affiliated Brethren who have been "excluded" from our lodges for non-fulfilment of their Masonic obligations.

(4) It is much to be regretted that in dealing with our late Grand Master's appeal, the "good of Freemasonry" seems to have been dismissed as one of the "unimportant side issues"; but his successor deems it useless to press this further, and now leaves it to time to resolve the situation, relying upon your implied promise that the difficulties of it will not be increased.

In other words, the Grand Master displayed good Shakespearean wisdom and endorsed the great dramatist's thought:

Oh, time! Thou must untangle this, not I,
It is too hard a knot for me to untie.

The Grand Master still hoped that the Grand Lodge of England would eventually adopt a more fortunate attitude, but in the meantime strict discipline with regard to

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visiting was to be maintained. At the Communication on 13 December 1899, he addressed the Brethren on the matter:

I was surprised at receiving, not long ago, a request from some suburban Brethren, for permission to visit a meeting of those who so unhappily still refuse allegiance to our Grand Lodge. I do not desire to say more with regard to these mistaken, though undoubtedly energetic Masons, than that the edict of Grand Lodge, dated 14th December 1898, against either visiting or receiving visits from any body of Freemasons, not on our Register, has never been revoked.

I am still in correspondence with the Grand Lodge of England on the subject, and am not without hope that a peaceful solution of the difficulty and an end to the schism, may yet be achieved.

Meantime we owe a debt of gratitude to our Grand Representative, Lord Carrington, for his eloquent and forcible presentation of our views as to the undoubted supremacy of our Grand Lodge in this territory, which I trust will always be maintained by all under its banner, and especially by those who owe everything they possess in the shape of Masonic rank and influence to its establishment. I confess to being unable to understand how any New South Welshman can, in Blue Masonry or anything else, wish to disclaim a right to local self-government.

It was encouraging to find a sympathetic comment emanating from a Sister Grand Lodge across the seas to the Grand Lodge of New South Wales. In the report from Nova Scotia, our Committee on Foreign Correspondence discovered a reference to the Cambrian trouble "in terms earning our deepest gratitude." The report stated: "It is a matter of regret that this single Lodge resuming work without either Master or Wardens duly elected and installed, should receive recognition."

On 26 December 1899 another letter was received from England admitting the right of the Grand Lodge of New South Wales to exclude from Lodges members of the Cambrian Lodge if they had been guilty of admitting as joining members those who had been excluded for non-fulfilment of their Masonic obligations. The New South Wales Grand Lodge was asked to furnish particulars of irregularities and to state matters for an appeal. As the invitation, however,

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was in terms that befitted a sovereign body to a subordinate body such as a District Grand Lodge and not as between sovereign Grand Lodges on equal footing, the Grand Lodge of New South Wales declined to accept the invitation and the correspondence ceased.

Lord Carrington did not allow the matter to remain in that unsatisfactory condition. With Lord Jersey's co-operation he presented a memorandum to the Masonic authorities in England and reviewed the history of events up to and subsequent to the Union of 1888. The two Past Grand Masters recounted the action of the few dissatisfied Brethren of Lodge Cambrian, and drew attention to the unsatisfactory conditions under which the Grand Lodge of England had been induced to change its attitude, which at one time had been favourable to its Sister Grand Lodge in New South Wales. In paragraph five of that memorandum the Masonic authorities were informed that:

The dissatisfied Brethren then took legal action in New South Wales, and a commission to take evidence in England was appointed. They engaged and paid Brother Strachan to fight their battle. Brother Strachan is now Grand Registrar of the Grand Lodge of England and, acting presumably on his advice, the Board of General Purposes of the Grand Lodge of England in 1899, disregarded Brother Philbrick's (the former Grand Registrar) advice, condoned all Masonic irregularities, and recognized the few dissatisfied members of the Cambrian Lodge as the old Cambrian Lodge E.C., working under and protected by the Grand Lodge of England. Lord Carrington was permitted to make a protest against this unfortunate action on the 6th September 1899. He was informed that the action of the Board of General Purposes was final, complete, and not subject to the revision or approval of Grand Lodge, and could not in any way be altered or condemned.

The concluding paragraph of the memorandum, as follows, is significant:

Considering that the Grand Registrar has been the paid advocate of the dissatisfied Brethren, we do venture to express the conviction that he was the last man in the Craft to whose advice a question involving such responsibilities should have been submitted.

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The Grand Master's Council considered Lords Jersey's and Carrington's memorandum on 1 November 1900, and reported to the effect that "they cannot but think that the action of the Board of General Purposes has been somewhat unfortunate."

The report continued:

The Cambrian Lodge has committed very grave irregularities, and the Council regret that the Board of General Purposes did not recommend its erasure; but as they did not, and as the Cambrian Lodge have since performed Masonic acts, which cannot now be cancelled, the Council recommend that an effort should be made to induce the Grand Lodge of New South Wales and the Cambrian Lodge to enter into close fraternal relations. To this end the Council trust the Board of General Purposes will use its influence with the Cambrian Lodge on the one hand, and Lords Jersey and Carrington theirs with the Grand Lodge of New South Wales on the other.

The Council also considered the ruling as to *the finality of the Board of General Purposes' recommendation* to be doubtful. (See Constitution Rules 52, 63, 273, E.C.).

The Report was signed by the Pro Grand Master (Lord Amherst) and Most Wor. Bro. Remington suggested that the matter be *allowed to remain without further comment*. But at a later stage when Wor. Bro. Richards asked whether the edict *against visiting or receiving visits from the Brethren* refusing allegiance to our Grand Lodge was still to be observed, the Grand Master replied, "Most certainly. It has never been revoked."

The law suit brought against the Grand Lodge was not terminated until 1901, although the Chief Justice of the Supreme Court had appointed an Arbitrator nearly five years before (3 August 1896). The award was delivered in May 1901. The claim made by Lodge No. 656 had been for the delivery of over 200 articles said to have been the property of the old Lodge, and damages were laid at £200. The Arbitrator awarded the plaintiffs seven of the articles claimed, or in lieu thereof the value of these articles, amounting to £4 4s. 6d. This had been paid by Lodge Cambrian No. 10 to end the business. Unfortunately the Arbitrator ruled that

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the defendants were to pay all costs of the reference, arbitration and award.

Grand Lodge was not satisfied with the ruling and its solicitors obtained a rule nisi to set aside the award on the ground, *inter alia*, that the Arbitrator had exceeded his powers in awarding costs. But wiser counsels eventually prevailed. The case had already involved Grand Lodge in considerable expense; its continuance might render the expenses excessive. The Grand Master, therefore, to whom the Board of General Purposes had referred the case, consulted past and present Grand Registrars, and concluded it was time that expenditure in law costs should be terminated.

Consequently, when at the Communication in September 1907 a question was asked relative to the latest proceedings of certain Brethren who were still endeavouring to maintain a Lodge in the city not owing allegiance to our Grand Lodge, the Grand Master took the opportunity of stating that the lawsuit against the Brethren of Lodge Cambrian No. 656 had come to an end. To obviate further bitterness he passed over the methods by which they obtained the original Warrant, the erasure of the cancellation marks, and its retention despite a promise on Masonic honour to return it. He declared:

Our Grand Lodge had, by resolution dated 21st August 1896, agreed to indemnify the defendants in the action; but our interest in the matter had almost disappeared, because the Grand Lodge of England had decided to condone all the breaches of the Masonic Rules and Regulations committed by the Brethren who refused allegiance to our Grand Lodge, and so the decision of our Civil Courts became of little importance as affecting the issue between ourselves and England.

We might have encouraged the defendants to go on with their appeal to the Supreme Court, but only with more law costs and increased bitterness of feeling. The plaintiffs' solicitors had made overtures for an amicable settlement. They stated costs at between £1600 and £1700. I compromised with them for £750.

The plaintiff Lodge gave receipts for the amounts paid and an absolute release of all disputes and differences.

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The Grand Master, with the concurrence of Lodge Cambrian No. 10, handed over the books and papers of the old Lodge to Wor. Bro. Parkinson, the Worshipful Master of the old Lodge, though they had not been included in the Arbitrator's award. Very Wor. Bro. Fisher, who had conducted the case for the Lodge Cambrian No. 10, generously waived all claims to costs for the period while he was Grand Registrar, and claimed only from June 1900. Not satisfied with that remission of costs, no sooner was he paid £214 for his services since that date than he donated £50 to the Fund of Benevolence.

To all appearances the long drawn out controversy had come to an end. The Grand Lodge of New South Wales had exceeded the requirements of the legal Arbitrator, and had returned to the Lodge Cambrian No. 656 more articles than his decision necessitated. It had also come to a mutually satisfactory arrangement with regard to the costs. But after the lapse of two years the Grand Master, Most Wor. Bro. Remington found it necessary to re-introduce the subject, for in December 1901, when the matter had last been mentioned, the report of the Council of the Grand Master, H.R.H. the Prince of Wales, contained a paragraph to the effect that "an effort should be made to induce the Grand Lodge of New South Wales and the Cambrian Lodge to enter into close fraternal relations."

The Grand Master had received information that the Cambrian Lodge intended to renew efforts to obtain a reversal of the Grand Lodge edict of 14 December 1898, prohibiting exchange of visits. In dealing with this question, the Grand Master declared his sole concern to be the maintenance of fraternal relations with the Grand Lodge of England, and with that object he was prepared to ask Grand Lodge to yield more than justice demanded. Accordingly, on 7 September 1903, the Board of General Purposes met and reported in favour of the recognition of the Lodge. On the morning of the same day the Grand Master had received a courteous letter from Wor. Bro. Fuller, the Worshipful Master of Cambrian Lodge No.



MOST WOR. BRO. H. MONTGOMERIE HAMILTON
Grand Master, 1909-1910.

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656 (E.C.) asking for a tin box and some papers which the Grand Master had informed him were available. The Worshipful Master was informed they were still available, and he accordingly called on the same morning, but deferred the receiving of the desired articles until he could do so formally with his Past Master and a Secretary. The transfer occurred next day, when Wor. Bro. Fuller, a Past Master and the Secretary of Lodge No. 656, were present. Unfortunately, the indiscretion of the officers of the Lodge stood in the way of a happy ending of the whole matter. They tendered a letter to the Grand Master, who declined to receive it, since it contained an implication that the Arbitrator's award had not been fully complied with. The letter was received through the post on the following morning, and it was read at the Quarterly Communication on the evening of the same day (9 September 1903). The following extracts are significant:

We, the representatives of the Cambrian Lodge of Australia No. 656 on the Register of the United Grand Lodge of England, fraternally invite your attention to the following passages from a letter which we have received from our Mother Grand Lodge, and dated 17th June 1903. . . .

You are the Cambrian Lodge of Australia No. 656 under the Constitution of the Grand Lodge of England, by Warrant granted in 1885 . . . because both before and after such recognition you, as a Lodge, desired to remain under the English Constitution, instead of joining the New South Wales. . . .

In our desire to assist in the restoration of fraternal relation and harmony in this territory, we ask in all kindness that you will cause the award of the Arbitrator dated 3rd May 1901, or such modification thereof as we may suggest, to be carried out at once.

We therefore, in the first instance, ask that the tin box and its contents together with the Register belonging to our Lodge be handed to us.

One is inclined to ask whether the officers of the Lodge under discussion did desire "to restore fraternal relations and harmony," when they were so unfortunate in their implications, and in the peremptory note of their demand.

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A letter received dated 17 (18?) June 1903 from the Grand Secretary of the Grand Lodge of England was also read at the same meeting. It was clear that both Grand Lodges desired peace and harmony, and for that reason the President of the Board of General Purposes moved the rescission of the resolution of 14 December 1898 forbidding fraternal visits between Lodge Cambrian and Grand Lodge. A more cautious policy, fortunately, as it transpired, was adopted, as Most Wor. Bro. Spencer's amendment was carried to the effect that consideration of the report be postponed until the Grand Master convenes Grand Lodge for the purpose. In the words of the President of the Board of General Purposes, the matter had been brought hurriedly before it.

The Special Communication for the purpose was held on 9 October 1903. In the interval, information had been received, though somewhat tardily, that a scurrilous and disgraceful circular had been issued. This circular bore the seal of the Cambrian Lodge of Australia, 656 (E.C.), and, curiously enough, was dated 20 April 1902. How it was that the Board of General Purposes had not learnt of its existence earlier is almost inexplicable, yet nothing was known of it at the time of the Grand Lodge meeting in September 1903, seventeen months later. Both Grand Lodge and its Grand Master were criticized in abusive terms. For example, the Grand Lodge, or if we apply strictly grammatical rules, the Grand Master, was thus mentioned: "Conceived in dishonour, born in falsehood, nursed in deception, the M.W. Grand Master of New South Wales apparently considers it necessary to use prevarication, coercion, and concealment in order to prevent his Grand Lodge dying a premature death."

It is inconceivable that any Mason could have expressed himself in such un-Masonic fashion.

The President of the Board therefore moved that:

The Board having, since its Special Meeting of the 7th of September, 1903, received and perused a Circular dated 20th April, 1902, under the seal of the Cambrian Lodge of Australia No. 656, E.C.,

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now recommends Grand Lodge to postpone further consideration of the Special Report of the Board presented to Grand Lodge on the 9th September, 1903, until such time as the Circular in question can be brought under the notice of the Grand Lodge of England and a reply be received.

Rt Wor. Bro. T. H. Nesbitt, P.D.G.M., seconded the motion, and stated that as the Representative of Grand Lodge of England in New South Wales he would send by mail his version of the whole affair. He had come at inconvenience, he said, but out of a sense of duty, to this meeting, to express his indignation at the action of Lodge Cambrian in issuing foul and unjustifiable slanders, and also to tender his sincere sympathy with the Grand Master.

Very Wor. Bro. Shearston, Past Grand Chaplain, hoped that Grand Lodge would do its best to have Lodge No. 656 wiped out of the territory. Apart from the issue of this circular, the Lodge, he said, had been guilty of misrepresentation in informing naval men and Englishmen arriving here that, if they joined any other Lodge here than Lodge Cambrian, they would lose their status as Freemasons on returning to England.

Rt Wor. Bro. Moon trusted that the question of recognizing this Lodge would never be brought before Grand Lodge again, as we owed a duty, not only to ourselves but also to our own Lodge Cambrian No. 10.

Several other Brethren having expressed their indignation, the Grand Master put the question and the Grand Lodge carried the motion unanimously.

In accordance with the decision at this meeting, the Grand Secretary, Rt Wor. Bro. Arthur Bray, wrote a letter to the Grand Lodge of England, forwarding the following documents:

- (a) The Grand Master's Address to Grand Lodge on the 11th December 1901,
- (b) A photo-lithograph of the circular complained of,
- (c) A report of Grand Lodge proceedings on 9th September 1903, and

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(d) The Grand Master's Address to Grand Lodge on 9th October 1903, together with a report of the debate that followed.

Rt Wor. Bro. Bray concluded his letter with the remark that, "This record we do not intend to publish at present, and it is hoped it may never be necessary to do so."

The reply from England, dated 31 December 1903, was received on the following 2 February. The Grand Secretary of England declared it to be the intention of the Grand Lodge to call the offenders to account, and added:

In view of the Circular now brought to its notice, our Board feels that the United Grand Lodge of New South Wales could not be expected to rescind the resolution prohibiting its members from visiting or receiving visits from the Lodge Cambrian No. 656. Indeed, if there had not been such a resolution of non-intercourse before, the Board feels that the publication in question would have amply justified its adoption.

A further letter, received six months later (2 August 1904) and dated 20 June, enclosed the resolution of the English Board of General Purposes condemning the un-Masonic tone and highly improper language of the circular, and requiring its immediate withdrawal, together with an apology for its issue. The propriety of our prohibition against visits of the Cambrian members was also recognized.

The reprimand issued by the Grand Lodge of England to Lodge Cambrian of Australia had its due effect, for on 25 February 1905, another letter was received from England with an enclosure consisting of an apology sent by the unruly Lodge, not directly to the offended Grand Lodge, but to the Grand Lodge of England. The apology was thus worded:

It having been brought to the knowledge of this Lodge by letter and otherwise that the Circular dated April 20th, 1902, issued by the Lodge to its Members, some copies of which had, without intention, got into circulation outside its membership, had given grave offence to the United Grand Lodge of New South Wales and its officers, this Lodge hereby expresses its sorrow for the

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language used, which it acknowledges was improper, and unreservedly withdraws that Circular, and further expresses profound regret for the language used towards the United Grand Lodge of New South Wales and its officers.

The letter was signed by the Secretary of the Lodge, who, in Rt Wor. Bro. Nesbitt's opinion, had been the author of the troublesome circular.

It has been noticed that the apology was not forwarded direct to the United Grand Lodge of New South Wales England. The latter institution, however, appeared to take by the offending body, but only to the Grand Lodge of the view that it was ample apology and atonement, and Most Wor. Bro. Remington, G.M., held that New South Wales need not pursue the matter further, especially as the English Grand Lodge had been involved in troublesome correspondence, extending over a year, to obtain it. The unpleasant incident, therefore, could be regarded as closed.

And closed it was accordingly, for over nine years, when a letter, dated 15 June 1914, was read before Grand Lodge at its September Communication in that year, enclosing a petition from certain members of Lodge Cambrian No. 656 (E.C.) desiring the transfer of their English Warrant to this Grand Lodge, the Warrant that had caused years of bitter strife, litigation and expense to retain under the English Constitution. Acting under the advice of a sub-committee it had appointed, the Board of General Purposes advised the Grand Master not to grant the request, since:

- (a) The petition for a new Warrant was signed by eight members, of whom four had drawn clearances from the Lodge before they had signed the petition and had joined Lodge Balmain in 1913,
- (b) That three of the eight had withdrawn their names from the petition, and
- (c) A counter-petition signed by nine members of that Lodge sought a stay of proceedings until a meeting of all the members of the Lodge at the time the Charter disappeared could be held.

It seems that the Lodge had lost trace of its Charter about December 1912. Perhaps a new Warrant issued by

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the United Grand Lodge of New South Wales would appear the simplest method of placing themselves in a sound constitutional position again.

The Board, however, sent through the Grand Secretary a report of the whole of these proceedings and copies of the correspondence to England, and meanwhile Lodge Cambrian No. 656 still remained outside the jurisdiction of New South Wales, on this occasion being held at bay by Grand Lodge itself.

