

FROM JUBILEE
TO
DIAMOND JUBILEE

HISTORY OF TEN YEARS OF THE
UNITED GRAND LODGE OF FREEMASONRY
IN
NEW SOUTH WALES
1938-1948

BY

K. R. CRAMP, O.B.E., M.A., F.R.A.H.S.
PAST DEPUTY GRAND MASTER

Sometime Professor Wood Prizeman and Frazer Scholar,
University of Sydney and An Original Fellow, A.N.Z.A.A.S.



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Published by

UNITED GRAND LODGE OF ANCIENT FREE AND
ACCEPTED FREEMASONS OF NEW SOUTH WALES



Most Wor. Bro. FRANK S. McDOWELL
Grand Master

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This Volume is dedicated to the memory of the Brethren who
made the Supreme Sacrifice in the World War.

THEY ARE NOT DEAD

They are not dead, the men who fell,
Though sounds for them the vesper bell,
And loved ones gather at the shrine—
They live in hearts of yours and mine.
They live in mountain and in glade,
In shearing shed or place of trade,
At school or on the field of play,
They live—those men who marched away.

They are not dead, the men who fought,
The sons of valour who feared nought
Of man's devising, but who trod
The deathless path that leads to God.
Their call down bush track still is heard,
Their whistle in the song of bird,
Their laughter like a wood-note wild
Is heard in some Australian child.

They are not dead, but gone before—
Though crosses mark on Anzac shore,
At Shrapnel Gully and Lone Pine,
Where rest our brothers, yours and mine.
The fields of Flanders, hills of Crete,
Sound no more to their tramping feet,
But they are still here at our side,
The men who fell, but never died.

They are not dead, they cannot be,
They're part of you and part of me;
The smile, the nod, the steadfast look,
Could never perish at Tobruk.
Nor could there fade on Bardia's sand
The cheery voice, the friendly hand.
Though seas and lands and years divide,
Our brothers live—they have not died!

J. BRUNTON GIBB.

FOREWORD

TEN years have elapsed since the history of the first fifty years of the United Grand Lodge of New South Wales was completed.

The intervening years have been very eventful not only in Freemasonry but in the affairs of the Nation. The British Empire has survived the most cruel and devastating war in history, but the road to peace is proving very difficult to negotiate with safety and confidence for the future.

Much greater progress would be made if all those responsible were imbued with Masonic principles.

I am grateful to Rt Wor. Bro. Cramp for allowing me to read his very exhaustive writings covering the activities of Grand Lodge and other allied institutions. All of these subjects have been dealt with by the historian in a manner which faithfully sets out the facts relating to each so that the reader may have a true picture for study and contemplation. We are most fortunate to have a Brother with such outstanding qualifications and experience to undertake this very responsible task. He has well earned our grateful thanks.

May he be abundantly blessed with good health and strength to enjoy many more years of useful life.

FRANK McDOWELL,
Grand Master.

PREFACE

THIS history was prepared in connection with the Diamond Jubilee of the United Grand Lodge of Freemasonry in New South Wales. It treats of the decade 1938-1948 and the story ends with the celebration of the Diamond Jubilee in September 1948.

This history may be regarded as a continuation of the story issued in two volumes in 1938. The earlier work traced the development in New South Wales to the time of the Jubilee of the United Craft (1938). In one respect it differs from the later history because, to meet the wishes of Masons who are also attached to other orders of Freemasonry, a brief survey has been introduced in this volume concerning Royal Arch Masonry, Mark Masonry, Royal Ark Mariners, Knights Templar and the Ancient and Accepted Rite.

I have endeavoured to supply something more than a mere chronicle of Masonic events. I have endeavoured to spiritualize the narrative by reproducing the ideals of the Craft as portrayed in the addresses of the Grand Masters and others; and for this venture I offer no apology. For, by so doing, I hope to supply an answer to those who desire to know something of the real essence and meaning of Freemasonry, and also to encourage the Brethren themselves to regard their organization as an essential factor in the building of ideal manhood and the social fabric. The letter, that is, the mere chronicling, killeth; but the spirit maketh alive, and the spirit is mirrored in the addresses from which I have extracted inspirational elements.

It should be understood that individual Lodges cannot receive the notice they may desire, since their numbers preclude any other than incidental reference in a few cases only.

Several distinguished Brethren have earned my gratitude by the encouragement they have given me to persist in this voluntary and honorary enterprise, even though at times I was faint-hearted because I could see only "as through a glass darkly" much I wished

to record. I am grateful to Most Wor. Bro. F. S. McDowell, Grand Master, who has read the whole and embellished the history with its final chapter; to our late Grand Master, Most Wor. Bro. Frank Whiddon, for entrusting me with this responsibility; to Most Wor. Bro. E. Hungerford, the Masonic veteran and veritable Masonic encyclopaedia, who responded to my every call for assistance, and who celebrated his own Masonic Diamond Jubilee on 24 October 1948; to Most Wor. Bro. F. A. Maguire, P.G.M., who has read and expressed his approval of much that has been written; to the Grand Secretary, Rt Wor. Bro. J. S. Miller, and his Deputy, Rt Wor. Bro. A. F. Wallace, who have at all times given me the necessary support and information whenever sought, and to Rt Wor. Bro. Gillman Moon who, during a "posthumous" existence according to a greatly exaggerated reference in the index of the 1938 publication, kindly read the proofs of this history as a further safeguard against possible error.

I repeat a statement from the Preface of the earlier history. "The faithful and careful secretarial record of Grand Lodge Communications has been drawn upon almost without scruple and without diffidence."

I must also acknowledge the assistance rendered by Most Wor. Bro. R. S. Cropley, Honorary Superintendent of the William Thompson Masonic Schools; Rt Wor. Bro. R. Mudge, Superintendent of the Masonic Hospital; Bro. A. D. Johnston, Honorary Secretary of the Masonic Schools Welfare Fund, and several other Brethren, including Rt Wor. Bro. Fred Mizon, whose specialized knowledge of different sections of Masonic activities has been drawn upon at various times.

Finally I must express my indebtedness to Wor. Bro. H. L. McLoskey, Parliamentary Librarian, Past Master of Lodge University of Sydney, who undertook in a purely honorary capacity to assist as editor in seeing this work through the press and to prepare the index which appears at the end of this volume.

K. R. CRAMP.

September 1948.

CONTENTS

FOREWORD BY MOST WOR. BRO. F. S. McDOWELL, GRAND MASTER	v
PREFACE	vii
CHAPTER	PAGE
I. THE ADMINISTRATION OF M.W. BRO. LORD GOWRIE, PART I	1
II. THE JUBILEE CELEBRATIONS IN M.W. BRO. LORD GOWRIE'S ADMINISTRATION, PART II	11
III. THE ADMINISTRATION OF M.W. BRO. LORD GOWRIE, PART III	21
IV. FREEMASONRY UNDER WAR CONDITIONS DURING LORD GOWRIE'S ADMINISTRATION, PART IV	52
V. THE ADMINISTRATION OF M.W. BRO. LORD GOWRIE, PART V	71
VI. THE SECOND ADMINISTRATION OF M.W. BRO. F. A. MAGUIRE	85
VII. THE ADMINISTRATION OF M.W. BRO. F. WHIDDON	100
VIII. THE INTER-REGNUM UNDER DEPUTY GRAND MASTER, R. W. BRO. F. S. McDOWELL	135
IX. AUSTRALASIAN MASONIC CONFERENCES	143
X. THE WILLIAM THOMPSON MASONIC SCHOOLS	155
XI. THE SCHOOL BUILDINGS UNDER MILITARY AUTHORITIES	165
XII. THE NEW SOUTH WALES MASONIC SCHOOLS WELFARE FUND	171
XIII. THE MASONIC HOSPITAL	175
XIV. FREEMASONS' BENEVOLENT INSTITUTION	183
XV. THE LIBRARY	188
XVI. THE FOREIGN CORRESPONDENCE COMMITTEE	190
XVII. ROYAL ARCH MASONRY WITH ADDENDUM ON THE SCOTTISH POINT OF VIEW	192
XVIII. OTHER MASONIC ORDERS	224
XIX. COMBINED MASONIC ASSOCIATIONS	236
XX. THE FRANK WHIDDON MASONIC HOMES	242
XXI. THE DIAMOND JUBILEE AND THE INSTALLATION OF MOST WOR. BRO. F. S. McDOWELL	256
XXII. MASONIC PHILOSOPHY (CONTRIBUTED BY THE GRAND MASTER)	262
APPENDIX, GRAND LODGE OFFICERS 1938-1948, AND OFFICIAL LECTURERS	265

ILLUSTRATIONS

MOST WOR. BRO. FRANK S. McDOWELL	<i>Frontispiece</i>
MOST WOR. BRO. LORD GOWRIE, V.C., P.C., G.C.M.G., C.B., D.S.O.	20
MOST WOR. BRO. F. A. MAGUIRE, C.M.G., D.S.O., V.D., M.D., F.R.C.S. (Eng.)	36
MOST WOR. BRO. FRANK WHIDDON	52
THE FIFTH AUSTRALASIAN MASONIC CONFERENCE, MELBOURNE, 13TH- 14TH MARCH 1939	68
THE SIXTH AUSTRALASIAN MASONIC CONFERENCE, MELBOURNE, 18TH MARCH 1947	84
MOST WOR. BRO. JAMES S. MILLER	100
RT WOR. BRO. A. F. WALLACE, P.J.G.W.	116
THE MILITARY HOSPITAL MEMORIAL AT THE WILLIAM THOMPSON MASONIC SCHOOLS	132
MEMORIAL TO FALLEN EX-PUPILS OF THE WILLIAM THOMPSON MASONIC SCHOOLS	148
THE ORIGINAL BOARD OF THE MASONIC HOSPITAL	164
RT WOR. BRO. R. C. MUDGE, P.J.G.W.	180
MOST WOR. BRO. NORMAN SELFE	196
MOST WOR. BRO. GEORGE C. GOLLAN	212
THE FOUNDATION STONE OF THE FRANK WHIDDON MASONIC HOMES	228
RT WOR. BRO. SIR CHARLES WILLIAM C. MARR, K.C.V.O., D.S.O., M.C., V.D.	248
MOST WOR. BRO. H. B. MATHEWS	256
RT WOR. BRO. KARL R. CRAMP, O.B.E., M.A., F.R.A.H.S.	260

CHAPTER I*

THE ADMINISTRATION OF MOST WORSHIPFUL BROTHER, LORD
GOWRIE, V.C., P.C., G.C.M.G., C.B., D.S.O.

1938

THE United Grand Lodge of Ancient, Free and Accepted Masons of New South Wales celebrated the fiftieth anniversary of its formation in the year of grace 1938. The Jubilee furnished the occasion for the publication of the history of Freemasonry in that State. The earlier volumes of the story covered the period of the introduction of the Craft into New South Wales during the early days of British settlement in the country by reason of the establishment of the jurisdictions of England, Scotland and Ireland, and of the later formation of the Grand Lodge of New South Wales (1877). The story of the amalgamation in 1888 of these Grand, Provincial Grand and District Grand Lodges, and of the progress of the combined bodies over a period of half a century (1888-1938) was then adequately treated. The objective in this volume is to bring the story up to the year of the Diamond Jubilee (1948) of New South Wales United Freemasonry. This later instalment of the Masonic history commences with the Quarterly Communication held on 9 March 1938, a few months prior to the Jubilee celebrations.

Because of unusual circumstances necessitating the absence of both the Grand Master (Most Wor. Bro. His Excellency Lord Gowrie) and the Pro Grand Master (Most Wor. Bro. F. A. Maguire, P.G.M.), the duty and honour of presiding over the Communication devolved on the Deputy Grand Master, Rt Wor. Bro. W. H. Bray, a distinguished Mason, respected not only for his own genial personality and enthusiastic devotion to Masonic duty, but also because his name recalled the name and wonderful activity

* The earlier publication of the History of the United Grand Lodge records the régime of Most Wor. Bro. His Excellency Lord Gowrie from the date of his installation on 23 July 1935 to within a few months of the Jubilee manifestations of joy and satisfaction in October 1938. The thread of the story of Masonry is picked up in this volume.

of his father, Most Wor. Bro. Arthur Bray, the "grand old man" of New South Wales Masonry, who for many years had been the directing genius of the movement in this State.

Right Wor. Bro. Bray's first duty in the chair was to read the address of the absent Grand Master. Despite his strenuous life as the King's representative, Most Wor. Bro. Lord Gowrie contrived to find some time to visit three Lodges during the preceding quarter, namely, Lodge Commonwealth of Australia No. 633 at Canberra; Lodge Justice No. 461 at Dulwich Hill; and Lodge Temperance No. 179 in Sydney. At the first of these he witnessed the installation of Bro. W. A. B. Dickson, the first initiate of that Lodge to be placed in the Chair. Around the festive board Most Wor. Bro. Lord Gowrie referred to his contemplated visit to the Motherland and to the Masonic Peace Memorial Building in London. He manifested his sense of the value of Freemasonry when he "referred to the work that Masonry was doing in assisting to weld the Australian States into one great nation, and pointed out that it had penetrated the remotest regions, in which it was doing wonderful service". To illustrate this, "I related reminiscences of my travels through New Guinea," he said, "where, when visiting places that were accessible only by air, I had never failed to find a little band of Masons." On the occasion of his visit to Lodge Justice, the Grand Master urged the Brethren to order their everyday lives in accordance with the principles of the Craft, "thereby doing their best towards bringing about a better understanding between the units of the human race". At Lodge Temperance he gave expression to imperial sentiment. "I spoke of the spread of Freemasonry throughout the British Empire, the expansion of which had been greatly assisted by members of our organization, and urged my hearers to take pride in the fact that they came of British stock."

It was during the first quarter of 1938, and a few months prior to the Masonic Jubilee, that the Government of New South Wales organized elaborate celebrations in connection with the one hundred and fiftieth anniversary of the establishment of a British Colony in Australia. Various spectacular events, covering a period of several weeks, characterized the occasion. Distinguished visitors from other States visited Sydney. Amongst them were outstanding members of the sister Masonic constitutions. The Grand Lodge

demonstrated its welcome to them by entertaining them at a luncheon on 27 January, the day following the State's commemorative procession through the Sydney streets.

At the luncheon the hand of brotherhood was extended to Most Wor. Bro. Lord Galway, the Governor-General of New Zealand and the Grand Master in that Dominion; Most Wor. Bro. Lord Huntingfield, Governor of Victoria and Grand Master in that State; Most Wor. Bro. Sir Leslie Wilson, likewise Governor and Grand Master in Queensland; Most Wor. Bro. Sir Ernest Clarke, Governor and Grand Master in Tasmania; and Right Wor. Bro. Andrew Young, the Deputy Grand Master in South Australia. The gathering was one of Masonic exhilaration and inspiration.

Within a month present and past Grand Lodge officers assembled around another luncheon table (25 February) to wish "bon voyage" to the Pro Grand Master on the eve of his flight by aeroplane to the Motherland. As the Grand Master himself was due to leave for the same country on 22 March, for a period of six months, it devolved, as already stated, on the Deputy Grand Master, Right Wor. Bro. W. H. Bray, to preside over New South Wales Masonry for a few months.

Some reference has already been made to visits to Lodges by the Most Wor. Bro. Lord Gowrie. The Grand Master was also represented by the Deputy on one interesting occasion, namely, at the Jubilee Meeting of Lodge Waratah No. 170 on 19 February 1947, when the Acting Secretary of the Lodge, Very Wor. Bro. J. Wilson, arrayed in full Highland attire and preceded by a piper blowing the bagpipes with truly characteristic Scotch vigour, carried into the hall a huge birthday cake adorned with fifty candles and inscribed with the names of the fifty Worshipful Masters of the Lodge, one candle and inscription for each Master.

A question of Masonic procedure developed during the discussion on the report of the Board of General Purposes at the Quarterly Communication on 9 March 1938. The recommendation of the suspension of a Past Grand Lodge officer for unmasonic conduct was reported to the meeting. One Brother desired that the matter should be referred again to the Board with a view to removing the stigma from the Brother concerned, while another

Brother sought to have the reference deleted from the report. The Deputy Grand Master, however, ruled both suggestions out of order, because (1) the motion before the meeting was that the report be received, printed and circulated, and (2) the report was a record of what had been done. Whereupon Very Wor. Bro. F. E. Mossong asked the very pertinent question whether that meant that Grand Lodge had no power to review or criticize decisions of the Board. The President of the Board explained that, as a result of a decision of Grand Lodge given during the regime of Most Wor. Bro. Remington (1899-1906), the Board's report had to be received as presented, after which any matter that members of Grand Lodge did not understand could be referred again to the Board for further consideration.

At this stage one Brother moved that the report be *not* received, printed or circulated. This, naturally, was not accepted by the Deputy Grand Master, as it was a direct negative of the original motion. A further proposal that the item objected to should be set aside was similarly ruled out of order. The discussion seemed likely to end in a stalemate until Most Wor. Bro. Halloran made clear the possible solution of the impasse; once the report was received, it would be eligible for a Brother to move that any item in it be referred back to the Board. The original motion was then carried, but a proposal that the item be treated as suggested was defeated.

The difficulty was finally disposed of at a subsequent Quarterly Communication (8 June 1938), when the President of the Board reported that the Pro Grand Master, then in England, had, after telephone conversation with the Deputy Grand Master, directed that the suspension of the Past Grand Lodge officer concerned should be lifted, and that the Board should be asked to confirm his action. The Board was unanimous in its confirmation. The record has, as its particular interest, the fact that the voice of Grand Lodge has a degree of potency on occasions: Masonry is democratic.

Adherence to the Book of Constitutions and to past decisions of Grand Lodge is a marked feature of the deliberations and recommendations of the Board of General Purposes. This was evident in the case of the automatic exclusion of a Brother because of arrears. Despite the fact that the arrears had been paid subsequent

to his exclusion, and that the delay in payment had been due, in the first place, to absence from home when the notice had been issued, the Board ruled that the exclusion must hold good. When in Grand Lodge it was objected that the decision was not authorized by the Book of Constitutions, the President of the Board pointed out that a decision had already been given, not only by the Board itself, but by Grand Lodge, that an excluded member was no longer a member of the Lodge, and that, if he desired to re-attach himself to the Lodge, he must adopt the usual practice of joining, as laid down in Regulation 160, which dealt with "Joining Members". The President's view was accepted by an overwhelming majority.

Exception was also taken to the payment of £1000 to the Freemasons' Benevolent Institution being treated as a matter of urgency, on the ground that the plea of urgency was overdone. The President, however, dissipated all objection when he explained that, not only was it the usual subsidy granted for many years, but that the plea of urgency was based upon the desire to pay the subsidy during the financial year to which it belonged, which ended in April.

From time to time the reports of the Grand Inspector of Workings received the attention of Grand Lodge. It was so when in March 1938 Most Wor. Bro. Halloran drew attention to the reference in such a report to the failure of four District Inspectors to send in reports, and to the fact that five others had paid but one visit to Lodges. Very Wor. Bro. G. C. Gollan, who was then the G.I.W., announced (1) that by persistent recourse to the telephone and telegraph facilities, he had eventually received reports from all; (2) that the five District Inspectors had complied with the minimum requirements, namely, that a Lodge should be visited at least once annually.

Most Wor. Bro. Halloran also suggested fuller reports from the District Inspectors of Workings, so that the Grand Inspector of Workings would be in a better position to present a synopsis of those reports to Grand Lodge.

Amongst Most Wor. Bro. Halloran's many virtues is that of persistence, for at the next Quarterly Communication on 8 June 1938, he brought the same matter before the Brethren. While he

acknowledged the improvement in the number of reports that had been received during the quarter just closed, he reiterated his complaint that Grand Lodge was not being sufficiently informed of the activities of country Lodges. The proposal to confer high Grand Lodge rank on several country members stressed the necessity for further enlightenment as to their Masonic interests and performances. In accordance with his views, he moved for the inclusion of a synopsis of District Inspectors' reports in the report of the Grand Inspector of Workings, and for their printing. The motion was seconded by Rt Wor. Bro. H. D. A. Christison.

The objection to the motion was voiced mainly by Very Wor. Bro. F. E. Mossong, who considered that expenditure on such reports was unjustifiable because it would present innumerable repetitions of the same phrases in reference to the working of the three degrees. It was preferable, in his opinion, to provide country Lodges with more adequate reports of Grand Lodge proceedings.

Most Wor. Bro. Halloran disagreed, stating that the reports he received when occupying the office of Grand Inspector of Workings were very satisfactory and made reference to conditions in the Lodges, their difficulties and their splendid achievements. He failed, however, to persuade the Grand Lodge to acquiesce in his motion.

Justification for the Most Wor. Brother's persistence, however, was apparent at the Communication of December 1938, when the Pro Grand Master was impelled by the remissness of the District Inspectors to remind them that their duties called for their more serious attention. Nine such officers had failed to forward a report. Three months later, the President of the Board of General Purposes explained that their remissness was less real than it appeared to be, as a number of the District Inspectors had been only recently appointed and had been unable to procure regalia. Five had actually sent in belated reports and, even though the other four had not reported, they had made visits, and, in any case, they were allowed twelve months in which to visit a Lodge.

Despite the criticisms to which reference has just been made, the reports of the Grand Inspectors of Workings did present some picture of the keen spirit evinced by Masons both in the metropolis and in the country. Very Wor. Bro. Gollan, for example, reported

in June 1938 the splendid services rendered by the older Brethren in various Lodges. He also referred to the twenty-first anniversary of Lodge William Thompson No. 309 in April 1938, when one of its members handed to the newly-installed Master the title deeds of the Masonic Hall property at Lidcombe, free of debt. The four Brethren largely responsible for this happy state of affairs were Very Wor. Bro. W. J. Maunder, Wor. Bros Jonathan Green, J. Holmes and J. T. Jay.

Yet again the report of Very Wor. Bro. Wain in 1939 referred, amongst other matters, to the following details featured in the District Inspectors' reports: The deferring of degree work in the case of candidates not deemed proficient; the carrying on of an installation ceremony after the suppression of a fire in the adjoining building; a "Back to Lodge" night to encourage the attendance of absentees; the inspirational influence of the attendance and addresses of the Grand Master at combined meetings; the fraternal relationships existing between adjacent Lodges on State borders, resulting in invitations to cross over to meetings in adjoining jurisdictions; the assistance extended by some Lodges to others in conducting degree work for Lodges with a superabundance of candidates; the increased interest in Masonic lectures in metropolitan Lodges; the promotion of Masonic church services, both in city and in country; and the difficulties of country Inspectors in travelling during exceptionally inclement weather, with creeks and rivers in flood. In one instance, an Inspector's car was hopelessly bogged on the black soil plains. Such reports assisted Grand Lodge members to appreciate the difficulties with which the country members had to cope and the enthusiasm that enabled them to face the situations with truly Masonic smiles.

For some time an air of uneasiness had been noticeable concerning the alleged inadequacy of protection against the admission of undesirable new members. The need for establishing more effective safeguards against such admissions led Most Wor. Bro. Hungerford, on 9 March 1938, to bring before Grand Lodge a proposal to amend the first clause of Regulation 154 of the Book of Constitutions. As it appeared in the 1926 edition, the clause read as follows:

A Lodge shall not ballot for, nor initiate into Freemasonry any person who has not been a resident for at least twelve months in the neighbourhood of the Lodge into which he seeks to be admitted until due inquiry shall have been made in such Lodge or Lodges as may exist in the neighbourhood of his former and present residence respecting his character.

It was proposed to modify the clause so as to read:

A Lodge shall not ballot for, nor initiate into Freemasonry any person until due inquiry respecting his character shall have been made of such Lodge or Lodges as may exist in the neighbourhood of his former and present residence over the period of residence specified in the form of Petition, Fourth Schedule.

The object of the proposed change was to ensure "due inquiry", for, as the President of the Board of General Purposes pointed out, it was possible to imply from the existing clause that inquiry was unnecessary, if a candidate had resided for twelve months in the neighbourhood of the Lodge concerned; whereas the proposed clause would ensure inquiries being made from the candidate's residential neighbourhoods for the previous seven years.

Very Wor. Bro. Mossong considered the existing clause did necessitate inquiry; nevertheless he seconded the proposed change because of one instance in which a Lodge held that no inquiry need be made from any of the six Lodges in the district, on the ground that the candidate had resided in the neighbourhood for twenty years.

During the ensuing discussion one brother (Wor. Bro. A. G. Samuel) contended that Clause (*a*) conflicted with Clause (*e*) in that the former required replies to inquiries before a candidate could be proposed, whereas the latter allowed a nomination to proceed even if no reply was forthcoming within six weeks. Eventually, however, the motion was carried.

The question of amending this Regulation (i.e., No. 154) was brought forward at the next two Quarterly Communications. In June Wor. Bro. Samuel wanted to alter the word "six" to "twelve" in the clause which authorized a Lodge to proceed with a nomination if no formal reply to inquiries were received within six weeks. He argued that, in some instances, replies could not possibly arrive within the specified period, so that an initiation might be carried out and an adverse reply be received subsequently. The Pro Grand Master, however, read the next clause, Clause (*f*) which showed

that in the case of candidates having resided outside the State during the previous seven years, inquiries were made by the Grand Secretary. Wor. Bro. Samuel's motion was then defeated.

His second proposal was to delete Clause (a) of Regulation 158 on the ground that it conflicted with Clause (e) of Regulation 153, since the former allowed a nomination to be dealt with after replies to inquiries had been received, while the latter allowed it to be dealt with if there were no reply after six weeks. The matter was referred to the Board of General Purposes, which three months later reported that in practice there had been no conflict and consequently the proposed alteration was not necessary. Grand Lodge thereupon voted in accordance with the Board's recommendation.

Nine days after the March Communication (1938) a luncheon was arranged by the Present and Past Grand Lodge Officers' Association for the purpose of wishing "bon voyage" to the Grand Master, Most Wor. Bro. Lord Gowrie, whose duty as Governor-General of Australia necessitated his visit to England to pay his respects to and kiss the hand of King George VI, who had been enthroned since Lord Gowrie's appointment. A gold mounted walking stick fashioned of Australian wood was presented to His Excellency, who expressed his keen love for Australia in the simple statement that "he had already come back to Australia four times and intended to keep on coming back until he was asked not to do so any more".

This function was reported at the June Communication, at which mention was also made of Most Wor. Bro. Goulston's visit to Victoria to represent the New South Wales Grand Master at the installation of Most Wor. Bro. Lord Huntingfield, K.C.M.G., as Grand Master of the United Grand Lodge of Victoria.

From time to time the question of association with the Order of the Eastern Star recurred. The fiat that no woman can join Freemasonry still holds today as emphatically as when it was first pronounced. At the Australian Masonic Conference held in 1928 it had also been resolved that Freemasons would not be permitted to attend meetings or be members of such Order. A number of delinquents had been suspended from the rights and privileges of Masonry for so offending, but had generally been restored to favour when they had undertaken to refrain from further associa-

tion with the masonically spurious body. In 1936 a Past Master of a suburban Lodge, for instance, was suspended after he had declined to appear in an investigation before the Board of General Purposes, on the ground that no good purpose would be served by his attendance, seeing that he was still a member of the Order of the Eastern Star. However, within less than two years the suburban Lodge in question requested the restoration of Masonic privileges to the defaulter, on the ground that he had entirely severed his connection with the body mentioned. The Board, which could be strict when necessary, could also exercise mercy when opportunity offered, and accordingly the request was granted.

Another occasion of tempering justice with mercy occurred in respect of a Brother who was the subject of a special report by the Board of General Purposes. The expulsion of this Brother was recommended, in the first instance, because of an infringement of the moral law resulting in a Court order to the delinquent to pay damages. The Brother concerned admitted he had been adjudged guilty by the Court. Beyond that he made no further admission, but declared that all that could be expected from a man of honour he had done. Revelations made during the reading of a precis of the case led several Brethren to urge leniency and reconsideration by the Board. The President, though unwilling to take action that might appear to question the decision of the Court, yielded when the Pro Grand Master declared that the question was not one for automatic expulsion, but merely concerned the penalty to be inflicted, and when Most Wor. Bro. Halloran stressed the point that the Brother's Lodge had not by a sufficient majority deemed him meriting exclusion. Accordingly, the matter was referred again to the Board, which, at the following Grand Lodge meeting, withdrew its original recommendation of expulsion and substituted the suggestion of his exclusion by Grand Lodge from his own Lodge.

This case is recorded for the purpose of stressing one point, namely, the essential difference between expulsion and exclusion. Expulsion slams the doors of Masonry for all time upon the offending Brother; whereas exclusion leaves it open for a Brother to apply for affiliation at some future time, though permission to use the ballot may still rest with the Board.

CHAPTER II

THE JUBILEE CELEBRATIONS

OCTOBER 1938

IN the natural course of events the Jubilee of the establishment of the United Grand Lodge should have been celebrated in August 1938. But the Grand Master's duties had called him for a brief period to England. Consequently, the functions connected with this important landmark in Masonic history were postponed to October 1938, when a Special Communication was convened for the purpose.

Nevertheless, the principal concern of the meeting in June, apart from the election of Grand Lodge officers and boards for the ensuing year, was the proposal brought forward by the Pro Grand Master to confer Past Grand rank on certain very deserving Brethren as one phase of the Jubilee celebrations. He had been impressed by the award of such rank to three hundred Brethren in England, and felt that the New South Wales Grand Lodge should be less niggardly in its awards than it had been in the past.

Accordingly, on his motion, which was seconded by the Deputy Grand Master, it was resolved to confer the rank of Past Grand Master on the following four Brethren:

Rt Wor. Bro. C. A. Y. Simpson, P.D.G.M.

Rt Wor. Bro. W. R. Day, P.D.G.M.*

Rt Wor. Bro. F. S. Mance, P.D.G.M.

Rt Wor. Bro. David Cunningham, P.D.G.M., Grand Secretary.

Most Wor. Bro. Maguire then announced that, as the Constitution conferred on the Grand Master the power to appoint his own Deputy Grand Master, it followed as a natural corollary that he

* Most Wor. Bro. Day resigned all Masonic offices shortly after his election as Past Grand Master. Consequently, though the wording under his photograph, appearing on p. 508 of volume II of the *History of the United Grand Lodge of New South Wales* refers to him as P.G.M. he is apparelled in the regalia of P.D.G.M. It is regrettable that not one of the four distinguished Brethren named on this page survived to participate in the Diamond Jubilee functions of 1948.

could confer the rank of Past Deputy Grand Master. Accordingly, the following six Brethren were awarded that rank:

Rt Wor. Bro. G. G. Hill, P.S.G.W.
 Rt Wor. Bro. C. C. Paterson, P.S.G.W.
 Rt Wor. Bro. Charles Campbell, P.S.G.W.
 Rt Wor. Bro. J. S. Miller, P.S.G.W.
 Rt Wor. Bro. A. E. Packer, P.S.G.W.
 Rt Wor. Bro. J. T. Watson, P.S.G.W.

In addition to these awards, twenty-six Brethren had conferred on them the rank of Past Junior Grand Warden, nine Past District Grand Inspectors of Workings, nine Past Deputy Grand Directors of Ceremonies, eight Past Grand Deacons.* These elections were confirmed at the September Communication.

The number of Freemasons to be thus honoured with Grand Lodge rank in connection with these celebrations of the fiftieth anniversary of United Masonry was considerably increased at the September Communication, for the Pro Grand Master declared a Jubilee came once only in fifty years. Two additional Brethren were granted the rank of Past Grand Master, namely, Rt Wor. Bro. the Hon. F. S. Boyce and Rt Wor. Bro. R. S. Cropley (both Past Deputy Grand Masters). The latter was known throughout New South Wales for his most meritorious honorary services in connection with the William Thompson Masonic Schools.

In addition, Grand Lodge also agreed that the rank of Past Junior Grand Warden should be conferred on thirty-one additional Brethren:

Very Wor. Bros J. W. Allison (P.D.G.I.W.), J. L. Cowie (P.D.G.I.W.), Wor. Bro. K. R. Cramp (No. 544, Sydney), Very Wor. Bros C. Mathews Drew (P.D.G.I.W., Waverley), F. A. Drury (P.D.G.I.W.), J. J. Drew (P.D.G.I.W.), J. L. Divers (P.D.G.I.W.), S. W. England (P.D.G.I.W.), J. P. Evans (P.D.G.I.W., Wyalong), J. A. Faulks (P.D.G.I.W.), Jonathan Green (P.D.G.I.W.), Tom Green (P.D.G.I.W.), S. G. Harding (P.D.G.I.W.), Wor. Bros Sir Kelso King (No. 153, Burwood), Geo. Mackaness (No. 544, Sydney), Very Wor. Bros H. B. Mathews (P.D.G.I.W.), V. H. Millard (P.D.G.I.W., Orange), E. Gillman Moon (P.D.G.I.W., Mosman), F. E. Mossong (P.D.G.I.W.), R. C. Mudge (P.D.G.I.W.), David Owen (P.D.G.I.W., Newcastle), Chas. Peel (P.D.G.I.W., Taree), G. W. S. Phillips (P.D.G.I.W., Sydney), D. G. Padman (P.D.G.I.W., Albury), F. C. Petrie (P.D.G.I.W., Chatswood), Wm. Rees (P.D.G.I.W., Parkes), W. J.

* The names of these Brethren appear in vol. II, p. 605 of the *History of the United Grand Lodge of New South Wales*.

Strauss (P.D.G.I.W., Grafton), F. Whiddon (P.D.G.I.W., Sydney), N. Williams (P.D.G.I.W., Broken Hill), A. J. Windeyer (P.D.G.I.W., Raymond Terrace), and S. S. Wright (P.D.G.I.W., Werris Creek).

The rank of Past Grand Inspector of Workings was conferred on twenty-six Brethren:

Very Wor. Bros F. Arnold (P.D.G.I.W., Wellington), E. Auld (P.D.G.I.W., Werris Creek), R. Dobie Bawden (P.D.G.I.W., Mudgee), G. H. Barden (P.D.G.I.W., Newcastle), G. A. Clark (P.D.G.I.W., Bathurst), D. H. Dunlop (P.D.G.I.W., Cobar), W. H. Moxham Elliott (P.D.G.I.W., Bexley), W. J. Golsby (P.D.G.I.W., Cowra), B. C. Green (P.D.G.I.W., Newcastle), H. J. Horsburgh (P.D.G.I.W., Ardlethan), E. Hume (P.D.G.I.W., Mudgee), F. J. Kinnings (P.D.G.I.W., Blayney), F. J. Lewis (P.D.G.I.W., Hurlstone Park), A. McNutt (P.D.G.I.W., Gunning), S. E. Mitchell (P.D.G.I.W., Kyogle), K. McDonald (P.D.G.I.W., Maclean), E. J. McIntosh (P.D.G.I.W., Cessnock), R. Parkinson (P.D.G.I.W., Sydney), R. Clyde Rowe (P.D.G.I.W., Liverpool), Geo. F. Smith (P.D.G.I.W., Goulburn), Jas. Stewart (P.D.G.I.W., Newcastle), D. H. Spring (P.D.G.I.W., Mudgee), W. L. Simon (P.D.G.I.W., Yass), J. G. Saunders (P.D.G.I.W., Henty), G. L. Urquhart (P.D.G.I.W., Grafton), and J. J. H. Watson (P.D.G.I.W., Moree).

The rank of Past District Grand Inspector of Workings was conferred on eighteen Brethren:

Wor. Bros Jas. Elphick (Tumut), R. G. Forbes (Nyngan), J. E. Griffiths (Nyngan), W. F. Jackson (Randwick), J. A. Keir (Hurlstone Park), A. T. McKay (Lecton), A. Peterson (Mosman), H. G. Polyblank (Woollahra), Geo. Percival (Randwick), F. J. Potter (Broken Hill), W. A. Roberts (Broken Hill), W. A. Selle (Sydney), J. G. Stevens (Balmain), F. E. Spurway (Ryde), Wm. Sharp (Newcastle), W. V. Thomas (Lane Cove), F. Tolhurst (Manly), and A. J. Watts (Macksville).

The rank of Past Grand Director of Ceremonies was conferred on:

Very Wor. Bro. N. D. James (P.D.G.D. of C.)

The rank of Past Deputy Grand Director of Ceremonies was conferred on twenty-eight Brethren:

Wor. Bros F. C. Brack (Belmore), F. Bluett (Goulburn), L. W. Bowtell (Grafton), F. W. Collins (Sydney), J. F. Cullen (Inverell), H. H. Cunneen (Kensington), G. F. Davies (Sydney), W. H. Eve (Sydney), W. G. F. Evans (Sydney), E. A. Field (Hurstville), G. Ferns (Campsie), R. Farrar (Gogeldric), W. H. Gibson (Sydney), R. Gledhill (Homebush), Gilbert Horler (Newcastle), A. C. Hockey (Grafton), H. D. Jennings (Sydney), C. W. J. G. Kautz (Inverell), H. J. Larcombe (Lidcombe), D. L. Lawrence

(Yass), R. C. Montgomery (Rockdale), F. E. Moore (Newcastle), A. N. Pitt (Woollahra), Thos. Simpson (Sydney), H. J. Sanders (Parkes), W. G. Smith (Belmore), B. B. Thompson (Sydney), W. J. Weily (Orange).

The rank of Past Junior Grand Deacon was conferred on thirty-five Brethren:

Wor. Bros J. A. Ainsworth (Hunter's Hill), H. E. Andrews (Parramatta), C. E. Abbott (Bexley), J. W. Backhouse (Sydney), W. C. Bowler (Parramatta), A. S. Bridekirk (Concord), J. B. Cox (Goulburn), C. A. Clark (Sydney), R. J. Cake (Mosman), C. H. Cook (Taree), A. G. Clements (Henty), W. Fourro (Auburn), H. R. B. Greenwell (Goulburn), C. G. Grove (Hurlstone Park), R. P. Godfrey (Sydney), F. C. Guthrie (Randwick), W. T. J. Grosse (Broken Hill), Wm. Hughes (Hunter's Hill), A. Jordan (Sydney), R. B. Mateer (Hay), H. W. Miller (Newcastle), R. J. Mason (Parramatta), Thos. McIntyre (Yenda), R. I. McKinney (Murrumburrah), A. J. Nunn (Glen Innes), C. H. Piggott (Goulburn), F. A. Roberts (Tumbarumba), J. H. Ross (Campbelltown), W. H. Strutchbury (Sydney), W. J. Stephens (Baulkham Hills), J. A. Stewart (Sydney), P. S. J. Slocombe (Hurlstone Park), W. A. Taylor (Lismore), J. B. Taylor (Randwick), H. Walton (Sydney).

The rank of Past Grand Standard Bearer was conferred on nine Brethren:

Wor. Bros A. H. Bull (Lawson), W. J. Dalglish (Hurlstone Park), J. J. Emery (Penrith), Jas. Kennedy (Canberra), C. W. Maiden (Broken Hill), S. A. McKimm (Wyong), E. Perry (Petersham), A. P. Smith (Sydney), J. E. Veness (Camden).

The rank of Past Grand Director of Music was conferred on:

Bros H. J. Cracknell (Burwood), H. C. Forrey (Sydney), R. W. Walsh (Burwood), C. G. Templeman (Strathfield).

The rank of Past Grand Organist was conferred on:

Bro. Robt. Dawson (Newcastle).

The rank of Past Deputy Grand Pursuivant was conferred on nine Brethren:

Wor. Bros J. Brinckley (Sydney), H. Bernard (Sydney), E. H. Morley (Corowa), C. H. Morrison (Sydney), W. Prentice (Neutral Bay), H. O. Saunders (Parramatta), J. A. Smith (Parramatta), W. V. Sygrave (Parramatta), A. Sharp (Sydney).

The rank of Past Grand Tyler was conferred on:

Bro. E. C. Wickes (Petersham).

Six months later, on the motion of Most Wor. Bro. John Goulston, the names of Very Wor. Bros Stewart Wright and T. E. Macdonald were added to the list of those on whom the rank of Past Junior Grand Warden was conferred, the former being described as "the most earnest country Mason the mover had ever met", and the latter remembered as a Past President of the Board of Benevolence and a member of the Board of General Purposes.

Reverting to the June Communication, the publication of the History of the United Grand Lodge, consisting of two volumes of seven hundred and seventy pages and seventy illustrations was announced. The Pro Grand Master appealed to every Lodge in the Jurisdiction to secure a copy for its library, and recommended it to every Mason as "a magnificent and monumental work compiled by two Brethren who stand very high in historical circles, who, in fact, have international reputations as historians. . . . This is the first time an authentic History of Masonry in Australia has been compiled by specialists who have indeed done their work well."

Thus the great institution of Freemasonry arrived at the final hour of its first fifty years of existence. The Jubilee was commemorated in a Special Communication on 5 October 1938. At one period it seemed possible that all the preparations for the celebrations would be futile, since the dark clouds of international complications which had loomed threateningly on the horizon for many months suddenly became more ominous when Germany ruthlessly marched into Czechoslovakia. A Second World War seemed imminent in 1938. Fortunately for both the Sesquicentenary Celebrations of the State of New South Wales, which were held early in 1938, and the Masonic Jubilee Commemoration, the war fiend was held at bay for almost another twelve months, and the ceremonial programme was carried out in its entirety.

It was impossible to secure a hall in the city large enough to accommodate the six thousand Masons who, as was anticipated, attended the Special Communication. Not even the Sydney Town Hall was sufficiently capacious. By happy chance a Pavilion commemorative of the State's one hundred and fiftieth anniversary had just been completed within the grounds of the Royal Agricultural Society; this was promptly engaged for the Masonic function.

The significance of the occasion was enhanced by the attendance

of the Grand Master, Most Wor. Bro. His Excellency Lord Gowrie, who had returned a few weeks earlier from his mission of loyalty in England. Despite the critical international situation and the urgent demands on his time at the seat of Government, his engagements happily permitted of his presiding on the august occasion.

A former Grand Master, Most Wor. Bro. Lord Stonehaven, cabled his congratulations from London, and a letter was received from each of the only two survivors of the Grand Lodge officers appointed at the inaugural meeting of the United Grand Lodge in 1888, namely, Most Wor. Bro. Arthur H. Bray and Rt Wor. Bro. J. P. Dale. These two distinguished Brethren were prevented by reasons of health from attending.

The other Sister Grand Lodges of Australasia were all represented and were received with the customary fanfare of trumpets, which on this occasion seemed to be sounded with more than usual impressiveness and significance. Indeed, a general air of suppressed excitement pervaded the building.

The Grand Lodges of the other jurisdictions were represented as follows:

Queensland: Most Wor. Bro. W. H. Green, P.G.M., Pro Grand Master, and seven other Brethren.

Western Australia: Rt Wor. Bro. A. C. Munro, a Past Deputy Grand Master, and three others.

Tasmania: Most Wor. Bro. Stanley Dryden, Grand Master, and three others.

New Zealand: Most Wor. Bro. William Lishner, Pro Grand Master, and one other Brother.

Victoria: Rt Wor. Bro. W. J. Byrne, accompanied by twelve other Brethren.

South Australia: Rt Wor. Bro. Andrew D. Young, Past Deputy Grand Master, and twenty-three others.

The noticeably strong representation of the Grand Lodge of South Australia was largely due to the desire to honour His Excellency Lord Gowrie, who had some years earlier been the Grand Master in South Australia. This sentiment was expressed by Rt Wor. Bro. Young when he said, "It is some evidence, not only of our fraternal feeling for the United Grand Lodge of New South Wales, but also of our affection for our old friend, your Grand Master."

It merits notice that all the Australian Grand Secretaries assembled in unbroken group for the occasion, namely, Rt Wor.

Bros David Cunningham (New South Wales), R. Owen Fox (South Australia), W. Stewart (Victoria), W. H. Strutt (Tasmania), A. E. Jensen (Western Australia), and L. P. Marks (Queensland).

The re-elected Grand Master, Most Wor. Bro. His Excellency Lord Gowrie, was proclaimed in the customary manner by the Grand Director of Ceremonies, Very Wor. Bro. R. Wain, after which the Grand Master announced his re-appointment of Most Wor. Bro. Colonel F. A. Maguire as Pro Grand Master and Rt Wor. Bro. W. Bray as Deputy Grand Master.

Wor. Bro. Karl R. Cramp, speaking on behalf of Wor. Bro. George Mackaness and himself as Official Historians to Grand Lodge, then presented the Grand Master with Copy Number One of the Grand Lodge History. In doing so, he referred to the Jubilee Demonstration as a definite and significant event in the history of Australian Freemasonry to which lustre would be added by the Grand Master's acceptance of that copy of the history. He added, "We deem it an honour to present this, first because you are in Australia the highest representative of His Majesty the King, to whom every Masonic heart this evening goes out in sympathy and loyalty because of the anxious days through which he has been passing; secondly, because you are the most distinguished Mason in this continent of ours, having occupied the Grand Master's throne in South Australia and more recently in New South Wales." Without regarding it as the last word in the history of Masonry in this State, their investigations of the material available and communications with the Grand Lodges of Great Britain and Ireland led the historians to regard the work "as a true, accurate and comprehensive survey of the origins, development, tendencies, ideals and outstanding characters of Masonry in this State. As such, we offer it and hope you will accept it as a very small token of the very great love, affection and esteem in which you are held by all of us, and of the thanks of the Official Historians for your sympathetic support in its production."

The Grand Master, in thanking the historians, referred to the work not only as a valuable contribution to Masonic literature but as a very appropriate production for the occasion, and expressed the hope that all members of the Craft would read it.

Wor. Bro. George Mackaness then presented Copy Number Two

to the Pro Grand Master with the comment that, had it not been for the Pro Grand Master's wisdom in suggesting to Grand Lodge the appointment of two historians, this history might never have been written.

The Pro Grand Master expressed his appreciation of the gift of a valuable addition to his library, as two volumes written by two Brethren "known throughout the English-speaking world as historians of note whose work could be taken as thoroughly authentic".

Most Wor. Bro. Maguire then delivered an historical address to the assembled Brethren, covering in broad outline the whole period from 1797, when the first application from Australia to the Grand Lodge of Ireland was made. The highlights of the Masonic movement in this State were treated in pithy manner. The efforts made to unite the various jurisdictions, with partial success in 1877, and complete success when Lord Carrington was installed on 18 September 1888 as Grand Master of the United Grand Lodge in the presence of 4417 Brethren, led the Pro Grand Master to exhibit the regalia of the first Grand Master and the V.S.L., together with the Square and Compasses used on the dais fifty years previously. "A curious coincidence," said the lecturer, "is that the meeting was held in the Exhibition Building erected to celebrate the one hundredth anniversary of the foundation of the Colony of New South Wales, while tonight we celebrate the Jubilee of our Grand Lodge in this magnificent building which was erected to commemorate the one hundred and fiftieth anniversary of this great State." Another exhibit referred to was an album presented by Most Wor. Bro. A. H. Bray and containing the photographs of all the original Grand Lodge officers in 1888.

The lecturer then named the line of Grand Masters in proper succession, namely, Lord Carrington, Lord Jersey, Sir Robert Duff, Sir Joseph Abbott, J. C. Remington, Sir Harry Rawson, Judge Montgomerie Hamilton, Lord Chelmsford, Dr C. U. Carruthers, William Thompson, John Goulston, Lord Stonehaven and Aubrey Halloran, followed by Colonel F. A. Maguire himself, and finally by His Excellency Lord Gowrie. No fewer than seven of these were the gubernatorial representatives of Royalty.

The Pro Grand Master ventured a peep into the future, and

predicted that not six thousand but twenty thousand Masons would assemble to celebrate the centenary of the Union, and "that a delegation from the Grand Lodge of England will leave London that morning and arrive in Sydney that afternoon, and that the Masons of the world will be able not only to listen in, but to look in on their television sets".

The address was concluded with a stirring peroration couched in the form of an exhortation. "It is simply because we can move so rapidly from place to place—simply because these mighty powers have been placed in our hands—that the world is in such a state of tension; because we realize that these great and potent forces can be used for evil as well as for good. Let it be the task of Masonry in the days to come to use its influence so that the hidden mysteries of nature and science may be placed at the disposal of the good, and not of the evil forces, of the world. Let the forces of brotherhood be unleashed; let us realize that the men of other nations have the same ideas and aspirations as ourselves; that other countries have men with homes and wives and children, and that these men have their ideals and ambitions; that men really in their hearts wish to live in peace and unity; and that the principles of Masonry, as they have been practised in this and our Sister Jurisdictions, are observed in every country in the world. The great forces of nature will then be our friends and will never menace us again. In the meantime, in calmness and confidence shall be your strength."

A copy of the newly published history was then presented to the leader of the Delegation from each State.

The Most Wor. Grand Master, having paid tribute to the lecturer for his address and to his officers and staff for loyal support, and returned thanks to the Brethren for entrusting him with a fourth year of office, went on to say, "It is a great pleasure to me to see this vast gathering assembled to do honour to our Craft. Ancient and honourable, it stands as one of the bulwarks of safety and common sense in a turbulent world." He spoke of the great trial of our fidelity and fortitude as a nation in anxious times and concluded on a note of encouragement when he said, "As a Craft we have advanced from strength to strength, and have built a House of Freemasonry which, taken in conjunction with those of

our Sister Grand Lodges throughout Australia, is one of which we, as good Australians, may well be proud."

Colour was given to the occasion by the special prayer prepared by the Grand Chaplain, Very Wor. Bro. John Bidwell, the musical interlude rendered to the aesthetic satisfaction of the Brethren by Bro. Stanley Clarkson, and the choral items by the Masonic Choir, "There is No Death", and the Hallelujah Chorus.

The singing of the National Anthem brought to a conclusion the largest gathering of Australian Masons on record, who returned to their several homes with mingled feelings of solemnity, exhilaration and a resolve to live more closely in accord with Masonic principles during the daily rounds of their ordinary private, civic and occupational life.

Letters of appreciation and thanks for their unstinted services in connection with the Jubilee Celebrations were subsequently sent to the Grand Architect (Very Wor. Bro. F. L. Hodgson), the Grand Director of Ceremonies (Very Wor. Bro. R. Wain), the Grand Director of Music (Very Wor. Bro. A. E. Haigh), the Grand Organist (Bro. Arthur Haigh) and the conductor of the choir (Bro. T. C. Miller).

In his address at the Quarterly Communication two months later, the Grand Master made reference to the "wonderful gathering" with the following comment: "Suffice it to say that the splendid attendance of Brethren filling the vast pavilion, the stately entrances of distinguished visitors wearing the regalia of high rank in Sister Constitutions, the dignity and precision with which the ceremonies were conducted and the beauty of the musical interludes, all combined to make the meeting worthy of the notable epoch in the history of Grand Lodge that it had been convened to commemorate."



MOST WOR. BRO LORD GOWRIE, V.C., P.C., G.C.M.G., C.B., D.S.O.
Grand Master, 1935-1944

CHAPTER III

THE ADMINISTRATION OF MOST WOR. BRO. LORD GOWRIE,
V.C., P.C., G.C.M.G., C.B., D.S.O. (Continued)

14 DECEMBER 1938 TO 17 JULY 1943

AT the first Quarterly Communication of Grand Lodge (14 December 1938) after the Jubilee Celebrations, the Grand Master reported his attendance at a combined meeting of four Lodges at Lithgow, and also at an Installation meeting of Lodge Commonwealth of Australia at Canberra where he made a reference to which subsequent happenings gave a tragic tinge. He informed the Canberra Brethren that he would have no further opportunity of attending an Installation ceremony in their Lodge, but that his successor as Governor-General, His Royal Highness the Duke of Kent, who was to be installed as Grand Master of the Grand Lodge of England, "was an enthusiastic Mason and would be certain to take a keen interest in the work of the Craft in Australia".

How imperfectly one can forecast the future! It is true His Royal Highness was installed as Grand Master in London in the most illustrious and historic of Masonic thrones; but, alas! within a short time the Royal Duke met his tragic end when the aeroplane conveying him on his country's service connected with the war, crashed to the ground, and deprived the Empire of a most valuable Royal life, and Australia of a mighty potential Masonic influence. One consolation remained, and that lay in the fact that the much beloved Grand Master, Lord Gowrie, was commissioned to carry on for another six years as Governor-General and during that period retained his exalted Masonic station.

In 1938 the Masonic authorities in England considered it desirable to remind their Brethren of the fundamental principles of Freemasonry. These were set out in clear and precise form in an Appendix to their business paper for September; and, in his com-

munication with the Board of General Purposes of the New South Wales Grand Lodge, the English Grand Secretary made particular reference to them. Accordingly, the Pro Grand Master in this State, Most Wor. Bro. F. A. Maguire, expressed the wish that the Master of every Lodge in the New South Wales Jurisdiction would read that part of the appendix in which the principles were enunciated.*

The Appendix covered much familiar ground, but, because of the trend in social, national and international politics, the Grand Lodge of England felt it obligatory to remind Masons forcibly of the matters mentioned, and particularly of the Masonic aloofness from political and religious questions and ideologies. The exhortation of our own Pro Grand Master to the individual Lodges was likewise opportune.

In his supplementary address the Pro Grand Master made reference to the dedication of a new Temple at Albury and the consecration of the new Lodge Galen. A feature of unusual interest was the holding of the Installation meeting of Lodge University of Sydney on 28 October in the Great Hall of the University. This was the first occasion since the inaugural meeting of the United Grand Lodge on 16 August 1888, that the Great Hall had been used for Masonic purposes. The original meeting marked the union of the three jurisdictions in New South Wales of England, Scotland and New South Wales; the meeting in 1938 was the occasion of a brilliant Installation ceremony when the Masonic regalia and the University gowns and hoods mingled their colours in a gorgeous spectacle.

Since that date a third meeting has taken place within those hallowed walls when the Brethren of Lodge University of Sydney assembled for another installation in 1945. Indeed, commencing from October 1947, this function at the Great Hall became an annual fixture.

The December Communication (1938) considered, also, other matters of varied interest. For example, the question of the recognition of the Grand Lodge rank conferred by a Sister Constitution on a Brother accepted for affiliation was raised. The Board of

*The points covered are given in slightly abridged form in chapter IX, pp. 152-3.

General Purposes, however, regarded this as a question of reciprocity, which should be deferred until the Australasian Masonic Conference, due in Melbourne in March 1939, had had an opportunity of discussing it. At that conference it was resolved to recommend recognition if the Brother concerned were in good standing, such recognition not to carry any rights or privileges within the Grand Lodge (*vide* Chapter IX on Australasian Masonic Conferences).

True to its policy of acting consistently with decisions of its Mother Grand Lodge, namely, the Grand Lodge of England, the Board of General Purposes declined to recognize the Grand Lodge of Palestine.

A country Lodge sought for a revision of the form of inquiry sent by one Lodge to another relative to the acceptability of candidates for admission. The request was based on the fear that, if a member of a Lodge in which a candidate had previously been rejected, moved for an adverse report to another Lodge in which the same candidate was seeking admission, such member would in effect disclose the fact that he had previously blackballed that candidate, and thus the secrecy of the ballot would be nullified.

The Board, in reply, indicated that, beyond stating that the Lodge from whom an inquiry had been sought had rejected the candidate, no further reply need be given. Moreover, the Regulations allowed a Brother, who objected to the admission of a candidate, to inform a Master in confidence, and the Master in his turn would inform the nominators of the objection raised, but without disclosing the source of information.

The interest of Brethren was occasionally raised in connection with the method of electing their officers. A case was brought before Grand Lodge in December 1938, when a member of a city Lodge had complained that the Worshipful Master had made use of the system of preferential voting in electing the Inner Guard and Stewards, despite the lack of provision in the by-laws of the Lodge for the adoption of such a system. The complaint was upheld by the Board of General Purposes and the election of Inner Guard and Stewards declared invalid, not because the preferential system is prohibited, but because provision for its employment must first be made in the by-laws of the Lodge. Regulation 116 (*f*) of the Book of Constitutions definitely stated: "A Lodge may . . . provide

by its by-laws for preferential voting, but an exhaustive ballot or voting by post shall not be permitted."

Accordingly, the election was null and void, but the cancellation was not regarded as a reprimand of the Worshipful Master or Brethren of the Lodge, since they had acted in good faith and in the best interests of the Lodge.

Shakespeare's dictum that the good a man does is interred with his bones is not invariably true. At least it cannot be said of the late Rt Wor. Bro. Scott-Young. This distinguished Brother had, during his Masonic career, proved himself the embodiment of Masonic ideals. Upon his translation from the Earthly to the Sublime Grand Lodge above, his Masonic admirers from many Lodges of different Masonic orders had subscribed a sum totalling over £1300 towards the perpetuation of his memory. Much of this contribution had been expended in the purchase of a cottage occupied by the family of the Rt Wor. Bro. Scott-Young. This property would eventually revert to Grand Lodge and would afford a future opportunity of exercising charity to Brethren in distress. It was felt that the step that had been taken was a most practical and valuable method of expressing Masonic appreciation of a worthy Brother's life and deeds. Inasmuch as the owners of the property were subject to liabilities common to most properties, it was resolved that a sum of £100 be voted from the Fund of Benevolence to the Trustees of the Scott-Young Trust to meet rates, taxes, repairs and essential improvements to the property.

Although the various jurisdictions among Craft Masons had been welded into one compact whole in 1888, a "little rift within the lute" unfortunately still remained in connection with Royal Arch Masonry in this State. The maintenance of the District Grand Chapter under the Scottish Constitution and of the Leinster Marine Chapter representing the Grand Chapter of Ireland was the obstacle to complete Masonic unity. The Irish Grand Chapter had established no new chapter since 1888, but the Grand Chapter of Scotland continued to exercise its right in this matter and thereby obstructed the movement for complete amalgamation. The consequent rivalry had led to friction and to discussion as to their respective merits and demerits, and the severance by some Brethren of their connection with the Lodges. Efforts to achieve unity had been made by

Grand Masters Thompson, Goulston and Maguire, each during his regime, but without success.*

The maintenance of the Masonic Hospital at Ashfield was a matter of some concern at this time, as it was not fulfilling earlier predictions of becoming an entirely self-supporting institution. When it was opened in January 1931 an annual sum of £3000 from the Fund of Benevolence and of £1000 from the Temple Fund was provided. Within less than two years this amount was halved because of the progress made financially by the hospital. A few years later (1939) the amount had to be increased since the promise of prosperity did not materialize. The efforts to solve the various problems connected with this institution during Lord Gowrie's regime and subsequently are related in the chapter "The Masonic Hospital".

Although Most Wor. Bro. Lord Gowrie anticipated the surrender of his high office of Governor-General of the Commonwealth within a few months, to make way for his illustrious successor, His Royal Highness the Duke of Kent, it none-the-less gave him much gratification to be re-elected to the Grand Master's throne for the year 1939-40. The Royal Duke had been elevated to the throne of the United Grand Lodge of England and the date of his installation was fixed for July 1939 at the Olympia, London. The Grand Master announced that New South Wales, in unison with all recognized Grand Lodges the wide world over, would send a delegation to the Olympia.

In his address Most Wor. Bro. Lord Gowrie made reference to his attendance at the Jubilee Meeting of the Grand Lodge of Victoria, accompanied by the Pro Grand Master (Most Wor. Bro. Maguire), four Past Grand Masters (Most Wor. Bros Goulston, Halloran, Hungerford and Mance), the Deputy Grand Master (Rt Wor. Bro. W. H. Bray) and twenty other officers. Of even greater intimate interest to the Grand Master was the invitation to attend a Special Communication of the Grand Lodge of South Australia on 5 June 1939, where he was received with imposing ceremony and much cordiality, and was made the recipient of an

*The story has been told briefly in the *History of the United Grand Lodge of New South Wales*, vol. II, pp. 456-60, and in greater detail in this volume in chapter XVII, which treats of Royal Arch Masonry.

honorary membership of the Grand Lodge, of which some years earlier (1930-35) he had been the ruler.

A partiality for naval and military Lodges was responsible for the Grand Master's attendance on 20 May 1939 at the Installation meeting of Lodge United Defence No. 606, and on 9 June of Lodge Army and Navy No. 517, of which he was a member. Such Lodges brought back to him memories connected with the military Lodges in the Old World and an Army Lodge in the Sudan of which he was Secretary. He proved himself a good missionary of Empire on these two visits, in that he stressed the duties of Australians, and particularly of servicemen, to the Empire, and the British spirit of friendliness to Australia, as evidenced in the appointment of His Royal Highness the Duke of Kent as the King's representative in the Commonwealth.

It will be recalled that Most Wor. Bro. William Thompson had ruled over the activities of Freemasonry in this State for a period of ten years with conspicuous enthusiasm and effectiveness. When he passed from this terrestrial abode on 6 October 1937, it was felt by the great body of Freemasonry that his services should not go unsung and unrecognized. At the Quarterly Communication following his death, a decision was arrived at to perpetuate his memory by a memorial over his resting place and the establishment of scholarships in his name for pupils at the Masonic Schools. A sum of £2000 was collected of which £200 was expended on an appropriate granite memorial at his grave in the Northern Suburbs Cemetery. This was unveiled with due reverence and solemnity on 14 May 1939, in the presence of a representative gathering of Masons, the ceremony being in the hands of the Pro Grand Master, Most Wor. Bro. Maguire, and the Grand Chaplain, Very Wor. Bro. Rev. John Bidwell.

The practice of Grand Lodge officers constituting groups and visiting various country centres, more particularly during Jubilee Installation occasions, had an undoubted beneficial influence on Masonry generally. The limitations of space render it impracticable to mention such visits in detail; but those invested with some commendable feature or general interest merit passing attention. Such a feature came under the notice of Grand Lodge when Most Wor. Bro. Mance reported his visit to Lodge Earl Kitchener on

6 May 1939, for this Lodge had provided a cottage for an aged Brother and his wife, and this act of beneficence had rendered it possible for the couple to remain unseparated for the rest of life.

Another meeting of significance was that at Lecton of all the Lodges in District 33, at which fifty-four Brethren from Broken Hill attended, having to undertake a journey of nearly four hundred miles each way in order to do so.

The fiftieth anniversary of Lodge Condobolin provided the opportunity for an interesting function on 17 May 1939, when a brief historical survey of the inauguration and progress of the Lodge was read by the local Masonic historian, Wor. Bro. H. Hodby. So many visitors came from distant centres that forty of the Condobolin Brethren retired to permit the admission of all visitors. The history revealed the fact that the first meeting had been held in the premises of the manager of the Commercial Banking Company and then later in an end balcony room of an hotel, until a Grand Master's edict terminated Lodge meetings in licensed premises.

Another Jubilee meeting was that of Lodge Ewen Mackinnon No. 112, formerly named Lodge Unity. This Lodge was the outcome of the combination of two Lodges, Ballina and William Manning, and the change of name was decided upon to mark the local Brethren's appreciation of the long Masonic services of a late Brother, Bro. Ewen Mackinnon.

It had come to the knowledge of the Grand Master that a certain Lodge favoured what was known as "Junior Officers' Nights". If such a practice were to be observed, the officers of the Lodge, from the Senior Warden downwards, would surrender their chairs which would then be occupied by the Stewards. This attitude met with the disapproval of the Grand Master, as it was out of accord with the usages of the Order. It was not only the right, but the duty of a Brother to carry out the duty of his office whenever possible. When a Warden was absent his chair could be occupied only by a P.M. or a P.W.

Included in the many reports of visits made by the Pro Grand Master, the meeting of Lodge St Crispin was of particular interest because of the legend pertaining to the name of the Lodge. The founders of this Lodge were mostly connected with the leather

trade. The name was handed down from two Christian brethren of an ancient Roman family who made shoes in France as a means of livelihood. Having been miraculously delivered from various forms of torture until their main persecutor had perished, they were then, according to the legend, beheaded without difficulty.

On 31 March 1939, Most Wor. Bro. David Cunningham resigned the office of Grand Secretary because of failing health. Bro. Cunningham had endeared himself to the members by reason of his kindly bearing, warm-hearted humanity and readiness to assist all who appealed to him. He had filled the office of Deputy Grand Secretary for twelve years and that of Grand Secretary for fifteen years, that is, since the retirement of his renowned predecessor, Most Wor. Bro. Arthur H. Bray. It seems safe to state that there would not be a brother in Masonry who did not regret his resignation and the circumstances necessitating it.

The high esteem in which the retiring Grand Secretary was held was reflected in the provision made by the Board of General Purposes for his years of retirement. A life pension of £500 per annum was voted to him. It was realized that his twenty-seven years of service in the two offices of Deputy Grand Secretary and Grand Secretary had given him a special claim on the Craft, especially as during that period the Masonic membership in this State had grown from eighteen thousand to seventy thousand in its peak year. "His courtesy and genial manner had endeared him to every Brother with whom he came in contact."

The Grand Lodge was always ready to treat its officers liberally on retirement. Acting on the suggestion of the Board of General Purposes, three years later (June 1942) a gratuity of £400, in addition to a pension granted on conditions of the Employees' Fund, was granted to Bro. H. C. Fortey, who since 1911 had proved most efficient as a clerical officer and shorthand writer for the Grand Lodge office. He was referred to by one Grand Lodge officer as "the best confidential clerk you could possibly find in Sydney".

The question of making some provision for retiring members of the staff was becoming urgent as the numbers increased with the growth of Freemasonry in the State. In March 1940 the Board of General Purposes recommended the institution of a special fund from which to pay pensions to Grand Lodge officers, staff

and other employees upon their retirement. Most Wor. Bro. Mance proposed an additional clause for insertion in the Book of Constitutions so as to dispense with the practice of dealing with cases individually. The suggestion was made that each contributor should pay five per cent of his salary into the fund and receive a pension not greater than one-third of his salary as it was during his last twelve months of service. Probably Grand Lodge would at the outset contribute to the fund because the average age of officers at the time this question was being considered was in the vicinity of fifty years, but as time marched on and all Brethren joining the staff would compulsorily contribute to the fund from the outset, the fund would become increasingly solvent.

Accordingly, Grand Lodge gave its consent to the institution of the "Employees' Provident Fund" to provide pensions or retiring allowances to Brethren who, in the opinion of the Board, would be eligible to receive such benefits. The Board was to control and manage the fund, fix the rates of contributions and determine the pensions or retiring allowances. A third sub-clause provided for additional sums to be contributed to this fund from the Fund of General Purposes when necessary to enable demands to be met.*

At the Quarterly Communication on 14 June 1939, the President of the Board of General Purposes, Most Wor. Bro. F. S. Mance, reported that, in response to the advertisement for applications for the position of Grand Secretary, only one letter had been received. This result was not indicative of unwillingness on the part of Masons to fill the office, but rather of a realization that the one applicant had such unchallengeable qualifications for the position that none other would dare to hope for serious consideration while he was in the field. Consequently, Rt Wor. Bro. James Sidney Miller, Deputy Grand Secretary, was elected by a unanimous vote to occupy the position which he had already temporarily filled as Acting Grand Secretary. The report on his capacity was "highly satisfactory", for he was recommended as a reliable, efficient and capable officer with the necessary qualities of tact and discretion, pre-eminent in organizing capacity and in personality to supervise and control a staff.

The newly elected Grand Secretary was immediately invested

* See Regulation 79 (a) of the Book of Constitutions.

with the Jewel of his Office after a flattering eulogy by the Pro Grand Master, a eulogy that was endorsed in the mind of every Mason present.