Still another four years passed, and once again a letter was received from the Grand Secretary in England. On this occasion it was stated that a member of Lodge Cambrian 656 (E.C.) had taken an appeal to England for permission for the Lodge to be allowed to resume working; since the Warrant had been recovered, and the books and papers were with the Grand Secretary of New South Wales, England sought our views on the matter.

After careful consideration the Board of General Purposes in New South Wales resolved to adopt the Grand Secretary's résumé of all that had occurred in connexion with Lodge 656 since the disappearance of the Warrant, and to send a copy of it to England. It was further resolved: "That Lodge Cambrian No. 656, having rendered itself liable to erasure under Clause No. 220 of the Book of Constitutions of England, this Board is of opinion that it should not be allowed to resume work, and that it would be contrary to the best interests of Freemasonry to allow it to do so."

Thus we reach the final stage in a long drawn out and fruitless controversy. Strained relations between two Grand Lodges had given place to peace, love and harmony once again, largely because the Grand Lodge of New South Wales had exercised restraint under embarrassing and trying circumstances, and in the meantime the delinquent Lodge moved slowly towards extinction. One thing yet remains, however, and that is for the Grand Lodge of England to remove from its Register the name of the Lodge that no longer exists.

CHAPTER XVII

THE ADMINISTRATION OF MOST WOR. BRO. SIR HARRY HOLDSWORTH RAWSON, K.C.B.,

24 APRIL 1906—MARCH 1909

HIS Excellency Sir Harry Holdsworth Rawson was elected Grand Master on 14 June 1905.¹ It is of interest to note that among his officers were two who, in due time, were to occupy the same exalted position. These were the Grand Standard Bearer, Wor. Bro. Aubrey Halloran, and the Deputy Grand Pursuivant, Wor. Bro. John Goulston.

For the first nine months after this election, Most Wor. Bro. Remington, as has been already indicated, continued in office as Grand Master because of Sir Harry Rawson's absence in England. Special arrangements were made to have the meeting of Grand Lodge on 5 December 1905 in the Town Hall, so that Most Wor. Bro. the Earl of Jersey, then revisiting Sydney, would have an opportunity of meeting Grand Lodge Officers. An address together with a Past Grand Master's Collar and Jewel was also presented to him.

In welcoming the visitor, Most Wor. Bro. Remington referred to him as one who, in succession to Lord Carrington, was "not only eminently qualified as the representative of the Sovereign, but a Freemason of long standing, well skilled in the noble science, a lover of the Craft, able and willing to take the management of the work." He welcomed Earl Jersey as "our friend" because when a friend was needed in England he had stood by Lord Carrington in protecting our interests. The Grand Master referred to Australia's loyal attachment to "home"—

¹ Strictly speaking, the period from 14 June 1905 to 24 April 1906 should be included in the previous Chapter, as Most Wor. Bro. Remington must be regarded as Grand Master till he installed his successor.

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the Mother Country, and said, "England gave us the right of self-government as citizens of the State; in due course we claimed it for ourselves in Freemasonry; but in neither capacity is the sentiment I have spoken of weakened by the consciousness that, as the poet puts it:

"Daughter am I in my mother's house
But Mistress in my own."

The Grand Master reminded the gathering that in 1892 he had received an address bearing the signature of Lord Jersey as Grand Master. This evening he was returning the compliment. He thereupon read the following address:

To the Right Honourable, the Earl of Jersey, G.C.B., G.C.M.G.,
etc., Provincial Grand Master of Oxfordshire, and Past Grand
Master of New South Wales.

MY LORD AND MOST WORSHIPFUL BROTHER,

On behalf of the United Grand Lodge of New South Wales of Ancient Free and Accepted Masons and its Daughter Lodges, I tender you a hearty and loving welcome to the Grand Lodge over which you presided as Grand Master during the fourth and fifth years of its existence.

The valued service you then did for the Craft has never been forgotten, and we are also grateful for the continued interest you have since manifested in our progress and your support to our Grand Representative in England whenever required.

I beg your acceptance of the accompanying Jewel of Past Grand Master, trusting you will wear it as a token of the esteem and affection of your brother Freemasons in New South Wales.

J. C. REMINGTON,
Grand Master.

Sydney, 5th December 1905.

The address was mounted in scroll form in a Morocco case.

The Past Grand Master's Jewel was in solid gold, bearing the shield of New South Wales in coloured enamel and the motto of the Grand Lodge.

Lord Jersey suitably responded, and recalled the former meetings and his welcome in various towns in the

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State, and the immense influence of Masonry. He assured them that in anything that pertained to the welfare of New South Wales or to the position of this Grand Lodge, Lord Carrington and he were as good as one. But Grand Lodge of England also recognized to the full the position of the Grand Lodge of New South Wales, and wished to do nothing that would diminish its vitality. The rest of his remarks were in similar strain.

During his visit to Australia, the Earl of Jersey laid the Memorial Stone of an addition to the Nurses' Home at the Royal Prince Alfred Hospital, the ceremony being carried out with Masonic Honours (25 November 1905). The Chairman of the Board of Directors (Professor Anderson Stuart) informed the gathering that Lord Carrington had laid the foundation-stone of the first portion of the Home in August 1890, and that it had been opened after completion by the Earl and Countess of Jersey on 13 December 1892.

The Installation Ceremony of Most Wor. Bro. Sir Harry Rawson was carried out on 24 April 1906. At a previous meeting (14 March) his Excellency had explained his position and his intention to postpone the installation for another three months, but the Grand Master had pointed out that in fairness to the officers, who could not be invested until he was installed, he could not delay it further, and he consequently consented to an earlier installation. He undertook to do the best he could for Freemasonry but to refrain from installing the Master of any one Lodge so as to obviate any occasion for jealousy or disappointment on the part of others.

For the Installation Ceremony 4000 Brethren attended. The visitors included the Most Wor. Bro. Hutton, Grand Master in Queensland; Most Wor. Bro. Dr Balls Headley, Grand Master in Victoria; while apologies were received from the Grand Masters in South Australia, Tasmania and New Zealand, and from Lord Northcote, P.P.G.M., of Devonshire, and the following Brethren: Sir Frederick Darley, Sir Samuel Griffith, Sir Ed-

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mund Barton, Rt Hon. G. H. Reid, Charles Oliver (Railway Commissioner), Professor Anderson Stuart and others.

The preliminary business of the meeting was to present by proxy the Collar and Jewel of the office of Past Deputy Grand Master to Rt Wor. Bro Arthur John Scott. As Brother Scott was absent in America, the Collar was received on his behalf by Rt Wor. Bro. Shipway.

A silver inkstand was also presented to Very Wor. Bro. Arthur Bray by the Grand Master, who expressed the hope that he would use it for many years to come in the service of the Grand Lodge. The hope has been fulfilled. Brother Bray expressed his pleasure at the presentation and stated that though his duties had been arduous they had also been a delight to him.

To Wor. Bro. Toomey, D.G.S., the Collar and Jewel of his office were presented, the Grand Master referring to his services in eulogistic terms. "Freemasonry," he said, "has no more zealous, faithful or devoted servant."

Brother Sir Harry Rawson was then installed, invested and proclaimed Grand Master. He selected as his Deputy Rt Wor. Bro. William Charles Shipway, and he exercised his powers under Clause 19 (now 16) of the Book of Constitutions to appoint Rt Wor. Bro. W. H. Shortland as Grand Treasurer and Very Wor. Bro. Montgomerie Hamilton as President of the Board of General Purposes until the next regular elections.

The Installing Grand Master in his address expressed the view that the vote of Grand Lodge represented the unanimous vote of 11,000 Brethren. While congratulating Sir Harry Rawson he also congratulated the Craft. The Grand Master represented the Sovereign of the Empire, who had given twenty-seven years' distinguished service as the Grand Master of England, and, on retirement, assumed by prerogative the title of Grand Protector of Freemasons.

Most Wor. Bro. Remington expressed pleasure in realizing his objective of handing over the Grand Master's gavel with Masonry in a more flourishing condition than

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in 1899 when he had been first elected. During his term he had signed 8150 Master Mason Certificates, and the Grand Lodge funds had been increased by seventy per cent.

He reminded the Grand Master that the honour, reputation and usefulness of Grand Lodge would depend upon his zeal and ability, and significantly added, "whatever the traditions of the past may have been, there is for you while you hold this Chair but one Grand Lodge. The others are Sister Grand Lodges and the absolute supremacy of the Grand Lodge of New South Wales in this territory must always be upheld." He also referred to the fraternal regard of the other Sister Grand Lodges for that of New South Wales and to the establishment of these Grand Lodges in South Australia, Victoria, Queensland, Tasmania, New Zealand and Western Australia. His prophecy, however, that a St John's Day in the future would see a Masonic Convention of all Australasian Grand Lodges was still awaiting fulfilment.

The newly-installed Grand Master in his response referred mainly to the progress made under his predecessor. He pointed out that whereas in 1899 the active Lodges numbered 185, the total had now risen to 206, and the membership from 7164 to 11,000.

At the Special Communication held on 12 June 1906, a recommendation that the rank of Past Deputy Grand Master be conferred upon Wor. Bro. H. B. Howe was dealt with. This Brother had been Vice-President of the Board of General Purposes for several years. The Grand Master, however, ruled the recommendation out of order, as he held that the conferring of the proposed rank did not come within the scope of Clause 3 (now Clause 8) of the Book of Constitutions. This clause provided that Brethren of eminence and ability who had rendered service to the Craft might by a vote of Grand Lodge be constituted members thereof with such rank and distinction as might be thought proper. He suggested that the rank of "Past Grand Warden" be substituted and the amendment in accordance with that suggestion was carried by the meeting.

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During the Grand Mastership of Most Wor. Bro. Sir Harry Rawson, Past Grand Rank was conferred on other distinguished Masons. On 12 June 1907, Rt Wor. Bro. A. J. Scott was given the rank of Past Grand Master in recognition of his services as Deputy Grand Master and as Honorary Secretary of the Freemasons' Benevolent Institution. At the same meeting four Brethren of the Broken Hill district, all of whom had rendered good service in the cause of Masonic charity, were also honoured. Very Wor. Bro. L. H. M. Avery was created a Past Grand Warden, while Wor. Bros W. A. Waugh, W. O. Grant and J. P. Megaw had the rank of Past Grand Deacons conferred on them. It was felt that the isolation of Broken Hill rendered the opportunity to honour Brethren from that quarter all the more fortunate.

In 1906 a member of a suburban Lodge lodged a complaint against his Worshipful Master on the ground that he was refused admission after the Master had interviewed him prior to the opening of the Lodge, to ascertain his intention of black-balling a candidate. The Board of General Purposes dismissed the complaint because the evidence that the Brother was denied admission was not convincing, but, at the same time, it expressed the opinion that the Worshipful Master's interference with the Brother's exercise of the right of ballot was unjustifiable.

At the same meeting the Grand Inspector of Workings complained that at one Lodge an excessive number of candidates, namely six, were put through the Third Degree in record time. In order to avoid the expense incurred in holding emergency meetings the solemnity of the ceremony was being impaired.

The wish that Most Wor. Bro. Remington had expressed—that of seeing a Masonic Convention of the Australasian Lodges—seemed well within the realm of probability when on 12 September 1906 Grand Lodge was informed that the Grand Lodge of New Zealand had suggested a Conference of Representatives of all the Grand Lodges of Australia and New Zealand with the object of the

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formation of a Council of Reference. To this Council questions of Masonic autonomy and matters of reciprocal interest could be referred. The Board of General Purposes favoured the election of representatives and suggested Sydney as the place of meeting. At the December conference Most Wor. Bro. Remington, Rt Wor. Bro. Shipway and Very Wor. Bro. Montgomerie Hamilton were appointed the representatives for New South Wales. But in March it was decided to postpone the conference, since New Zealand pointed out that Tasmania and Victoria had not replied to the invitation.

On 12 December 1906 a question of paying the travelling expenses of Grand Lodge Officers was introduced. Evidently there was considerable difference of opinion about this matter, for the Grand Master opened the question with an appeal to discuss all matters in a true Masonic spirit of brotherly love. "We may have strong opinions," he said, "with regard to the motions that will come before us to-night, and I trust that all will state their views in the plainest and most convincing manner, but at the same time avoid all personalities."

The action of the Board of General Purposes in authorizing payment of return steamer fares to those Brethren who attended the Installation of the Grand Master at Brisbane was the matter referred to. The Grand Master pointed out that the recommendation adopted by Grand Lodge on 13 December 1899 read: "That in order to bring the country Lodges more closely into touch with each other, and with the Grand Lodge, the Grand Lodge be recommended to set apart the sum of £100 to defray the travelling expenses of such Grand Lodge Officers, past and present, as the Grand Master may approve or appoint, to visit as many country Lodges as possible during the current year." This recommendation had been acted upon during the previous four years 1901-5, and the Grand Master expressed the view that the practice should be extended to cover Grand Lodge Officers' expenses visiting other Grand Lodges.

The matter came up again in December 1907, when

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Rt Wor. Bro. W. Charles Shipway, D.G.M., moved: "That the travelling expenses, that is, the actual cost of travelling and accommodation, of Grand Lodge Officers visiting any Lodge or Lodges be paid out of the fund of General Purposes." This was seconded by Wor. Bro. Timothy. Very Wor. Bro. Claude Manning then moved an amendment, which was seconded by Rt Wor. Bro. Nesbitt: "That the travelling expenses, that is, the actual cost of travelling, of present Grand Lodge Officers other than the District Grand Inspector of Workings, officially visiting any Lodge or Lodges in New South Wales outside the County of Cumberland, by command of M. W. the Grand Master, be paid out of the fund of General Purposes." The amendment was carried.

Three months later the Grand Master reported that he had asked the Board of General Purposes to pay the expenses of the representatives of the United Grand Lodge attending the Installation of the Grand Master of the Grand Lodge of Tasmania. To put the matter in order he wished for a definite motion at the next Communication. Accordingly, on 10 June 1908, the Board submitted the motion that the travelling expenses (actual cost of travelling) of present Grand Lodge Officers officially attending the Installation meetings of Sister Grand Lodges in the Commonwealth of Australia or the Dominion of New Zealand, by the command of the Most Worshipful the Grand Master, be paid out of the funds of General Purposes (provided that payment shall not be made in respect of more than six such Grand Lodge Officers, unless specially authorized by the Board; but that if the Most Worshipful Grand Master considers it necessary, he should have the power to request one Past Officer of the rank of Most Worshipful Brother or Right Worshipful Brother, to represent him at Installations, etc., such Past Officer to be included in the six above referred to).

The motion provoked much discussion, and eventually Rt Wor. Bros Nesbitt and Simpson sponsored an amendment to the effect that all the words after and including "pro-

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vided," that is the section enclosed in brackets above, should be eliminated. When the amendment was further altered to include reference to Past as well as Present Grand Lodge Officers it was accepted by an unanimous vote.

Another aspect of the same question was raised in September 1908 by the Deputy Grand Master, Rt Wor. Bro. H. Montgomerie Hamilton, when he referred to the expenses of the District Grand Inspectors of Workings. It was argued that if the actual travelling expenses were not paid, only Brethren of means could become Grand Lodge Officers. To those who held that only members who were prepared to pay their own expenses should accept office, the Grand Master replied that such a view would destroy equality in Freemasonry. District Grand Lodge Officers had long distances to travel. "It is against all our tenets of Freemasonry," he said, "that we should allow only rich men to hold the offices in Grand Lodge because of the question of expense."

In accordance with this view, the Board of General Purposes recommended, on 10 March 1909, that travelling expenses should be allowed to District Grand Inspector of Workings in making one visit to each Lodge in their respective districts in each year, the amount not to exceed £200 in any one year. The proposal was adopted.

Three years later when his Excellency Lord Chelmsford was the Grand Master, the question of travelling expenses was revised, on this occasion in connexion with the visit of Grand Lodge Officers to a Grand Lodge of another State. The Grand Master had expressed the view that a sub-committee should be formed to consider country Lodge visitation, and suggested the following principles: Every Lodge should be visited at stated intervals, say once in two years, by Grand Lodge, which should be represented by one Right Worshipful Brother, one Very Worshipful Brother and two Worshipful Brethren. The travelling expenses of these Brethren should be paid, and when a Right Worshipful Brother was not available, his duty should be delegated to a Past Right Worshipful Brother. The Board

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of General Purposes considered these suggestions and recommended that every country Lodge should be visited once in four years; thirty-six weeks would be absorbed in these visits, the Lodges beyond metropolitan and Newcastle districts could be divided into thirty-two sections, each containing from one to six Lodges, and each absorbing from five to eight days in visitation. The Board supported the Grand Master's suggestion of a Right Worshipful Brother being in the representation of Grand Lodge on such occasions, and agreed that the cost of travelling should be borne by Grand Lodge. It was estimated that the cost would be about £250 per year or £1000 to complete the round of thirty-two districts. This was allowing for four representatives who would, however, pay their own personal expenses, other than travelling costs. As Grand Lodge Officers could devote on the average only about fourteen or fifteen days per year, it would be necessary to use the services of Past Right Worshipful Brethren.

In accordance with the Grand Master's recommendation, the travelling expenses of Past Right Worshipful Brethren visiting country Lodges were passed for payment on 11 June 1911.

The outstanding problem of the Most Wor. Bro. Sir Harry Rawson's regime was the disturbed relationships between the United Grand Lodge of New South Wales and the Grand Lodges of England and Scotland concerning the foundation of a Grand Lodge in Queensland. The trouble was brewing before Most Wor. Bro. Sir Harry Rawson assumed the Masonic throne, and its repercussions were felt for some considerable time after his transfer from our midst. In order to give the story in unbroken form, it is now presented because the Grand Master of the period under review was most embarrassed by the unforeseen difficulties.

On 29 June 1904 the Grand Lodge of New South Wales had resolved to recognize the newly-formed Grand Lodge of Queensland, and on the following 29 October Most Wor. Bro. Remington proceeded to Brisbane to install Bro. Geo. S. Hutton, Grand Master-elect. The latter, in his

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address, expressed the opinion that the Grand Lodges of the world would rely to a large extent upon the attitude of the Grand Lodge of New South Wales, which had a full knowledge of the facts. The new Grand Lodge was supported by a reasonable proportion of the Lodges in Queensland before the Rubicon was crossed, as the promoters had been disinclined to act on Dr Mackey's dictum that "three Lodges are sufficient" to form a Grand Lodge, unless those three were the only ones in existence. But they were equally disinclined, said Most Wor. Bro. Hutton, to accept the view that there must be an absolute majority of existing Lodges in agreement with the proposal to form a Grand Lodge; much less did they accept the contention that a majority of Lodges under each Constitution in operation is necessary. Thirty-nine Lodges had declared in favour of the proposal and that was ample ground for acting in accordance with Masonic precedence and constituting a Grand Lodge.

Most Wor. Bro. Remington, in his address, compared the position in Queensland with that existing in New South Wales in 1877 when thirteen Lodges had formed a Grand Lodge, and had met with considerable opposition from the District Grand Lodges of England and Scotland. He himself was a member of the English Constitution, and as such was prevented from visiting the Lodges under the New South Wales Constitution, though the latter threw their doors open to the others. "I was President of the Board of General Purposes some twenty years ago," he said, "and we tried a Brother for the heinous offence of being the architect of the Masonic Hall in Castlereagh Street for the Grand Lodge of New South Wales. That was the only Brother who was ever punished—the one bright and shining example."

At the Communication on 5 December 1905 the report of the Board of General Purposes disclosed a regrettable interruption to the friendly relations with the Grand Lodge of Scotland, which took exception to our recognition of the Queensland body and withdrew the Commission and Jewel held by their Grand Representative in this State.



MOST WORTHY BROTHER LORD CHELMSFORD
Grand Master, 1910-1913.

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The Grand Lodge of England also wrote asking for the facts. The matter was considered by the Board of General Purposes and the Memorandum of its President was then forwarded to England and a somewhat similarly worded document to Scotland.

The Memorandum was as follows:

(1) The Grand Lodge was declared formed, and in our opinion was "regularly formed" on the 25th April 1904, and its members thereupon immediately ceased to be subject to any other jurisdiction. It can hardly be seriously contended that "Legality" or "Regularity" depends upon subsequent "Recognition."

(2) The Grand Lodge of New South Wales on appeal for recognition postponed the question until September 1904, when on the recommendation of the Board of General Purposes it was granted.

(3) It followed as a matter of courtesy that I could scarcely refuse to install the Grand Master, especially as our Grand Lodge was fully convinced that the recognition of the Grand Lodge of Queensland was in the best interests of Freemasonry in that Territory.

(4) We had not then, and have not now, any official notification that the Grand Lodge of England has suspended or expelled anybody in this connection.

(5) The Grand Lodge of Scotland has not written us in the matter, but we were made aware in October 1904, by its printed Proceedings, that in July 1904, it took certain action against sundry Brethren, the charge against whom, however, was practically that of forming the new Grand Lodge.

(6) The only intimation we have had of any expulsion from the Craft is contained in the Report of the Grand Lodge of Scotland, dated 15th March 1905, which reached Sydney on the 25th April last, i.e. twelve months after the formation of the Grand Lodge of Queensland, of which, by the way, the Brother said to have been expelled never was an Officer.

(7) The Grand Lodge of England may rest assured that anything approaching an "unfriendly act" was far from our thoughts. We retain, and have given practical manifestation of it, a very kindly feeling to the English Lodges in Queensland, which, for the present, have not seen fit to join in the establishment of local Masonic Government, although we honestly believe that to be in the best interests of the Craft. It has proved to be so elsewhere, notably in Western Australia, where England and New South

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Wales were the first Grand Lodges to accord Recognition, without waiting (as why should they?) for a lead from any other Masonic Power.

We were under the impression that in Queensland the circumstances were exactly parallel, only substituting "the Grand Lodge of Ireland" for the "Grand Lodge of England."

This Memorandum was signed by J. C. Remington, G.M., on 22 September 1905. The Memorandum to the Grand Lodge of Scotland was in similar strain, most of the clauses being exactly similar. In his covering letter the Grand Secretary, Very Wor. Bro. Arthur Bray, expressed regret that the Grand Representative's Commission and Jewel should have been recalled by the Grand Lodge of Scotland without awaiting the full report of proceedings. Points 5 and 7 of the Memorandum to Scotland varied from those to England and were as follows:

(5) The letter under acknowledgment is the first intimation received of suspension by the Grand Lodge of Scotland unless the printed Proceedings of her Grand Committee in July 1904 are to be so regarded. Even so, however, the Brethren could hardly be viewed as excluded from Lodges under the Scottish Constitution, and this after they had removed themselves from her jurisdiction by joining in the formation of the Grand Lodge of Queensland, which we certainly do not regard as a Masonic offence.

(7) The Grand Lodge of Scotland may possibly be under the impression that we are unfriendly to her Daughter Lodges in Queensland which still maintain their allegiance to their old Constitution. Nothing could be farther from the truth. We will continue to welcome their Members as visitors, and to assist their poor and distressed Brethren upon proper occasions; but we still believe, and recent disclosures have only strengthened that belief, that local Masonic Government by a Grand Lodge is in the best interest of the Craft in Queensland, as it has proved to be in every other territory in Australasia.

There was no answer to this Memorandum till after Most Wor. Bro. Sir Harry Rawson had been installed in Most Wor. Bro. Remington's stead. The former's position was difficult. He was the Grand Master in New South Wales, but he was also Past Grand Warden of the Grand Lodge of England, and he found himself confronted with a

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conflict of loyalties. A letter dated 24 May 1906 was received from England, with a pamphlet *The Queensland Question* by Very Wor. Bro. John Strachan, Grand Registrar. In this letter the feelings of respect and regard expressed by New South Wales were reciprocated and then it was stated that England had "a sincere desire . . . that fraternal harmony should prevail through all the lawful jurisdictions. To this end a removal of all misunderstandings is necessary." The letter and pamphlet were given over to the Grand Master, his Excellency Sir Harry Rawson, and the Grand Secretary, Very Wor. Bro. Bray, informed England accordingly, taking the opportunity to express on behalf of the Board of General Purposes the following points:

(1) The responsibility for the recognition of the Grand Lodge of Queensland rested upon the Grand Lodge of New South Wales, acting upon the official report of the Board, and not upon Grand Master Remington.

(2) All correspondence was placed before the Board by the Grand Secretary, whose actions were in accord with the known sentiments of Grand Lodge, as evinced in succession to Victoria, Tasmania, New Zealand, Western Australia, and finally Queensland.

(3) The Grand Lodge of New South Wales does not recognize any "sole" Masonic Jurisdiction in Queensland, but on the contrary does and will maintain the friendliest attitude towards the Lodges which adhere to their original Grand Lodges. This does not in any way affect the recognition accorded to the Grand Lodge of Queensland as regularly established in that territory; for the Board cannot agree that such regularity can depend on any private agreement made between the Grand Lodges of England, Scotland and Ireland.

The last mentioned comment was in reference to a decision by the three Grand Lodges of England, Ireland and Scotland, which read as follows:

The question of recognizing a new Grand Lodge in any colony or other territory in which the three Grand Lodges have equal jurisdiction, and have Warranted Lodges working therein, shall not be taken into consideration unless at least two-thirds of the Lodges under each jurisdiction have signified their adhesion to such new body; and such recognition shall only be granted by

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agreement of the three Grand Lodges.² After the recognition of such new Grand Lodge as a sovereign body, the respective authorities of the three Grand Lodges will surrender their rights to warrant new Lodges within the jurisdiction of the new body, provided always that the rights of Lodges not adhering to the new body shall be fully safeguarded.

The Grand Lodge of Ireland, wishing to avoid the danger of wrecking the good understanding with England and Scotland, agreed half-heartedly with this dictum; nevertheless, they felt the resolution smacked largely of the spirit of that Declaratory Act of 1766, in which the English Government told the American colonists that England "has and of right ought to have power to bind the Colonies in all cases whatsoever." This interference with legitimate freedom of action which in the political world had led to the Declaration of Independence in 1776, might, in the Masonic realm, have led to estrangement, especially as the decision of the three Grand Lodges was an open repudiation of the well known and accepted doctrine of three Lodges coming together and creating a Grand Lodge in unoccupied territory.

Most Wor. Bro. Remington expressed the hope that the Very Wor. Bro. Strachan's Memorandum had not been printed, but in case it had, he made a reply and left his vindication in the hands of the Grand Master. He refrained from any rejoinder to Brother Strachan's charges against him (Remington) "of disingenuousness, want of candour, and so forth," being content to let the facts speak for themselves. Most Wor. Bro. Remington's reply was as follows:

The Grand Lodge of England

and

The Grand Lodge of Queensland

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

Before commenting as briefly as possible upon the various paragraphs, I may point out that the interview alluded to in

²This seems high-handed, especially as its application was to be retrospective.

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the first few lines of the pamphlet was solely between our Past Grand Master (then visiting Sydney) and myself (then Grand Master) and not "any Officers or some of them."

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

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

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

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

2. The Grand Lodge of New South Wales postponed recognition of Queensland until the Board of General Purposes recommended it after full inquiry, of which a report was published in our Proceedings for September 1904. The facts of the case, about which Brother Strachan has apparently dark suspicions, are con-

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tained in that Report and in the one published by the Grand Lodge of the visit paid to Brisbane in October 1904.

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

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

5 and 6. My first intimation that the Brother specially mentioned was accused of anything except joining in forming the Grand Lodge of Queensland, was on the 29th August 1905, when there was brought under my notice the Report of the Grand Committee of Scotland, of the 20th July 1905, and I received a few days later a circular direct from Scotland (post marked Edinburgh 3rd August) covering the report on his case dated 2nd March 1905. I thereupon wrote the Grand Master of Queensland asking him if he knew anything as to the truth of the charge of which I had just learned. He replied that, until receipt of a printed copy of the Expulsion Proceedings sent him anonymously in April 1905, he had no knowledge that there was any difference between the charges made against the expelled Brother and those against any other Brethren who had been suspended for taking part, either directly or indirectly, in the formation of the Grand Lodge of Queensland. He went on to quote the Brother's defence, which left the impression that in this case the crime had been made to fit the punishment. My statement that this Brother is not, and never was, an Officer of the Grand Lodge of Queensland, was simply a repetition of its Grand Master's statement to me, but it appears to me to be strictly correct, as I understand both he and another Brother, since suspended by the Grand Lodge of Scotland, purposely refrained from candidature for office to avoid cause of offence. He claimed Past Rank, but that was by virtue of his former Scottish Commission, as indicated by the letters (S.C.) after his name, which Bro. Strachan has apparently failed to notice.

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

8. This paragraph traverses all our ideas of the formation of

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the Grand Lodge of Western Australia, about which it was believed the Grand Lodge of New South Wales knew more than any other Grand Lodge; we recognized it on the 1st February 1900; England not till five weeks later.

It is useless arguing further, but I may, however, point out that the Grand Lodge of New South Wales did not recognize the Grand Lodge of Queensland as having "sole jurisdiction" any more than the Grand Lodge of England did the Grand Lodge of Western Australia.

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

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

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

J. C. REMINGTON.
Grand Master.

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This report was forwarded by the Grand Master to the Grand Secretary with instructions to publish it, as the following shows:

State Government House,
Sydney, 20th July, 1906.

DEAR GRAND SECRETARY,

In accordance with a promise to the Past Grand Master that, should the report on the Queensland question be published and circulated, I would forward his reply to be also circulated, please have this letter and the enclosed papers marked 1, 2 and 3, printed and sent out as soon as possible.

I remain, Yours truly and fraternally,
HARRY H. RAWSON.
Grand Master.

The Committee on Foreign Correspondence drew attention to the progress being made by the Grand Lodge of Queensland, to which in 1906 were attached forty-eight Lodges, and which had been accorded recognition by Grand Lodges of New South Wales, Western Australia, New Zealand, Belgium, Italy, and fourteen American Grand Lodges. In order to strengthen the position of Queensland, the Most Worshipful Grand Master, Brother Hutton, on 11 June 1906, asked Grand Lodge to allow him to withdraw his nomination as Grand Master and substitute the name of his Excellency Lord Chelmsford, Governor of Queensland. The proposal was unanimously accepted.

The Installation of Lord Chelmsford created a peculiar position in New South Wales. Grand Lodge Officers went in strength to Brisbane, but the Grand Master, Most Wor. Bro. Sir Harry Rawson, did not attend in person. At the Quarterly Communication on 12 December 1906 the Grand Master gave two following reasons for his non-attendance:

(1) He was striving to bring about harmony between the Grand Lodges of England, Scotland and Ireland, and our own Grand Lodge, and also between those Grand Lodges and the Grand Lodge of Queensland. His proposals were still before the Grand Lodge of England, and he was awaiting a reply thereto.

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Had he proceeded to Brisbane he would have effectually put an end to any influence he had to restore harmony.

(2) He was an Officer of the Grand Lodge of England, and it would not be right for him to place himself directly in opposition to it or to take sides in any matter in which he was concerned.

At this distant date we prefer to refrain from passing any judgment on the Grand Master's attitude. It would be easy to declare that his position as Grand Master in New South Wales dictated his paramount duty when his two loyalties clashed, but it is more generous to admit the delicacy and difficulty of his position.

At this stage an attempt was made to rescind the resolution granting recognition to the Grand Lodge of Queensland passed more than two years previously. Rt Wor. Bro. T. H. Nesbitt, who was the Grand Representative of England near the Grand Lodge of New South Wales, was responsible for the motion to rescind, and it was seconded by Wor. Bro. Shaw Montgomerie. Any discussion on this was checked by a motion: "That the question be now put," and Rt Wor. Bro. Nesbitt's motion was put and lost.

In the meantime Sir Harry Rawson pursued his efforts to effect harmony with England, and with that in view, cabled the Grand Registrar of England as follows: "What course do you advise me to take on part of this Grand Lodge that will remove misunderstanding . . ." The Grand Registrar replied: "Advise expression of regret that Masonic rights and notices of suspension were inadvertently disregarded; recall recognition until nearer approach to unanimity; try carry out last paragraph my report."

Acting on this cable, his Excellency went as far as he could to meet England's wishes and telegraphed regret that Masonic rights and notices of suspension were inadvertently disregarded. He then wrote a letter detailing the steps that Grand Lodge had taken authorizing that telegram. But further he could not go, for "as they had recognized the Grand Lodge of Queensland, the United Grand Lodge of New South Wales would not withdraw that recognition."

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The Grand Master then submitted proposals for effecting the unity of their Queensland Brethren. He suggested that the English and Scottish District Grand Lodges should be asked by their Home Grand Lodges to form themselves separately into Grand Lodges under the English and Scottish Constitutions respectively, and be so recognized, and that the Grand Lodge of Ireland should recognize the present Grand Lodge of Queensland as a Grand Lodge under the Irish Constitution. If these preliminary steps were taken, a United Grand Lodge would almost inevitably follow, with the Governor of the State as Grand Master. The requirement of a two-thirds majority for the recognition of a Grand Lodge should be suspended.

The Colonial Committee of the Board in England expressed its approval of his Excellency's efforts to bring about harmony, but not of the steps suggested. It did not consider advisable the suspension of the agreement so recently entered into by the three Home Grand Lodges with respect to the two-thirds majority. The one constitutional way of expressing desire for one controlling Masonic body had been indicated in the concluding paragraph of the Grand Registrar's report, and to facilitate unity the District Grand Officers in Queensland:

had been instructed to treat erring Brethren with fraternal courtesy and to offer no insuperable difficulties to any desire they might exhibit for fraternal relationship. Unfortunately, however, the situation had recently become somewhat complicated by Lord Chelmsford having elected to withdraw from his English membership and to place himself at the head of what our Grand Secretary had officially informed him was an irregular body not recognized by the United Grand Lodge of England. Such an attitude of antagonism certainly did not hold out much hope for that good understanding which we have been anxiously trying to foster, in view of a possible union on constitutional lines.

The unfortunate and high-handed attitude of England's Grand Registrar, so reminiscent of the days of George III in political matters, did not render the position any more hopeful. "The period of my service in the Chair," Most Worshipful Grand Master Sir Harry Rawson said, in his

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address on 30 July 1907, "I must confess has not been a bed of roses." He had tried, he said, to bring about harmony, but the Grand Secretary for England had said that his proposals were inadmissible. "Well, I candidly confess," he continued, "I was rather hurt that after all my trouble, I was to be shut up like that, and to a certain extent I lost my temper and immediately answered, 'As I cannot bring about harmony, propose resigning Grand Mastership'." But, he added, second thoughts prevailed. Rather than cause further friction and bring discredit on his Grand Lodge, he decided not to resign. "I am in a peculiar position," he pointed out to the assembly, "because I am Past Grand Warden of the Grand Lodge of England, and as such I am bound not to set myself against or act against its ruling." For that reason, he pointed out, he did not proceed to Brisbane to install the Grand Master there either in 1906 or 1907. But he discriminated between his responsibility and those of his Grand Lodge Officers, and even his Deputy, whom he authorized to attend the Installation. This, he emphasized, brought him into further trouble with England. "I am continually saying in this Grand Lodge," he reminded the Brethren, "that if everybody keeps quiet, we shall soon get over our differences, and bring about that harmony which we all so much wish for with the Grand Lodges at home. Freemasonry is not English only; it is universal. And I can honestly say that I have conscientiously done everything I thought right and that I believed would bring about harmony."

Yet probably the view put forward by Most Wor. Bro. Dr Byrne, P.G.M., Queensland, correctly assessed the position. At the Installation of his Excellency Sir Harry Rawson for a third term of office on 30 July 1907, Most Wor. Bro. Byrne stated that though Queensland was like a younger son being chastised by its parent, he believed that England's non-recognition of Queensland was due, not to malice or spite, but to non-understanding of the particular circumstances of the colonies.