It is worthy of note that during the sixty years of the operations of the United Grand Lodge, the Grand Secretary's office has been filled by three most capable Masons, namely, Most Wor. Bro. Arthur H. Bray for thirty-six years (not including his earlier experience as Provincial Grand Secretary of the Provincial Grand Lodge of New South Wales, English Constitution); Most Wor. Bro. Cunningham for fifteen years; and Rt Wor. Bro. Miller, whose score in secretarial years may be expressed as nine, not out. It was also suggested by a facetious cricket enthusiast that the Grand Secretary was not likely to be caught out or l.b.w., and it was hoped that he would not run himself out or be bowled out by some unkind fate.

The vacancy thus caused by the elevation of the Deputy Grand Secretary was filled by a selection from ten applicants in September 1939. From those ten the Board of General Purposes decided upon three whose names were brought before Grand Lodge in accordance with Regulation 26 (*d*), which requires such action when more than three applications are received. The final election gave the vacant office to Very Wor. Bro. A. F. Wallace, who was duly invested by the Pro Grand Master on the same evening (13 September 1939).

Unfortunately, this election had to be declared invalid three months later, because Wor. Bro. Nettheim pointed out that no notice that such an election was to take place had appeared on the business paper for the September meeting. The protesting Brother wished to impress upon the Brethren the necessity for Grand Lodge to conform strictly to the Constitution in all its actions. The tendency to abbreviate the notice of such election by such a statement on the business paper as "Special Report of the Board of General Purposes re Deputy Grand Secretary", when there was no Deputy Grand Secretary, was constitutionally unacceptable. The Pro Grand Master upheld Wor. Bro. Nettheim's challenge on the ground of non-compliance with sub-section (*e*) of the Regulation, which required the appearance of a notice of a ballot for the Grand Secretary or Deputy Grand Secretary on the business paper before such a ballot could be taken. The election was therefore declared

null and void and notice of a fresh ballot in the following March (1940) was given. At the same time the Pro Grand Master exercised on behalf of the Grand Master the power provided in subsection (*f*) to appoint a duly qualified Brother to serve either office, if vacant, pending the investiture of the successor to such office. By virtue of this power, Very Wor. Bro. Wallace was appointed to act as Deputy Grand Secretary until the ballot should be taken.

At the succeeding Quarterly Communication on 13 March 1940, the procedure having been constitutionally corrected, a ballot was about to be taken when the other two candidates announced their wish to withdraw from the ballot. This cleared the way for the immediate declaration and investiture of Very Wor. Bro. Wallace as Deputy Grand Secretary.

The incident occasioned another proposal by Wor. Bro. Nettheim, who sought to transfer the power of choosing the Grand Secretary and Deputy Grand Secretary from the Brethren present at Grand Lodge to the Board of General Purposes, on the ground that the Board was in a better position to make such selection than the members of Grand Lodge. Grand Lodge, however, would still retain the right to terminate such appointment if it wished to do so. His proposal was opposed with the two arguments that (*a*) it conflicted with the democratic principle of Grand Lodge, and (*b*) the body that made appointments should retain the right to terminate them. The motion was defeated and the rule remained unchanged.

The report of Very Wor. Bro. C. Fraser (Grand Inspector of Workings) emphasized two interesting features of country Masonry, as revealed in the reports forwarded by the District Inspectors. The first was the large number of candidates for Masonic membership in several districts; the second was the manifestation of the fraternal spirit, as conspicuously exemplified in the distances travelled by Brethren in the course of visits between Lodges. An outstanding example of this was the visit of a large representation of members from Broken Hill to Leeton. The experiences of the District Grand Inspectors of Workings in the country are unknown to the city members until they read, for example, that one such officer travelled eight hundred and sixty-six miles during one quarter, and expended nearly a week of time in making one particular visit.

This Inspector arrived home on foot after taking thirty-six hours to drive forty-two miles. One might be excused for inquiring whether the report was an appeal to Grand Lodge for the provision of well-equipped latest models of motor cars to expedite Inspectors' visits and provide greater comfort on the journey.

A matter of some importance concerning the secrecy of Masonic activities within the Temple of a Lodge arose in connection with the meetings of Lodge Dunoon. This Lodge had been accustomed to meet in a church building some ten miles distant from the city of Lismore. The edifice did not altogether satisfy Masonic requirements. The Grand Architect, Very Wor. Bro. Frank L. Hodgson, reported that it was a weatherboard structure standing on wooden piles, with a floor of roughly hewn timber that had shrunk considerably. The three-ply covers for the windows were reported to be flimsy, and some of them were hanging too loosely. Candidates who were prepared in the vestry had to go outside the building before they could be admitted into the Lodge room. It was inconvenient to use the porch as a preparation room because of its small area of twenty square feet and the absence of a partition and, consequently, of privacy. The shrinkage of timber enabled candidates to see and hear the proceedings within the Lodge room. Imperfectly covered windows, imperfectly sound-proof doors and absence of accommodation from inclement weather rendered the building quite unsuitable. Yet within ten miles a fine modern Temple was available.

This report by the Grand Architect was substantiated by the Deputy Grand Master and another distinguished Brother, both of whom declared secrecy could not be guaranteed.

Wor. Bro. A. Braid, a Past Master and the Director of Ceremonies of Lodge Dunoon, undertook a journey of five hundred miles (or one thousand miles including the return) to press an appeal against the decision of the Board of General Purposes to the effect that the Lodge must cease to meet at the building in question. He based his appeal on the following grounds: (1) Only one of the three doors was used for admittance of members or candidates. (2) Candidates were prepared, not in the vestry, but in the porch, with a portal properly covered with three-ply. (3) Tests revealed that speech within the Lodge room was indistinguishable without.

(4) Windows were properly covered and no other building stood within one hundred and twenty feet of the building. (5) The closing of the building to Lodge meetings would involve the loss of forty good members.

The matter was referred again to the Board of General Purposes to give the Grand Architect a further opportunity to ascertain what alterations and additions might be necessary to meet Masonic requirements. The Grand Architect's report, when received and approved, was transmitted to Lodge Dunoon. Some months later (March 1940) the Pro Grand Master and his Grand Lodge officers, taking advantage of their attendance at a Masonic Conference at Lismore, proceeded in a body to Dunoon to acquire a first-hand knowledge of the building. It was still declared unsuitable.

On the occasion of his proclamation, on 23 June 1939, as Grand Master for a fifth year, Most Wor. Bro. Lord Gowrie announced his continuance of Most Wor. Bro. Maguire in the office of Pro Grand Master, declaring that it was the able support and advice of this distinguished Mason that rendered it possible for himself to retain the throne as the supreme ruler of the Craft in this State. He also paid tribute to the services of his Deputy, the popular Rt Wor. Bro. William Bray, who, unfortunately, was unable to remain in office. Wor. Bro. E. A. Brearley was announced as Deputy Grand Master.

The Grand Master's conception of his Masonic duty led him to visit Masonic assemblies, formal and informal, on all possible occasions, and in parts of the Commonwealth outside the New South Wales jurisdiction. He attended informal meetings at Darwin, Alice Springs, Tennant's Creek, Port Hedland and several districts in Western Australia, in addition to a combined meeting of the Lodges at Broken Hill within his jurisdiction, where he listened to the history of the five Lodges of that region (Moorabin, Umberumberka, Barrier, Willyama and Broken Hill).

In his visit to the William Thompson Masonic Schools at Baulkham Hills and his address to the pupils, he stressed the value of the Masonic principles of truth, honour, justice and fairplay—attributes so essential to the preservation of civilization and the happiness of the human race.

Strictly speaking, references to the Installation ceremony in England on 19 July 1939, following the election of H.R.H. the Duke of Kent as Grand Master, do not come within the compass of this history. Inasmuch, however, as our Pro Grand Master, Most Wor. Bro. Maguire, accompanied by Most Wor. Bro. John Goulston, was commissioned to represent this Grand Lodge, and appended a report to Grand Lodge Proceedings on his return, and, as it was anticipated that the Royal Duke would in due course occupy the Masonic throne in this State, the English ceremony had rather more than passing interest for us. It was probably the most picturesque and impressive spectacle of its kind ever conducted at Olympia. Twelve thousand Brethren attended; the purple, crimson, gold, silver and other colourful regalia of English, Scottish, Irish and overseas Brethren produced an indescribable grandeur in their combination. The ceremony was carried out in the presence of His Majesty the King and under the control of the Pro Grand Master, Most Wor. Bro. the Earl of Harewood. Enthusiastic cheering in the Grand Lodge Room as the King entered and proceeded to the dais was unprecedented, but pardonable. His Majesty was invited in his capacity of Past Grand Master to install his Royal Brother. In so doing, he reminded the Brethren that, except for one period of thirty years, the Masonic throne had been occupied continuously for over a century and a half by members of the Royal family. He made particular reference to the late King Edward VII and the Duke of Connaught, who, between them, ruled masonically for sixty-five years. He concluded with an expression of confidence in the Duke of Kent as their successor.

The Pro Grand Master (the Earl of Harewood) took the opportunity, when addressing the newly-installed Grand Master, of stressing an aspect of Masonry of which it is well for all Grand Lodges throughout the Masonic world to remind themselves.

"In this country," he said, "we are fortunate in the fact . . . that Freemasonry is in no sense involved in political faction or intrigue. Indeed, the first instruction received by an initiate into our Lodges is that Freemasonry must be kept clear from those political and religious discussions which so often lead to dissension and even hatred. It remains amongst the first duties of all rulers in the Craft

to foster brotherly love and unanimity. . . . It is recognized that the principles of English Freemasonry can never allow its adherents to act subversively against the system of government of the country whose subjects they are or under whose protection they live."

The Duke of Kent, in reply, referred to his approaching departure for Australia, which would involve his inability to enjoy close associations with the affairs of the Craft for a few years.

One might be pardoned here for interpolating the suggestion how uncomfortable Governor King would have felt could he but have associated in his mind his own suspicious attitude towards a Masonic meeting in 1803 which he regarded as a "treasonable gathering", with the attitude of the Royal family for the greater part of one hundred and fifty years. H.R.H. the Duke of Sussex ruled English Masonry as Grand Master for thirty years; H.R.H. Edward Prince of Wales ruled from 1874 to 1901, and was succeeded by his brother, H.R.H. the Duke of Connaught, till 1939, who in turn was followed by the Duke of Kent.

A new lodge—Lodge Denistone No. 663—was consecrated on 24 August 1939 by the Pro Grand Master, while Rt Wor. Bro. William Bray attended the Diamond Jubilee of Lodge Duke of Edinburgh No. 76 at Goulburn on 22 July. The meeting of the latter was taken up mainly with an interesting recital of details of its early history.

The Board of General Purposes was called upon to deal with an interesting request from a country Lodge, and one that had an inter-state significance. It was to the effect that a dispensation should be granted so that a Brother, who had served as a Senior Warden within the jurisdiction of New South Wales for six months only, might be elected and installed as Worshipful Master of that Lodge. The request was based on the fact that the Brother concerned was a Past Master under the Queensland Constitution. The Board necessarily considered the case in the light of Regulation 116, Clause (b) of the Book of Constitutions. This clause laid down two conditions affecting the election of a Master: (1) That the candidate must have served as a Warden in a regular Lodge for twelve months, and (2) he must have been a subscribing member of a Lodge under the United Grand Lodge of New South Wales for at least three years. In such cases, however, the Grand Master

had a degree of dispensating power according to Clause (g) of the Regulation; but it was not possible for him to use that power in this particular instance, as the period of three years prescribed could not be reduced to less than one year, and even so, the candidate would have had to serve as Warden for twelve months in the Lodge making the request for a dispensation. The Board, therefore, had no power to act otherwise than to decline permission. This particular case does, however, suggest the possibility of Australasian Grand Lodges arriving at some agreement concerning a time concession between their jurisdictions, should ever the question come up for consideration in an Inter-State Conference.

In September 1939 the Board of General Purposes made a special recommendation with respect to grants to hospitals and kindred institutions. The President reported that the Board desired to vary the practice of the past in the distribution of charity so as to provide a greater proportion of the grant to country hospitals. Such a recommendation was but equitable in view of the amount of contribution (£3885, or forty-three per cent of the total) forthcoming from country Lodges. The amount provided by metropolitan Brethren totalled £5115. To correct the anomaly and place the distribution on a more equitable basis, a number of District Hospitals within the metropolitan area were for the time being eliminated from the list of beneficiaries and hospitals at Broken Hill, Cessnock, Dubbo, Goulburn, Grafton, Kurri Kurri, Lismore, Lithgow, Maitland, Newcastle, Orange, Tamworth, Wagga Wagga, Wallsend and Wollongong received financial help. In the list of participating institutions twelve months previously, Broken Hill and Newcastle were the only country hospitals named.

The Pro Grand Master, in March 1940, recalled to the minds of the Brethren his policy of holding periodical Masonic Conferences at country centres. Such meetings, he pointed out, had been held at Narromine, Armidale, Lismore, Bega and Broken Hill. The conference at Lismore had before it an agenda paper providing for the discussion of such topics as: (1) The remission of Grand Lodge dues in the case of enlisting Brethren; (2) the desirability of amalgamation of Royal Arch Constitutions so as to avoid the menace of disharmony in Craft Lodges; and (3) the eligibility of children of deceased Masons for benefits in cases where



Most Wor. Bro. F. A. MAGUIRE, C.M.G., D.S.O., V.D., M.D., F.R.C.S. (England)
Grand Master, 1933-1935, 1944-1945; Pro Grand Master, 1935-1944

these Brethren were not subscribing members at the time of death.

At a later Communication the Pro Grand Master revived the topic of country conferences and reported his attendance at such a gathering at Nyngan, where representatives from the far distant places, Bourke, Brewarrina, Cobar, Warren, Tottenham, Trangie, Dubbo and Parkes assembled to swell the number of local attendants. This conference was concerned with two matters of general interest to all country members: (1) A more liberal conferring of Past Grand rank on members of country Lodges; (2) the attendance of Past District Grand Inspectors of Workings with the District Grand Inspector of Workings at official functions. Most Wor. Bro. Maguire's comments were of significance. In reply to the first matter, he pointed out that during the previous sixteen years Past Grand rank had been conferred on one hundred and twenty-eight metropolitan and one hundred and five country Brethren, while forty-four D.G. Inspectorates had been arranged in the country as compared with sixteen in the metropolis. Consequently, the neglect of the country had been more apparent than real. On the second problem the Pro Grand Master ruled that, when the D.G.I.W. represented the Grand Master at Installations, the Past District Grand Inspectors of Workings of the district should accompany him; if the former were prevented from attending, the duty of representation automatically devolved on the senior Past Grand Lodge officer present.

Two days later (5 June 1940), Most Wor. Bro. Maguire conducted an Installation ceremony at Cobar, his own birthplace, which he had not revisited since his childhood.

A marked characteristic of the Pro Grand Master was his insistence that the conduct of the business in Grand Lodge meetings should be strictly in accord with the recognized order of procedure as laid down in the Regulations of the Book of Constitutions. This may be well exemplified in the handling of an appeal from a country Lodge against a decision of the Board of General Purposes. Grand Lodge had the case before it on 13 March 1940.

A certain Brother—we shall call him Brother X—had been excluded on 3 October 1939 from this Lodge for "alleged unmasonic conduct", in that he had sought the support of a brother Mason in blackballing a candidate. Moreover, the secrecy of the ballot

had been violated when the blackball he used in the ballot was visible to members present. Yet again, he had refused to attend an Investigation Meeting inquiring into the character of the candidate.

On appeal, the Board of General Purposes upheld Brother X and re-installed him as a member of the Lodge, whereupon the Lodge appealed to Grand Lodge against the Board's decision.

Most Wor. Bro. Goulston argued that, even if all the charges against Brother X could be proven, he was not guilty of any Masonic offence. This contention seemed quite reasonable, but the ultimate decision was not based on that argument, but on what may perhaps be termed a technical irregularity. The members of the Lodge who were present to support the appeal had brought with them a loose-leaf minute book, but this did not show minutes after 21 November, and the succeeding minute book had not been produced, so that the minute, if any, showing a Lodge resolution to appeal to Grand Lodge was not in evidence. Moreover, notice of such a motion had not been placed on the circular beforehand. Brother X declared that his Lodge had not appointed specific members to represent it in Grand Lodge, and the minute books were not available to refute this statement.

The Pro Grand Master at this stage ruled that, though the Lodge's original decision, the appeal of Brother X, the Board's decision, and the subsequent appeal of the Lodge to Grand Lodge had all been carried out in regular order, the failure to produce the necessary minute book and the information required at the Grand Lodge meeting gave the Grand Master no option but to declare in Brother X's favour.

In the year 1937 the question of the indebtedness on Masonic Temples had been discussed in Grand Lodge. The position of Brethren who, carried away by the enthusiasm aroused by a former Grand Master's appeals, had accepted the responsibility as guarantors for the liabilities on several of these buildings, had become embarrassing in many instances. It had been pointed out at the time that some Brethren had been forced into bankruptcy and deceased estates had been held up because of such guarantees.

In March 1940, the subject was again brought before Grand Lodge, when Most Wor. Bro. F. S. Mance moved a motion to

transfer in some cases the responsibility from such guarantors to Grand Lodge itself. It was made clear that Masonic Temples could be divided into two categories: (1) Those controlled by companies, and (2) those established by Lodges with the trustees as guarantors to the banks who had advanced loans. The total indebtedness on these Temples had been calculated to be £223,743, of which companies were responsible for £150,605, leaving personal guarantors responsible for £73,138. The death of a guarantor resulted in legal complications so that deceased estates could not be distributed and widows suffered consequent hardship. As the Pro Grand Master expressed the position, "it was a disgrace to Masonry that families should have to stand the risk of bankruptcy because of obligations that had been entered into on behalf of Masonry".

In accordance with the motion brought forward by Most Wor. Bro. Mance, the following additions were made to Regulation 56A of the Book of Constitutions:

56A. Temples. (a) In a case where a mortgage charge or security has been given over land on which a Temple has been erected, and where in such case the payment of the principal and interest on such mortgage charge or security has been guaranteed by any person or persons, the Board of General Purposes, after due inquiry, may recommend to Grand Lodge that such persons or the executors or administrators of such persons be relieved from such guarantee.

(b) The Grand Lodge may thereupon authorize the Trustees of Grand Lodge as such Trustees to become guarantors for the payment of such principal and interest in the place of or instead of such persons, and to execute all documents and do all acts necessary for such purpose.

(c) If any Lodge having the care, control and management of any such Temple does not use the same to the best advantage by obtaining the best rent and keeping the premises in proper repair, and by payment of rates, taxes, assessments or outgoings in respect of the same or otherwise, such Lodge may be declared guilty of a Masonic offence.

Sub-sections (a) and (b) empowered the Board to make inquiries concerning these debts and to recommend the assumption of the guarantee; but the final decision rested with the Grand Lodge itself. Only urgent cases would receive favourable consideration, but even if the whole of the £73,000 owing had to be guaranteed, "it would be better," Most Wor. Bro. Mance argued, "for the good name of Masonry, for Grand Lodge to face the position rather

than allow Brethren, who had done so much for the Craft, to be made bankrupt."

Sub-section (c) would ensure a fair deal to the Grand Lodge by the individual Lodges who, relieved of their indebtedness, would nevertheless have to "play the game".

As regards Temples subsequently erected, the necessity for obtaining the approval of the Grand Architect and the Board of General Purposes would safeguard the financial position.

The urgency of such a regulation was very obvious, when application was made on 11 September 1940 by Lodge Blackheath for relief for the guarantors of their Temple on the ground that no fewer than four of the guarantors had died and the administration of their respective estates was held up because of their Masonic liabilities, while a fifth guarantor was hampered in his business transactions because of his liability connected with the Temple. The overdraft stood at £1669 on a building worth £2000. There was no question of lending money to the Lodge but merely of guaranteeing the payment of the interest. Grand Lodge gave a sympathetic consideration of the application and authorized the Trustees of Grand Lodge to become guarantors in place of those who were previously liable.

In December 1940, applications were received and considered from three Lodges—Bangalow No. 250, Evans No. 502 and Belubula No. 472—for relief for the guarantors of overdrafts on their Temples. At Bangalow the indebtedness was £750, inclusive of an amount of £200 due to the estate of a deceased guarantor. The overdraft on Lodge Evans was £560. In both instances the administration of estates of deceased guarantors was held up because of these guarantees. As, however, the banks concerned were prepared to accept the Trustees of Grand Lodge as guarantors, it was agreed that the two Lodges should be relieved of their liability.

In reply to an inquiry as to whether Lodges were to be allowed to build Temples and then fall back on Grand Lodge for guarantees of their overdrafts, the President of the Board of General Purposes (Most Wor. Bro. F. S. Mance) replied that plans had to be approved by the Grand Architect, and dedication of a Temple had to be carried out by the Grand Master or by his direction, and the

Board would not approve unless it was satisfied a Lodge could finance its building.

Three months later similar relief was given to Lodge Balgowlah, since three of the five guarantors of the Temple account had died and the administration of their estates had been suspended for a number of years. The amount owing was £1574 at 5½ per cent to a bank and £100 to an individual member. Grand Lodge resolved to accept responsibility for the whole amount at a slightly lower rate (5 per cent) offered by the bank. Portion of the indebtedness could be met by the sale of the rear section of the land which fronted another street.

In other instances, where the administration of the estate of any member was not involved, similar applications were declined.

The question of reciprocity between the Grand Lodge jurisdictions of Australasia is one of periodical recurrence. In June 1940, Rt Wor. Bro. Sydney L. Monaghan, who had been advanced to the rank of Past Senior Grand Warden of the two Grand Lodges of Western Australia and Victoria, was granted similar rank within the jurisdiction of New South Wales, so that when visiting Lodges he would be released from the embarrassment of entering as a Past Master only. Apart from the consideration of his personal qualification for recognition, it was felt, as Rt Wor. Bro. Mossong pointed out, that reciprocity between the Australian Grand Lodges should be recognized in a practical way. "In his opinion, it was only just and fair that a Brother who had rendered service to the Craft in one State for a number of years should carry his rank to any State to which he might be transferred. The worthy Brother had at various special functions of Grand Lodge in Sydney enjoyed the privilege of representing the Grand Lodges of Western Australia and Victoria."

Grand Lodge concurred in this proposal which was passed in June 1940, and duly confirmed at the following Quarterly Communication in September.

A special report of the Board of General Purposes recommended a re-adjustment of metropolitan districts as well as minor alterations in suburban and country districts. The revised order provided for four metropolitan in place of three.*

* Full details of the districts are outlined in the Fifty-third Annual Report of the United Grand Lodge of N.S.W., pp. 35-40.

Although unanimity mostly characterizes the conduct of business in Grand Lodge meetings, occasions do occur when differences of opinion are markedly in evidence. It was so on the occasion when an effort was made to amend Regulation 163 of the Book of Constitutions so as to raise the minimum initiation fee (including registration and certificate charges) from seven guineas to ten. Two arguments were urged in favour of the proposed change: (1) It was declared that the lower fee was insufficient to enable Lodges to pay certain expenses connected with initiates. (2) The higher fee, it was contended, would go far towards eliminating competition between Lodges to secure new members. Under existing circumstances, a prospective candidate for a Lodge charging the higher fee might be induced to transfer his application to another Lodge with a lower initiation fee. Brethren opposed to the change maintained that the question was one for decision by the individual Lodges.

The opinion in Grand Lodge was so nearly evenly balanced that it was found necessary to make a count of those for and against before the motion could be declared rejected.

The attempt to modify a regulation was more successful in connection with the conditions of admission into the William Thompson Masonic Schools. Regulation 58 restricted admission to those children whose fathers were either deceased Brethren or Brethren prevented by permanent incapacity from supporting them, but in either case were at the time of death or incapacitation members of a Lodge under Grand Lodge jurisdiction. Most Wor. Bro. Cropley sought to widen the terms of admission and, in September 1940, proposed an additional sub-clause to the Regulation, to read as follows:

Provided that in special circumstances, but without limiting the admission of children qualified as aforesaid, the Council may admit to the schools the children of deceased Brethren who had formerly been, but were not at the time of death, members of a Lodge under the jurisdiction of this Grand Lodge.

Most Wor. Bro. Cropley's laudable object was to give relief to the sad cases where Brethren in good standing for many years had been unable through adversity to continue their membership. A pathetic instance was cited of a Brother of fourteen years' standing, forced by misfortune to close up his business and call off his Lodge.

He paid all dues owing and died a fortnight later. As the Regulation stood his children could not be enrolled at the school. Other instances of hardship were given and, on Most Wor. Bro. Goulston's assurance that the school funds were adequate to meet the prospective increase, a unanimous vote was recorded for the amendment of the Regulation.

The democratic basis of Masonry is no better manifested than by the fact that appeals are occasionally successful even though such appeals be against decisions of the Board of General Purposes itself. Lodge Pyramid experienced such a manifestation when, in September 1940, it challenged a refusal by the Board to allow this Lodge to change its place of meeting. Wor. Bros V. M. S. Perry, W.M., and E. L. Jones, P.M., placed the case for their Lodge before Grand Lodge.

Lodge Pyramid at its own meeting had resolved by a vote of forty-six to one to seek permission to change its meeting place from Neutral Bay to the North Sydney Masonic Temple on the grounds that the majority of the Brethren resided in the vicinity of the North Sydney Temple, and were not prepared to pay the greatly increased rental charged them at the Neutral Bay hall.

As, however, the Removals Committee, to which the Board of General Purposes had referred the matter, reported that the removal of Lodge Pyramid would seriously embarrass Lodge Neutral Bay, which held 2000 of the 2200 shares of the Masonic Hall, the Board decided not to grant the application of Lodge Pyramid, especially as it was proposed to reduce the rental substantially and to offer Lodge Pyramid shares in the building.

Thereupon the Lodge appealed to Grand Lodge and pointed out that: (1) The successful conduct of their Lodge depended on the securing of a more convenient meeting place; (2) the offer of shares was belated and unattractive, as the Neutral Bay hall was a losing investment, whereas (3) the North Sydney Temple was superior and the rental lower. Lodge Pyramid was probably paying higher rent than any Lodge in the State.

The vote of Grand Lodge upheld the appeal and the Board's decision was reversed.

Another appeal of quite a different character was dealt with during the same evening and, in this case, the attempt to challenge

the Board's action was unsuccessful. A certain Lodge—we will know it as Lodge L—had charged Brethren with unmasonic conduct. Despite the fact that one of these Brethren, who was to have spoken on behalf of himself and the other Brethren under the charge, was unable to attend, the Lodge decided to carry on with the matter, and caused the Brethren concerned to retire from the Lodge room before a motion for exclusion was put and carried.

The Board of General Purposes declined confirmation of the exclusion, since a Brother had the right to be present at his trial and to remain in the Lodge room until the conclusion of the voting.

The Lodge was not prepared to submit to the Board's ruling and therefore appealed to the Grand Master, who, having admitted the Brethren concerned into Grand Lodge, called for the Grand Registrar's opinion. Rt Wor. Bro. S. M. Herford, G.R., said that, quite apart from any question of Masonic jurisprudence, the action of the Lodge was contrary to legal principles, and the Brethren affected could bring proceedings to restrain the Lodge from excluding them. This view of the case justified the Board's attitude. The Grand Master accepted the Grand Registrar's opinion, dismissed the appeal and referred the matter back to the Lodge.

During his term of office as Grand Inspector of Workings, Very Wor. Bro. Brunton Gibb included much interesting material in his Quarterly reports. He spoke of the "affectionate kinship" existing between the Masonic Lodges and the soldier Brethren and particularly of an Installation meeting of Lodge Bathurst United No. 79, when one hundred and twelve Lodges were represented and eighty of the Brethren were in uniform. He also stressed complaints on: (1) The thoughtless chattering of Brethren during ceremonies and obligations and (2) the prompting of candidates by the deacons when it was obvious candidates needed time only to make their responses.

One particular that interested the metropolitan members was the occupation of the Master's chair in Lodge John Williams by the popular and universally esteemed Grand Tyler, Very Wor. Bro. E. W. Prees, who, despite his eighty-four years, "conducted the second degree with honour to himself and credit to the Craft".

It is impracticable in this story to make more than casual reference to the representation of the Grand Master at all individual Lodges by Grand Lodge officers. Nevertheless, matters of more than ordinary interest do occasionally call for mention. Such an occasion arose when Most Wor. Bro. Edward Hungerford, P.G.M., attended a joint meeting of Lodges in the Cessnock district with representatives from Newcastle and Maitland Lodges also in attendance on 17 December 1940. Bro. Hungerford delivered an address on "The Aims and Objects of the Freemasons' Benevolent Institution". In the course of his address he presented interesting historical material which can appropriately be recorded here.

"After a brief historical sketch of the Institution," Bro. Hungerford reported to the Pro Grand Master, "from the date of the first circular on 29 May 1880, as to the necessity for founding such a body, to its formation in August 1880, I explained that, though supported by prominent Masons, such as Dr Sedgwick (District Grand Master, S.C.), Alfred Rofe, J. C. Remington and others, the influence of the District Grand Master of the English Constitution, who opposed its formation, was sufficient to prevent its being started in a practical manner. Hence it was not until 1893, a few years after the formation of the United Grand Lodge of New South Wales, that the first pension of £13 a year was granted. This £13 meant a great deal more then than it would now. Since 1893, one thousand one hundred and fifty-seven pensions have been granted, and there are now four hundred and seventy-three pensioners drawing pensions aggregating over £12,000 a year. I joined the institution in 1894. As to the funds of the institution, in addition to subscriptions from individual Brethren all over the State, Grand Lodge votes £1000 a year, the Masonic Club £100, various Lodges according to their capacities, whilst substantial sums are collected by Ladies' Auxiliaries in Sydney and some country and suburban towns, and by the children at the Masonic Schools. I then mentioned some individual subscriptions, such as those of "Old Masonian"—probably an ex-pupil of the Schools—who since 1927 has given £220 and continues his monthly subscriptions; of an English Mason who has not joined up in Australia, but who since 1916 has contributed £136 5s. and continues his annual subscriptions; of several District Inspectors who give the expenses allowed to them by Grand Lodge

as contributions to the F.B.I., which has indeed good friends. Examples were then given, without names, of some of the pensioners, and in these stories of our old friends, one over ninety-eight years old, twenty over ninety, and seventy-six over eighty, the listeners seemed particularly interested. The difference between the Board of Benevolence (a Grand Lodge institution for casual relief to Brethren in urgent need) and the Freemasons' Benevolent Institution (a body supported by the *voluntary* contributions of members of the Craft for the purpose of granting pensions to old, distressed and invalid Brethren, their wives and widows) was specially stressed."

A reform in the conduct of Grand Lodge business at Quarterly Communication had the effect of reducing the amount of time devoted to formal business. It was resolved that the reading of minutes should be dispensed with. As it frequently happened that thirty minutes (in one instance forty-five minutes) had been expended in such reading, it was resolved that the President (or Vice-President) of the Board of General Purposes should certify as to the correctness of the minutes and that neither they nor matter appearing on the business paper should be read *in extenso*, unless Grand Lodge so directed or a Brother should so desire with a view to founding a motion thereon. The arguments put forward by Most Wor. Bro. Mance and Rt Wor. Bro. Mossong in support of the amended practice were cogent enough to overcome all objections. The detailed reading was rendered superfluous because of the full Quarterly Reports received by members; proceedings of the Legislative Assembly were never adopted like minutes; the practice of certification by the President of the Board had proved satisfactory in Queensland; and it was still open to an individual member to ask for a reading of a section of the minutes if he suspected an inaccuracy. Two objections were raised, one, on the ground that minutes not confirmed in the recognized manner might not be acceptable in a Court of Law, and the other that the proposed change was undemocratic, but these objections had little influence with the members present. Consequently the amended system was adopted and has been in vogue ever since.

At his seventh proclamation as Grand Master in June 1941, Most Wor. Bro. Lord Gowrie announced the appointment of the

genial Rt Wor. Bro. William Bray as his Deputy in place of Rt Wor. Bro. Brearley, who had a medical appointment with the Army. The Brethren in Grand Lodge were delighted to see the name of Bray persisting in the list of its officers, both because of the outstanding career of Most Wor. Bro. Arthur Bray, the G.O.M. of Masonry, and because the family connections linked the family with the earliest traditions of New South Wales Masonry.

It was fortunate for Masonry that the Governor-General was in a position during 1941 to meet the Brethren at the most distant places, such as Cloncurry, Darwin and Alice Springs. At the Lodge meeting at Darwin Lord Gowrie found that the attendance of visitors exceeded that of local members in the ratio of seven to two, the explanation lying in the presence of so many members of the Navy, Army, Air Force and associated Services. The meeting at Alice Springs was almost one thousand miles distant from the location of nearest Lodges. These Lodges, needless to state, are well beyond the jurisdiction of New South Wales but justify mention as exemplifying the magnificent services rendered by our own Grand Master in knitting in closer bonds the several Australian Masonic jurisdictions. In making these visitations, Lord Gowrie was not conscious of having made any sacrifice, for as he himself said, "In these troublous times when the world at large is convulsed with strife, murder and hate, it was a real relief to escape for a time from the worrying affairs of State and to mix with the Brethren of a Masonic Lodge in a spirit of friendliness and goodwill."

An incidental effect of the war was due to the enlistment of two Brethren after their election to Grand Lodge office, but prior to their investiture. Rt Wor. Bro. Robert Wain was Senior Grand Warden Elect and Wor. Bro. H. W. Edwards was Grand Sword Bearer Elect. No difficulty would have arisen had these Brethren been invested in their respective offices prior to their departure, as the Constitution provided for invested Brethren absent; but there was no provision for Brethren elected but not invested. Regulation 14 definitely stated that the Pro Grand Master, the Deputy Grand Master and specified Grand Lodge officers (including the two officers under discussion) shall be invested on the same day as that on which the Grand Master Elect is installed. Without the Wardens, Grand Lodge was not properly constituted.

The Grand Registrar's advice on the situation was that, if an officer were not present to be invested on the evening of the Grand Master's installation, his office became vacant or was liable to be declared vacant.

Accordingly, acting on this advice, and on behalf of the Grand Master, Rt Wor. Bro. Bray (Deputy Grand Master) declared the two offices vacant. Steps were taken to have the equivalent Past Grand rank conferred on these two Brethren. The vacant offices were filled by the election of Very Wor. Bro. R. W. Hamilton and Wor. Bro. S. A. Taplin respectively. Very Wor. Bro. Hamilton was duly invested but the investiture of Wor. Bro. Taplin was deferred until after his resignation of another office.

Occasionally the Grand Master found it necessary to check a tendency to laxity in recognizing the canons of Masonic conduct. In December 1941 he was constrained to mention a reprehensible practice at "Ladies' Nights". He offered no objection to such functions but requested more circumspection in respect to the toasts submitted. A "Ladies' Night" was not in the same category as the more orthodox monthly festive gathering. Therefore, toasts involving reference to Masonic subjects should be tabooed; toasts should be restricted to "The King", "The Ladies" and such topics.

The question of adopting jewels of special design to celebrate special landmarks in the history of individual Lodges was occasionally brought under the notice of Grand Lodge. Such action was taken in December 1941 when Lodge Richard Coley sought permission for their members to wear a jewel specially designed to mark the centenary of the Lodge. The Board's decision is of interest to all members within this jurisdiction. The design was approved and a restricted permission to wear the jewel was granted, but only those who were members of the Lodge on the occasion of the centenary would be eligible to wear it.

The request that the two Lodges at Queanbeyan—Lodge St Andrew No. 56, and Lodge Queanbeyan No. 615—should be allowed to amalgamate was granted, since it was based on the argument recognized by the D.G.I.W. that such amalgamation was in the interests of both Lodges.

The report of Very Wor. Bro. Fred Mizon (Grand Inspector of Workings) in December 1941, and again six months later, revealed

the enthusiasm of Masons in the country, particularly the Past Masters, whose activities contributed so substantially to the conduct of Lodges while the younger Brethren were performing patriotic service overseas. The practice of Masons of Worshipful or higher rank (past and present) of initiating their own sons received notice. Stress was placed on the interest of such aged Masons as Wor. Bro. Hugh Thompson (aged eighty-one) of Lodge Sincerity, who was present to witness the initiation of his grandson by the initiate's own father who delivered the whole ritual, except the T.B. which was recited by another aged member, Wor. Bro. Beath (seventy-seven years). At Dungog Bro. J. A. Jones (ninety years) attended Lodge Hiram of which he had been a foundation member.

One paragraph from Very Wor. Bro. Mizon's report will serve to reveal this genuine interest of the members in the West:

"In all districts the P.D.G.I.W's are giving full support to their D.G.I.W's. One outstanding Brother in this regard is Very Wor. Bro. J. E. Elphick who is eighty-six years of age and has been a member of the Craft for over sixty years. The Brethren are also supporting Lodges in outpost towns by travelling up to two hundred miles, at considerable inconvenience and expense to themselves, that they may assist these small Lodges. The Brethren of Parkes overcame transport difficulties by chartering a motor train. . . . Several Masters of country Lodges, who are on military duties in Sydney and other centres, travel great distances to attend their Lodge meetings. The country Brethren wish me to express their appreciation of the visits to country centres by the Grand Lodge officers of Sydney who give them great encouragement to fulfil their Masonic duties."

Reference has already been made to a ruling to the effect that the Grand Master's privilege of selecting his own Deputy carried with it the right to confer Past rank at that level. In accordance with that authority, Most Wor. Bro. Lord Gowrie caused to be announced in March 1942 that he had conferred the rank of Past Deputy Grand Master on three distinguished Brethren: (1) Rt Wor. Bro. William Henry Stevenson, Lord Bishop of Grafton, who had already attained that rank under the Queensland Constitution; (2) Rt Wor. Bro. Benjamin Pryor, P.S.G.W., of Newcastle; and (3) Rt Wor. Bro. George C. Gollan, M.L.A., P.S.G.W.

The first mentioned had been in Masonry for twenty-seven years, had occupied several high offices in Queensland, including those of Grand Chaplain, Senior Grand Warden, Assistant Grand Master and Past Deputy Grand Master.

Rt Wor. Bro. Pryor had been actively engaged in Newcastle Masonic activities for many years, having been initiated in 1898; while Rt Wor. Bro. Gollan had been in the Craft since he was nineteen years of age, had affiliated with several Lodges as he had moved to different centres in the State, had served as President of the Board of Benevolence and more recently as President of the Board of General Purposes, and finally had distinguished himself in the Legislative Assembly by attaining to ministerial rank. These three appointments met with the general approbation of the Brethren.

When the Grand Inspector of Workings, Very Wor. Bro. Athol Richardson, presented the periodical report in September 1942, he made reference to two occasions when the offices were occupied by members of the Royal Australian Air Force and commended their degree work as excellent. In one of these cases the Brethren belonged to different constitutions and represented practically every State in the Commonwealth. Three months later, however, the Grand Master deprecated the tendency of some Wor. Masters of Lodges to arrange that a degree be conferred upon a candidate by Brethren other than the invested officers of the Lodge which the candidate was entering. This practice he dubbed "irregular", to be departed from only on the occasion of a "Past Master's Night", or by the Wor. Master and officers of a Lodge making a fraternal visit, when the ritual would be handled under the supervision of the Wor. Master of the candidate's Lodge. The Board of General Purposes had concurred in his ruling.

It was regrettable that the centenary of Masonry in Western Australia was celebrated in April 1943 without any representation of this Grand Lodge. Because of war restrictions, however, the difficulties with respect to travelling were insuperable.

The Pro Grand Master eulogized the Board of General Purposes—"the Cabinet of Grand Lodge" as he described it—for the careful attention to its numerous and exacting duties, and its fraternal and happy spirit. He stressed the value of non-interference by the

Grand Lodge in the functions of individual Lodges and expressed gratification that, though it had been decided to open no new Lodges during the war period, not a single Lodge had handed in its Charter, all had met their obligations, several were stronger in membership and finance, and debts on Temples were shrinking.

Two decisions of the Board of General Purposes, reported to the Grand Lodge in June 1943 and adopted, are here recorded because of their inherent general interest.

In one case the Grand Master exercised his prerogative on the recommendation of the Board—as allowed by Regulation 116 clause (*g*)—to reduce the period of three years' membership under the jurisdiction of the New South Wales Grand Lodge in order to allow a Junior Warden of a city Lodge to submit himself as a candidate for the office of Master.

The second decision merits the attention of every Lodge. A suburban Lodge had failed to make all the necessary inquiries concerning a candidate for initiation. Regulation 154 required inquiry respecting character from at least three Lodges existing in the neighbourhood of his current and earlier residences. The Board was emphatic that all requirements were to be strictly observed as protection against the admission of unworthy men; this was essential to prevent a tendency to any deterioration in the character and tone of Freemasonry at the very time when the community, suffering from a lowering of moral standards inevitable after every war, needed a healthy leavening influence and a bulwark against vulgarity, prurience and immorality.

The Board upheld the complaint against the Lodge in question which was duly admonished and fined.

CHAPTER IV

FREEMASONRY UNDER WAR CONDITIONS

MOST WOR. BRO. LORD GOWRIE, GRAND MASTER

THE world in August 1939 stood on the edge of a precipice over which it was destined to be pushed when the most catastrophic war in human history broke out.

It was a war of savagery completely uncalled for, and launched simply to satisfy the unbridled lust for power of a band of upstart and ruthless German and Italian rulers whose ambition was to subject the world to a state of helotism under their Nazi and Fascist tyranny.

In 1945 what was left of the framework of human civilization was so battered and broken as to render it impossible, for several years, for man to resume life under normal conditions. Through the six years of barbarity and inhumanity the foundations of Freemasonry had in some countries been rudely shaken and tested and even destroyed. But in New South Wales, as in all English-speaking countries, the Craft emerged from the struggle stronger and more vigorous than before. This happy state of affairs is attributable to the sound moral and spiritual basis upon which the Masonic edifice is raised in those countries, and to the protecting care of the Supreme Great Architect of the Universe.

The Grand Master pointed out that the necessity for taking up arms to defend the cherished ideals of freedom and justice had been forced upon us. To express it in the words of His Majesty the King, "We have been called upon to meet the challenge of a principle which, if it were to prevail, would be fatal to any civilized order in the world. If this principle were established, the people of the world would be kept in bondage and all hopes of settled peace, of security, of justice and of liberty among the nations would be ended. It is unthinkable that we should refuse to meet the challenge."



Most Wor. Bro. FRANK WHIDDON
Grand Master, 1945-1st September 1947

Because of this almost overwhelming crisis in the Empire, it was essential that His Royal Highness the Duke of Kent should remain near the throne for the time being; indeed he received a high command in the British Navy.

Thus Destiny decreed that Most Wor. Bro. Lord Gowrie should remain with us throughout the most critical years of the Second World War. His sturdy advice and cheery faith were decided influences in maintaining New South Wales Masonry in good heart, and enabled it to continue without the closing of a single Lodge throughout the war. "Brethren," he wrote in his address in September 1939, "my message to you at this momentous time is this—Carry on as usual. Be stout of heart and banish from your minds any fear of what the future may bring forth. Trust in God, and in the land, sea and air forces of the British Empire. Do your utmost to assist them in every way possible, if only by loyalty and cheerfully complying with the behests of your own Commonwealth Government. Our quarrel is not with the people of Germany, but with the spirit of greed, hate, cruelty and oppression by which its rulers are obsessed. Prove your sincerity by letting qualities diametrically opposite to these be your inspiration in your everyday lives. It may be that even at this very moment, gallant men of our own race are laying down their lives on the battlefields of Europe to make the world a better place to live in. Let each one of you register in his heart a silent vow that he will do his very utmost in every way to ensure that their sacrifice shall not have been made in vain."

The Grand Master was himself the great Exemplar of the attitude and action he advocated, in that both he and Lady Gowrie devoted themselves unsparingly to the demands of office, even though the cruel war brought in its train for them the pang of family bereavement.

As the outcome of the intolerable conditions of life on the continent of Europe, many refugees from Central Europe had found their way into Australia. Those who were members of the Craft were unable to bring with them the necessary documentary evidence that they were Masons, for Masonry in Germany had been rigorously suppressed and the Brethren had been deprived of all Masonic papers. It was highly desirable that such Brethren

should be admitted to Masonic membership with all its privileges in this State, but it was most essential that they should satisfy members of the Craft in New South Wales that they were entitled to admission. The problem was one of considerable difficulty: to exclude them was contrary to the spirit, if not the tenets, of Freemasonry; to admit them without proof was clearly impossible. What was to be done? In the circumstances the Grand Master displayed praiseworthy prudence. He obtained information through his Grand Secretary as to the procedure adopted by the Mother Grand Lodge in England, and learnt that there it was regarded as essential that refugee Brethren unrecognizable as Masons should be proposed, initiated, passed and raised *de novo*. Most Wor. Bro. Lord Gowrie thereupon decreed that the Brethren in similar circumstance in this State should be treated in the same way. It seemed to be the only satisfactory course of action possible, and it was hoped and believed that the refugee Brethren affected would submit to this ruling with good grace.

In the Grand Master's address to Grand Lodge on 13 March 1940, reference was made to the war and its effect on Australia. Some ninety thousand young soldiers—the flower of Australian manhood—were about to leave the Commonwealth to assist Britain and her Allies, and Grand Lodge was called upon to contribute to the two war funds—the Lord Mayor's Patriotic Fund and Lady Gowrie Red Cross Appeal Fund. Moreover, in order to extend consideration to the Masonic Brethren, it was suggested by the Grand Master that two courses of action might be followed: (1) Individual Lodges should be relieved of the duty of paying Grand Lodge dues of Brethren who went overseas with the Australian Forces, so that these Lodges might be in a more advantageous position to remit dues to such Brethren; (2) a fund should be inaugurated to assist disabled Brethren and widows of fallen Brethren.

At the close of the First World War, the residue of the Grand Master's War Benevolent Fund, after all legitimate demands had been met, was transferred to the funds of the William Thompson Masonic Schools. It was proposed to re-transfer it to the newly-formed (1940) Grand Master's War Benevolent Fund.

The Grand Master's wish in this matter was reflected in the

proposal brought before Grand Lodge by the Grand Treasurer, Rt Wor. Bro. C. Campbell, who stated the definite position to the Brethren present. Of the sum of £23,326 collected during the First World War, over £17,500 had been used to relieve the incapacitated returned soldiers and the widows of those who had paid the supreme sacrifice. A residue of £5717 remained in hand and had been handed over to the Schools. As that institution, however, had ample funds, the Grand Treasurer's motion, which was unanimously adopted, transferred this surplus to be applied as a nucleus of "The Grand Master's War Benevolent Fund 1939".*

At the same meeting Regulation No. 201, pertaining to "Fees and Dues", was amended by the addition of the following words, i.e., "provided that no dues shall be payable under this Regulation by a Lodge in respect of any member who has embarked for active war service overseas until the termination of his service and six months thereafter". The effect of this modification was to remit dues to Lodges in respect of such members to the extent of nine shillings annually per member.

The splendid spirit manifested by one of the recipients of assistance in the first war was narrated by the Grand Master, and is worthy of inclusion in this Masonic record. A widow with three children, having been bereaved of her soldier husband through the exigencies of war, was granted £325 as an addition to an advance she received from the War Service Homes Department. Nineteen years later (1940) this recipient of relief sent to the Grand Lodge a cheque for the full amount granted to her, accompanied by an expression of gratitude for the assistance given to her in 1921. However, a wave of sympathetic support of the Grand Master's attitude was noticeable among the Brethren present when he offered the comment, "To me it is unthinkable that this Grand Lodge should accept from this large-hearted lady, who is only in ordinary circumstances and one of whose children is deaf and dumb, a sum that she can have got together only by dint of persistent and heroic self-denial extending over many years." The cheque was thereupon returned to the lady with the explanation

*It will be of interest to note that when the Soudan contingent was sent abroad from New South Wales in 1885, the Grand Lodge of New South Wales contributed £500 to the Patriotic Fund then established. The Windsor Masonic Lodge contributed £50 and the Leinster Marine Royal Arch Chapter £25.

to her that it was a free gift of which the Grand Lodge wished her to enjoy the full benefit. Such instances of grateful conscientiousness on the one hand, and of kindly consideration on the other, help to strengthen our belief in the innate goodness of human nature and Freemasonry.

The spirit of loyalty revealed itself in the response to the Grand Master's War Benevolent Fund: several instances of generous donations by individual Lodges, such as Lodges Star of Australia, Temora, Australia, St George, Athenaeum and Gladstone, whose donations ranged from £100 to £50, were but a beginning. Lodge Katoomba made its patriotic gesture by placing its Masonic Temple at the disposal of the military authorities as a temporary hospital.

In December 1940 the Pro Grand Master, wishing to ensure the success of the Grand Master's War Benevolent Fund and to assist uniformity of effort from the individual Lodges, moved to the effect that Grand Lodge should recommend each Lodge to be invited to co-operate by providing for the alteration of the by-laws or for other appropriate action, so as to supplement their monthly contributions per member by a sum not exceeding three pence per month, this amount to be donated to the Fund. For the phrase "not exceeding three pence" the words "not less than three pence" were substituted.

In addition to the six Lodges just mentioned whose individual contributions to the Fund were £50 or more, twelve other Lodges had amassed £289. As the object of the collection was to assist disabled war victims or their dependents to earn a living, the demands of the original resolution were felt to be too modest, especially as many Lodges had already doubled the amount suggested, but even the modest contribution of three pence would provide £9000 per annum.

Rt Wor. Bro. L. R. Weldon reminded the Brethren present that, during the previous war, the plate had gone round at Lodge meetings; gifts of various kinds were sold by auction and even a bazaar on a large scale was held at the Sydney Town Hall. He gave instances of the beneficiaries of the Fund. Widows of fallen Brethren were provided with the opportunity to buy furniture for their homes or take a qualifying course as maternity nurses; a disabled Brother was enabled to purchase a car with a self-starter

(rare at that period), another to pay off a mortgage on a home, others to purchase properties, and, in one instance, to secure a cart and horse for hawking.

Bro. Weldon stressed the four features of the scheme: (1) A common level of contribution; (2) the elimination of fetes and bazaars with their attendant trouble and anxiety; (3) the accumulation of a large fund so as to avoid mere pittance, and (4) an opening for poorer members to contribute even less.

All Brethren were in accord with the spirit of the motion and merely modified the proposal for the larger contribution.

In accordance with a suggestion made by the Pro Grand Master, the Board of General Purposes recommended a vote of £100 to the "Great Britain Civilian Air Raid Relief Fund" controlled by the Lord Mayor of Sydney. The grant was an expression of sympathy of Freemasons in New South Wales jurisdiction. A suggestion that the amount be increased to £250 would have delayed the vote because of its necessary reference to the Board. Consequently the Board's recommendation was adopted in its original form.

The report of Very Wor. Bro. J. Brunton Gibb as the Grand Inspector of Workings also had reference to the influence of the war on Lodge meetings. He mentioned restrictions and economies in the festive board which were commendable as affording corresponding benefit to the war fund. Yet he did not wish the entertainment and happiness of the Brethren to be completely sacrificed to the exercise of decorum and economy. In the words of the Poet Laureate, he declared we could still "laugh and be merry together like brothers akin". He praised the qualities of leadership and the gracious personality of the Grand Master, and the consequent inspiration and high resolve he had created in the heart of the Craft in the other States. Indeed, Most Wor. Bro. Lord Gowrie might well be regarded as the unofficial Grand Master of the whole Commonwealth.

On the occasion of his proclamation for a sixth term of office (20 July 1940), Most Wor. Bro. Lord Gowrie seized the opportunity of stating how impressed he was with the number of Masonic Brethren joining the ranks of the military, naval and air services in defence of King and Empire. "It is evident today," he said, "that each and every one of us will have to give the maximum

service of which we are capable if we are to win through and to retain in the world our most treasured possessions—those of British justice and freedom—and I am fully convinced that no section of the community will do this in a more whole-hearted manner than the Brethren of this and Sister Constitutions.” He exhorted the Lodges to conserve their funds and moderate the expenditure for the festive board. “We are now about to enter another year of our Masonic history, and I think it is no exaggeration to say that the year that lies before us will be one of the most critical and anxious years of all time. We are up against the greatest crisis which has ever faced us, and on the events of the next few months the future of civilization, as we know it, will depend.

“We shall be called upon to concentrate all our efforts of mind and body in whatever sphere we can render most efficient service to our country, and to dedicate ourselves to the supreme task of saving our Empire and the ideals and principles for which it stands, from the diabolical menace which threatens mankind today.

“So the coming year will be one of trial, sacrifice and self-denial. We shall have to forgo many of the pleasures, relaxations and amenities of life to which we have been accustomed in the past. But, provided we face the supreme ordeal with energy, courage and resolution, and the passionate belief in the righteousness of our cause, we have every right to hope that we shall achieve victory in the end and establish a better and saner world, if not for ourselves, for the generations that are to come.”

These references to the war and the Grand Master’s reaction to the tragic developments in the world serve the useful purpose of revealing just where Masonry stood in relation to the community and the world at large in times of crisis. Masons never forget the allegiance they owe to the ruler of their native land. As the Grand Master himself said three months later, it is when Great Britain is fighting with her back to the wall, that she is most to be feared. The spirit of the people cannot be broken, and the knowledge that her overseas Dominions are heart and soul with her in the struggle will make her absolutely invincible. The Masonic spirit of loyalty was reflected in the British spirit as portrayed in John Masefield’s lines:

Our many peoples seldom speak together.
And yet, in stormy days we link and stand
In common purpose, facing to the weather,
Swayed by one Will, and striving as one hand.
Being for Freedom and for Peace, our way
Is worth men's caring, we may still behold
The world's to-morrow spring from our to-day,
With happier morning, brighter than the old.

The Grand Master was unable to attend the Quarterly Communication on 11 December 1940, but sent along a stimulating appeal to the Masonic community to stand firm in the hour of trial. Having quoted His Majesty's words, "We are resolved to continue the fight until ordered liberty and social justice have been secured," Most Wor. Bro. Lord Gowrie went on to stress the value of goodwill. "Since peace," he said, "is for the present beyond the horizon of our mental outlook, let us concentrate our thoughts on goodwill. Let us spare no pains to see that it spreads its beneficent influence among our own people, straightening out the tangles of conflicting opinions and smoothing over any disagreements that may exist in our midst, so that we may be prepared to work as one harmonious whole for the common good. Let us resolve to comply cheerfully with the demands that will be made on us during the coming year, grudging no expenditure in order that our Defence Forces may be adequately equipped for the task that lies before them. Let our soldiers know that our hearts go out to them in love and gratitude and that our prayers will rise unceasingly to Almighty God for their safe return."

The Grand Master exhorted the Brethren to extend that goodwill to the British people; to the British Army who were fighting so valiantly against fearful odds and presenting an invulnerable front to the would-be invaders; to the British Navy whose dashing exploits added fresh lustre to its great renown; to the Australian Force with its ascendancy over its foes and its incredible deeds of daring; to the Merchant Service undeterred by the danger from lurking submarines and raiders; and to the civilians (including women and children) for their heroism and endurance while the skies rained down death and destruction. He made similar appeal for our goodwill for the brave Greek allies, the sympathetic Republic of the Western Hemisphere, the Free French Army and the Dutch.

The victims who had lost all were entitled to receive substantial help and relief.

The Pro Grand Master supported this appeal and reported his remarks at a country installation when appealing for support for the Grand Master's War Benevolent Fund. "I emphasized the value of prayer and meditation which were a great help to anyone whatever his religion might be. In England the first National Day of Prayer had been followed by the wonderfully successful retreat from Dunkirk, and the second by the scattering and destruction in a great gale of the German Invasion Fleet just after it had embarked on its deadly mission."

These remarks of the Grand Master and the Pro Grand Master serve to show how sensitively responsive the Masonic mind and spirit were to those desperate undertakings in the cause of human justice, freedom and democratic government.

In March 1941 the Grand Master expressed his appreciation of the leading parts taken by prominent Masons in the organization of war activities and patriotic funds in country centres, and of the meetings held by Lodges for conferring degrees on military Brethren at the request of other Lodges, both in New South Wales and the sister States. He had himself visited several military camps and had met Brethren informally whenever possible, though opportunities for attending Lodges were very limited. He pleaded guilty to a thrill of pride as he learnt of the gallant exploits of the Australian Forces in Africa and the Mediterranean. "It must be remembered," he added, "that there have been casualties and that the time is approaching when the first calls will be made on the War Benevolent Fund. I trust, therefore, that what has already been done will be regarded as only a commencement, and that before long a mighty wave of determination to make the Fund an adequate one will sweep through the hearts of the Masons of this jurisdiction."

It gave the Grand Master great pleasure at Grand Lodge on 11 June 1941, to offer congratulations to the Pro Grand Master, Most Wor. Bro. F. A. Maguire, on his appointment as Director-General of the Army Medical Services of Australia, and on his acceptance of the office at considerable financial sacrifice on his part. At the same time he reported the death of Private Alan Clampett

who sacrificed his life while rescuing wounded in an air raid. The Masonic interest in this particular incident lay in the fact that he was one of the first scholars of the Baulkham Hills Schools. The Colonel reporting the casualty offered the comment, "If his character reflects the teaching he received at those schools, then indeed they are a credit to their founder, their staff and the Brethren who supported them, for a finer man in every way and a more conscientious and keen soldier I have never met."

It was most fitting that Most Wor. Bro. Maguire should reciprocate the good feeling of the Grand Master by informing Grand Lodge in some measure of the latter's loyal dedication of himself to his country and his reaction to the great responsibilities resting on his shoulders. "Almost every day," the Pro Grand Master said, "one reads in the papers that His Excellency has gone to some place in the Commonwealth, and of my own personal knowledge I know that his travels cover great distances. He travels in Western Australia, he goes over New South Wales, Victoria and Queensland, and hardly a day passes but that he is constantly in touch with those who are giving of their best in the endeavours they are putting forward on behalf of our nation. The very sight of His Excellency is a stimulant, and his dignified presence has been an inspiration to many thousands of our soldiers. I doubt if there is one soldier who has gone abroad who has not been inspected by His Excellency; and he goes on board practically every transport to say farewell on behalf of the Commonwealth to those of your Brethren and to other citizens of our Commonwealth who are going abroad on active service."

This reference, strictly speaking, is not Masonic history, but it does serve to stress the truly Masonic characteristics of the ruler of the Craft in this State.

In his address in July 1941, Most Wor. Bro. Lord Gowrie appealed to the members to communicate with the Brethren overseas who were hungry for news of their native land and their Lodges.

He also made the interesting announcement that the first recipient of the award of the Victoria Cross in Australia was a member of the Craft—Bro. John Hurst Edmondson, of Lodge

Liverpool. The story of his bravery was given in the following simple but soul-stirring words:

On the night of 13 April German infantry had broken through our wire defences at Tobruk and entrenched themselves with two small field-pieces and eight machine guns. It was decided to attack them with the bayonet and a party consisting of one officer, Corporal Edmondson and five privates took part in the charge. Corporal Edmondson was wounded in the neck and the stomach, but continued to advance and killed one of the enemy with his bayonet. Later, the officer, who had bayoneted a German, was grasped about the legs by him and attacked by another from behind. Corporal Edmondson, however, quickly came to the rescue, and, in spite of his wounds, killed both of the enemy and saved the officer's life, but died shortly afterwards of his injuries.

The Brethren stood reverently in memory of this distinguished Brother.

At a later Communication (December 1945) while Most Wor. Bro. Frank Whiddon was Grand Master, it was announced that he attended Lodge Liverpool on 7 November of that year to unveil a tablet in the Lodge room to honour the memory of Bro. Corporal John Hurst Edmondson.

In order to render the collection and administration of the Grand Master's War Benevolent Fund more effective, the Grand Master, in December 1941, appointed a committee consisting of Rt Wor. Bro. Bray (Deputy Grand Master), the Grand Treasurer, the Grand Registrar, the President of the Board of Benevolence, the Grand Secretary, and Bro. R. H. Smith, a member of Lodge Prince of Wales No. 49, who, by reason of his association with the Repatriation Department, was in a position to give material assistance. Lord Gowrie stressed the need of larger contributions because of the increasing calls upon the funds; there was still a long road to travel ere victory was achieved.

It was a sad day for Australia when news arrived of the sinking of two ships of our Navy, the *Sydney* and *Parramatta*. The feeling of sorrow was accentuated when it became known that a large number of members of the Craft were included among the lost. The Grand Master expressed the general feeling when he said, "It is a bitter thing to realize that we shall never look on one of their brave young faces again."

In 1943 the loss of more members of the Craft was reported when the hospital ship *Centaur* was sunk through enemy action.

In accordance with a suggestion offered by the Grand Master, a proposal that £500 be donated towards the provision of a new vessel to replace H.M.A.S. *Sydney*, proposed by Most Wor. Bro. Mance and seconded by Rt Wor. Bro. Charles Campbell, was adopted by a unanimous vote.

The difficulties of the Grand Master as the Governor-General of the Commonwealth were materially accentuated when Australia entered on a new phase of the conflict with Japan's declaration of war in December 1941. Australia became war-scarred for the first time when Japanese bombs fell on Darwin, Wyndham and Broome. The extensive damage inflicted remained unannounced to the public at the time.

The proximity of the war was felt by Masonry when the Government was obliged to increase hospital accommodation for war casualties. For several years the William Thompson Masonic Schools at Baulkham Hills had given yeoman service in the education of children of departed Masons; but even this most laudable Masonic activity had to be sacrificed to national exigencies. Consequently, the Trustees of Grand Lodge, actuated by a sincere and unadulterated spirit of loyalty, so essential a characteristic of Masonry, handed over the school grounds and buildings to the nation.*

The main characteristic of the Grand Master's address in March 1942 was its earnest and fraternal appeal to Masons "to do everything possible to assist in every direction the prosecution of the nation's efforts to bring the conflict to a successful issue.

"The standards of freedom, justice and mercy are in the balance, and without the maintenance of these, the ideals of Freemasonry cannot exist. Australian Masonry is about to be subjected to its greatest trial, and from my personal observation and knowledge of the Brethren throughout the great Commonwealth of ours, I feel sure they will render every service, self-denial and support to the nation and their respective Lodges which have always stood and, I trust, will for ever stand for the ideals of truth, honour and virtue."

The Pro Grand Master, having read Most Wor. Bro. Lord

* The story is related in detail in chapter XI.

Gowrie's address, supplemented it by reference to the wonderful courage of the British race which at Dunkirk was victorious in defeat, and to the threat of invasion of our own shores on the north, east and west. He exhorted the Brethren to help the war effort to the utmost and to stand as "little strong posts of optimism".

"Your Grand Master," he declared, "looks to all the Masons in Australia to be a stimulant and a backbone to those in the services. Whatever your duty may be, be utterly steadfast, let your one attitude be victory at all costs. We must never surrender, we must fight on the road, on the hills, on the beaches and never surrender. . . . Wherever you are, whatever you do, raise your voices and make your personality felt, wipe away everything that is in the way, get rid of the shackles and the red tape, and get into a red-blooded man's job; defend your children and hold this country for the British flag, for Australia and for Masonry."

The Pro Grand Master's stirring address made a profound impression and reflected the stern mood of the nation in its hour of greatest peril. "For the British Flag, for Australia and for Masonry" represented the triple object of Australian Masonry. True, we refrain from political and religious discussion in the Lodge Temples; nevertheless loyalty to the ruler of our land involved loyalty to our British King and our British brethren of the Homeland.

Adopting a most unusual course, Most Wor. Bros John Goulston and Aubrey Halloran, prompted by the spontaneous reaction of all present to the address, proposed that there be placed "on record a tribute to our Most Wor. Pro Grand Master for that wonderful address he has just given us, the finest address, we think, without exception we have ever heard in this Grand Lodge".

It was a pleasing thought to Masonic Brethren imperially minded that the Masonic authority in this State maintains, as it were, a filial attitude towards the Mother Grand Lodge of England, in that it considers its actions a pattern on which to fashion its own policy. For instance, when the Grand Secretary intimated that no Grand Lodge representatives would be appointed for Europe because of the uncertain position of Freemasonry on the continent, New South Wales resolved to act in conformity with the English decision.

In common with the rest of the community, the Grand Lodge authorities found it necessary to adopt black-out and air-raid

precautions which gave complete satisfaction to the National Emergency Services authorities and the Fire Brigade. The main hall on the ground floor had been converted into an air-raid shelter and the entrance to the main building had been strongly protected. Individual Lodges were urged each to appoint an air-raid marshal to direct Brethren to places of safety in times of alarm.

In addition to its own war funds, Masonry also made its contribution to the War Loan effort and during the six years of war invested £76,130 in the Commonwealth Government War Loans.

Expenditure on the festive gatherings was substantially curtailed, and, so that the members might be more appropriately attired for the possible exigency of bombing attacks, the Grand Master issued an instruction for the wearing of ordinary civilian dress at Masonic meetings. In making the announcement of this ruling, the Pro Grand Master appropriately quoted a remark made by Rudyard Kipling: "The spirit of Masonry is not wrapped up in clothes. Some people say we have lost dignity by meeting in our ordinary dress or uniform. It is only fools who stand on their dignity: wise men carry their dignity wherever they go."

A gathering of Grand Lodge officers was held on 23 April 1942, for the unusual purpose of hearing an address on the war situation by Most Wor. Bro. Major-General Maguire. He informed the assembled Brethren of his appointment at the exceptionally short notice of ten minutes to the office of Director-General of Medical Services for the Army in 1941. He had carried out the duties of that office for twelve months. He recounted the expansion of that branch of the services in that, having started practically from zero, the Australian Government soon provided the wherewithal for the making of ninety per cent of the instruments required by his department, while the medical profession was the first part of the Australian population to accept loyally and willingly a degree of compulsory service. He praised the "tight little island of the North Sea" which stood solitary and firm after seemingly suffering defeat.

These remarks were preliminary to his appeal, in the name of the Grand Master, to the Grand Lodge officers to carry the banner of Freemasonry wherever they went, the banner that stood for the ideals which the Germans, Italians and Japanese were

attempting to overthrow, namely, the ideals of truth, justice, honour and mercy. Freemasonry stood for Roosevelt's Four Freedoms, especially the freedom of speech and the freedom of worship. "Masonry," said the Pro Grand Master in a truly impressive sentence, "goes everywhere into the structure of British and American life." Therefore, he urged them to keep Masonry afoot, maintain its strength and convey the message of Masonry and the message of victory. "Encourage the Brethren to keep on meeting and, if they have difficulties and worries, try to help them and get them to come along to the Grand Secretary." He concluded a stirring address on the confident note "We are all together for Australia, all together for Britain and all together for Victory."

This exhortation was followed two months later by the Grand Master's own address on 10 June 1942. He attended personally at a time of great national stress. He pointed out that the hour was critical, and none could foretell the future. Yet throughout the darkest hour the incurable habit of the Britisher, namely his never-faltering belief in final victory, still persistently asserted itself. Nevertheless, the Grand Master felt it obligatory to offer once again the exhortation to remain firm to Masonic ideals. "Brethren, the test for us all has arrived, and the enemy is at our very door. I have already expressed the wish that as far as possible the Brethren should make every effort to see that our Lodges continue to function, remembering that the greatness of an institution is not measured by what it carries out in time of prosperity, but by the work it performs during a period of adversity. Therefore let us as Freemasons be ever loyal to our God, our King, our Country, our principles and ideals, continuing to do the duty that lies to our hands and more than that, helping our fellow men by 'going the second mile'."