"England, we all feel," he remarked, "is too just to

withhold recognition when she knows that she (Queensland) deserves it, and we earnestly look forward to the time when she shall have recognition." The Lodges under the Grand Lodge of Queensland's jurisdiction, Most Wor. Bro. Byrne said, had increased from thirty-nine to fifty-two in three years, while twenty-seven Grand Lodges had recognized her, and the Grand Registrar of Ireland had congratulated her on her fifty Lodges. "As far as Scotland is concerned," added Most Wor. Bro. Byrne, "it is rather a surprise to me that she recognizes anybody. So far as we are concerned in Queensland, there is no Queensland question whatever. We are living at amity with one another, and with the rank and file of English Masons. Few Scotch Lodges were left, as most of them had come over, while many English Masons visited their Lodges. We have endeavoured to live down all sorts of reports made about us."

Lord Chelmsford, two years later, stated: "The subject of recognition still occupies a deal of attention, but it seems the trouble is fast disappearing. Up to the present forty-three Grand Lodges have recognized the Grand Lodge of Queensland as a Sovereign Grand Body."

Years passed by, and by 1916-17 the Queensland report suggested there were no further worlds to conquer, except England and Scotland. Finality was reached in 1921 when the Grand Lodge of New South Wales was asked for its recognition of the United Grand Lodge of Queensland, as the various Constitutions had abandoned their differences and had decided to amalgamate. The recognition was given and a telegram sent to Brisbane so that it could be read at that night's Installation (17 August 1921). Thus ended a Masonic episode that had caused much embarrassment to the Grand Lodges of New South Wales and Queensland, but such a careful course had been steered in this sea of troubles as to lead to no bitterness or permanent estrangement.

Some little differences calling for Grand Lodge attention, arose at times between members, but fortunately did not lead to serious consequences. For instance, on 13

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March 1907, Rt Wor. Bro. Nesbitt drew attention to an incorrect record of Minutes stating that he had apologized to Rt Wor. Bro. Scott and expressed regret when this was not so. The shorthand report, however, showed the Minutes to be correct and they were then confirmed. Moreover, complaints were made by Rt Wor. Bro. Nesbitt of un-Masonic conduct against Rt Wor. Bro. Shipway and by Very Wor. Bro. Claude Manning against Rt Wor. Bro. Nesbitt, and by Rt Wor. Bro. Nesbitt against Brother Manning. The inquiries had been dealt with by the Board in January and February previously. The charge of un-Masonic conduct against Rt Wor. Bro. Nesbitt was held to be proved and he was admonished. The other charges were dismissed.

The Board of General Purposes was also disturbed by the publication of Masonic matter in the public Press and it recommended that Grand Lodge should issue a circular on the subject in sufficient numbers to allow the Lodges to distribute it to individual members. The circular drew attention to Clause 177 (now 181), Book of Constitutions, which expressly forbids a Brother from printing or publishing the proceedings of a Lodge or causing the same to be done without the Grand Master's consent. It also stated: "The Board with every confidence earnestly appeals to all Brethren to assist by a strict compliance with the requirements of the Constitution in checking what promises to become detrimental to the best interests of Freemasonry."

An interesting ceremony took place on 30 July 1907, when a Standard was presented to the Grand Master, his Excellency Sir Harry Rawson. "We have a Grand Lodge Standard," the Deputy Grand Master, Rt Wor. Bro. William C. Shipway, announced, "and a Grand Standard Bearer, but no Grand Master's Standard; hence our desire that you will accept this from the Grand Lodge Officers past and present. On the obverse side is your Excellency's coat of arms, and on the reverse side, 'Presented to His Excellency Most Wor. Bro. Admiral Sir Harry Holdsworth Rawson, G.C.B., by his Grand Lodge Officers, past and pre-

sent, on the occasion of his Installation for the third time as M.W. Grand Master of the United Grand Lodge of New South Wales, 30th July 1907.' Your Grand Lodge Officers, past and present, hope this is not the only year that the Grand Standard Bearer will carry this Standard in the Grand Lodge."

His Excellency made an appropriate acknowledgment of the gift, which he would take home with him and give an honourable position, as evidence of the good feeling which had been shown to him in presenting him with it.

Before proceeding to the investiture of his Grand Lodge Officers on that same evening, the Grand Master brought under the notice of Grand Lodge his action in the case of Rt Wor. Bro. Webster, who had been elected as President of the Board of Benevolence and also as a member of the Board of General Purposes, on which he had already, since his election, taken a seat.

The Grand Master explained that Clause 16 (now 13) of the Book of Constitutions distinctly stated, no Brother other than the Treasurer could hold seats on those two Boards at the one and same time. Brother Webster was invited to select which office he would retain, but he claimed both. The matter having been referred to the Board of General Purposes, the Board submitted that Rt Wor. Bro. Webster was not competent to be invested as President of the Board of Benevolence while sitting as a member of the other Board. Thereupon, the Grand Master added, his opinion having been confirmed by this advice, he had referred the whole case back to the Board of General Purposes to arrange for a new election for the office of President of the Board of Benevolence. In the meantime the Very Wor. Bro. A. McNeilly was continued in that office, till the result of the new election was known.

The Grand Master then proceeded with the investiture of his Grand Lodge Officers, which included the two subsequent Grand Masters, Wor. Bro. Halloran as Junior Grand Deacon and Wor. Bro. Goulston as Deputy Grand Director of Ceremonies.

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On 11 December 1907 the report of the Board of General Purposes included a letter received from the Grand Lodge of Washington, United States of America, enclosing a resolution on the question of international disarmament. It was decided to forward the letter to Grand Lodge, but beyond that there was no record of further action. In view of the facts that Masonry stands for universal brotherhood, and that the so-called civilized world is seething in a cauldron of unrest, international suspicion, bitterness and hatred, threatening to overwhelm humanity and all the highest ideals of humanity and plunge the world back into a state of primitive barbarism, the question arises, thirty years after this letter from Washington was sent abroad, as to whether Masonry should not again endeavour to link its institutions together in one grand effort to stem those deadly forces before it is too late. The Washington resolution read as follows:

Whereas by the exercise of Brotherly love, we are taught to regard the whole human species as one family, who, as created by our Almighty parent, are to aid and support each other;

And whereas, the application of that principle in the relation of nations to each other is but the extension of the field of its operations from individuals to groups of individuals;

And whereas the representatives of the several groups of individuals comprising the principal nations of the world are about to assemble a second time in a Peace Conference at The Hague, for the avowed purpose of promoting the welfare of society;

And whereas some of the Governments there to be represented are earnestly seeking to relieve the peoples of the world of the horrors of war and of the burden of maintaining armies and navies by the disarmament of nations, and are advocating the discussion and consideration, at this and future peace conferences, of a plan for eventual disarmament; now therefore be it

Resolved by the Grand Lodge of Free and Accepted Masons of Washington, in Annual Communication assembled, that the Masonic Fraternity throughout the world, individually and through its several Grand Bodies, are urged to support the general plan of eventual disarmament of nations by assisting other moral forces in crystallizing in the minds of our fellow men the principle of universal peace, which is but a corollary of the principle of the Brotherhood of Man, to the end that our

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children's children may realize the blessings of that divine message, "On earth peace, good will towards men."

And be it further resolved that a copy of this resolution be transmitted by special communication from the Grand Secretary's office to each Grand Lodge of Free and Accepted Masons throughout the world.

What a splendid achievement it would be for English speaking Freemasonry if its influence could result in an Anglo-American alliance, which would give pause to all the belligerent nations and ensure world peace!

At the meeting of Grand Lodge on 11 March 1908 the Grand Master reported the passing of Most Wor. Bro. Lieut.-Colonel J. C. Remington V.D., Immediate Past Grand Master. His Excellency proposed that his name should be inscribed on a special tablet and placed on the wall of the Grand Lodge Room, and the proposal was carried unanimously.

When the memorial tablet was unveiled six months later, the Grand Master made detailed references to Most Wor. Bro. Remington's Masonic career, such as appears in the previous chapter.

His Excellency then went on to say that Most Wor. Bro. Remington's address on the occasion of the celebration of the centenary of the dawn of Freemasonry in New South Wales, delivered in the Town Hall, Sydney, on 20 July 1903,³ deserved the encomiums passed upon it by the Grand Lodges of the world, and would ever remain a monument of his strength, wisdom and ability. His work for Freemasonry, added his Excellency, would never be forgotten by the Craft, and more particularly by the members of the fraternity in New South Wales. Always enthusiastic, Most Wor. Bro. Remington had worked diligently, faithfully, zealously and intelligently for everything tending to the progress of Freemasonry, and although some of his works and actions may not at the time have found favour with all, still all such would remain recorded in the annals of Masonry.

³ *Vide* our previous caution about accepting the date 1803.



MOST WORTHY BRO. DR. CHARLES U. CARRUTHERS
Grand Master, 1913-1914.

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His Excellency concluded his address thus:

He was brave and strong. He loved the right for right's sake, and he was firm, loyal and steadfast in all his actions. He was an affectionate husband, and a devoted and tender father. The United Grand Lodge of New South Wales, recognizing how much Freemasonry in this State owes to the late Lieutenant-Colonel John Cochrane Remington, have dedicated the tablet which I now unveil to keep his memory alive in the annals of our United Grand Lodge.

The tablet was then unveiled and the Brethren stood to Order while the Grand Organist played the Dead March.

A repercussion of the Lodge Cambrian controversy was felt when, in March 1908, the question arose as to whether the Reports of the Board of General Purposes could be discussed or not. The matter had been brought up at the previous Quarterly Communication, and in the meantime the Grand Master had investigated the position and had come to the decision that, in accordance with Article 44 (now 41) of the Book of Constitutions, no motion or discussion on the Report of the Board of General Purposes could be allowed unless it was a case of referring the report back to the Board. Article 44, (now 41) which he read, declared, he said:

No motion or other matter, except the Report of the Committee on Foreign Correspondence, shall be brought into discussion in the Grand Lodge, unless it shall have been previously communicated to the Board of General Purposes; but it shall be competent for any member of the Grand Lodge to move, without previous notice having been given, the adoption or otherwise of any report, or recommendation contained in such report, or any Board or Committee *appointed*, either by the Grand Lodge, or by the Grand Lodge and Grand Master conjointly.

The question had been raised because of the word "appointed," but the Board of General Purposes was *elected*, not *appointed*, and therefore did not come under the words, "or committee appointed by the Grand Lodge or the Grand Lodge and Grand Master conjointly." The Grand Master pointed out that when the English Board of General Purposes had in 1899 resolved that the acts of certain members

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claiming to be Lodge Cambrian No. 656 E.C. should be lawful and Earl Carrington had vigorously protested, the Report was received and entered on the Minutes after the Grand Registrar had declared that there would be no opportunity for discussion upon a motion for the receiving of the Report. The Most Worshipful Grand Master (in the Chair) (England) had then ruled thus:

The point seems to me, although I cannot bring a legal mind to bear upon it, whether the decision of the Board of General Purposes is final or not. We are advised by the Grand Registrar that it is final; we always support our legal adviser, and I think it would be a dangerous precedent to do otherwise.

Furthermore, the late Grand Master, Most Wor. Bro. Remington, had stated that if the Board of General Purposes had decided upon an individual case, its decision is not to be brought into discussion, unless an appeal has been made in proper form. Any other method would lead to confusion, and as long as he was in the Chair, the late Grand Master would not allow decisions of the Board of General Purposes reported to Grand Lodge to be questioned.

Therefore, the Grand Master, Most Wor. Bro. Sir Harry Rawson, ruled that he would not permit discussion on the Board's report. The Rt Wor. Bro. Teece inquired whether Grand Lodge had the power to reject a recommendation of the Board; the Grand Master ruled that on the motion for the receiving of the report there could be no discussion, but if there were any omission, any Brother could move that the report be referred back to the Board. Any other question could not be raised except by notice of motion. But his ruling did not refer to recommendations of the Board, but only to the motion for the receiving, printing and circulating of the Report.

Three months later another question affecting the membership of the Board of General Purposes was brought under the notice of Grand Lodge.

Clause 64 (Book of Constitutions) stated that the Board should be constituted, in addition to others previously specified, of "Fifteen members to be elected from the actual Masters and Past Masters of Lodges meeting within the Metro-

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politan area." The same conditions apply to the six elected from Lodges outside the Metropolitan area. One member was not an actual Past Master of the Lodge, but an affiliated member of that Lodge. The question was raised in 1899, and the ruling then given was that a Brother need not be an actual Past Master of the Lodge for which he was elected to represent that Lodge on the Board of General Purposes. The late Most Wor. Bro. Remington gave a similar decision. "I have gone into the case very thoroughly," said Most Worshipful Grand Master Sir Harry Rawson, "and have decided that it is sufficient if the Brother so elected is a Past Master—that is, he need not be an actual Past Master of the Lodge electing him. I will give you my reasons for thus deciding. There are many good Masons, whose services would be of the greatest use to the Craft, on the Board of General Purposes, and yet they may not have been Past Masters of the Lodge electing them." Not one of the three Rt Wor. Bros Webster, McLachlan or Nesbitt, added the Grand Master, would have been elected to the Board of General Purposes if the restricted interpretation of the rule had been accepted. So long as one is a Past Master affiliated with a Lodge, he may be elected to that Board.

On 9 June 1908 the Deputy Grand Master, Rt Wor. Bro. Shipway, announced his intention to retire from his distinguished office, which he had held for three years. He had occupied several positions in Freemasonry. For six years he had been President of the Masonic Club; for three years President of the Freemasons' Benevolent Institution; for three years Vice-President of the Freemasons' Orphan Society; he had held office in Grand Mark and Royal Arch Masonry; he had been a member of the Board of Benevolence; for three years Grand Registrar, and for five years President of the Board of General Purposes. During his occupancy of the Deputy Grand Master's office he had attended fifty-one Installation Ceremonies, in addition to the Dedication and Consecration of Lodges and Installations in Victoria, Tasmania and Queensland. Before retiring, he placed on record his appreciation of the valuable assistance

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readily rendered at all times by "those two worthy officers and veterans in the Craft"—the Grand Secretary (Brother A. H. Bray) and his Deputy (Brother Toomey).

On the following evening (10 June 1908) the Grand Master reported that "No Lodges were in arrears, all having paid their dues." There had been a similar position twelve months previously, for the first time in the history of the United Grand Lodge. During the year he had issued 1527 Master Masons' Certificates. Having referred commendably to Rt Wor. Bro. Shipway's assistance, the Grand Master announced the appointment of Very Wor. Bro. H. Montgomerie Hamilton as the Deputy Grand Master for the ensuing twelve months.

On 21 July 1908 Sir Harry Rawson was proclaimed as Grand Master for the fourth occasion. In his address to the members he advocated the placing of a limit on the time that a Grand Master or a Deputy Grand Master should occupy the chair, and suggested that three years should be the limit. Many years later Most Wor. Bro. Halloran enunciated a similar view.

On the whole the final term of Sir Harry Rawson's Grand Mastership was marked by no outstanding Masonic development. On 9 December he was able to announce the recognition of the Grand Lodge of Mark Master Masons in this State by the Grand Chapter of Scotland, and expressed the hope that the same happy state might soon exist with regard to the Supreme Grand Chapter of New South Wales. These two honourable degrees, said his Excellency, were recognized by our own Constitution, and therefore the news of Scotland's recognition was all the more pleasing.

The Grand Master also announced the arrangement for a meeting at the close of the Grand Lodge meeting, the object being to draw up rules for a Past Grand Lodge Officers' Association.

The Grand Inspector of Workings at this meeting reported the visit of a number of Brethren from the American fleet of battleships to Lodge Tarbolton on 25 August 1908. This might be regarded, he said, as an occasion of consider-

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able significance, as this fleet of sixteen vessels, bearing a spirit of goodwill to Australia from our American cousins, was welcomed with almost hilarious joy by hundreds of thousands of citizens, who hied to the waterfront to fraternize with them. To Masons the significance lay in the fact that the British Empire and the United States were the two great centres of English-speaking Masonry and they trusted that through the influence of Masonry those two mighty national entities would live in peace, harmony and love, and together impose peace on a world that now seemed to be dominated by the bloodlust of the primitive barbarian.

The Grand Lodge Communication held on 10 March 1909 was the last occasion on which Most Wor. Bro. Sir Harry Rawson sat on the Masonic throne in Sydney, as he was due to leave Australia a fortnight later. He mentioned that during his four years of office thirteen new Lodges had been formed and 4590 Master Masons' Certificates had been issued.

During the evening a Presentation to Most Worshipful the Grand Master was made. The Deputy Grand Master (Rt Wor. Bro. Montgomerie Hamilton) called upon Senior Grand Warden and Junior Grand Warden to come forward to participate in the words of farewell. The Deputy Grand Master referred to the occasion when the Grand Master was first installed in the Town Hall in succession to Most Wor. Bro. John Cochrane Remington, who had filled the high office with such distinguished ability that it seemed almost impossible for any one to render greater service. Those anticipations, said the Deputy Grand Master, were fallacious, and the retiring Grand Master, as they knew, had displayed tact, skill and ability. The happy relations between the Grand Master and the Grand Lodge of England had been strained, said Rt Wor. Bro. Montgomerie Hamilton, by reason of certain circumstances, and had he consulted his own convenience he would have withdrawn, but the Grand Master had stood by them and had paved the way for a happy issue out of the difficulties. Grand Lodge had progressed because of the Grand Master's work, and in view of his high position in

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the outside world it had added dignity and importance to this Grand Lodge. He felt sure that they could still count upon Sir Harry Rawson's continued interest in conjunction with Earls Carrington and Jersey. "We will have in you," said the Deputy to Sir Harry, "one who will ever be ready to advance our interests, to uphold our rights, and to testify to the Grand Lodge of England—and also, if need be, to the Grand Lodge of Scotland and the Grand Lodge of Ireland—that while we are all proud of our independence, we are at the same time as proud of our association with—in fact our origin from, these illustrious Grand Lodges."

The Grand Master was asked to accept the Loving Cup, made of Australian gold by Australian workmen and enclosed in a case of Australian wood; also for Miss Rawson, a bracelet of Australian gems. The Deputy Grand Master then concluded:

Of you it cannot be said that you have laboured in vain, or wasted your strength for nought; rather will it be said that by diligence and fidelity in the discharge of your duty as a man and a Mason, by consistency and sincerity in your friendships, by your just and virtuous deportment, and above all by the exercise of benevolence and charity, you have indeed proved to the world the beneficial effects of our ancient and honourable Institution.

Rt Wor. Bro. Frank Smith, in support, emphasized the travelling that the Governor had engaged in, and the close contact that he had made with the people of the State, while Rt Wor. Bro. W. C. Shipway, P.D.G.M., gave the following statistical evidence of the growth of Masonry:

	On retirement of		On death of Duff	On retirement of		
	Carrington	Jersey		Abbott	Remington	Rawson
Lodges ..	182	191	197	185	201	220
Members ..	8,200	8,675	7,698	7,164	10,510	13,000+
Grand Lodge Funds ..	£ 5,306	£ 7,784	£ 9,334	£ 9,502	£ 14,349	£ 21,690
Freemasons						
Orph. Society	16,926	18,724	20,211	22,370	26,229	29,417
F.B.I.	1,400	2,238	3,010	5,022	8,419	11,500

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During Sir Harry Rawson's term, added Rt Wor. Bro. Shipway, £13,151 were dispensed in charity and benevolence, namely.—From Grand Lodge Funds of Benevolence £6424 (in relief of 866 cases); from Freemasons' Orphan Society £2512; Freemasons' Benevolent Institution £3265; from Grand Lodge Funds £700 voted to hospitals and £250 to F.B.I.

The Grand Master, in reply, expressed his appreciation in appropriate terms, and in the course of his remarks stated that he had heard rumours during the previous November that presentations for his daughter and himself were contemplated, but that colonial instructions forbade a Governor or his family from receiving presentations except when he was about to leave the country for good. The Secretary of State had cabled his permission, he said, for him to receive this presentation.

With respect to looking after the interests of New South Wales Grand Lodge and Freemasonry when in England, Sir Harry said:

I shall myself go and see the Grand Master of England, who is a personal friend of mine; the Grand Master of Scotland, whom I do know, and the Grand Master of Ireland, whom I do not know, but whom I daresay I shall meet. I shall go and see these Brethren, and if I can in any way help to bring about harmony in Freemasonry by placing before the people in England the fact that in Australia Freemasonry is universal—it is not English or Scotch or Irish—I shall do my best to do so, and I shall point out that whilst Freemasons out here wish to govern themselves, and will govern themselves, yet they are proud of the connexion with the Grand Lodges at home.

Thus Most Wor. Bro. Rawson's term of four years of office that had commenced with a fair and almost cloudless sky, but which was destined to have its anxieties for him at times, came to a happy conclusion. All his troubles, however, had been from without; within New South Wales Freemasonry the Grand Master had been much beloved and esteemed by all.

CHAPTER XVIII

THE ADMINISTRATION OF MOST WOR. BRO. H. MONTGOMERIE HAMILTON

2 AUGUST 1909—23 AUGUST 1910

SIR HARRY RAWSON left New South Wales on 24 May 1909, and at the Grand Lodge meeting on 8 June following, the question of his successor was dealt with. The Deputy Grand Master, Rt Wor. Bro. Montgomerie Hamilton, nominated his Excellency Lord Chelmsford, who had been transferred from Queensland, where he had been both State Governor and Grand Master of the Grand Lodge of Queensland. On 28 May he had entered into his office as Governor of New South Wales. Unfortunately, another nomination was received, Rt Wor. Bro. T. H. Nesbitt being proposed by Wor. Bro. J. C. Keene. At the same time Rt Wor. Bro. Teece endeavoured to raise the question of the eligibility of Lord Chelmsford for nomination, but the Grand Master in the Chair decided that it was unnecessary to discuss the question, as the nomination was withdrawn in consequence of the other nomination being received. When a motion to the effect that Rt Wor. Bro. Teece should be heard was pressed, it was ruled out of order. But the matter did not end there, as Most Wor. Bro. W. H. Simpson nominated the Deputy Grand Master, Montgomerie Hamilton. At the meeting on the following evening a ballot was taken and this Brother was elected.

The incident was unfortunate, especially as an address of welcome had been extended to Lord Chelmsford, which had expressed the loyalty of 223 Lodges and their satis-

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faction that so distinguished a Mason had been chosen as His Majesty's Representative.

The want of unanimity with regard to Lord Chelmsford's nomination was due to his recent connexion as Grand Master with the Grand Lodge of Queensland, and the absence of recognition of that Grand Lodge by the Grand Lodge of England.

Most Wor. Bro. H. Montgomerie Hamilton joined Lodge Ionic No. 65 from Lodge Northern Bar No. 1610 (E.C.) on 21 July 1890, and called off in December 1897. In the meantime he had affiliated with Lodge Burwood No. 153, of which he became Worshipful Master in 1910. During 1906 and 1907 he filled the Presidency of the Board of General Purposes. His Excellency Sir Harry Rawson, when Grand Master, selected this Brother as his Deputy in 1908, and in 1909 he was elevated to the highest office in Masonry. It will be convenient to mention at this stage that subsequently Most Wor. Bro. Montgomerie Hamilton was appointed a member of the first Council of the William Thompson Masonic Schools and Hostel in 1926 and retained the appointment until his death at the age of seventy-six years on 11 August 1930.

This distinguished Most Worshipful Brother also had a brilliant career at the Bar and was at one time or another an Acting Judge in nearly every Court in the State. He became a District Court Judge and Chairman of Quarter Sessions in 1914. He was also the draftsman to the Royal Commission appointed to effect the consolidation of the Statutes of New South Wales.

The Installation of the elected Grand Master took place at a Special Communication of Grand Lodge in the Sydney Town Hall on 2 August 1909. The ceremony was conducted in the presence of Lord Chelmsford, the Installing Master being Most Wor. Bro. G. E. Emery, Past Grand Master of the Grand Lodge of Victoria.

The Grand Master, in reply to the Installing Grand Master's address, expressed his regret that Lord Chelmsford was not in the office. Though his own election had not been

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unanimous, yet he was heartened by the assurance that those who had voted against him had given a ready acquiescence in the resolutions of the majority. He hoped for unity and unanimity throughout Australia; and, he added, "we all hope the day is not far distant when we shall see throughout the length and breadth of the land, in every State, a sovereign Grand Lodge recognized by all the world. . . ."

The Grand Secretary, Very Wor. Bro. A. H. Bray, had now completed twenty-one years' service in office for the United Grand Lodge, and in recognition thereof it was unanimously resolved, on 9 June, to adopt the recommendation of the Board of General Purposes to grant him leave of absence on full pay for six months, commencing 1 July 1909. So that the office work would not suffer, a sum of £75 for additional clerical assistance during his absence was also voted. Further recognition was in store for this stalwart in Masonry, which will be recorded in due course.

At the December meeting (1909) of Grand Lodge the powers of the Worshipful Master of Lodges and the rights of members was the subject of reference by the Grand Master. He directed attention to the fact that in some Lodges an undercurrent of discontent was disturbing the peace, love and harmony that ought to prevail. The Master alone ruled in his Lodge, he said, and his authority should be respected and upheld so long as it was exercised in accordance with the customs and landmarks of the Order and the Constitution of Grand Lodge. But though the powers of Worshipful Masters were very wide, said the Grand Master, they were by no means despotic, as some, if one might judge by their actions, appeared to think. The position at all times, added the Grand Master, called for the display of courtesy, tact and frequently the greatest forbearance. He had no sympathy with those who deliberately placed difficulties in the way of a Worshipful Master, or raised points to harass and annoy him, though he hoped the Worshipful Master would even treat such Brethren kindly in order to make them ashamed of their conduct. When an objecting member was

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sincerely anxious to have something corrected which he considers irregular or mistaken, the Grand Master said that the Worshipful Master should neither overlook the honest intentions of the objector nor take offence. Members of Lodges should be more sympathetic with the Worshipful Master, and refrain from bringing charges before they had had a private word with him.

The method of voting for Grand Lodge Officers, which had been raised by Rt Wor. Bro. Dr C. U. Carruthers, was dealt with on 8 December 1909. Six months previously Brother Carruthers had moved the following two motions on this subject:

(1) As it is advisable that greater facilities should be given to Members of Grand Lodge to exercise their Grand Lodge rights, a voting paper be forwarded to every member thereof with the following question on it, with a request that he will answer and return it to the Grand Secretary's office:

"Are you in favour of the nomination in writing of all Grand Lodge Officers to be elected, and the issue of a voting paper, where necessary, through the post?
Answer Yes or No."

(2) That the Grand Secretary is hereby authorized to carry out the above resolution and report the result to Grand Lodge at the next regular Communication.

Rt Wor. Bro. Carruthers was induced to withdraw this motion in favour of another one referring the matter to the Board of General Purposes for report. The matter was accordingly considered by the Board of General Purposes which resolved to report that the proposal be not recommended for adoption, since the existing system was held to be more advisable. The view of the Board was adopted by Grand Lodge and the method of voting thus remained unaltered.

At the March meeting in 1910 the Deputy Grand Master, Rt Wor. Bro. Dr Sly, reported the arrival of Rt Wor. Bro. Lord Kitchener in Australia. The object of his visit was to investigate the military position in Australia and furnish a report thereon. The intention had been to meet him at a Special Communication and present him with

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an address, but the arrangements had to be cancelled because of the pressure of his duties. Lord Kitchener had, however, said Dr Sly, dined with members of the Present and Past Grand Lodge Officers' Association, and the dinner had been thrown open to many outside its membership. On that occasion the following address was presented to the visitor:

To Field Marshal Viscount Kitchener of Khartoum, G.C.B.,
O.M., G.C.M.G., G.C.I.E., LL.D., D.C.L., etc.

MY LORD AND R. W. BROTHER,

On behalf of the United Grand Lodge of New South Wales of Ancient, Free and Accepted Masons, and its daughter Lodges, I beg to tender you a hearty welcome on your arrival within the portion of the British Empire under the jurisdiction of their Grand Lodge.

Loyalty and patriotism have been ever prominent characteristics of Freemasons the world over, and I beg to assure you that by none are these virtues more highly esteemed or more persistently practised than by the Brethren of New South Wales.

In thus greeting you they recognize and desire to emphasize their keen appreciation of the distinguished services you have rendered to our King and Empire, while as a brother Mason, who holds the rank of Past Grand Warden of the Grand Lodge of England, and who is Past District Grand Master of the District Grand Lodge of Egypt, and of the District Grand Lodge of the Punjaub, they hold you in veneration as a supreme ruler of the Craft.

I trust that your visit to Australia may be as pleasant to yourself as it will be beneficial to the Commonwealth.

H. MONTGOMERIE HAMILTON,

Grand Master.

Such duties as offering an address to so distinguished a Brother as Lord Kitchener are pleasant. It also falls, however, to the lot of a Grand Master to face far less pleasant situations, as Most Wor. Bro. Montgomerie Hamilton realized when it became necessary for him to suspend from all Masonic privileges the Worshipful Master of Lodge St George No. 176. The question came up for special consideration in a Special Communication on 25 April 1910, when it was reported that a state of affairs highly discredit-

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able to Freemasonry had existed in that Lodge for the previous six years. Two parties had grown up in the Lodge, the one threatening to blackball candidates proposed by the other without considering the merits of the candidates, and even in spite of their merits. Brethren abused one another in most objectionable form, in a way that need not be here repeated. Suffice to say that several Brethren found the situation intolerable and would not sit in Lodge in consequence.

The trouble came to a head when a ballot for the re-election of a former member resulted in twenty or more blackballs being cast against him from an attendance of thirty-five members. Since then it had been impossible to secure the election of a candidate. In June 1909 the Worshipful Master (Wor. Bro. F——) had permitted a second ballot for a candidate previously defeated on that same evening. A charge was brought against him before the Board of General Purposes. When that Master left the Chair his successor, Wor. Bro. B——, announced his intention of putting down disorder. When Wor. Bro. T——'s charge against Wor. Bro. F—— was dismissed, Brother T—— and others were requested by Wor. Bro. B—— to retire from the Lodge. They refused to do so, but were refused admission at a subsequent meeting. Both sides preferred charges against one another, and the charge against Wor. Bro. T—— by the Master of the Lodge was to have been dealt with at a special meeting of the Lodge.

The following is a copy of the citation against Wor. Bro. T——, which was to have been the business of the Special Meeting of the Lodge:

I, G. C. B.—the Worshipful Master of Lodge St. George No. 176, and being in good standing, do hereby charge you, Worshipful Brother D. T——, a Past Master of that Lodge, with un-Masonic Conduct at the regular meeting of the Lodge, held at the No. 2 Room, Masonic Hall, Castlereagh Street, Sydney, on Tuesday 14th day of September 1900, to wit.

That you, having preferred a charge of un-Masonic conduct against me which had not then been decided, and under the circumstances I could not sit in Lodge with you without endangering and disturbing the harmony thereof, I, on the Lodge

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being opened, requested you to retire in order that peace and harmony might prevail. This request you emphatically refused to comply with, thereby defying the authority of the Master of the Lodge, and bringing him and his office into contempt and ridicule, such conduct being un-Masonic and a violation of the charges of a Freemason, and contrary to the established usages and customs of the Order.

And you are hereby cited to appear at a Special Emergency Meeting of the Lodge, to be held in No. 3 Room, at the Masonic Hall, Castlereagh Street, Sydney, at 7.45 p.m. of the clock, on the evening of Monday, the 27th day of September 1909, to show cause why you should not be permanently excluded from the said Lodge for the said un-Masonic Conduct, in accordance with Clause 161 of the Book of Constitution, United Grand Lodge of N.S.W.

GEORGE C. B——,
Worshipful Master.

Had the charges by the Worshipful Master been upheld, the Brethren concerned would have been excluded, and could not have proceeded against the Worshipful Master himself. But the Grand Master persuaded Wor. Bro. B—— to postpone the emergent meeting and allow the charge against him to be dealt with first. The charges against Wor. Bro. B—— were upheld, but no action was taken, as it was felt the Lodge should work out its own salvation. The position remained unsatisfactory, and the Grand Master, accompanied by a large number of Grand Lodge Officers, visited the Lodge and urged the cessation of "mutual recriminations." But the irregularities of balloting were so pronounced that the number of blackballs in one ballot exceeded the number of Brethren present. Brother T—— had undertaken that he and a certain candidate would resign and never enter Lodge again, provided that the election of that candidate was not opposed, but Brother T—— almost immediately withdrew the offer because his friends in Lodge objected to his resignation. The Grand Master decided to support the Worshipful Master, and when the latter suggested erasure of the Lodge and the granting of a new Charter, the Grand Master undertook to refer the suggestion to the Board.

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A solution of the difficulty thus seemed probable when a sudden *volte face* of the Worshipful Master brought an unexpected complication. Wor. Bro. B—— parted amicably at his interview with the Grand Master, and yet within two days wrote a letter complaining of the Grand Master's visit, his want of tact, his infliction of an address, and the overbearing attitude of the Grand Lodge Officers who accompanied him. "I deprecate the action of the M.W. Grand Master," he wrote, "in intervening at this stage, as I am of the opinion that the situation has become more acute, difficult and complex as the result of the attempted settlement." He also announced his intention of dealing with the offending Brethren. The Grand Master thereupon summoned Wor. Bro. B—— to see him with his Warrant, Books, and Papers. The Master appeared with his Secretary and Wardens but without the documents, Wor. Bro. B——'s excuse being that he had not received the letter in time to allow him to bring the Warrant. The Grand Master acted leniently and advised Wor. Bro. B—— to write applying for a suspension of the working of the Lodge. This letter was duly received with all the necessary documents, and the work of Lodge St George was suspended.

Once again the Worshipful Master of the Lodge blundered. He wrote a few weeks later complaining that his actions had been misrepresented. He virtually appealed to the Board of General Purposes against the Grand Master. He represented that his action in applying for suspension of the Lodge's activities was the result of compulsion and intimidation and the drastic action of the Grand Master.

The Grand Master, feeling that the rebellious attitude of Wor. Bro. B—— could not be passed over, suspended him, and reported the matter to Grand Lodge. He took that action, not because of personal feeling, but to maintain the dignity of Grand Lodge and his own office, and stated that if Brother B—— were to express sorrow for his expressions of disrespect, he would be prepared to allow him into Masonry again. Immediately, to the Grand Master's surprise, Brother B—— arose to express his readi-

ness to apologize, but was compelled to retire, as, being under suspension, he had no right to be present. The Grand Master refused to receive any written apology that evening, but stated it would be dealt with in due order. Accordingly, at the Grand Lodge meeting of 8 June 1910, the Grand Master was in a position to announce that Wor. Bro. B—— had apologized for his conduct towards him and for his misstatements, and that the suspension against him had been withdrawn. He was enjoying full Masonic privileges once again. But Lodge St George itself was, by resolution on 14 September 1910, erased from the books, as its condition revealed "hopeless divisions between the Brethren," as disclosed by the Grand Master's report.

Another of the sad duties of the Most Worshipful Grand Master was to conduct a Lodge of Sorrow in connexion with the death of His Most Gracious Majesty King Edward VII, who had figured for so many years in Masonry, first as the Grand Master of the Grand Lodge of England, and subsequently as Protector of Freemasons. The memorial service took the form of a Special Communication on 20 May 1910, when a Lodge of Sorrow was opened and the following prayer was offered by Very Wor. Bro. Rev. S. G. Fielding, Grand Chaplain:

Almighty and Everlasting God, in whom alone we have our being, our Refuge in distress, and our only Confidence in the hour of Death; We mourn together before the footstool of Thy mercy, by reason of the great grief which has befallen us. It has pleased Thee in Thy perfect wisdom to take suddenly to Thyself the soul of Thy servant our King; in this and in all things, O Lord, Thy holy will be done! But though Thou cause grief, yet wilt Thou have compassion; Thou despisest not the desire of the sorrowful. Succour and sustain, we humbly implore Thee, in this, their time of sorrow, all the Royal Family. Take them under the protection of Thy Fatherly Providence. May Thy consolation be abundant with them, and the dark shadow of Thy wings be a place of healing to their souls. And to all the Empire may *this* chastening yield its fruit of righteousness; so that while we thank Thee for the good influence Thy departed servant exerted in the exalted position in which Thou didst place him, we may all endeavour through Thy grace so to follow in the foot-

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steps of the just, that whensoever and in whatever manner our own change shall come, we may fall asleep in peaceful hope of a joyous resurrection.

So mote it be.