The payment of Masonic dues by the Brethren enlisted in the Services called for consideration at different times as conditions varied. In the early stages of the war, loyalty to the King and a sense of appreciation of the sacrifices being made by these Brethren required some modification of the demands for dues from them.

The Regulation setting out fees and dues had been amended by the addition, "provided that no dues shall be payable under this Regulation by a Lodge in respect of any member who has

embarked for active service overseas until the termination of his service and six months thereafter". This concession applied only to those enlisting for service overseas at a time when Australian troops were being transported to the Old Country, Canada and the Mediterranean. Those who enlisted for service within the Commonwealth did not benefit from the amended Regulation.

The entrance of the Japanese into the war, however, brought the struggle right up to Australia's door-step, and our troops had to be returned to the Commonwealth to fight shoulder to shoulder with the home forces. Consequently, differentiation of treatment between the Brethren whether in Army, Navy or Air Force was no longer justifiable. They should all be treated alike. It was therefore resolved that the portion of the Regulation to which reference has just been made should be deleted and the following substituted:

Provided that no dues shall be payable under this Regulation by a Lodge in respect of any member whose dues have been suspended by such Lodge by reason of the member being on war service with the Military, Naval or Air Forces of the Commonwealth of Australia. Provided further that, where a member has been placed on the country members' list or his fees of membership reduced in accordance with the by-laws of the Lodge, and for the reason that the member is on war service with the Military, Naval or Air Forces of the Commonwealth of Australia, the dues payable shall be fifty per centum of those set out in this Regulation.

These exemptions and remissions applied from 1 January 1942.

At his proclamation for the eighth occasion, Lord Gowrie expressed his satisfaction that the Brethren were making sacrifices and meeting obligations in spite of difficulties due to the war. Regret for the troubles of the Sister Constitutions of Queensland and South Australia in the loss of Temples and Lodges in the outposts of their territories was expressed by the Grand Master, who also drew attention to the resilient spirit of the Brethren at Broome, W.A. Despite the bombings, they continued their meetings in a little tin shack, some of the Brethren travelling one hundred and twenty miles on horseback in order to be present.

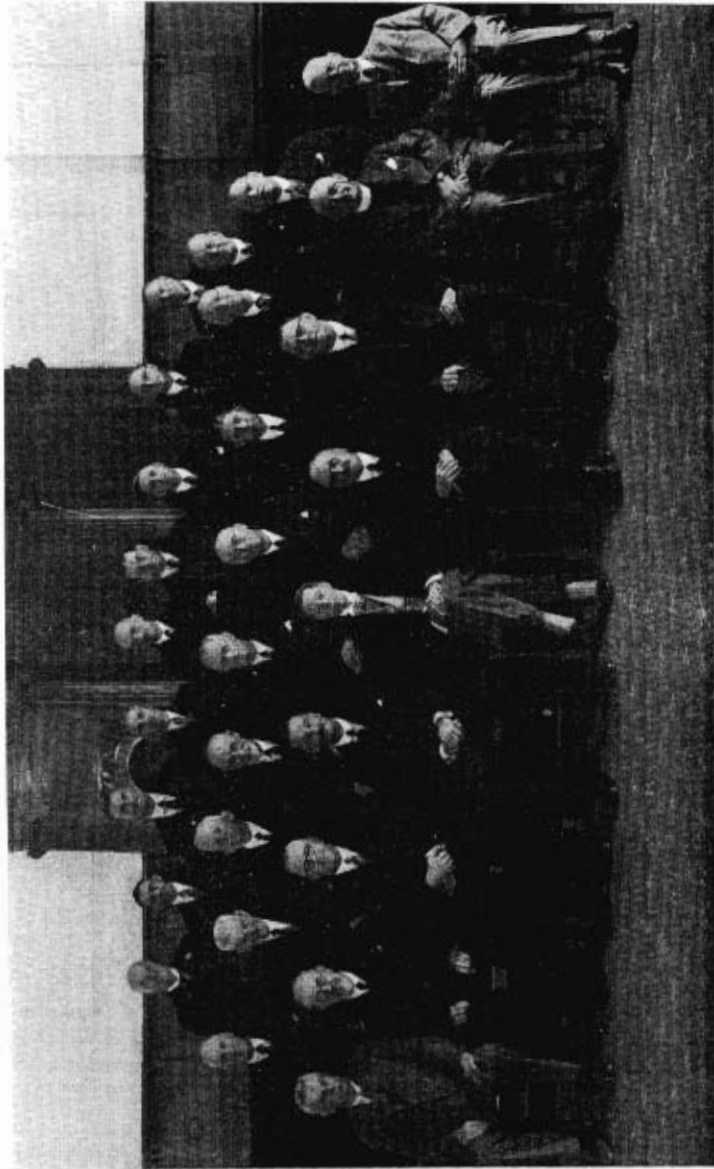
These references find their way into a history allegedly restricted to the New South Wales jurisdiction simply because under pressure of war dangers, State boundaries became attenuated and our own Grand Master's Masonic interests were as wide as the Commonwealth.

Lord Gowrie was still contemplating the time when he would surrender his gubernatorial duty in favour of the Royal Duke of Kent, when the most distressing news was reported at the September meeting of the tragic ending of the life of the Duke through an aeroplane accident while he was pursuing his war duties. Masonically, it was a distinct loss not only to the United Grand Lodge in England, but to the Brethren of this jurisdiction who were hoping to behold His Royal Highness on the Masonic throne in New South Wales. At the same time the Brethren appreciated the consolation that they would retain the services of their beloved Grand Master for a longer term. The vacant Masonic throne in England was filled in due time by the election of the Rt Hon. the Earl of Harewood.

The influence of the Grand Master in maintaining the spirit of Masonry at a high and courageous level was one of the outstanding features of Most Wor. Bro. Lord Gowrie's regime. Even when unable to attend he invariably forwarded a stimulating sentiment in his message to Grand Lodge. In December 1942, in his reference to the progress of the war, he reminded the Brethren that "the future of mankind for long years to come will depend on the extent to which the individual man reacts throughout this period of stress and strain. Therefore, I would encourage all men to be vigilant, resolute and courageous, and to live up to the highest standards of thought and action. We, as Masons, can contribute in this direction by practising the ethics of the Square, the Level and the Plumb Rule in our daily walks of life."

The critical situation was stressed by the Pro Grand Master in his supplementary remarks, when, in his characteristically cogent manner, he reminded the members that a million square miles of some of the richest country of the world with its "ninety per cent of the world's rubber, ninety per cent of its quinine, a tremendous percentage of the world's oil and all the spices and other commodities that go with the valuable islands" of the East Indies had been taken over in a few weeks by a savage, bitter and determined enemy.

The Grand Master himself had to pay the price, for in March 1943 Grand Lodge learnt that his only son had died of wounds received during an engagement in the Middle East.



THE FIFTH AUSTRALASIAN MASONIC CONFERENCE
Melbourne, 13th-14th March 1939

DELEGATES FROM GRAND LODGES

Front Row: M.W. Bro. S. DRYDEN, Grand Master (Tas.); M.W. Bro. W. WARREN KERR, Pro. Grand Master (Vic.); M.W. Bro. F. A. MAGUIRE, Pro. Grand Master (N.S.W.); M.W. Bro. SIR LESLIE ORME WILSON, Grand Master (Qld); M.W. Bro. LORD HUNTINGFIELD, Grand Master (Vic.); M.W. Bro. SIR ERNEST CLARK, P.G.M. (Tas.); R.W. Bro. A. D. YOUNG, P.D.G.M. (S.A.); R.W. Bro. RABBI D. I. FREEDMAN, P.S.G.W. (Aus.); M.W. Bro. G. C. BINGHAM, P.G.M. (N.Z.).
Second Row: R.W. Bro. W. H. STRUTT, Grand Secretary (Tas.); M.W. Bro. W. A. DOWNTON, Pro. Grand Master (Tas.); R.W. Bro. L. P. MARKS, Grand Secretary (Qld); M.W. Bro. E. HUNGERFORD, P.G.M. (N.S.W.); R.W. Bro. W. J. BYRNE, Grand Master Elect (Vic.); M.W. Bro. J. GOULSTON, P.G.M. (N.S.W.); R.W. Bro. C. H. BOOK, D.G.M. (Vic.); M.W. Bro. T. F. JOLLY, Past Pro. Grand Master (W.A.); R.W. Bro. W. STEWART, Grand Secretary (Vic.); M.W. Bro. W. H. GREEN, Pro. Grand Master (Qld).
Back Row: R.W. Bro. R. O. FOX, Grand Secretary (S.A.); R.W. Bro. A. E. JENSEN, Grand Secretary (W.A.); V.W. Bro. C. I. TREVILLIAN, Grand Director Ceremonies (S.A.); V.W. Bro. H. H. STONE, Deputy Grand Registrar (Qld); R.W. Bro. F. W. C. ANNAND, P.D.G.M. (Qld); V.W. Bro. C. I. ABBOTT, Grand Registrar (S.A.); M.W. Bro. F. S. MANCE, P.G.M. (N.S.W.); R.W. Bro. JAMES S. MILLER, Deputy Grand Secretary (N.S.W.); R.W. Bro. A. C. MUNRO, P.D.G.M. (W.A.).

Further tribute was paid to the Brethren at the Front by the Pro Grand Master. He spoke of the tremendous vicissitudes faced by our troops, wading up to their necks in swamps, forcing a passage through almost impenetrable jungles. Lord Gowrie had visited every quarter of Australia from Tasmania to Darwin, from Perth to Townsville, including practically every Naval, Military and Air establishment, the works of the Allied Works Council and Commonwealth Construction Corps. Supplementary to this, the reports of the Foreign Correspondence Committee, as presented by Very Wor. Bro. Kaglund, revealed the difficulties of Lodges in both the enemy countries and invaded territories, the narrow escape of Brethren in New Guinea who, with extreme difficulty, saved all their Lodge papers, conveying them through hazardous journeys till eventually they were safely housed in Australia.

The Brethren in the fighting forces associated themselves together in all sorts of weird places. At the distant and one-time inaccessible Alice Springs (Central Australia) eighty per cent of those present were in uniform.

Very Wor. Bro. S. J. Cann, during his term as Grand Inspector of Workings, made reference in September 1943 to two situations which had been met in characteristic Masonic spirit. He referred to the praiseworthy action of the Past Masters and older Brethren who had come to the rescue when the abnormal conditions of war-time and the difficulties arising from lack of transport had adversely affected attendances at Lodge meetings. The veterans of Masonry gave yeoman service in keeping the Masonic flag flying and the Lodges open.

In a later report he referred to the spirit of Masonry as evidenced in the generous responses to the Government's "Liberty" Loans and the splendid attendances of Brethren at Masonic church services and the hospitality extended to overseas and inter-State Brethren.

He made reference, also, to the action of a number of servicemen who, realizing the financial strain put upon some Lodges because of the numbers of servicemen visitors, and the unrestricted welcome given to them, decided to assist such Lodges by establishing a fund from which payments could be made to cover the additional costs arising from such visits. This enabled the Lodges to maintain the practice of inviting and entertaining without stint the Brethren

from the other Australian States and from the United States of America.

In a few isolated cases Lodges were slow to realize the need for strict compliance with the National Security Regulations, and the Grand Master drew attention to the need for civic obedience by withdrawing temporarily the charters of three Lodges. When, however, the respective Masters gave their assurance that in future they would strictly adhere to such regulations, the charters were duly returned. The incidents served to give the Grand Master the opportunity to stress the important Masonic duty of "paying due obedience to the laws of the country in which we reside", and of being examples of deportment to the outside world.

One of the outstanding features of Nazism and Hitlerism was the unmitigated prejudice displayed against Freemasonry and its adherents. So much was this in evidence that the Board of General Purposes in New South Wales considered it necessary to repeat, even as late as June 1944, in its Quarterly report a note of warning issued to them by the Military Postal authorities. It was couched in the following terms:

In view of the antagonism by Nazis towards Freemasonry and Freemasons, the District Censors have requested that in the interests of the prisoners of war who are members of our institution, no indication be given, either by correspondence or when forwarding parcels by Masons or any Masonic body, that would disclose that the addressees were Freemasons associated with Freemasonry.

Thus, in various ways, fierce war and unbridled bestiality ploughed their bloody path through six years of anguish: but, through it all, the soul of Freemasonry remained staunch, unstained and uplifted, as it sought to counter the tragedies of international strife by stretching the hand of humanitarianism and brotherliness to those within the reach of help.

CHAPTER V

THE FINAL YEAR OF MOST WOR. BRO. LORD GOWRIE'S REGIME

17 JULY 1943 TO 30 AUGUST 1944

ON 17 July 1943, Most Wor. Bro. Lord Gowrie was proclaimed Grand Master for the ninth and last time. He retained the services of Most Wor. Bro. Maguire as Pro Grand Master, much to the pleasure of the Brethren, but as Rt Wor. Bro. Bray found it necessary to retire from the office of Deputy Grand Master amidst the genuine regret of those who knew him, the Grand Master appointed Rt Wor. Bro. Frank Whiddon to the office. This Brother thus commenced a term of rather more than four years of strenuous and whole-hearted service (first as the Deputy and then as Grand Master) which ended abruptly when the Supreme Great Architect Above called him to higher service at a later date.

The pleasing feature of this Quarterly Communication was the confident prediction by the Grand Master of early victory against the aggression of our enemies, despite the fact that the end of the war against Japan was not yet in sight. He reported the association of many Brethren of the fighting forces in informal gatherings in all sorts of unusual places and their contact with Masons of other Constitutions, not only Australian, but American.

In 1935 a resolution had been passed by Grand Lodge worded as follows: "That in the opinion of this Grand Lodge the time has arrived for the purchase of property suitable for the erection of a Temple worthy of this jurisdiction." In September 1943 Lord Gowrie reminded the assembled Brethren of that resolution. In pursuance thereof Most Wor. Bro. Maguire had suggested to the Board of General Purposes that the new building should be of a character to allow for expansion and for accommodation of two thousand Brethren at a Grand Lodge meeting, with adequate and appropriate provision for the Grand Lodge officers and staff, rooms

for a Museum, a much improved Library, and improved catering and supper facilities, with better lighting and ventilation throughout. A basement and sub-basement and a dock for the unloading of goods would solve parking and delivery problems.

A Grand Lodge vote in 1936 rejected the proposal put before it, but in 1943 the subject was revived in the form of a suggestion that the time had arrived for the erection of a Peace Memorial Temple to commemorate the sacrifice of the Brethren in the Services who had died and those who had served in the two world wars. Such a Temple, too, would serve as Freemasonry's contribution to the post-war planning. Three months later the Grand Master announced the appointment of a General Committee to consider the question of the Peace Memorial Temple. The names of the Brethren on this committee are here recorded: Most Wor. Bros Maguire (Chairman), Goulston, Hungerford, Mance, Halloran; Rt Wor. Bros Campbell, Herford, Athol Richardson, Mossong and Cowie as representatives of the Board of General Purposes. To these were added the names of Rt Wor. Bro. Weldon, Very Wor. Bros Hodgson (Grand Architect) and Warren, Wor. Bros C. H. Crammond, Henry Thompson, Sir Alfred Davidson, C. A. Hutcherson, W. K. Moffat, A. W. Sneddon, C. R. McKerihan, E. S. Spooner, Percy Spender, B. Burdekin, Bros F. J. Harley, C. G. E. Paynter, A. S. Osborne and F. H. Walker and Rt Wor. Bro. J. S. Miller (Grand Secretary).

Most Wor. Bro. Maguire, as Chairman of the Trustees of Grand Lodge, sought the assembled Brethren's consent to the expenditure of £37,000 for the purchase for Masonic purposes of the land adjoining the Temple.

The land was situated at the north-west corner of Goulburn and Castlereagh Streets. The frontage of the land on which the Temple itself stood was over 95 feet. Another block with a frontage of 124 feet to Goulburn Street had also been acquired. The corner allotment was wedged in between the two Masonic properties; if acquired, it would give the Masonic property two continuous frontages of 200 feet and 153 feet.

The Pro Grand Master recommended the purchase, not necessarily as a site for the Peace Memorial Temple, but as a sound business proposition, as the additional site would consolidate and

enhance the value of the whole property should it be decided at any future date to sell. A 10 per cent deposit of £3700 had already been made in anticipation of the purchase which, however, could be effected only when the courts sanctioned it.

Most Wor. Bro. Goulston seconded the proposal because of his conviction that the proposal was in the interests of Grand Lodge.

Exception was taken by Rt Wor. Bro. Mossong to the payment of the deposit on the ground that (1) the price of £37,000 was excessive and (2) Grand Lodge, supposed to be the governing body in Masonry, had not been consulted previously to the deposit being paid, so that it now had no option to accept or reject, without sacrificing the deposit.

The arguments of the Pro Grand Master were supported by Most Wor. Bro. Halloran and Rt Wor. Bro. Weldon, and clinched by Wor. Bro. C. H. Crammond who, with an experience of over fifty years in land values, stressed the view that the acquisition of the corner block would add value to the whole property, which could be disposed of to advantage as a large business site if and when another site for the Peace Memorial Temple was selected. Accordingly the motion was carried unanimously.

On 30 October 1943 the Grand Master found himself in congenial company at the Installation meeting of Lodge Royal Colonial Institute No. 613 (later re-named Royal Empire Lodge), a Lodge formed with the idea of forming a link between the Craft and the Empire. His satisfaction was partly due to the fact that he himself was a Vice-President of the Royal Empire Society in London. He was accompanied by no fewer than forty-eight Grand Lodge officers, including the Pro Grand Master and the Deputy Grand Master, both of whom were members of the Society, while the latter was Director of Ceremonies of the Lodge. The Retiring and Installing Master, Wor. Bro. Walter H. Williams, who installed his successor, Bro. N. J. Broadbent, in his stead, gave a warm welcome to Lord Gowrie, who enjoyed to the full the relaxation and general atmosphere of brotherliness and goodwill and expressions of loyalty to King and Empire. He was pleased to observe that many of the Brethren were also members of the Royal Empire Society. In fact, he referred to the gathering as international, inasmuch as Brethren from Michigan, U.S.A., China and Tasmania were among those

present. The virile addresses centred round the duties of Masons in relation to the Empire and stirred the British and Imperial sentiments in the hearts and minds of all present.

The Grand Master's satisfaction was evidenced by the fact that he remained at the festive board throughout the evening, joining in the final "Auld Lang Syne".

A proposal was introduced into Grand Lodge by Very Wor. Bro. A. W. G. Schey on 8 March 1944, with a view to setting a limit to the period of time the office of Grand Master, Pro Grand Master or Deputy Grand Master could be held by a Brother. The proposal was worded thus: "The Grand Master, unless he be the Governor-General or the Governor of the State, the Pro Grand Master and the Deputy Grand Master, shall not continue in office for a longer period than three consecutive terms."

The principal argument advanced was that the retention of these higher offices for a protracted period was detrimental to the interests of Masonry. The movement required as leaders young men of vigour, purpose and moral strength, though just how the argument of youth fitted the proposal for the limitation to three years is obscure. The mover also argued on the analogy of the individual Lodge in which the Chair could not be retained by a Brother for a period in excess of two years. This provision was to prevent stagnation and to provide a continuous stream of expert Brethren with dynamic personality for the office, thus avoiding a waste of talent.

The proposal was seconded *pro forma* only, but was not well received. The main grounds of objection to it may be summed up thus:

(1) It limited the functions of Grand Lodge and so was undemocratic in character.

(2) An eminently good leader would necessarily be retired.

(3) A change of system was unnecessary for the election of younger men, as the Constitution fixed the period of office at twelve months and re-election was necessary before the term could be repeated.

(4) No such limitation was demanded in other Grand Lodges. There had been but five Grand Masters in England in a period of one hundred and twenty-five years. The system of limiting the

period to five years had been tried in Western Australia and was eventually abandoned by a unanimous vote.

(5) The proposal constituted an infringement of a landmark of the Order and was outside the power of Grand Lodge.

(6) The analogy to the practice in an individual Lodge in England of limiting the Mastership to two years was weak, for there the Master appointed his own officers and the continuation of a Master in a Lodge might result in a family monopoly in selection. Similar conditions did not obtain in New South Wales.

"Masonry is a great democratic institution," Most Wor. Bro. Mance declared, "in which all are equal and eligible for every office, and it is open for those younger Brethren to come into this Grand Lodge and propose anyone for any office."

Grand Lodge then rejected the proposal.

The day was by that time fast approaching when Most Wor. Bro. Lord Gowrie would relinquish the Grand Mastership because of the termination of his period of office as Governor-General of the Commonwealth. This event cast its shadow before when Most Wor. Bro. Mance, on 8 March 1944, brought forward the following proposal—"that as a token of the affection and esteem in which the Most Wor. Grand Master, His Excellency Lord Gowrie, is held by this Grand Lodge, the amount of £5000 be subscribed to the Gowrie Scholarship Fund . . . and that the Lodges be invited by circular to contribute to the Fund."

In putting forward this motion, Bro. Mance referred to the "inspirational leadership" under which Freemasonry had flourished. He urged them to join wholeheartedly with the citizens of the Commonwealth. The Lodges should make their contributions through the Grand Treasurer, so that the aggregate sum might enable the Grand Lodge to nominate one or more for scholarships.

As Most Wor. Bro. Maguire pointed out, the Fund would be a living memorial from generation to generation. It was a Commonwealth-wide movement, and funds were coming in at the rate of £1000 per day from New South Wales alone. The beneficiaries would include members of the Navy, Army and Air Force, the Australian Imperial Forces, the Militia, nurses and voluntary aid workers. He recommended subscription lists for individual members

of Grand Lodge and for private Lodges. He handed over his own personal contribution of one hundred guineas.

Most Wor. Bro. Goulston appealed for a unanimous vote in support of the proposal, and when put to the meeting, the Pro Grand Master declared it carried unanimously.

The day came when it was the Grand Master's function to give his last address to Grand Lodge (14 June 1944) and to every one's regret he was prevented by his other duties from being present. His address was consequently read on his behalf by the Pro Grand Master. Lord Gowrie declared he had been particularly happy in his office for nine years, and was gratified with the sum of £7000 contributed by the Craft to the Gowrie Scholarship Trust Fund which served the double purpose of perpetuating the names of gallant men and helping many children of those who had made the supreme sacrifice. He also acknowledged the support of the Brethren to the Grand Master's War Benevolent Fund established to provide for the care of incapacitated Brethren.

To the officers immediately associated with him—the Pro Grand Master, Deputy Grand Masters, President of the Board of General Purposes—he expressed his thanks. His tribute to the Grand Secretary and his staff was graciously couched in terms that must have warmed the hearts of the recipients. "They have worked incessantly for the welfare of our organization, short-handed and with heavier tasks than in normal times, and they have never let us down. They are not in the limelight—they are down below in the engine room, keeping the engines running smoothly and efficiently, and without their valuable assistance we, on the bridge, could not navigate the ship. So to our Chief Engineer and his mates I offer my grateful thanks."

The Grand Master's address concluded with those stimulating exhortations the Brethren had learnt to look for from him. "In these days of stress and strain, the atmosphere of harmony and goodwill which we find within the walls of our Lodges brings home to us that the ideals and principles of our civilization stand firm, and that the barbarous intentions of our enemies will never undermine or shake them, but, on the contrary, the threat to do so has inspired us with renewed determination to cling to them, and there is no doubt that the tenets of our Order will be a big factor

in the reconstruction of this bewildered and distracted world. . . . I take leave of you with the firm conviction that the 70,000 members of the Craft in New South Wales will contribute greatly to the shaping of the character of the people in this State in the anxious days that lie before us."

Most Wor. Bro. Lord Gowrie's address was well in line with sentiments expressed by advanced thinkers in the Masonic world, as we may realize when we recall the address of a former Grand Warden of the English Grand Lodge, Rt Wor. Bro. Robbins. "Nothing shall overpower us, because we are the agents upon this earth of the Most High God, carrying out His plans among the children of men"; or yet again, when addressing his thoughts to an American Masonic gathering, the same English Brother said, "We are united in heart, united in principles, slightly different in practice, but not in essentials, and nothing in the world can stand against the continued peace and order of the universe if English-speaking Freemasons understand each other, believe in each other, and act towards each other in a friendly manner, determined to make the voice of English-speaking nations sound throughout the world as a combined voice always raised in favour of a righteous and just peace."

Regret at the Grand Master's approaching departure from Australia was keenly felt by all the Brethren present at this Communication. The general feeling was accurately expressed by Most Wor. Bros Goulston and Halloran when they moved and seconded respectively "that on behalf of this Grand Lodge you (i.e. the Pro Grand Master) convey to Most Wor. Bro. His Excellency Lord Gowrie our appreciation of his nine years' work as Grand Master, and wish him and Lady Gowrie Godspeed". Bro. Goulston referred to Lord Gowrie's kindness and thoughtfulness which had beguiled all their hearts, while Bro. Halloran presented his customary testimonial of character when he said, "No man could have endeared himself more to the Brethren of the Lodges; but more than that, in his addresses he has shown scholarship and a very deep interest in the workings of the Craft. Every one of the Brethren in Australia who has come into contact with him has been influenced by him as a Freemason. He has left us memories of good work and an example for all of us to follow."

The Grand Master's retirement was due to the approaching termination of the world's ferocious war and the appointment of His Majesty King George's brother, His Royal Highness the Duke of Gloucester, as Lord Gowrie's successor in the office of Governor-General of the Commonwealth. The retiring Grand Master had ruled over the Masonic destinies in this State for a period of nine years and previously in South Australia for five years.* He had endeared himself by his ever present and active interest in the Craft in general and his kindly sympathetic attitude towards the Brethren individually. It is safe to assert that no Grand Master had penetrated further into the hearts of the Brethren than Lord Gowrie, and all regretted that time, victory and change necessitated his departure. Not only the Brethren, but he himself, felt the wrench keenly. Three years later, in a letter to the Official Historian, he expressed his feeling when he wrote "I have the happiest recollections of the time I spent among the Brethren in New South Wales. And I must confess I often have a strong wish that I could find myself back among you all again."

Prior to his departure, the Present and Past Grand Lodge officers assembled on 4 August 1944, when Lord Gowrie was the recipient of two presentations to himself and of another to him on behalf of Lady Gowrie. Representing the Masons in New South Wales, Most Wor. Bro. Maguire presented Lord Gowrie with a large sized portrait in oils of himself, painted by the artist, Bro. Rousel. He also received a Past Grand Master's jewel from the hands of the President of the Present and Past Grand Lodge Officers' Association (Rt Wor. Bro. F. G. Mizon) while a water colour of that portion of Sydney Harbour seen from Cremorne in the direction of Kirribilli was handed to him for Lady Gowrie by Rt Wor. Bro. Frank Whiddon.

Most Wor. Bro. Maguire assured the Grand Master that he would live in the hearts of Masons, and the portrait to be hung in the Grand Lodge Temple would constitute a permanent and visible memorial of him.

Rt Wor. Bro. Whiddon stressed the wonderful service performed for the community by "the first lady of the land".

* For Lord Gowrie's Masonic career see *History of the United Grand Lodge of New South Wales*, vol. II, pp. 579-80.

Rt Wor. Bro. F. G. Mizon, "rising to his full being's height", gave delicate expression to sentiments which were re-echoed in the hearts of all present and which merit permanent record in this history. He addressed Lord Gowrie thus:

"You have a record of Vice-regal representation that may never be broken. You also have a record that will never be surpassed, that of the love and esteem of every Australian whose sincere wish is that God will bless you for your noble work in the progress of his country. And particularly does it apply to your Past and Present Grand Lodge officers who have come in closer contact with you and have fully appreciated the wonderful work you have done for the Craft. You have carried the torch of Freemasonry to the far flung outposts of this great continent of ours and its territories, and by your noble influence and devotion to God's work in carrying out his purpose of spreading charity, goodwill, sympathy, fellowship and understanding among your fellow creatures, you have kept men alive to their own souls. We are all God's scholars with a definite purpose in life, but your devotion to the welfare of humanity has set a very high standard to work to. Through carrying the torch of Freemasonry to those distant parts of Australia, Freemasonry has become stronger through your efforts, because you have deposited the finest intuitions and ideals which will leave untold benefits to our fraternity, and through them you will always remain the beacon light of Freemasonry in our history. Australia owes much to you, Sir, and in leaving the scenes of your wonderful work, which have given you delight and happiness, you will leave a legend and a life which will always live in the hearts of your Brethren, a memory that will be stored with treasures of beautiful associations of affection and fellowship, because our memory will be the treasury and guardian of all your activities. The wealth of love and esteem in which you are held by your Brethren can never be over-estimated, because it is sincere affection which is imbued with loyalty, goodwill and cherished memories which will live with us to the end."

Most Wor. Bro. Lord Gowrie made a characteristic reply, full of modesty and quiet humour as regards himself and of full appreciation of his Grand Lodge officers. He was proud that his portrait would be hung on the walls of Grand Lodge and considered

the artist had made the best of a bad job in that he had exercised mercy rather than justice. The picture of Sydney Harbour would be "an endless source of joy and pleasure" on the other side of the world. The pleasure and satisfaction the Brethren had experienced from his tenure of office was not to be compared with the pleasure and pride and satisfaction he had felt in being their Grand Master. No duty during his tenure as Governor-General had brought him more satisfaction than what he had tried to do in Grand Lodge. "I do not know whether I have put much into the pool, but I have taken a tremendous lot out of Freemasonry."

Lord Gowrie then bade adieu to all present individually with a few apt words to each as he did so. And as he thus passed out of active association with this Grand Lodge the Brethren were weighed down with a distinct sense of loss. But they felt, too, that Tennyson's lines could well be applied to him.

And thou art worthy, full of power;
As gentle, liberal-minded, great.
Consistent; wearing all that weight
Of greatness lightly as a flower.

Equally appropriate was the tribute paid to him by his successor from the Grand Master's Chair: "I have been in close touch with a gallant soldier, a kindly heart, a great Christian gentleman with a broad outlook and true human charity, whose kindly judgment on things not only led to success but healed breaches and difficulties."

During the regime of Most Wor. Bro. Lord Gowrie the ranks of Masonry were sadly depleted by the death of distinguished Brethren. For the seven years 1937-44 at least one hundred and fifty-two were mentioned as having passed into the immediate presence of the G.A.O.T.U. The majority of these, however, had exceeded the normal allotment of three score years and ten; for of the one hundred and twenty-eight departed Brethren whose ages were reported, only fifteen were below the age of sixty years at the time of their passing, fifty-two were septuagenarians, thirty had experienced the serenity of the eighties and two had passed into the nineties. In this last little class was the widely known and highly esteemed Past Junior Grand Warden, Sir Kelso King, who, in addition to his prominence in Mark and Royal Arch Masonry during his earlier manhood, maintained his charitable and business activities

to the very last day of his earthly life and went home in the evening to pass gently away in night's peaceful slumber.

His life was gentle and the elements
So mixed in him that Nature might stand up
And say to all the world, "This was a man".

Chief in this group of departed Masons were seven who had attained the rank of Past Grand Master, including three who had actually occupied the Grand Master's throne, namely, Most Wor. Bros William Thompson, Dr Charles U. Carruthers and Viscount Stonehaven, P.C., G.C.M.G., D.S.O. Reference to two has already been made in the Masonic history published in 1938. It remains to be said that Viscount Stonehaven who, as Sir John Laurence Baird, had been appointed Governor-General of the Commonwealth and created a Baron, was, after affiliation with Lodge Army and Navy No. 517 in New South Wales, installed as Grand Master on 17 July 1928, and remained as such until 5 August 1930. He retained his connection with and interest in New South Wales Masonry after his return to Great Britain and was the representative of this Grand Lodge near the United Grand Lodge of England till his death on 20 August 1941.

Within less than three weeks the ex-Grand Secretary, Most Wor. Bro. David Cunningham, entered the Supreme Grand Lodge above (6 September 1941). For health reasons he was compelled to relinquish the Grand Secretaryship in 1939, though it was a matter of general satisfaction that he had been able to remain in office until after the Masonic Jubilee Celebrations of 1938. Past Grand rank had been conferred upon him on three occasions within thirteen years, namely P.S.G.W. in 1925, P.D.G.M. in 1927 and P.G.M. in 1938.

Masonry lost another distinguished Mason who had also attained eminence in public life. This was Most Wor. Bro. F. S. Boyce who passed away on 27 June 1940. Apart from his public life as a member of the Legislative Council, Attorney-General (1927-30), an Acting District Court Judge (1916), Supreme Court Judge in 1932, he had been associated with Freemasonry for thirty-six years, having been initiated in Lodge Harmony of which he became the Master in 1910. He joined Sydney Lodge of Research and

became its Chairman in 1921. He was a foundation member of Lodge Pymble; he served Grand Lodge as Grand Registrar for nine years (1917-26) and as Deputy Grand Master in 1926. The rank of Past Grand Master was conferred on him in connection with the Jubilee Celebrations.

Yet another Brother steeped in Masonry terminated his earthly service on 1 August 1940. This was Most Wor. Bro. C. A. Y. Simpson, whose Masonic career commenced in 1891 when he joined Lodge Tarbolton of which he became Worshipful Master six years later. He affiliated with Lodge Aurora in 1902 and was a Foundation Member of the five Lodges, Research, Coogee, Randwick, Fortitude and Imperial, being elected as the Foundation Master of the last named. From 1898 to 1904 he ascended the successive rungs of Grand Lodge office from a Grand Stewardship to the chair of Senior Grand Warden. Between 1906 and 1908 he was Grand Treasurer and became a member of the Board of General Purposes in 1907 and its President for the years 1911-16. From 1912 he continued as one of three Trustees of Grand Lodge. He was elected as an original member of the Masonic Schools Welfare Committee and eventually its President. In 1925 the rank of Past Deputy Grand Master was conferred on him and in 1938 that of Past Grand Master.

The eminent veteran, the "grand old man" of Masonry, Most Wor. Bro. Arthur H. Bray, received his call to higher service in his eighty-ninth year, and after sixty-three years of Masonic life, on 20 May 1940. So much has already been said about his life-long service (see *United Grand Lodge History*, Volumes I and II) that it would be superfluous to add aught else. He served as the District Grand Secretary under the English Constitution in New South Wales for four years and Grand Secretary under the United Grand Lodge of New South Wales for another thirty-six years. Even after his retirement Masonry was to him the breath of life, as was manifest from his reading, conversation and action, so that the Official Historians found consultation with him indispensable before they could complete their writings. Most Wor. Bro. Bray was the last survivor of Grand Lodge officers who achieved the amalgamation of the various Masonic Orders in 1888.* He handed much of his enthusiasm

* For details of his career see *History of the United Grand Lodge of New South Wales*, vol. II, pp. 402-5.

down to his sons, one of whom, William, attained the Deputy Grand Mastership under Lord Gowrie's regime.

Amongst the Brethren holding the distinguished rank of Past Deputy Grand Master whose loss Masonry had to mourn were Rt Wor. Bros George G. Hill (died 23 January 1939); Henry David A. Christison (21 May 1943), and Harry Thomas (12 August 1943).

Bro. Hill entered Freemasonry through Lodge Australia of which he became Master in 1886. He occupied various offices in Grand Lodge between 1899 and 1907 and was a member of both Boards—Benevolence (1899-1918) and General Purposes (1918-23), becoming President of the former Board in 1905. He was at one time Secretary of the Past and Present Grand Lodge Officers' Association. His rank of P.D.G.M. was conferred on him in 1938.

The active and popular Brother, Rt Wor. Bro. Christison, was at the date of his death associated with eight individual Lodges, having retained his membership with every Lodge he had joined from the date of his initiation in Lodge Australia in 1892, of which he became the Worshipful Master in 1930. He was the Foundation Junior Warden of Lodge Vacluse in 1910 and its Master in 1912. He was also a Foundation Member of Sydney Lodge of Research (1914), Rose Bay (Foundation Master, 1921), Greycliffe (1925) and Fortian (1936). He affiliated with Lodges Batlow United (1936), Taralga (1937), after having consecrated both Lodges and dedicated the Temple at Batlow.

He graduated in the Grand Lodge offices between 1915 and 1923, and filled the office of Grand Treasurer for six years (1928-34), during which period he was honoured with the rank of P.D.G.M. (1931). He actually became the active Deputy Grand Master during the period 1934-36.

He served on several boards and committees, such as the Board of General Purposes (1916-43), Ritual Committee (1924), Hospital Committee (1937), Schools Council (1938). He was appointed Representative of the Grand Lodge of Nevada near this Grand Lodge (1918-37) and of Scotland (1937-43).

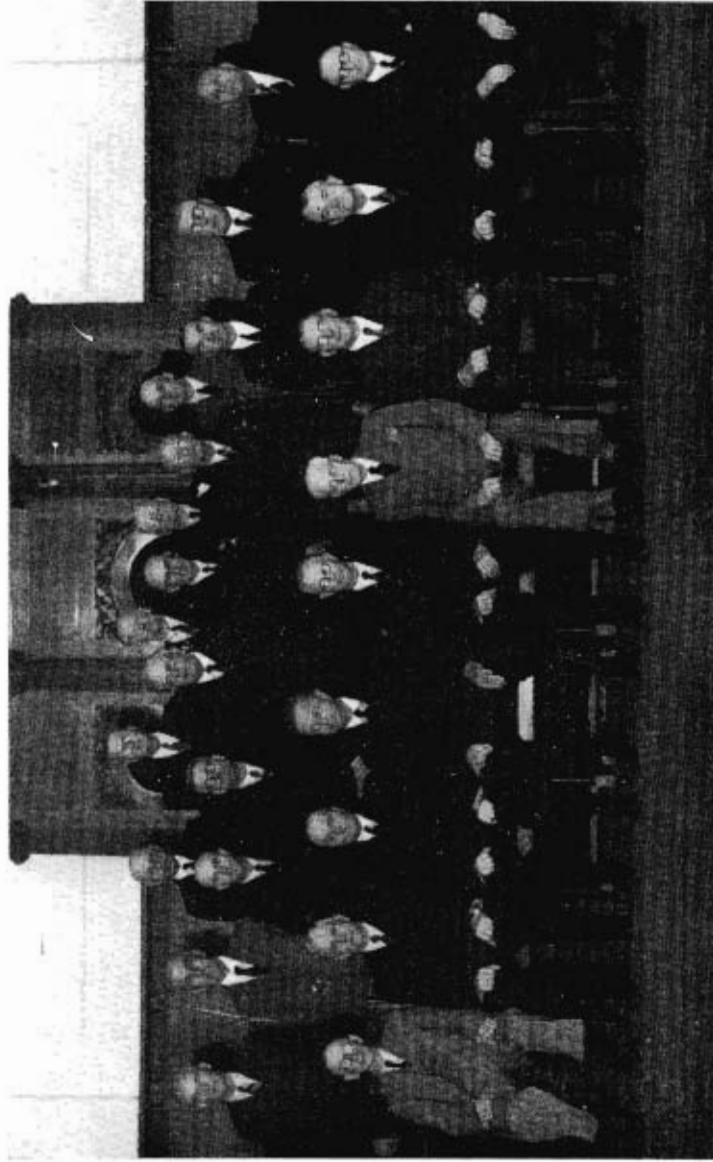
Rt Wor. Bro. Christison was a public-spirited citizen, occupying the Mayoral Chair at Vacluse on several occasions and holding a membership in the Royal Australian Historical Society for many years.

Several Brethren who had attained Past Senior Grand Warden rank were also called hence. These included Rt Wor. Bros W. H. Hellings, A. W. Henningham, Frank Smith, John Campbell, Robert Thornton, Ernest Burfield Taylor (who played a prominent part in the Union Movement of 1888, and lived to the ripe age of eighty-seven years) and G. J. L. Catchlove.

Masons of lower rank who received the final summons are almost legion and detailed reference to each was made in the Grand Master's Quarterly Addresses.

Concerning the remaining departed Brethren who filled lower but still distinguished offices (including eighty-nine Past District Grand Inspectors of Workings) our readers are referred to the Grand Lodge Annual Reports. It must suffice to mention the names of the following only: Very Wor. Bro. Cecil J. King, Grand Chaplain (1916-21); Very Wor. Bro. F. A. Macarthur-Onslow of Camden; Very Wor. Bro. Alex Thompson, a simple-souled, faithful servant of the public doing his best for many years for the uplifting of the youth who had strayed from the path of rectitude, and whose honest, earnest spirit received scant notice from public authority; Wor. Bro. Joseph Massey for fifty-nine consecutive years Organist of Lodge St Leonards Samaritan; and Very Wor. Bro. Rev. H. E. Andrews, a Methodist minister with a large and kindly soul, at one time President of the New South Wales Methodist Conference.

Such deaths are like the broken alabaster box
That held the precious ointment. Ne'er again
Shall it be gathered to its comely shape;
But the spilt perfume still throughout the house
Yields up perpetual fragrance, and the hearts
That clustered round it have themselves become sweeter
Because of the loss.



THE SIXTH AUSTRALASIAN MASONIC CONFERENCE
Melbourne, 18th March 1947

DELEGATES FROM GRAND LODGES

Front Row: M.W. Bro. G. E. WALL, Pro. Grand Master (Tas.); R.W. Bro. G. F. ALLEN, P.G.W. (N.Z.); M.W. Bro. H. V. BIGGINS, Grand Master (Tas.); M.W. Bro. E. A. JONES, Grand Master (Qld); M.W. Bro. W. J. BYRNE, P.G.M. (Vic.); M.W. Bro. F. A. WHIDDON, Grand Master (N.S.W.); M.W. Bro. A. D. YOUNG, P.G.M. (S.A.); R.W. Bro. G. G. GOLLAN, P.D.G.M. (N.S.W.); R.W. Bro. JAMES S. MILLER, P.D.G.M., Grand Secretary (N.S.W.).
 Second Row: R.W. Bro. S. A. TAYLOR, P.S.G.W. (W.A.); R.W. Bro. T. C. SIMPSON, Grand Registrar (Tas.); R.W. Bro. F. W. SANDERS, P.S.G.W., Grand Secretary (W.A.); V.W. Bro. H. H. STONE, Grand Registrar (Qld); V.W. Bro. H. C. BIDDLE, G.L.L. (S.A.); M.W. Bro. COL. F. W. G. ANNAND, P.G.M. (Qld); V.W. Bro. A. W. B. SIMS, Grand Director, Carraheen (S.A.); V.W. Bro. A. J. KENNEDY, Grand Registrar (Vic.); R.W. Bro. E. G. RADFORD, P.S.G.W., Grand Secretary (Qld); R.W. Bro. F. E. MOSSONG, P.D.G.M. (N.S.W.).
 Back Row: R.W. Bro. M. J. HARRIS, P.G.W. (N.Z.); R.W. Bro. H. V. MARR, Junior Grand Warden (W.A.); R.W. Bro. H. A. WILKINSON, P.S.G.W., Grand Secretary (Tas.); R.W. Bro. W. STEWART, P.D.G.M., Grand Secretary (Vic.); R.W. Bro. F. J. ELLEN, P.G.W., Grand Secretary (S.A.).

CHAPTER VI

THE LATER ADMINISTRATION OF MOST WOR. BRO. MAJOR-
GENERAL F. A. MAGUIRE, C.M.G., D.S.O., V.D.

30 AUGUST 1944 TO 13 AUGUST 1945

It was fortunate that, when Freemasonry in New South Wales suffered a very severe loss in the return of Lord Gowrie to England, it was able to fall back upon a Brother of such distinction, capacity, experience and inspirational calibre as Most Wor. Bro. Maguire who, having filled for fifteen years such high offices as Deputy Grand Master, Grand Master and Pro Grand Master, was still available for the Masonic throne. It was his conviction that the time had arrived for him to stand aside and make room for a successor; but, yielding to pressure from many quarters, he assented to his nomination for one year only. It was unusual for a Grand Master to yield a position and after a lapse of some years to return to it again. In New South Wales the only precedent was the re-appointment in 1877 of Rt Wor. Bro. John Williams as Provincial Grand Master of the District Grand Lodge under the English Constitution after having occupied that office between 1861 and 1866. There was, however, this important distinction, that Most Wor. Bro. Maguire had been in close touch with the Grand Master, Lord Gowrie, in virtue of his occupancy of the office of Pro Grand Master throughout the whole period of that regime.

On 30 August 1944, a Special Communication assembled for the Installation of the newly-elected Grand Master and the investiture of the Grand Lodge officers, in the presence of Most Wor. Bro. the Rt Hon. Sir Leslie Orme Wilson, Grand Master of Queensland, who flew from Brisbane to perform the duties of Installing Master for the occasion.

The Grand Lodge was opened by the Deputy Grand Master, Rt Wor. Bro. Frank Whiddon. Congratulatory messages were read from the other Australian Sister Constitutions.

The Grand Master Elect was led into the Temple by a delegation in charge of the Grand Director of Ceremonies (Very Wor. Bro. S. E. Card). Included in the procession were the Wor. Masters of Lodges Prince Alfred, Old Sydneians, Australia, Army and Navy, University of Sydney, Sydney Lodge of Research, Vacluse and Royal Empire, with all of which Most Wor. Bro. Maguire was connected. He was introduced by his sponsors, the two former Grand Masters, Most Wor. Bros Goulston and Halloran. Solemnity and beauty were added to the ceremony by the soloists, Wor. Bro. Stanley Clarkson and Bro. Ereach Riley and the New South Wales Jubilee Masonic Choir.

The newly-installed Grand Master continued Rt Wor. Bro. Frank Whiddon in the office of Deputy Grand Master, the office he had held during the last year of Lord Gowrie's regime.

The Installing Grand Master, Sir Leslie Orme Wilson, recalled some of his own associations with Freemasonry. He reminded the Brethren that he had actually been initiated in a New South Wales Lodge, namely Lodge Ionic, as far back as 17 June 1904, when Most Wor. Bro. Aubrey Halloran was the presiding Master. He had pursued Masonry in many stations since that day—in his old School Lodge as its first Master, in a Navy Lodge where he was associated with the present King and the Duke of Windsor, in Bombay as District Grand Master, and for eleven years in Queensland as Grand Master; but he had never forgotten the evening of 17 June 1904, an evening that meant much to him in his life, and at a time when he was serving a great man and a great Mason, Admiral Sir Harry Rawson.

"I once had the temerity," he said, "knowing nothing of Freemasonry, to ask him (i.e. Sir Harry Rawson) what a Freemason was, and his answer I shall never forget. He said, 'I cannot tell you but I can tell you this, that a good Mason is a good man.' I never heard a better definition. . . . I believe every man who practises his Freemasonry outside the Lodge must be a better man because he has seen the light of Freemasonry.

"When a young Freemason asks 'What is Freemasonry?' he is told, 'It is a system of morality veiled in allegory and illustrated by symbols.' So it is, but the symbols are only for those who have ears to hear, and while it is a system of morality, it is to a large

extent a system of regeneration and ought to mean a great deal, not only in the lives of Freemasons, but in the lives of others to whom Freemasonry has set an example. . . . The lessons have been written, perhaps, in the blood of those who have died for us, and surely they are that the tenets of Freemasonry stand for all that is best. . . . Freemasonry stands for freedom, and we know very well that the great ghastly struggle is for freedom to worship the G.A.O.T.U. according to our consciences; it is for freedom to live our own lives in our own way, for the benefit, not only of ourselves, but of others."

It meant much for him to come back forty years after his initiation to install the Grand Master who, in addition to all his past experience, was succeeding one who had been an example of all that Freemasonry stands for.

Most Wor. Bro. Maguire responded with customary virility and impressiveness. Having referred to the three great amulets—Faith, Hope and Courage—of which he had made mention in his Installation Address of eleven years previously, he now spoke of Freemasonry as "a code which gives a man the valuable attribute, stability, so that he can meet his fate with equanimity, be it good or ill". In support he quoted Kipling's lines:

If you can dream and not make dream your master,
If you can think, and not make thoughts your aim,
If you can meet with triumph and disaster
And treat those two impostors just the same

then you display the stability of character which it is the object of Masonry to build.

"It is not the swiftest who wins the race," the Grand Master remarked, "not the strongest who wins the battle, not the wisest who reaches success. To all men sooner or later time and chance deal some blow or blows.

"That is the real test of character. If we can stand up to these reverses which inevitably come to us sooner or later, whether physical bereavements, or failures in our business, or disappointments in our friends, whether the shattering of our hopes and ambitions—if we can stand up to all those with heads that may be 'bloody but unbowed' then indeed we are Masons.

"Masons are builders, Masons are men who take the raw material and work it into shape and make something worth while. The raw material is your own life. It is something infinitely precious. You have it only for a period and then it is taken away. We go on from one design to another, add hope to hope, and lay our plans for many years, when we are suddenly alarmed by the approach of death at an hour which we confidently believed to be the meridian of our existence. Then is the time we have the opportunity to test our manhood."

He cited Great Britain and the United States of America as the two Anglo-Saxon countries manifesting stability and steadfastness of soul in holding back the deadly foe. "How fortunate for us," he continued, "that we are modelled on the Grand Lodge of England, and it is in England herself that we have had the finest and most magnificent example of steadfastness and courage in the face of most deadly dangers", so that she "won through until the credit of Britain is higher than ever in her history". The practice of Freemasonry, he ventured to assert, was a contributory factor in Britain's success, and, for that reason, he exhorted Masons to bring the unattached Brethren back into active practice of the Craft so as to "help in the magnificent work of building steadfastness throughout our nation".

In September 1944 the Grand Master voiced an appeal on behalf of Servicemen returning from overseas, so that they should not be penalized in respect of their Masonic rank by reason of their absence. Some Brethren had pledged themselves to stand aside for the Servicemen upon their return, but had in the meantime passed on to higher rank, and younger Brethren did not hold themselves bound to yield place. Consequently, returned men were being defeated for office which would have been theirs had they not enlisted.

As for the war itself, the Grand Master sounded a confident note of victory and an optimistic view of the future when the enemy in Europe would finally capitulate and this would be followed by final victory over the hundred million of the enemy in the Pacific.

In December the Grand Master drew attention to the position with regard to the Masonic Schools which the military authorities

were still occupying. The School Council was still enrolling children eligible for residence, so that eventually when the property was returned to the Masonic authorities, they would be entitled to enter the school. The age limit for enrolment was twelve years for boys and fourteen for girls. The Grand Master requested members to see that applications of eligible children of deceased members were forwarded before they reached the age limit debarring them from admission.

The subject of adequate investigation into the suitability of candidates for admission into Masonry was raised by the Grand Master and the Board of General Purposes. It seems that forty-six candidates had been objected to. In thirty-eight of these the objections had come from the Lodges interested, while the Grand Master raised the objection to the remaining eight. The difficulties arose from nomination by Brethren after too brief and cursory acquaintance, and from a lack of thoroughness on the part of the Investigation Committee. The Grand Master emphasized this aspect when he warned Grand Lodge, "I would point out that there is a heavy responsibility on Brethren who undertake the nomination of a candidate. Before so doing every Brother should be quite sure that he has a full knowledge, not only of the candidate's business standing, but also of his private and domestic life. I would also remind all Investigation Committees that it is their solemn responsibility to make the fullest inquiries and investigation in every case."

Another matter that was causing some concern was the appeal made for a fund known as the "Aged and Distressed Brethren Comforts Fund", the object of which was to establish Masonic homes for aged Brethren in distressing circumstances. Some difference of opinion existed with regard to this movement. It was generally conceded that it was very worthy in principle, but objections were raised to it on several grounds.

The appeal that was being made had not received the sanction or recognition of Grand Lodge; indeed, Grand Lodge had definitely disapproved of it some years previously but had at the same time subsidized beds in the Home for Incurables at Ryde to meet deserving cases. The scheme was based on voluntary contributions and consequently might become a liability, as the cost of erection and maintenance of such an institution might eventually exceed the

revenue. Moreover, Freemasonry already had its Freemasons' Benevolent Institution which was at the time of discussion maintaining one hundred and ninety-three Brethren and two hundred and seventy-one widows at an annual cost of £13,000. A second reservoir of assistance was the Grand Lodge Fund of Benevolence. Appeals for other funds would necessarily diminish contributions to these two sources of charity.

This third fund, however, was not abandoned. At a later period it developed into the Frank Whiddon Masonic Homes Fund (see Chapter XX). Its advocates had informal discussions with the Grand Lodge authorities and, after some adjustment, recognition of the movement was accorded in 1948.

The Grand Master supplemented his address in December 1944 by a few comments on the war situation. He stressed the outstanding characteristics of the Anglo-Saxon people—steadfastness, courage and patience.

In his Quarterly Report Very Wor. Bro. Frank Hooke, Grand Inspector of Workings, referred to the travelling demands made upon the District Inspectors in carrying out the duties of the office, amounting in one instance to three thousand miles during a term of two years. He also reported the action of the Grand Master in calling together the city and suburban District Inspectors to a luncheon, which provided an occasion for an inspiring and instructive address on their opportunities while holding their respective offices. One is tempted to ask here whether the Grand Master ever delivered an address that was not inspiring.

A Masonic Service in St Andrew's Cathedral on 12 November 1944 was another inspiring occasion, when every seat had an occupant. The lessons were read by Most Wor. Bro. Maguire and the Venerable Archdeacon S. M. Johnston. Rt Wor. Bro. the Rt Rev. Bishop Hilliard, P.D.G.M., preached on the text, "He looked for a city which hath foundations whose Builder and Architect is God". Masonry was fortunate in sitting under such a stimulating orator as this Masonic bishop. The impressiveness and beauty of the occasion were accentuated by the contributions of the New South Wales Masonic Choir under the baton of Bro. T. C. Miller.

In a subsequent report, Very Wor. Bro. Frank Hooke drew

the attention of Grand Lodge to the large number of candidates applying for admission into the Craft, as many as five, seven and even nine names appearing on a single notice. "One wonders," was the comment of the Grand Inspector of Workings, "whether we are not increasing our numbers too rapidly. It is to be hoped that the large number of Brethren that we have been admitting into our ranks will maintain a permanent interest in our institution, and not call off after a brief membership. To assist in this direction, Worshipful Masters and officers, in addition to exercising the utmost care in regard to the admission of candidates, might remember that their obligations to them are not completed with the conferring of the three degrees, but that they should see that their Lodges, and what is just as important, their 'Souths', are conducted in such a dignified and yet sociable manner that these Brethren will appreciate the ideals and teachings of our institution and will enjoy and value highly the good fellowship that exists in the order."

The Grand Master resumed the practice he had initiated in his earlier term of office, that of attending combined Masonic meetings in country districts, the favoured centres in February and March 1945 being Katoomba and Wollongong. At each centre a civic reception by the Mayor preceded the Masonic gathering. At Wollongong a very significant topic, "The Principles of Masonry applied to Civil Life", was discussed by the local District Grand Inspector of Workings, Very Wor. Bro. V. B. Dilks.

Most Wor. Bro. Maguire expressed his regret that the policy of his earlier years, namely, that of taking a strong delegation of Grand Lodge every three months into the country, could not be maintained because of the war-time travelling restrictions. The delegation in the past had consisted of the outstanding officers of Masonry—the Presidents of the Boards of General Purposes and Benevolence, the Grand Registrar, Grand Treasurer, Grand Secretary, and twelve or more Senior Grand Lodge officers. On these previous occasions, to put it in the Grand Master's own words, "We visited the most populous centres. In the afternoon we had informal meetings of the Masters and Wardens of the Lodges from one hundred and fifty miles around. We had, as it were, an impromptu Grand Lodge meeting, during which time we dealt with a full agenda paper and endeavoured to answer any questions fired at us from any

angle. Those questions related to Grand Lodge matters throughout the length and breadth of New South Wales."

Reference was also made to the Diamond Jubilee meeting of Lodge Ryde No. 134 (originally chartered under the name of "Lodge Star of Eastwood"). At this meeting it was recalled that it was in that Lodge that the first candidate under the United Grand Lodge of New South Wales (namely, the late Wor. Bro. Edward Atkins) was initiated on 19 September 1888, the night following the installation of Lord Carrington as Grand Master. This Brother subsequently became the recipient of a special jewel struck in his honour and lived to enjoy it to the ripe old age of ninety years. The jewel now reposes in the Grand Lodge Museum.

The reference to this occasion afforded the Grand Master the opportunity of urging the Brethren, especially the ageing, to preserve valuable Masonic records which had accumulated in odd trunks and storehouses during the past century, including their own records and those of their fathers and forefathers. He ventured the opinion that if enthusiastic Brethren would compile these records, they would afford excellent raw material for another history when Australian Masonry had been in existence for two hundred years.

As the privilege of naming two scholarships in connection with the Gowrie Scholarship Trust Fund fell to the lot of the Masonic authorities because of the Masons' contribution of £7280 to the fund, it was decided one should be named in honour and memory of the late Bro. J. H. Edmondson, V.C., a former member of Lodge Liverpool No. 197; the other was to be known as the "Gowrie Masonic Scholarship".

The amendment in the Constitution accepted during Lord Gowrie's administration, and allowing the Grand Lodge to release guarantors of Temple accounts from their responsibilities, was taken advantage of on 14 March 1945, when, in accordance with a recommendation of the Board of General Purposes, it was decided to authorize the Trustees of Grand Lodge to become the guarantors of the Temple account of Lodge Canowindra No. 478. The overdraft had originally been guaranteed by twenty Brethren of the Lodge; of these five had subsequently died and, as their estates were liable, the administration of these estates had been held up. The amount at issue (£610) was not large. The President of the

Board reflected the attitude of Grand Lodge when he stated: "The holding up of the administration of estates of deceased Brethren due to the fact that they were guarantors to the bank for a Masonic Temple debt does not reflect credit on the Craft, and might be responsible for the infliction of hardship on the dependants of the late Brother."

Fortunately in this case the Lodge concerned agreed to make every effort to reduce the debt and had already reduced it by £316 within the previous four years.

Owing to the substantially reduced value of the £, it was considered by the Board of Benevolence that the provision made in the Book of Constitutions (Regulations 101 and 102) for relief to distressed Brethren and to the widows and families of departed Brethren was inadequate. Objection was also taken to a humiliating condition attached to a petition for relief. Accordingly, the President of the Board, Very Wor. Bro. H. S. Green, asked Grand Lodge to make certain alterations in the regulations to obviate these objections (March 1945).

Regulation 94 required petitioners, other than widows, or children, or Brethren incapacitated by physical disability or considerations of distance, to attend before the Board or its sub-committees in person or by responsible representatives of the Lodges to state their case. The President pressed for change on the ground that the existing regulation caused inconvenience and in many cases mental distress to petitioners, who shrank from telling their own sad stories before others. Indeed the regulation had been ignored by the Board of Benevolence for many years; many Brethren had been deterred from making any application.

The Grand Master expressed surprise that a regulation should be side-stepped, for to him the Constitution was mandatory. The preferable course of action is to alter a regulation rather than ignore it. Grand Lodge endorsed the Grand Master's view by amending the clause, so that "Petitioners shall, if requested by the Board", attend a meeting of the Board or its sub-committee.

Regulations 101 and 102 were also amended by the provision of greater amounts of relief. For instance, £50 might be paid for the relief of a distressed Brother, whereas previously the maximum had been £40; while to a widow or an orphaned child of a

deceased Brother the payment was raised from £26 to £40 and even to £50 if the child were entirely dependent on the widow.

Even this improved degree of relief was subsequently regarded as inadequate and a more liberal provision was made in June 1946, during the regime of Most Wor. Bro. Frank Whiddon (see Chapter VII).

A special Thanksgiving Service to commemorate the termination of the European section of the Second World War was held in the Masonic Hall on 17 May 1945. It was carried out according to a printed programme and included a prayer of thanksgiving and a reading of Psalms 103 and 147 from the V.S.L. by the Grand Chaplain, Very Wor. Bro. W. J. Grant; two solos, "The Lord is my Light" and "Land of Hope and Glory", delightfully rendered by Wor. Bro. Stanley Clarkson; two contributions, "Abide With Me" (Liddle) and "There is No Death" (O'Hara) by the New South Wales Jubilee Masonic Choir under Bro. T. C. Miller's baton; a recitation, "A Chant of Love for England", delivered with telling elocutionary effect by Rt Wor. Bro. J. Brunton Gibb, and the ode "God of our Fathers" (Kipling) by the Brethren and Choir. In the course of the service, which ended with the ode "O God Our Help in Ages Past", and the three verses of the National Anthem, Most Wor. Bro. Maguire, Grand Master, delivered an oration with his customary power, stirring the souls of his audience and lifting the eyes of all from the mud and slime of crass materialism to the heaven of fraternal love and spiritual aspiration and to the bright blue skies of hope and confidence in the future welfare of Freemasonry and the human race.

The Grand Master reminded the Brethren that they had commenced their Masonic careers by pledging their trust in God in all times of difficulty and danger. They were now assembled to record as a Grand Lodge their sincere and humble gratitude for those favours which had been conferred on them—the protection, comfort and fortitude granted them by the G.A.O.T.U. during great and trying times. He referred to the trials endured through two wars by men of the three Services, the women who kept the home fires burning, and those in the theatres of war. He paid homage to the British people who had stood alone for over twelve months in the face of an almost overwhelming enemy, while

Britain forfeited every investment and stripped herself bare to the point of bankruptcy, until America eventually stood by her side with the wonderful and noble "Lend-Lease" scheme.

It was the steadfastness, fortitude and supreme confidence of the British people that delivered the world from its great travail. When in five weeks she was stripped of all her fighting allies in Europe, the period of greatest anxiety began. "We prayed to God often and fervently. We saw the hand of God in the great and mighty epic of Dunkirk and on many other occasions. But while we prayed the enemy prayed also. Our job is not to pray for help against anyone else, but rather to show by our actions, works and beliefs that we are trying to act in conformity with God's will. As a British people, we believe that His Will is that man should walk humbly before God, act fairly and justly towards his neighbours, be merciful to those who serve him, be truthful to those whom he serves, and in all things walk justly and purely before God."

Most Wor. Bro. Maguire predicted a great rekindling of the spiritual life of the people, "an added sense of reverence and increased appreciation of the values of the spiritual life". Masonry in this State had not gone back, not a single charter had been handed in, every Lodge was stronger both financially and spiritually, and membership had grown from 60,000 to 70,000. The spirit of Masonry, as expressed in the first T.B., directed thought from the earth to the skies.

He was optimistic as regards the Pacific combat, but warned us that the future would then need to be safeguarded. This was possible only by unity, only by a world in brotherhood. The ideal would take hundreds of years to be realized. In the meantime we must maintain the might and strength of Britain and her Empire. "My warning to you is that our only hope for peace and security in the future is to remain strong as the British people, not strong for the purpose of enforcing our ideas on to others who do not want them, but strong enough to ensure that our ideas shall be given full and proper consideration and that any ideas that we may have we can stand up for and justify in the face of all men."

The activity of distinguished Masons—Churchill, Roosevelt and Truman—is indicative that, in the future, Masonry, exemplifying

the brotherhood of man, shall stand for justice as between man and man, and country and country. It is an omen of great significance.

In June 1945 there was competition for the first time for several decades for the supreme office of Grand Master. Two former Deputy Grand Masters, Rt Wor. Bros W. H. Bray and Frank Whiddon, were nominated by their respective advocates. Inasmuch as both of these distinguished Brethren commanded the respect and esteem of the Craft, much regret was felt that a vote for one constituted a vote against the other. Nevertheless, the universal law that two objects cannot occupy the same space at the same time applies to Masonry as elsewhere, and so one candidate would have to yield place to the other. A third candidate was also put forward in the person of Wor. Bro. Sir Alfred Davidson who had just retired from the banking realm where he had been recognized as a leading Australian authority in finance. He had not, however, figured hitherto in Grand Lodge administration. The ballot favoured Rt Wor. Bro. Whiddon and the election was announced on 13 June 1945, in the presence of an unusually large gathering of members, so that to accommodate all present, it was necessary to tyle the front door of the building, the stairway and the corridors.

When the results of the various ballots and the names of Grand Lodge officers for the ensuing year had been announced, members were cautioned against the invidious practice of canvassing for office. The Grand Master had received complaints of alleged canvassing in the election just completed. The Board of General Purposes was directed to inquire into these complaints.

Prior to the ballot for contested Grand Lodge offices, Most Wor. Bro. Maguire delivered his final address as Grand Master. He mentioned his attendance at the Installation of the Grand Master of the United Grand Lodge of Victoria on 19 March and his visits to combined meetings of Lodges at Lithgow and Newcastle, and to the Centenary Meeting of Lodge Illawarra at Wollongong which was attended by Rt Wor. Bro. E. E. Cupit who had been initiated in the Lodge fifty years previously.

The June Quarterly Communication met under more auspicious conditions than it had for six years, for, as the Grand Master stated, the European phase of the World War had ended in complete

discomfiture and humiliation of the Nazi forces which, under Hitler's direction, had endeavoured to crush individual freedom of the peoples of the world and impose his own un-Christian and un-Masonic ideology on all nations. His failure was largely due to the stubborn resistance of the British Commonwealth of Nations which, at the critical stage, stood alone and "held the bridge" till other nations, particularly the Masonically spirited United States of America, had time to organize their forces. "The Brethren of the Masonic fraternity," the Grand Master declared, "played a great and splendid part throughout the whole of the test." He urged continued steadfastness till the Pacific enemy, who had proved anything but pacific, had been crushed. His final note was one of satisfaction that, without the surrender of a single charter, the movement had gone from strength to strength with the prospect of the formation of new Lodges. "Safeguard the portals of the Craft. At all times must we remember that Masonry is of the spirit. We are a great and powerful organization, but we are not a business body. We are an organization for the propagation of Masonic teachings and we must uphold the dignity of this Craft."

Very Wor. Bro. Frank Hooke's final report as Grand Inspector of Workings was of interest both for the information it supplied and the advice tendered. Improvement in Lodge attendances was noticeable, especially on Installation occasions and Anzac Services, with the result that some Temples erected three or four decades earlier could now barely accommodate those attending. He predicted the enlarging or replacing of these buildings and advised that the ideal suburban Temple of the future would need to provide Lodge rooms of varying capacity—small, medium-sized, large. He commented on the excellent work of Lodges of Instruction, Sydney, and advocated that Brethren should join or visit such Lodges for two reasons: (1) The acquisition of a good knowledge of ritual and ceremonial; and (2) the multiplying of valuable inter-Lodge friendship. He also expressed approval of more frequent fraternal visits between metropolitan and country Lodges as a splendid influence "in cementing the bonds of friendship in Freemasonry".

At the same time he expressed a caution against protracted meetings as not conducive to good attendances. Overlong meetings were due to (a) unpunctuality in tiling; (b) overloading of an

evening with excessive ceremonial; (c) protracted discussion on domestic business and (d) delay by the Tyler in preparing candidates.

Most Wor. Bro. Maguire had informed Grand Lodge in September 1944 that a difficulty had arisen in connection with the contemplated acquisition of the property at the corner of Goulburn and Castlereagh Streets. The vendors and purchaser had arrived at a price—£37,000—acceptable to both, but as this sum was above the federal valuation which stood at £29,000, the Federal Treasurer had withheld his sanction of the sale. The deposit money had been returned but an understanding was reached that the vendors were willing to resume negotiations when governmental restrictions were "lifted".