The hymn "Lead Kindly Light" was then sung, after which Very Wor. Bro. Rev. D. Keenan read the Scriptures (Ecclesiastes xi: 7-xii: 8). The Grand Organist played the Dead March in Saul. The Most Worshipful Grand Master read a portion of the Burial Service, and then addressed Grand Lodge, pointing out the peculiar loss Masonry suffered, and extending sympathy to the bereaved Queen Mother, expressing himself in the words Tennyson addressed to Her Majesty Queen Victoria, on the loss of her husband: "May God's love be with her; the love of all her sons shadow her; the love of all her daughters compass her; the love of all her people comfort her, till God's love place her by his side again."

After another hymn, "Abide with Me," Very Wor. Bro. Fielding, G.C., delivered an oration, in the course of which he referred to the grand simple majesty of the King's kindly and kingly heart. He was a man who had carried out his duty, and, he added: "Not only the people of England, but aliens and the other Kings of the earth have felt they could rely upon his word, his honour, his character, his disposition." The Chaplain referred to him as the personification of the ideals of the English race because of his faithfulness and his sense of duty.

Thus, after a short but arduous twelve months, Most Wor. Bro. Montgomerie Hamilton's term of office came to an end. It was evident that he regarded himself as holding the office in trust for one whom he had desired to see elected in 1909 and to whom he now readily stepped aside in 1910. At the Grand Lodge meeting on 7 June 1910, his Excellency Lord Chelmsford was nominated as Grand Master. Included among his officers for the year were Rt Wor. Bro. Aubrey Halloran, J.G.W.; Wor. Bro. D. Cunningham, D.G.P.; and Very Wor. Bro. J. Goulston, D.I.W., all three destined to figure prominently in the Masonic realm at a later date.

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The remarks of the retiring Grand Master at the next evening's meeting (8 June) were significant: "I need not refer," he said, "to the circumstances under which you elected me to this high position, further than to say that the year commenced amid such excitement and high feelings as has never been known among Masons before, and I sincerely trust will never obtain again; its close sees peace, love and harmony once more reigning throughout our jurisdiction."

CHAPTER XIX

THE ADMINISTRATION OF MOST WOR. BRO. LORD CHELMSFORD

23 AUGUST 1910—18 AUGUST 1913

THE election of his Excellency Lord Chelmsford had been delayed for twelve months owing to certain differences of opinion and an opposing nomination in 1909, referred to in the foregoing chapter. Within twelve months, however, unity was restored, and in accordance with a unanimous election on 7 June 1910, the New South Wales Masonic community had the unalloyed pleasure of seeing His Majesty's representative lending his prestige to its institution and adorning it with his high moral, social and intellectual qualities. A Special Communication was held in the Town Hall on 23 August and in the presence of many distinguished visitors, Most Wor. Bro. his Excellency Sir Thomas Gibson Carmichael, Grand Master of Victoria, sat in King Solomon's throne to install his highly-placed colleague, after which Rt Wor. Bro. Dr George J. Sly was obligated and invested as the Deputy Grand Master.

In his address the Installing Grand Master reminded Lord Chelmsford that his powers and prerogatives in his new office were wellnigh absolute. He warned him that:

It has not been by the iron will or the strong arm that the greatest requisites of good government have always been attained, but by the holding of the key to the hearts of men. . . . You are elevated above your Brethren, but you have been elevated by them, and are thus only the more sacredly bound by the craftsman's obligations to cultivate at all times and everywhere the golden tenets of brotherly love, relief and truth.

The newly-installed Grand Master, having expressed

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his appreciation of the Brethren's confidence, reminded them that he was the fifth State Governor to hold the office. He then went on to mention three things that were close to his heart. He said:

In the first place we are the inheritors of an ancient and glorious Ritual, and we must take care that neither by carelessness nor thoughtlessness do we depart from that which has been handed down to us. I may say for myself that on the few occasions when I have been privileged to visit some of the Lodges in this Constitution, I have been much struck by the admirable way in which the proceedings of the Lodges and the ceremonies have been conducted. But I think it cannot be too often impressed upon us that there is always need for watchfulness in these matters, and so I hope that you, Brethren, will forgive me for alluding to this matter on the first occasion I have addressed you as Grand Master.

There is another matter to which I would like briefly to refer. New South Wales is a country of great distances, and the Grand Lodge must necessarily sit in Sydney; therefore we in Grand Lodge must always have a care that the country Lodges are kept in mind, and not only kept in mind, but so far as in us lies, that they shall be encouraged by visits from the Grand Lodge. . . . And lastly, I would allude to the fact that the root principle of our Craft is Charity, not only in the broad sense as we know it—Love amongst the Brethren—but in the narrower sense of almsgiving, and giving help to those who are in want of it. I hope, Brethren, that my year of office may be marked by a freedom from anything approaching a breach of the Golden Rules of Charity and brotherly Love, and that brotherly Love may, during this ensuing year, abound among us. I am sure you will all agree in this; that every man has a right to his own opinion, and that, therefore, however strongly we may hold our opinions, we must always recognize that those who may differ from us have an equal right to their opinions. Surely that fact should teach us that we ought to be long-suffering towards those who differ from us, and should help us to prevent differences from arising in the discussion of those things that we consider to be of profit to the Craft. And so, Brethren, I hope that I may approach the work that we have to do in the Craft during the ensuing year in that spirit, and I hope that the same spirit may pervade the deliberations that we may have in Grand Lodge during the ensuing year.

It may have been observed that at the Special Com-

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munication in August, no mention had been made of the office of Pro Grand Master. It was felt by several Brethren that the public duties of Most Wor. Bro. Lord Chelmsford in his capacity of the King's representative rendered the election of such officer essential to relieve the Grand Master of the full responsibility and burden of his Masonic duties, and was more than a mere compliment. Accordingly, in September, the Deputy Grand Master, Rt Wor. Bro. Dr Sly, introduced a motion for that purpose. His proposal read thus:

That the Laws and Regulations of the Grand Lodge be amended by the following new Rules or Regulations:

(1) The Grand Master, if Governor-General of Australia or Governor of New South Wales may appoint a Pro Grand Master, who in the absence of the Grand Master shall possess all the powers of the Grand Master, as defined by these Regulations or otherwise.

(2) The Pro Grand Master shall take precedence immediately after the Grand Master and before the Deputy Grand Master.

(3) There shall be a fee of five guineas payable by the Pro Grand Master to the Fund of Benevolence.

The motion was seconded by Rt Wor. Bro. Hungerford and supported by Rt Wor. Bro. Moon. The Brethren, however, were divided on the question, and after arguments in opposition to it had been expressed by such distinguished Brethren as the Rt Wor. Bros Shipway, Nesbitt and McLachlan, the motion was put to the vote, the majority voting in the negative.

At the meeting of Grand Lodge in December it was the sad duty of the Grand Master to announce the death of his immediate predecessor in Vice-Regal Office and one of his predecessors in King Solomon's Chair. Most Wor. Bro. Admiral Sir Harry Rawson passed away in London on 3 November 1910, and in making reference to him, Most Wor. Lord Chelmsford paid an apt and concise compliment to his memory when he said: "With no outward graces, and with no meretricious attempts to win popularity, he won the

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esteem and love of the community by the simple discharge of his duty day by day."

The question as to whether the Grand Lodge should continue to recognize the Grand Lodge of Chile came up for presentation to the Brethren on 14 December 1910. The suggestion had been made that Masonic rule had been infringed by the presence of a lady at an initiation ceremony. As, however, the Board of General Purposes had received a letter from the Chilean Grand Secretary repudiating the charge, the position was deemed to be quite satisfactory, and Grand Lodge proceeded to adopt the recommendation of the appointment of a Brother—Wor. Bro. Delano—as the Representative of this Grand Lodge near the Grand Lodge of Chile.

Another small but interesting matter—the recognition of the *Keystone* magazine as the Masonic organ of Grand Lodge—was dealt with at the same meeting. Grand Lodge granted the request for recognition, but wisely took the precaution of adding a rider to the effect that should matter prejudicial to the interests of Freemasonry in New South Wales be published in that magazine, the sanction, then granted, would be withdrawn.

The hardy periodical question of the use of the Lodge room by ladies for social purposes also reappeared at this meeting. Complaint having been made that a Lodge room had been thus used, the Board held that the complaint was justified, and reiterated that a Lodge room, having been consecrated, must not be used in that irregular manner.

A few years later (11 June 1913) the Board found it necessary to stress once again the sanctity of the Lodge room, when Lodge Barwon referred the matter of using the Lodge room for a lecture on astronomy, which was attended by non-Masons. A dedicated Lodge room, the Board found, could be used only for functions exclusively restricted to Brethren in Masonry.

The introduction of a practice by the Worshipful Master (Wor. Bro. Lawrence) of Barrier Lodge No. 173, was brought under notice of the Grand Lodge on 13 September

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1911 by Rt Wor. Bro. Hungerford. The Right Worshipful Brother was of the opinion that the practice might be copied with advantage by all the Lodges within the State. It consisted of providing an inexpensive copy of the V.S.L., which would be presented to a candidate at the completion of his raising. In this way, argued Rt Wor. Bro. Hungerford, an objectionable and insanitary practice had been done away with.

Such a practice has been adopted since that day by several Lodges within the jurisdiction. An example may be cited in the action of Wor. Bro. Rev. Horace Barder, who, when he was Worshipful Master of Lodge University of Sydney No 544 in 1936, presented each newly initiated Brother with the V.S.L. A similar practice is observed in one of our youngest Lodges, Lodge Fortian, and in several others.

A certain degree of laxity in the observance of Masonic etiquette was developing among the members of Grand Lodge, and the Grand Master decided to call the delinquents to order, not individually, but in a general reference to the position. Consequently, at the Grand Lodge Communication on 13 March 1912, Most Wor. Bro. Lord Chelmsford drew attention to these matters in the following words:

Let me remind Brethren that the Communications of Grand Lodge start at half-past seven, and that Brethren should be in the Grand Lodge room at that time. In addition to this, let me say that Brethren coming into Grand Lodge should suitably salute the Grand Master. Some Brethren seem at times to forget that they are in Grand Lodge, and that their Grand Master is in the Chair. I trust that I shall never have to allude to this matter again.

Apart from these laxities, an irregularity outside the immediate jurisdiction of Grand Lodge called for attention, and on 12 June 1912 the Board of General Purposes reported that a society termed "Universal Co-Masonry," stated to be working under allegiance to the Grand

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Orient of France, had opened a Lodge in Sydney. The Grand Secretary was directed to issue a circular advising the Lodges of its existence and warning them against having any dealings with the so-called Masonic Society.

Attention was drawn to the first instalment of a *History of Freemasonry in South Australia* written by Rt Wor. Bro. C. R. Glover, Grand Secretary within that jurisdiction. (Rt Wor. Bro. Glover afterwards enjoyed several terms of office as Mayor and was the first Lord Mayor of Adelaide.) The Grand Master, in commenting on this work, said: "Such histories should be written of all Grand Lodges, and although more than one attempt to do a similar thing for New South Wales has failed, I still hope that some day it will be done, and in the meantime I congratulate our progressive Brethren in South Australia on having made so good a start in so desirable a direction."

Occasionally Grand Lodge finds it necessary or desirable to revise the opinions or judgments of the Board of General Purposes, but it is remarkable how infrequently such revision was called for. One such occasion arose in 1912 when in a certain Lodge the Worshipful Master erased from a petition for the Lodge the names of two Brethren who had signed it. The two concerned appealed to Grand Lodge, and the appeal was upheld on 11 August on the ground that the Worshipful Master had committed a Masonic irregularity in deleting their names from the petition without their consent. He was admonished accordingly. At the next Quarterly Communication (11 December 1912) Wor. Bro. S——, the Master admonished, appealed against this decision on the ground that the two Brethren did not sign the actual petition, but an addendum sent in after the Grand Master had approved of the issue of the Warrant, and further that, though the names were deleted, the Lodge—Lodge Prosperity—had not been opened, and consequently he was not the Worshipful Master of the Lodge.

In the circumstances it was felt that some modification of the "admonition" was requisite, and so the following was substituted for the original finding of the Board: "That

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Worshipful Brother S—— committed an error of judgment in deleting the names of the two Brethren from the addendum without their consent, and that he be informed accordingly." In this case the mercy displayed by Grand Lodge was indicative of the spirit of toleration that characterizes the exercise of justice within Masonic circles.

One of the last motions of Grand Lodge under Lord Chelmsford's administration was passed at the Communication on 5 March 1913, when it was resolved that:

The members of the United Grand Lodge of New South Wales desire to place on record their deep regret at the loss sustained by the British nation in the deaths of Captain Scott and his companions on their return from the South Pole, and furthermore, sympathise with the relatives of those heroic men in their bereavement.

During the period when his Excellency Lord Chelmsford was Grand Master the Craft had occasion to mourn the loss of some distinguished Brethren. On 7 May 1911 the Very Wor. Bro. the Rt Rev. Lord Bishop Camidge of Bathurst died at the age of seventy-three years. He had figured as the first Grand Chaplain of the United Grand Lodge, an office that he had occupied gracefully for eleven years (1888-99).

On the following day (8 May) Most Wor. Bro. Thomas Edward Spencer passed away at the age of sixty-six years. He had been initiated in Leinster Marine Lodge in 1875, and had assisted in the formation in 1882 of Lodge Tuscan (Goulburn), of which he became Worshipful Master in 1883-4. He was one of the representatives of Grand Lodge of New South Wales in the Amalgamation Conference of 1888. He occupied many Grand Lodge offices, and had been appointed Deputy Grand Master during the regime of Most Wor. Bro. Sir Robert Duff. For some years (1891-4) he had presided over the Freemasons' Benevolent Institution. Grand Lodge recognized his valuable services when in 1901 the rank of Past Grand Master was conferred upon him.

Most Wor. Bro. Lord Chelmsford's term of office was

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also disturbed by changes in the administrative staff. On 13 June 1911 the illness of the Deputy Grand Secretary, Brother Toomey, was reported and temporary assistance was provided. Three months later this Brother forwarded his resignation and in recognition of his services over a period of twenty-three years, the Board of General Purposes recommended that he should be granted an annuity of £200 per annum for the rest of life. Grand Lodge, apparently, was not satisfied with this provision, for the following amendment, submitted by Rt Wor. Bro. W. C. Shipway, was put to the meeting and carried:

That Grand Lodge place on record their high appreciation of the long, faithful and valuable services rendered to Grand Lodge, and to the Craft in this territory, by Wor. Bro. M. A. Toomey, and grant W. Bro. Toomey an annuity of £260 per annum for the remainder of his life, as from this day (13 September 1911) payable monthly in advance.

Wor. Bro. Toomey lived to enjoy this mark of esteem and acknowledgment of his worth for nearly five years, when he passed away on 29 March 1916 at the age of seventy-two years.

In view of the increased responsibility of the secretarial office, it was decided to appoint a clerk at £208, and to increase the salary of the Deputy Grand Secretary from £300 to £350 per annum, the resolution to this effect being moved by Rt Wor. Bro. Goulston.

Forty applicants replied to the advertisement inserted in the *Keystone*, and on 13 December 1911, Wor. Bro. Thomas Palmer, Past Master of Lodge Wentworth No. 89, was selected to fill the position. In addition to the secretarial duties, Brother Palmer was appointed Librarian. Unfortunately this Brother did not complete one year in office; as he died suddenly on 30 October 1912. Two days later (1 November) one of the Grand Chaplains—Very Wor. Bro. Keenan—also passed away.

The two vacancies thus caused were filled at the Communication on 11 December 1912, when Wor. Bro. Archbishop Saumarez Smith was elected unopposed as Grand

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Chaplain. As ten candidates aspired to the Deputy Grand Secretary's position, a ballot was taken, and Wor. Bro. David Cunningham, Past Master of Lodge Manoah No. 41, was declared elected. Since that day the esteemed Brother has attained higher honours and has endeared himself to all the Brethren who have come into contact with him.

These secretarial changes must have told heavily upon the Grand Secretary, Very Wor. Bro. Arthur Bray, who in his invincible manner, responded to the demand as he had done on every previous occasion. This fact evoked an expression of admiration from both the Grand Master and his Deputy. On 10 July 1911, Rt Wor. Bro. Dr Sly, Grand Master in the Chair, testified to his labours having been lightened by the excellent Grand Secretary as follows:

That Brother has not only an accurate knowledge of the Constitutions, and remembers the various decisions given by Grand Masters on all questions that arise, but he is also prompt in dealing with the very large amount of correspondence that has to be conducted in the Grand Lodge Office; and I venture to think that the Grand Lodge is fortunate in having such an efficient and able Grand Secretary.

Six months later (13 December), Most Wor. Grand Master Lord Chelmsford personally expressed his sense of the value of Very Wor. Bro. Bray's services when he announced:

There are changes taking place in the office of Grand Secretary. Brethren are scarcely aware, I think, of the volume of work that has been carried through with such efficiency by V.W. Bro. Bray. I propose, therefore, to confer the rank of Past Grand Warden on V.W. Bro. Bray and the rank of Past Grand Secretary on Wor. Bro. Toomey. I ask you to agree to this proposal by acclamation.

The proposal was agreed to in the manner suggested.

It was at this meeting, too, that Rt Wor. Bro. Dr Sly, having resigned the office of Deputy Grand Master, Rt Wor. Bro. Dr Carruthers was appointed in his stead by the Grand Master.

Most Wor. Bro. Lord Chelmsford also expressed his

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admiration of the stimulating influence of the visits paid by Grand Lodge Officers to country Lodges and of the addresses given by his Senior Grand Warden, Rt Wor. Bro. Halloran.

At the Communication on 12 June 1912 the Grand Master said, *inter alia*, "I was much struck at Grafton by the appreciation with which the Brethren spoke of their recent visitation by Grand Lodge, and especially of the stirring addresses delivered by Brother Halloran. I am more than ever convinced of the value of these visits."

At the same meeting it was reported that Rt Wor. Bro. Halloran had solemnly dedicated a new Temple at Coff's Harbour, and had carried out the duty in an impressive manner. "The address delivered by the Grand Senior Warden," the report continued, "was listened to with rapt attention, the high ideals and noble conceptions of the Craft being forcibly placed before the Brethren, and the impression left must give an uplift to the Brethren, and do a large amount of good in the interests of the fraternity."