Considerable delay followed, because both the governmental authorities and the vendors stood firm on their respective positions. Eventually, however, the vendors relented, the property was bought at government valuation, and the purchase money was paid over on 30 April 1945. The new property, added to that in Masonic possession, provided a continuous frontage of two hundred feet to Goulburn Street and one hundred and ninety-seven feet to Castlereagh Street, on one of Sydney's arterial roads.

The closing act in Grand Lodge on 13 June 1945 was the presentation to the retiring Grand Master of the Warrant from the United Grand Lodge of England appointing him as the representative of that Grand Lodge near the United Grand Lodge of New South Wales. Most Wor. Bro. Halloran, who made the presentation, expressed the sentiment of all present when he declared that it would be impossible to find a more worthy recipient of the honour. The honour was all the more pronounced in that Most Wor. Bro. Maguire was succeeding Lord Gowrie. The previous holder of the Warrant before Lord Gowrie had been Most Wor. Bro. Thomas Nesbitt, publicly known for many years as Sydney's Town Clerk.

At the same time Rt Wor. Bro. G. C. Gollan was presented with his Commission of Office as the representative near this Grand Lodge of the Grand Lodge of Scotland and Rt Wor. Bro. J. S. Miller of the Grand Lodge of South Australia.

Bro. Gollan owed this new honour to the summons of Rt Wor. Bro. Robert Ward Hamilton to the Grand Lodge Above on 14

September 1944. Initiated in Victoria in 1906, Bro. Hamilton entered Masonry in New South Wales by affiliation with Lodge Sirius in 1916 and joining as a Foundation Member with Lodge Cremorne, of which he became Master in 1923 and Director of Ceremonies for the rest of his life. He occupied various offices in Grand Lodge and was on the Board of Benevolence from 1931, being its President from 1939 to 1941, when he was elected Senior Grand Warden and a member of the Board of General Purposes.

The encomium expressed by the Grand Master upon this Brother was one that every Mason might desire. "Our distinguished Brother," he said, "was unsparing in his devotion to our Craft, and set an inspiring example of moral rectitude and nobility of character which earned for him the greatest respect and enduring affection of his Brethren. He had formed the most exacting conception of human decency and worth, and every Brother felt better after enjoying his company and conversation."

Amongst several other Past Grand Lodge officers who died was a distinguished Brother who passed from our midst on 23 October 1944. This was Rt Wor. Bro. William Edward Gelling. An initiate of Lodge Cambrian in 1904 and its Master in 1914, a Foundation Member of Lodges Randwick and Fellowship, an occupant of the successive Grand Lodge offices, he became Senior Grand Warden in 1925, a member of the Board of Benevolence (1920-24) and of the Board of General Purposes (1920-27).

CHAPTER VII

THE ADMINISTRATION OF MOST WOR. BRO. FRANK WHIDDON

13 AUGUST 1945 TO 1 SEPTEMBER 1947

MOST WOR. BRO. MAGUIRE's long regime as Deputy Grand Master, Grand Master, Pro Grand Master and Grand Master again, came to an end on 13 August 1945 when, in the Town Hall, Sydney, he installed his successor, Rt Wor. Bro. Frank Whiddon. It had been certainly a long regime but, in the opinion of the vast concourse of Brethren, not by any means too long; for there was widespread appreciation of the many "great and invaluable privileges" the Craft had experienced through his never-tiring devotion to the duties of office and the stimulating uplift of his many eloquent and purposeful addresses to assembled Masons in various centres within the State. The effective combination of Most Wor. Bros Lord Gowrie and F. A. Maguire had meant much to New South Wales Masonry. It was not the wish of the Brethren, but his own decision, that he should yield place to a fresh leader.

Fortunately we may say with the poet Swinburne, "Change lays not its hand on Truth." Leaders may come and leaders may go, but the truths and doctrines of Freemasonry, based as they are on the eternal substance of morality and virtue, remain with us to be inculcated in our ritual and practised in our lives. Those who follow these two Grand Masters must experience the same responsibility to steer the Masonic vessel along the currents of truth, goodwill and happiness as all their predecessors have done.

It is worthy of mention, *en passant*, that seven of the sixteen predecessors had been representatives of Their Majesties Queen Victoria, King Edward VII, George V, Edward VIII and George VI either as State Governors of New South Wales or Governors-General of the Commonwealth. The remaining nine were either politicians, representatives of the medical or legal profession or business men.



MOST WOR. BRO. JAMES S. MILLER
Past Grand Master; Grand Secretary

At the Installation ceremony of the sixteenth Grand Master, the Sister Grand Lodges in Australia were well represented. Rt Wor. Bro. W. H. Irwin, D.G.M., and twelve other Grand Lodge officers journeyed from South Australia; Most Wor. Bro. F. E. Pettifer, Grand Master, and fourteen others came from Victoria; Tasmania was represented by two Brethren, including the Past Grand Warden, Arthur C. Lowe; Rt Wor. Bro. S. L. Monaghan, P.S.G.W., as a former "Westralian" was commissioned to represent Western Australia, because of his former connection with that State, though Wor. Bro. Frederick H. Christmas, P.J.G.D., was the only visitor directly from that State; Rt Wor. Bro. Eustace A. Jones, D.G.M., and four others were present on behalf of Queensland.

Most Wor. Bros John Goulston and Aubrey Halloran acted as sponsors for the Grand Master Elect, Rt Wor. Bro. Frank Whiddon. Included in the customary procession which entered the Grand Lodge were the Wor. Masters of Lodges Kilwinning, Balmain, Duke of Edinburgh, Neutral Bay, Earl Carnarvon, Illawarra St George, Lindfield and Amity. The ceremonies of obligation, investiture and installation were conducted by Most Wor. Bro. Maguire.

The newly installed Grand Master announced the appointment of Very Wor. Bro. Frank S. McDowell as Deputy Grand Master. Bro. McDowell was, thereupon, duly obligated and invested. The evening's proceedings were punctuated with a solo "Within these Peaceful Walls", by Wor. Bro. Stanley Clarkson, and the chorals "Bless this House" and "There is No Death" by the Jubilee Masonic Choir, and the solo "If With All Your Hearts" (Mendelssohn) by Bro. Ereach Riley.

The Installing Grand Master gave the following outlines of Most Wor. Bro. Whiddon's career.

His Masonic experience covered thirty-five years. He was initiated in 1910 in Lodge Neutral Bay of which he became Master six years later. He was a Foundation Member of Lodges Millions (1923) and Fortian (1936) and had affiliated with Lodges Royal Colonial Institute (now Royal Empire) (1928), Athenaeum (1935), Duke of Edinburgh (1941). He filled Grand Lodge offices from that of Grand Steward (1917) to that of Junior Grand Deacon (1921) and District Grand Inspector of Workings (1936-38). The

rank of Past Junior Grand Warden was conferred on him in connection with the Jubilee Celebrations of 1938. The two Grand Masters, Lord Gowrie and Maguire, selected him as their Deputy Grand Master in 1943 and 1944 respectively.

His industrial associations brought him into close touch with the primary producers of the State.

Most Wor. Bro. Maguire concluded his participation in the ceremony by a discourse on the symbolism of the Grand Master's jewel with the Compasses, the All-Seeing Eye enclosed by the triangle.

The Compasses represented the unerring justice and impartiality of the Most High, and taught Masons to keep their passions and prejudices within due bounds. They also represented the Sun and its influence, the central pivot standing for the great luminary itself and the arms for its spreading rays. The Square and the Compasses had meaning for the philosophers of Ancient China. Mencius, for example, wrote, "The Square and Compasses must be the guide to all men who found their faith on the ultimate principles of virtue and justice", while another writer about 2000 B.C. exhorted government officials to "use the Compasses enabling you to carry out your duty with justice and to allot the task with fairness to those under you". In short, they taught self-control, which is a most essential quality in a Grand Master.

The other symbol—the All-Seeing Eye—stands for the wisdom of the Divine Creator. It is surrounded by a triangle of the three Masonic qualities of Truth, Honour and Virtue. Incidentally, reference is made to it in the three degrees—the Blazing Star in the first; the letter "G" in the second, and the Light that shines from Above in the third.

Masonry had been associated with light in all ages. It started in the East and all the developments with which light is connected—fire, electricity, the harnessing of atomic energy—have a direct influence upon Masonic thought. "Springing from our profound belief in the Fatherhood of God, which is the fundamental precept of Freemasonry, our symbolism centres round the glory of His works, the Sun, Light and the Mysteries of Nature, which are being revealed to us. . . . Masonry teaches us as we ascend the scale, we first have the power of physical things, then the power of mental

things, and finally the power of spiritual things. . . . We place our Grand Master in the Chair as the emblem of the spirit of Masonry. He is there and wears his jewels as one who translates the teaching of Masonry to us."

The newly-enthroned Grand Master had a specific message for Masons also. His theme was the spiritualization of the forces of the world and the attitude of individuals, societies and nations in their activities and relationships to one another.

"Freemasonry," he said, "must face the evolution of modern development and accept its share of responsibility in the inevitable necessity of the rehabilitation of the social fabric that is our particular job." Because of its teachings, Freemasons, with a full appreciation of their duty to God, their neighbours and themselves, should exert a tremendous influence on the community, so that Masonic tenets and teachings should be something more than sounding brass and tinkling cymbals. The twentieth century world has grown cynical and materialistic; spiritual and moral values are relegated to obscurity, religious sentiment lost in a maze of unbelief, scepticism and self-complacency. The result was a resurgence of bestial savagery ending in a turmoil of murder, cruelty and devastation. Weak appeasement on the one hand and unscrupulous seizing of opportunity by the masters of mob psychology on the other, led to world calamity. "Among world leaders we have had this unfortunate experience; there are those who placed personal gain and party advantage above the greatest good for the greatest number. We have had the experience of leadership which encouraged class consciousness and class hatred, leadership which deliberately confused issues to achieve a selfish end, and leadership which posed as liberal but was actually intolerant." An international code is an essential—a code that right must be the complement of might. "Nothing can save the post-war world except the principles that recognize the individual as a creature of body and soul made in the image of Almighty God."

The speaker then stressed the need for the education of youth, the four freedoms, the recognition of the dignity of the individual and the binding force of faith, hope and charity. Two thousand years of Christianity have evolved a doctrine of democracy with a sense of the importance, personality and dignity of the individual.

He referred also to the magic of emotion, as exemplified in the mystical reverence for the British Crown and the person of the King, which acted as a spiritual and religious bond to more than three score nations of many colours and creeds, constituting the British Commonwealth. "Let us re-affirm our faith, practise out of the Lodge those duties we are taught within it so that . . . the world may know that Masonry, loyalty and good citizenship are synonymous terms."

Rt Wor. Bro. Athol Richardson, acting for the Present and Past Grand Lodge officers, presented a wallet to the retiring Grand Master, with the contents of which he might replace the Masonic and medical books lost through a fire at his home. Bro. Richardson admirably summed up the Masonic virtues of Most Wor. Bro. Maguire by referring to his excellent addresses, the solemnity of his counsel, his call to service and sacrifice and his untiring re-statement of the high ideals of Freemasonry.

Grand Lodge was closed with a prayer of thanksgiving* specially prepared by the Grand Chaplain, Very Wor. Bro. Archdeacon John Bidwell, the rendering of "The Creation" by the choir and the singing of "Land of Hope and Glory" by Wor. Bro. Clarkson, all in anticipation of the early arrival of the victory hour.

Before Most Wor. Bro. Whiddon had the opportunity of presiding over his first Quarterly Communication, the Second World War came to an end. Consequently, when Grand Lodge did meet on 12 September 1945, the Grand Master felt it obligatory on him to refer to the grave problems facing the nations in the endeavour to restore peace and goodwill, and the need for statesmanship, sagacity, moral courage, tolerance and understanding. "Let us now record our profound gratitude to the G.A.O.T.U.," he pleaded, "for our deliverance from the pagan attempt to subdue the world by force and destroy the Christian principles, the foundation of civilization." He appreciated the faithful few who had maintained the country Lodges. During 1940 to 1945 the membership of the Craft had increased from 62,000 to 79,000. The time had arrived when the embargo against the foundation of new Lodges would be lifted.

An unusual point of order arose when the Board of General

* See 58th Annual Report of the United Grand Lodge, p. 18.

Purposes presented its report on 12 September 1945, and included in the body of that report a recommendation that amendments be made in the Constitution to make canvassing for the election of Grand Lodge officers a serious Masonic offence. No one present appeared to object to the view taken of canvassing, but the two points on which members differed were: (1) Should such a recommendation be included in the body of the Board's report, and (2) should the penalties proposed in the amendment be allowed to appear in the Book of Constitutions.

Most Wor. Bro. Aubrey Halloran raised a point of order as regards item (1). It transpired that the Board, in accordance with the direction given by the Grand Master in Grand Lodge assembled three months previously, had deliberated on the objectionable practice of organized canvassing for Masonic offices. Its report declared that "The Board found that organized canvassing had taken place, but due to the lack of constitutional machinery, no action could be taken." It, therefore, recommended amendments to the Constitution, so that such a practice should be regarded as a serious Masonic offence. All apparently agreed to this view but the point at issue was initially a constitutional one, namely, that, if the recommendation appeared in the body of the report instead of in an appendix, the receiving of the report would imply acceptance of the recommendation also. Eventually, the opinion was expressed that the report must be accepted as a record of what the Board had done, but Grand Lodge need not regard that as accepting the recommendation, especially as that recommendation was on the business paper for discussion.

The motion before Grand Lodge was to the effect that canvassing for election to Grand Lodge offices or Boards or Committees, either orally or in writing or by lobbying or by means of a voting ticket, should be a Masonic offence, rendering one liable to penalties already laid down in Clause 84, and also to ineligibility for office for five years. A similar sub-clause applied to offices in the individual Lodges.

The proposal was moved by Rt Wor. Bro. G. C. Gollan, President of the Board, and seconded by Rt Wor. Bro. Mossong. The latter stressed the seriousness of the practice of canvassing in that,

in the support given to one candidate, inferences are generally made to the detriment of another Brother.

Grand Lodge was, apparently, unanimous with the Board in viewing canvassing as "a serious Masonic offence", but a difference of opinion arose as to the necessity for the suggested penalty. Very Wor. Bro. E. M. Perrin moved an amendment which would delete the reference to penalty, arguing that the Constitution already gave the power to punish with admonition, fine or suspension. The amendment lapsed for want of a seconder. Rt Wor. Bro. K. R. Cramp saw difficulty in interpreting the term "canvassing" and thought it would be sufficient deterrent to define it as "a serious Masonic offence" without any penalty provision. Most Wor. Bro. Goulston thought canvassers should be severely censured, but he did not wish the penalty clause to be inserted in the Constitution, as it would be at variance with the spirit of other Constitutions in the English-speaking world. Wor. Bro. Frank Louat foresaw difficulty in that no Mason would be clear as to the limits of his duty, and would be afraid to put in a timely word in favour of one candidate or a warning against another. Most Wor. Bro. Halloran also stressed the difficulty of defining canvassing and feared that asking a Brother what he knew about candidates might be construed as such. The Constitution gave ample powers as it stood, but the proposed new sub-clause would debase the Constitution and was not to be found in any other Constitution. (Rt Wor. Bro. Herford, Grand Registrar, corrected the speaker by reference to a similar clause in the Queensland Constitution.) Very Wor. Bro. Card wanted a committee of Masonic lawyers to determine whether the Constitution as it stood did give the necessary powers to punish, but his amendment lapsed as the Board, which included legal members, had decided it had not the power to deal with canvassing cases.

Up to this stage almost every speaker had been opposed to the adoption of the penalty clause. Most Wor. Bro. Maguire, however, swayed the mind of Grand Lodge by accepting responsibility for the introduction of the matter and expressing his desire to safeguard Masonry from grossly irregular, unjust practices. He distinguished between canvassing, which he defined as organized soliciting of votes on someone's behalf, that is, "running a ticket", and the mere incidental inquiry as to the character of a candidate.

To prevent any degradation of the Masonic spirit, organized canvassing must not be allowed to develop. He quoted from Mackey's *Lexicon of Freemasonry* which described canvassing as a misdemeanour leading to the formation of cliques and factions contrary to Masonic character and propriety. The distinguished Brother argued that the inclusion of the penal clause in the Constitution would suffice to end the malpractice. In this respect his argument differed from that put forward by Rt Wor. Bro. Cramp and others who thought the mere describing of the practice as "a serious Masonic offence" would be sufficient deterrent. Bro. J. L. Amsberg said it was possible to conceive of a beneficial kind of canvassing.

The prolonged debate was closed by the President of the Board of General Purposes, who urged the acceptance of the proposal, which, on being put to the vote, was declared carried.

When it is recalled that such a large number of our Masonic Brethren participated in the great world conflict of 1939-45 and that many had made the most splendid contribution to liberty possible by the sacrifice of their lives, it was but fitting that the cessation of hostilities between the nations in 1945 should provide the occasion for a combined Masonic expression of relief and thanksgiving. Accordingly, on 29 November 1945, a special Communication was held for that purpose. An earnest and impressive address by the Grand Master was supplemented by other manifestations of gratitude to the Most High for bringing the prolonged season of travail to an end. A specially prepared prayer by Very Wor. Bro. Archdeacon Bidwell (Grand Chaplain), imploring the Most High to grant that the death and sufferings of the Servicemen would not be in vain, was preceded by the singing of the ode, "O God, Our Help in Ages Past", and followed by a touching recitation by Rt Wor. Bro. J. Brunton Gibb of his own poem, "They Are Not Dead",* and the rendering of the anthems, "Jerusalem" (Parry) and "Creation's Hymn" (Beethoven) by the New South Wales Jubilee Masonic Choir, and readings from Psalm 46 and Romans 13 (verses 1-8) of Holy Writ.

The Grand Master's address was pregnant with thought that tended to maintain our confidence in a high destiny for man. He referred to that unique mysterious spirit peculiar to man only, and

* The poem is reproduced in the page of Dedication to the fallen Brethren.

particularly characteristic of the British man, which was manifest in the worship of the great attributes of Justice, Freedom, Truth and Mercy, the offspring of the basic quality of human goodness. The sacrifices made by the men in the various fighting forces "inspire us with confidence that God had some purpose in creating the human race, and restore our faith in human nature and the human kind". They were men who, like a certain Brother Richard named in an epitaph in an English cemetery, "went to war in the cause of Peace, and died fighting without hate that Love might live". Their sacrifice was an act of sacrament and exemplified "the stuff and substance of man's moral heritage from which men rise to heights and emerge divine".

The proceedings were brought to an end with the singing of "The Lord's Prayer" (Malotte) by Bro. John Milton, the ode "Lead Kindly Light" by the Brethren, the anthem "O Lord Most Holy" (Franck) by the Choir, the recessional hymn "God of Our Fathers" (Kipling) by the Choir and Brethren; the sounding of "The Last Post" by the buglers, Wor. Bro. Phillips and Bro. Griffiths, and the singing of "Abide With Me" and the National Anthem.

At the Quarterly Communication on 12 December 1945, the termination of appeals for contributions to the Grand Master's War Benevolent Fund was announced. Subsequently (April 1946) it was disclosed in the balance sheet that contributions for the year to the amount of £5160 had been made, which, with interest added, totalled over £6000. The committee that had controlled the collection was kept in existence to administer the disbursement of the funds. The balance of the fund at credit in June 1946 was £40,797.

The closing of one fund prepared the way for the opening of another. Charity became active as the "Food for Britain" appeal was launched. The great British nation, which in 1940 and 1941 faced the war's menace single-handed, was now faced, not with starvation, but certainly with hunger. The Grand Master appealed to Masons to let our response to the appeal for "Food for Britain" at least equal our commendation of their heroism in 1940. By June 1946 cheques amounting to £3000 were handed to the Lord Mayor's Fund for that purpose, and the balance at the bank was £1840. Grand Lodge sanctioned the proposal of the Board of General

Purposes to vote £1000 to the fund. In December 1947 it was reported that £6000 had been handed to the Lord Mayor. The Grand Master proudly announced the fact that his Mother Lodge, Neutral Bay, had contributed over £692 to the fund, or 12 per cent of the total. In addition, several Lodges regularly despatched parcels direct to Masonic Lodges in England. The pathetic and almost tragic notes in acknowledgment of these gifts acted as a poignant reminder of the urgent necessity to give the assistance without delay; and the warm appreciative letters from the recipients were sufficient return for the gifts.

The Grand Master also announced at the December meeting that he would allow the resumption of appeals on behalf of the Aged and Distressed Brethren Comforts Fund, provided that the statement of receipts and expenditure, together with the balance sheet, as they stood on 31 December 1946, were audited by the Grand Lodge auditors and the policy again reviewed. This fund was, strictly speaking, a fund not controlled in the ordinary way by the Grand Lodge officers, but the Grand Master was of the opinion that despite its semi-independence from the recognized Masonic organization, its beneficent influence among unfortunate Brethren warranted recognition. In March 1946 the President and Committee of this movement provided a happy evening at the Lidcombe Home for Old Men. The attendance numbered one hundred and eighty and the proceedings were brightened with songs, toasts and responses, one of which was made by an inmate aged eighty-four years. In the twelve months ended December 1946, £2750 in contributions had been added to the fund.*

The practice of holding combined meetings of Masonic Lodges was continued during Most Wor. Bro. Whiddon's sovereignty. Such a meeting was organized at Bathurst on 8 December, on the occasion of the centenary of Masonry in that district. Forty-two Lodges were represented at the meeting, a history of local Freemasonry was read by Wor. Bro. C. W. A. Skardon, and a bronze tablet significant of the occasion was unveiled by the Grand Master. On the following day (Sunday) a Masonic Church Service in All Saints Cathedral gave a fitting close to the celebration.

Reference was also made to the colourful Installation ceremony

* See chapter XX for further details of this fund.

of Lodge University of Sydney in the University Great Hall in October 1945, when in the presence of Most Wor. Bro. Maguire, P.G.M., the retiring Master, Wor. Bro. N. S. Noble, installed his successor, Bro. E. N. Larkin. This was the third occasion on which this historic hall had been used for Masonic purposes. The first had been connected with the inaugural meeting of the United Grand Lodge in 1888, and the second one for the installation of Bro. R. J. Noble as Master of Lodge University of Sydney in 1938. These meetings, which have been described in the history of that Lodge (published 1947), were memorable and impressive because of the appropriate dignified setting of the Great Hall, redolent of many past memories to the University Brethren. The combination of Masonic regalia and University gowns and hoods with their galaxy of blues, reds, whites, greens, purples and sundry colours gave beauty as well as solemnity to the function. Since that date the members of that Lodge have decided to conduct all future Installation ceremonies within the hallowed walls of that hall.

At the function here reported, Very Wor. Bro. W. A. Selle, the widely-known Registrar of the University and Director of Ceremonies of the Lodge for over twenty years, was the recipient of a most ornate D of C baton. He sang his thanks by rendering the appropriate song, "Bless This House".

It is also worthy of notice that several Lodges were contemplating the celebration of their Diamond Jubilees. Among these were Lodges Progress, Umberumberka (Broken Hill) and Ivanhoe.

A very popular Brother amongst Grand Lodge officers was Very Wor. Bro. A. F. E. Maunder. Masons generally were pleased to learn that such an active, enthusiastic officer had been elected Foundation Master of the new Lodge Yaralla No. 664. The Consecration Service was conducted on 21 February 1946, in the presence of an unusually large concourse of Grand Lodge officers and three hundred Brethren who attended to give expression to their interest in the new Lodge and in its first Worshipful Master.

The report of the Grand Inspector of Workings, Very Wor. Bro. David Murray, in February 1946, contained at least two interesting references. One was with respect to the frequency with which fathers participated in the initiation ceremony when their sons, after having just returned from war service abroad, were

admitted to the Craft. Many of these young initiates had been prisoners of war; some had been prompted to join by a favourable opinion pre-conceived of the institution, due to their experience at the Front, when they discovered that their most reliable war-time associates were members of the Order.

It was also pleasant to learn from his report that Masters of Lodges were living up to their responsibility in maintaining a high standard of morality and virtue in the conduct of Lodge meetings. One Master, for example, did not hesitate to use the gavel when an entertainer sought to introduce an item that might easily have offended the susceptibilities of the Brethren present.

The Board of General Purposes found itself called upon to deal with conditions under which unattached Brethren could become foundation members upon the formation of a new Lodge. The President of the Board rightly contended that equivalent care was essential in allowing the unattached this privilege as was exercised before they were allowed to affiliate with an existing Lodge. In the latter case the prospective affiliate was under the keen observation of the members of the Lodge; he would be under the necessity of submitting to proposal and ballot before gaining admission. But in the case of a new Lodge an unattached Mason could merely present to the Grand Secretary his clearance certificate from his former Lodge and there was no further investigation or impediment to his membership. In effect, therefore, an unattached member could gain re-admission to Masonry through a new Lodge more easily than through a Lodge already established and operative. It seemed most advisable that this path of easy access should be barred or protected in some way.

The President suggested two protective measures, either one of which would prove an effective safeguard. (1) An unattached Brother desirous of joining a new Lodge in process of formation should be required to affiliate previously with a Lodge in operation; or (2) he should await the establishment of a new Lodge and submit his name for affiliation with the new Lodge subsequent to its establishment.

Grand Lodge in March 1946 acted in accordance with the President's recommendation and resolved to amend the Regulation (No. 111) of the Book of Constitutions by eliminating the clause

requiring the unattached Mason to transmit his last clearance certificate to the Grand Secretary. This left the business of application for a new Lodge in the hands of Masons attached to a Lodge.

Most Wor. Bro. Whiddon was re-elected as Grand Master in June 1946 and retained the services of Rt Wor. Bro. F. S. McDowell as his Deputy. His report of his stewardship for his first year was a record of great activity on his part. He had attended the Installation ceremonies of Grand Masters in South Australia and Victoria; he had addressed six combined meetings of Lodges at such widely separated centres as Kiama, Orange, Newcastle, Taree, Rockdale and Mosman; he had addressed 2600 Masons at the Combined Masonic Reunion in the Sydney Town Hall; he had participated in Masonic church services at Kogarah Presbyterian and Pitt Street Congregational Churches, respectively, and had consecrated four new Lodges—all these activities in addition to the usual attendance at installations and attention to Grand Lodge business. His office was certainly no sinecure.

Representing him at the Anzac Memorial Celebrations in Brisbane, Most Wor. Bro. Maguire gave a most impressive Anzac address. Indeed, the outstanding feature of the year 1945-46, apart from the consecration of new Temples and the dedication of new Lodges, was the widespread manifestations of loyalty to King and Empire expressed in numerous Anzac and Empire Celebrations on or about the dates 25 April and 24 May. The Grand Master himself made a point of attending the Royal Empire Lodge and complimented that body on its appropriate gesture of loyalty.

At the June meeting Very Wor. Bro. Robert R. McGechan's devoted Masonic services covering many years were recognized when the rank of Past Deputy Grand Master was conferred on him. Initiated in Lodge Kuring-gai in 1911 he became a District Inspector of Workings in 1922, a member of the Board of Benevolence 1926-37 and its President 1937-39, and a member of the Board of General Purposes in 1939, though compelled to resign by reason of health. He had been a member of the Ritual Committee since 1927.

The resolution of the Grand Master to decline permission for the opening of new Lodges during the war had its aftermath when the war came to an end in the large number of petitions for new

Lodges as soon as the embargo was lifted. What happened at the Communication in June 1946 may be regarded as symptomatic of the business of subsequent Quarterly Communications. For at the June meeting (1946) the Board of General Purposes reported that seven petitions for establishment had been favourably considered, while five others were not approved. The seven successful petitions were from Hurstville, Chatswood, Griffith, Hornsby, Lindfield, Mortdale and Rockdale.

The rapidity with which petitions poured in to the Board of General Purposes for the following eighteen months emphatically indicates the rebound after the war, as the following enumeration proves. Grand Lodge approved of new Lodges to meet at the following centres:

(1) September 1946. Watson's Bay, Bondi, Marrickville, Bankstown, Hurstville, Manly, Turramurra, Petersham, Redfern, Wollongong, Inverell and Orange (total 12).

(2) December 1946. Kensington, Bexley, Eastwood, Hamilton and Wallsend (total 5).

(3) March 1947. Artarmon, Kensington, Narrabeen (2), Redfern, Bexley, Bega (total 7).

(4) June 1947. Sydney, Auburn, Hurstville, Redfern, Punchbowl, Manly, Merrylands, Coff's Harbour and Belmont (total 9).

(5) September 1947. Drummoyne (2), Bondi, Haberfield, Randwick, Rockdale, Neutral Bay, Canberra, Newcastle, Mayfield, Lambton and Wagga Wagga (total 12).

(6) December 1947. Double Bay, Granville, Maroubra, Auburn, Eastwood, Epping, Parramatta, Corrimal, Hamilton, Adamstown and Moruya (total 11).

In other words, sanction was given between June 1946 and December 1947 for the establishment of sixty-three new Lodges—forty-five in the metropolitan area and eighteen in the country—and during the same period seventeen petitions were rejected. Certainly there was no evidence of moribund tendencies in New South Wales Freemasonry.

Although Constitutions are made for men and not men for Constitutions, nevertheless once a framework of rules is accepted by a body of men, the necessity for good order and the smooth running of an institution demands that it should be observed until

such time as it is altered in a regular manner. This was the view invariably taken by the Board of General Purposes, the members of which found it necessary at times to veto the action of individual Worshipful Masters in the course of the government of their Lodges. For example, a Regulation (176) states that when a Brother sends in his resignation in writing to the secretary of his Lodge, it shall take effect from the date when the letter is read at a regular meeting of the Lodge. Consequently, when a Past Master lodged a complaint that a Worshipful Master had permitted an officer to continue in office after he had tendered his resignation as a member, the Board had no option but to apply the regulation and to order the resignation to take effect from the date it was read in open Lodge.

At one time it seemed probable that Lodges owing allegiance to another Constitution might have been established in Australia. This was revealed by Very Wor. Bro. A. J. Kaglund, Chairman of the Foreign Correspondence Committee, when in his report in June 1946 he drew attention to a request that had been forwarded to the Grand Lodge of Oregon, U.S.A., from a number of American Brethren who were serving as soldiers in the "Down Under" continent (Australia) for a dispensation to form a Lodge here as well as in North Africa, with power to confer degrees on soldiers seeking admission into the Craft. Happily the Masonic authorities in Oregon realized the impropriety of importing a non-Australian Lodge into the area of the Australian jurisdiction, and in its wisdom decided it could not grant the request. Thus once again good sense prevailed over well-meaning but obtuse enthusiasm of a few of our American Brethren.

A ceremony yielding almost as much satisfaction to the Brethren present at the meeting of Grand Lodge in June 1946 as to the recipient himself of the honour was the unveiling of a large-sized portrait of Most Wor. Bro. Maguire. The painting was the work of Bro. Rousel, who had performed similar service for Most Wor. Bro. Lord Gowrie on the occasion of his retirement in 1944.

The duty of unveiling the portrait devolved on the Grand Master, Most Wor. Bro. Whiddon, who briefly reminded the Brethren of the various offices occupied by Bro. Maguire (Deputy

Grand Master, 1930-33; Grand Master, 1933-35; Pro Grand Master, 1935-44, and Grand Master again 1944-45). He had also been a Grand Lodge Trustee since 1934, Councillor of the Masonic Schools since 1933, member of the Hospital Board since 1931, and a member of the Investment Committee since 1934. But it was not merely the occupancy of office, but the sustained enthusiasm manifested in his continuity of service that counted. His impressive representation of this Grand Lodge in England and elsewhere, and his unique gift of oratory which inspired all who heard him, merited the recognition accorded to him on that evening.

Most Wor. Bro. Maguire responded with feeling. He fully appreciated what he called "the greatest Masonic honour that had befallen him" when he realized that his portrait would be enshrined for all time within the sacred walls of the Grand Lodge Temple. He had tried to live in accordance with a verse he had memorized and which read thus:

Vigilance in watching opportunity,
Tact and daring in seizing opportunity,
Force and persistence in crowning opportunity to its utmost
possible achievement—
These are the martial virtues which must command success.

It will be recalled that during Most Wor. Bro. Maguire's administration the giving of relief to distressed Brethren or the widows of deceased Brethren had been liberalized to some degree. It was made possible in 1945 to give relief up to £50 for a needy Brother or £40 for the widow of a deceased Brother, and the Grand Master on the Board's recommendation could grant a further amount, making the maximum £80. It was felt that this was still insufficient, and Grand Lodge in June 1946 accepted without discussion a motion put forward by the President of the Board of Benevolence, Very Wor. Bro. J. E. Gollan, so to alter Regulation 102 that, in cases of extraordinary distress, the Grand Master, on the Board's recommendation, might be empowered to grant up to £50 in addition to a previous amount which might also be £50, making a total of £100. Recommendations for amounts exceeding £100 could be granted only by Grand Lodge itself and the amount above £100 could not

be paid forthwith as a matter of urgency, but would have to be confirmed at the Grand Lodge following that on which payment had been approved. The fact that the matter had been discussed and recommended by the Board of Benevolence was sufficient to secure the approval of Grand Lodge without demur.

At the same meeting Most Wor. Bro. Frank Whiddon, G.M., Rt Wor. Bro. F. S. McDowell, D.G.M., and Very Wor. Bro. A. F. E. Maunder were presented with commissions as representatives near this Grand Lodge, respectively, of the Grand Lodges of Victoria, Massachusetts and Minnesota.

Since the inauguration of the United Grand Lodge in 1888, distinguishing numbers have been allotted to 739 Lodges. Four of these, however, were never consecrated or opened, and thus the number of warrants actually issued between 1888 and March 1948 was 735. Of these 176 dated back to the year of inauguration.

During the course of the sixty years since 1888, seventeen Lodges amalgamated with other existing Lodges in their respective centres; another four had their warrants erased; and twenty-six others surrendered their charters voluntarily. Consequently, in March 1948 the number of Lodges in operation under the jurisdiction of the United Grand Lodge of New South Wales totalled 688. This was 80 more than at the time of the Jubilee (1938).

The total membership of attached Masons amounted to 92,867 in June 1947, and in June 1948 probably the number 100,000 or thereabouts* was attained. This indicates an unprecedented increase in ten years of 40,000, mostly since the ending of World War hostilities in 1945.

In 1938 attached Masons numbered 60,077, so that there was an increase of 32,790 in nine years, a wonderful tribute to the appealing force of Masonry, due largely to the admiration of soldiers for the stability, courage and high moral character of their Masonic comrades.

The annual increase (or decrease during the years of the world's financial depression of the early thirties) is shown in the following table. (The sign — indicates decrease.)

* Figures were not available when this book was in press.



Rt Wor. Bro. A. F. WALLACE, P.J.G.W.
Deputy Grand Secretary

<i>Year ending June</i>	<i>Total Membership</i>	<i>Increase</i>
1930	71095	
1931	68141	—2954
1932	64254	—3887
1933	60889	—3365
1934	59243	—1646
1935	58813	—430
1936	59047	234
1937	59203	156
1938	60077	874
1939	61009	932
1940	61605	596
1941	62101	496
1942	63006	905
1943	66436	3430
1944	72389	5953
1945	79363	6974
1946	86352	6989
1947	92867	6515
1948 (March)	100000 approximately	

The total membership numbers constitute a sort of barometric indication of the social and international conditions affecting New South Wales. It may be observed, for instance, that in the year ended 30 June 1930, the Lodges in the State gave a total membership of 71,095. During the next five years the numbers declined until in 1935 only 58,813 retained their connection with their Lodges, that is, 12,282 fewer than in 1930, representing a decrease of over 17 per cent. The explanation, of course, is simple. It was due to the financial and economic depression affecting the whole world at that period. For the following two years the tide was almost imperceptibly turning with an increase of 234 in 1936 and a further 156 in 1937. At this stage the depression had worn itself out, and during the years 1938 and 1939 signs of a quickening of the rate of increase were apparent. On 30 June 1939 the membership was 61,009, or 2196 greater than during the worst year, 1935. Nevertheless, there was still a deficiency of over 10,000 on the figures for 1930.

Perhaps the most astounding, as well as a most pleasant, surprise was the fact that the outbreak of war did not again throw the movement back to the position during the depression years. There was an actual increase in membership in the opening years of World War II, namely, 596 in 1939-40, and 496 in 1940-41, thus

bringing the total to 62,101. Not even the entry of Japan into the war at this stage or the menace of invasion of Australia resulted in a decline that might have been anticipated. Instead, there was still an increase, the total for 1941-42 being greater by 905 than for the previous year. Nothing but the thought that there was something in Masonry—over and above mere social intercourse—a spirituality and a pronounced moral purpose yielding sustaining power to the individual members in adversity, and thus appealing to others who witnessed its effect on those members, can suffice to explain progress when one might pardonably have expected retrogression.

After the Japanese had been checked in the Pacific and the aspect of the European conflict became increasingly more favourable, a restoration, or rather a strengthening, of confidence in Australia as to the final result was clearly perceptible. In Masonic circles this hopefulness was largely due to the unwavering optimism of the Grand Master, Most Wor. Bro. Lord Gowrie, and his Pro Grand Master, Most Wor. Bro. Maguire. The increase in subsequent years, 1943-48, became practically a deluge, the respective increases for those five successive years being 3430, 5953, 6974, 6989 and 6515. Many of these Brethren were ex-Servicemen returned from the wars, but so great was the increase that Grand Lodge responsible officers felt the necessity to apply the safeguards of Masonry to ensure that worthy men only could enter the portals.

For that reason and because of other disturbing evidence of insecurity, the Board of General Purposes gave the problem serious consideration. It was felt that while numerical strength was eminently desirable, character rather than numbers was the prime desideratum. Accordingly, on 11 September 1946, Rt Wor. Bro. Geo. C. Gollan, President of the Board of General Purposes, moved that Clause (b) of Regulation 152 of the Book of Constitutions should be amended. As it stood the regulation demanded the endorsement of the petition for admission to the Craft by at least two members of the Lodge, who were Master Masons and whose acquaintance with the candidate extended over periods of twelve and six months respectively. The President's proposal substituted the following wording:

The Petition shall be endorsed by two members of the Lodge, each of whom must be a Master Mason, and they shall sign the nomination form as set

out on the back of the Declaration and Petition in the form of the Fourth Schedule, and thereupon they become the candidate's nominators in the Lodge. At the time of signing such nomination forms, the candidate must have been well known to, and personally acquainted with, such nominators for periods of not less than three years and two years respectively immediately prior to the time of signing such nomination.

The proposal provoked considerable discussion. Grand Lodge was unanimously in accord with the feeling that greater care was essential in respect of the admission of new members. The President referred to the phenomenal growth and to the need for vigilance in investigations. The requirement of a greater period of acquaintanceship would impress on Brethren their responsibility in nominating others for membership. Other Constitutions were requiring a twelve months' acquaintanceship from both nominators, while New South Wales required only twelve and six months respectively. In special cases, such as the transfer of a professional man from one district to another, it was in the power of the Grand Master to grant a dispensation to reduce the period of acquaintanceship.

The President was supported by the Grand Registrar (Rt Wor. Bro. S. M. Herford), Rt Wor. Bro. Carl Glasgow, Wor. Bro. G. Townsend, and also in principle by Very Wor. Bro. H. F. Brodie, who, however, desired a few verbal changes. On the other hand, Most Wor. Bros Halloran and Goulston and Rt Wor. Bro. K. R. Cramp sought a less drastic amendment. The first-named thought we should be delighted rather than alarmed at the increase in membership, especially as the Investigation Committees acted as a safeguard. His proposed amendment requiring a twelve months' acquaintance on the part of both nominators was not seconded. Rt Wor. Bro. Cramp appreciated the objective of the President, but considered the proposal departed too drastically from the practice in other Constitutions. The time element would not prove a safeguard against undesirable candidates but would delay the admission of worthy men. Investigation Committees should be urged to greater vigilance. He therefore moved an amendment to the effect that the time limits in the original motion should be reduced from three years to two and from two to one respectively. Most Wor. Bro. Halloran seconded this, as a happy medium.

Most Wor. Bro. Goulston also supported the amendment because the motion was drastic and the power of dispensation would be practically inoperative, inasmuch as country Brethren would not bother to apply for shortening the period. He, too, urged that the remedy lay with the Investigation Committees.

The amendment, however, was rejected and the original motion carried.

A few details of the financial position of New South Wales Freemasonry will serve to reveal the comparative security of the Order. Despite the manifold ramifications of organization and administration, demanding care and acumen on the part of the responsible Grand Lodge officers and the Grand Secretary and his staff, and the many difficulties attendant upon a war period, the financial bulwarks of the United Grand Lodge were substantially strengthened between the years 1938 and 1948.

It is not intended to encumber this story with the entanglements of multitudinous figures, which are easily accessible in the presentation of annual statements by the Grand Treasurer and Auditors of Grand Lodge. A comparison of a few outstanding figures culled from the statements for the two years (1938 and 1947) will suffice to give some indication of the progress made during that short period.

The Grand Lodge Funds from investments, for example, grew from £21,500 on 30 April 1938, to £34,500* on 31 January 1948, while the Fund of Benevolence advanced from £80,500 to £88,100 during the same period. The receipts of the latter fund in 1937-38 were £12,100; the payments made in the form of individual relief and grants to twenty-four institutions amounted to a total of £8300. These grants ranged from £1000 to the Freemasons' Benevolent Institution and £480 to the Home for Incurables down to £60 to each of eight other institutions—mainly hospitals—and between ten guineas and £25 to each of thirteen other similar bodies.

By the year 1947 the receipts had grown to £16,600 while forty-five institutions received benefit to the total amount of £11,000. A number of hospitals from the large country centres were added to the list of beneficiaries.

The item "Food for Britain" fund appeared in 1946 for the

* Figures are given to the nearest £100.

first time in the financial statement when an initial goodwill gesture of £1000 was made to the gallant little gem set in a silver sea. Within the following two years the gift to Britain had grown to the sum of £7050.

Within the same period of nine years (1938-47) the Trust Funds had been almost doubled. In 1938 the total in such funds was £55,000; in 1947 it had swollen to £107,000. At the same time the capital value of the Masonic property in Castlereagh and Goulburn Streets was enhanced, the valuation rising from £110,700 to £140,000. The Masonic Schools property had likewise advanced from £87,600 to £108,000 (1947) and the Masonic Hospital from £79,200 to £81,800.

The total increase in the value of all Masonic investments was £157,600 (rising from £436,700 in 1938 to £594,300 in 1947). This includes accumulated funds over many years.

A more reliable index of Masonic progress in this State probably offers itself in a comparison of a few of the annual amounts of receipts and expenditure for the same two years already mentioned. Placed in juxtaposition, the significance of the comparison is more obvious.

- (a) *General Purposes Fund:*
Receipts—1938: £9800; 1947: £16,900.
Expenditure—1938: £8500; 1946: £9800.
- (b) *Benevolent Fund:*
Receipts—1938: £12,100; 1947: £16,600.
Expenditure—1938: £8300; 1947: £11,000.
- (c) *Masonic Temple Funds:*
Receipts—1938: £5900; 1947: £12,600.
Expenditure—1938: £5700; 1947: £12,800.
- (d) *William Thompson Masonic Schools Account (Maintenance):*
Receipts—1938: £20,700; 1947: £26,200.
Expenditure—1938: £17,800; 1947: £26,200.
- (e) *Masonic Hospital Account (Maintenance):*
Receipts—1938: £14,900; 1947: £24,900.
Expenditure—1938: £14,800; 1947: £25,500.

Moreover, the contributions to the Grand Master's War Benevolent Fund had amounted by 30 April 1947 to £42,000, from which grants were beginning to be made.

A cursory study of these figures is sufficient to make the reader

feel a glow of satisfaction and a confidence in the future of Freemasonry in New South Wales.

In an earlier chapter attention has been drawn to the power given by the Book of Constitutions to the Grand Master to select his Deputy. It was also mentioned that during his occupancy of the throne, Most Wor. Bro. Maguire had pronounced, as a corollary to the particular regulation conferring this right, the power also to confer the rank of Past Deputy Grand Master. His successor, Most Wor. Bro. Frank Whiddon, made liberal use of this power by announcing in September 1946 his appointment of fourteen Brethren to that distinguished rank. Five of these resided within the metropolitan area and nine in country districts. The Grand Master declared his action to be one method of commemorating final victory in World War II.

The Brethren who were thus honoured had already rendered splendid service to the Craft in various activities. Rt Wor. Bro. S. M. Herford had been Grand Registrar for sixteen years, as well as a member of the Board of General Purposes since 1927; Rt Wor. Bro. F. E. Mossong had been a member of the same Board and had participated freely in Grand Lodge discussions; Rt Wor. Bro. W. J. Williams had served as President of the Board of Benevolence and Grand Lecturer; and the two Very Wor. Bros, Archdeacon John Bidwell and Rev. W. J. Grant, had filled the office of Grand Chaplain, the former from 1934 to 1946 and the latter from 1934 to 1947 when his appointment as State Moderator of the Presbyterian Church rendered it impracticable for him to continue as Grand Chaplain. His ecclesiastical election was a popular one, both within and beyond church circles. Grand Lodge, thus, lost the services of two capable Grand Chaplains.

The newly appointed Past Deputy Grand Masters from country centres were Rt Wor. Bros Wheeler (Newcastle), S. G. Harding (Grafton), C. H. Peel (Taree), Archdeacon Robertson (Canberra), Allan Smith (Wagga Wagga), D. G. Padman (Albury), E. E. Cupit (Wollongong) and Very Wor. Bros Donald McA. Ross (Lismore) and R. E. A. Kitchen (Broken Hill). These nine Brethren had at some time in their careers filled the office of District Grand Inspector of Workings and all but two had attained the rank of Past Junior Grand Warden. In addition,

Rt Wor. Bro. E. E. Cupit had been associated with the Board of General Purposes (1911) of which he was a Vice-President in 1924 and subsequent years. Unfortunately, he enjoyed his later distinction for one month only, as he passed away on 10 October 1946.

The total number of Brethren enjoying the rank of Past Deputy Grand Master was greater in 1948 than at any previous time in New South Wales Masonry, namely twenty-eight.

In September 1946 a revision of Masonic districts was effected and some variation of boundaries was made. The city districts totalled five instead of four. The number of districts for the whole State was sixty-nine, including two additional suburban and four additional country districts.

Because of the great distances between Lodge meeting places in some parts of the State, some Masonic districts consisted of but from four to nine Lodges—in rare instances there were but three, and in one district only two Lodges. The metropolitan suburban districts ranged from ten to eighteen Lodges each, though one such district provided only eight Lodges. The city districts each included twenty-one Lodges.

The most important modification of previous practice, however, was to relieve the Grand Inspector of Workings from the responsibility of visiting Lodges in one particular district so that he would have greater freedom to supervise the work of the District Grand Inspectors of Workings in a general way, pay more frequent visits to the country areas, and thus more nearly comply with the requirement of Regulation 21 "as far as practicable to visit all Lodges". The re-arrangement certainly did permit of much closer contact with the District Inspectors, especially when the Grand Inspector of Workings had both the opportunity and enthusiasm to carry out the duties of the office. Very Wor. Bros F. H. B. Minnette and J. O. Bee manifested considerable zest and spent much time in travelling from one country district to another, rejoicing in the Masonic contacts they were making.

As the result of his visits to the country, Very Wor. Bro. Minnette felt the necessity of counselling Lodges to observe due decorum, punctuality in tyling and the avoidance of excessive amount of work in any one meeting, which tended to encourage Brethren to

absent themselves because of late termination of meetings. He suggested closer co-operation between Directors of Music and Organists so as to provide more appropriate organ music during perambulation. He commended the fraternal inter-visitation between city, suburban and country Lodges as serving the twofold purpose of increasing friendships and maintaining uniformity in the ceremonial; he also commented favourably on the decision of some newly consecrated Lodges to appoint one or two nights in the year for the imparting of Masonic instruction. He drew attention to the growing pains of Masonry in some areas and offered the comment that the Temples might be replaced or enlarged as opportunity offered, and more attention given to ventilation and assembly rooms.

Conspicuous features of the Grand Master's address in December 1946 were his references to new Lodges and the combined meetings at Grafton and Lithgow. One Installation he attended stood out prominently because of the installation of Bro. S. McMillan (Lodge Fortitude), a product of our Masonic Schools. As the Grand Master suggested, Most Wor. Bro. R. S. Cropley (the Honorary Superintendent of the Schools) must have "derived considerable satisfaction in the development and progress of his former pupil". At Lodge Austral Most Wor. Bro. Whiddon presented Wor. Bro. Henry with a wallet of £50, each pound representing a year of his association with the Lodge. At Lodge Hurlstone, where the Grand Registrar's son was Worshipful Master, the Grand Master unveiled a tablet to commemorate the Brethren who had served in two World Wars. The Diamond Jubilee of Lodge Gladstone received attention. In his next address (March 1947) he made similar reference to the centenary of Australian Lodge of Harmony and the sixtieth anniversary of Lodge Beresford. The former Lodge presented to Grand Lodge a silk embroidered Australian flag which during the war had been used as an emblem in a meeting club for Masonic Brethren (most of whom were Americans). The flag was brought back by Bro. D. H. Vose from the islands north of Australia, and it would serve as a reminder of the close affinity of two great Masonic jurisdictions and close co-operation between English-speaking nations. The same Lodge also voted £150 for an

obelisk to be erected at the Memorial Oval at the William Thompson Masonic Schools.

The naming of Lodges after living members is a practice concerning which much can be said both for and against. Most Wor. Bro. Whiddon expressed himself in favour of the practice provided that the Masonic career of a Brother merited the distinction. It is, however, a practice that should not be vulgarized by frequent employment, as a multiplicity of Lodges named after people well known to the public might easily detract from the dignity and reputation of the Order. Fortunately, the instances of such nomenclature have been limited to a few Lodges who honoured worthy Masons such as Most Wor. Bros Lord Gowrie, John Goulston, Aubrey Halloran, F. S. Mance, David Cunningham, Rt Wor. Bros Jonathan Green, John Bidwell, C. C. Paterson, Benjamin Pryor, Very Wor. Bro. J. T. Jennings and a few others.

The Grand Master at one stage felt the need to caution Brethren that strict compliance with Regulations must be observed. In Masonic realms, at least, rules are not made simply to be broken and informalities could not be countenanced. The warning was occasioned by the intention of a certain Lodge to admit for initiation a candidate with a physical disability without prior reference to the Grand Lodge authorities for permission. The Grand Master reminded the Brethren that sympathetic consideration would be given to all applications but regulations must be observed. The Board of General Purposes also ruled (December 1946) that a ballot for a candidate cannot be taken in two sections just because of an insufficiency of ballot balls. One ballot so taken was declared to be null and void and an order given for another ballot to be taken.

Owing to the sale of a Temple in Queen Street, Woollahra, the Board of General Purposes had to sanction the transfer of the meeting places of five Lodges. Four were authorized to meet at the Bondi Temple and the remaining one at Double Bay.

In October 1946, the Sydney press made an announcement to the effect that, to commemorate the victory of the Allies in the Great War, the Masonic Brethren intended to erect a Masonic Memorial Temple at an expenditure of one million pounds, and that a request had been made by Grand Lodge for a strip of Crown

land to the north of St Phillip's Church site immediately adjoining the Bradfield approach to the Sydney Harbour Bridge. It was also stated that the Government had requested the Cumberland County Council to prepare a report on the proposal. This Council had been established for the express purpose of assisting the Government to take long range vision of the remodelling of the metropolitan area and adjoining country districts within the County of Cumberland.

The newspaper statement caused a good deal of resentment within Masonic circles. It was true that a Masonic Memorial Temple was under contemplation, but the report was misleading and had been made without authority, as there was no foundation either for fixing a site or for stating the amount to be expended.

The commemoration of victory, however, could take another form, and Most Wor. Bro. Whiddon considered it would be fitting to confer Past Grand rank on many Masons who had given meritorious and faithful service to the Craft. Accordingly, on 11 September 1946 he moved that the following ranks be conferred.

The rank of Past Junior Grand Warden on: Very Wor. Bros A. J. T. Blake (P.D.G.I.W.), Lakemba, R. S. Bales (P.D.G.I.W.), Dulwich Hill, F. N. Boddington (P.D.G.D. of C.), Woollahra, C. Brown (P.D.G.I.W.), Hay, H. L. Broadhead (P.D.G.I.W.), Goulburn, A. R. Clyde (P.D.G.I.W.), Liverpool, H. A. Clements (P.D.G.I.W.), Windsor, W. P. Chapman (P.D.G.I.W.), Taree, R. E. Evans (P.D.G.I.W.), Newcastle, C. F. S. Glasgow (P.D.G.I.W.), Bondi, W. J. Golsby (P.G.I.W.), Cowra, H. S. Green (P.P.B. of B.), Bankstown, J. E. Gollan (P.B. of B.), Beecroft, J. R. Green (P.D.G.I.W.), Chatswood, A. E. Haigh (P.D.G.I.W.), Turrumurra, D. J. Howse (P.D.G.I.W.), Concord West, F. L. Hodgson (Gd. Architect), Sydney, H. L. Hopkins (P.D.G.I.W.), Nyngan, Wor. Bro. S. J. Hicks (P.M. No. 17), Orange, Very Wor. Bros J. Hutchison (P.D.G.I.W.), Armidale, N. D. James (P.D.G.I.W.), Sydney, F. J. Kinnings (P.G.I.W.), Sydney, W. G. Lee (P.D.G.I.W.), Lithgow, H. H. Mackay (P.P.B. of B.), Sydney, A. F. E. Maunder (P.D.G.D. of C.), Concord, C. R. McKerihan (D.G.I.W.), Mosman, W. E. Peters (P.D.G.I.W.), Auburn, A. E. Primrose (P.D.G.I.W.), Balmain, F. Pogson (P.D.G.D. of C.), Sydney, E. M. Perrin (P.D.G.I.W.), Haberfield, E. R. Prince (P.D.G.I.W.), Narrandera, R. B. Pearson (P.D.G.I.W.), Brewarrina, George Paul (P.D.G.I.W.), Wellington, J. W. Parker (P.D.G.I.W.), Wyalong, A. E. Pollard (P.D.G.I.W.), Bathurst, R. Clyde Rowe (P.G.I.W.), Liverpool, C. F. Stephens (P.D.G.I.W.), Bangalow, D. H. Spring (P.G.I.W.), Mudgee, E. B. Serisier (P.D.G.I.W.), Dubbo, T. H. G. Snell (P.D.G.I.W.), Broken Hill, A. E. Sheather (P.D.G.I.W.), Ballina, J. H. Starling (P.D.G.I.W.), Canberra, S. A. Taplin (P.D.G.D. of C.), Redfern, W. C. Wettone (P.D.G.I.W.), North Sydney, A. F.

Wallace (Deputy Grand Secretary), F. W. Wilson (P.M.), Haberfield, J. K. Williams (P.D.G.I.W.), Newcastle, and J. J. H. Watson (P.G.I.W.), Moree.

The rank of Past Grand Chaplain on: Very Wor. Bro. J. Gray Robertson (P.G. Chap., Vic.), Sydney.

The rank of Past Grand Inspector of Workings on: Very Wor. Bros Walter Alcock* (P.D.G.I.W.), Mosman, E. V. Agnew* (P.D.G.I.W.), Bondi, A. R. Black (P.D.G.I.W.), Tweed, D. R. Clark (P.D.G.I.W.), Ballina, Wor. Bro. R. J. Cake (P.J.G.D.), Mosman, Very Wor. Bros A. J. Kaglund (P.D.G.I.W.), Sydney, Harold Lloyd (P.D.G.I.W.), Katoomba, A. A. Peade (P.D.G.I.W.), Kempsey, H. R. Watson (P.D.G.I.W.), Eastwood, Archdeacon J Rawling (P.D.G.I.W.), Narrandera, L. F. Raphael (P.D.G.I.W.), Casino, and W. H. Sutton (P.D.G.I.W.), Bourke.

The rank of Past District Grand Inspector of Workings on: Wor. Bros C. S. B. Allars, Eastwood, W. Beath, Dudley, D. Ball, Molong, J. H. Connors, Sydney, J. A. Cullip, Hamilton, J. B. Cox (P.J.G.D.), Goulburn, A. E. Dickson, North Sydney, J. F. Dredge, Urana, B. J. Edge, West Maitland, Edwin Gould, Goulburn, A. C. Gunter, Kensington, F. J. Henry, Sydney, R. T. W. King, Raymond Terrace, R. B. Mateer (P.J.G.D.), Hay, T. G. Marshall, Canberra, W. A. Miller, Newcastle, R. M. Moore, Wyalong, W. W. Pettigrew, Sydney, R. Robertson, Parramatta, P. Rowbottom, West Wallsend, P. Slocombe (P.J.G.D.), Hurlstone Park, F. J. Selmon, Sans Souci, G. H. Simms, Sydney, H. J. Snedden, Sydney, F. F. Straughen, Lidcombe, A. C. Sharp, Redfern, W. E. Smiles, Parkes, R. Truscott, Wallsend, H. F. Wilkins (P.G.Std.), Burwood, R. E. J. Wood, Griffith, E. W. Watts, Milton, and W. L. Young, Warren.

The rank of Past Deputy Grand Director of Ceremonies on: Wor. Bros D. N. Arkell, Newcastle, D. M. Angus, Sydney, E. H. Allan, Orange, J. W. Bouchier, Narromine, W. W. Coulson, Auburn, E. D. Campbell, Neutral Bay, R. B. Carbines, Croydon, A. M. Corbett, Dubbo, S. H. Dee, Canberra, C. W. Everett, Vacluse, Roy Hendy, Sydney, C. Holt, Bondi, J. W. Hardman, Sydney, T. Hill, Sydney, Dr E. M. Humphery, Sydney, G. Ireland, Murrurundi, A. H. C. James, Sydney, John Jakeman, Maitland, F. T. Limbert, Sydney, W. K. Moffat, Sydney, H. W. Miller, Newcastle, G. Morgan, Newcastle, F. H. Myers, Molong, D. McLeod, Hamilton, A. J. McLachlan, Warren, Richard Northey, Lithgow, E. M. O'Regan, Harden, R. W. Peart, Drummoyne, William Prentice, Mosman, R. R. Roberts, Woollahra, M. H. Rigby, Sydney, E. J. Reavley, Mayfield, H. R. Weale, Drummoyne, F. Wilson, Sydney, and A. G. Walker, Mayfield.

The rank of Past Junior Grand Deacon on: Wor. Bros W. H. Bowler, Burrowa, R. S. Brittain, Sydney, F. Dutton, Maitland, H. G. James,** Waratah, W. H. Kendall, The Rock, I. Morris, New Lambton, C. G. Orr, Port Macquarie, W. J. Smedley, Tea Gardens, Thomas Taylor, Parramatta, F. C. Warwick, Wilcannia, and E. Williams, Holbrook.

The rank of Past Grand Standard Bearer on: Wor. Bros W. J. Linklater, Auburn, and G. F. Macdonald, Adamstown.

The rank of Past Grand Director of Music on: Bros L. Bevan, Kurri Kurri, F. H. Bray, Sydney, Wor. Bros H. H. Dalby, Leeton, W. J. Evans,

* Higher rank conferred on 11 December 1946.

** Deceased before rank confirmed.

Newcastle, Bros C. Hooper, Broken Hill, A. D. Johnston, Sydney, Wor. Bro. S. E. Martin, Newcastle, Bros Charles Miller, Concord, T. L. Morgan, Wallsend, S. G. West, Orange, J. N. Williams, Katoomba, and C. R. Wilton, Mudgee.

The rank of Past Grand Organist on: Wor. Bros. A. E. Garnsey, Narromine, and O. R. Whitlock, Casino.

The rank of Past Grand Tyler on: Bros F. J. Stanborough, Sydney, and J. J. Pope, Narrandera.

This list was supplemented three months later (11 December 1946) by the following elections:

The rank of Past Junior Grand Warden on: Very Wor. Bros E. V. Agnew (P.D.G.I.W.), Bondi, Walter Alcock (P.D.G.I.W.), Mosman, F. Arnold (P.G.I.W.), Cowra, W. M. Barbour (P.D.G.I.W.), Gunning, T. A. Braye (P.D.G.I.W.), Waratah, H. F. Brodie (P.D.G.I.W.), Annandale, D. R. Brown (P.D.G.I.W.), Tweed Heads, A. Chandler (P.D.G.I.W.), Sydney, W. G. Frost (P.D.G.I.W.), Goulburn, W. Giles (P.D.G.I.W.), Temora, H. Hendren (P.D.G.I.W.), Lithgow, C. S. Lamb (P.D.G.I.W.), Sydney, K. McDonald (P.D.G.I.W.), Maclean, N. E. McLaren (P.D.G.I.W.), Port Macquarie, A. W. G. Schey (P.D.G.I.W.), Sydney, J. C. Smith (P.D.G.I.W.), Barraba, H. D. Spyer (P.D.G.I.W.), Sydney, W. E. Thomas (P.D.G.I.W.), Hunter's Hill, Hector Tulloch (P.D.G.I.W.), Cessnock, and C. A. Williams (P.D.G.I.W.), Dulwich Hill.

The rank of Past Grand Inspector of Workings on: Very Wor. Bros C. T. Abbott (P.D.G.I.W.), Dungog, Arthur Crofts (P.D.G.I.W.), Blayney, C. J. Dransfield (P.D.G.I.W.), Redfern, L. J. C. Hicks (P.D.G.I.W.), Picton, S. D. Sayle (P.D.G.I.W.), Marrickville, and W. J. Sinclair (P.D.G.I.W.), Sydney.

The rank of Past District Grand Inspector of Workings on: Wor. Bros W. J. Amos, Molong, N. Bartlett-Taylor, Sydney, H. Gordon Bennett, Sydney, A. A. Brackpool, Sydney, T. E. Bullough, Grafton, William Frith, Gladstone, O. F. Healy, Newcastle, S. H. W. Hosking, Broken Hill, Oliver A. Jones, Sydney, H. A. Kirwan, Riverstone, W. W. Lawler, Woollahra, N. W. McIntosh, Young, E. T. Matthews, Deniliquin, W. H. Mitchelmore, Drummoyne, E. O. Milne, Sydney, E. C. Moore, Kensington, J. R. Smith, Cessnock, Alfred Wunderlich, Sydney, and C. A. Zimmerman, Bondi.

The rank of Past Deputy Grand Director of Ceremonies on: Wor. Bros R. A. M. Allen, Sydney, J. Cameron, Croydon, C. A. Clark, Sydney, M. C. Clarke, Granville, C. J. Clay, Auburn, W. T. Cosbey, Kempsey, A. Cronin, Summer Hill, E. W. Culbert, Gresford, W. A. Dickey, Liverpool, B. T. Edge, Sydney, E. W. Garside, Sydney, A. A. Hatcher, Glenreagh, J. Hill, Merewether, A. M. Hodgson, Sydney, G. J. T. Howell, Wentworthville, Colin Lawson, Sydney, G. McVittie, Ardlethan, W. Matthews, Coogee, E. R. Messer, Bondi, J. L. O'Donnell, Sydney, W. J. Ross, Windsor, W. J. Stephens, Castle Hill, and K. C. Sutherland, Strathfield.

The rank of Past Junior Grand Deacon on: Wor. Bros H. Degenhardt, Sydney, W. H. Hives, Redfern, A. E. McDonald, Sydney, F. H. Morrison,

Newcastle, R. H. Sanguily, Sydney, A. E. Thurling, Hamilton, and G. M. Williams, Redfern.

The rank of Past Grand Director of Music on: Bros Laurence Hughes, Sydney, and A. H. Bensley, Parramatta.

An analysis of these lists brings out one aspect of the awards. Due recognition of meritorious service among the country Brethren was given, and this was particularly noticeable amongst the awards of the higher ranks. For example, thirty-seven members from country centres received the rank of P.J.G.W., as contrasted with thirty-one city members; similarly, ten country members received the rank of P.G.I.W., as against eight city Brethren. The rank of P.D.G.I.W. was conferred on twenty-seven country Brethren and twenty-four city Brethren.

This recognition of the good work done in the far north, west and south, gave satisfaction to all Brethren whether they represented the country or the city.

The establishment of so many new Lodges within a comparatively short stretch of time necessarily made heavy demands upon the Grand Master's time and energy, but he manifested so great a degree of resilience that no one realized how severely he was taxing himself. His enthusiasm and virility were infectious. In his address to Grand Lodge in June 1947 he reported that during the preceding quarter he and his chief lieutenants had consecrated eleven new Lodges, namely, Lodges Wallsend, Equality, Temperance (Hamilton), Kingslake (Kensington), Far South Remembrance (Bega), Botany Bay (Redfern), Carrington (Eastwood), Advance (Artarmon), Pittwater (Narrabeen), Berith (Bexley), and Collaroy (Narrabeen). Between 16 June and 13 August, the Grand Master consecrated six more Lodges, Woolgoolga (Coff's Harbour), Observance (Redfern), Orana (Punchbowl), C. C. Paterson (Hurstville), Hemeras (Newcastle), and Benjamin Pryor (Belmont).

Within the same quarter the Deputy Grand Master (Rt Wor. Bro. Frank S. McDowell) consecrated Lodges Volunteer (College Street), Governor Phillip (Manly), and John Bidwell (Haberfield). Rt Wor. Bro. Bidwell was himself the Foundation Master of the Lodge named after him. Rt Wor. Bro. G. C. Gollan consecrated Lodge Regent's Park (Auburn), and in September 1947 it was

reported that another twelve new Lodges were to be formed. The year 1947 was indeed a year of remarkable activity.

In addition, the Grand Master attended several combined meetings at Newcastle, Wagga Wagga, Albury, Woy Woy (March to June) and at Maitland, Parkes, Broken Hill and Redfern (June to August). These meetings were all additional to the regular Installation meetings he or his Grand Lodge officers attended (one hundred and one Installations were listed in the Deputy Grand Master's address on 10 September 1947).

The vitality of Masonry was exemplified in the number of Masonic Reunions formed within recent years, and these Reunions culminated in the formation of the Combined Masonic Associations. The Grand Master and his Deputy Grand Master gave full unqualified support to this movement, despite the fact that it was a body outside the Masonic Constitution (see Chapter XIX for fuller treatment).

On 9 July 1947, Most Wor. Bro. Frank Whiddon met the Brethren in Grand Lodge to be proclaimed for the third occasion as Grand Master. As one beheld him addressing the meeting from the throne and conducting the business of the evening with his characteristic virility and directness, it seemed inconceivable that within a few weeks this vigorous personality could be removed from our midst. In the light of his sudden demise, some of the remarks in his final address acquire more than usual significance; in fact, they appear almost ominous. For he speaks of feeling very humble at the tremendous responsibilities on the shoulders of one individual because "there is so much to do in such a short time, and such a vast territory to cover".

The Grand Master experienced much satisfaction at the enthusiasm and loyalty of the country Brethren and at the strong undercurrent of evidence that thinking men, responsible members of the community, have a keen desire to find something to tie to; some foundation to build upon, for the new world, the Golden Age we hear so much about.

He was greatly impressed by the crowding of the largest halls in country centres at Masonic functions—1300 in the Civic Hall, Newcastle; 800 in the Town Hall, Maitland, and 850 in the largest hall in Orange. He read from this a spiritual urge. This was

encouraging because in another direction he perceived the danger of atheistic materialism which it was a problem for Masons to face even though political philosophy and economic ideology are not Masonic concerns in the ordinary course. But the doctrine that man has no inalienable rights because he simply belongs to the State, strikes at the foundation and root of the Masonic order, because Masonry is concerned with "the rehabilitation of the social fabric by all the things we stand for". The spiritual renaissance is long overdue. "This world will not recover by any economic formula; it will never recover by any political organization. It will only recover by some realization of human relationships.

"This nation," he continued, "was founded in faith and belief in Almighty God, from Whom alone come the inalienable rights of man. No body politic, no ruler, governor or State can filch from us those rights. Then let us be sure that we do not allow our birthright and our God-given rights to be filched from us, and let us be careful that we do not exchange those rights for a mess of pottage, for some political philosophy conceived in foreign lands where the foot of free man has never trod."

He declared it was, therefore, his earnest desire to awaken in the minds, hearts and souls of the ninety thousand men of "our Order the urgent and vital necessity of realizing the need for a spiritual renaissance" and to prove that Edmund Burke was right when he said "The soul of man is indestructible, the moral core of the Universe is unshatterable."

The Grand Master then uttered the unconsciously prophetic sentiment, "I should like to offer my profound and most reverent thanks to the Great Architect of the Universe for endowing me with health and strength and such mental attributes as I have been gifted with, to carry on this glorious work. I tell you that if it is the last executive thing I do, it will be to devote all I have within me for the Order of Freemasonry in general and of this jurisdiction in particular."

With this significant consecration of his faculties to the great cause for which he stood, Most Wor. Bro. Frank Whiddon passed with startling suddenness out of terrestrial Freemasonry. For within less than two months from this Special Communication Death stalked with unrelenting stride and carried off the Grand

Master. The termination of Most Wor. Bro. Frank Whiddon's regime came with dramatic and tragic suddenness. On 9 July 1947, he appeared before Grand Lodge overflowing with enthusiastic determination to continue with unabated devotion. Yet on 1 September, after a very short illness which he himself did not regard as serious, he arrived at "that awful moment when the soul shall take wing to that boundless and unexplored expanse above, where the division of time shall cease and the glories of an endless eternity burst upon the view". It is the confident hope of the Masonic world that, as a reward for his keen, faithful and dynamic discharge of his office, having acquitted himself with honour and reputation, he has "laid up for himself a crown of joy and rejoicing which shall never fade away but continue when time shall be no more".

St Stephen's Presbyterian Church was filled on 2 September, when the Masonic Brethren assembled to pay tribute to their late Grand Master. The Grand Chaplain (Very Wor. Bro. Rev. J. Gray Robertson) spoke of him as a man who served greatly and "got things done". He referred to his dynamic and attractive personality which yielded a harvest of wonderful service to the community, whether exercised as a Mason, a foundation member of the Royal Empire Society, a member of the English Speaking Union or of other institutions. His memory would be perpetuated in the "Frank Whiddon Masonic Homes".

At the Northern Suburbs Crematorium, Rt Wor. Bro. Frank McDowell, D.G.M., read the Masonic Service and was followed by Most Wor. Bro. F. A. Maguire, P.G.M., who spoke appropriately and impressively on the late Grand Master's services. He referred to his discharge of duties as a Mason, a citizen and an individual. As a Mason he made the study of the V.S.L. his first and most important charge. As a Deputy Grand Master and Grand Master he had not spared himself. "He went far and wide throughout Australia, teaching, stimulating, lighting little fires in the hearts of men." Two weeks before the great call came, he spent two hours at the Masonic Hospital attending to details of business, declining to go home when urged to do so by the Matron, and saying he "would carry on, as he had a job to do". He burnt himself out with his own zeal, but he used his talents in a noble way.

THIS TABLET
IS TO COMMEMORATE
THE OCCUPATION OF
THE MASONIC SCHOOLS

BY

THE AUSTRALIAN MILITARY FORCES

AS

103RD AUSTRALIAN GENERAL HOSPITAL
1942 - 1945

THE MILITARY HOSPITAL MEMORIAL AT THE WILLIAM THOMPSON MASONIC SCHOOLS

He was also an example in the discharge of his civil duties. The British Empire was dear to his heart and he served the Royal Empire Society night and day. As an individual he practised every social as well as every domestic virtue and rang true to every test. All big men of strength make enemies and do things that others scoff at, but few scoffed at him. He possessed the milk of human kindness, and was a polished, debonair and cultured gentleman.

It had been arranged that on that very day Most Wor. Bro. Maguire should have received the good wishes of the Brethren as expressed by Most Wor. Bro. Whiddon on the eve of the former's air-flight to America and England; instead, Bro. Maguire was voicing a long farewell to Bro. Whiddon setting out on the journey from which there is no return. "But there is a return," the Past Grand Master declared; "there is one part that never dies and that is the soul. I feel that the soul of Frank Whiddon is here with us now, looking at you and saying 'Carry on, Brethren, Masonry is great. God is good. It is a great and noble world. Go out, find your job, and do it.'"

With that message of hope and stimulation, the Brethren left the mortal remains at the Crematorium but brought back the spirit of the Brother to leaven the great movement for which he had made the supreme sacrifice.

The passing of Most Wor. Bro. Frederick S. Mance on 24 August 1945 was a severe loss to Masonry. His association with the Craft dated from his initiation in 1899 with Lodge St Leonards Samaritan, of which he became Master in 1907, and his connection with Grand Lodge from 1910. Ascending the offices, he became Senior Grand Warden in 1918. He was Grand Treasurer (1924-28), Deputy Grand Master (1928-29), member of the Board of General Purposes (1916-44), and its President (1938-44), a member of the Ritual Committee (1915-45), the Masonic Schools Council and Masonic Hospital Board (1930-44). In 1938 he was awarded the rank of Past Grand Master. He was representative near this Grand Lodge of the Grand Lodges of Portugal (1916-34) and Victoria (1934-45). He affiliated with Lodges Balmain (1938), Rawson (1940) and Lane Cove (1943).

Rt Wor. Bro. Charles C. Paterson, an initiate of Lodge St Andrew (1889), filled various Grand Lodge offices up to that of Senior

Grand Warden in 1897 and was on the Boards of Benevolence (1912-16) and General Purposes (1916-45) and the Ritual Committee (1921-45). He was an affiliate of Lodge Progress (1892) and its Master (1897) and a foundation member of Lodges Hurstville, Research, Penshurst, Carlton, Enmore, Fortitude, Masonian, and Foundation Master of Lodge Hillcrest (1923). The rank of P.D.G.M. he enjoyed from 1938 till his death on 3 July 1945.

Rt Wor. Bro. Bishop William H. W. Stevenson, of Grafton, had linked up with Queensland Masonry in 1915, and was Grand Chaplain from 1921-24, and Senior Grand Warden in 1924 of the Grand Lodge of Queensland. Later he became its Assistant Grand Master in 1931 and the rank of P.D.G.M. was conferred on him in 1934. Corresponding rank was given to him in 1942 in New South Wales. He passed to higher service on 14 August 1945.

Rt Wor. Bro. Nathaniel J. McDonald died on 20 November 1945. He too had filled successive Grand Lodge offices including that of Senior Grand Warden (1917), and Deputy Grand Master (1924-25). He was on the two Boards—Benevolence (1911-19) and General Purposes (1919-24) and on the Ritual Committee (1915-24). A Lodge founded in 1926 was named after him.

Another distinguished Brother to pass away during Most Wor. Bro. Whiddon's term of office was Rt Wor. Bro. Ernest E. Cupit, who had been in Masonry since his initiation in Lodge Illawarra from 1895 to 1946. Having served on both Boards, he became Vice-President of the Board of General Purposes in 1924. He was awarded the rank of P.J.G.W. in 1938 and P.D.G.M. in 1945.

In a previous chapter some analysis was made of the ages of Brethren at the time of death. In the Whiddon regime, of the fifty-three whose ages were recorded only sixteen were below the "allotted span of life", while twenty had reached the seventies and seventeen others ranged from eighty to eighty-nine. Truly "their days were long in the land".

CHAPTER VIII

THE INTER-REGNUM

RIGHT WOR. BRO. F. McDOWELL, DEPUTY GRAND MASTER

1 SEPTEMBER 1947 TO 8 SEPTEMBER 1948

At the Quarterly Communication of 10 September 1947, the Deputy Grand Master, Rt Wor. Bro. Frank S. McDowell, announced the passing of the Grand Master on 1 September. As the Book of Constitutions provided for no election to fill the vacancy until the summoning of a Special Communication at the usual time, in the following June, it devolved on the Deputy Grand Master to assume the responsibilities of the highest office for the period intervening.

At the meeting Rt Wor. Bro. McDowell paid fitting tribute to the late Grand Master, who had never spared himself. He stressed one matter which he declared had been of especial concern to Most Wor. Bro. Whiddon, namely, the new movement for the establishment of Masonic Homes to be named after him. In December 1945 permission had been granted for appeals to Lodges in aid of aged and distressed Masons. These appeals were subsequently directed to the erection of these homes. Some indication of the negotiations, resulting in the acquisition of twenty-one acres at Ingleburn, was given by the Deputy Grand Master.* The Aged and Distressed Brethren Comforts Fund had been vested in the Corporation formed to control this Ingleburn property. He indicated that the executive of this worthy objective would approach the Board of General Purposes to enable it to function in a worthy manner, and declared "I intend to give all the support I can to this wonderful movement, and I commend it to every Lodge and every brother Mason in this jurisdiction."

* For details see chapter XX.

The ceremony connected with the death of the Grand Master was conducted with due reverence and solemnity, messages of condolence were passed to the widow, and others were received from all the other Australian jurisdictions and from practically all Lodges in New South Wales. The proceedings closed with the solo "Be Ye Faithful Unto Death" sung by Bro. R. Dowd, and the playing of the Dead March by the Organist.

The Deputy Grand Master then turned the attention of Grand Lodge to the regular business. He announced the receipt of a large number of letters expressive of thanks and appreciation from the recipients of food parcels in Britain. Aged persons and pensioners had received particular attention in the distribution of these parcels.

Periodically over the decades Masonic authority had to be exercised to discipline a Brother with regard to his attitude towards organizations which unjustifiably claimed to be Masonic in character. Such an organization was the Order of the Eastern Star. Masons had been forbidden to attend the meetings of this body, and in 1947 a Brother had been cited before the Board of General Purposes for disregarding this direction. He declined to give his assurance that he would refrain from further attendance at the banned meetings, and so was suspended from the rights and privileges of Masonry during the Board's pleasure.

Another clandestine body operating in the Far East was known as "Lodge Humanitas of the Far East". It had been refused recognition by the Grand Lodge of England. As there existed a probability that this Lodge would invade Australian territory, the Board felt it was necessary to caution the Lodges within the jurisdiction to have no relations with the body.

A letter was received from a suburban Lodge concerning a body known as "The Order of de Molay". It was said this organization had good intentions and had been in communication with the suburban Lodge. It claimed to have Masonic connections and interests, but, inasmuch as the Grand Lodge authorities had no control over the body and as the question of control was of vital importance in the unity and government of Freemasonry, the Board of General Purposes inevitably decided that it could not recognize the Order of de Molay, or, as a matter of fact, any

organization which claimed either directly or indirectly to have Masonic connection when in fact it was of independent control.

One interesting feature in connection with the dispensing of charity by Grand Lodge was the sum dispensed and the number of institutions selected as beneficiaries of that charity. In September 1947, Grand Lodge agreed to the distribution of £1775 to forty-seven institutions, of which most were hospitals, including nineteen such bodies in country districts. The amounts granted varied from £15 to £60 each, with one substantial contribution of £480 to the Home for Incurables at Ryde, where Freemasonry had made itself responsible for the upkeep of several beds.

At the Grand Lodge meeting in December 1947 the Deputy Grand Master announced that, in the presence of a large gathering of Masons and their friends at Glenfield on 29 November, he had received from Mrs Symonds the deeds of the land (twenty-one acres) which she had generously donated as a site for the Frank Whiddon Masonic Homes.

Rt Wor. Bro. McDowell then appealed for support for the venture by saying, "I should like every Mason in our jurisdiction to contribute something towards this great Masonic effort. I am sure a great richness will come to each of us if we make some sacrifice for such a deserving cause." The Secretaries and Masters of Lodges, he suggested, should seek voluntary donations from the members of their respective Lodges. With ninety thousand Masons in this State, he was hopeful that contributions would quickly provide a sufficient amount to ensure the realization of the great objective.

On 10 March 1948 the Deputy Grand Master expressed the Brethren's gratification at the announcement of the contemplated visit of Their Majesties, King George and Queen Elizabeth, and H.R.H. Princess Margaret to Australia in 1949. The King, as a Past Grand Master of the Mother of Grand Lodges, could be assured of the hearty goodwill of one hundred thousand Masons in this State alone.

Rt Wor. Bro. McDowell made reference also to his own attendance at the installation of Most Wor. Bro. Gerald E. Wall, Pro Grand Master, as Grand Master in Tasmania, and then gave his attention to matters within his own jurisdiction (N.S.W.). He

mentioned his consecration of four new Lodges at Maroubra, Hamilton, Adamstown and Granville. In addition, the Board of General Purposes' recommendations of eight other new Lodges were approved, namely, at Campsie, Leichhardt, Northbridge, Concord West, Five Dock, Redfern, Sutherland and Strathfield.

Stern measures of discipline had been found necessary in the case of a Lodge, the Master of which had allowed the wrong surname of a candidate to be announced on three consecutive monthly Lodge notices, despite the fact that the error had been pointed out by the nominators, and the candidate's admission to a Lodge seventeen years previously had been prohibited by the Grand Master. Although the candidate had eventually been initiated under his correct name, his membership was terminated by the Deputy Grand Master, the charter of the Lodge was temporarily withdrawn and the Worshipful Master and Secretary both fined.

Amongst the obituary announcements at this Communication the Brethren were grieved to hear the name of Very Wor. Bro. Robert J. Cake, the Chief Clerk of the Grand Lodge staff. In 1934, while Bro. Cake was Master of Lodge Temperance North, of which he was a foundation member after initiation in Lodge Sirius in 1918, he joined the Grand Lodge staff. He received Grand Lodge rank as P.J.G.D. in 1938 and P.G.I.W. in 1946. His sudden death on 27 December 1947 while on a holiday tour at Taree, deprived Grand Lodge of a competent and popular officer.

The Grand Inspector of Workings' report of his journeyings indicated commendable activity on his part in numerous attendances at Lodges in the Newcastle and mid-North Coast districts. It also stressed the enthusiasm of country members, to whom neither bad roads nor long distances were deterrents from attendance. Even the smallest Lodges in the Craft, such as Lodges Loftus at Gladstone and Camden Haven at Kendall, displayed an excellent standard in the delivery of the ritual.

The rest of the evening (10 March 1948) was devoted to a discussion on a motion by Most Wor. Bro. F. A. Maguire, P.G.M., to the effect that the Frank Whiddon Masonic Homes movement should not receive Masonic recognition. A lengthy debate brought forward two conflicting points of view. The mover of the motion

and those supporting him, principally Rt Wor. Bro. Athol Richardson, regarded the movement as an abrogation of the Constitution because it had been established before authority had been obtained from Grand Lodge, acting on the recommendation of the Board of General Purposes. A second group approved of an amendment put forward by the Deputy Grand Master that the movement should be accepted in principle and the question be referred to the Board of General Purposes with a view to the formation of a Committee representative of both the Board and the Council controlling the homes, so as to iron out the difficulties arising from the two points of view.

On purely constitutional grounds, Most Wor. Bro. Maguire's position was unassailable—the Constitution cannot be lightly disregarded. But the problem was complicated by the fact that the Grand Master, Most Wor. Bro. Whiddon, had sanctioned the movement and had instructed those concerned to go ahead with their plans; and against the authority of the Grand Master there is no appeal.

After much discussion the Deputy Grand Master's amendment was carried.*

Another instance of the insistence on the firm application of Masonic regulations was forthcoming in connection with the investigation, acceptance and initiation of a candidate by a Lodge. The late Grand Master had referred this particular case to the Board of General Purposes, because it appeared that the inquiry into certain aspects affecting the nomination had not been adequate. The Board held that the Investigation Committee of the Lodge in question had recommended the candidate for acceptance, though it was actually aware of a circumstance demanding more thorough inquiry than had been made. The Committee had been satisfied to give the candidate the benefit of the doubt. It was obvious that the Committee had been "guilty of a dereliction of duty", and consequently the Deputy Grand Master, acting in accordance with the recommendation of the Board of General Purposes, withdrew the Lodge's charter for a period of six months.

* For a more detailed account of the discussion see chapter XX.

The continued growth of Freemasonry in New South Wales was evidenced by the maintenance of the number of applications for new Lodges. During the quarter September to December 1947, twelve new Lodges had been consecrated—ten of them by the Deputy Grand Master himself. These were situated at Lambton, Bondi, Canberra, Rockdale, Drummoyne (2), Merrylands, Mayfield, Double Bay, Wagga Wagga, Neutral Bay and Randwick. Petitions for another eleven new Lodges were also favourably considered. The activity of the Senior Grand Lodge officers, present and past, was requisitioned as frequently as at any time in the history of the movement, as these officers had represented the Deputy Grand Master at no fewer than one hundred and twenty Masonic visitations. In addition, Very Wor. Bro. J. O. Bee, Grand Inspector of Workings, took full advantage of the relief from the responsibility for a metropolitan district by frequently journeying into the country. He made a comprehensive sweep of the southern, south-western and part of the western areas of the State, covering two thousand miles in one quarter, and transferred his attention to the northern, coastal and tableland districts in the following quarter.

During the "inter-regnum" the death occurred of a distinguished Past Junior Grand Warden in the person of Rt Wor. Bro. Harold Earlam. For many years he had been known for his activities as the Superintendent of the Institution for Deaf, Dumb and Blind Children. He had entered Freemasonry in England and was affiliated in 1912 to Lodge Oxford in New South Wales, of which he became Master in 1920. He was also a foundation member of Lodge Enmore, an affiliate and three times Master of the Sydney Lodge of Research, a District Grand Inspector of Workings in 1924, a member of the Board of Benevolence from 1927 and its President (1932-34) and a member of the Masonic Hospital Board in more recent years. He had been a regular attendant at the monthly luncheons of the Present and Past Grand Lodge Officers.

In June 1948, Most Wor. Bro. Maguire secured the unanimous consent of the Brethren in Grand Lodge to an amendment of Clause 58 of the Book of Constitutions, so as to permit of the admission of children of Masonic widowers into the Masonic Schools and Hostels. Hitherto this privilege had been restricted to children

of deceased and permanently incapacitated Masons. But by the insertion of the word "primarily" after the word "maintenance" the section of the clause was made to read that the schools and hostels should be "for the free education and maintenance *primarily* of" such children.

This cleared the way for the adoption of another section worded thus:

Notwithstanding the provisions of Section (a) sub-sections (i) and (ii) hereof, the children of Brethren who are members as aforesaid, and who are widowers, may be educated and maintained within the said School and Hostel upon such terms as the Council* may determine.

This clause was intended to give some assistance to Masonic widowers who, through various causes, found difficulty in taking care of the education and home life of their sons or daughters.

The Grand Lodge meeting terminated after the announcement of the election, unopposed, of Rt Wor. Bro. Frank S. McDowell as Grand Master. His experience as Acting Grand Master, his attractive personality and high civic and Masonic ideals caused the Brethren to regard his election with eminent satisfaction. He, in turn, declared his intention of selecting as his Deputy Grand Master, Wor. Bro. Sir Charles Marr who figured prominently in another branch of Masonry, namely, as First Grand Principal of the District Grand Chapter of Royal Arch Masonry of New South Wales (Scottish Constitution).

The Grand Lodge officers elected for 1948-49 were as follows:

Grand Master	- - - - -	F. S. McDowell
Deputy Grand Master	- - - - -	Sir Charles William Clanan Marr
Senior Grand Warden	- - - - -	F. H. B. Minnette
Junior Grand Warden	- - - - -	J. O. Bee
Grand Chaplains (2)	- - - - -	C. E. Hulley
		J. Gray Robertson
Grand Treasurer	- - - - -	C. Campbell
Grand Registrar	- - - - -	S. M. Herford
President, Board of General Purposes		G. C. Gollan
President, Board of Benevolence	-	E. M. Perrin

* i.e., The Schools Council.

Grand Inspector of Workings	- -	H. V. Messner
Grand Architect	- - - -	F. L. Hodgson
Grand Secretary	- - - -	James Sidney Miller
Deputy Grand Secretary	- - - -	Albert Finlay Wallace
Grand Director of Ceremonies	- -	H. W. Edwards
Deputy Grand Director of Ceremonies		R. G. Hamilton
Senior Grand Deacons (2)	- - {	W. Myles Blacka
		Claude S. Austin
Junior Grand Deacons (2)	- - {	P. J. C. McAndrew
		M. G. Speedy
Grand Sword Bearer	- - - -	E. R. Mead
Grand Standard Bearer	- - - -	J. V. Mackaness
Grand Director of Music	- - - -	A. E. Haigh
Grand Organist	- - - -	Roy Freeman
Grand Pursuivant	- - - -	R. R. King
Deputy Grand Pursuivant	- - - -	Chas. Holden
		N. R. L. Guyot
		W. L. Carter
Grand Stewards (6)	- - - {	C. K. Hayman
		C. W. Wilmot
		J. V. Roach
		J. B. Balson
Grand Tyler	- - - - -	Harry Handford

CHAPTER IX

AUSTRALASIAN MASONIC CONFERENCES

BETWEEN the years 1921 and 1947 six inter-State Masonic Conferences were held in Australia, of which the earlier three were known as Australian Masonic Conferences while in the case of the later three the term "Australian" was altered to "Australasian". The dates on which these Conferences* were held were as follows:

1. At Melbourne, 9 and 10 November 1921.
2. At Adelaide, 16 and 17 April 1925.
3. At Sydney, 16 July 1928.
4. At Hobart, 25 and 27 February 1935.
5. At Melbourne, 13 and 14 March 1939.
6. At Melbourne, 18 March 1947.

Fifth Masonic Conference

At the Fifth Masonic Conference, which synchronized with the fiftieth anniversary of the United Grand Lodge of Victoria, the representatives for New South Wales were Most Wor. Bro. Dr F. A. Maguire, C.M.G., D.S.O., V.D., Pro Grand Master; Most Wor. Bro. John Goulston, P.G.M.; Most Wor. Bro. E. Hungerford, P.G.M., and Most Wor. Bro. F. S. Mance, P.G.M., President of the Board of General Purposes. It is noteworthy that Most Wor. Bro. Goulston had attended all five Conferences, as Deputy Grand Master in 1921, Grand Master in 1925, Grand Master and Chairman of the Conference in 1928, and as Past Grand Master in 1935 and again in 1939.**

* Four of these Conferences received notice in the *History of the United Grand Lodge of New South Wales, 1888-1938*.

** Most Wor. Bro. John Goulston visited his Mother Lodge, Lodge Unity No. 4 (West Maitland) on the 50th anniversary of his membership in that Lodge (1894-1944) and also Lodge Leinster Marine No. 2 on his jubilee of membership as an affiliate of that Lodge (1898-1948). On each occasion he was presented with Honorary Life Membership.

Most Wor. Bro. Hungerford was also entertained on 18 October 1948, to commemorate his diamond jubilee as a member of Lodge Emulation (1888-1948).

The Fifth Conference was under the chairmanship of Most Wor. Bro. W. Warren Kerr, C.M.G., C.B.E., Pro Grand Master in Victoria, but the welcome to delegates and the opening address were given by the Grand Master of the Victorian Grand Lodge, namely, Most Wor. Bro. Lord Huntingfield, K.C.M.G. The main thought in his address was expressed in the following words: "As Freemasons we should not discuss or enter into a controversy connected with political or religious subjects, but we are living in difficult times. We find that civil and religious liberties and all the principles for which our Fraternity stands are being threatened together in various parts of the world. It is for Masons to buttress well the walls of the structure of justice and freedom raised in the past by the founders of our Order, and thus preserve and safeguard the high ideals of our Craft."

During the deliberations a proposal that each Grand Lodge should give effect to Conference resolutions insofar as they concerned itself was discussed. It was recognized, however, that Conference had no authority to impose its views on any individual jurisdiction. It was in the position of a medical adviser who could prescribe medicine but was obliged to leave it to the patient to decide whether or not he would take it. The Chairman's advice that acceptance or rejection of the recommendations must be left to the good sense of the authoritative body in each State was unanswerable and the proposal was withdrawn.

The suggestion of a "universal" apron for all States was likewise withdrawn after it had been stated that its adoption might create difficulties, more particularly in Queensland where Lodges cherished the right to retain the aprons formerly used, and in Western Australia where the attachment of Brethren of the Scottish Constitution to their former aprons might hinder the formation of a United Grand Lodge if uniformity were urged. In any case the term "universal" would be inappropriate.

The question of a common ritual, misnamed "universal ritual" for Australia, including a common funeral ritual, resulted in the conclusion that uniformity in this particular for all Grand Lodges of Australasia was not desirable. The little variations in ritual observed by a visitor from one jurisdiction to another added a certain interest and piquancy to his visit.

The advisability or otherwise of endeavouring to promote Masonic education within the fraternity by means of a brochure was debated. Some diffidence was expressed concerning the printed word as a medium of such education, and the opinion was put forward that lectures in ordinary Lodge meetings would be a preferable practice. Each Grand Lodge was to be asked to consider the creation of a committee to assist in the education of the Brethren, such committees to interchange views with one another.

Another problem inviting solution was the Masonic attitude towards unaffiliated members. To discourage admission of such Brethren to Lodge meetings, the adoption of annual membership cards was suggested with the proviso that production of such a card was a pre-requisite for admission. Eventually, Conference recommended Grand Lodges to adopt rules governing admission of unaffiliated members similar to those in operation in South Australia. This practice was to admit a visitor if he were a Freemason of good standing and personally known to a Brother present. If not known, a certificate or clearance certificate would be required as satisfactory proof. A non-subscribing Brother would be required to produce a clearance certificate or its equivalent.

The Masonic attitude towards partially incapacitated candidates had become liberalized during recent years. This was evident in the tone of the Conference debate concerning the proposed admission of blind candidates. Most Wor. Bro. Maguire, who in 1935 had expressed objection to their admission, declared in 1939 that "he had mellowed a little since then, and there was no harm in mellowing. Age renders one broader in one's views", and he was happy to support the opinion of his Grand Master (Most Wor. Bro. Lord Gowrie) who was in entire accord with the principle of admitting men blinded in the war. The recommendation eventually agreed to declared that, "in the case of a candidate who had been injured or incapacitated, a Dispensation may be granted to waive such disabilities as will not prevent a substantial compliance with the requirements of the Initiation, Passing and Raising, provided that such Dispensation shall not be granted to a candidate who is (1) totally deaf or (2) dumb". It will be observed that the proviso made no reference to the blind candidate.

From time to time distinguished Masonic Brethren moved

their places of residence from one Australian State into another. Should they, or should they not, have the Grand Lodge rank which had been conferred on them by Constitutions recognized by the Grand Lodge of the State into which they had transferred? Differences of opinion were expressed, but eventually it was resolved to recommend "that each Grand Lodge shall recognize Grand Lodge rank conferred on a Brother by another Constitution, provided that he be in good standing as a member of a Lodge and provided also that such recognition does not carry any rights or privileges within the Grand Lodge". It was, however, clearly a matter of courtesy rather than one of right. Most Wor. Bro. Maguire expressed the New South Wales attitude when he stated that when a Brother came to New South Wales from another jurisdiction, he was granted the courtesy title of his rank. If any member of the Conference went to New South Wales he would be recognized by his rank, but he would have no rights or privileges within the New South Wales Grand Lodge.

It was also agreed that there should be close recognition of representatives of Sister Grand Lodges. This could be effected if each Grand Secretary sent to each of the other Grand Lodges in Australasia and to the representatives of Grand Lodges near such Grand Lodge, copies of the Quarterly Communications.

For some time the practice of a Lodge of one Constitution visiting a Lodge of another jurisdiction and taking over the working of the ritual, though technically not regular, had become prevalent, especially in the case of Lodges near inter-State borders. Such a practice, as Most Wor. Bro. Goulston had been careful to stress, had created a splendid feeling among the Brethren, and a comment of one member at the Masonic Conference to the effect that the border visits became abuses was difficult to appreciate. Accordingly, the Conference readily agreed to the proposal put forward by Most Wor. Bro. Maguire, "That it be a recommendation to the Grand Lodges that it be permissible for the Master and officers of a Lodge, when paying a fraternal visit to a Lodge in a Sister Constitution, to confer the second or third degree according to their own ritual on their own candidate by previous arrangement of the Master of the Lodge visited with the permission of the

Grand Master of the territory in which the ceremony was to be performed.”

It will be observed that there were two restrictions to the privilege proposed. It did not extend to the ritual of the first degree, nor could it be exercised when the Brother was a member of the Lodge visited. In other words the visiting Lodge had to bring its own member to be passed or raised.

The general feeling that extreme caution was necessary in admitting new members was responsible for the recommendation that, to ensure the obtaining of satisfactory evidence of character and good standing of a joining or affiliating Brother who had not resided within the jurisdiction of the home Grand Lodge for at least two years previously, no ballot should be taken until the Lodge Secretary had notified the Grand Lodge of the case and satisfactory evidence had been obtained from the jurisdiction within which the candidate had formerly resided.

Another resolution had reference to the proof of entitlement to privileges by visiting Brethren, especially by those visiting Lodges under jurisdictions other than those to which the Brethren belonged. The motion was couched in the following terms:

“That it is desirable to bring under the notice of every member in each jurisdiction by, *inter alia*, annually reading the relative rules of the Constitution, the necessity of equipping himself with material evidence of his entitlement to the privileges of Freemasonry when visiting a Lodge, particularly one in a sister or foreign jurisdiction where he is not personally known as a Craftsman in good standing and capable of being vouched for as such.”

The purpose behind this proposal was obvious. Brethren should realize the necessity of having clearance and Grand Lodge certificates when visiting Lodges to which they were not attached. They would thus avoid the unpleasant experience of being refused admission.

It was agreed at the Conference that it was desirable to effect an interchange, between the Grand Lodges of Australia and New Zealand, of information respecting amendments and additions to Constitutional ritual and procedure.

Sixth Masonic Conference

The outbreak of the Second World War precluded the holding of another Conference until 1947, when the seven Australasian Grand Lodges assembled once again in Melbourne on 18 March. The Australian Grand Lodges each sent four delegates and New Zealand two. The representation for New South Wales was completely changed, the four delegates being Most Wor. Bro. Frank Whiddon, Grand Master; Rt Wor. Bro. G. C. Gollan, P.D.G.M., President of the Board of General Purposes; Rt Wor. Bro. F. E. Mossong, P.D.G.M., and Rt Wor. Bro. J. S. Miller, P.D.G.M., Grand Secretary.

Most Wor. Bro. W. J. Byrne, P.G.M. (Victoria), and Rt Wor. Bro. William Stewart, P.D.G.M., Grand Secretary (Victoria), were elected by unanimous votes to be Chairman and Secretary respectively of the Conference.

The question of uniformity of signs, which had been brought forward and deferred by the Conference of 1939, was again introduced. The Victorian practice varied from that in the other Australasian jurisdictions, but Victoria claimed her practice was based upon that observed by the Mother Grand Lodge—the United Grand Lodge of England. Inasmuch, however, as opinion would be affected by the decision on another matter coming up for discussion, namely, the formation of a United Grand Lodge of Australasia, the question was again deferred.

Another question that was deferred after some discussion was that of obtaining adequate references from one jurisdiction when a Brother or candidate from that State sought a transfer to or initiation in a Lodge of another jurisdiction. During the brief discussion it was pointed out that a candidate generally submitted references from friends prejudiced in his favour, but that the Grand Secretary or a Lodge of the jurisdiction from which the candidate came should be consulted.

A problem that gave rise to more prolonged discussion was that of the formation of a United Grand Lodge of Australasia. The arguments put forward in favour of the proposal are here summarized under four headings:

- (1) It would be advantageous to have uniformity in ritual



MEMORIAL TO FALLEN EX-PUPILS
OF THE WILLIAM THOMPSON MASONIC SCHOOLS

ROLL OF HONOUR

N. BAILEY	G. HARRIS
D. BARRETT	A. HUGHES
S. BARNES	J. PEARCE
A. CLARKE	R. PUGH
R. CLARKE	J. RAY
C. COOPER	R. J. SMITH
R. WOOD	R. J. SMITH
A. J. SMITH	R. WILLIAMS
J. WOOD	R. WOODWARD

and practice and thus eliminate the points of difference so obvious between the jurisdictions.

(2) It was necessary for Freemasonry to act in harmony in international affairs.

(3) The need of some authoritative Commonwealth and Dominion Masonic Council was obvious. A body with power to deal with Masonic matters affecting Australasia as a whole and make decisions was preferable to the existing Masonic Conference whose function was limited to offering recommendations to the several Grand Lodges.

(4) The existence of an Australasian body would simplify the difficulty of securing exclusive legal right to the use of the terms "Freemasonry" and "Masonic". In the Conference of 1939 it had been stressed that the terms had been abused in that they had been employed by individuals and bodies not associated with the Craft. Sporting bodies had sent out circulars with Masonic titles, and hotels had been named "Freemasons" or "Masonic", though they were in no way connected with the Masonic movement. No preventive or prohibitory measures were possible since there was no Masonic legal control over these practices. It was felt it might be possible to secure the required protection by a special Act of Parliament in each State. To allow of more thorough investigation, the Conference in 1939 recommended that the Grand Registrars of the several jurisdictions be invited to confer as to what action, if any, could be taken to restrict to the several Grand Lodges the control of the use of the terms within their respective territories.

In 1947 another difficulty was mentioned. If a Commonwealth Act gave exclusive legal right to any one Grand Lodge to the use of the words "Freemasons" or "Masonic", it would place the other Grand Lodges in the invidious position of having to go "cap in hand" to the favoured Grand Lodge to obtain its permission to make legal use of the terms.

For these reasons the proposal of a Grand Lodge for Australasia was debated. No finality was reached, but it was accepted as a recommendation that the Grand Lodges should consider the advisability of forming a United Grand Lodge of Australasia or a Council with power to determine for Australasia such Grand Lodge matters as were submitted to it, and also that the Grand Registrars of

Queensland and Tasmania be asked to submit definite proposals to the Grand Lodges. The two Grand Registrars mentioned had been responsible for sponsoring the proposal at the Conference.

A degree of nervousness as to the character or calibre of recent nominees for admission to the Craft was evident in the recommendation that the period of acquaintanceship of candidates should be materially increased in all Australasian jurisdictions and that all possible precautions in regard to the nomination of candidates should be taken. As a further precautionary measure it was felt that the names of prohibited candidates as well as expelled members should be reported by each Grand Secretary to his fellow secretaries in the other jurisdictions and, on Rt Wor. Bro. Miller's proposal, this was adopted as a recommendation to Grand Lodges.

It was urged by some members of Conference that a limitation in the number of members was desirable. The drift away from Lodges of comparatively young members was probably partly due to the rapid initiation of too many candidates, so that there was no time for educational instruction, and Brethren were wearied with the repetitions of ritual. As one delegate stated, "It is all very well to have new members, but the constant conferring of degrees is not Freemasonry in its proper sense." Some jurisdictions had tried to face the problem either by encouraging the formation of new Lodges so as to limit the membership of Lodges generally, or by restricting the number of initiates to eight per annum for any one Lodge.

Most Wor. Bro. Frank Whiddon, however, declared, "I cannot imagine a more retrograde step than limiting the number of Masons. . . . Create more Lodges but do not limit the number of Masons. A subject which is agitating the minds of leading citizens is what to do with world affairs. I say, get thousands of worthy Masons."

This view was supported by the Chairman, Most Wor. Bro. Byrne, who spoke of danger to the plan of limitation of members, namely, that there might be created a waiting list, and some possible candidates might have to wait a long time and might therefore grow impatient. In that way some potentially excellent Freemasons could conceivably be lost to the Fraternity.

The discussion on this problem was terminated with the

re-affirmation of a recommendation accepted by the Conference of 1925, namely, "That it is not desirable that Lodges should become so large in numbers as to imperil fraternal fellowship."

The counterpart to the discussion on the limitation of initiation was that on the drift of Brethren from the Craft. The Conference was concerned to arrest this drift, especially in those instances when Brethren moved from town to town or from jurisdiction to jurisdiction and lost touch with their Mother Lodge without making new Masonic contact.

It was suggested that, if the Secretary of the Lodge or the Grand Secretary of the jurisdiction which a Brother was leaving would communicate with the Secretary of the Lodge or the Grand Secretary of the jurisdiction near or in which he was residing, and a system of welcoming such a Brother were instituted, his interest in Masonic activities might be retained. In accordance with this view, it was resolved to recommend that such communications should be made, namely, from Lodge secretary to Lodge secretary, if the transfer were within the jurisdiction, and from Grand Secretary to Grand Secretary if the brother were transferring from one Masonic territory to another.

It was hoped that in this way the drift from Freemasonry would be checked or curtailed. At one stage in the discussion, Most Wor. Bro. Frank Whiddon informed the assembled Brethren of the splendid influence of the Combined Masonic Associations (more frequently referred to as the C.M.A.) in arresting drift. This institution had been effective in bringing six thousand Masons back to their Lodges.*

Attention was next directed to the all-important matter of the relationship of Freemasonry to world affairs. The general trend of the discussion made it evident that, while Freemasonry could not actively participate in politics or religious matters as such, it was, nevertheless, among the functions of the Craft to promote peace and goodwill among the nations of the earth and to further the betterment of mankind. This it could achieve by supporting and spreading certain general fundamental human principles. Freemasonry, declared one Brother, should be international in action; another advocated the election to public office of men of high moral

* See chapter XIX for information on the C.M.A.

character irrespective of party politics, and the exploiting of every opportunity to promote a higher standard of citizenship and clean living. A third Brother urged the stressing of the ancient landmarks of the Order, such as loyalty to King and constituted authority, the rule of law, allegiance to a strong British Empire and a strong spirit of tolerance. The broad spirit of tolerance is probably the most effective lubricant possible in human relationships.

An important declaration under the title of "Aims and Relationships of the Craft" had been issued by the Grand Lodge of England. It was read at the Conference, and Most Wor. Bro. Frank Whiddon adjudged it to be a most comprehensive document and on his motion it was agreed to recommend its reproduction and its distribution to every member in Australia.

The following extracts were taken from that declaration:

"Owing to representations which have been received with reference to the present political position on the Continent and its effect upon Freemasonry, the Most Wor. the Grand Master felt that it was desirable to obtain the opinion of the Grand Lodges of Ireland and Scotland upon the necessity for a restatement of the attitude of Freemasonry towards political affairs and of the principles which govern our Grand Lodges in the recognition of other Grand Lodges."

As the result of a conference between the three Grand Lodges—England, Ireland and Scotland—the Grand Master in the English jurisdiction authorized a statement indicating the position of the Grand Lodge with respect to these matters and emphasizing certain fundamental principles:

"The first condition of admission into, and membership of, the Order is a belief in a Supreme Being. This is essential and admits of no compromise.

"The Bible, referred to by Freemasons as the Volume of the Sacred Law, is always open in the Lodges. Every candidate is required to take his Obligation on that book or on the Volume which is held by his particular creed to impart sanctity to an oath or promise taken upon it.

"Everyone who enters Freemasonry is, at the outset, strictly forbidden to countenance any act which may have a tendency to subvert the peace and good order of society; he must pay due

obedience to the law of any State in which he resides or which may afford him protection, and he must never be remiss in the allegiance due to the Sovereign of his native land.

"While English Freemasonry thus inculcates in each of its members the duties of loyalty and citizenship, it reserves to the individual the right to hold his own opinion with regard to public affairs. But neither in any Lodge, nor at any time in his capacity as a Freemason, is he permitted to discuss or to advance his views of theological or political questions. . . .

"On more than one occasion the Grand Lodge has refused, and will continue to refuse, to participate in Conferences with so-called International Associations claiming to represent Freemasonry which admit to membership bodies failing to conform strictly to the principles upon which the Grand Lodge of England is founded. The Grand Lodge does not admit any such claim, nor can its views be represented by any such Association.

"There is no secret with regard to any of the basic principles of Freemasonry, some of which have been stated above. The Grand Lodge will always consider the recognition of those Grand Lodges which profess, and practise, and can show that they have consistently professed and practised those established and unalterable principles, but in no circumstances will it enter into discussion with a view to any new or varied interpretation of them. They must be accepted and practised wholeheartedly and in their entirety by those who desire to be recognized as Freemasons by the United Grand Lodge of England."

The comment of Most Wor. Bro. Frank Whiddon, Grand Master (N.S.W.) was eulogistic. He said, "That circular is a most comprehensive document, and I move that it be a suggestion to Grand Lodges that it be a recommendation from this Conference that it should be produced and distributed to every member in Australia by the respective Grand Lodges."

A discussion on Masonic education followed. It resulted in the recommendation that each Grand Lodge should prepare plans for Masonic education and that such plans be exchanged between all the Grand Lodges. A perusal of the Conference Report, however, does not suggest a keen sensibility of the possible virtues of such a proposal, for though the recommendation was not unfavourable,

the discussion lacked virility and conviction. True, some particulars of existing machinery were cited, such as Lodges of Research and Instruction, provision of lecturers for Lodges seeking them, and the existence of a Library, if only Brethren would make use of it. What was lacking was an adequate suggestion of any measures to make the machinery work freely and effectively. A machine that is allowed to rust is not only useless, but discouraging. Nevertheless, the resolution accepted by the Conference does leave the way open for the appointment of a special Education Committee, subject, may it be suggested, to the Board of General Purposes, and consisting of the keenest minds in each jurisdiction to explore thoroughly the potentialities of the scheme. The machine needs a fire of enthusiasm, however, to make it work effectively.

The Conference adjourned after a recommendation that the Grand Secretaries should meet annually so that there might be closer co-operation between the Lodges and a better knowledge in the West of what the East was doing, and vice versa. It was also agreed to hold the next Australasian Masonic Conference in Perth.

CHAPTER X

THE WILLIAM THOMPSON MASONIC SCHOOLS

THE William Thompson Masonic Schools, since their establishment at Baulkham Hills in 1922, have had the signal advantage of uninterrupted control by the one Honorary Superintendent, Most Wor. Bro. Rubert S. Cropley, on whom the rank of Past Grand Master was conferred in 1938. His unfailing devotion to the welfare of the children of deceased Masons has been one of the most brilliant jewels in the history of New South Wales Freemasonry. It was fortunate that Brother Cropley was in a position to retire from business and take over the control and administration of the Schools as his life's work. That he should undertake such a responsibility without salary or recompense of any kind, apart from the spiritual satisfaction that comes from such noble service, is a splendid proclamation of the principles and virtue of Freemasonry. The value to Masonry in particular and to the community generally of his services has been substantially enhanced by the able and splendid support given to the Superintendent by his devoted wife. No two are held in higher esteem throughout the Masonic realm of New South Wales than Brother and Mrs Cropley.

The story of the construction and the official opening of the Schools on 11 November 1922 has already been told (see *History of the United Grand Lodge of New South Wales*, Volume II, Chapter XXX). Since that inauguration, many anxious widows of deceased Masons have experienced much solace and hope in the thought that their fatherless children have been provided with a home and an education within a most favourable environment. More than twelve hundred children, mainly, but not exclusively, boys, have been enrolled during the quarter of a century of the institution's activity. The annual entry has varied from forty-three in the year immediately prior to the outbreak of the Second World War to fifteen in

the middle of this world struggle, and up again to thirty-eight in the first clear year after the cessation of hostilities.

In the stage of primary education, the young people were taught at the Masonic School itself, and for residential purposes were grouped into "families". Each group or "family" consisting of twenty-four pupils lived in a separate cottage in charge of a "mother". By such organization the conditions of a natural home life were, as far as possible, reproduced. The Matron in charge is Sister Williams, who has filled the position since 1936, except for the war years, when the school activities were in suspense.

The cottages, ten in all, are in line, with five on each side of a central building which consists of administrative offices, assembly and dining halls, with a most modern kitchen adjoining the latter. The cottages to the east are for junior boys; those to the west for girls. Further to the east is a two-storied building with accommodation for ninety-six senior boys. The normal capacity of the whole institution is for three hundred and thirty-six pupils; but with four additional children in each cottage and two additional in the Senior Boys' House it would be possible if necessary to accommodate three hundred and seventy-eight pupils.

All cottages are equipped with steam-heating conveniences. The children are awakened each morning, not by the orthodox school bell, but by music broadcast from a central control.

The Honorary Superintendent has more recently been assisted by the appointment of a Deputy Superintendent, Wor. Bro. William A. Turner, who was at one time a pupil of the school. The school-rooms, which are within the same grounds as the cottages, are under the control of a staff of trained teachers. A gymnasium for senior boys and another for girls and junior boys, a hospital, teaching staff cottages, laundry, visitors' rooms, sports dressing rooms, tea room, swimming baths and tennis courts, football and cricket oval, provide the amenities of communal life.

In 1947 a memorial oval was prepared, together with a memorial obelisk and a tablet commemorating the military occupation of the building.

The maintenance of a high standard of class teaching was ensured by the employment of a fully qualified staff of teachers under an experienced headmaster, Bro. E. C. Huxley, who had

acquired teaching capacity in his earlier days in the schools of the New South Wales Education Department. Bro. Huxley was succeeded in 1947 by Bro. Bertram A. Fenton.

A system of school inspection, conducted by gentlemen especially fitted for the purpose, since they were retired Inspectors of the State schools—Messrs. S. J. Wright, A. Noble and A. McLachlan, for example—ensured the maintenance of a standard well in line with other schools dealing with pupils of similar age. Bro. A. McLachlan's report of the school work at Baulkham Hills on one occasion was couched in complimentary terms and was typical of the reports generally. He spoke most favourably of the general organization, the spirit of work manifested by both staff and pupils, the exemplary conduct of the pupils, together with their interest and enthusiasm. He concluded his report by declaring the attainments to be well up to standard.

On the retirement of Bro. McLachlan, Rt Wor. Bro. K. R. Cramp was selected to carry on the inspections. He had retired from the Education Department after having occupied such offices as Senior Lecturer at the Teachers' College, Chief Examiner, and subsequently the senior Inspector of Secondary Schools throughout New South Wales. Bro. Cramp, however, figured as the equivalent of a "briefless barrister" in that his appointment as Inspector of the Masonic Schools was immediately followed by the acquisition of the property by the military authorities for hospital purposes.

The completion of the courses in primary education and the attainment of secondary school age brought about a change for some, but not all, of the pupils. Certain pupils, principally the girls, continued their education at the Masonic Schools. Others made daily journeys to the Parramatta High School or Intermediate High School, or to the Granville Junior Technical School, where they pursued a three years' course to the Intermediate Certificate stage or a five years' course to the Leaving Certificate examination. The courses had a literary and cultural basis for all, but varied otherwise according to the industrial, commercial or domestic leanings of the pupils concerned. They included wood and metal work, shorthand and typewriting, cooking and household management.

The number of passes in the Intermediate Certificate examinations, after the institution was in full operation, varied from twenty

in some years to as many as thirty-six in others. From 1937 to 1945 the respective numbers of certificates gained were twenty-nine, thirty-two, thirty-six, twenty-seven, twenty-five, twenty, twenty-six, twenty-eight and seventeen. One pupil secured the brilliant result of seven first-class (i.e., A) passes.

In the Leaving Certificate examinations the demand was more severe and moreover there were fewer candidates; consequently, the number of passes varied from one in 1932 to five in 1944, one of the candidates in the later group gaining First-class Honours in English and Modern History. The brilliance of another pupil gained for her a "Gowrie Scholarship".

It was by that time possible for pupils from the Masonic Schools to pass on to the University. Miss Beryl Appleton was the first pupil from the Schools to be enrolled as a University student. She undertook the course in the Faculty of Economics, and Lodge University of Sydney, No. 544, resolved in 1938 to mark the occasion by donating to the Masonic Schools Welfare Fund a sum of money to be expended in the purchase of textbooks for her. Another Masonic Schools pupil, Thomas Merton, distinguished himself as the first one from the Schools to complete the full University Medical course in 1945. A second pupil, Jack Evans, achieved the same degree in 1947.

Training in the art of publication was gained by means of the issue of the school magazine—*The Masonian*—which was regularly sold in many Masonic circles

The William Thompson Masonic Schools Council, the Honorary Superintendent and the staff did not restrict their attention solely to intellectual attainment. The health, physical welfare, entertainment and moral and spiritual outlook of the pupils received appropriate consideration. Their health was attended to through the honorary services of doctors, surgeons, orthopaedists, ophthalmic surgeons, ear, nose and throat specialists, opticians and dentists. Once a month the pupils' tonsorial needs were attended to by a band of hairdressers, also acting in an honorary capacity. They were conveyed to the institution on a Saturday afternoon once a month by honorary car drivers who arranged a roster for such purpose. Honorary operators attended every Thursday to give a film entertainment to the children, and two enthusiasts, Bros John

and George Mitchell, considered it their duty to collect and return films supplied by different film exchanges.

The food was hygienically prepared and handled in a modern kitchen block and a tea room was erected in the grounds, the profits of which went to the girls serving therein.

The lighter side of life was catered for. Entertainments at picture shows, theatre parties, organized visits to Taronga Park, the National Park and other places of more or less similar character were periodical features.

The interest of the great body of members of the Craft was very manifest in the vast amount and varied character of the donations to the Schools. Money, books and magazines, sports material, toys, lollies, fruit, cordials, and even medicines were all thankfully received and properly applied.

Bro. W. E. Johnson, who arrived recently from England to succeed Rt Wor. Bro. Earlam as Superintendent of the Deaf, Dumb and Blind Institution for Children, visited the Masonic Schools and expressed the view that he had seen nothing elsewhere comparable with these schools for efficient organization, orderliness, cleanliness and invigorating home-like atmosphere, all telling for the happiness of the children.

Then the blast of war blew in our ears and the call of the wounded soldiers made its insistent demands on the sympathies of the nation. The Masonic Schools buildings were required for hospital needs.* The suspension of home and school life was inevitable, and the children were dispersed. But they were not to be neglected. The School Council, the Grand Secretary and the Honorary Superintendent were all zealously concerned to maintain some hold and influence over the children and some responsibility for their future. Arrangements were made for housing the pupils amongst persons of approved morals and home life. Much thought and organizing skill were devoted to the quickly improvised scheme by Most Wor. Bro. Copley, Rt Wor. Bro. J. S. Miller and others whose responsibility it was to watch over the children's welfare. In remarkably short time all the problems were solved and the arrangements adjusted. Some of the mothers were asked to receive back their own children and financial aid was provided to ensure

* See chapter XI.

that they should receive satisfactory care; others were boarded out in either city or country homes that were regarded as meeting the requirements of the children. The children were placed in one hundred and thirty-eight State schools in continuation of their education, and periodical reports of their progress and conduct were received. In all cases the progress and conduct of these children were of a highly satisfactory nature.

The changed conditions rendered Bro. Cropley's task more difficult, but even so he did not lose touch with his young charges. He visited them in their new environment whenever it was possible to do so; moreover, with the enthusiastic support of the Grand Secretary, he organized periodical reunions which practically all the children available attended—generally in the Masonic Hall, Castlereagh Street.

It was a period of great stress and strain, but it was faced in good spirit and with patriotic endurance, patience and good temper until the day came in 1946 for the re-transfer of the school buildings to the Masonic authorities. Immediate steps were then taken so that the hostels and schools would be in full operation once again. At the same time the scope for the enrolment of new pupils had been enlarged with the resolution to open the doors, not only to children of deceased Masons who had remained subscribing members of the Craft to the time of their decease, but also to children whose fathers may have "called off" from their respective Lodges at some time prior to death. Of such children, eleven had been admitted in 1940-1, and accessions to this number have been made more recently.

On attainment of the age of sixteen years or thereabouts, the pupils no longer remained at school. But the Masonic authorities had no intention of casting them adrift in unknown seas. They were still the object of loving solicitude of the Masonic authorities. A Welfare Committee with Most Wor. Bro. William Thompson (succeeded by Most Wor. Bro. C. A. Y. Simpson, who in turn was followed by Most Wor. Bro. R. S. Cropley) as President, and Bro. A. D. Johnston as Honorary Secretary and other outstanding and active committeemen, took practical action to ensure that these youths and lasses were launched under promising conditions on life's voyage. Some such statement as the following, year after year,

gave eminent satisfaction to members of the Craft: "The Committee was successful in obtaining a suitable position for every pupil who has left during the past twelve months."

The part played by these ex-pupils during the years of bitter international strife (1939-45) did much to reflect credit on the Masonic institution in New South Wales. No fewer than three hundred of them (286 lads and 14 young women) enlisted in the Services during that period. One became a military nursing sister at the hospital in the school building itself. One received a Military Cross and Bar; four were awarded the Distinguished Flying Cross; six were mentioned in despatches, and one was rewarded with the Royal decoration of Membership of the Most Distinguished Order of the British Empire (M.B.E.). Eighteen of the lads made the supreme sacrifice.

The noble service rendered by these sons of Masons warrants the eulogy passed on them even as early as 1941 by Most Wor. Bro. Maguire, then Pro Grand Master, when at a Grand Lodge Communication he declared: "We, who are the foster fathers of the boys who come from our Masonic Schools, must deeply feel the loss of those who have suffered. The wonderful letter from the officer commanding the 6th Australian General Hospital is a very moving document and, while we feel deeply the loss of these fine lads, at the same time we rejoice at the splendid record of the School. . . . If this war goes on we do not know what honour, what dignity these boys may attain. They are living evidence of the magnificent teaching at the School and the example set for them there, and emphasize the very great work that has been done."

Assistance in the maintenance of the Schools was forthcoming from the Welfare Fund Committee, to which reference has been made. Most Wor. Bro. C. A. Y. Simpson, successor to Most Wor. Bro. William Thompson, proved to be a most worthy President of this Committee for eight years and his demise on 1 August 1940 was felt as a great loss to the philanthropic activities in Masonry. The vacancy on the Committee and the Presidency was filled by Most Wor. Bro. R. S. Cropley.

The school journal, *The Masonian*, not only provided appropriate reading for those interested in the Schools and in Masonry, but also by means of its credit balance helped to swell the Schools Welfare

Fund. The general outlook for the Schools is bright. The buildings were surrendered by the military authorities in 1946 and the hostel and school activities were in full swing again in 1947, having been resumed on 13 January. The buildings were reconditioned, partly with the progressive payments made by the Commonwealth Government for renovation. The opportunity was taken to modernize the amenities of the Schools and bring the whole property into excellent order and up-to-date in all departments.

On 8 November 1947 the ceremony of the official re-opening of the Schools was carried out, with the Deputy Grand Master, Rt Wor. Bro. F. McDowell presiding. About six thousand Brethren and their friends attended.

The pupils, officers of Grand Lodge and Brethren having marched to the assembling ground in front of the Administration block, the singing of the National Anthem was followed by the unveiling of a tablet recording the occupation by the Australian Army of the School, which had been utilized as the 103rd Australian General Hospital. The unveiling was performed by the Deputy Grand Master, after he had addressed the gathering in appropriate terms. The wording of the tablet is as follows:

THIS TABLET
IS TO COMMEMORATE
THE OCCUPATION OF
THE MASONIC SCHOOLS
BY
THE AUSTRALIAN MILITARY FORCES
AS
103rd AUSTRALIAN GENERAL HOSPITAL
1942-1945

The hymn "O God Our Help in Ages Past" was then sung, after which the Schools were officially re-opened by the Deputy Grand Master. Then followed the presentation of the School Flag by Peter Chamberlain, the School Captain in 1940-41, to Colin Nelson, who had been elected to that position for the current year. This section of the ceremony was concluded by the anthem, "The Lord Is My Light", by the New South Wales Masonic Jubilee Choir.

The assembled multitude then moved over to the grounds in the vicinity of the Honour Roll and obelisk. Most Wor. Bro. R. S.

Cropley, P.G.M., the Honorary Superintendent, dedicated the Honour Roll and obelisk in a simple but most effective manner. He said, "We are assembled here this afternoon to do honour to the memory of eighteen ex-pupils of our School." He then named the eighteen heroes of the School and said, "Have in honour all you who pass by the sons of this School who fought and fell in the Second World War, 1939-45."

He then went forward and unveiled the obelisk, saying as he did so, "They died to make peace possible. May we so live as to make peace a reality in our Home, our School and our Country."

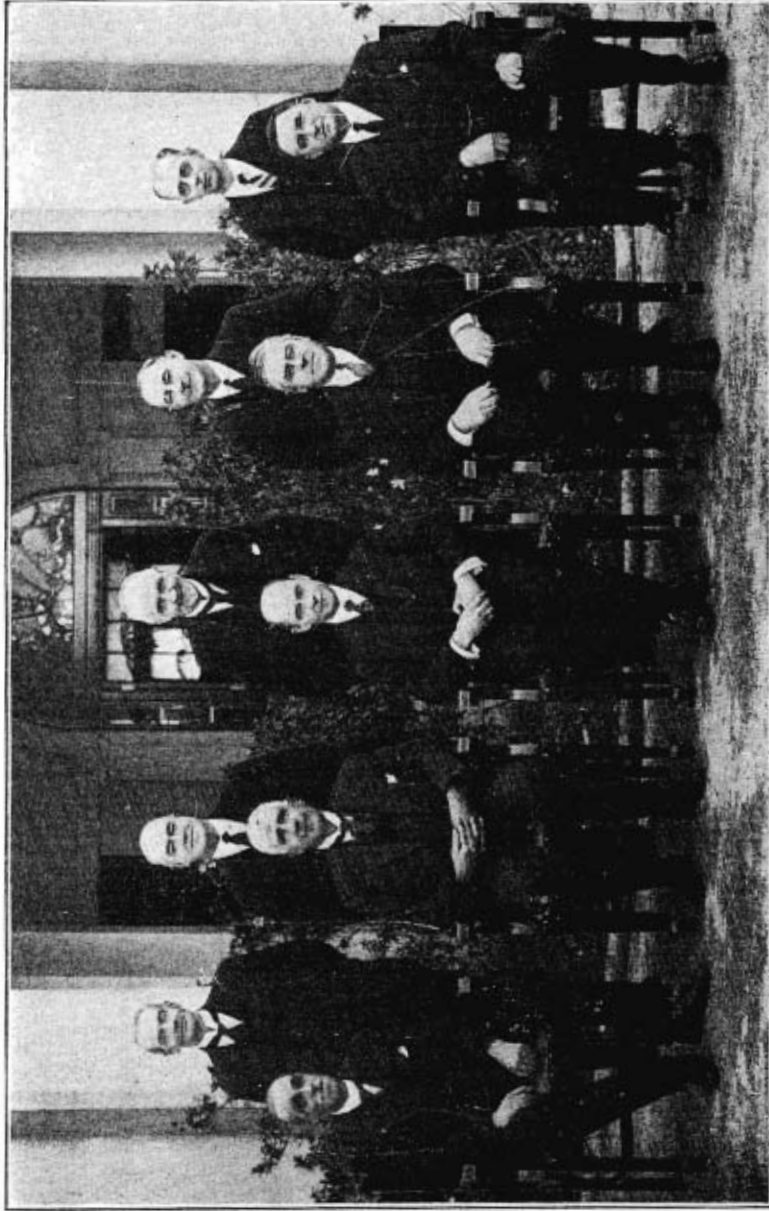
The names of the eighteen who fell are as follows:

<i>Name</i>	<i>Date left school</i>	<i>Force</i>	<i>Where killed</i>	<i>Year</i>
BARTLETT, Minton James	1933	A.I.F.	Overseas	1941
BARRACLUFF, Joseph Thomas	1931	A.I.F.	New Guinea	1943
CARRIE, George Wallace Ross	1934	A.I.F.	{Died of Wounds, Bardia	1941
CLAMPETT, Allan	1923	A.I.F.	Greece	1941
CLARKE, Kenneth Roy	1937	R.A.A.F.	Overseas	1943
CORNWELL, Colin	1931	R.A.A.F.	{Air Accident England	1942
COX, Harold William	1936	R.A.N.	{Missing H.M.A.S. <i>Sydney</i>	1941
DAVEY, Allen John	1934	R.A.A.F.	Europe	1943
GILL, John William	1932	R.A.A.F.	{Operations Bay of Biscay	1943
HARKNESS, Geoffrey Clyde	1928	R.A.A.F.	{Air Accident Uranquinty	1944
HODGES, Arthur George	1932	R.A.A.F.	{Air Accident Evans Head	1944
INNES, John Edward	1929	R.A.N.	{Missing H.M.A.S. <i>Perth</i>	1942
LINDSAY, Ralph David	1931	A.I.F.	{Died Result Wounds	1943
MELVIN, James Balfour	1929	R.A.A.F.	{Died of Wounds, Borneo	1945
SMITH, Roy John	1932	A.I.F.	{Died Result Wounds	1943
SMITH, Rex Julian	1932	A.I.F.	{Died Result Wounds	1946
WILLMOTT, Stanley Nelson	1927	A.I.F.	{Killed in Action, Egypt	1942
WOODLAND, John (W.F.)	1934	A.I.F.	{Killed in Action, Egypt	1941

The obelisk is of polished grey granite. It was designed by Rt Wor. Bro. F. L. Hodgson, Grand Architect, and was presented to the Trustees by Lodge Harmony No. 5, to mark the centenary of the Lodge.

A special dedicatory prayer prepared by the Grand Chaplain was then offered and a wreath was placed on the obelisk by the girls' Captain, Beryl Gunning, as the Last Post was sounded. The Reveille followed, after which the anthem, "There Is No Death", by the Jubilee Masonic Choir, and "Abide With Me" by the assembled Masons brought the proceedings to a close. The whole ceremony was carried out with quiet dignity and impressiveness.

Since the cessation of the Second World War several Lodges have expressed the desire to resume the practice of visiting the Schools and thus afford opportunity to those who have recently joined the Craft to ascertain by first hand observation something of the tremendous influence for good being wielded at this institution.



THE ORIGINAL BOARD OF THE MASONIC HOSPITAL.

Standing (from left to right): V. WOK, Bro. R. S. ROBERTSON, F.B.B.; RT WOK, Bro. D. CUMMINGHAM, Grand Secretary; RT WOK, Bro. W. R. DAY, F.D.G.M.; Bro. Dr. R. W. WALSH; V. WOK, Bro. R. C. MUDGE, F.D.G.L.W. (Secretary).
 Sitting: RT WOK, Bro. C. A. Y. SIMPSON, P.D.G.M.; M. WOK, Bro. WILLIAM THOMPSON, F.G.M.; Most Wok, Bro. AUBREY HALLORAN, Grand Master; RT WOK, Bro. F. A. MAGUIRE, D.G.M.; RT WOK, Bro. F. S. MANCE, F.D.G.M. Absent: RT WOK, Bro. Dr. G. J. SLY.

CHAPTER XI

TRANSFER OF THE SCHOOLS TO THE MILITARY AUTHORITIES AND THEIR RETURN

ON 7 December 1941 Australia found itself at war with Japan. Seven weeks later the military authorities approached the Trustees of the Masonic Schools with the request that the School property should be handed over to the Army for use as additional hospital accommodation. The Trustees agreed to the use of these buildings for the duration of the war and six months after cessation of hostilities. This offer was to be in the form of a gift; that is to say, without any payment of rent in return. The understanding was that the buildings would be used as a General Hospital and not for convalescents. With slight adjustments they could be made to accommodate six hundred patients. It was further agreed that the buildings, equipment, property and stock would be returned to the Masonic Trustees in the same condition as they were in at the date of being taken over, the wooden floors to be sanded and polished, all concrete floors to be made good, the interior walls washed and painted. No additional buildings were to be constructed without approval first being sought. Inasmuch as the Honorary Superintendent, Most Wor. Bro. Cropley, was to remain in undisturbed occupation of his residence, any necessary consultation could be made with ease.

It was particularly pointed out at the time that the avenue of three hundred and sixty-four trees on the property had an especial sentimental value as a Memorial Avenue, as each tree was associated with the name of an enlisted Australian brother Mason in the First World War.

Meantime, as has already been mentioned, accommodation for the children residing at the School—nearly four hundred all told—had to be found elsewhere.

Most Wor. Bro. Maguire, who was Director-General of the Army Medical Services at the time, was pleased with the arrangement made, especially as the Masonic spirit of co-operation was revealed to advantage when contrasted with the refusal of other organizations to yield their establishments without remuneration. The Masonic Schools were unquestionably the best establishment acquired by the military authorities for the purpose. The Deputy Director of Medical Services declared it to be "a wonderful gesture", while the representative of the Quarter Master General wrote, "The United Grand Lodge can, I suggest, rest assured that all matters relating to the detailed arrangements for the occupation of the Schools will be settled to the mutual satisfaction of all concerned."

The agreement was duly signed by the Grand Lodge representatives on 11 March 1942, but was not signed by governmental authorities till fifteen months later.

The first troops were moved in during February 1942. Shortly afterwards Most Wor. Bro. Maguire relinquished his office of Director-General of Medical Services and Major-General Burston took over the position.

Though the war position was ominous for several months, the co-operation of the American Forces with the Australian quickly gave a more favourable complexion to the situation, so that the Prime Minister was able to declare through the public press on 13 May 1943 that it was the Government's policy to return all educational establishments to the bodies owning them as soon as the necessary arrangements for alternative accommodation could be made. This policy was partially implemented, in that schools and educational institutions belonging to the various denominations were returned. The Masonic Trustees were asked whether they wanted their Schools returned to them. The reply given was as follows: "We have not asked for the Schools back, but, if it is the policy of the Government to hand the Schools back, and you are handing other schools back, then we should like to have our Schools back. . . . We only want to be treated the same as any other school."

Because of some misunderstanding or oversight of the original conditions of transfer, and possibly because of the fact that the agreement between the Government and the Masonic Schools

Trustees had not been signed by the former at the time, a senior military officer accused the Trustees of unfairness in asking for the return of the Schools. The obvious reply was that the Trustees had not asked for their return, but had been asked whether they desired them back. Later (5 July 1943), the Army Headquarters sent the surprising message that "any attempt to compel evacuation at this juncture will be regarded by the Army as a breach of trust and resisted as a measure of national economy". The charge of breach of faith was baseless and all the more reprehensible because of the fact that the Masonic body was the only one to offer premises to the military authorities without a rental return.

The Prime Minister, when interviewed in July 1943, realized the military message was improper and, in the presence of the Minister for the Army and the Pro Grand Master, declared that all schools, irrespective of denomination, were to be treated alike, and steps would therefore be taken to return the Masonic Schools. For, as the Trustees pointed out, "These (i.e., the Masonic) children were just as dear to us as the children of another denomination were dear to their people."

In view of this attitude of the head of the Commonwealth Government, it was disappointing and vexatious to find military construction being resumed on the Schools' property and to receive the intimation that there was no possible hope of the Schools being returned, as the buildings were still needed. Indeed, stress was placed on the fact that £80,000 was spent by the Army and £12,000 by the Red Cross authorities on "improvements", with the implication that Grand Lodge would have the value of its property enhanced by those amounts.