It was evident from this and other statements made from time to time that the Grand Master was keenly interested in the country Lodges, and was much impressed with the zeal of the members of these Lodges. He referred to one Worshipful Master who had to travel over one hundred miles every month to his Lodge meeting. On another occasion (12 June 1912) the Grand Master suggested that country Brethren visiting Sydney should make their visits coincide with the Quarterly Communications so that they could attend. He stressed the value of their work and thought it was but an act of justice that Grand Lodge should recognize it. He drew attention to a motion on the business paper to confer Past Grand Rank on a distinguished country Brother. Later in the evening the motion "that in consideration of the services rendered to Freemasonry in general and in the Goulburn district in particular by Wor. Bro. W. J. Bartlett the rank of Past Grand Warden be conferred upon him," was carried.

On 11 December 1912 the Grand Master announced his approaching departure from New South Wales, for

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his term of office was about to end. He wished to preside over the Brethren once more and fixed upon 5 March 1913 as the date of the next Communication.

Accordingly, on that day Most Wor. Bro. Lord Chelmsford met the Masonic Brethren for the last time. After nearly three years, as he himself put it, the inevitable had happened. He felt pride at having been their Grand Master, and would look back to his period of office with both pride and pleasure: with pride because the Craft had prospered—he had signed 5923 Master Masons' Certificates and the membership had increased from 15,000 to 19,000, while the funds had grown from £24,525 to £40,000; with pleasure because they had been a happy family—no great questions had agitated them, and he had had no difference with any Brother.

The Deputy Grand Master (Dr Carruthers) then presented the Grand Master with an illuminated address enclosed in a morocco case.

In doing so, Dr Carruthers stated that they could not allow the Grand Master to step down from the Chair of King Solomon without expressing their regret. He had been equal to the best of their Grand Masters, and in some points he had excelled. He called upon the Grand Secretary to read the following address:

To the Most Worshipful Grand Master, His Excellency the Right Honourable Frederick John Napier, Baron Chelmsford, G.C.M.G., Governor of the State of New South Wales and its Dependencies in the Commonwealth of Australia.

May it please Your Excellency and Most Worshipful Grand Master, the United Grand Lodge of New South Wales of Ancient, Free and Accepted Masons, on your arrival in this State, welcomed your Excellency as Governor, and expressed a wish that your term of Office would be a happy one; and now, in bidding you goodbye on the eve of your return to England, we venture to hope that the wishes then conveyed to you have been realized.

We are all aware of the unbounded interest that you have taken, as Most Worshipful Grand Master, in Freemasonry, which under your wise and genial Grand Mastership, has resulted in such progress. We ask you to accept this Address as a memento

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of your connection with us, and we hope that it will always remind you of the love and esteem that the Brethren cherish for you.

We again desire to assure you of our loyalty to the Throne, and to you as representing our beloved King, and also as our Grand Master.

C. U. CARRUTHERS, Deputy Grand Master.
G. J. SLY, Immediate Past D.G. Master.
J. GOULSTON, Grand Senior Warden.
W. THOMPSON, Grand Junior Warden.
S. D. TOWNSEND, Grand Treasurer.
C. A. Y. SIMPSON, Pres. Board Gen. Purposes.
A. H. BRAY, Grand Secretary.

Most Wor. Bro. Lord Chelmsford, in reply, assured them that his work as Grand Master had been a labour of love and had come as a relaxation from other sorts of work. "I have always been able to speak quite freely in Grand Lodge," he said, "and in the social gatherings we have had, the geniality and opportunity for adopting a less stilted style of intercourse have been a source of real joy and delight to me."

To his rulings, Lord Chelmsford felt, exception might have been taken. He had always overruled points of order because his object as Chairman had been to get through the business expeditiously, whereas if points of order had been allowed, the discussion would have been apt to degenerate merely into a discussion on those points.

Lord Chelmsford then offered the following advice to Grand Lodge Officers:

You are a very great community, and unless you take wide and broad views of your responsibilities, you will find that Grand Lodge, instead of being a body calculated to impress the Brethren, will have a mean and narrowing effect upon them. It is all important that Grand Lodge should take broad views on problems affecting the Craft at large. One of these that has especially interested me has been the position of the country members in regard to Grand Lodge, and the attitude of Grand Lodge in regard to country Brethren.

On an occasion like this, one is apt to become egotistical. I am not fond of discussing myself or my opinions, but I would like to touch on one attitude that I have taken up, and which I

ADMINISTRATION OF LORD CHELMSFORD

think has met with a hearty response from you. It is impossible for me to ignore the peculiar circumstances under which I came into the Chair. I am perfectly aware that there were Brethren who would have preferred that, owing to past circumstances, I should not have been placed in this position. Now I may mention that so far as these Brethren are concerned, I shall always regard them as having conscientiously taken this course, because they regarded it as being in the interests of Grand Lodge. I have never attempted to find out who the Brethren were. . . . I believe that even those who were opposed to my sitting in this Chair have at all events supported me loyally.

Lord Chelmsford then referred to the support of his two Deputies, Rt Wor. Bros Dr Sly and Dr Carruthers, and once again asserted his dependence upon his Grand Secretary. "From first to last," he added, "I have always found that the Grand Secretary was ready to put himself out in any way to study my convenience, and that he was prepared to go to any amount of trouble to furnish me with facts in reference to any particular item in the Grand Lodge Agenda, and he has invariably come up before each Quarterly Communication to go through the various items with me."

This brought to an end the active administration of Most Wor. Bro. Lord Chelmsford, though nominally he retained the office of Grand Master until his successor had been appointed in his stead. He departed from New South Wales on 11 March 1913.

At the next Special Communication on 10 June 1913 two nominations were received for the Grand Mastership, those of Rt Wor. Bro. Dr Carruthers, who had been Lord Chelmsford's Deputy since 13 December 1911, and Most Wor. Bro. Montgomerie Hamilton, who had already filled the office as Lord Chelmsford's predecessor.

The ballot on the following evening (11 June 1913) resulted in the election of Rt Wor. Bro. Dr Carruthers, who thus ascended the throne from the office of Deputy Grand Master. His last act in the latter position was to announce that an address of welcome had been presented to the new State Governor, Sir Gerald Strickland, on behalf of the Masons of New South Wales.

APPENDICES

APPENDIX I

List of Lodges in Alphabetical Order of Towns Warranted by the United Grand Lodge of England in New South Wales, Australia from 1828 to 1888

Towns	Name of Lodge	Nos. in		Date of Warrant	Remarks
		1814	1832		
Albury	Hume Lodge of Australia		1211	23 Jan. 1862	C
"	Combermere Lodge		1795	4 Dec. 1878	G
Armidale	Armidale Lodge of Unity		865	7 July 1851	G
Ashfield	Victoria Lodge		1831	28 May 1879	G
Ballina	Ballina Lodge		2083	31 Jan. 1885	G
Balmain	Balmain Lodge		868	23 May 1861	G
Balranald	Balranald Lodge		1796	4 Dec. 1878	G
Bathurst	Independent Lodge		904	22 Sep. 1853	G
"	Phoenix Lodge		1846	10 Sep. 1879	G
Berrima	Union Lodge of Berrima		981	21 Aug. 1863	G
Bombala	Mountain Lodge of Bombala		920	23 Aug. 1862	G
Bourke	Central Australia Lodge		1898	19 Mch 1881	G
Bowral	Carnarvon Lodge		2270	20 June 1888	G
Braidwood	Lodge of Truth		881	28 Sep. 1861	E
Broken Hill	Barrier Lodge		2276	23 July 1888	G
Bungendore	Bungendore Lodge of Australia		2103	10 July 1885	G
Burwood	Burwood Lodge		2171	4 Aug. 1886	G
Campbelltown	Southern Cross Lodge		774	13 Jan. 1859	D
Cobar	Cobar Lodge		1945	25 Oct. 1881	G
Cooma	Cooma Lodge		1081	24 Nov. 1865	G
"	Monaro Lodge		2223	14 Sep. 1887	G
Coonamble	Castlereagh Lodge		1830	28 May 1879	G

Towns	Name of Lodge	Nos. in			Date of warrant	Remarks
		1814	1832	1863		
Muswellbrook	Prince of Wales Lodge			1980	21 Oct. 1882 G	Now 102 N.S.W.
Newcastle	Newcastle Lodge of Concord		991	690	3 Dec. 1856 C	
"	Marine Lodge of Newcastle		1065	763	24 Nov. 1858 C	
"	Lodge St. George			1845	10 Sep. 1879 G	Now 78 N.S.W.
Newtown	Orient Lodge			2027	22 Dec. 1883 G	Became 110 N.S.W. Now united with No. 10
Orange	Ophir Lodge		1061	759	23 Oct. 1858 G	Now 17 N.S.W.
Parramatta	Lodge of St. John		668		18 Dec. 1838 A	
"	Parramatta St. George Lodge			1943	25 Oct. 1881 G	Now 95 N.S.W.
Penrith	Queen's Lodge			982	21 Aug. 1863 G	Now 29 N.S.W.
Petersham	Prince Alfred Lodge			1905	19 Mch 1881 G	Now 94 N.S.W.
"	Beresford Lodge			2198	18 Mch 1887 G	Now 161 N.S.W.
Randwick	John Williams Lodge			2161	27 May 1886 G	Now 148 N.S.W.
Richmond	Duke of Connaught Lodge			2152	2 Apr. 1886 G	Now 150 N.S.W.
Rylstone	Rylstone Prince of Wales Lodge			2026	22 Dec. 1883 G	Lapsed
St. Leonards	St. Leonards Samaritan Lodge			1654	23 Nov. 1876 G	Now 50 N.S.W.
Silverton	Umberumberka Lodge			2116	31 Oct. 1885 G	Now 141 N.S.W. Extinct in 1877
Singleton	Singleton Lodge of St. John			1038	25 Oct. 1864 F	Now 3 N.S.W.
Sydney	Lodge of Australia (see Parramatta)	820	548	390	21 June 1828 G	
"	Australian Lodge of Harmony		668			
"			814	556	18 Apr. 1848 G	Now 5 N.S.W. Closed 4/4/1873
"	Sydney Samaritan Lodge		843	578	19 June 1850 C	
"	Zetland Lodge of Australia		941	655	31 July 1855 G	Now 9 N.S.W.
"	Cambrian Lodge of Australia		942	656	31 July 1855 G	Now 10 N.S.W.
"	Robert Burns Lodge of Australia		1119	817	13 Mch 1860 G	Now 21 N.S.W.

APPENDIX II

NEW SOUTH WALES

Lodges formerly under the jurisdiction of the Grand Lodge of Scotland

No.	Name of Lodge	Date of Charter
358	St Andrew, Sydney	4 Aug. 1851
377	Sydney Tarbolton, Sydney	2 Nov. 1857
378	Newtown Kilwinning, Sydney ..	2 Nov. 1857
381	Hunter's River, West Maitland ..	1 Feb. 1858
382	St John, Deniliquin	1 Feb. 1858
386	Woolloomooloo, Sydney	8 Nov. 1858
387	Star of the South, Deniliquin ..	8 Nov. 1858
393	St John, Burrangong	1859
410	Harmony, Wagga Wagga	5 Nov. 1860
452	St John, Araluen	1866
500	Excelsior, Gundagai	1869
501	St Andrew, Grenfell	1869
502	United St Andrew, Singleton ..	1869
513	Peabody, Major's Creck	6 Nov. 1871
517	Abbotsford, Gulgong	5 Feb. 1872
523	Murrumbidgee	5 Aug. 1872
538	Thistle, Hill End	5 May 1873
564	Star of the West, Parkes	1 Feb. 1875
567	Manoah, Sydney	3 May 1875
574	St James, Wallsend	8 Nov. 1875
583	The Lachlan, Forbes	8 May 1876
590	St Clair, Adelong	*5 Nov. 1877
592	Edinburgh, Mudgee	*5 Nov. 1877
600	Star of the Macleay, Kempsey ..	3 Feb. 1877
612	Macquarie, Dubbo	5 Nov. 1877
613	Thistle Kilwinning, Minmi	5 Nov. 1877
615	St Andrew, Queanbeyan	4 Feb. 1878
628	Manning, Taree, Manning River ..	4 Nov. 1878
630	Macquarie, Port Macquarie	2 Dec. 1878
633	Livingstone, Rocky Mouth, Clarence River	6 Feb. 1879
638	Lithgow Kilwinning, Lithgow	1 May 1879
645	Duke of Edinburgh, Goulburn	7 Aug. 1879
646	Sydney St John, Sydney	6 Nov. 1879

APPENDIX III

List of Lodges in Numerical Order Warranted by the
Grand Lodge of New South Wales prior to 1888

Name of Lodge.	No.	Town.
Australian Social	0	Sydney
Leinster Marine	1	Sydney
Tarbolton	2	Sydney
Newtown Kilwinning	3	Sydney
Woolloomooloo	4	Sydney
Excelsior	5	Gundagai
Star of the South	6	Wollongong
Abercorn	7	Nowra
Peabody	8	
Abbotsford	9	Gulgong
Edinburgh	10	Mudgee
St Andrew	11	Sydney
Samaritan	12	Kiama
Milton	13	Milton
Parramatta	14	Parramatta
Ionic	15	Sydney
Cosmopolitan	16	Sydney
Pythagoras	17	Sydney
Truth	18	Braidwood
Thomas Mort	19	Sydney
Redfern	20	Sydney
St John	21	Manly
Oxford	22	Sydney
Prince Leopold	23	Grafton
Emulation	24	
Wentworth	25	Sydney
Ionic	26	Sydney
Corinthian	27	Sydney
Casino	28	Casino
Riverina	29	Jerilderie
Southern Cross	30	Sydney
St George	31	Liverpool
Tuscan	32	Goulburn
Victoria	33	Sydney
A. W. Manning	34	Ballina
Pacific	35	Sydney
Perseverance	36	Robertson
Armidale	37	Armidale
Apsley	38	Walcha
Harmony	39	Tamworth
Broughton	40	Broughton Creek
Hiram	41	Sydney
Progress	42	Sydney
Crookwell	43	Crookwell
St Leonards	44	Sydney
Woodburn	45	Woodburn
Harmony	46	Moss Vale
Randwick	47	Coogee
Murrumbidgee	48	Wagga
Fidelity	49	Newcastle
Temora	50	Temora

LIST OF LODGES AS AT THE UNION IN 1888—(continued)

Name.	No.	Previous Constitution.	No.	Date of Original Warrant.
Truth	26	G.L. of E.	881	1861
Concord	27	" "	980	21-8-1863
Union (Warrant surrendered in 1889)	28	" "	981	21-8-1863
Nepean (Lodge Queens No. 982 E.C. and Lodge Southern Cross No. 718 S.C. Amalgamated, 5-11-1888)	29	" "	982	21-8-1863
Hope	30	" "	1123	27-7-1866
Palmerston (Warrant surrendered, 1898)	31	" "	1148	24-1-1867
Unity of Sydney ..	32	" "	1169	3-5-1867
St Andrew	33	G.L. of S.	501	7-2-1867
United St Andrew ..	34	" "	502	2-8-1869
Kiama	35	Formed by amalgamation of Lodge Samaritan No. afterwards No. and Lodge Minnamurra No.	294 I.C. 12 N.S.W.C. 1749 S.C.	
Abbotsford (Warrant surrendered, Sept. 1890)	36	G.L. of N.S.W.	9	7-6-1878
Murrumbidgee	37	G.L. of S.	523	5-8-1872
St Johns (altered to Edinburgh St John in 1899)	38	G.L. of E.	1457	25-8-1873
Tumut Unity	39	" "	1510	24-8-1874
Star of the West ..	40	G.L. of S.	564	1-2-1875
Manoah	41	" "	567	3-5-1875
The Lodge of Tranquillity	42	G.L. of E.	1552	3-6-1875
Cumberland (amalgamated with Lodge St George No. 106, became Lodge Cumberland St George No. 197. Changed to Lodge Liverpool No. 197 on 21-12-1911)	43	" "	1568	1-10-1875
Glen Innes	44	" "	1569	1-10-1875
St James	45	G.L. of S.	574	8-11-1875
Lachlan	46	" "	583	8-5-1876
St Clair	47	" "	590	5-11-1876
Inverell	48	G.L. of E.	1652	23-11-1876
Prince of Wales	49	" "	1653	23-11-1876

LIST OF LODGES AS AT THE UNION IN 1888—(continued)

Name.	No.	Previous Constitution.	No.	Date of Original Warrant.
Bathurst United (originally Lodge Phoenix No. 79, amalgamated with Lodge Caledonian 144)	79	G.L. of E.	1846	10-9-1879
Sydney St John	80	G.L. of S.	646	6-11-1879
Wellesley	81	"	648	1-12-1879
Redfern	82	G.L. of N.S.W.	20	14-1-1880
St Johns	83	"	21	23-1-1880
Coeur de Lion	84	G.L. of S.	649	5-2-1880
Oxford	85	G.L. of N.S.W.	22	9-3-1880
Western Polynesia (Warrant surrendered Dec. 1900)	86	G.L. of E.	1864	14-6-1880
Prince Leopold	87	G.L. of N.S.W.	23	18-10-1880
Central Australia	88	G.L. of E.	1898	19-3-1881
Wentworth	89	G.L. of N.S.W.	25	1-6-1881
Doric	90	"	26	10-8-1881
Southern Cross	91	G.L. of S.	664	3-11-1881
Sir Colin Campbell	92	"	665	3-11-1881
Concord	93	"	666	3-11-1881
Prince Alfred	94	G.L. of E.	1905	19-3-1881
Parramatta St George (Warrant surrendered Dec. 1898)	95	"	1943	14-10-1881
Glebe	96	"	1944	25-10-1881
Cobar	97	"	1945	25-10-1881
St Leonards	98	G.L. of S.	667	30-11-1881
Clyde	99	"	674	3-8-1882
Corinthian	100	G.L. of N.S.W.	100	22-8-1881
Fidelity	101	G.L. of E.	1979	21-10-1882
Prince of Wales	102	"	1980	21-10-1882
Casino	103	G.L. of N.S.W.	28	4-1-1882
Riverina	104	"	29	9-3-1882
Midlothian (Warrant surrendered, June 1891)	105	G.L. of S.	678	1883
St George (amalgamated with Lodge Cumberland, No. 43)	106	G.L. of N.S.W.	31	8-12-1883
Tuscan (amalgamated with Lodge Duke of Edinburgh No. 76 in March 1891)	107	"	32	13-12-1883
Royal Albert (amalgamated with Lodge Independent No. 8)	108	G.L. of E.	2023	22-12-1883
Prince of Wales (Warrant surrendered, March 1891)	109	"	2026	22-12-1883