The Pro Grand Master was able to point out that the money expended by the Army did not add any improvements useful for the Schools, for the expenditure had been on: (1) A septic tank system which was soon discarded. (2) A sewerage system which discharged into private property and which the Schools authorities would be prohibited from using because it did not conform to Local Government requirements, whereas the original School system had been suitable and excellent. (3) The gutting of the boys' hostel which had been used first for wards and beds for two hundred soldiers, and then converted into a Nurses' Home at a

cost which was part of the expenditure on alleged "improvements". (4) The construction of additional roads within the grounds because of the proposal to provide accommodation for another six hundred beds (i.e., twelve hundred *in toto*), despite the existence of large Army hospitals being held in reserve elsewhere. (Yet in June and July 1943 the institution was occupied by three hundred and eighty patients only.) (5) The erection of a hall for the entertainment of soldiers regardless of the existence of the large School Hall fitted with cinema and other accessories for entertainment. The only value of the new hall to the Masonic Schools would be as a pavilion.

Moreover, structural alterations were made without reference to any Masonic representatives, despite the fact that Most Wor. Bro. Cropley was still resident on the property. On 22 March 1944 the Commander-in-Chief of the Australian Army urged that the buildings were necessary for an orthopaedic hospital, as it was the only one in the eastern and southern States. This was a further breach of the original agreement, which provided the use of the property as a General Hospital only. The argument that hospital accommodation elsewhere was overtaxed was ludicrous in face of the reduction of hospital accommodation in three large country centres and the fact that over one thousand beds were vacant at Herne Bay Hospital and elsewhere.

When eventually, after much delay, the original agreement was signed, the act was accompanied by the sending of a letter to the Trustees which, in the opinion of learned Counsel, would nullify that agreement and leave it open for the Government to occupy the Schools indefinitely. In the meantime, the schools belonging to other institutions had been or were being re-transferred to those institutions. In fact, the Pro Grand Master felt justified in expressing the alarm felt by him and his Trustees strongly and firmly in a letter addressed to the Prime Minister on 31 March 1944. "To be quite frank," he wrote, "my Trustees and myself regarded this as a move to deprive the Masonic Order, which is nearly 300,000 strong throughout the Commonwealth, of one of its most prized possessions, a very valuable property and one in which four hundred orphans, many of whom are sons and daughters of Masons who

died for the Empire in the last and the present war, were in residence and were receiving their education."

Other information was received which confirmed the Pro Grand Master's impression and occasioned much concern in Masonic circles. For instance, the Returned Soldiers and Sailors' Association was approached by Army authorities with a request that it would use its influence in persuading the Government to allow the Army to retain the Schools. Fortunately, the Association refused on the ground that the Schools were for soldiers' orphans as well as for others, and it would like to see the Schools restored. The agreement was therefore sent back for adjustment so that Masonic rights and wishes in the matter might be safeguarded.

So marked was the uneasiness felt in Masonic circles that in October 1944 Wor. Bro. Percy Spender, a member of the House of Representatives and a former Minister for the Army, was constrained to ask a series of questions relative to the matter: Would the 103rd Australian General Hospital at Baulkham Hills be handed back to the Masonic authorities so that the orphans educated there would have the accommodation restored to them? The Minister for the Army replied that the Masonic executive had expressed its willingness to allow the Army to retain possession for the duration of the war and for six months after the cessation of hostilities, a statement quite at variance with the information the questioner had received. The Prime Minister intervened with the comment that £80,000 had been expended on the property on the recommendation of the Director-General of Medical Services, Dr Maguire, who, now that he was no longer Director, sought to have the buildings vacated. The implication against Dr Maguire was a most serious one. It was to the effect that as Director he wanted the buildings for the Army; when no longer Director he wanted them back so that the Schools could reap the benefit of the improvements costing £80,000. In sheer defence of the Most Wor. Brother's honour it was essential to ask still further questions in the House in 1945. It transpired when the answers were given to these questions that an expenditure of £12,270 had been authorized prior to 1 April 1942, the date on which Dr Maguire relinquished the office of Director-General of Medical Services, and £79,836 after that date, when he was no longer militarily responsible for the expenditure.

Moreover, it could be pointed out that the property had been impaired, not improved, by the "improvements", and the expenditure would not result in any gain or advantage to the Schools.

By this time the Masonic Schools were the only schools left in Government hands. The Government could easily have returned them, but, while they held on to them, the education and general care and training of some hundreds of children were being jeopardized. So long as the exigencies of war called for sacrifice, the Masonic Trustees loyally recognized the necessity. It was unfortunate that the Schools should be retained—and the only ones retained—when hospital accommodation elsewhere was unused. It was even more unfortunate that the motive and character of a most worthy Mason and an equally worthy military officer of high status should be maligned by implication. The great body of New South Wales Masonry, however, never felt the slightest lack of confidence in this distinguished Brother as the soul of honour, and hoped only that the implication was unintentional.

The Masonic Schools were retained as a hospital until January 1946 to allow of about eighteen thousand prisoners of war to be passed through and then the property was handed back to the Trustees. In 1947 both hostel and educational activities were once again in operation; the number of orphan children in occupation, however, was temporarily somewhat below normal figures, since several who had been housed during the war had passed beyond Masonic Schools age and fewer new enrolments had been made during that period because of the disadvantageous conditions. It was felt, however, that time would untangle the knot and bring the institution back to its normal footing and enrolment.

CHAPTER XII

N.S.W. MASONIC SCHOOLS WELFARE FUND

THE salient features of the New South Wales Masonic Schools Welfare Fund, covering the first fifteen years of its existence, were recorded in *A History of the United Grand Lodge of New South Wales* published in 1938, the Jubilee year of Freemasonry in New South Wales (Vol. II, pp. 631-5).

Ten years have elapsed since that record. Those years constituted a phenomenal period in man's history, embracing momentous events and changes in social and world affairs, affecting in varying physical and spiritual degrees the whole of mankind now living upon this globe, or yet to be born. A new unfathomed age—the Atomic—has been ushered in, placing in the hands of man incalculable powers over himself and nature for constructive or destructive use, powers over life and death unimagined in any previous era.

During this unprecedented decade the Masonic Schools Welfare Fund functioned in its customary manner. Despite black-outs and inconveniences of transport during six years of war, Executive and extra-Committee meetings were always well attended by members. The losses due to demise have been heavy, and include the following Brethren:

Most Wor. Bro. Frank Whiddon, Patron; Most Wor. Bro. C. A. Y. Simpson, President; Wor. Bro. W. F. Leighton Bailey, Vice-President; Very Wor. Bro. W. L. Ford; Very Wor. Bro. R. M. G. Corbett, Assistant Honorary Secretary; Bro. C. H. Jaffray; Bro. T. P. H. Nance and Wor. Bro. George Clothier.

Of the 1226 young men and women who at some time had come under the aegis of the Masonic Schools Welfare Fund, 300 served in one or other of the Forces. Mention in despatches, honours and distinctions were gained by a goodly percentage. On the other hand no fewer than eighteen made the supreme sacrifice.*

* See chapter X for names and details of these ex-pupils.

Most Wor. Bro. William Thompson was not only responsible for the movement resulting in the establishment of the Schools, but also for the formation of a committee whose concern it was to attend to the after care of the pupils, to place them in suitable positions and provide some preliminary financial assistance until they were able to support themselves.

At a meeting held on 28 March 1923, under Most Wor. Bro. Thompson's presidency, it was resolved to establish the New South Wales Masonic Schools Welfare Fund and to create a practical interest in it among the Lodges within the jurisdiction. The Fund would help the pupils with regard to sports, a library, picnics, prizes, entertainments, homes during vacations, railway fares and other matters. This was in addition to the object already mentioned of placing children in suitable positions.*

The Fund was based upon voluntary contributions and administered by an executive consisting of a President, Vice-President, Honorary Secretary, Honorary Treasurer, and six other members of the Fund. Each Lodge within the jurisdiction was entitled to send one representative who became a member of the Fund and the collector within his own Lodge.

The first executive comprised Most Wor. Bro. William Thompson, G.M., President; Very Wor. Bro. J. T. Jennings, Vice-President; Wor. Bros B. Dummer and H. J. Hiller, Honorary Secretaries; Bro. J. G. Bannerman, Honorary Treasurer; Committee, Wor. Bros A. W. Fleming, F. Baker, W. Johnston, Turvey and Bro. W. F. Leighton Bailey.

The Grand Master stressed the fact that the Fund should be wholly supported by voluntary contributions. It was also agreed that closer social relations should be cultivated by Brethren arranging functions such as dances, card parties and excursions, the interests of the school children being kept well in the forefront.

The organization has now been in operation for twenty-five years. Most Wor. Bro. William Thompson was succeeded as President by Most Wor. Bro. C. A. Y. Simpson, who remained in that office from April 1932 to the date of his death on 1 August 1940. Most Wor. Bro. Cropley was then elected to the Presidential chair.

* See *History of United Grand Lodge of New South Wales*, vol. II, pp. 631-5 for a more detailed statement of these objects.

The income for the first year was £938/17/11 and the expenditure £171/17/3. In its twenty-fifth year (31 January 1948) the income was £6133/10/7 and the expenditure £2941/4/6. For the whole twenty-five years the total income amounted to £78,861/16/4 and the expenditure to £49,633/14/6. Excess of income over expenditure totalling £29,228 has been placed to Accumulation Account and invested as a provision for future needs and developments.

Up to 1947, 1226 girls and boys finished their education at the Schools and were placed in the kind of position, or entered the class of vocation, for which they were best adapted. Such positions were secured chiefly through the instrumentality of the Masonic Schools Welfare Fund executive. Nine graduated at the University of Sydney in the faculties of Arts, Law, Economics and Medicine. Many qualified, by examination, in the various skilled trades and professions through the Sydney Technical College and commercial and business colleges and held responsible positions in commerce and industry generally. During the war many of the ex-pupils served as non-commissioned and commissioned officers in all the Forces—Navy, Army, Air Force and the Mercantile Marine. These young men and women (including the privates) added a fine chapter to the record of duty faithfully performed, reflecting honour upon the William Thompson Masonic Schools in which they were taught, much to the satisfaction of Most Wor. Bro. R. S. Cropley, P.G.M., the Honorary Superintendent, as well as to the entire Craft. Several former pupils became Worshipful Masters of Lodges, while many more joined the Masonic ranks and made progress towards the Chair.

In the ten years since 1938 the personnel of the Executive Committee changed considerably. By January 1948 eight had joined the Grand Lodge Above, while others were compelled to resign through ill health, or for other pressing reasons. The Executive Committee consisted of thirty-one members of the Craft. The list in 1948 was as follows: Most Wor. Bro. John Goulston, Patron; Most Wor. Bro. F. A. Maguire, Patron; Most Wor. Bro. R. S. Cropley, President; Wor. Bro. E. Davies, Vice-President; Very Wor. Bro. R. P. Godfrey, Vice-President; Rt Wor. Bro. R. S. Bales, Vice-President; Very Wor. Bro. R. Francis, Honorary Treasurer; Bro. A. D. Johnston, Honorary Secretary; Bro. W. H. Tootill,

Assistant Honorary Secretary; Very Wor. Bro. R. B. Carbines, Assistant Honorary Treasurer; Bro. G. A. Blackett, Honorary Auditor; Rt Wor. Bro. A. Richardson and Bro. H. Roy Booth, Legal Members; Bro. E. Becher, Bro. F. W. Bray, Wor. Bro. J. Brown, Wor. Bro. C. R. Carpenter, Wor. Bro. A. A. Cooper, Very Wor. Bro. W. G. F. Evans, Wor. Bro. J. Everett, Bro. R. R. Ferguson, Wor. Bro. C. B. Hudson, Wor. Bro. A. Martin, Bro. R. S. McGovern, Wor. Bro. A. E. Hean, Wor. Bro. M. H. Jones, Wor. Bro. A. J. MacDonald, Wor. Bro. F. W. Mayne, Rt Wor. Bro. E. Gillman Moon, Wor. Bro. V. S. Raves, Wor. Bro. R. H. Smith, Wor. Bro. S. H. Sperling, Rt Wor. Bro. C. A. Williams, Bro. S. G. West and Very Wor. Bro. F. Wilson.

It is worthy of note that no member of the Executive Committee or its officers received payment of any kind. All services were entirely gratuitous. All deserved praise, but particular mention must be reserved for the Honorary Secretary, Bro. A. D. Johnston, upon whom devolved the supervision of the Masonic Schools Welfare Fund office administration, the recording of minutes of meetings, preparing agenda, interviewing, etc., and generally being the "guide, philosopher and friend" to the ex-pupils of the Masonic Schools, which labour of love he has carried out with marked efficiency for the past thirteen years. In recognition of Bro. Johnston's services the Grand Master, at the Grand Lodge Communication (September 1946), conferred on him Past Grand Lodge rank.

Finally, the closest link with the William Thompson Masonic Schools is preserved through their Honorary Superintendent, Most Wor. Bro. R. S. Cropley, who is also President of the New South Wales Masonic Schools Welfare Fund.

CHAPTER XIII

THE MASONIC HOSPITAL

THE Masonic Hospital at Ashfield has been described in *The History of the United Grand Lodge of New South Wales* (see Vol. II, pp. 636-9). The institution was officially launched on 13 June 1931, though no patients were admitted until 23 July. From that date until April 1948 the number of patients admitted totalled 16,582; within the same limits of time 12,721 operations had been performed. The daily roll of patients had steadily grown to between fifty-five and sixty.

In 1933 the property auspiciously named "Mount Joy" was acquired; this provided three additional acres for the grounds and rendered later expansion possible.

The basic principles of admission, management, costs and fees, and the admission of necessitous cases were all laid down by Grand Lodge and set out in Regulation No. 58a of the Book of Constitutions.

This Regulation clearly stated that the Masonic Hospitals were primarily for the treatment of (1) members of Lodges under the jurisdiction of the United Grand Lodge of New South Wales; (2) dependents of such members at the discretion of the Board; and (3) members of other Lodges at the discretion of the Board.

In the year 1940 the decision was arrived at that when beds were available, non-Masons might be admitted; further, that Brethren could be admitted on direct application to the hospital authorities instead of by the more circuitous route of requests coming through the Brethren's respective Lodges. This broadening and facilitating of the conditions of entrance acted as a lubricant, and had as its object the improvement of the finances of the Hospital; as in the early years the beds had not been fully occupied all the year round.

Regulation 58a also indicated the management of the Hospital, which was to be under the control of a Board consisting of (1) the Grand Master, (2) the Pro Grand Master, (3) the Grand Lodge Trustees, (4) the President of the Board of Benevolence, (5) three other members elected in June each year by Grand Lodge, and (6) a representative of the visiting medical officers.

The original Board consisted of: Most Wor. Bro. Aubrey Haloran, G.M.; Most Wor. Bro. William Thompson, P.G.M.; Rt Wor. Bro. F. A. Maguire, D.G.M.; Rt Wor. Bro. Dr G. J. Sly; Rt Wor. Bro. C. A. Y. Simpson; Rt Wor. Bro. F. S. Mance, P.D.G.M.; Rt Wor. Bro. W. R. Day, P.D.G.M.; Very Wor. Bro. R. S. Robertson, P.B.B.; Bro. Dr R. W. Walsh; Very Wor. Bro. R. C. Mudge, P.D.G.I.W. (Secretary), with Rt Wor. Bro. D. Cunningham, Grand Secretary, attending as the chief executive officer of Grand Lodge.

Subsequent changes in the personnel of the Board were occasioned through a succession of ex-officio members and the death of others. The demise of Most Wor. Bro. William Thompson on 6 October 1937 left a vacancy which was filled by Most Wor. Bro. John Goulston by virtue of his election as a Grand Lodge Trustee in place of the departed Past Grand Master.

In 1937 Rt Wor. Bro. H. D. Christison was elected to this Board, and in the same year Very (later Rt) Wor. Bro. G. C. Gollan, who had resigned the Presidency of the Board of Benevolence on becoming Grand Inspector of Workings, yielded his seat on the Hospital Board to Very Wor. Bro. R. R. McGechan, his successor on the Board of Benevolence. The latter was followed in succession by Very Wor. Bros R. W. Hamilton (1939-41), H. H. Mackay (1941-43), H. S. Green (1943-45), J. E. Gollan (1945-47), and E. M. Perrin (1947-).

In the Jubilee Year of the United Grand Lodge (1938) the Hospital Board consisted of Most Wor. Bro. Lord Gowrie (Grand Master); Most Wor. Bro. Dr F. A. Maguire (Pro Grand Master), Chairman; Most Wor. Bros John Goulston and C. A. Y. Simpson as Grand Lodge Trustees; Very Wor. Bro. R. R. McGechan, President, Board of Benevolence; Most Wor. Bro. F. S. Mance; Rt Wor. Bro. H. D. Christison; Very Wor. Bro. H. Earlam and Bro. Dr R. W. Walsh.

The much lamented death of one of the Grand Lodge Trustees,

Most Wor. Bro. C. A. Y. Simpson, on 1 August 1940, created another vacancy which was filled by Most Wor. Bro. E. Hungerford. The demise of Rt Wor. Bro. Christison on 21 May 1943 gave the succession to Rt Wor. Bro. Athol Richardson. Very Wor. Bro. A. E. Haigh was elected to the Board in 1946 in place of Most Wor. Bro. Mance. In 1945 Most Wor. Bro. Frank Whiddon, by virtue of his occupancy of the throne of the Grand Master, became automatically the Chairman of the Hospital Board in place of Most Wor. Bro. Maguire, who, however, remained on the Board ex-officio because he was a Grand Lodge Trustee.

The unexpected death of the Grand Master, Most Wor. Bro. Frank Whiddon, on 1 September 1947, after a very short illness, deprived the Board of its constitutional Chairman.

The Board in the year immediately prior to the Diamond Jubilee of the United Grand Lodge (1947-48) consisted of the following: Most Wor. Bro. Frank Whiddon, Grand Master (Chairman); Most Wor. Bro. Maguire (Grand Lodge Trustee); Most Wor. Bro. John Goulston (Grand Lodge Trustee); Most Wor. Bro. Edward Hungerford (Grand Lodge Trustee); Rt Wor. Bro. E. M. Perrin, P.J.G.W. (President, Board of Benevolence); Rt Wor. Bro. Harold Earlam, P.J.G.W. (Vice-Chairman); Rt Wor. Bro. A. E. Haigh, P.J.G.W.; Rt Wor. Bro. J. E. Gollan, P.J.G.W.; Very Wor. Bro. Colin Lawson, P.D.G.D.C.

The visiting medical staff's representative was Dr R. W. Walsh, who subsequently yielded place to Dr Laurence Hughes, who in turn was followed by Dr Ray Allen. In 1946 Dr Colin Lawson succeeded Dr Allen.

The original Resident Medical Officer was Dr K. D. McDonald, B.A., B.Sc., M.B., B.S. He was succeeded in 1933 by Dr Maynard Scott.

At the inception Very (later Rt) Wor. Bro. R. C. Mudge was appointed Secretary of the Hospital Board. In this capacity he served for fourteen years to the eminent satisfaction of all concerned. In 1938 the Grand Lodge rank of Past Junior Grand Warden was conferred upon him and on 21 November 1945 his status at the Hospital was raised from that of Secretary to that of Superintendent.

The original Matron of the Hospital, Miss A. V. Stacey, remained with the Hospital from 1931 to 1945. On her retirement, Sister

Scott Young acted in her stead for four months until the permanent appointment of Sister Marjorie Braithwaite as Matron was made in December 1945. Sister S. D. Cameron succeeded to the position in January 1947.

There were periods when the financial stability of the Hospital funds was not as satisfactory as the Board desired. The maintenance of the institution was a matter of some concern, because it was not proving to be entirely self-supporting. The situation was met, not by raising the patients' fees, but by Grand Lodge granting larger subsidies. At the same time, Grand Lodge went still further in subsidizing the fees paid by individual Lodges for the relief of Brethren in necessitous cases.

When the Hospital was opened in 1931 the Constitutions provided for its upkeep an annual sum of £3000 from the Fund of Benevolence and £1000 from the Temple Fund. As, however, the Hospital in the first year or two of operation was proving to be more nearly self-supporting than was anticipated and had quickly acquired a credit balance of £8000, it was resolved in December 1932 to reduce each of these contributions by one-half; that is to say, £2000 from these funds instead of £4000 would be provided. One argument used by Most Wor. Bro. William Thompson in moving the motion was that it was not wise to accumulate a large fund, as it would only afford ground for a demand for free treatment. Incidentally, the comment may here be offered that the argument for a sound fund might have been used for a directly opposite purpose. It would place the hospital authorities in a position to offer real charity to deserving Brethren in distress. It is regrettable that in this world a needy Brother's expenses often increase just when circumstances, such as illness and consequent reduced income, render him less able to meet them. Most Wor. (or at that time, Rt Wor.) Bro. Maguire moved to limit the period of this lower contribution to January 1935, but the original motion was adopted unaltered.

The demands on hospital accommodation, however, had not grown to the degree anticipated. On the average, sixteen of the fifty-six beds provided remained empty each month, because potential patients gave preference to other hospitals. At the same time the reduction of hours for nurses to forty-eight, though a

very desirable innovation in itself, necessitated greater expenditure by reason of the employment of a greater number of nurses, and increased remuneration to other employees had to be found. All these factors added to the financial deficit. The main consolation lay in the fact that the Hospital was being conducted efficiently and on up-to-date lines, with a matron well equipped with a knowledge of the most modern methods employed in English and American institutions.

The consequent increasing difficulty in coping with the financial position justified Most Wor. Bros Goulston and Mance in proposing the amendment of Clause (c) of Regulation 58a, so that the statutory annual contribution from the Fund of Benevolence should be increased from £1500 to £2500, which, with the sum of £500 from the Grand Lodge Hall Account would provide a total of £3000 instead of £2000. This was still below the original grant of £4000 per annum. As unexpended balances had, since December 1932, been refunded each year, there was no necessity, as Wor. Bro. Alan Wright pointed out, to limit the amount to £2000, as had been the practice. The motion was therefore carried unanimously. These amounts were paid by quarterly instalments. All fees received from patients were placed to the credit of the Masonic Hospital Fund. Necessitous cases were to be provided for through the Lodges on terms and conditions determined by the Board.

Originally the limitation of patients to Masons and members of their families prevented others who desired to come as patients from doing so; consequently, the beds were not occupied to full capacity. It is true that in 1937 it was felt obligatory to add eight beds to the accommodation because of increased demands; nevertheless, in 1940, a deficit of £556 appeared once again in the balance sheet.

The eulogies passed on the Hospital on numerous occasions were confirmed in May 1939 when the Grand Master paid a visit to the institution. He was impressed with "the handsome and commodious building" situated in spacious grounds, with its well kept and attractive parterres of beautiful flowers, its operating theatre equipped with practically every appliance known to modern science, the X-ray department and the sterilizing room, the spotless tiled



R. C. Mudge, P.J.G.W.
Superintendent Masonic Hospital, Ashfield, N.S.W.

kitchen where the patients' food was prepared with meticulous care, and the hot water service installed.

Consequently, the special resolution for an increased vote to the Hospital was confirmed without difficulty three months later (14 June 1939) on the motion of Most Wor. Bro. F. S. Mance. In the course of his remarks, he pointed out that the comments made concerning the need of Masons to patronize the Hospital seemed to have borne fruit during the intervening three months, as there had been an increase in the number of patients to such an extent that the increased subsidy might not be used, in which circumstance it would be refunded to the Fund of Benevolence as provided for in the Constitution.

In March 1940 the Pro Grand Master mentioned a proposition to enable the Masonic Hospital to extend the scope of its usefulness, widen its activities and render its services more accessible to poor and distressed Brethren. Previously, special appeals to Lodges or individual Brethren for direct donations had not been the policy of the Hospital Board. But Most Wor. Bro. Maguire felt that the Masonic Hospital should have the same appeal as the Masonic Schools had. He therefore decided to launch such an appeal for donations. The response, he anticipated, would enable the comfort of the patients and the staff to be improved and permit of the air-conditioning of the theatre block and the wards, as well as the fly-proofing of the verandas.

An amendment to Regulation 58a of the Book of Constitutions was, therefore, brought formally before Grand Lodge. One change was to render more certain the meaning of the clause defining the management of the Hospital; other changes were for the purpose of liberalizing the conditions of admission to the institution.

The amendment in Clause (a), while providing for the treatment in the Masonic Hospital of Lodge members of the New South Wales jurisdiction, and their dependents, inserted the word "primarily" into the clause so that it read, "The Masonic Hospitals are *primarily* for the treatment of those members and dependents." In other words, the Hospital was not necessarily restricted to such patients, but the Board was free to admit non-Masons when applications from Masons or their dependents were not sufficient to have the beds fully occupied. For the previous four years, the average

daily occupation had not exceeded forty, though fifty-six beds had been available and neighbouring hospitals had been overflowing.

The general feeling in Grand Lodge was that, provided the admission of Masons was not hampered by the proposed new condition of admission, the acceptance of non-Masons as patients would not only relieve suffering but provide much needed revenue for the Hospital. Accordingly the amendment was adopted.

Clause (*b*) of the same regulation, 58, was subjected to slight verbal amendment in order to obviate the possibility of misinterpreting the original intention of the clause. One member of the Hospital Board should directly represent the visiting medical officers and be elected by them. An attempt to provide that the three members elected by Grand Lodge should be other than officers of Grand Lodge was defeated, for the President of the Board of Benevolence stressed his conviction that the election of the President of that Board to the Hospital was an asset to the institution. The other members of the Hospital Board were to be the Grand Master, Pro Grand Master, Grand Lodge Trustees and President of the Board of Benevolence.

The third proposed amendment appealed to Grand Lodge as very desirable and was accepted. Hitherto a Brother desiring admission, but unable to meet the expense, could be admitted provided his Lodge or Lodges paid one half of the cost, while the Hospital Fund would be utilized to meet the other half. The Clause (*e*) as amended was made to read: "The Board shall be empowered to make a certain number of beds available to Brethren in necessitous circumstances. The conditions governing admission to these beds shall be determined by the Board from time to time."

The virtue of this amendment lay in the relief to the Lodges from financial obligations in regard to the admission of Brethren, whether attached or unattached, and in the more ready availability of the services of twenty-four visiting medical officers. The Board could provide accommodation for patients either entirely free of cost or at reduced fees. It was expected as an outcome of these amendments that the Lodges within the jurisdiction would develop greater interest in the Hospital as a worthy Masonic activity.

With the admission of non-Masonic patients when beds were available the position was improved, and in 1940-41, 1941-42 and

again in 1942-43, the aggregate of patients' fees grew while the working expenses had declined somewhat. In the next year the position was so healthy financially—because, paradoxically, it was unhealthy in a literal sense, in that a greater number of patients needed hospital care—that not more than £500 of the annual Grand Lodge grant of £3000 was utilized to balance the accounts.

The finances were once again adversely affected in 1947 because of the heavy increase in the cost of supplies and in the awards of remuneration to the staff, the reduction of working hours still further, first to forty-four and then to forty, so that overtime rates had to be more frequently provided. The overtime rates, in fact, called for an additional £800 on the year's outgoings. The Commissioner of Prices at first permitted an increase of one guinea on certain charges only. Fortunately, in February 1947 the Government officer complied *in toto* with the Board's application, with the result that an annual increase of about £4000 in the income was expected. Even so, the prospect of the necessity of making major replacements in the hospital equipment still caused concern.

As a consequence of this foreboding outlook, the Grand Master moved in the Grand Lodge Communication "that the sum of one thousand pounds (£1000) be made available from the Fund of Benevolence and paid to the Hospital Fund concerning the additional cost of the maintenance". In seconding this, Most Wor. Bro. Maguire argued for the increase of the number of beds from sixty-four to one hundred and sixty-four, so as to spread the additional expenditure over a greatly increased asset. In that way the overhead expenses would be proportionately diminished. Eventually the Hospital became an approved institution under the Commonwealth Hospital Benefits Act so that charges to the majority of the patients could be and were actually reduced.

Hospital equipment was improved from time to time as opportunity offered; the X-ray department was greatly utilized, the pathological section was extended, the kitchen modernized. The contemplated construction of a Maternity Wing in 1945 was held over because the Department of War Organization of Industry had not sanctioned building operations.

In the earlier years patients at the Masonic Hospital were attended to by trained nurses whose activities were supplemented by those who were undergoing training. The Hospital opened with

a nursing staff of twenty, of whom six were probationers drawn from the ranks of pupils who had finished their course at the Baulkham Hills Schools. In short, the Hospital assumed the character of a training school for nurses and in that way made provision for the pupils as they left school. In 1938-39, however, it was considered that the institution should be served by a fully trained staff and the training operations were discontinued. But because of the cost of the changed system and the consequent unfavourable balance of expenditure over income, the training system was reverted to in the following year. By the year 1944 five probationers had completed their training course, which had covered four years, and of these three remained as members of the hospital nursing staff. Nursing staff difficulties were greatly alleviated after the termination of the World War and several ex-trainees returned to serve on the trained staff. Seven trainees completed their course in 1946 and succeeded in the Nurses' Registration Board's final examination.

Rt Wor. Bro. Maguire spoke eulogistically of the staff of thirty-five nurses, all happy, contented, and living as if in their own homes under the competent Matron, Sister Cameron. Of these, twenty-seven were trainees of the Hospital itself, and no failures in examination had been recorded.

By means of benefactions and bequests, the financial basis of the Hospital bids fair to be steadily solidified, and idealistic improvements introduced. For example, an amount of £1000 received from the estate of a late member of Lodge Ionic, namely Wor. Bro. A. B. Tunmer, was utilized in the air-conditioning of the operating theatre which was thus rendered more bearable for both nurses and the operating surgeons. Two other bequests are in view, though held over during the lifetime of the widows of the late members. These will be applied to some urgent needs of the institution.

It was, of course, inevitable that the Second World War should have its detrimental effect, in that the enlistment of Sisters reduced the strength of the staff. But the Hospital Board was more proud of the splendid service to King and country given by these Sisters than it was distressed by the weakened staff. One member, Sister Kathleen Best, became Matron of the 5th Australian General Hospital A.I.F., and received the highest award for which the nursing service is eligible—the Royal Red Cross, First Class. This

distinction was granted for her meritorious service with the Army in Greece and Crete. A former member of the Masonic Hospital, namely, Matron Fall, of the 1st Australian General Hospital, received a similar decoration. Needless to say, the Board felt that the hospital enjoyed a share of the glory reflected from these honours.

At the Grand Lodge Communication in June 1948, the Brethren were informed that the nursing staff had been restored to its full strength and that plans for increased accommodation for the nurses were under consideration. Owing to rising expenses, the Prices Commissioner had in the previous February agreed to an increase in fees, but the need for a subsidy still remained.

The value of the Masonic Hospital, not only to the Brethren in particular seeking and gaining admission, but also to members generally of the New South Wales community, is borne out in the statistics of admission and operations.

<i>Year</i>	<i>Patients admitted</i>	<i>Operations performed</i>	<i>Daily average of patients</i>
1931-2	428	334	11 in month of July 1931.
			33 by month of April 1932.
1932-3	701	548	34
1933-4	783	584	33
1934-5	829	664	38
1935-6	877	691	39
1936-7	836	657	37
1937-8	919 (agg. 5373)	730 (4208)	43
1938-9	941	685	40
1939-40	916	661	41
1940-1	1035	708	46
1941-2	1079	741	52
1942-3	1129 (10473)	770 (7773)	56
1943-4	1190	927	57
1944-5	1190 (12853)	974 (9674)	58
1945-6	1116	898	55
1946-7	1240	1012	56
1947-8	1373	1137	59
Total to Apr. 1948	16582	12721	

CHAPTER XIV

FREEMASONS' BENEVOLENT INSTITUTION

THE establishment and development of the Freemasons' Benevolent Institution were outlined in Volume II of the *History of the United Grand Lodge of New South Wales*.

The funds of this organization reached the pre-war maximum in 1927 when a sum of £34,279 was in hand. Then came the world-wide depression period so that by 1935 the funds had been reduced to a total of £16,590, the income had dropped from £15,478 (1927) to £10,660, and the annuitants had increased to 408. As the depression lifted, the Institution gained increasing support and the funds were restored to an amount of £40,279 as shown in the 1947 report, though it was not until 1946 that the figure of £34,279 was passed, the amount then being £35,536.

It will thus be seen that it took over twelve years to restore the ravages of that difficult period when the Committee was forced to expend so much of the credit built up before 1927. At the same time the number of annuitants had steadily grown; in April 1947 they numbered 471 when the expenditure in relief for the year was £13,125. The total relief afforded since 1893 amounted to £346,838.

Most of the funds were derived from the voluntary subscriptions of members, but the Grand Lodge also assisted by voting as much as £1000 a year to the Freemasons' Benevolent Institution. Legacies from various deceased Brethren have also swollen the amount.

In 1940 the President (Most Wor. Bro. Hungerford) and the Committee recommended to the Annual Meeting that a Trust Fund be created to preserve the identity of moneys left by will to the Institution, lest in a future crisis it again became necessary to spend accumulated moneys. This new rule was adopted. It read as follows:

In all cases where moneys are left by will to the Institution, such moneys shall be invested and the income only expended, provided that the capital or any portion thereof may be expended with the approval of at least twelve members of the Committee.

The amount received under this heading totalled £16,797 as at 30 April 1947. It was invested mainly in Commonwealth Stocks and Fixed Deposits.

The Freemasons' Benevolent Institution Ladies' Auxiliary, formed in 1928, had contributed £1453 to the Institution until their activities were temporarily suspended during the war years. With the cessation of hostilities the auxiliary resumed its function, and its body of eager workers materially assisted in the work of the Institution. The Bathurst Ladies' Auxiliary contributed over £1100 between the years 1938 and 1945. Many social activities were organized to supplement the revenue of the Institution.

Rt Wor. Bro. Bales, P.J.G.W., of Lodge Dulwich No. 251, in 1944 instituted an annual challenge trophy to be won by the collector obtaining the largest collection for the year. This trophy was in addition to the Kelso King Cup. It was won by Lodge St John No. 115, Newcastle, with a collection of £262/5/- in 1943, and by Lodge Antiquity No. 1, Sydney, in 1944, with a collection of £355/9/6.

The A. H. Coles Cup, awarded to the Lodge recording the highest average collection in the year, was won seven times by Lodge Coronation Temperance No. 657, Cessnock, since it was first presented for competition in 1931. The highest average recorded is that by Lodge Collarenebri No. 595, who won the cup for a second time in 1945, with an average of £3/1/- per member.

During 1946 Most Wor. Bro. Hungerford, P.G.M., announced his retirement from the Presidency of the Institution. He was succeeded by Most Wor. Bro. Dr F. A. Maguire, P.G.M. Most Wor. Bro. Hungerford first became a member of the Institution in 1896; he was elected to the Committee in 1900, then as Vice-President in 1919, and President in 1925. His was certainly a remarkable record—fifty-one years of active membership with twenty-two years' unbroken service as President. The late Grand Master, Most Wor. Bro. Frank Whiddon, at the Quarterly Communication of the

United Grand Lodge, held on 11 July 1947, recorded the fact in his address as follows:

"On 26 May I attended the annual meeting of the Freemasons' Benevolent Institution. I was most interested in the proceedings, and the report of activities for the year. After almost a quarter of a century as President, Most Wor. Bro. Hungerford retired, and Most Wor. Bro. F. A. Maguire was unanimously elected to the position.

"I should like to record my personal admiration and sincere appreciation of the wonderful service and devotion of Most Wor. Bro. Hungerford to this important movement in Masonry. His name will long be remembered in association with this truly Masonic charitable activity."

Very Wor. Bro. Arthur P. Bray, P.D.G.D.C., announced his retirement from the Secretaryship during 1947, having completed more than thirty-one years' service in that office. In 1915, the work of the Institution having progressed to a point requiring a full time administrative head, the Committee appointed Very Wor. Bro. Arthur P. Bray (son of the late Most Wor. Bro. A. H. Bray, P.G.M. and Past Grand Secretary) to the secretarial post. Very Wor. Bro. Bray took over the duties in October 1915 (succeeding Rt Wor. Bro. J. C. Heighway, S.G.W. and Honorary Secretary) as the first salaried officer.

The Committee accepted Very Wor. Bro. Bray's retirement with regret, since his long association with the Institution had been marked throughout by the utmost attention to duty and regard for the responsibilities of the office.

The great benefit conferred by the Freemasons' Benevolent Institution was evidenced in the hundreds of grateful and heartfelt thanks expressed by those old folk whom the Craft had been privileged to assist. In the words of the late Grand Master, Most Wor. Bro. Whiddon, in addressing the Annual General Meeting held in 1947, "It is well worthy of all the consideration of every member in the jurisdiction."

CHAPTER XV

THE LIBRARY

THE Brethren of the New South Wales jurisdiction have not as yet become "library minded". It must not be concluded from this remark, however, that there are no readers of Masonic literature amongst them, for there are many and they are scattered throughout the districts. But the proportion of readers to the one hundred thousand members in the State is not large enough to satisfy the Grand Lodge Librarian, Rt Wor. Bro. E. Gillman Moon.

At the headquarters in Sydney, a library under the control originally of Rt Wor. Bro. E. E. Cupit and more recently of Rt Wor. Bro. J. T. Watson as Chairman of the Library Committee, is steadily expanding, partly through the purchase of new books and partly through donations from Brethren. Even though Masonic literature has not as yet made the appeal to the general body of members that was hoped for, nevertheless the record of the total number of readers each year is not without encouragement. Between the years 1938 and 1948 the number of metropolitan readers fluctuated between one thousand and eighty-eight (in 1938-39) and three hundred and sixty-nine (1942-43) (when the country was disturbed by war operations) and seven hundred and forty-two (1944-45). The number of readers among country Brethren remained reasonably constant in that four hundred and eighty-two represented the annual maximum and three hundred and eight the annual minimum (exclusive of the war year 1942-43).

Allowance has, of course, to be made for the non-inclusion in these figures of country readers who delved into the "Travelling Sets" of books which the Librarian's Annual Report revealed were maintained in constant use, with the country Lodges expressing appreciation of their value. It seemed that country members made

greater use of the travelling sets, concerning which no reading report was available, than of books for which direct applications were made. Consequently the position was very much better than the official figures indicate.

CHAPTER XVI

THE FOREIGN CORRESPONDENCE COMMITTEE

A HISTORY of Freemasonry would not be complete without some reference to the consistent effort over a long period on the part of the Foreign Correspondence Committee to present to the Brethren a summarized, but nevertheless comprehensive survey of Masonic activities throughout the world. Under the chairmanship of Very Wor. Bro. Alex Thompson in the early thirties, followed by Very Wor. Bro. William Epps in the years 1935 to 1937, and by Wor. Bro. A. J. Kaglund for the past decade, much useful information was made available for the Brethren who had not the opportunity of reading the Proceedings of other Grand Lodges in detail. Its digest was presented under various headings, such as Jurisprudence, Libraries, Education, Charity, Poetry, and other items of outstanding interest, and published as an Appendix to the Annual Report of Grand Lodge Proceedings.

By means of this report the Brethren were in a position to learn something of the distress undergone by Masonic Brethren on the continent of Europe by reason of the malice directed against them and particularly against the prominent members of the Craft by Fascist and Nazi authorities. Eventually, Masonry was suppressed in all European countries except Sweden and Switzerland.

By way of contrast, Wor. Bro. Kaglund and his committee displayed through these summaries a picture of hope and Masonic prosperity in the British Isles, the British Empire and the English speaking world, as well as in the South American Republics, and declared that the situation within the Empire "clearly indicated that the fundamentals of Freemasonry are regarded as very stable props in the Empire". Members of the Craft were attentive to the care of European children, gave equally practical support to the ambulance work of the Red Cross Society, and engaged in welfare

work on behalf of members and sons of members who had enlisted in the armed forces.

The various celebrations of the foundation of Freemasonry in different countries, including the centenary celebrations of Western Australia, the practice in America of recognizing veteran members of fifty years' standing, references to the "Perfect Youth" movement, the encouragement given overseas to cultural activities, such as Study Circles, Research Lodges, the dissemination of Masonic literature and the encouragement of the use of libraries, are but a few of the many points of interest to which attention was drawn.

An instance was cited of the attempt on the part of soldier Brethren of an American State to secure a dispensation to form Lodges in Australia and elsewhere and to confer degrees on soldiers seeking admission to the Craft. Fortunately, the request was not granted and possible consequent complications did not arise.

The efforts of the Foreign Correspondence Committee received the annual plaudits of Most Wor. Bro. Aubrey Halloran, who appealed to Brethren to realize through these reports how important the influence of Freemasonry was throughout the world. The immense amount of trouble the committee took in presenting this synopsis merited the grateful thanks of all, because they were "men of scholarship and had given of their best in the work that they had done".

CHAPTER XVII*

ROYAL ARCH MASONRY

ALTHOUGH the various jurisdictions in Craft Masonry in New South Wales had been welded into one compact whole in 1888, "a little rift within the lute" still remained, unfortunately, in connection with Royal Arch Masonry. Rival systems still existed and resulted in friction and discussions as to their respective merits and demerits, and, according to one Grand Master, the resignation of some Brethren from their Lodges.

The comment that "history never repeats itself" is only a partial truth. The stories of Royal Arch Masonry and its troubles and of the Masonic movement culminating in the union of 1888, offer a somewhat striking parallelism, especially in the efforts put forward to effect amalgamation between the rival groups in each case. The arguments advanced for and against the union of the various jurisdictions prior to 1888, the desire of one or other body to retain its own identity and the tendency to "anathematize" the sections out of step with it, the stonewalling tactics and arguments to defeat laudable negotiations and movements for the effectuation of complete unity and brotherhood, by sheltering behind an over-emphasized loyalty to a parent Supreme Grand institution beyond the realms of the Province or District, all re-appear in the long drawn out controversy between the different sections of Royal Arch Masonry in this State since 1888.

It is both remarkable and unfortunate that, whereas there is complete unity in nearly every one of the other States within the Commonwealth, a unity that is recognized by every Supreme Grand Chapter on earth—there are sixty-six such bodies all told—yet in New South Wales at the present time there is a Supreme Grand Chapter of New South Wales competing for members with a

* Chapters XVII and XVIII deal with matter outside the restrictions laid down by the title of this book, as it includes history prior to 1938.

District Grand Chapter of the Scottish Constitution, the former of which is recognized by sixty-four of the other sixty-five Grand Chapters as having sovereign jurisdiction within the State of New South Wales. It is equally remarkable and unfortunate that this undesirable state should persist when the opinion prevails that an overwhelming proportion of the Companions in each jurisdiction ardently desired union, but were prevented from realizing it by reason of the tactical moves or the policy of "masterly inactivity" exercised by a few opponents in high places to union, so as to render it difficult, and even practically impossible, for the will of the general body of Companions to be expressed through a referendum.

This allegation is audacious and would be reprehensible if the facts did not justify it. To understand the position, the details should be viewed in proper perspective and sequence and compared with the story of the movement towards union of the Craft Lodges in 1888.*

Royal Arch Freemasonry was originally practised and taught in Australia with the attachment in 1831 of the first Chapter to the first Lodge formed in New South Wales—Lodge Australian Social Mother (I.C.). This Chapter has long ceased to exist. The second Chapter formed was the Leinster Marine Royal Arch Chapter (I.C.) formed in 1843. It has continued its existence to the present time and thus constitutes the oldest surviving Chapter in this country.

The foundation of the Zetland Chapter of Australia in 1855 introduced the English Constitution in this country. Six years later (1861) the District Grand Chapter (E.C.) was founded with the M.E. Companion John Williams as District Grand Superintendent, and the doyen of Australian Masons, M.E. Companion Arthur H. Bray as Grand Scribe Ezra. About the same time the Robert Burns Chapter of Australia was also established.

The Scottish Constitution was first represented with the dedication of Burrangong Chapter No. 96 at Young in 1863. This was extended by the formation of the Provincial (later District) Grand Chapter of Scotland in New South Wales, with M.E. Companion Dr W. G. Sedgwick as District Grand Superintendent.

At the time of the creation of the United Grand Lodge in 1888, eighteen Chapters were in operation in New South Wales, namely,

* See vol. I, chapter X, *History of the United Grand Lodge of New South Wales*.

nine under Scottish jurisdiction, eight English and one Irish. In the following year (1889) the Grand Royal Arch Chapter of New South Wales came into existence with the transference of all the English Chapters to the new body. For, according to the English Constitution, no Chapter could exist unless attached to a Lodge, and the English Lodges had been absorbed in the newly formed United Grand Lodge of New South Wales. That these Chapters came over to the newly formed Grand Chapter with the expressed benediction and goodwill of their erstwhile parent, the United Supreme Grand Chapter of England, was a matter of general satisfaction. It was a splendid exhibition of Masonic fraternal sentiment.

Within fifty years (1889-1939) Royal Arch Freemasonry had expanded so that, while the Leinster Marine Chapter remained the sole representative of the Irish Constitution, the District Grand Chapter of Scotland could count 148 Chapters with a total membership of 5707 Companions and the New South Wales Supreme Grand Chapter 77 Chapters and 2966 Companions. The latter organization had grown by the year 1947 to 83 Chapters and 4400 members.

One of the splendid personalities associated with the union of 1888, Most Wor. Bro. Arthur H. Bray, Grand Secretary, was also actively interested in the endeavours made to achieve Royal Arch unity. At the instance of the First Principal of the Zetland Chapter of Australia (E.C.), he, in his capacity of District Grand Scribe Ezra, convened a meeting of Present and Past Principals on 9 March 1889 to consider the situation. The thirteen Present and thirteen Past Principals—English, Scottish and Irish—in attendance resolved that a Supreme Grand Chapter was necessary for the good of Royal Arch Masonry. A committee of seven drew up a "Basis of Union", which was forwarded to every Chapter in the Colony and then submitted to another meeting of Principals, Past and Present—three representing the Scottish Constitution, six the English and one Leinster Marine (I.C.).

Agreement was reached on the following matters:

(1) Each Chapter was to exercise its existing powers and work its existing ritual, subject to the new Supreme Grand Chapter of

New South Wales, until a Constitution had been drafted and agreed upon.

(2) Principals, Past and Present, would meet to elect officers.

(3) The status of all past and present officers would be confirmed.

(4) The new body would govern according to the Constitution of the English Supreme Grand Chapter until otherwise decided.

The new Grand Body was declared formed by M.E. Companion E. O. Smith, P.Z. (E.C.) on 25 June 1889. Within a month, namely, on 22 July, Colonel Shadwell H. Clerke, Grand Scribe E. in England, representing the attitude of the English Supreme Grand Chapter, cleared the way for union by writing that, as there were no longer English Lodges in New South Wales to which Chapters could be attached, as required by English Royal Arch regulations, the charters of the Chapters in that District were to be withdrawn so that those Chapters would cease to work under the Supreme Grand Chapter of England. The charters, however, could be retained if Grand Scribe E. Arthur Bray endorsed them as having been transferred to the new Grand Chapter of New South Wales.

A date was decided upon for the inauguration and on 30 September 1889 M.E. Companion E. O. Smith was installed as Grand First Principal. Within the year a letter, dated 19 July 1890, notified the Companions that the Supreme Grand Chapter of England had formally recognized and acknowledged the Supreme Grand Chapter of New South Wales as a lawful Masonic body.

The outlook was, indeed, most promising, the more so since M.E. Companion Dr W. G. Sedgwick, District Grand Superintendent (Scottish Constitution) favoured the proposal for union. Then, like a bolt from the blue, objection to amalgamation was expressed by the Companions of the Scottish Constitution and the prospect of complete and absolute unity in New South Wales was shattered. The Supreme Grand Chapter of Scotland refused to recognize the right of New South Wales Companions to form a sovereign Grand Chapter. Thus the Scottish Royal Arch Masons in New South Wales, with the support of their sovereign body in Scotland, won the invidious distinction of standing firm against the whole world and maintaining disunity where all might easily have been of one accord. The only sacrifice or surrender that the Grand

Chapter of Scotland was called upon to offer was that which the Grand Lodges of England, Scotland and Ireland had made in 1888 when the United Grand Lodge of New South Wales was constituted.

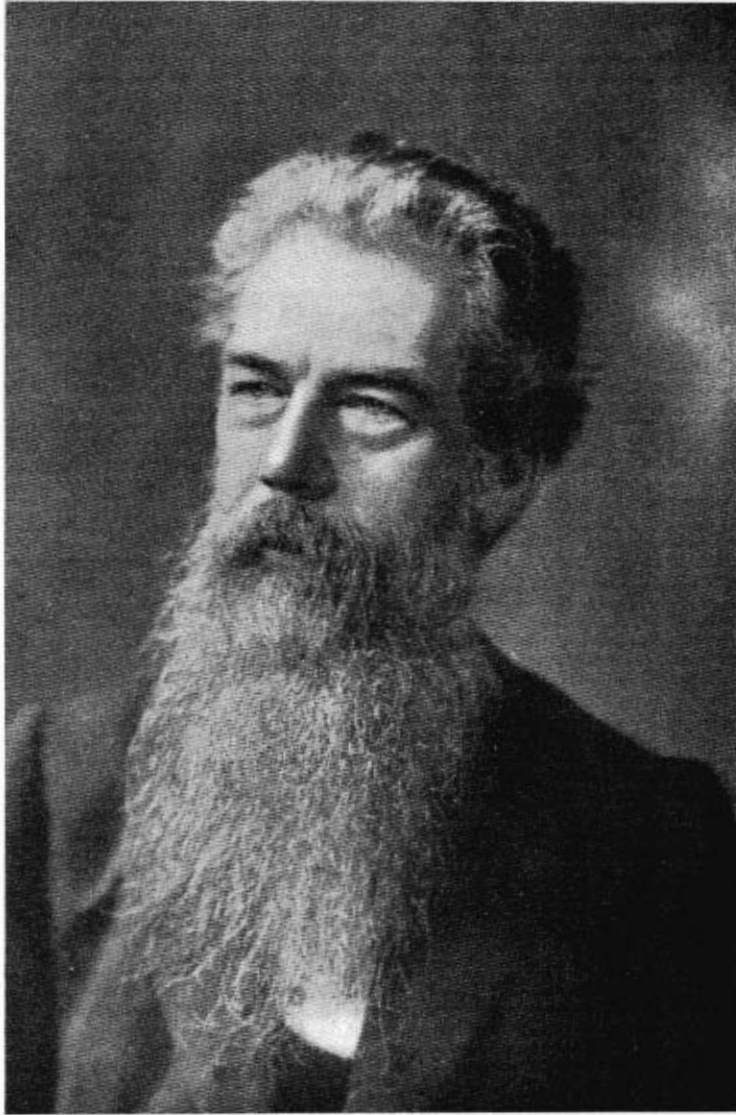
The Pro Grand Master in New South Wales, Most Wor. Bro. Dr Harman J. Tarrant, lost no time in renewing the effort to overcome difficulties so that a united Supreme Grand Chapter might still be achieved. Unfortunately, nearly all the Scottish Companions, with one most notable exception, refrained from attending the conference called in August 1889. The exception was M.E. Companion Dr Sedgwick, who was not only present but actually proposed the formation of another committee to formulate once again a "Basis of Union". This committee was to have consisted of five Companions from the New South Wales body, five Scottish and two Irish Companions. It was impossible, however, to induce five Companions of the Scottish Constitution to participate in the deliberations and so the Pro Grand Master's effort was nullified.

Further attempts were made from time to time. An effort in 1900-02 proved abortive.

On another occasion it appeared that actual union would be realized, but the move failed because of a misunderstanding on the part of M.E. Companion A. B. Templeman, P.G.Z., of Victoria. He reported that he had been refused admission to a Royal Arch Chapter in America because the Excellent Master's Degree was not worked in Victoria nor, as he thought, but wrongly so, was it worked in New South Wales. He accordingly advised Scottish Royal Arch Masonry against amalgamation just when success appeared possible.

Evidently that great curse of the human race—misunderstanding—was to dog the steps of the would-be unionists for many years. For when in 1906 M.E. Companion Edward Hungerford visited the Grand Chapter authorities in Edinburgh, he was informed that, according to the representations of their District Grand Chapter in New South Wales, they had cause to resent the attempted coercion of their Scottish Companions by the New South Wales Grand Chapter. M.E. Companion Hungerford's assurances that no coercion had been attempted were unavailing.

Further interest in the problem was evinced in 1909 when M.E.



MOST WOR. BRO. NORMAN SELFE
First Grand Master of the Grand Lodge of Mark Master Masons of New South Wales

Companion A. P. Gribben, Grand First Principal Z of New South Wales, said in an address to the Grand Chapter of New South Wales, "Our relations with foreign and Australian Grand Chapters are still, I am pleased to say, fully fraternal. Unfortunately, the Grand Chapter of Scotland yet remains the only Grand Chapter in Royal Arch Masonry which withholds its recognition. This we regret, but cannot help. It should be apparent to all of us that some decisive action must be taken to end the unhappy state of affairs in Royal Arch Masonry in this State."

Truly it was an "unhappy state of affairs", the more so because it was so easily adjustable. Many held that it could have been terminated in the proverbial twinkling of an eye, if the Scottish Grand Chapter would but facilitate a referendum among the Scottish Brethren in New South Wales.

M. E. Companion H. Montgomerie Hamilton, the Grand First Principal Z (N.S.W. C.), reported two years later that he had communicated with the Grand Chapter of Scotland urging that that Grand Chapter should grant fraternal recognition to the Grand Chapter of New South Wales, so that the very unpleasant state of affairs existing might terminate. His arguments were substantially those employed during the discussions prior to 1888 concerning the formation of the United Grand Lodge, namely, that the Grand Chapter in Scotland was justified in operating in New South Wales only so long as it was not masonically an "occupied territory", but that once a sovereign Grand Chapter had been established and recognized, the territory became occupied and the power to issue charters was diverted from the Grand Bodies that had recognized it and was invested in it alone. He continued the argument, "Surely our common interests should impel Scottish Royal Arch Masons here as well as ourselves to put an end to the present position of affairs. We are all New South Welshmen and well able to govern ourselves."

This argument would have been most convincing but for one very significant fact, namely, that the theory of territorial sovereignty was not recognized by Scotland.

The Scottish reaction in New South Wales was manifested in the rejection of the proposal at the ballot taken in 1912, while the reply from Scotland in the same year did not meet the argument put

forward by M.E. Companion Montgomerie Hamilton. Scotland merely concurred in allowing inter-visitation with the New South Wales Chapters, and this very concession clearly put the Scottish body in the wrong, or, at least, several argued so. For it was impossible, they declared, to sanction inter-visitation without at the same time admitting the constitutional rights of the New South Wales Grand Chapter; and once those rights were recognized, the inevitable corollary was that the latter body must have sovereign power, which included the monopoly of the right to form new Chapters within its own area of jurisdiction. However, as it is asserted that the law of occupied territory is not admitted in England, Scotland or Australia, this argument lacked cogency.

The position remained unaltered, however, for, as the New South Wales Grand First Principal pointed out, "The Grand Chapter of Scotland has *not* recognized us as the Supreme Chapter of New South Wales."

In fact, it was reported on 13 May of that year (1912) that Scotland had forwarded the following definite reply, "The claim by your Grand Chapter to be accorded recognition as the Grand Chapter of New South Wales, in the sense that the Grand Chapter of Scotland no longer shall have any sovereign rights there is repelled." How Scotland could maintain such an illogical position was considered by some as incomprehensible. The body in Scotland recognized the Supreme Grand Chapter of New South Wales as a properly constituted Grand Royal Arch Chapter, but refused to recognize it as the sole sovereign Grand Royal Arch Body in this State. It claimed equal sovereign rights and continued to invade the jurisdiction. In short, it wanted two sovereigns in one dominion, which amounted to a complete repudiation of the alleged Masonic law of sovereignty.

At least two American Grand Chapters expressed their disapproval of Scotland's attitude towards New South Wales—as well as towards Western Australia and New Zealand, whose position in relation to the Grand Chapter in Scotland was very similar. In 1913 the Grand Chapter of Texas decided to discontinue fraternal relations with the Scottish Grand Body and forbade intercourse of its members with Scottish members, "until such time as that Grand Body shall purge itself of its conduct in invading the juris-

diction of other Grand Bodies, and in refusing to recognize such Grand Bodies, except on the condition that the rights of Scotland to continue to establish subordinate Chapters within the confines of such jurisdictions shall be reserved”.

The Supreme Grand Chapter of New South Wales itself renounced fraternal relations with the Scottish Body in May 1914, and forbade intercourse between the members of the two Chapters until such time as the said Grand Body should cease to invade this jurisdiction.

In 1915 the hearts of the New South Wales Companions were uplifted once again when, on 15 September, it was announced that the Supreme Grand Chapter of Scotland had passed a resolution permitting its District Grand Chapter in New South Wales to arrange for a referendum on the vexed question. The outcome was a conference on 10 May 1916, to permit of which the ban on inter-visitation was withdrawn. The prospect of achieving the much longed for agreement and harmony was bright. The six distinguished Companions representing the New South Wales viewpoint were the Grand First Principal, M.E. Companion Albert Chandler, M.E. Companions H. Montgomerie Hamilton, Edward Hungerford, Aubrey Halloran, Claude Manning and W. B. Doust. The Scottish cause was advocated by M.E. Companions J. A. I. Perry (Grand Superintendent), W. Wainwright, E. Dyson Austen, W. T. Willington, Leith Thompson and S. J. Haywood.

The conference decided upon a referendum on the question of a United Grand Chapter with one governing body. Companions were also to vote on the following issues:

(1) That no Companion should be eligible for the position of Principal unless he were an Installed Master in the Craft, provided that, if there were no Companion “so qualified, available, suitable and willing” to act as Principal, the Chapter might elect any Companion as Principal and submit his name for the dispensation of the Grand First Principal.

(2) The Grand Lodge of Mark Master Masons of New South Wales should control and work the Mark Degree.

(3) The Supreme Grand Chapter of New South Wales should control and work the Degrees of Royal Ark Mariner, Red Cross Knights and Royal and Select Masters.

The sanguine expectations of the New South Wales Grand Chapter were premature. Its Companions were virtually whole-hearted in supporting this "Basis of Union"; the ballot showed 536 accepting it and only 17 rejecting it. District Grand Superintendent Perry, of the Scottish Body, however, reported that the members of his jurisdiction had rejected the unity proposals, though the definite figures were not produced. The action of the Scottish Chapters was due to the influence of a circular issued by Companion Perry, who advised all these Chapters to reject the "Basis". Accordingly, the ban on inter-visitation—a regrettable but perfectly constitutional action—was reimposed.

Thus an impasse had been reached, but the New South Wales Grand Chapter had, at least, the satisfaction of knowing that it had received the recognition as a Supreme Grand Chapter all the world over except in Scotland. The Grand Chapter of South Australia did not hesitate to voice its approval of the New South Wales attitude when it sent the message, "You may rest assured that no Companion exalted in a Chapter of New South Wales holding its Warrant from the Supreme Grand Chapter of Scotland will be allowed to enter any of our Chapters."

In 1924 M.E. Companion Aubrey Halloran took advantage of the visit of M.E. Companion the Earl of Cassilis, the Grand Z of the Grand Chapter of Scotland, to New South Wales to discuss the problem with him, but it still remained unsolved.

A further effort was made during the regime of Most Wor. Bro. Goulston in 1927. His method of approach was through conferences between the Royal Arch bodies and Grand Lodge officers. These conferences were attended by both New South Wales and Scottish representatives as an act of courtesy to the Grand Master, but in the end the position remained unchanged.

The membership of the Grand Chapter of New South Wales in the meantime steadily advanced. By 1929 it had reached the total of 3831. The world-wide financial depression, however, which was in its early stages in that year and became more serious in the early thirties, had retrogressive effect on all branches of Masonry. Full recovery was not experienced even in 1939, so that the membership in that, its Jubilee year, was but 2854. It recovered in the next few years and by 1948 was well over 4000.

Amongst the many attempts to close the breach between the rival bodies, a conference that commenced in December 1930 and concluded its deliberations in June 1932 should receive mention.

The move came from the Scottish camp. In 1931 the District Grand Chapter (S.C.) suggested an unofficial conference. The New South Wales Grand Chapter responded with alacrity, and promptly removed the ban on inter-visitation so as to facilitate deliberations between the two institutions. Seven representatives from each of the Supreme Grand Chapter of New South Wales, District Grand Chapter (Scottish Constitution) and Leinster Marine Chapter (Irish Constitution) arrived at a unanimous agreement on yet another "Basis of Union".

M.E. Companions E. Hungerford, A. Chandler, N. W. Montagu, T. Sayburn, A. E. Jeater and R. E. Companions E. E. Jennings and H. B. Mathews represented the Supreme Grand Chapter of New South Wales; M.E. Companions E. D. Austen, E. Gillman Moon, R. S. Puddicombe, H. L. Askey, G. A. Wood, J. K. Russell (in succession to M.E. Companion A. Castleman, who resigned in May 1931) and N. I. Blue were from the District Grand Scottish Chapter; and E. Companions W. Burnham, John Goulston, S. Goulston, H. G. Kilminster, H. S. Turner, R. A. Tomb and V.E. Companion G. W. S. Phillips belonged to the Leinster Marine Chapter (Irish Constitution).

The points agreed upon were as follows:

(1) The time had arrived for the recognition of one governing body for New South Wales Royal Arch Masonry.

(2) The following law, to be "unalterable for all time", would govern the qualification of a Principal of a Chapter: he must first be an Installed Master, but Second or Third Principals at the time of union would be eligible for higher office, even though they were not Installed Masters; for the first seven years of union, if there be no Companions of Installed Masters rank available, suitable and willing to occupy a Principal's office, then a Companion below that rank could be elected as a Principal, subject to the Grand First Principal's dispensation.

(3) The Grand Chapter should control the Excellent Master and Royal Arch Degrees; no Brother was to be exalted unless he had first been advanced to the Mark Degree; under Warrant from the

New South Wales Grand Lodge of Mark Master Masons, existing Scottish and Irish Chapters would continue to work the Mark Degree, and the same Grand Lodge was to be approached to grant a Mark Degree certificate at that time, and for the first seven years after the union to allow a Brother to be installed as a Master of a Lodge of Mark Master Masons, provided he had been a First Principal of a Chapter.

(4) The Red Cross Knights and Cryptic Degrees were to be under a separate controlling body.

The terms agreed upon were to be communicated to the Supreme Grand Chapters of Scotland and Ireland, and submitted to the Companions in New South Wales for acceptance or rejection.

Once again the union appeared to be on the point of attainment, and once again hopes were dashed to the ground by the Scottish District Grand Superintendent, who announced that the "Basis of Union" had been considered by a Convocation of the District Grand Chapter in February 1932, when 197 of the 203 Companions who attended voted against its acceptance. The chasm between the bodies re-opened when the Scottish body renewed its issue of new Warrants despite a previous understanding that the offending practice would be abandoned. Then the local Grand Chapter re-imposed the ban on inter-visitation.

The Grand Z in New South Wales, finding a direct contact with Scotland of no avail, made a direct appeal to the other sixty-four Grand Chapters of the Masonic world to use their influence with Scotland, so that it might recognize the claim of New South Wales for sole sovereignty within its own territory. The Grand Chapter of Oregon severed fraternal relations with the offender; Texas had already done so, other jurisdictions expressed their sympathy and the hope that Scotland would yield to what in America was recognized Masonic law. In its "Proceedings" in 1937 New Mexico expressed its disapproval of Scotland's attitude with no uncertain voice. "We in the States," it stated, "cannot justify and would not peacefully submit to the claim of Capitular Authority of a Grand Chapter in any of our Grand Jurisdictions having its own Grand Chapter. When the Supreme Grand Chapter of New South Wales was formed, it is our belief that the Grand Chapter of Scotland should have withdrawn from that jurisdiction."

Instead of acting on the lines suggested by this comment from New Mexico, Scotland four years earlier (1933) had forwarded to the New South Wales Grand Chapter a somewhat speciously democratic argument. It declared that the District Grand Chapter of Scotland in this State represented the majority of Royal Arch Masons therein, and accordingly "among equals in qualification, majority in numbers must be the determining factor" and not the sacrifice of the greater to the less, "a thing repugnant to all well-ordered opinion in every sphere of human action". At first sight the argument to a body which was accustomed to stress "ready acquiescence in all votes and resolutions duly passed by a majority of the Brethren" might appear insuperable. There appeared, however, to be an element of weakness in Scotland's argument, of which probably even the protagonists were unaware, but which should have been fatal. How could the Scottish members of a District Grand Chapter claim to be equals in qualification with members of a Supreme Grand Chapter in a question of sovereignty within the jurisdiction of the latter body? Once admit the soundness of such an argument as mere majority in human activities, then Soviet Russia has every right to invade and control Hungarian territory, or for that matter any other territory, even Scotland itself. If such an argument had been admitted in 1888 there would have been no United Grand Lodge of New South Wales.

The Scottish claim was a distinct repudiation of a Masonic law which declares that when three Chapters vote for the formation of a Supreme Grand Chapter where none previously existed, that vote prevails over all other considerations. Further, once the Supreme Grand Chapter is established, it creates a sovereign jurisdiction for itself, and the establishment of new Chapters by other Grand Chapters from outside that new jurisdiction should immediately cease. In fairness to the Scottish position, however, it must be repeated here that this Masonic law is recognized more in America than elsewhere. As already stated above, it cannot be said to hold good in Scotland, England or even New South Wales.

A further weakness in the Scottish claim of majority rule, it was stated, lay in the fact that their District Grand Chapter could boast of a majority only because an unbiased referendum of the Companions had been blocked, presumably because the overthrow

of its own jurisdiction would have been highly probable as a consequence.

It was unfortunate that Scotland would not recognize the fact that conditions had changed with the advent of Craft union in 1888. Its reply savoured of a determination to hold on with Scotch tenacity despite the necessity for unity throughout the Masonic world. Why Scotland should wish to stand alone against the view of all other sixty-four Grand Chapters is incomprehensible. Nevertheless the moment will arrive—may it be in the near future!—when Scotland and its District Grand Chapter in New South Wales will admit that Masonic unity and fraternalism are considerations of far higher import than the claims of any individual Grand Chapter, and will gracefully yield to the most potent demands of universal brotherhood among Masons. If it be true, as Dr R. Marett claims, that “Real progress is progress in charity and love: all other advances are secondary thereto”, then the existing conditions in Royal Arch Masonry in New South Wales cannot be justified on any ground. Once the union is achieved, then the democratic principle enunciated by Scotland will assert itself: “Among equals in qualification, majority in numbers must be the determining factor.” It might be that even after union the Scottish outlook will prevail in many respects, since the Scottish numbers in this State exceed those in the New South Wales existing jurisdiction.

Despite the foregoing expression of idealistic aspiration, the story is not yet complete. The efforts for reconciliation and unity were continued.

An outstanding personality in more recent Masonic history is that of Most Wor. Bro. F. A. Maguire. Despite the discouragements that faced his predecessors, he attacked the problem with fresh energy and zeal. As Deputy Grand Master, Grand Master and Pro Grand Master over a period of fourteen years, as well as a high past officer of the Scottish District Grand Chapter, he had full opportunity of gaining a thorough insight into the problem.

At a Quarterly Communication of Grand Lodge in 1935, Most Wor. Bro. Maguire moved “that in the opinion of this Grand Lodge the lack of harmony existing in one of the Degrees of Ancient Masonry, that of the Supreme Order of the Holy Royal Arch is prejudicial to the development of Masonry in this jurisdiction,

and the Most Wor. the Grand Master is hereby empowered to take such steps as he may think advisable to achieve unity."

He described the existing situation as intolerable. In reply to those who suggested that Grand Lodge had no jurisdiction over the Supreme Grand Royal Arch Chapter, inasmuch as the latter was itself a sovereign body, he pointed out he did not claim such jurisdiction; but it was by virtue of the fact that every member of a Chapter was primarily a Craft Mason that he asked for authority to act.

A few months later (May 1936) M. E. Companion Hamilton B. Mathews, the Grand First Principal of the Supreme Grand Chapter of New South Wales, in his address to the Companions, pointed out that "During the past forty-seven years this Grand Chapter has been accorded recognition by sixty-four Grand Chapters, thus extending all that that recognition implies . . . it must be acknowledged that the long span of years through which those certificates have stood estops any claim that New South Wales is not sovereign."

In August of the same year he again broached the subject at a Convocation in Newcastle. "For the sake of peace and harmony in the Masonic life of this jurisdiction," said Grand First Principal Mathews, "we can express no more glorious hope than that the Grand Chapter of Scotland will bring herself into line with all the other Grand Chapters of the world by fully recognizing the Supreme Grand Chapter of New South Wales as being the rightful governing body of Royal Arch Masonry in this territory."

For over three years after his motion before Grand Lodge in 1935, Most Wor. Bro. Maguire refrained from discussing the matter in Quarterly Communications. In the meantime, however, he had been quietly at work. On 14 December 1938, he reported that he had been impressed by the genuine desire of the Companions in both country and city to have one ruling body in the Royal Arch Degree. He reminded Grand Lodge that in the country centres a Grand Chapter and a District Grand Chapter were rivalling one another in a very limited field with the object of chartering new Chapters—"a state of affairs", as he pointed out, "quite unmasonic and not at all in keeping with the status of the Mother State of Australia".

Seeing that this Grand Lodge recognized the Royal Arch Degree and administered the largest part and held the greatest sway in pure ancient Masonry, the Grand Lodge was justified in taking cognizance of the disunion, and must accept a large share of responsibility for that disunion, even though it did not create it. A strong true example of unity and love by Masons was essential if we wished the peoples of the world also to maintain love and unity, or the citizens of the British Empire and members of the great English speaking race to manifest unity and brotherly love in all their splendour. Because of this absence of unity in New South Wales Royal Arch Masonry, there was dissatisfaction, in that some members of one body challenged the progress of the other body and drew people away from their love towards the opposite.

Perhaps one of the Pro Grand Master's most cogent moments of eloquent appeal was when he clinched his arguments in the following passage: "It is because of all these things—our professed principles; our recognition of all that pure ancient Masonry means; our honoured place in the community; our position as an exemplar in a disordered world; and the fact that real progress is in Love—it is because of all these things that there comes to us, the big brother in pure ancient Masonry, more than could possibly come to any other body of men, a responsibility demanding action to cure this disunion in pure ancient Masonry; and thus the settlement of it becomes a more pressing duty than any other before us."

Most Wor. Bro. Maguire then announced his decision to form a new Supreme Grand Chapter of New South Wales on the basis of the determinations reached at conferences between December 1930 and June 1932, and requested every Companion and every Royal Arch Chapter to give allegiance to the new Grand Chapter. Grand Lodge would in due course be asked to recognize the new body as the ruling Grand Body in Royal Arch Masonry in the State. The first meeting of the new Chapter was fixed by him for 23 February 1939.

On 6 February 1939 Most Wor. Bro. Maguire, Pro Grand Master, addressed a meeting of Royal Arch Freemasons unofficially assembled in Sydney on the question of union and foreshadowed definite action in the near future. He pointed out the occasional clash of interest involved in the practice of both bodies granting

charters for new Chapters. Most Wor. Bro. John Goulston had worked for reconciliation but the "Basis of Union" of 1931-32 had been defeated through the Scottish Brethren's lack of opportunity to express their views either by way of discussion or referendum. In his journeyings over the State Most Wor. Bro. Maguire had plumbed the opinions of Companions, north, south and west. Senior country Brethren complained of the existence of two jurisdictions as the cause of difficulties and enmity, so that some Companions, disappointed at the situation, had become unattached. Feeling was so acute that one local Chapter suppressed the names of candidates to prevent the rival Chapter from competing for their enlistment. "This is not Masonry" was the Pro Grand Master's succinct and most justifiable comment. He himself had been bewildered as a young Royal Arch Mason when he found himself debarred from meeting certain Companions because they were attached to a rival institution. Brethren who could meet in harmony "in the Blue" one evening, looked askance at one another as Royal Arch Masons the following evening. In one large country town some Companions met in a church hall because the Masonic Temple was closed to them.

These differences were quite unnecessary, as they were as easy of adjustment as had been the differences between English, Scottish and New South Wales Brethren of the "Blue" Lodges in 1888. That union had proved an unqualified blessing; it had resulted in an increase in the number of Lodges from 180 to over 600, and in membership from 7000 to 70,000; the funds of Grand Lodge had soared from £1100 to half a million pounds. The adage "Unity is Strength" was never more potently demonstrated than in these figures, as well as in the establishment of the finest Masonic schools in the world, the founding and efficient conduct of the splendidly equipped Masonic Hospital, the prosperous Welfare Fund, the Freemasons' Benevolent Institution, the Camden cottage for convalescent Masons, all functioning without a creak. Such strides would characterize a united Royal Arch Masonry; instead of which the Royal Arch earlier attempt to found a hospital had failed because of the lack of numbers, resources and funds.

In continuation of his address the Pro Grand Master declared

that reconciliation in regard to two outstanding differences was essential.

(1) The Scottish Constitution worked the Mark as part of the Scottish Degree, whereas New South Wales followed the English practice and worked it as a Grand Mark Lodge. This he proposed to overcome by granting a charter to all Lodges under the proposed new United Grand Chapter at a nominal fee to work the degree in their Chapters as they had been accustomed to do under the Scottish Constitution.

(2) In respect of the difference in the matter of the "Open Dais", it was Most Wor. Bro. Maguire's opinion that the solution lay in the suggestion that for a period of seven years, a Companion, though not an Installed Master, might still become a Principal under the conditions laid down in that "Basis of Union". (Even the time limit was subsequently waived in the effort to induce the Scottish District Grand Chapter to amalgamate.)

Another possible cause of friction—the question of the retention of status and privileges—he would solve by recognition of all such status and privileges. He looked forward to the day when every Lodge would have its own Chapter, and when New South Wales would evolve a Constitution for a United Grand Chapter that would evoke the admiration of the whole Masonic world. Finally, Royal Arch Masonry should not be a playground for Masons unattached to the Craft.

It was unfortunate that the District Grand Superintendent (S.C.) M.E. Companion W. T. Moulden should advise the Scottish Companions to absent themselves from the proposed meeting. Indeed the Principals and officers of one Chapter (Chapter Temperance) were disturbed at the action and addressed a few questions to him:

(1) Was the Grand Chapter of Scotland cognizant of recent happenings in New South Wales Royal Arch Masonry?

(2) Had the District Grand Chapter (S.C.) voted recently on the question of union?

(3) Had Chapters or individual Companions been allowed an opportunity to express their opinion?

(4) If the Scottish Chapters stood aside, would there be reasonable prospect for future candidates?

(5) Would members of a Chapter suffer expulsion if they took part in a union campaign?

(6) What were the District Grand Superintendent's three most important reasons for opposition to union?

In a contribution to the journal known as *The New South Wales Freemason*, the District Grand Superintendent repudiated responsibility for the defeat of the union proposal, when he stated that, while his Convocation had rejected the "Basis of Union" submitted in 1932 by 197 to 6, the proposals had been remitted to the conference for the purpose of liberalizing them, but nothing had been effected. He then contended that the Pro Grand Master's move to form a new Grand Chapter was unconstitutional, because, as a member of the Scottish Constitution, he should have first obtained permission to move in the matter from the District Grand Chapter. Moreover, a Grand Lodge cannot form a Grand Chapter, as it does not control Royal Arch Masonry, but has the power only to recognize it. Most Wor. Bro. Maguire's plan ran counter to Scottish principles, in that the District Grand Chapter was being asked to surrender its right to confer the Mark Degree. By the Maguire plan three separate Grand Bodies—the Mark, Royal Arch and the Red Cross Knights and Cryptic Degrees—would be created with three separate demands for payment of dues. He further argued that attendance at a meeting which sought to destroy their privileges, without having first obtained permission of the governing body, violated the Oath of Allegiance to the Grand Chapter of Scotland.

The Grand Superintendent mentioned also the risks concerning property rights and the Scottish Temple in College Street. He concluded by appealing to the Companions to refrain from attending the Conference.

On 22 February 1939, the evening preceding the meeting summoned by the Pro Grand Master, a Quarterly Convocation of the District Grand Chapter (S.C.) listened to a report by its Grand Superintendent, M. E. Companion Moulden, when he openly admitted having dedicated the newly formed Chapter Centenary (7 December 1938). Notwithstanding his prevention of a referendum within his jurisdiction on the question of amalgamation, the Grand Superintendent warned the Companions against self-appointed

dictators in Masonry, *which should be the greatest example of democracy*, and declared that they were in danger of being deprived of every constitutional privilege they possessed by being asked to submit to the dictates of a minority, whereas they had a majority of six to one in Royal Arch Masonry within the State.* This was an appeal to weight of numbers rather than to compliance with Masonic law; but he still argued, quite apart from the consideration of numbers, that the chartering of Chapters throughout the Empire, including Australia, by the Grand Chapters of England, Scotland and Ireland was not contrary to accepted law in world Masonry. Thus the Grand Superintendent continued to ignore the American Masonic requirement that a Grand Chapter outside a Province should cease to operate within that Province once a Supreme Grand Chapter had been created therein. At the same time he protested that the amount of dues (£2000-£3000) alleged to have been forwarded to Scotland each year had been exaggerated, as the sum was but £310. He then declared that they wished to act amicably but were asked to commit suicide. This was certainly not a very euphemistic term to apply to a proposed amalgamation with another similar, but numerically weaker, body for the purpose of realizing fraternal harmony.

He concluded his address by venturing the opinion that the Supreme Grand Chapter of Scotland would long hold an honoured place in world Masonry despite the efforts made to encompass its downfall in New South Wales.

Surely one is entitled to ask why should a laudable effort to secure a peaceful amalgamation of two similar institutions competing for members in the one sphere be regarded so unfavourably as a conspiracy to encompass the downfall of one of those institutions? No one in either camp hoped anything but that the Supreme Grand Chapter of Scotland—within its own territory—would flourish for endless generations. But in the interests of peace, love and harmony, which should ever characterize Freemasonry, complete unity is highly desirable.

Grand Superintendent Moulden's appeal was, from one point of view, successful. All but two of the Scottish Brethren refrained

* The real proportion was in 1939 almost exactly two to one, not six to one, i.e., 5707 members in 150 Chapters (S.C.) to 2966 in 75 Chapters (N.S.W.C.). By 1947 the New South Wales Chapters numbered 84 with over 4000 members.

from attending the meeting called by Most Wor. Bro. Maguire. But in another sense the Pro Grand Master was in a sound position, for he could declare the Scottish attitude to be undemocratic, since Scottish Companions were deprived of the opportunity of expressing their wishes.

The official meeting of Royal Arch Masonry, convened by Most Wor. Bro. Maguire, Pro G.M., was held on the following evening (23 February 1939), and, seventeen days after he had addressed an unofficial gathering,* representatives of the New South Wales Chapter attended in goodly array, but, as just mentioned, only two Companions from the Scottish Constitution were courageous enough to risk their Grand Superintendent's displeasure, and these two were not accredited representatives. One representative from the Leinster Marine Chapter (I.C.) brought the total attendance to seventy-four.

M.E. Companion Maguire read the articles of the proposed "Basis of Union", the wording of which was fashioned largely on the Articles of Union of 1888. His proposal was to create a totally new body to be known as the "United Supreme Grand Royal Arch Chapter of New South Wales". All Chapters whose representatives signed the "Basis of Union" at that meeting would constitute the new body which, when formed, the existing New South Wales Grand Chapter would be invited to join. Chapters would retain their existing systems of working for six months, while a Constitution suitable for the 230 Chapters in operation in the State and for posterity would be evolved. Then in August 1939 they could meet to elect the foundation Grand First Principal. (He himself would decline candidature.) The interval of six months should provide ample time for the Scottish Companions to consider the proposition. A committee of three Principals from each jurisdiction—Scottish, New South Wales and Irish—would settle questions of precedence of Chapters, as well as ranks and appointments of Past Grand officers. By September or October, a Convocation could be summoned by the newly elected Grand First Principal for the purpose of electing other Principals and officers. He hoped that the committee appointed to draft a Constitution would study all available Constitutions, so that the new Constitution would "be the

* See pp. 206-7.

best in the world". Another committee would decide the details of ritual, pending which, the rituals in operation would continue to be worked.

Such was the Maguire plan. It was actually the 1931-32 proposition with modifications. The Pro Grand Master's object in suggesting a new Supreme Grand Chapter, when the desire was to reduce the two already in operation to one, was to render it as easy and palatable as possible for the Companions of the Scottish Constitution to join in the new movement as soon as they realized they were not just being absorbed into the existing rival institution. This would satisfy more particularly the Companions in Chapters in country towns, the more so because in such centres a Royal Arch Mason was of Scottish or New South Wales attachment by mere accident, that is, according to what brand of Chapter operated in his town of residence.

It was naturally objected that, under the Maguire plan, there would be two Supreme Grand Chapters and a District Grand Chapter in the one territory. The Pro Grand Master's reply was that the existing Grand Chapter of New South Wales would, and the Scottish District Grand Chapter could, swing in behind the new United Supreme Grand Chapter. To the further objection that with only two unaccredited representatives of the Scottish Royal Arch Masonry, persistence with the new movement had little point or value, the Pro Grand Master expressed his confidence that the majority of the Scottish Chapters would co-operate and the remainder would then be glad to negotiate. This opinion was shared by M.E. Companion Edward Hungerford, but, as one delegate put it, such an expectation might not be realized and they could scarcely build on a supposition. Therefore, it would be preferable to allow the preamble to be studied by all the Chapters, and their acceptance or rejection duly indicated.

Moreover, the plan had not been considered even by the New South Wales Grand Chapter, and opposition might possibly develop on the ground that Chapters could not recognize a new body when they were already attached to an existing one. An amendment was accordingly put forward that a decision should be postponed for three months to provide opportunity to the various Chapters to study the proposals. The amendment was unacceptable,



MOST WOR. BRO. GEORGE C. GOLLAN
Past Grand Master

principally because the country representatives had travelled hundreds of miles to attend this conference and did not wish to repeat the journey; moreover, they felt this was the largest meeting they were likely to have in connection with the problem. One of the representatives of a Scottish Royal Arch Chapter declared his Chapter had by a ninety-seven per cent majority informed the District Grand Superintendent of their desire to achieve union, and that Chapter would therefore support the Pro Grand Master.

The motion that the new body, the United Supreme Grand Chapter of New South Wales, be established that night, was then carried by an overwhelming majority, with three dissentients only.

Unfortunately the fifty-four delegates who signed the Articles of Union that night represented one Constitution only, so that it was not apparent that any advance could be reported. Nevertheless, whether the Maguire plan was to succeed or fail, the Pro Grand Master had at least the satisfaction of knowing he had infused new interest and activity into the movement for unity.

On 9 March 1939 the Pro Grand Master issued copies of the "Basis of Union" as adopted by the delegates at the February meeting. He invited all Chapters to enrol in the new Grand Chapter within a period of twelve months. The "Basis" consisted of four sections:

(1) That the time has arrived when there should be one governing body for Royal Arch Masonry in New South Wales.

(2) The law governing the qualifications of a Principal was to be as indicated, i.e., a Companion must be of Installed Master's status to be eligible for such office, except that Second and Third Principals at the date of union would still remain eligible for the higher office irrespective of whether they were Installed Masters or not; and when a Companion of Installed rank was not available, suitable and willing to act as Principal, the Grand First Principal could grant a dispensation permitting the election of a Companion below that rank.

(3) The new Grand Chapter would control the Excellent Master and Royal Arch Degrees; no Brother was to be exalted until he had the Mark Degree; all existing Scottish and Irish Chapters might continue to work the Mark Degree under warrant from a Grand Lodge of Mark Master Masons of New South Wales; the

same Grand Lodge was to be requested to grant a Mark Warrant at a nominal fee to any Chapter at that time working the Mark Degree; the same Grand Lodge was to be asked to allow any Brother to be also installed as Master of a Lodge of Mark Master Masons, if already installed as First Principal of the associated Chapter.

(4) The Red Cross Knights and Cryptic Degrees were to be subject to a separate controlling body.

The reaction of the District Grand Superintendent (S.C.) to this appeal was seen in the circular which he issued six days later (15 March). He analysed the "Basis of Union" which he declared was signed by "about 30*" out of a total of 226 Chapters". He said (1) he wished to protect the road to advancement for Second and Third Principals, even when Installed Masters were available; (2) he was not prepared to surrender the right to confer the Mark Degree; (3) nor was he prepared to act as a recruiting agent for that degree when once he had foregone those sovereign rights; (4) he predicted the extinction of the Red Cross Knights and Cryptic Degrees when once they were subject to a separate controlling body; (5) clothing the Grand Master of the United Grand Lodge with authority to issue Working Dispensations to existing Chapters, whenever necessary, might amount to the transference of control of a Royal Arch Degree to a Grand Master who had not that degree himself. In any case an act performed by a Chapter under the Grand Master's dispensation would not be recognized by any regularly organized Grand Chapter.

In this matter the District Grand Superintendent was supported by the Supreme Grand Chapter of Scotland. It questioned the Pro Grand Master's loyalty to that Supreme Grand Chapter in respect of his procedure, which, because of its irregularity, vitiated his proposals. It was contended, also, that the Conference terms had been rejected, not by the Scottish Brethren, but by the existing New South Wales Grand Chapter. The Supreme Grand Chapter of Scotland, therefore, intimated that it would give complete support to the Scottish Companions in New South Wales.

The official attitude of the existing Grand Chapter of New South Wales was indicated in a letter written by its Grand Scribe

* The number 30 should have read 54.

E., M.E. Companion F. R. Sinden to the Acting Grand Secretary of the United Grand Lodge on 29 April 1939. He stated that the following motion had been passed at a Special Convocation of the Grand Chapter seven days earlier (22 April).

"That in the opinion of this Supreme Grand Chapter of Royal Arch Masons of New South Wales, it is in the best interests of Royal Arch Freemasonry that there be one governing body for the degree in this State; it is hereby agreed that upon notification in writing from the Grand Secretary of the United Grand Lodge of A.F. and A. Masons of New South Wales, if before the 31 December 1939 not less than sixty per centum of the Royal Arch Chapters registered within the District Grand Scottish Royal Arch Chapters for the State of New South Wales have signed the Articles of Union of the proposed United Supreme Royal Arch Chapters of New South Wales, then this Supreme Grand Chapter recommends its subordinate Chapters to transfer their allegiance to such United Supreme Grand Chapter."

A proposed amendment that the individual Chapters be recommended to support the new Grand Chapter was barely defeated (35 votes for and 37 against). Fear was expressed that, if any Chapters wished to retain their former allegiance, the existing Supreme Grand Chapter would remain Supreme Grand Chapter.

What did the Grand Scribe's letter signify? Simply this, that the existing Grand Chapter of New South Wales was not prepared, in the circumstances obtaining at the moment of Most Wor. Bro. Maguire's appeal, to surrender its identity in favour of that which the Pro Grand Master was endeavouring to form; but that it would do so when the prospect was more manifest that the Scottish Brethren would support the new movement in sufficient force to ensure preponderating numbers from both Scottish and New South Wales bodies.

This letter was followed a few weeks later (28 May 1939) by one from the Grand First Principal (N.S.W.C.) M.E. Companion Hamilton B. Mathews, to the Pro Grand Master stating that "every Companion is desirous of union, the means whereby it can be achieved being the matter debated". It needed an energetic Scottish Companion to move from within the Chapters. "It would require some tact in the early stages in only a few Chapters, and

when the others saw what was happening, they would come over in hundreds."

The attempt in May 1939 by a member of the Scottish Constitution to secure a ballot on the question of amalgamation was frustrated when the Grand Superintendent would not allow the proposal even to be discussed, as "he could not allow the harmony of the Constitution to be disturbed". The District Grand Scribe E. (S.C.) wrote to this "troublesome" Companion that no useful purpose could be served in taking a referendum at that juncture.

At this stage the Grand Master himself, Most Wor. Bro. Lord Gowrie, communicated tactfully, but frankly, with the Supreme Grand Chapter of Scotland. He reviewed the various efforts made to effect union and pointed out to the Rt Hon. the Marquis of Ailsa, Grand First Principal in Scotland, that, except in 1912, no ballot had been taken on the question of amalgamation. He set out the position in New South Wales at the time of writing, which was, that the Scottish District Grand Chapter had decided against Most Wor. Bro. Maguire's proposals, and that the Supreme Grand Chapter of New South Wales had deferred action until sixty per cent of the Scottish Chapter had signified their willingness to bring about union. He requested the Marquis to receive his Pro Grand Master on the occasion of his visit to the Homeland to attend the installation of the Duke of Kent as Grand Master of the United Grand Lodge of England. "I feel," concluded Lord Gowrie, "that a personal interview might be the means of settling any misunderstanding."

The Grand Master's moderate and unprovocative letter to the Marquis of Ailsa, it was hoped, would prove to be a more reconciling influence than any attempt to solve the problem by "logical" argument and recrimination. Blessed are the meek for they shall inherit the earth.

Most Wor. Bro. Maguire visited the Homeland between February and August 1939, journeyed to Scotland and discussed the position—informally and not as an official ambassador—with the Marquis of Ailsa, Grand First Principal in that country, Sir John Watson, Past Grand Principal, M.E. Companion Bryce of Glasgow, also a Past Grand Principal, and M.E. Companion George Howell, Grand Scribe.

The attitude expressed by the Supreme Grand Chapter of Scotland was that they must support the Companions of their District Grand Chapter in New South Wales, so long as they wished to retain their connection with Scotland, but no opposition would be raised to a transfer of allegiance if they desired to come in with the New South Wales body. In other words, the Scottish Companions in this State would be perfectly free to decide their own course of action without pressure or obstruction from Scotland.

This commendable attitude of "sweet reasonableness" would have gone far towards settling the differences once and for all but for a regrettable attitude on the part of the Scottish authorities in New South Wales itself.

The Grand Chapter authorities in Scotland expressed the opinion that there should be room for the two jurisdictions side by side and for amicable relationships between them. It was hardly possible for them to realize at a distance of twelve thousand miles the difficulty of securing amity and unity in country towns where competition for new members was so conspicuous.

As the outcome of the Pro Grand Master's February address to Royal Arch Masons, a proposal was unanimously carried that "it was the opinion of this meeting that it is desirable to obtain a referendum of the Companions of both Constitutions as regards their outlook on unity".

Almost all the New South Wales Chapters had already expressed their agreement with the sentiment of unity; so had two Chapters in the Scottish Constitution, but their Grand Superintendent had ruled them out of order, on the ground that it was not in the best interests of their Grand Chapter to pursue the matter further, despite the statement of Most Wor. Bro. Maguire, after his return from his interview in Scotland, to the effect that the Supreme Grand Chapter of Scotland would offer no objection to a referendum.

Thus the matter stood, when suddenly the peoples of the earth were hurled into the cataclysm of the Second World War; and further discussions had to be suspended until the "demons of hell" had once again been conquered and chained so that they could do no further harm. The democratic forces of the world survived only because they realized, through bitter schooling, the force of

the adage "Unite or Perish". Has not that adage some significance for the rulers of Royal Arch Masonry? That remains to be proved, let us hope, in the near future.

ADDENDUM TO CHAPTER XVII

The Problem from the Scottish Point of View*

The Supreme Grand Chapter of Royal Arch Masons of Scotland issued a memorandum of fifteen pages on 24 July 1933 relating to the position of Royal Arch Masonry in New South Wales. It was signed by Lord Cassillis, Grand Z, John Sim, Chairman of the Foreign and Colonial Sub-committee, and George A. Howell, G.S.E., and constitutes a concise summarization of the Scottish point of view as presented in that pamphlet. It is unfortunate that a few comments in that document might not be suggestive of Masonic "peace, love and harmony", but, on the whole, moderation, restraint and fraternal considerations have characterized the discussions on both sides.

The Supreme Grand Chapter of Scotland objected to the recognition of the right to sole sovereign authority claimed by the New South Wales Royal Arch body; it even objected in the early stages to collateral sovereign power or, as it was termed, "mutual sovereignty". The term "mutual sovereignty" is, of course, contradictory or paradoxical, since once sovereignty is shared or mutual, there is no longer any sovereign. After the question has been considered from all angles, the important desiderata remain—peace, love and harmony and, within a territory, unity, otherwise the Masonic organization is imperfect.

The Scottish objection to the claim of the Grand Chapter of New South Wales was based (1) on the prior occupation of the territory by Scottish Royal Arch Masonry, and (2) on the fact that

* I am indebted to Rt Wor. Bro. H. D. Spyer, P.J.G.W., for the perusal of a copy of this memorandum. This treatment of the Scottish point of view unavoidably involves some repetition of matter already presented.

a minority section arrogated to itself absolute territorial sovereignty. It was claimed that the District Grand Chapter had maintained the rights of its majority position with dignity and consideration for others. In reply to the former argument it might, at this stage, be pointed out its recognition would have permanently blocked the establishment of any supreme body within any new territory, not only in New South Wales, but in such other countries as the United States or Canada. Such an impediment must give way to changed conditions and progress, and the demands of unity and harmony.

According to the pamphlet from Scotland, however, the meeting convened in March 1889 for the formation of a Supreme Grand Chapter in New South Wales was "irregular", as it was not called in an authorized manner. Nevertheless, Companion M. S. Levy attended in the interests of Scottish Royal Arch Masons, and even stated that the Scottish Chapters in the colony would join in the movement, provided that some of the degrees worked under the Scottish Chapters were adopted. It was resolved that in the opinion of the meeting "the formation of a Supreme Grand Chapter is absolutely necessary for the good of Royal Arch Masonry in this Colony". An amendment to the effect that the matter be postponed and that a joint committee of the three Constitutions be appointed to arrange details and report to a further meeting was defeated. Yet a committee of seven was elected; it consisted of four representing the eight "charterless" English Chapters, two representing the one Irish Chapter, one only being elected from the nine Scottish Chapters. The Secretary was also an English Companion. "A more striking exhibition than this of partisan ineptitude and of entire absence of the quality of statesmanship," said the writer of the document from Scotland, "passes ordinary comprehension to imagine."

Because of the alleged irregularities, many of the Scottish and Irish Principals held aloof when the adjourned meeting was re-convened on 25 April 1889, and a "Basis of Union" was agreed to. (See p. 194, Chapter XVII.)

Companion M. S. Levy, who was again present, stated that a sense of duty caused him to communicate with the Scottish Royal Arch Chapters. He had ascertained that they would not join in the establishment of a Grand Chapter unless provision for continuance

of the working of the Mark and Excellent Degrees was made, and unless the Constitution was separate from that of the United Grand Lodge of New South Wales; but if these concessions were made, then he assured those present that all the Scottish Chapters would tender allegiance to the Grand Chapter. As the "English Companion" present, however, insisted on the "Basis of Union" unaltered, the nine Scottish Chapters declined to co-operate with the "Masonic jumpers", as the members of the new Grand Chapter were termed in the columns of the journal *Freemason*.

In 1899 the Supreme Grand Chapter of Scotland refused recognition of the "so-called 'Supreme' Grand Chapter of Royal Arch Masons of New South Wales" as it was "not a regularly formed or lawfully constituted body". How could it be "Supreme" when dominion by a minority section of Chapters was sought in face of the position that all the other Chapters in the colony were already securely established?

Companion Burbidge, Grand Scribe E. of the New South Wales Grand Chapter, re-opened the question, but as New South Wales preferred "no recognition and no fraternal relations at all to the mutual goodwill, co-operation and equal rights to which the Grand Chapter of Scotland was prepared to assent", the Scottish Committee minuted the opinion that "the Scottish Chapters are part of ourselves so long as they choose to remain so; and that any recognition or fraternal relations must be based on the facts as they at present exist".

In 1913 another attempt at harmony was attempted when M.E. Companion Perry, of the Scottish District Grand Chapter, suggested a compromise, namely, that the Constitution, Chapters and members of the New South Wales Grand Chapter should be recognized as regular and accepted in amity, and inter-visitation be allowed. Neither the District Grand Chapter nor Supreme Grand Chapter should claim exclusive sovereign jurisdiction in the territory. This compromise, of course, involved the retention of existing rights, including that of granting charters both for Royal Arch series of degrees and for the side degrees under its control.

Some degree of *rapprochement* was manifest when, according to his report of November 1913, the District Grand Superintendent of the District Grand Chapter, M.E. Companion Perry, at the

Annual Convocation, extended a welcome to the several Principals of the New South Wales and Irish Constitutions who were present, and said, "We are pleased to have you with us. Let us hope our differences will not continue . . . let us remember that the door of compromise should remain open to the last; let us not forget that side by side we can march together." Properly interpreted, this meant that this Companion was agreeable to fraternal relationship if it were based on the principle of dual sovereignty. For, in reporting the matter to the authorities in Scotland, he wrote that he had "put forward the doctrine that New South Wales could rightly accept a recognition which allowed of inter-visitation, and that each Constitution should pursue its own path". Constitutional rights, however, should not be surrendered. To this extent the Scottish Companions had manifestly abandoned the argument of the "irregularity" of the New South Wales Grand Chapter. On 6 April 1914, however, M.E. Companion Perry reported that New South Wales had not reciprocated and that the Scottish Companions could not consent to refrain from opening more Chapters, for that "would mean a serious handicap in carrying on our work".

In 1914 the Scottish District Grand Chapter of New South Wales sought Scotland's consent to a referendum on the question of amalgamation with the New South Wales Grand Chapter, and on 18 December that consent was granted.

In the meantime, however (13 May 1914), the New South Wales Grand Chapter had passed a resolution that, "Whereas the Supreme Grand Royal Arch Chapter of Scotland has recognized the Supreme Grand Chapter of Royal Arch Masons of New South Wales as a regularly constituted Grand Royal Arch Body, but, in spite of repeated requests, refuses to recognize it as the sovereign Grand Royal Arch Body in New South Wales, and claims equal sovereign rights with it and continues to invade its jurisdiction by establishing subordinate Chapters within the territory occupied by it; now it is hereby resolved and declared that the Supreme Grand Royal Arch Chapter of Royal Arch Masons of New South Wales renounces all fraternal relations with the Supreme Grand Royal Arch Chapter of Scotland and forbids all Masonic intercourse between members [of the two jurisdictions] . . . until such time as the said Grand Body shall cease to so invade the jurisdiction of

the Supreme Grand Royal Arch Chapter of Royal Arch Masons in New South Wales and shall recognize the said Grand Chapter as the sole sovereign Grand Body having the right to establish subordinate Chapters within the confines of the territory of New South Wales."

In view of a possible referendum by the District Grand Chapter of the Scottish Brethren in New South Wales, this ban on inter-visitation was lifted for the time being. It was again imposed on 12 July 1917, after the proposal for amalgamation had proved fruitless.

Further effort for unity was made in 1926 on the occasion of a visit to Scotland by M.E. Companion Montgomerie Hamilton, P.G.Z., of the New South Wales Grand Chapter, and again when Most Wor. Bro. John Goulston, Grand Master, revived the movement for amalgamation. But in neither case was there any result. In fact, the Grand Chapter of Scotland withdrew its sanction of a referendum, because the New South Wales representatives to the conference had been selected by the Grand First Principal, and not by the Companions.

Six years later (1932) an unofficial conference was held, consequent upon a discussion between Companions Dyson Austen and Askey of the Scottish District Grand Chapter and M.E. Companion Hungerford, P.G.Z. of the Grand Chapter of New South Wales. As recorded in a letter (dated 16 September 1932) from the District Grand Scribe E (H. J. Ford), the "Basis of Union" drawn up at that time was unacceptable to the District Grand Chapter because it was considered the terms were not sufficiently liberal. "The local Grand Chapter," declared the spokesman for Scotland, "had learned nothing and forgotten nothing."

On 22 December 1932, a letter was sent from the New South Wales Grand Chapter to the corresponding body in Scotland, requesting unconditional recognition and territorial rights. The letter "received respectful and full consideration" but Scotland complained that, at the same time as New South Wales made this request, they were also appealing to the American Grand Chapters to break off relations with Scotland. Moreover, the New South Wales claim "had not a vestige of sound foundation to rest upon . . . that among equals in qualification, majority in numbers must

be the determining factor; to maintain otherwise would be to countenance the subordination and sacrifice of the greater to the less, a thing repugnant to all well ordered opinion in every sphere of human action.”*

Scotland refuted the charge of “invasion” of New South Wales territory because of its “flawless title of right established long prior to the year 1889”, and then concluded, “That the request for recognition as the ‘Supreme’ authority in New South Wales now put forward . . . with the avowed object of depriving the majority of the Royal Arch Masons there of the elementary privileges and rights of this Order, after failure to solve differences with the majority of the Chapters in the area, cannot receive countenance.”

The corollary to the view thus expressed was the following recommendation of the Scottish Committee which was accepted by the Grand Chapter of Scotland on 16 June 1933:

“In the circumstances there can be no departure from the exercise of sovereign rights by the Supreme Grand Royal Arch Chapter of Scotland in the territory, to the extent applicable. The elemental rights of that splendid body of Masons forming the great majority of the Royal Arch Masons in New South Wales which has grown up in regular and natural course, and in an unchallengeable manner, in virtue of inherent inalienable rights, dictate the moral and Masonic, as well as legal, impossibility of entertaining such a thought.”

Another objection was raised by Scotland, namely, that, whereas the Scottish system provided for the three degrees, Mark, Excellent Master, and Royal Arch, the New South Wales Grand Chapter practised the Royal Arch Degree only.

Thus the matter stood in 1933. The attempts since that year to come to an understanding satisfactory to all have been indicated in Chapter XVII. It only remains to add that, though the Scottish attitude safeguards the interests of the District Grand Chapter of Scotland in New South Wales, in particular, the highest ideal of all in the Masonic world is unity: without it Masonry defeats its main justification for existence by being unhappy and conferring unhappiness on its members and sacrifices its great potentiality for good in the world in general.

* See the historian's comment on this on p. 203 of chapter XVII.

CHAPTER XVIII

OTHER MASONIC ORDERS

THE MARK DEGREE

A FEW remarks on the operation of Mark Masonry in England will serve to add interest and significance to its development in New South Wales.

The Mark Degree in England was regularly worked under Grand Lodge meeting "from time immemorial at York" until 1813, when the two Grand Lodges then existing with respective centres at York and London formed the United Grand Lodge of England. The Mark Degree was then abolished as a separate degree and it was incorporated partly in the degree of Master Masons and partly in the ceremony known as the completion of that degree and named the Holy Royal Arch.

The Mark Degree, however, was still extensively recognized and worked in the North and Midlands of England, in some instances under the "immemorial constitution" derived from the old Athol York Grand Lodge; in other instances it was also worked under the authority of the Knights Templar, and even in a Lodge of Fellow Crafts, despite the fact that the Lodge might be under the jurisdiction of the United Grand Lodge of England, though possibly the conferring of that degree might have remained unknown to the United Grand Lodge authorities.

Other supreme bodies also in Scotland, Ireland and America regarded the Mark Degree as an essential and integral portion of Ancient Freemasonry.

In other parts of the British Empire some jurisdictions recognized the Mark Degree while others ignored it. To secure its recognition as a separate degree by the United Grand Lodge of England, a committee was appointed to report on the subject. The report, when presented at the Quarterly Communication in March 1856,

declared that the Mark Degree, while not positively essential, was a "graceful appendage" to the degree of Fellow Craft. Strange to say, the minutes of that Quarterly Communication, so far as they referred to the Mark Degree, were, on special motion, regarded as "non-confirmed" so that the *status quo ante* was resumed. The Supreme Grand Chapter of Scotland, however, granted authority to some Masons in London and other parts of England to confer the Mark Degree.

The Bon Accord Mark Lodge (London), which worked under a charter received from the Bon Accord Royal Arch Chapter of Aberdeen, conferred this degree and, when the Supreme Grand Chapter of Scotland challenged the legality of Bon Accord Lodge, the latter expressed its disapproval of a foreign Masonic authority in England, and decided to constitute a Grand Lodge with jurisdiction over the Mark Degree in England and its dependencies. As this movement was supported by other Lodges, it resulted in the Mark Degree being placed under an independent central authority in accordance with the precedent established with respect to the Royal Arch Degree by the Grand Chapters of England and Scotland.

The first meeting of the new Grand Lodge was held in June 1856, and in due course Mark Masons' Lodges generally, including even those that had worked under the Supreme Grand Chapter of Scotland, adhered to the new Grand Body.

In Sydney a Lodge of Mark Masons was founded in 1859 and was numbered 25 under the English Constitution. It met originally on 28 January of that year in the Australasian Freemasons' Hall, York and Clarence Streets, and was named Sydney Lodge of Mark Master Masons. Subsequently it became Lodge No. 0 of the Grand Mark Lodge of New South Wales. It has historic renown as being the oldest Mark Lodge in the Southern Hemisphere.

A period of seven and a half months elapsed before the members assembled again, when the first regular meeting was held on 14 September 1859. On this occasion Bro. Frank Haes, who may be regarded as the founder of Mark Masonry in Australia, read a Warrant of Constitution which he had obtained from the Grand Mark Lodge of England during his temporary sojourn in that

country. The Warrant was dated 9 April 1858. In recognition of this helpful service, Bro. Haes was elected Worshipful Master.

In 1863 a dispensation from the English Grand Mark Lodge empowered the Sydney Mark Lodge to grant charters *pro tempore* for the establishment of new Lodges within the colony. It was signed by Lord Carnarvon as Grand Master.

In anticipation of any possible irregularity in the nomination of candidates, the Grand Mark Lodge of England forwarded a letter which was received on 26 March 1879, pointing out that "it is essential that every candidate for Mark Masonry should be a Master Mason in some legitimate Lodge holden under one of the duly recognized Grand Lodges. If they hold intercourse with spurious bodies they forfeit their allegiance to the Grand Mark Lodge."

Included in the ranks of members who occupied the Worshipful Master's Chair of this Sydney Lodge, at least four may be mentioned because their names several decades later are still widely known in the Masonic world generally and in the public life of the community. Most Wor. Bro. Norman Selfe (W.M. in 1873) for example, was an engineer of high repute who was the first to design a Sydney Harbour Bridge acceptable to the Government, thereby winning the competition prize of £10,000, even though the bridge was not ultimately constructed according to his design. Incidentally, his drawing of the bridge is in the possession of the Royal Australian Historical Society, of which he was a Foundation Councillor.

Wor. Bro. John Cochrane Remington (1884) has received notice in the earlier volumes of the history of the United Grand Lodge. Most Wor. Bro. Kelso King (1887) was a noteworthy figure, because his unostentatious influence on charitable activities and service in the sphere of insurance to the day of his death on 7 February 1943, was of immense benefit to the community.

Most Wor. Bro. Edward Hungerford (1896 and 1900) was probably, at the time of the preparation of this history, the most reliable authority on Masonry in New South Wales because of his active participation in its various phases.

The names of these Brethren recur frequently in the full story of Mark Masonry in this State.

For twenty-one years the Sydney Lodge was the sole organ of Mark Masonry in New South Wales, as it was not till 1879 that a

second Lodge was opened. The meeting place of the new Lodge was at Woollahra (a suburb of Sydney). Another Lodge opened at Burwood in 1889, and several others were formed at later dates, until in 1947 ninety-four Lodges were in actual operation with an aggregate membership of 5500.

In 1886 it was resolved that "the time has arrived for the formation of a Provincial Grand Lodge of Mark Master Masons". Steps were immediately taken to implement the resolution, which was approved in the most fraternal spirit by the Grand Mark Lodge of England, and a Provincial Grand Lodge was formally established on 18 July 1888, with Rt Wor. Bro. Norman Selfe as Provincial Grand Master.

Within less than twelve months after this consummation, and thirty years after the formation of the Sydney Mark Lodge, an informal meeting of Mark Masons under the English Constitution in New South Wales was held (13 May 1889). Rt Wor. Bro. Norman Selfe, as Provincial Grand Master, occupied the chair at the outset, but, having expressed the opinion that the formation of a Grand Mark Lodge of New South Wales was desirable, he retired on the ground that, as Provincial Grand Master, the dictates of loyalty to the Grand Mark Lodge of England precluded him from participating in a discussion that would tend to sever the connection with the Grand Mark Lodge of England. The chair was thereupon taken by Wor. Bro. Thomas Read, Prov. D.G.M.

The essential resolution of the meeting was moved by the Wor. Master of Lodge 25, Wor. Bro. Donnelly Fisher. It was worded thus: "That in the interests of Mark Masonry in the Colony, it is desirable that there be formed 'The Grand Lodge of Mark Master Masons of New South Wales'." Wor. Bro. F. B. Davidson, P.G.M.O., seconded the proposal which was carried unanimously.

It was the opinion of several that this resolution protected the status of the Mark Degree which otherwise would have been reduced, and possibly even effaced, if it had become part of the Royal Arch Degree on the formation of a Supreme Grand Chapter.

It was further decided at the same meeting that, provided a majority of Lodges was in favour of the formation of a Grand Lodge, a further meeting to effect its formation should be held on

27 May. The Deputy Provincial Grand Master and Provincial Grand Wardens were constituted a committee to prepare a circular to the Mark Lodges in New South Wales. Lord Carrington was also approached to ascertain his attitude to the proposal. It is recorded that the meeting was "singularly enthusiastic and unanimous".

On the appointed date (27 May 1889) a Provincial Grand Lodge was opened in the York Street hall when the report of the committee appointed at the informal meeting was received. The report recorded (1) that the replies received from all the Mark Lodges had unanimously favoured the formation of a Grand Mark Lodge of New South Wales; (2) that Lord Carrington had undertaken to give the proposal careful consideration; accordingly (3) the committee recommended the formation of the Grand Lodge of Mark Master Masons of New South Wales forthwith.

On the proposal of Wor. Bro. Kelso King, Prov. G.S.W., seconded by Wor. Bro. H. S. Thompson, Prov. G.J.W., the adoption of the report was agreed to. The meeting was informed that Mark Masonry had been recognized as an independent degree by the Constitution of the United Grand Lodge of New South Wales.

In accordance with the resolution, Wor. Bro. Thomas Read, P.D.G.M. in the chair proclaimed for the first time and in the E. the regular and constitutional formation of the Grand Mark Lodge of New South Wales. Wor. Bros Kelso King and H. S. Thompson made similar proclamation in the W. and S. respectively.

It was thereupon agreed that, pending the framing of a Constitution, that of the Grand Mark Lodge of England should be temporarily adopted subject to such amendments and alterations required to provide for the election of all Grand Lodge officers other than the Pro Grand Master, the payment of fees at the same rate as had been paid to the Provincial Grand Lodge just terminated, and the wearing of the Provincial Grand Lodge regalia until such time as the Constitution to be framed determined what the regalia should be.

The original principal officers of the new body were as follows:

Grand Master: The office was left vacant momentarily, but after the announcement that the Grand Mark Lodge of England had recognized the new Grand Lodge, Rt Wor. Bro. Norman Selfe was elected to the Grand Master's Chair.

THE FRANK WHIDDON MASONIC HOMES
OF NEW SOUTH WALES
THIS FOUNDATION STONE WAS LAID BY
MOST WOR· BRO· FRANK S· MCDOWELL
GRAND MASTER U·G·L· OF N·S·W
ON 30TH OCTOBER 1948

H·R·WATSON P·G·I·W
TREASURER

F·F·STRAUGHEN P·D·G·I·W
PRESIDENT

J·C·M·HANSFORD P·M
SECRETARY

THE FOUNDATION STONE OF THE FRANK WHIDDON MASONIC HOMES

Deputy Grand Master: Wor. Bro. Thomas Read.
Grand Senior Warden: Wor. Bro. Kelso King.
Grand Junior Warden: Wor. Bro. H. S. Thompson.
Grand Secretary: Wor. Bro. Arthur H. Bray.
Grand Assistant Secretary: Bro. A. J. Burbidge.

Dispensations were issued authorizing each Mark Lodge to continue Masonic work until the new warrants should be executed and issued. Each Lodge was required to pay immediately into Grand Lodge funds the sum of £5. A committee consisting of the Grand Wardens and the Worshipful Master of each Lodge was formed to attend to all necessary adjustments, such as the Installation of the Grand Master and communications with other Grand Lodges.

At a dinner held on 29 July 1909, to celebrate the Jubilee of the Sydney Lodge of Mark Master Masons, toasts were either proposed or acknowledged by the distinguished Brethren, Kelso King, P.G.M., J. F. Mackenzie (Grand Mark Master), C. R. J. Glover (Deputy Grand Master in South Australia), Norman Selfe, P.G.M., Edward Hungerford, P.G.M., and W. F. Schey (Wor. Master). The last mentioned in the course of his response to the toast "The day we celebrate" said "The golden trumpets not only called the Jews to happiness and joy, but to consecration and a renewal of religious and family ties. 'Ye shall return every man unto his possession and ye shall return every man unto his family.' I have heard Masonry described as an aristocracy and as a democracy; some have even termed it an oligarchy, but it is really and truly a theocracy, a community with God at its head, visibly ruling and governing its destinies. Again it is written 'Ye shall not therefore oppress one another, but thou shalt fear thy God.' So not only must we come again before the Lord, reunite and revivify our family relations, but we must think of our Brethren who have 'waxen poor' and see that they are not oppressed."

By this comment the Worshipful Master expressed the nature and spirit of Freemasonry, not merely in Mark Master Masons' circles, but in all the various organizations within the full Masonic orb.

ROYAL ARK MARINERS

Royal Ark Mariners, usually referred to as Ark Mariners, constitute "a side degree . . . conferred on Royal Arch Masons in England and Scotland under the authority of the Grand Mark Lodge of England and Grand Chapter of Scotland" (see K. R. H. Mackenzie in *Royal Masonic Encyclopaedia*). In New South Wales, as in England, the authority is the Grand Mark Lodge. Its establishment in this State was the outcome of an address given by the Grand Mark Master, Most Wor. Bro. Edward Hungerford,* before Grand Mark Lodge on 23 November 1905. In the course of his address he said, "In the Book of Constitution of this Grand Mark Lodge, it is laid down that the Grand Master for the time being is also the Grand Commander of the Degree of Royal Ark Mariner; but, *although there are many Ark Mariners amongst us, there is no Lodge of that degree.* I have decided to accede to the petition of certain Brethren to establish a Lodge attached to the Sydney Mark Lodge, and I hope to dedicate it during December. I trust that as many Mark Masons as possible will take the degree and that the Sydney Lodge of Royal Ark Mariners may be the forerunner of others attached to the several Lodges under the Grand Mark Lodge of New South Wales."

A petition to form a Lodge attached to the Sydney Mark Lodge was signed by Most Wor. Bro. Norman Selfe, P.G.M., Past Commander of Panmure Lodge No. 139 E.C.; Rt Wor. Bro. E. MacFarlane, D.G.M., Past Commander Noah of Kilwinning Lodge No. 135 S.C.; and Rt Wor. Bro. J. J. Ryall, G.S.W. of St Andrews Lodge No. 110 S.C. The petition was approved by the Grand Mark Master, Most Wor. Bro. E. Hungerford. On 6 January 1906, the Lodge was solemnly consecrated and dedicated in the Masonic Hall, Castlereagh Street. The Ark Mariners present were those just mentioned, together with Most Wor. Bro. H. B. Howe, P.G.M., Very Wor. Bro. A. J. Burbidge (Grand Secretary) and Bro. W. T. Winn.

Most Wor. Bro. Norman Selfe was inducted as the first Commander Noah, an installation ceremony being unnecessary by reason of the fact that he was already "Past Commander Noah". The other

* Most Wor. Bro. Norman Selfe conferred the degree on Bro. Hungerford on 8 September 1905.

two petitioners were invested as Senior Warden Japhet and Junior Warden Shem. It should be explained at this juncture that Most Wor. Bro. Norman Selfe was one of the most distinguished Masons in Australia. He had been given a charter or commission from England to confer some twenty degrees and orders, including that of Royal Ark Mariners.

At this inaugural meeting seven other Ark Mariners were affiliated and ten Mark Master Masons accepted for membership, eight of whom, being present, were immediately elevated to the degree of Ark Mariner. One of these candidates was Bro. Aubrey Halloran. He, with the Foundation Grand Commander, Most Wor. Bro. E. Hungerford, are the sole survivors of that inaugural meeting held in 1906.

After the election ceremony, Most Wor. Bro. H. B. Howe was elected as Wor. Commander Noah. His installation was conducted at the next meeting (February 1906) when the rank of Commander was also conferred on Rt Wor. Bro. Ryall and Very Wor. Bro. A. J. Burbidge, the latter of whom held the position of Scribe until his resignation in 1918. His successors as Scribes were Rt Wor. Bro. A. Morcombe (1918-28) and Bro. E. Sandilands (since 1928).

Other Lodges were in due course formed at Broken Hill, Newcastle and Lismore. In 1924 Most Wor. Bro. John A Miles, Grand First Principal of the Royal Arch Chapter, Queensland, and also Grand Master of the Grand Mark Lodge in that State, was elevated to the degree of Ark Mariner and installed as a Wor. Commander, so as to place him in a position to inaugurate the degree of Royal Ark Mariners in Queensland.

In 1947 Grand Mark Lodge of New South Wales controlled twenty-three Lodges of Royal Ark Mariners which aggregated a membership of over nine hundred.

KNIGHTS TEMPLAR

Knight Templary in Australia, so far as known records show, was first practised in 1814. A travelling H.K.T. Warrant, No. 227, was granted in that year by the Grand Encampment of H.K.T. of Ireland to the officers of the 46th Regiment in New South Wales. It will be observed that, in accordance with the then custom in Knight Templary, the number of this Warrant corresponded with

the lodge number of Lodge Social and Military Virtues attached to the same regiment. Colonel Molle was the first Prior and Colonel E. Sanderson first Recorder. In short, the Encampment was attached not only to Lodge Social and Military Virtues, but also to a Chapter of the same name and number.

In due course the 46th Regiment, the Masonic officers of which had practised the rites in Australia during the remainder of the period they were stationed here, was transferred elsewhere in the Empire (1817) and its place was taken by the 48th Regiment. The Travelling H.K.T. Warrant went, of course, with the departing regiment to its new station.

The first permanent H.K.T. Warrant in Australia was not issued till 1840, and then in Hobart Town, not in Sydney. Hitherto the 21st Regiment, known as the Royal Scots Fusiliers, had practised Knight Templary under the Travelling Warrant No. 33, also issued by the Grand Encampment of Ireland. This regiment left Van Diemen's Land in 1839 but a number of officers who had received their discharges and had settled in the island received grant of a Warrant on 23 May 1840.

The second permanent Warrant, No. 267, issued in Australia from Ireland was granted to St Elmo Encampment which met in Sydney on 29 January 1845. The Encampment remained in active existence until its Lodge amalgamated with the other Sister Constitutions in the United Grand Lodge of New South Wales in 1888. The Warrant was then called in.

Knight Templary under the English Constitution came into operation (*a*) in Melbourne on 7 May 1857, when the Pembroke Preceptory No. 51 was established and (*b*) in Adelaide on 20 August 1858, with the constitution of the Percy Preceptory No. 57.

The meeting of the Priory of the Temple of Sydney in Sydney under Warrant 110 in 1869 constituted the first appearance of the Scottish Constitution in Australian Knight Templary. Its life was brief as there is no record of this Priory meeting after 1875 and the Warrant was called in.

The institution spread to the remaining two colonies of Western Australia and Queensland at later dates. The Westralia Priory met at Perth under Warrant 167 issued by the Great Priory of England and Wales on 18 October 1897, while the same Great Priory granted

a Warrant to the Duke of Albany No. 171 meeting in Brisbane on 11 June 1900. Between these two grants a further Preceptory in Adelaide received a Warrant on 21 September 1899 from the English Great Priory. This body was named the Earl of Euston Preceptory No. 169.

For the first time a Warrant outside the capital cities of Australia was issued, namely Warrant No. 180 to the Broken Hill Preceptory which was granted by the Great Priory of England.

A significant step was taken on 10 June 1907, when the Preceptory of Sydney was granted a Warrant to meet in Sydney. Among its foundation members were the well known citizens and Masons, Norman Selfe, Edward Hungerford, still prominent in Freemasonry forty years later, Judge H. M. Hamilton, J. R. B. Campbell, and Colonel A. P. Gribben.

At the present time there are thirty-eight Preceptories practising the K.T. Rite in Australia. Of these, six are in New South Wales with a membership of 178.

THE ANCIENT AND ACCEPTED RITE (ROSE CROIX)

The degree of Rose Croix, also known as the Ancient and Accepted Rite, is concerned mainly with what is described as the eighteenth and higher degrees, though the intermediate degrees, fourth to seventeenth, are occasionally given for educational value. It developed from an order established in 1188 by the Knights Templar in Palestine, and is an essentially Christian organization. It is thus somewhat more restrictive than Craft Masonry, which may be regarded as a theocracy of universal application.

The Rose Croix order recognizes the first three degrees of Craft Masonry as a necessary basis to admission to its ranks.

A Rose Croix Chapter was presided over in New South Wales in 1802 by Lieutenant Jacques St Cricq, a member of the Metropolitan Chapter of Paris. It so happened that two French vessels, *Le Naturaliste* and *Géographe* were lying in Port Jackson at the time. At one of these meetings Captain Anthony Kemp, an officer of the New South Wales Corps, was initiated into Masonry. The certificate was discovered over a century later by Mr Hugh Wright, who was then the librarian in charge of the Mitchell Library, Sydney.

With the sailing of the two French vessels from Port Jackson, this specialized form of Masonry also took its departure from Sydney, and did not reappear until 1892, when the Ancient and Accepted Scottish Rite was established by the formation of the Sedgwick Chapter No. 15 on the Roll of the Supreme Council of Scotland. This, however, was thirteen years after a Chapter, the Brisbane Chapter No. 9, had been formed in Queensland. In 1897 the New South Wales Consistory No. 9 was consecrated. (A Consistory is a meeting of members of the thirty-second degree or "Sublime Princes of the Royal Secret".)

The New South Wales Consistory received its Charter on 11 October 1897. It was established under the guidance of Very Illus. Bro. R. A. Withers, 33 degree, and with an inaugural enrolment of ten. Bro. Withers remained in authority from 1897 to 1923 and was succeeded by Very Illus. Bro. H. Montgomerie Hamilton, 33 degree (1923-30), whose death led to the election of Very Illus. Bro. Major Donald Smith, 33 degree, in 1936. Altogether there were in 1936 fifty-six Rose Croix Chapters attached to the A. and A. Sc. R. Of these twenty-two were located in Australia and nine in New Zealand. The Consistories totalled fourteen.

In New South Wales ten Chapters had been formed. The original was named Sedgwick Chapter (1892) in honour of a distinguished New South Wales Mason who had been a loyal supporter of the Scottish forms of Masonry in this State. The other nine Chapters, with their places of meeting and date of establishment, are as follows: Lachlan (Forbes, 1900); Lithgow (Lithgow, 1918); Granville (Burwood, 1920); Southern Cross (Woollahra, 1922); Wentworth (meeting originally at Vaucluse, then at Woollahra, and later at Watson's Bay, 1924); Montgomerie Hamilton (Royal Arch Temple Sydney, 1932); Saltoun (Katoomba, 1933); Western (Coonamble, 1934) and Rose of the Plains (Bathurst, 1935).

England and Wales also has its Supreme Council of the Ancient and Accepted Rite with headquarters in London. In 1932 the Prince of Wales (later Duke of Windsor) and the Duke of York (later His Majesty King George VI) were promoted to the thirty-third degree. This Supreme Council is known as "The Ancient and Accepted Rite for England, Wales, the Dominions and Dependencies of the British Crown". Most Puissant Bro. the Earl of

Donoughmore,* K.P., P.C., Grand Master of Ireland, has been the Sovereign Grand Commander since 1912. The representative of the Supreme Council in New South Wales is Very Illus. Bro. H. B. Mathews, 33 degree, who supplied the following note:

"The Ancient and Accepted Rite for England, Wales, the Dominions and Dependencies of the British Crown was introduced into New South Wales by Brethren from Adelaide, South Australia, when the Broken Hill Chapter Rose Croix No. 154 E.C. was formed at Broken Hill in 1904. In 1912 Broken Hill Brethren introduced into Sydney the Eighteenth Degree ('Rose Croix') when they formed the Sydney Chapter Rose Croix No. 174 E.C. These Chapters have continued to flourish, until in 1947 there are under the English Rite eight Chapters in and around Sydney and one each at Canberra and Newcastle. All the Intermediate Degrees of the Order, that is from the Fourth to the Seventeenth, are worked under the English Rite by the Holden Chapter of Improvement in Sydney. It is of interest that such Intermediate Degrees are exemplified in full only in London and Sydney."

* Deceased 1948.

CHAPTER XIX

COMBINED MASONIC ASSOCIATIONS

AN institution which is unofficially connected with Freemasonry, but is no part of its constitutional organism, sprang into existence in the nineteen forties under the name of "Combined Masonic Associations". It, in turn, was composed of various Masonic "Reunions", "Associations", "Fidelity Clubs" or "Social Clubs" which existed with similar informal connection with orthodox Freemasonry. Some of these individual Associations had existed for thirty years or more before any attempt at co-ordination was made; they served, however, to bring into more intimate relationship the Masons of various Lodges within a district or of close professional or occupational affinities. The effect of the Second World War was to cause some of the Reunions to go into recess; but, on the other hand, it brought other such bodies into existence, especially when Masons found themselves in close proximity in the war services or war-time departments. These Reunions provided means of fraternization amongst members of the R.A.A.F., the A.I.F. and other forces in the Northern Territory of Australia, New Guinea and the several Pacific Island bases, as well as among the prisoners of war camps in Malaya and even in Europe. In fact, it is not too great an assertion to make that Service Masonic associations overseas drew their inspiration from Australian associations.

Laudable and fraternal as these Reunions were, however, they remained more or less isolated activities until towards the end of the war period. A co-ordinating body was essential in order to provide the opportunity of these individual organizations to render the maximum service to the community. Rt (later Most) Wor. Bro. Frank Whiddon, then Deputy Grand Master, and later Grand Master, perceived a great Masonic potentiality in the multiplication, firm establishment and co-ordination of such bodies. For instance,

they would simplify his efforts to meet large numbers of Brethren during his visits to country centres. In 1942 one Reunion had discussed the possibility of a combined meeting of Reunions, but the war situation rendered the moment inopportune. With the war tide setting in favour of Australia and her allies, the question was revived by means of discussions between Rt Wor. Bro. Whiddon and the other advocates of the movement, Rt Wor. Bros. Fred Mizon, J. Brunton Gibb, Wor. Bros George Smith, J. L. O'Donnell and Bro. W. Hunter (1944 and 8 January 1945).

The outcome was a meeting of delegates of several Reunions on 21 February 1945. This preliminary meeting was followed by a combined meeting of Masonic Associations and Reunions in the Assembly Hall, Margaret Street, on 30 May 1945. The wearing of a specially designed badge to indicate membership in a Masonic Association was a pre-requisite to admission to the meeting. Most Wor. Bro. F. A. Maguire, Grand Master, was able, by means of relays to the annexes of the hall, to address two thousand Masons on the topic, "Facing the Future", and made an abiding impression on his audience by speaking with his customary convincing and inspirational force. Most Wor. Bro. Maguire strengthened his reputation, already established, as the Masonic "Demosthenes".

Seven weeks later (17 July) it was definitely resolved at a meeting of forty delegates, "That a Central Committee be formed to assist various Masonic Reunions in their functions as Reunions, and also to assist members in Masonic fraternization." A Central Executive Committee was elected with Bro. F. G. Mizon* as Foundation President, Bro. G. L. Smith, Vice-President, Bro. J. L. O'Donnell as Honorary Secretary and Bro. W. Hunter as Honorary Treasurer. These officers were confirmed in office on 28 November and affiliated associations were invited to contribute on a per capita basis, ranging from £1 for fifty members or fewer, to £4 for three hundred members or more. At a general meeting on 27 February 1946, the delegates of twenty-six affiliated associations adopted the general aims and objects of the Combined Masonic Associations of New South Wales.

A goodly number of members assembled in the Sydney Town

* Titles of Masonic rank were dropped in meetings of the C.M.A. in favour of the simple term "Brother".

Hall on 29 April for the second Combined Annual Meeting when, with Bro. Mizon presiding, Most Wor. Bro. Frank Whiddon, then Grand Master, and in his capacity as guest speaker, delivered an oration on "Masonry, not a Form, but a Force".

By this time the good ship "C.M.A." may be regarded not only as successfully launched, but as having already conveyed cargoes of ideas and inspiration to various ports of call. The next duty was to draw up a Constitution and to set out the objectives in more definite detail. This task was duly accomplished, and, on 30 September 1946, the Constitution was formally adopted at a meeting at which forty associations were represented. The by-laws had reference to the objectives of the Combined Masonic Associations, including loyalty to all recognized Masonic orders, interchange of ideas with similar Masonic organizations, assistance in the formation of such bodies and combined effort in pursuance of Masonic objects.

The C.M.A. henceforth was a regularly constituted body within itself with a definite mission, but still not a part of the Masonic constitutional machinery. Officially, but not spiritually, it was outside the pale of regularly constituted Freemasonry; nevertheless it may be regarded as a valuable appendage to it in that it aimed at putting Masonic ideals into practical effect, and insisted that its members should be subscribing or honorary members of a Lodge of Freemasons.

In a summarized form it may be stated that the C.M.A. had three outstanding objectives indicated under the headings: (1) youth welfare; (2) industrial co-operation and (3) full support to the council controlling the Frank Whiddon Masonic Homes.

Towards the realization of the first of these objectives the organization set about the establishment of Masonic Youth Welfare bureaux for the educational and vocational guidance of the sons and daughters of Masons, the promotion of entertainments, lectures, reading of papers, development of libraries and the publication of literature. The establishment of social clubs for members and social centres for their families and friends was also considered desirable.

With regard to youth welfare, the value of the movement was intensified by the creation of coaching classes for supplementary edu-

cation of Masons' children, so as to assist them in their preparation for various Government examinations. The owners of Masonic halls and Brethren experienced in teaching came forward with offers of co-operation. Brethren attached to the Education Department felt they could assist by the formation of an Education Masonic Association. Amongst its members were several who were both enthusiastic Masons and retired teachers. Classes were already in operation in two metropolitan centres in 1948, and the prospects of other classes being established were particularly bright.

The second objective, termed "industrial co-operation", was concerned with the guidance of youth into suitable avocations. Associations sprang up in industrial undertakings to attain this end, and to place the young people in positions after they had submitted to certain tests to ascertain their particular capacities and preferences. Employers were quickly learning to look to the organization for young people seeking employment. A leaflet issued by the C.M.A. states, "On the books of the C.M.A. are requests for sons and daughters of Masons to be sent to employers who are aware of their obligations towards children of brother Masons." In this way something was being attempted to achieve correct social balance. At the same time much was being done to foster the daily practice of Masonic teaching by means of speakers, or film presentations at Association meetings, with a view to increasing a knowledge of the liberal arts and sciences and the principles of Freemasonry.

The third outstanding objective was the assistance of aged and distressed Brethren by the establishment of a Comforts Fund. The realization of this laudable objective was facilitated when the C.M.A. decided to give its support to a movement promoted by another group of Masons for the construction of homes for these aged and distressed. The establishment of the Frank Whiddon Masonic Homes Fund* provided the opportunity to espouse a good cause instead of developing a further scheme which might compete with this fund.

The degree of success achieved by the Combined Masonic Associations was well in evidence in the rapid increase in the

* See chapter XX for details.

number of Reunions and Associations in several country towns, such as Bathurst, Goulburn, Orange, Cape Hawke and Lithgow. Indeed, in Lithgow the Youth Welfare movement had early received enthusiastically generous support. Brethren in the professions, trades, various departments and armed forces were all imbued with the spirit of service. Employers and employees met on a common footing.

The large attendance of members at the annual meeting held in the Sydney Town Hall on 28 May 1947 was further evidence of progress. Two stimulating addresses to a crowded hall, delivered by Bro. J. L. O'Donnell (elected President in July 1946) and the Grand Master, Most Wor. Bro. Frank Whiddon, who, as guest speaker, expounded on the topic, "What C.M.A. means to the Order", inspired the audience to resolutions for still greater service. The movement had also captured the interest of the Directors of the Masonic Club, who provided office accommodation and telephone service free of cost to the organization.

Inasmuch as a number of Reunions and Social Clubs had still to make contact with the new body, the prospect of further substantial growth in 1947 appeared highly probable. Even in the short period of time since its inauguration over five thousand—all subscribing members of the Craft—had ranged themselves under the banner of the combined organization.

For the year 1947-48 Bro. J. L. O'Donnell was re-elected President and Bro. F. Mizon was recognized as the Immediate Past President. In the following year (1948-49), Bro. Mizon became President once again, and Bro. O'Donnell occupied the position of Past President. At the annual meeting in the Town Hall, Sydney, May 1948, Most Wor. Bro. Maguire delivered an exceptionally inspiring address to nearly two thousand Brethren.

It is very obvious that the C.M.A. is a young but effective influence in the Masonic community. It undertakes in the spirit of fraternal interest the development of practical Freemasonry and exemplifies the principles of Faith, Hope and Charity, of which the greatest is Charity. It is an amplification of the Masonic spirit which helps to give the world a cleaner and more wholesome atmosphere in which to breathe and live a fuller life.

One problem has yet to be solved, namely, to avoid unnecessary duplication of some of the regularly constituted charitable activities of Grand Lodge and to bring the movement more closely into line with the recognized constitutional authority and secure its benediction. That problem is receiving attention, but until it is solved, the position will not be fully satisfactory.

CHAPTER XX

THE FRANK WHIDDON MASONIC HOMES

IN the year 1925 a worthy Mason had occasion to visit the Lidcombe State Hospital. To his surprise he discovered amongst the inmates some Masonic Brethren. On subsequent visits and investigations this Brother, Bro. H. J. Cracknell, of the Burwood Lodge No. 153, ascertained that other members of the Craft were inmates, not only at Lidcombe, but also at the Liverpool and Parramatta Homes. In order to brighten the lives of their unfortunate fellow-craftsmen, Bro. Cracknell enlisted the support and co-operation of two other charitably disposed Brethren, F. R. Greening and H. F. Wilkins. The three periodically put into a pool sums of money to provide delicacies and other appropriate gifts for these inmates and the effort developed, as it were, into a regular Christmas ritual. The joy displayed by the recipients in the knowledge that some members in the Craft still cared for them was no less marked than the pleasure experienced by the trio of Good Samaritans. Brothers Cracknell, Greening and Wilkins may therefore be regarded as the founders of a movement, minute at first, but destined to grow, known as the "Aged and Distressed Brethren Comforts Fund". For very soon an increasing number of Brethren evinced practical interest in the movement and swelled the Samaritan group.