LIST OF LODGES AS AT THE UNION IN 1888—(continued)

Name.	No.	Previous Constitution.	No.	Date of Original Warrant.
Ivanhoe	143	G.L. of S.	721	30-11-1885
Caledonian (amalgamated with Lodge Phoenix No. 79. Changed to Bathurst United)	144	" "	723	30-11-1885
St Leonards (amalgamated with Lodge Robert Burns. Now St Leonards No. 98)	145	G.L. of N.S.W.	44	3-12-1885
William Halkett	146	" "	45	2-12-1885
Harmony (Warrant surrendered, June 1895)	147	" "	46	29-1-1886
John Williams	148	G.L. of E.	2161	27-5-1886
Lord Carrington (Warrant surrendered, June 1895)	149	" "	2151	2-4-1886
Duke of Connaught	150	" "	2152	2-4-1886
Carrington (Warrant surrendered, June 1895)	151	" "	2159	27-5-1886
Richard Coley	152	" "	2160	17-5-1886
Burwood	153	" "	2171	4-8-1886
Molong (Warrant surrendered, Sept. 1895. Reissued, 4-11-1913)	154	" "	2172	4-8-1886
Loyalty (amalgamated with Lodge Gundagai United No. 25)	155	" "	2173	5-6-1886
Murrumbidgee (amalgamated with Lodge Harmony No. 22)	156	G.L. of N.S.W.	48	13-9-1886
Gladstone	157	G.L. of S.	734	4-11-1886
Friendship	158	" "	739	13-11-1886
St Johns Southern Cross (Warrant surrendered, Dec. 1899)	159	" "	740	30-11-1886
Star in the East	160	" "	741	3-2-1887
Beresford	161	G.L. of E.	2198	18-3-1887
Jubilee (Warrant surrendered, June 1898. Reissued, Jan. 1905)	162	" "	2199	18-3-1887
Fidelity	163	G.L. of N.S.W.	49	3-8-1887
Monaro	164	G.L. of E.	2223	14-9-1887
Sir William Wallace (amalgamated with Lodge Parramatta St George No. 95 in 1898, became Lodge Resurgo No. 223)	165	G.L. of S.	748	13-11-1887

LIST OF LODGES AS AT THE UNION IN 1888—(continued)

Name.	No.	Previous Constitution.	No.	Date of Original Warrant.
Waratah	166	G.L. of S.	750	3-11-1887
Excelsior	167	"	751	3-11-1887
Temora	168	G.L. of N.S.W.	50	7-11-1887
Centennial	169	G.L. of E.	2230	15-10-1887
Waratah	170	" "	2254	27-3-1888
Argyle (amalgamated with Lodge Duke of Edinburgh No. 76 in July 1889)	171	G.L. of S.	755	3-5-1888
Carnarvon	172	G.L. of E.	2270	20-6-1888
Barrier	173	" "	2276	23-7-1888
St Johns	174	" "	2275	23-7-1888
Kogarah (Warrant surrendered, Sept. 1894)	175	G.L. of S.	759	1-11-1888
St George (Warrant cancelled, Sept. 1910)	176	" "	760	1-11-1888
Paddington Ionic* ..	181	G.L. of E.	2179	20-10-1886

* Paddington Ionic, the only Lodge to remain outside the Union in 1888, tendered its allegiance, which was accepted, on 13 March 1889.

LIST OF LODGES AS AT THE UNION IN 1888—(continued)

Name.	No.	Previous Constitution.	No.	Date of Original Warrant.
Orient (amalgamated with Lodge Kilwinning No. 14)	110	G.L. of E.	2027	22-12-1883
Argyle (Warrant surrendered June 1896)	111	G.L. of S.	693	7-2-1884
Unity of Ballina (changed to Ewen Mackinnon, 8-7-1919)	112	G.L. of N.S.W.	34	7-3-1884
Victoria	113	G.L. of E.	2083	31-1-1885
Pacific	114	G.L. of N.S.W.	33	5-3-1884
St Johns	115	"	35	4-6-1884
Rose of Sharon	116	G.L. of S.	700	7-8-1884
Alexandra	117	G.L. of E.	2055	2-8-1884
Victoria (changed to Katoomba 19-2-1919)	118	" "	2056	2-8-1884
Rose	119	" "	2057	2-8-1884
Lodge of Peace	120	" "	2058	23-9-1882
Emulation	121	" "	2070	4-11-1884
Moorabin	122	" "	2071	4-11-1884
Sir Walter Scott ..	123	" "	2075	20-11-1884
Cootamundra St John	124	G.L. of S.	703	6-11-1884
Sedgwick	125	G.L. of E.	704	6-11-1884
Perseverance (Warrant surrendered, June 1891)	126	" "	705	6-11-1884
Armidale (amalgamated with Unity No. 6) ..	127	G.L. of N.S.W.	36	6-11-1884
Leopold	128	G.L. of S.	706	1-12-1884
Apsley	129	G.L. of N.S.W.	38	16-2-1885
Harmony (Warrant surrendered, March 1889)	130	" "	39	16-2-1885
Broughton	131	" "	40	16-2-1885
Hiram	132	" "	41	20-2-1885
Shaw Stewart	133	G.L. of S.	711	7-5-1885
Star of Eastwood (changed to Ryde, 23-1-1913)	134	" "	715	7-5-1885
Progress	135	G.L. of N.S.W.	42	3-6-1885
Tweed	136	G.L. of E.	2085	31-1-1885
Australia (Warrant surrendered, 1890) ..	137	" "	2103	10-7-1885
Aurora	138	" "	2110	19-8-1885
Hunter's Hill (Warrant surrendered, June 1896, reissued March 1904)	139	" "	2111	19-8-1885
Crookwell (Warrant cancelled, Dec. 1890)	140	G.L. of N.S.W.	43	9-10-1885
Umberumberka	141	G.L. of E.	2116	31-10-1885
Lachlan	142	" "	2117	31-10-1885

LIST OF LODGES AS AT THE UNION IN 1888—(continued)

Name.	No.	Previous Constitution.	No.	Date of Original Warrant.
St Leonards Samaritan (changed to Samaritan, 6-2-1905)	50	G.L. of E.	1654	23-11-1876
Star of the Macleay (Warrant surrendered June, 1891)	51	G.L. of S.	600	5-2-1877
Edinburgh (amalgamated with Lodge St Johns, No. 38, 1899)	52	G.L. of N.S.W.	10	1876
Macquarie	53	G.L. of S.	612	5-11-1877
Thistle Kilwinning ..	54	" "	613	5-11-1877
Tenterfield	55	G.L. of E.	1727	8-11-1877
St Andrew	56	G.L. of S.	615	4-2-1878
Empress of India ..	57	G.L. of E.	1761	22-5-1878
Goulburn of Australia (original Lodge Goulburn of Australia, No. 577 E.C. dated 21-11-1849, ceased working in 1871) ..	58	" "	1762	22-5-1878
Star of the South (Illawarra. Now known as Illawarra) ..	59	G.L. of N.S.W.	6	28-5-1878
Abercorn	60	" "	7	30-5-1878
Combermere	61	G.L. of E.	1795	4-12-1878
St Andrew	62	G.L. of N.S.W.	11	27-6-1878
Milton	63	" "	13	28-8-1878
Parramatta (Warrant surrendered June, 1895)	64	" "	14	10-12-1879
Ionic	65	" "	15	10-10-1878
Manning	66	G.L. of S.	628	4-10-1878
Cosmopolitan	67	G.L. of N.S.W.	16	6-11-1878
Pythagoras	68	" "	17	6-11-1878
Hastings	69	G.L. of S.	630	2-12-1878
Balranald (Warrant surrendered, March 1892)	70	G.L. of E.	1796	4-12-1878
Livingstone	71	G.L. of S.	633	6-2-1879
Castlereagh	72	G.L. of E.	1830	28-5-1879
Victoria	73	" "	1831	28-5-1879
Lithgow Kilwinning (amalgamated with Lodge Independent No. 8 in June, 1889)	74	G.L. of S.	638	1879
Thomas Mort	75	G.L. of N.S.W.	19	11-7-1879
The Duke of Edinburgh	76	G.L. of S.	645	7-8-1879
Richmond River	77	G.L. of E.	1844	10-9-1879
St George	78	" "	1845	10-9-1879

APPENDIX IV

LIST OF LODGES AS AT THE UNION IN 1888

Name.	No.	Previous Constitution.	No.	Date of Original Warrant.
Australian Social Mother altered to Antiquity 1-11-1920	1	G.L. of I.	260	6-1-1820
Linster Marine Lodge of Australia	2	" "	266	12-8-1824
Australia	3	G.L. of E.	820	21-6-1828
			548 to 1862 390 to 1888	
Unity	4	" "	804	22-10-1847
Australian Lodge of Harmony	5	" "	814	18-4-1848
Unity	6	" "	556	7-7-1851
			865 to 1862 595 to 1888	
Sydney St Andrew ..	7	G.L. of S.	358	4-8-1851
Independent	8	G.L. of E.	904 and 621	22-8-1853
Zetland of Australia ..	9	" "	941 and 655	31-7-1855
Cambrian of Australia	10	" "	942	31-7-1855
Sydney Tarbolton ..	11	G.L. of S.	377	2-11-1857
Tarbolton	12	G.L. of S.	377	2-11-1857
Tarbolton	12	G.L. of N.S.W.	2	27-6-1878
Kilwinning	13	G.L. of S.	378	4-8-1857
Kilwinning Orient ..	14	" "	378	4-8-1857
Harmony	15	" "	381	23-5-1858
St Johns	16	" "	382	23-5-1858
Ophir	17	G.L. of E.	1061	23-10-1858
Tuscan (originally Lodge Woolloomooloo. Changed to Tuscan in 1893)	18	G.L. of S. G.L. of N.S.W.	386 4	8-11-1858
Sunny South	19	G.L. of S.	386	8-11-1858
Burrangong St John ..	20	" "	1348	2-5-1859
Robert Burns of Australia	21	" "	1119	13-3-1860
Harmony	22	G.L. of E.	817	
Balmain	23	G.L. of S.	410	5-11-1860
United Service	24	G.L. of E.	868	23-5-1861
		" "	937	5-12-1862
Gundagai United (originally Lodge Excelsior. United with Lodge Loyalty No. 155 and assumed the name of Gundagai United, 7-5-1895) ..	25	G.L. of S. G.L. of N.S.W.	500 5	26-11-1866 8-6-1878

No.	Name of Lodge	Date of Charter
648	Wellesley, Wellington	1 Dec. 1879
649	Coeur de Lion, Moruya	5 Feb. 1880
664	Southern Cross, Alexandria	3 Nov. 1881
665	Sir Colin Campbell, Balmain	3 Nov. 1881
666	Concord of Albury, Albury	3 Nov. 1881
667	Robert Burns, St Leonards	3 Nov. 1881
674	Clyde, Pyrmont	3 Aug. 1882
678	Midlothian, Sydney	2 Nov. 1882
694	The Argyle, Fernmount	7 Feb. 1884
698	Palmerston, Port Darwin	7 Aug. 1884
700	St John's Masonry, Junction, near Newcastle	7 Aug. 1884
703	Sir Walter Scott, Granville	6 Nov. 1884
704	Cootamundra St John, Cootamundra	6 Nov. 1884
705	Sedgwick, Wickham, near Newcastle	6 Nov. 1884
706	Leopold, Narrandera	1 Dec. 1884
711	Shaw Stewart, Leichhardt, Peter- sham	5 Feb. 1885
715	Star of Eastwood, Sydney	7 May 1885
718	Penrith Southern Cross, Penrith ..	5 Nov. 1885
721	Ivanhoe, Sydney	30 Nov. 1885
723	Caledonian, Bathurst	30 Nov. 1885
734	Gladstone, Sydney	4 Nov. 1886
739	Lambton, Newcastle	30 Nov. 1886
740	St John Southern Cross, Joadja ..	30 Nov. 1886
741	Star in the East, Hamilton	3 Feb. 1887
748	Sir William Wallace, Parramatta ..	3 Nov. 1887
749	Minnamurra, Kiama	3 Nov. 1887
750	General Gordon, Balmain West ..	3 Nov. 1887
751	Excelsior, Greta	3 Nov. 1887
755	Argyle, Goulburn	3 May 1888
759	Kogarah, Kogarah	1 Nov. 1888
760	St George, Sydney	1 Nov. 1888

* With precedence from 7 August 1876.

Towns	Name of Lodge	Nos. in		Date of Warrant	Remarks
		1814	1883		
Sydney	N.S.W. Volunteer Artillery United Service Lodge of N.S.W. (1876)		937	5 Dec. 1862 G	Now 24 N.S.W.
"	Lodge of Germania	1239	955	26 Mch 1863 C	
"	United Lodge of Sydney	1257	1169	3 May 1867 G	Now 32 N.S.W.
"	Lodge of Tranquility		1552	3 June 1875 G	Now 42 N.S.W.
"	Prince of Wales Lodge		1653	23 Nov. 1876 G	Now 49 N.S.W.
"	Lodge of Fidelity		1979	21 Oct. 1882 G	Now 101 N.S.W.
"	Rose of Sharon Lodge		2055	2 Aug. 1884 G	Now 116 N.S.W.
"	Aurora Lodge		2110	19 Aug. 1885 G	Now 138 N.S.W.
"	Lodge of Emulation		2071	4 Nov. 1884 G	Now 121 N.S.W.
"	Centennial Lodge		2230	15 Oct. 1887 G	Now 169 N.S.W.
Tamworth ..	Tamworth Lodge		1682	23 Mch 1877 G	Extinct about 1886
Tenterfield ..	Tenterfield Lodge		1727	8 Nov. 1877 G	Now 55 N.S.W.
Tumbugum ..	Tweed Lodge		2085	31 Jan. 1885 G	Now 136 N.S.W.
Tumut	Tumut Unity Lodge		1510	24 Aug. 1874 G	Now 39 N.S.W.
Vegetable Creek ..	(see Emmaville)				
Wallsend ..	Lord Carrington Lodge		2151	2 Apr. 1886 G	Now 149 N.S.W.
Waratah ..	Waratah Lodge		2254	27 Mch 1888 G	Now 170 N.S.W.
West Maitland ..	(see Maitland)		547		
Wilcannia ..	Lodge Moorabin	804	2075	28 Nov. 1884 G	Now 122 N.S.W.
Windsor ..	Windsor Social Lodge		2160	27 May 1886 G	Now 152 N.S.W.
Woolongong ..	(see Dapto)		620		
Woolahra ..	Empress of India Lodge		1761	22 May 1878 G	Now 57 N.S.W.
Yass	Paddington Ionic Lodge		2179	20 Oct. 1886 G	Now 181 N.S.W.
Uralla	Yass Lodge of Concord		980	21 Aug. 1863 G	Now 27 N.S.W.
	Lodge of Peace		2070	4 Nov. 1884 G	Now 120 N.S.W.

A — Erased 4 6 1862 D — " 2 6 1875 F — " 31 12 1887
 B — " 4 4 1873 E — " 15 5 1879 G — " 5 12 1888
 C — " 19 1 1874

Towns	Name of Lodge	Nos. in			Date of Warrant	Remarks
		1814	1832	1863		
Cowra	Lachlan Lodge			2117	31 Oct. 1885 G	Now 142 N.S.W.
Dapto	Lodge of Unanimity and Concord		903	620	22 Sep. 1853 C	
Emmaville	Rose Lodge			2058	5 Aug. 1884 G	Now 119 N.S.W.
Esk Bank	Royal Albert Lodge			2023	22 Dec. 1883 G	Now 8 N.S.W.
Glebe	Glebe Lodge			1944	25 Oct. 1881 G	Now 96 N.S.W.
Glen Innes	Glen Innes Lodge			1569	1 Oct. 1875 G	Now 44 N.S.W.
Goulburn	Goulburn Lodge of Australia		842	577	19 June 1850 D	
"	"			1762	22 May 1878 G	Now 58 N.S.W.
Grafton	Palmerston Lodge			1148	24 Jan. 1867 G	Now 31 N.S.W.
Gundagai	Loyalty Lodge			2173	4 Aug. 1886 G	Now 155 N.S.W.
Hill End	Doric Lodge			1450	25 Aug. 1873 G	Closed - abt 1879
Hunter's Hill	Hunter's Hill Lodge			2111	19 Aug. 1885 G	Now 139 N.S.W.
Inverell	Inverell Lodge			1652	23 Nov. 1876 G	Now 48 N.S.W.
Junee	Alexandra Lodge			2056	2 Aug. 1884 G	Now 117 N.S.W.
Kogarah	Carrington Lodge			2159	27 May 1886 G	Now 151 N.S.W.
Leichhardt	St John's Lodge			2275	23 July 1888 G	Now 174 N.S.W.
Lismore	Richmond River Lodge			1844	10 Sep. 1879 G	Now 77 N.S.W.
Lithgow	(see Bathurst)		904	621		
Liverpool	Cumberland Lodge			1568	1 Oct. 1875 G	Closed in 1888
Maitland	Maitland Lodge of Unity		804	547	22 Oct. 1847 G	Now 4 N.S.W.
Mittagong	Jubilee Lodge			2199	18 Mch 1887 G	Now 162 N.S.W.
Molong	Molong Lodge			2172	4 Aug. 1886 G	Now 154 N.S.W.
Mount Victoria	Mount Victoria Lodge			2057	2 Aug. 1884 G	Now 118 N.S.W. Lapsed before 1880
Mudgee	Wellington Lodge		1043	741	1 May 1858 G	
"	St John's Lodge			1451	25 Aug. 1873 G	Now 38 N.S.W.
Murrumbidgee	Lodge of Hope			1123	27 July 1866 G	Now 30 N.S.W.