This continued for five years, by which time they came to realize that the number of Masonic inmates had increased to such an extent that it was necessary to add to the original Committee of three and to organize for a more systematic plan of visitations to the institutions. Accordingly, by the close of the year 1939 the Committee had been increased to twelve and regular periods of visits were decided upon. Lidcombe was visited twelve times and Liverpool four times annually. Indeed, in June 1939, through the beneficence of the Directors of the Lidcombe Temple, who made

the hall available free of cost, it was rendered possible to arrange for Quarterly Reunions to entertain these aged Brethren.

At a meeting held on 21 March 1941, the first regular officers of the Committee of the Aged and Distressed Brethren Comforts Fund were elected. Bro. H. J. Cracknell was deservedly asked to fill the President's chair; Bros F. R. Greening and Wilkins (the other two of the original trio) and Bro. F. F. Straughen (who very early associated himself with the new movement) were elected as the three Vice-Presidents; the last mentioned was also appointed as Honorary Treasurer; Bro. J. C. M. Hansford was given secretarial responsibility and continued as Honorary Secretary of the institution, both under its original and its subsequently changed name.

Within less than three weeks from this committee meeting, the President, Bro. Cracknell, passed to the Grand Lodge above, and the vacant chair was occupied by Bro. Straughen, who has remained in that honourable office ever since.

Not content to restrict their attentions to the institutions already mentioned, it was decided in January 1942 that the Waterfall Sanatorium and Randwick Auxiliary Hospital, as well as all similar Government institutions, should be visited so that members of the Craft who were inmates of such places should be gladdened with the touch of a Brother's munificent hand conveying various commodities to meet their needs and desires.

By the end of 1942 monetary donations exceeded the cost of the comforts purchased. A credit balance of £47 suggested the advisability of a building fund with the objective of providing homes for the aged and distressed Brethren. It was accordingly agreed that twenty per cent of the gross income of the fund and all the surplus over £20 at the end of each financial year should be set aside for that specific purpose. This resolution was immediately implemented by the transfer of £27, with which thirty-four War Savings Certificates were purchased. At the end of the second year £200, and at the end of the third £600, were banked. By December 1944 the fund had grown to £1027 and the enthusiasm for the cause was widening, or, as Most Wor. Bro. Frank Whiddon in a later appeal expressed it, "the lines of concentric growth were spreading" and eventually would "cover the whole jurisdiction".

Within the next year or so (1942-3) six visits annually were made to each of the institutions at Lidcombe, Liverpool, Waterfall, and Randwick Auxiliary. Bodington, Wentworth Falls, was visited twice each year, while a Masonic Brother at the Picton Lakes settlement was remembered and contact with him maintained by regular consignment of parcels.

Probably the outstanding feature of Most Wor. Bro. Frank Whiddon's regime as Grand Master will be his active interest in this movement. In November 1945 he received a deputation so that a full and comprehensive case might be made out for permission for an appeal to all Lodges for financial support for the building fund. The Grand Master was profoundly impressed with the possibilities of the scheme and declared that it could become a Crusade worthy of the highest traditions of the Craft. He announced his sanction of the request at the December (1945) Communication of Grand Lodge. He considered no finer service could be rendered than to care for the aged after they had borne the heat and burden of the day. One condition was attached to his sanction, namely that the Committee's balance sheet should be submitted to the Grand Lodge auditors. This revealed a credit balance in the Building Fund to the amount of £2906.

The movement to foster the Aged and Distressed Brethren Comforts Fund was greatly assisted by the attitude adopted by Most Wor. Grand Master F. Whiddon. At one of the Quarterly Reunions of the Committee early in 1946, the President of the Committee at Lidcombe referred to the home at Mt Druitt as their one drop in the ocean. Mention was made of what had been achieved in Victoria and Queensland, where £5000 had been collected in each State within a month for a similar purpose, and especially in Queensland, where a levy of five shillings per member per annum had been agreed upon. In his reply, Most Wor. Bro. Whiddon asked, "What more important viewpoint could a Mason have than the care and welfare of the aged Mason?" Without such a viewpoint he was reminded of "the jungle where the aged animal, having passed its usefulness, lives in the marshes as protection against the young bull. Any country or people who do not make provision for the aged and distressed are just back to jungle law." Looking to the future, he said, "I look forward to the establishment of a comprehensive

scheme which will be handed on to posterity in a comprehensive way—not as charity, but just as a fitting tribute to those who have reached the evening of life.”

In urging that this world must get back to the fundamental principle of the Golden Rule, the Grand Master said, “I know of no organization such as Masonry that has a better blueprint, a better specification, a better set-up to bring people back to a better appreciation of moral and spiritual values and eliminate the materialism and cynicism of the last six decades. . . . We will not get back to anything like a basis of security of peace by any particular dogma, by any political formula, by any economic change; it will only come from a spiritual and moral change.”

In December 1946 the Grand Master again addressed the Quarterly Reunion of the Aged and Distressed Brethren Comforts Fund Committee and declared the movement to be a worthy objective for the whole of the Lodges within the State. Victoria’s objective was £50,000, Queensland had upwards of £17,000; he wished the New South Wales Brethren to make their movement “one of the biggest movements in Masonry”. In the Western concept, every human being possesses a soul, and while there is life in the body we must take care of that life, until it passes to the Great Beyond. That is the one fundamental truth that we are depending upon and which we have got to get into the minds of men throughout the world. . . . The Masons of this war-torn world are desirous of getting something to tie to, trying to get some foundation upon which to build the new world.

“You want a lot of money because, I suggest, your outlook should be half a century ahead.” He urged them to get a site and “keep agoing”.

“I am very proud of you all; I am proud of the jurisdiction, yet I express the very fervent hope that it is only a tiny drop of what it will be, and, like the snowball, will accumulate by its own momentum until we shall have in this community a centre we can all be proud of, not only we Masons, but the citizens of this vast city, a centre that will show how we take care of the old Brethren who have borne the heat and burden of the day.”

The next step to obtain legal recognition of the Committee as a Registered Charity was taken at a special general meeting on 20

December 1945. On 16 July 1947, the necessary certificate was granted and it was resolved that in recognition of his great support of the movement the organization should be known as "The Frank Whiddon Masonic Homes of New South Wales (with which is incorporated 'The Aged and Distressed Brethren Comforts Fund')".

After the year 1945 the movement made a more pronounced appeal to the Masonic imagination and towards the close of 1947 the amount in hand grew substantially. The Grand Master expressed his desire to become the first Life Governor of the Corporation, and also to give expression to his personal interest and support of the new movement. Accordingly he forwarded his cheque for the amount of £250 for the Building Fund, which resulted in the honour he coveted. Another gift of £1500 from Bro. Arthur Murrell of Lodge Wentworth brought the total fund to £8325.

In view of the generous inflow of monetary gifts to the fund, a sub-committee was appointed to investigate the possibilities of a suitable site for the Homes. An area of forty acres at Baulkham Hills adjacent to the William Thompson Masonic Schools was decided upon. The negotiations for purchase of this land, however, had not proceeded to any extent when a magnificent gift of over twenty-one acres, with a cottage included, was made by Mrs Ethel Easton Symonds, of Glenfield, a widow of eighty-four years, whose husband had been a member of the Craft. She expressed her great delight in the thought that her land, which was to be named "Easton Park", would be helpful to such a noble cause as that sponsored by the Committee—the building of homes for the aged. Great credit was due to the Town Clerk of Ingleburn, Bro. H. J. Daley, for having introduced the Masonic project to Mrs Symonds. One condition only was attached to the gift, namely, that the cottage with a little of the adjoining land, should be retained by her as a home for the remainder of her lifetime.

The Grand Master and the Honorary Secretary, Wor. Bro. J. C. M. Hansford, having visited the property, reported to the Committee, which on 16 May 1947 decided to accept this most generous and appropriate gift, as the land at Glenfield was quite suitable for the Masonic project. The Baulkham Hills proposal was accordingly abandoned and the property at Glenfield duly and legally transferred.

Towards the end of 1946 steps had been taken to register the Corporation as a limited liability company so as to place it on a legal basis, a corporation not for profit, limited by guarantee, without share capital, and with the licence of the Governor to use its name without the word "Limited". The Memorandum and Articles of Association were registered on 16 July 1947, with the following seven subscribers representing the Corporation: Very Wor. Bros F. F. Straughen, H. F. Wilkins, H. R. Watson, Wor. Bros F. R. Greening, A. J. Sweeting, Rt Wor. Bro. Fred Mizon and Wor. Bro. J. C. M. Hansford.

It was while on the crest of a wave sweeping the Committee on to greater success that the Supreme Great Architect above summoned the Grand Master to higher service. The company bearing his name came into existence on 27 August 1947. Arrangements had been made for the Grand Master to meet the Committee on the following day, but the meeting did not eventuate and four days later he passed away. Instead of the meeting, it fell to the lot of the Deputy Grand Master, Rt Wor. Bro. Frank McDowell, to make reference to the movement in his tribute to the late Grand Master at the September Communication of Grand Lodge, as follows:

"I have knowledge of some things which were in the forefront of his mind, and one was the Frank Whiddon Masonic Homes. No doubt, the executive of this worthy objective will make the necessary approach to the Board of General Purposes to enable it to function in a manner worthy of the Constitution and a credit to the Grand Master whose name it bears. I intend to give all the support I can to this wonderful movement and I commend it to every Lodge and every brother Mason in this jurisdiction. It is a great tribute and a permanent memorial to the memory of our late Grand Master."

This comment of the Deputy Grand Master did much towards placing this new movement for aged and infirm Brethren, their wives and their widows, in line with the other great philanthropic activities of Masonry in the Schools and the Hospital.

On 29 November, Rt Wor. Bro. McDowell journeyed to Glenfield to receive from Mrs Symonds the deeds of the land (twenty-one acres) which she had generously donated as a site for the

Frank Whiddon Masonic Homes. He then formally handed these deeds to Very Wor. Bro. Straughen who was the chairman of the Corporation administering the movement. It was estimated that assets in hand (including the value of the land, £1325), totalled more than £10,000, and the construction of the first of the cottages would be commenced at an early date. The complete undertaking, it was estimated, would cost above £50,000.

The officers of the Committee at the close of 1947 were: F. F. Straughen (President), F. R. Greening (Senior Vice-President), H. F. Wilkins and A. J. Sweeting (Vice-Presidents), J. C. M. Hansford (Honorary Secretary), H. R. Watson (Honorary Treasurer), and P. M. Chatfield (Assistant Secretary and Publicity Officer). In addition, there were ten other committeemen, including F. Mizon who, by reason of his office of Vice-President of the Combined Masonic Associations, formed an unofficial link between the two bodies.

The Frank Whiddon Homes movement was in much the same relationship as the Combined Masonic Associations to constituted Masonic authority. Both of them had yet to effect a satisfactory constitutional connection with Grand Lodge.

A difficulty hampering the development of the Frank Whiddon Masonic Homes movement lay in the fact that the steps taken had not been along strictly constitutional lines from the Masonic point of view. Both the Board of General Purposes and such a distinguished Brother as Most Wor. Bro. Maguire saw danger in allowing a group of Masons, however well-intentioned they might be, to set up an institution in the nomenclature of which was included the term "Masonic", but which was quite independent of control by Grand Lodge and the Board of General Purposes. The fair name of Freemasonry had on a previous occasion been besmirched by an institution allegedly Masonic, which was not under Grand Lodge control. The day will probably arrive when Masonic authorities will seek and obtain a legal monopoly over the use of the terms "Masonic" and "Freemasonry". Such a monopoly will ensure more effective control over all subsidiary groups.

It was his conviction that the Masonic Homes movement had been irregularly established from a Masonic point of view, and his desire to preserve the Masonic Constitution sacrosanct, that



Rt Wor. Bro. SIR CHARLES WILLIAM C. MARR, K.C.V.O., D.S.O., M.C., V.D.
Appointed Deputy Grand Master, 1948

prompted Most Wor. Bro. Maguire to move on 10 March 1948, for the non-recognition of the new body. His motion was worded as follows:

A Company having been formed and registered known as "The Frank Whiddon Masonic Homes of N.S.W.", with the right to forgo the use of the word "limited" (see advertisement, *Sydney Morning Herald*, of 21/6/'47), and having objects inter alia:

1. To take over and acquire the assets held by the committee administering the Aged and Distressed Brethren Comforts Fund and to use and apply such assets in conformity with the conditions upon which the same are now held by that committee;
2. To purchase, construct and provide homes for the occupation and use of aged or infirm Freemasons, their wives, widows and necessitous dependants;
3. To furnish and equip homes and hostels for the accommodation and use of aged or infirm Freemasons, their wives, widows and necessitous dependants;
4. To provide amenities and comforts for Freemasons who are inmates of public or private hospitals, institutions or other places, for the accommodation of the sick, aged or infirm;
5. To construct, conduct and maintain club rooms and other social conveniences for the accommodation and use of aged or infirm Freemasons;

which infringes the prerogatives of this Grand Lodge without notice to or approval of this Grand Lodge or the Board of General Purposes, that this Grand Lodge does not recognize the activities of the said Company as a Masonic body.

Most Wor. Bro. Maguire stressed the necessity for upholding the Constitution of Grand Lodge and the solemn obligation of every Grand Master and every member to observe it. He spoke of the responsibility resting on Grand Lodge and on the Board of General Purposes. Grand Lodge was the supreme superintending authority with the inherent power of enacting, altering, repealing or abrogating laws and regulations, provided such decisions of Grand Lodge adopted at one Communication were subsequently confirmed at another. Grand Lodge had the power of investigating, regulating and deciding all matters relative to the Craft; the Board of General Purposes could make recommendations to Grand Lodge and originate plans for the better regulation and transactions of Grand Lodge.

This reminder of their responsibilities served as an introduction

to his comments on the Frank Whiddon Masonic Homes. In that a company had been formed to take over the funds of the Aged and Distressed Brethren Comforts Fund Committee he felt that there had occurred a direct invasion of the duties and privileges of Grand Lodge, whose foremost duty it was to dispense benevolence. The right action for those interested in the new movement would have been for them to place before Grand Lodge a concrete proposal which could have been then considered by the Board of General Purposes—"The Cabinet of Grand Lodge". He emphasized the constitutional aspect of the matter. No member of the Grand Lodge, as such, and no member of that Board had been approached for the purpose of obtaining the opinion of Grand Lodge. "I hold," he argued, "that the establishment of such a company for purely Masonic purposes was a very definite and direct abrogation of responsibility to this Grand Lodge, and it is the right and privilege of this Grand Lodge to maintain its authority in Masonic matters."

Most Wor. Bro. Maguire mentioned that Lodges had received appeals for subscriptions, even Grand Lodge officers had solicited help, evidently in the belief that Grand Lodge approval had been given. Property and moneys had been acquired. Secretaries of Lodges were astounded on learning that Grand Lodge had never given the scheme consideration.

If Grand Lodge desired to establish homes, let it be done in a constitutional way: let it be brought before Grand Lodge and investigated by the Board of General Purposes. Instead of this, "A very powerful body has been organized, a company has been established, directors have been appointed, funds collected, property acquired, all in the name of Masonry, and you, members of this Grand Lodge, have never yet had any opportunity of expressing an opinion for or against it." That was the reason for the motion that Grand Lodge should not recognize the activities of the said company.

In seconding the motion, Rt Wor. Bro. Athol Richardson expressed his accord with the movement in aid of the aged and distressed Brethren: but he was more concerned about the principle stressed by the mover. The company formed was a legal entity and those constituting it very earnest in their desires and to be highly commended for the purposes which they had in mind.

They had, however, gone about things in the wrong way. The group had been advised that they could do what they did, but Grand Lodge should not recognize a company that conducted its business without reference to Grand Lodge. It was still open for those interested to bring the matter before Grand Lodge in a proper way.

The Deputy Grand Master then moved from the chair the following amendment:

"That this Grand Lodge approve in principle of the objects of the Frank Whiddon Masonic Homes of New South Wales, and refers this matter to the Board of General Purposes, with a request that the Board confer with the governing body of the Homes, with a view to resolving any difficulties which may exist, and providing for the representation of Grand Lodge or the Board of General Purposes in the governing body."

In discussion, he urged that he was concerned for the good of the Craft. The late Grand Master had approved of the objects of the new body and had reported his approval to Grand Lodge, while he himself, as the Deputy Grand Master, had subsequently reported the progress made. He declared the Brethren's decision should be influenced by a sentiment of loyalty to the late Grand Master who had served Grand Lodge and the Craft to his utmost. A valuable property had been accepted on behalf of the Masons of New South Wales, and the reputation of Freemasonry must be safeguarded. If they wanted these Masonic Homes, they should vote for the amendment; they should be proud of the movement and put into practice the great Masonic virtue, charity. The amendment would provide the opportunity for due consideration of the movement by both the Board of General Purposes and the council of the company, so that all difficulties could be resolved, representation of the Grand Lodge secured and the Masonic Constitution respected.

Wor. Bro. Faviell, who seconded the amendment, said that the only point of issue—the technical omission of having obtained Grand Lodge approval prior to acting—could be resolved if the Board of General Purposes would devise means for control of the Homes in accordance with the requirements of the Constitution. The technicalities overlooked could be "straightened out".

The President of the Board reported at this stage that legal opinion received by him was to the effect that the Board had no

jurisdiction in the matter, and that Grand Lodge was the supreme superintending authority.

Wor. Bro. F. F. Straughen, President of the Masonic Homes Committee, traversed the course of events leading to the existing position, and stressed that the establishment of the Homes was based not merely on the Grand Master's permission, but on his instructions as was evident from his addresses in Grand Lodge (December 1945 and December 1946) and the Deputy Grand Master's comment in September 1947, when he said, "No doubt the executive of this worthy objective will make the necessary approach to the Board of General Purposes to enable it to function in a manner worthy of the Constitution and a credit to the Grand Master whose name it bears." The executive, acting in conformity with Rt Wor. Bro. McDowell's instruction, applied to the Board for recognition and was informed it could not be accepted "as at present constituted". Yet Wor. Bro. Straughen would be most happy to adapt the constitution to Grand Lodge requirements with seats on the Council available for members of the Grand Lodge or the Board. "Is it a mistake," he concluded with a question, "to carry out the instructions issued by the Grand Master?"

Wor. Bro. George Christie, a leading Australian Company lawyer, held that the formation of a Corporation was the proper solution of the problem and that the action taken to form one was justifiable because the instruction had proceeded from the Grand Master who, according to Regulation 192 and to No. IV of the Charges of Masters, etc., was an authority from which there was no appeal. Because of this, he had submitted a draft of the formation of a Company under Most Wor. Bro. Whiddon's instructions to the Crown Solicitor, the Committee and the Grand Master himself, who suggested a minor alteration and gave his final approval.

At this stage, Rt Wor. Bro. Schey pressed for the adoption of the proposed amendment without further discussion, on the ground that it would provide the means of correcting any irregularity and allow the good work of providing homes for needy Brethren to continue.

Rt Wor. Bro. K. R. Cramp argued that the discussion was a conflict, not between right and wrong, but between one right and another right carried out in a wrong way. Most Wor. Bro. Maguire's

position was constitutionally unassailable—the Constitution must not be lightly disregarded. Yet the exercise of charity must not be condemned, and if this exercise was carried out unconstitutionally, at least the act was approved of by a Grand Master and a Deputy Grand Master and announced openly in Grand Lodge. To defeat Most Wor. Bro. Maguire's motion would be to make light of the Constitution; but to pass that motion would constitute a serious reflection on the action of their late Grand Master and his Deputy after him. The acceptance of the proposed amendment by Most Wor. Bro. Maguire would provide a way out of the difficulty and preserve both the Constitution and the institution.

Most Wor. Bro. Maguire, in his reply, made it clear he was not discussing the rights or wrongs of establishing Masonic homes. His thesis was that those in authority should act within the limits of the Constitution. "If a Grand Master takes upon himself to act outside the walls of the Constitution and do something entirely on his own responsibility and completely disregard what has been laid down as the authority of this Grand Lodge, then, in my opinion, he exceeds his duty as Grand Master." He spoke of the danger of Grand Lodge condoning the action of the company, even under the authority of the Grand Master, who went outside the walls of the Constitution for such action. It laid "the door open for almost any possibility". He contrasted the position with those when the Schools and the Hospital were established and when the Schools property was transferred to the military. In each of those cases Grand Lodge approval preceded action.

His motion he regarded as a protest against an abrogation of the Constitution and as an appeal to Grand Lodge to stand to its constitutional rights. He would vote against the amendment, but would accept one which would say, "That the Board of General Purposes be instructed to investigate and report on the purposes, activities and commitments of the company, and report to the Grand Lodge as to the advisability or otherwise of assuming its responsibility." Such a resolution would give authority to the Board to investigate the matter unbiased and uninstructed.

The discussion was keen and earnest but was conducted throughout with Masonic good taste and restraint, so that the peace, love and harmony of the meeting were not disturbed. Eventually the

Deputy Grand Master's amendment was carried. The problem of ironing out constitutional difficulties for the recognition of the Frank Whiddon Masonic Homes movement as a Grand Lodge activity was thus passed over to the Board. As already stated, the problem was to save both the Constitution, which Most Wor. Bro. Maguire so zealously and rightly wished to protect, and the institution, which Rt Wor. Bro. McDowell had such a laudable desire to save and develop.

Following this discussion by Grand Lodge, meetings between representatives of the Board of General Purposes and the Council of the Frank Whiddon Homes Corporation, held on 15 April, 18 May and 17 August, resulted in a satisfactory agreement. In July the Council had written to the Board notifying the Corporation's intention to undergo the process of liquidation. Consequently, the meeting in August was in a position to decide that the future management of the Homes should be carried on in a manner similar to that of the Freemasons' Benevolent Institution. A Council should be formed, consisting of twenty-seven members—twenty-one to be elected by the subscribers of the Homes, and six nominated by the Board of General Purposes. In addition, three Trustees were to be appointed—two by the Council of the Homes and one by the Board.

The proposed organization was thus accepted by Grand Lodge on 8 September 1948 as a Masonic activity within its jurisdiction.

On Saturday, 30 October 1948, Most Wor. Bro. McDowell, Grand Master, laid the foundation stone of the Frank Whiddon Masonic Homes, when the erection of the first two pairs of cottages was sufficiently advanced for the occasion. The stone was donated and inscribed by Wor. Bro. S. J. Coles. The ceremony took place in the presence of the Deputy Grand Master, the Grand Wardens, Past and Present Grand Lodge Officers and approximately 3000 persons, mainly Masons, their wives and children. A pipers' band discoursed music to please the Scottish ears.

The Grand Master expressed gratitude to all associated with the movement, which did honour to the memory of his predecessor in office, the late Most Wor. Bro. Frank Whiddon. He announced that much voluntary labour had been expended on the first pair of cottages by Brethren, headed by Very Wor. E. Taylor, D.G.I.W.,

from the "R" district (Ryde to Balmain), while Wor. Bro. Webb, of "F" district (Artarmon to Hornsby), with which Very Wor. Bro. John McDowell, D.G.I.W., was associated, had marshalled a group of workers who had worked strenuously on the second pair so as to have them equally ready with the first pair for the occasion. Wor. Bro. Webb had also undertaken to donate all the joinery work connected with the second pair. The Grand Master was highly satisfied with the enthusiasm displayed towards the movement and with the collection of £1152 on the ground during the afternoon.

It was anticipated that the first pair of cottages would be completed ready for occupation by March 1949.

The wording on the Foundation Stone is as follows:

THE FRANK WHIDDON MASONIC HOMES
OF NEW SOUTH WALES

THIS FOUNDATION STONE WAS LAID BY
MOST WOR. BRO. FRANK S. McDOWELL
GRAND MASTER U.G.L. OF N.S.W.
ON 30th OCTOBER 1948

F. F. STRAUGHEN, P.D.G.I.W.

H. R. WATSON, P.G.I.W.
TREASURER

PRESIDENT

J. C. M. HANSFORD, P.M.
SECRETARY

CHAPTER XXI

THE DIAMOND JUBILEE

THE INSTALLATION OF MOST WORSHIPFUL BROTHER FRANK S. McDOWELL

WEDNESDAY, 4 August 1948, was the date appointed for the Installation of Rt Wor. Bro. Frank Schofield McDowell as Grand Master and for the celebration of the Diamond Jubilee of the union of the various jurisdictions in 1888. The Special Communication of Grand Lodge was held in the Sydney Town Hall and was so well attended that several hundreds of Masons were unable to gain admission.

The meeting was opened in due form by Most Wor. Bro. Major-General Maguire, P.G.M. Among those present was His Excellency Bro. Lieutenant-General John Northcott, who was received in a manner befitting His Majesty's representative. Bro. R. J. Bartley, Lord Mayor of Sydney, was also personally welcomed.

Every State of the Commonwealth and the Dominion of New Zealand was represented, as follows: Most Wor. Bro. Eustace Jones, G.M., and twelve other Brethren (Queensland); Rt Wor. Bro. H. V. Marr, S.G.W., and four others (Western Australia); Most Wor. Bro. G. E. Wall, G.M., with Rt Wor. Bro. R. Furnage, D.G.M., and five others (Tasmania); Rt Wor. Bro. D. McIvor, Prov. G.M., West Coast District, and one supporter (New Zealand); Most Wor. Bro. R. A. Rowe, G.M., with Rt Wor. Bro. T. Baillie, D.G.M., and twenty-two others (Victoria); and Most Wor. Bro. Andrew D. Young, P.G.M., Rt Wor. Bro. J. S. Philips, D.G.M., and eleven others (South Australia). These delegations, aggregating sixty-four Grand Lodge officers, included the Grand Secretary from every Australian State.

In giving these representatives a cordial welcome, the Installing Grand Master made particular reference to the magic term "Anzac", which constituted an indissoluble link between Australia and New Zealand.

The Grand Master Elect was then introduced by his sponsors, Most Wor. Bros John Goulston and Aubrey Halloran, after his



MOST WOR. BRO. H. B. MATHEWS
Past Grand Master

entry into Grand Lodge, preceded by a procession of Grand Lodge officers and the Worshipful Masters of ten Lodges, including the Grand Master's own Lodge Chatswood. The procession was led with impressive dignity by the Grand Director of Ceremonies, Very Wor. Bro. H. V. Messner.

The invocation to Almighty God having been delivered by Very Wor. Bro. C. E. Hulley, Grand Chaplain, the Installing Grand Master duly obligated the Grand Master Elect, inducted him in the chair, and delivered the customary impressive address in which the powers, prerogatives and responsibilities of the Grand Master were stressed.

The solo, "The Lord is My Light", was then rendered by the newly installed Grand Master's brother, Wor. Bro. E. J. McDowell. The customary proclamation was made in the East, West and South, and Grand Honours given at each stage, the ceremony being punctuated by the ode, "Lord God, Our Master Bless", by the Brethren; the choral, "Holy City", by the New South Wales Jubilee Masonic Choir, and the ode, "Great Architect to Thee We Raise", by the Brethren.

The Most Wor. Grand Master announced the appointment as Deputy Grand Master of Wor. Bro. Sir Charles William Clanan Marr, K.C.V.O., D.S.O., M.C., V.D., who was thereupon duly introduced, obligated, invested and proclaimed, after which the solo, "Where E'er You Walk", was rendered by Bro. A. Hamilton.

The Grand Lodge officers were then invested—the seniors by the Grand Master, and the remainder by the Deputy Grand Master. A sobering feature of the investiture was the non-filling of the office of Junior Grand Warden, because of the death of the Brother Elect, Very Wor. Bro. J. O. Bee, who had displayed remarkable zeal as Grand Inspector of Workings in an effort to visit every district within the jurisdiction. The following is a list of the invested Brethren:

Senior Grand Warden: F. H. B. Minnette.
Grand Chaplains: C. E. Hulley, J. Gray Robertson.
Grand Treasurer: C. Campbell.
Grand Registrar: S. M. Herford.
President, Board of General Purposes: G. C. Gollan.
President, Board of Benevolence: E. M. Perrin.
Grand Inspector of Workings: H. V. Messner.

Grand Architect: F. L. Hodgson.
 Grand Director of Ceremonies: H. W. Edwards.
 Deputy Grand Director of Ceremonies: R. G. Hamilton.
 Senior Grand Deacons: W. Myles Blacka, C. S. Austin.
 Junior Grand Deacons: P. J. C. McAndrew, M. G. Speedy.
 Grand Sword Bearer: E. R. Mead.
 Grand Standard Bearer: J. V. Mackaness.
 Grand Director of Music: A. E. Haigh.
 Grand Organist: Roy Freeman.
 Grand Pursuivant: R. R. King.
 Deputy Grand Pursuivant: Charles Holden.
 Grand Stewards: N. R. L. Guyot, W. L. Carter, C. K. Hayman, C. W. Wilmot, J. V. Roach, J. B. Balson.
 Grand Tyler: H. Handford.

The recognition of the occasion as a celebration of the Diamond Jubilee of the United Grand Lodge in New South Wales was marked by the special prayer* pronounced by Very Wor. Bro. Hulley, G.C., and the address delivered by the Installing Grand Master, the latter being delivered immediately after the rendering of the choral, "Lead Kindly Light", by the Masonic Choir.

Most Wor. Bro. Maguire reviewed the progress of the Craft during sixty years. In 1888 the Lodges, totalling 172, had a membership of 8500. The next twenty years showed a moderate increase of 70 Lodges and 4000 members. In the decade after the First World War (i.e., from 1918 to 1928) the numbers leapt ahead to 600 Lodges and 70,000 members, but the economic depression of the early thirties led to a decline to 60,000. The termination of the Second World War was marked by another phenomenal advance to 700 Lodges and 100,000 Brethren. The other States showed corresponding growth because the young men in the Forces had come to realize and appreciate the spirit of Masonic comradeship. Masons throughout the Commonwealth numbered 300,000. We must guard our portals, urged Most Wor. Bro. Maguire, and see to it the newly accepted Brethren were not disappointed in the Craft.

The lecturer also referred to the document on Masonic principles and fundamentals made public in 1939 by the Grand Lodge of England.† This publication made mention of a Mason's belief in God, the open V.S.L., obedience to law, loyalty to one's country, abstinence in Lodge from theological and political topics, the spirit

* See Report of Grand Lodge Proceedings, 4 August 1948.

† See pp. 152-3 for more detailed reference.

of brotherhood and the Masons' determination "to see that their country goes onwards and upwards".

Most Wor. Bro. Maguire lamented the deaths of Most Wor. Bro. Whiddon, G.M., and Very Wor. Bro. Bee, J.G.W. Elect, both victims of their devotion to the Craft: he urged the need for a greater number of Grand Lodge officers to share the burden of the duties. He concluded with good wishes to the Grand Master for health, strength and wisdom.

Most Wor. Bro. McDowell expressed pleasure that the Installing Grand Master's experience was still to be engaged in the interests of Masonry. He paid a tribute to the Grand Secretary, Rt Wor. Bro. J. S. Miller, for his zealous work and organizing skill.

The world was faced with difficulties, but Masons had the advantage of meeting and gaining inspiration from one another and from their ceremonies, "so that we may go forth into the world, strengthened and inspired to try and help in every possible way that we can to bring about a better state of affairs."

To stress the need for clear thinking, right motives and unselfish service, he quoted from Henry Van Dyke's "Life's Compass".

Four things a man must strive to do
If he would make his record true.
To think without confusion clearly,
To love his fellow men sincerely,
To act from honest motives purely,
To have faith in God and Heaven squarely.

The Grand Master expressed his pleasure at the presence of His Excellency the Governor and of the Lord Mayor of Sydney, and at seeing Freemasons occupying the highest offices of responsibility in the community.

He further stated his desire to see harmony and peace perfected among the one hundred thousand Masons in this State, and his satisfaction that his Deputy was Rt Wor. Bro. Sir Charles Marr, "who, I am sure, will help me in every way he can to bring harmony in all sections of our Masonic interests".

He concluded on a note of gratitude for the presence of the inter-State visitors and with an appeal to the Brethren "to stand with me and to do your part in whatever way you can to try and make the power of Freemasonry felt far and wide in our wonderful country".

The leaders of delegations from the other States, and Most Wor. Bro. John Goulston, on behalf of the representatives of the other Grand Lodges in the world, having expressed their felicitations, His Excellency the Governor retired and Grand Lodge was closed in ample form.

The excellent organization of a most impressive and magnificent ceremony by the Grand Secretary, Rt Wor. Bro. J. S. Miller, and the dignity added to it by the perfect control of the presentations by Very Wor. Bro. Messner, Grand Director of Ceremonies, provoked favourable comment amongst the Brethren.

The following two days were engaged in Diamond Jubilee celebrations in the form of entertainment of the inter-State visitors at a banquet, a theatre party, a harbour excursion with lunch at Taronga Park, and a motor excursion with lunch at the William Thompson Masonic Schools.

One thing yet remains as a final word to this history, and that is, to mention a few details concerning the Masonic careers of the Grand Master and his Deputy.

Most Wor. Bro. McDowell was initiated into Freemasonry in Lodge Chatswood No. 285 on 12 December 1917, and became the Worshipful Master of that body for the year 1924-25. His interest extended beyond the bounds of his own Lodge so that he was elected as a District Grand Inspector of Workings in 1928. Most Wor. Bro. Whiddon, upon his occupation of the Grand Master's throne, showed excellent judgment in selecting Very Wor. Bro. McDowell as Deputy Grand Master in 1945. From September 1947 to the date of his installation, the Deputy acted as Grand Master in the Chair because of the passing of Most Wor. Bro. Whiddon to the Supreme Grand Lodge above.

At the date of his installation, Most Wor. Bro. McDowell was Grand Master of the Grand Lodge of Mark Masons, after having been associated with the Artarmon Mark Masons and Mariners. He had previously been First Principal of Artarmon Chapter of Royal Arch Masons.

Rt Wor. Bro. Sir Charles Marr entered Freemasonry through Lodge Prosperity No. 278 (Summer Hill) on 8 January 1919, affiliated with Lodge Blue Mountains No. 279 in 1940, was invested as Senior Warden, and, in 1942, installed as Worshipful Master.



Rt Wor. Bro. KARI R. CRAMP, O.B.E., M.A., F.R.A.H.S.
Past Deputy Grand Master; Official Historian

CHAPTER XXII

MASONIC PHILOSOPHY

CONTRIBUTED BY MOST WOR. BRO. FRANK S. MCDOWELL, GRAND MASTER

SIXTY years have passed since the United Grand Lodge of New South Wales of Ancient Free and Accepted Masons was formed, and during those years over one hundred thousand men have been admitted into the Order in this jurisdiction. For every initiate we have prayed that he may so dedicate his life to the service of the Supreme Ruler of the Universe that he may become a true and faithful Brother amongst us—true to the foundations on which Freemasonry rests, the practice of every moral and social virtue, and faithful in performing his duty to God, to his neighbour and to himself.

The knowledge we gain is intended to enable us to live useful lives of service to the community to which we belong. Many are selfish and want all the good for themselves, but with this narrow view there can be nothing but disappointment. Charity of thought and action is essential if we are to derive full benefit from the knowledge and understanding of the privilege of membership in Freemasonry.

It is not enough to attend Lodge and listen to the Charges unless we intend to put them into practice outside in the many avenues open to us to do so.

In all our dealings with other people we should regard truth and honesty as of prime consideration. Every member admitted into our Order is enjoined to make some daily advancement in Masonic knowledge. This should be the desire of every newly initiated candidate, even though for the moment he may be somewhat bewildered by the experience he has passed through. He is interested and eager to learn. There is much that he has not fully absorbed. Effort should be made to gain advancement in the Lodge. In committing to memory the various parts of the ceremony, he

will gradually gain a deeper appreciation of the meaning of Freemasonry and its peculiar system of morality.

Light and Truth are ever the objects of attainment, not only material light, but intellectual illumination to enable us to discover the Divine Truth of our relationship to the G.A.O.T.U.

Such is the purpose of our institution. By careful study and constant searching after Masonic knowledge, we shall be able to meet in that grand design of being happy and conferring happiness, that is, in knowing where we really stand and being able to help others to gain the same knowledge.

Be strong in mind and spirit, for in this troubled world there is great need for those who will stand up for the cause of righteousness.

What a great power for good our Order could be if all Masons would be true to their obligations and endeavour to maintain high moral standards in all their dealings. I would like to quote the following piece of philosophy by Max Ehrmann, entitled "Desiderata", as it expresses very succinctly my own thoughts:

Go placidly amid the noise and the haste, and remember what peace there may be in silence. As far as possible, without surrender, be on good terms with all persons. Speak your truth quietly and clearly and listen to others, even to the dull, and the ignorant; they, too, have their story. Avoid loud and aggressive persons: they are vexatious to the spirit. If you compare yourself with others, you may become vain, bitter, for always there will be greater and lesser persons than yourself. Enjoy your achievements as well as your plans, keep interested in your own career, however humble: it is a real possession in the changing fortunes of time. Exercise caution in your business affairs, for the world is full of trickery. But let this not blind you to what virtue there is; many persons strive for high ideals, and everywhere life is full of heroism. Be yourself! Especially do not feign affection, neither be cynical about love, for in the face of all aridity and disenchantment; it is perennial as the grass. Take kindly the counsel of years, gracefully surrendering the things of youth. Nurture strength of spirit to shield you in sudden misfortune, but do not distress yourself with dark imaginings; how many fears are born of fatigue and loneliness! Beyond a wholesome discipline, be gentle with yourself; you are a child of the universe no less than the trees and the stars; you have a right to be here. And whether or not it is clear to you, no doubt the universe is unfolding as it should. Therefore, be at peace with God whatever you conceive Him to be, and, whatever your labours and aspirations, in the noisy confusion of life, keep peace in your soul. With all its sham, drudgery and broken dreams, it is still a beautiful world. Be cheerful: strive to be happy.

I would conclude by expressing the hope that, guided by our Masonic principles, with continuing faith in the G.A.O.T.U., united in the spirit of brotherhood, we can face the future with every confidence, firmly believing that truth and justice will always prevail, and that Freemasonry is truth and justice in all things.

APPENDIX

THE following is a list of Grand Lodge officers for the period 1938-48:

GRAND MASTERS

His Excellency Brigadier-General Lord Gowrie, V.C., P.C., G.C.M.G., C.B., D.S.O., 1935-44.
Major-General F. A. Maguire, C.M.G., D.S.O., V.D., M.D., F.R.C.S. (Eng.), 1944-45.
*Frank Whiddon, 1945-47.
Frank S. McDowell, 1948-

PRO GRAND MASTER

Major-General F. A. Maguire, C.M.G., D.S.O., V.D., M.D., F.R.C.S. (Eng.), 1935-44.

PAST GRAND MASTERS

John Goulston.
Aubrey Halloran, B.A., LL.B.

PAST GRAND MASTERS (Conferred Rank)

Edward Hungerford, 1931.	R. S. Cropley, 1938.
*C.A.Y. Simpson, 1938.	G. C. Gollan, 1948.
*F. S. Mance, 1938.	J. S. Miller, 1948.
*D. Cunningham, 1938.	H. B. Mathews, 1948.
*Hon. F. S. Boyce, 1938.	

DEPUTY GRAND MASTERS

W. H. Bray, 1937-39.
Dr E. A. Brearley, 1939-41.
W. H. Bray, 1941-43.
*Frank Whiddon, 1943-45.
Frank S. McDowell, 1945-48.
Sir Charles William C. Marr, K.C.V.O., D.S.O., M.C., V.D., 1948-

PAST DEPUTY GRAND MASTERS (Conferred Rank)

*William J. Bartlett (Goulburn), June 1929.
*†H. D. A. Christison, 1931-43.
Rt Rev. William G. Hilliard (Bishop), March 1934.
*Harry Thomas, August 1936.
*G. G. Hill, 1938.

* Since deceased.

† Rt Wor. Bro. Christison was Deputy Grand Master 1933-36.

- *Charles C. Paterson, 1938.
 Charles Campbell (Grand Treasurer), 1938.
 J. S. Miller (Grand Secretary), 1938.
 Albert E. Packer, 1938.
 Joseph T. Watson, 1938.
- *Rt Rev. William H. W. Stevenson (Bishop), 1942.
 Benjamin Pryor, 1942.
 George C. Gollan, 1942.
 Robert Reid McGechan, 1942.
 S. M. Herford (Grand Registrar), September 1946.
 F. E. Mossong, September 1946.
 Willis J. Williams, September 1946.
 Rev. W. J. Grant (Grand Chaplain), September 1946.
 Archdeacon John Bidwell (Grand Chaplain), September 1946.
 H. L. Wheeler (Newcastle), September 1946.
 Donald Mc.A. Ross (Lismore), September 1946.
 S. G. Harding (Grafton), September 1946.
 C. H. Peel (Taree), September 1946.
 Archdeacon Robertson (Canberra), September 1946.
 Allan Smith (Wagga Wagga), September 1946.
 D. G. Padman (Albury), September 1946.
 *R. E. A. Kitchen (Broken Hill), September 1946.
 *E. E. Cupit (Wollongong), September 1946.
 Karl R. Cramp (Sydney), September 1948.

GRAND WARDENS

	<i>Jnr Gr. Warden</i>	<i>Snr Gr. Warden</i>
John H. Hodgson	1937-38	1938-39
George C. Gollan	1938-39	1939-40
C. Fraser	1939-40	1940-41
R. Wain	1940-41	
R. W. Hamilton		1941-42
J. Brunton Gibb	1941-42	1942-43
Frederick G. Mizon	1942-43	1943-44
Athol Richardson	1943-44	1944-45
Sydney J. Cann	1944-45	1945-46
Frank Hooke	1945-46	1946-47
David Murray	1946-47	1947-48
Fredrick H. B. Minnette	1947-48	1948-49

*J. O. Bee, 1948 (elected, but not invested)

PAST GRAND WARDENS (Conferred Rank)

For this and other Conferred Ranks see lists for 1938 and 1946. See *History of United Grand Lodge of N.S.W.*, vol. II, pp. 605-6 and this volume, pp. 12-14, 126-9.

GRAND CHAPLAINS

- Very Rev. Archdeacon J. Bidwell, 1934-46.
 Rt Rev. W. J. Grant, 1935-47.
 Rev. C. E. Hulley, 1946-
 Rev. J. Gray Robertson, 1947-

* Since deceased.

GRAND TREASURER

Charles Campbell, 1935-

GRAND REGISTRAR

S. M. Herford, 1930-

PRESIDENTS OF BOARD OF GENERAL PURPOSES

*F. S. Mance, 1938-44.

G. C. Gollan, 1944-

PRESIDENTS OF BOARD OF BENEVOLENCE

R. R. McGechan, 1938-39.

R. W. Hamilton, 1939-41.

H. H. Mackay, 1941-43.

H. S. Green, 1943-45.

J. E. Gollan, 1945-47.

E. M. Perrin, 1947-

GRAND ARCHITECT

F. L. Hodgson, 1936 (September)-

GRAND SECRETARIES

*D. Cunningham, 1924-39.

J. S. Miller, 1939-

DEPUTY GRAND SECRETARIES

J. S. Miller, 1933-39.

A. F. Wallace, 1939-

GRAND DIRECTOR OF MUSIC

A. E. Haigh, 1937 (March)-

GRAND ORGANISTS

*Arthur Haigh, 1934 (December)-1945.

L. McM. Trimble, 1945-46.

Roy W. Freeman, 1946-

* Since deceased.

OTHER GRAND LODGE OFFICERS

1938-1948

Year	Grand Inspector of Workings	Grand Director of Ceremonies	Deputy Grand Director of Ceremonies	Senior Grand Deacons	Junior Grand Deacons
1938-39	C. Fraser	Robert Wain	D. J. Howse	{J. Brunton Gibb {H. H. Mackay	{A. J. Looker {F. G. Mizon
1939-40	Robert Wain	J. Brunton Gibb	H. H. Mackay	{A. J. Looker {F. G. Mizon	{J. L. Mackay {Athol Richardson
1940-41	J. Brunton Gibb	A. J. Looker	F. G. Mizon	{J. L. Mackay {Athol Richardson	{Sydney J. Cann {A. F. E. Maunder
1941-42	F. G. Mizon	J. L. Mackay	Athol Richardson	{Sydney J. Cann {A. F. E. Maunder	{S. E. Card {F. R. Hooke
1942-43	Athol Richardson	Sydney J. Cann	A. F. E. Maunder	{S. E. Card {F. R. Hooke	{S. A. Taplin {David Murray
1943-44	Sydney J. Cann	S. E. Card	F. Hooke	{S. A. Taplin {David Murray	{F. H. B. Minnette {W. F. Milne
1944-45	F. Hooke	S. A. Taplin	David Murray	{F. H. B. Minnette {F. Pogson	{J. O. Bee {H. L. Hind
1945-46	David Murray	F. H. B. Minnette	F. Pogson	{J. O. Bee {H. L. Hind	{H. V. Messner {F. H. Falls
1946-47	F. H. B. Minnette	J. O. Bee	H. L. Hind	{F. H. Falls {H. V. Messner	{H. W. Edwards {R. G. Hamilton
1947-48	J. O. Bee	H. V. Messner	F. H. Falls	{H. W. Edwards {R. G. Hamilton	{W. M. Blacka {C. S. Austin
1948-49	H. V. Messner	H. W. Edwards	R. G. Hamilton	{W. M. Blacka {C. S. Austin	{P. J. C. McAndrew {M. G. Speedy

OTHER GRAND LODGE OFFICERS
1938-1948

<i>Year</i>	<i>Grand Sword Bearer</i>	<i>Grand Standard Bearer</i>	<i>Grand Pursuivant</i>	<i>Deputy Grand Pursuivant</i>
1938-39	J. L. Mackay	Athol Richardson	E. A. Brearley	E. A. Scarle
1939-40	{E. A. Brearley (July) {S. J. Cann (Sept.)	{S. J. Cann (July) {A. F. E. Maunder (Dec.)	C. S. Austin	S. E. Card
1940-41	S. E. Card	F. R. Hooke	H. W. Edwards	S. A. Taplin
1941-42	S. A. Taplin (Sept. 1941)	{S. A. Taplin (July 1941) {D. Murray (March 1942)	F. H. B. Minnette	D. Murray
1942-43	F. H. B. Minnette	W. F. Milne	J. O. Bee	H. L. Hind
1943-44	J. O. Bee	H. L. Hind	F. Pogson	H. V. Messner
1944-45	H. V. Messner	F. H. Falls	W. M. Blacka	G. J. Edwards
1945-46	W. M. Blacka	C. S. Austin	P. J. C. McAndrew	R. G. Hamilton
1946-47	W. M. Blacka	C. S. Austin	P. J. C. McAndrew	M. G. Speedy
1947-48	P. J. C. McAndrew	M. G. Speedy	E. R. Mead	J. V. Mackaness
1948-49	E. R. Mead	J. V. Mackaness	R. R. King	C. Holden

GRAND STEWARDS, JUNE 1938-JUNE 1948

C. S. Austin, 1937-39.†	D. Murray, 1939-41.
S. J. Cann, 1937-39.	F. H. B. Minnette, 1939-41.
S. E. Card, 1936-39	J. O. Bee, 1940-42
W. Dalziel, 1937- Sept. 1938.	H. V. Messner, 1940-43.
F. R. Hooke, 1938-40.	W. F. Milne, 1940-42.
A. F. E. Maunder, 1938-40.	H. L. Hind, March 1940-42.
H. W. Edwards, Sept. 1938-40.	F. Pogson, 1941-43.
S. A. Taplin, 1939-40.	W. M. Blacka, 1941-44.
R. J. Manning, 1942-44.	J. V. Mackaness, 1945-47.
G. J. Edwards, 1942-44.	R. O. Breden, 1945-47.
F. H. Falls, 1942-44.	C. Holden, 1946-8
J. D. Frew, 1943-45.	N. R. S. Guyot, 1947-
M. G. Speedy, 1943-46.	W. L. Carter, 1947-
P. J. C. McAndrew, 1944-45.	C. W. Wilmot, 1947-
R. G. Hamilton, 1944-45.	C. K. Hayman, 1947-
E. R. Mead, 1944-47.	J. V. Roach, 1948-
W. H. Calderbank, 1944-47.	J. B. Balson, 1948-
R. R. King, 1945-48.	

TRUSTEES

Dr F. A. Maguire, 1938-
 John Goulston, 1937-
 *F. S. Mance, 1937-38.
 E. Hungerford, 1938-48.

MEMBERS OF THE BOARD OF GENERAL PURPOSES SINCE 1938‡

(a) METROPOLITAN MEMBERS:

*F. S. Mance (President 1938-44)
 G. C. Gollan, 1938- (President 1944-).
 C. Campbell, Grand Treasurer (ex officio).
 S. M. Herford, Grand Registrar (ex officio).
 *C. A. Y. Simpson, 1938-August 1940.
 W. H. Bray, 1940, 1943-
 *C. C. Paterson, 1938-44.
 Joseph English, 1938-
 F. E. Mossong, 1938-
 *F. Whiddon, 1938-43.
 J. T. Watson, 1938-
 John Goulston, 1938-45
 E. Dyson Austen, 1938-42.
 *H. D. Christison, 1938-21 May 1943
 *Harry Thomas, 1938-43.
 J. C. Dunbar, 1938-

* Since deceased.

† The years mentioned include the concluding year of office as well as the years of election.

‡ The dates given as from 1938. The years of office prior to that are not here recorded.

*G. J. L. Catchlove, 1938-41.
 A. E. P. Rich, 1938-39.
 J. H. Hodgson, 1938-
 R. R. McGechan, 1939-45.
 C. Fraser, 1941-
 R. W. Hamilton, 1941-44.
 J. Brunton Gibb, 1942-47.
 Athol Richardson, 1943-
 F. G. Mizon, 1943-
 A. F. E. Maunder, 1944-
 H. H. Mackay, 1944-
 S. J. Cann, 1945-
 S. A. Taplin, 1945-
 F. Hooke, 1946-
 A. E. Haigh, 1947-

(b) COUNTRY MEMBERS:

*E. E. Cupit, 1938-46.
 Benjamin Pryor, 1938-
 J. A. Faulks, 1938-
 S. W. England, 1938-
 J. L. Cowie, 1938-
 S. C. Harding, 1938-
 C. R. Blomfield, 1938-43.
 R. E. Evans, 1944-
 J. J. H. Watson, 1946-

MEMBERS OF THE BOARD OF BENEVOLENCE SINCE 1938

(a) METROPOLITAN MEMBERS:

R. R. McGechan (President, 1938-39).
 R. W. Hamilton, 1938-41 (President 1939-41).
 H. H. Mackay, 1938-42 (President 1941-43).
 H. S. Green, 1938-44 (President 1943-45).
 J. E. Gollan, 1938-46 (President 1945-47).
 E. M. Perrin, 1939- (President 1947-).
 C. Campbell, Grand Treasurer (ex officio).
 *J. Clarke, 1938-April 1945.
 F. N. Boddington, 1938-
 H. R. Watson, 1938-
 R. C. Mudge, 1938-
 W. Alcock, 1938-
 S. D. Sayle, 1938-
 A. E. Primrose, 1938-
 R. S. Bales, 1938-
 C. Mathews Drew, 1938-

* Since deceased.

- *W. L. Ford, 1938-Nov. 1939.
- *G. F. Davics, 1938-Feb. 1946.
- C. L. E. Saunders, Sept. 1939-
- N. D. James, Sept. 1941-
- P. M. Chatfield, Sept. 1943-
- W. H. Hooke, Sept. 1945-
- J. H. McGowan, March 1946-
- A. J. Blake, 1945-
- G. E. Frost, 1947-
- F. F. Straughen, 1948-

(b) COUNTRY MEMBERS:

- *F. W. Cracknell, 1938-43.
- *L. J. Speak, 1938-Sept. 1941.
- *Jonas Price, 1938-43.
- *J. E. Stokes, 1938-42.
- E. Tingle, 1938-
- *J. E. Pendlebury, 1938-44.
- C. A. Golby, Dec. 1941-
- F. J. Kinnings, 1942-
- S. S. Wright, Sept. 1943-
- E. R. Prince, March 1944-
- E. J. Thomas, 1944-
- E. Gordon Larkin, 1948-

GRAND LODGE LECTURERS

OFFICIAL LECTURERS, 1938-1948

(This list is supplementary to those that appeared in Volume II of the *History of the United Grand Lodge of New South Wales*, published 1938.) During the sixth decade of the United Grand Lodge, much enterprising investigation had been carried out by the Official Lecturers, and frequent addresses to the Brethren in their respective Lodges resulted in a closer knowledge and understanding of the origin, significance and spirit of Freemasonry, and of the obligations of the Brethren who desired to manifest in their lives the uprightness of a Mason's mind. The names of the lecturers, together with the titles of the topics on which they discoursed, were recorded in the Annual Reports of Grand Lodge. The following Brethren have delivered addresses since 1938:

- Most Wor. Bro. Aubrey Halloran, P.G.M.
- Most Wor. Bro. F. A. Maguire, P.G.M.
- Rt Wor. Bro. Archdeacon John Bidwell, P.D.G.M.
- Rt Wor. Bro. J. H. Hodgson, P.S.G.W.
- Rt Wor. Bro. J. Brunton Gibb, P.S.G.W.
- Rt Wor. Bro. J. L. Cowie, P.J.G.W.
- Rt Wor. Bro. W. J. Williams, P.J.G.W.
- Rt Wor. Bro. William G. Lee, P.J.G.W.

* Since deceased.

Rt Wor. Bro. A. E. Haigh, P.J.G.W.
Very Wor. Bro. W. G. Sharpe, P.G. Chaplain.
Very Wor. Bro. H. H. Mackay, P.P.B.B.
Very Wor. Bro. A. W. G. Schey, P.D.G.I.W.
Very Wor. Bro. Dr J. Manning Hair, P.D.G.I.W.
Very Wor. Bro. Dr F. A. Morrison, P.D.G.I.W.
Very Wor. Bro. Archdeacon F. A. Haviland, P.D.G.I.W.
Very Wor. Bro. W. H. Moxham Elliott, P.D.G.I.W.
Very Wor. Bro. H. A. N. Puddicombe, P.D.G.I.W.
Very Wor. Bro. C. W. Leavers, P.D.G.I.W.
Very Wor. Bro. E. B. Scrisier, P.D.G.I.W.
Very Wor. Bro. H. V. Messner, G.D. of C.
Wor. Bro. Rev. George Polain.
Wor. Bro. William Prentice, P.D.G.P.
Wor. Bro. J. A. Stewart, P.J.G.D.
Wor. Bro. H. Thomas.
Bro. J. C. Furnass.
Bro. Eric A. Peisley.
*Bro. Rev. L. H. Purnell.
Bro. Rev. H. W. Whittle.
Bro. H. Bowden Fletcher.
*Bro. Wallace Lennard.

* Since deceased.

INDEX

INDEX

Prepared by H. L. McLoskey, M.A., LL.B.

- A. H. Coles Cup.
Awards, 186.
- Abbott, *Wor. Bro.* C. E.
P.J.G.D. as Jubilee honour, 14.
- Abbott, *Very Wor. Bro.* C. T.
P.G.I.W. as Victory honour, 128.
- Abbott, *Most Wor. Bro.* Sir Joseph, 18.
- Acquaintanceship, Period of [See Admission of New Members]
- Admission of New Members.
Amendment of Reg. 154 to check admission of undesirables carried, 7-8; need for proper investigation, *Most Wor. Bro.* Maguire's warning, 89; large influx of candidates, *Very Wor. Bro.* F. Hooke's warning, 90-1; great increase 1943-8, 118; Reg. 152 amended to ensure greater vigilance in nominations, 118-20; physically disabled candidates, G.L. permission essential, 125; ballot in two sections declared null and void by B.G.P., 125; use of wrong surname by candidate, Lodge's charter withdrawn and W.M. and Secretary fined, 138; insufficient investigation of candidate, Lodge's charter withdrawn for 6 months, 139; admission of blind and partially incapacitated candidates considered at fifth interstate conference, 145; candidates from other jurisdictions, due inquiry recommended by fifth interstate conference, 147; further brief discussion on adequate references at sixth conference, 148; period of acquaintanceship, sixth Masonic conference recommends increase, 150; limitation of numbers suggested and debated, 156.
- Advance Lodge [See under Lodges]
- Affiliation.
Recognition of G.L. rank of other jurisdictions on affiliation referred to Australasian Masonic conference, 1939, 23.
- Aged and Distressed Brethren Comforts Fund.
Objections raised to appeal, 89-90; resumption of appeals authorised by G.M., 109; £2,750 contributed in 1946, 109; fund vested in corporation formed to control Ingleburn property
- Aged and Distressed Brethren Comforts Fund (*continued*)
for Masonic homes, 135; history of origin of Fund, 242; expansion of work, 242; first regular officers elected, 243; building fund for homes established; visits extended, 244; *Most Wor. Bro.* F. Whiddon's active interest: appeals for full support, 244-5; legal recognition as registered charity secured, 245; name changed to "Frank Whiddon Masonic Homes of N.S.W.", 246.
- Agnew, *Rt Wor. Bro.* E. V.
P.G.I.W. as Victory honour, 127; P.J.G.W. awarded, 129.
- Aïlsa, *M.E. Comp.* Marquis of (S.C.)
Lord Gowrie's letter on Royal Arch Masonry disunity, 216; *Most Wor. Bro.* Maguire's talks on unity, 216-17.
- Ainsworth, *Wor. Bro.* J.A.
P.J.G.D. as Jubilee honour, 14.
- Air-raid Precautions, 64-5.
- Alcock, *Rt Wor. Bro.* Walter.
P.G.I.W. as Victory honour, 127; P.J.G.W. awarded, 128.
- Allan, *Very Wor. Bro.* E. H.
P.D.G.D.C. as Victory honour, 127.
- Allars, *Very Wor. Bro.* C.S.B.
P.D.G.I.W. as Victory honour, 127.
- Allen, *Very Wor. Bro.* R.A.M. 177.
P.D.G.D.C. as Victory honour, 127.
- Allison, *Rt Wor. Bro.* J. W.
P.J.G.W. as Jubilee honour, 12.
- All-Seeing Eye
Symbolism of, *Most Wor. Bro.* Maguire's discourse, 102.
- Amalgamation of jurisdictions 1888, 1.
- Amalgamation of Lodges.
St. Andrew No. 56 and Queanbeyan No. 615, 48.
- Amos, *Very Wor. Bro.* W. J.
P.D.G.I.W. as Victory honour, 128.
- Amsberg, *Bro.* J. L.
Canvassing at elections, penalty proposal debated, 107.
- Ancient and Accepted Rite.
Nature and development, 233; first Rose Croix chapter in N.S.W., 1802, 233; development under Scottish Constitution, 234; development under English Constitution, 234-5.

- Andrews, *Wor. Bro.* H. E.
P.J.G.D. as Jubilee honour, 14;
death, 84.
- Angus, *Very Wor. Bro.* D.M.
P.D.G.D.C. as Victory honour, 127.
- Antiquity Lodge [*See under* Lodges]
- Apron.
Uniform apron for jurisdictions,
proposal at fifth interstate confer-
ence withdrawn, 144.
- Arkell, *Very Wor. Bro.* D. N.
P.D.G.D.C. as Victory honour, 127.
- Army and Navy Lodge [*See under*
Lodges]
- Arnold, *Rt Wor. Bro.* F.
P.G.I.W. as Jubilee honour, 13;
P.J.G.W. as Victory honour, 128.
- Arrears of dues.
Exclusion of Brother upheld by
Board of General Purposes, 5.
- Askey, *M.E. Comp.* H. L., 201, 222.
- Athenaeum Lodge [*See under* Lodges]
- Athol York Grand Lodge (E.C.) 224.
- Atkins, *Wor. Bro.* Edward.
First candidate under U.G.L. of
N.S.W., 1888, 92.
- Auld, *Very Wor. Bro.* E.
P.G.I.W. as Jubilee honour, 13.
- Austen, *M.E. Comp.* E. D. 201, 222.
- Austin, *Wor. Bro.* Claude S., 142,
258.
- Austin, *M.E. Comp.* E. Dyson, 199.
- Austral Lodge [*See under* Lodges]
- Australasian Freemasons' Hall, 225.
- Australasian Masonic Conferences
[*See* Conferences, Australasian
Masonic]
- Australia Lodge [*See under* Lodges]
- Australian Lodge of Harmony [*See*
under Lodges]
- Australian Social Mother Chapter
[*See under* Chapters, Royal Arch
Masonry]
- Backhouse, *Wor. Bro.* J. W.
P.J.G.D. as Jubilee honour, 14.
- Bailey, *Wor. Bro.* W. F. Leighton,
171, 172.
- Baillie, *Rt Wor. Bro.* T. (Vict.
Const.) 256.
- Baker, *Wor. Bro.* F., 172.
- Bales, *Rt Wor. Bro.* R. S., 173.
P.J.G.W. as Victory honour, 126;
F.B.I. challenge trophy instituted,
186.
- Ball, *Very Wor. Bro.* D.
P.D.G.I.W. as Victory honour, 127.
- Ballot.
Ballot taken in two sections declared
null and void by B.G.P., 125.
- Balson, *Wor. Bro.* J. B., 142, 258.
- Barbour, *Rt Wor. Bro.* W. M.
P.J.G.W. as Victory honour, 128.
- Bannerman, *Bro.* J. G., 172.
- Barden, *Very Wor. Bro.* G. H.
P.G.I.W. as Jubilee honour, 13.
- Bartlett-Taylor, *Very Wor. Bro.* N.
[*See* Taylor, N. B.]
- Bartley, *Bro.* R. J., 256.
- Baulkham Hills.
Forty acres selected as site for
Masonic homes, 246; project aban-
doned, 246.
- Bawden, *Very Wor. Bro.* R. Dobie.
P.G.I.W. as Jubilee honour, 13.
- Beath, *Very Wor. Bro.* W., 49.
P.D.G.I.W. as Victory honour, 127.
- Becher, *Bro.* E., 174.
- Bee, *Rt Wor. Bro.* J. O.
Zeal in country visits as G.I.W., 123;
comprehensive country survey as
G.I.W., 140; elected J.G.W., 141;
death, 257.
- Benevolence, Fund of, 90.
Scott-Young Memorial Trust, grant
of £100 for maintenance of prop-
erty, 24; amendment of Regulations
94, 101, and 102 to liberalize condi-
tions, 93-4; further amendment of
Reg. 102 to allow greater grants,
115; increase in funds, 1938-48,
120; receipts and expenditure, 1938-
47, 121; Masonic Hospital grants,
178.
- Benjamin Pryor Lodge [*See under*
Lodges]
- Bennett, *Very Wor. Bro.* H. Gordon.
P.D.G.I.W. as Victory honour, 128.
- Bensley, *Bro.* A. H.
P.G.D.M. as Victory honour, 129.
- Beresford Lodge [*See under* Lodges]
- Berith Lodge [*See under* Lodges]
- Bernard, *Wor. Bro.* H.
P.D.G.P. as Jubilee honour, 14.
- Best, Sister Kathleen.
Distinguished war service, 183.
- Bevan, *Bro.* L.
P.G.D.M. as Victory honour, 127.
- Bidwell, *Rt Wor. Bro.* Rev. John,
26, 104, 125.
Jubilee celebrations, special prayer,
20; end of war Thanksgiving Com-
munication, special prayer, 107;
P.D.G.M. as Victory honour, 122;
Foundation Master of Lodge John
Bidwell, 129.
- Black, *Very Wor. Bro.* A. R.
P.G.I.W. as Victory honour, 127.
- Blacka, *Wor. Bro.* W. Myles, 142,
258.
- Blackballing of Candidates.
Country case, Brother's appeal
against exclusion for misuse of
blackball upheld, 38.
- Blackett, *Bro.* G. A., 174.

- Blake, *Rt Wor. Bro. A. J. T.*
P.J.G.W. as Victory honour, 126.
- Blind Candidates [See Admission of New Members]
- Blue, *M.E. Comp. N. I.*, 201.
- Bluett, *Very Wor. Bro. F.*
P.D.G.D.C. as Jubilee honour, 13.
- Board of Benevolence.
F.B.I. differentiated, 46; amendment of conditions of relief recommended, 93-4; further amendment to liberalize grants recommended, 115.
- Board of General Purposes, 22, 50, 135, 139.
Suspension of Past G.L. officer, report challenged in G.L., 3-4; adherence to Book of Constitutions and G.L. decisions, 4; exclusion of Brother for arrears upheld, 5; F.B.I., urgent grant of £1,000, President's ruling, 5; Regs. 158 and 153, report on alleged conflict, 9; order of Eastern Star, suspension of P.M. and restoration of privileges, 10; expulsion of defaulting brother changed to exclusion, 10; recognition of G.L. rank of other jurisdictions considered, 22-3; Grand Lodge of Palestine, recognition refused, 23; retiring G.Sec. Cunningham, £500 life pension provided, 28; Bro. H. C. Fortey granted gratuity of £400 in addition to pension, 28; pensions for G.L. officers, staff and other employees, special fund recommended, 28; Employees' Provident Fund established, 29; Deputy G.S., three of ten applicants submitted for G.L.'s consideration, 30; Lodge Dunoon temple declared unsuitable 32-3; Reg. 116, qualification for Master under another jurisdiction not admissible, 35; grants to country hospitals, more equitable distribution, 36; appeal by country member against exclusion upheld, 38; alteration of Districts, 41; form of inquiry between Lodges, revision unnecessary, 23; election of certain Lodge officers declared invalid, wrongful use of preferential voting, 23; decision on Lodge Pyramid transfer reversed by G.L., 43; special jewels for individual Lodges, ruling given, 48; "Cabinet of Grand Lodge"—Pro G.M.'s praise, 50; decisions under Regs. 116 and 154 adopted, 51; Great Britain Civilians Air Raid Relief Fund, vote of £100 recommended, 57; prisoners of war, action to protect against Nazi prejudice, 70; admission of candidates, Board of General Purposes (*continued*) need for proper investigation, 89; Canowindra temple account guarantee, assumption by G.L. recommended, 92; canvassing at G.L. election, inquiry ordered, 96; canvassing at G.L. elections, recommendations, 105; point of order raised, 105; unattached Brethren, as foundation members of new Lodges, action to regulate, 111; influx of petitions for new Lodges, 113; resignation of Brethren, Reg. 176, strict adherence ordered, 114; misgivings at rapid influx of new members; amendment of Reg. 152 proposed, and debated by G.L., 118-20; ballot taken in two sections declared null and void, 125; meeting place of 5 Lodges transferred owing to sale of Woollahra temple, 125; order of Eastern Star, Brother suspended for attending meetings, 136; warning against "Lodge Humanitas of the Far East", 136; order of De Molay, recognition withheld, 136-7; insufficient investigation of candidate, withdrawal of Lodge's charter recommended, 139.
- Boddington, *Rt Wor. Bro. F. N.*
P.J.G.W. as Victory honour, 126.
- Bodington, Wentworth Falls.
Masonic inmates visited, 244.
- Bon Accord Mark Lodge (London).
Decision to constitute a Grand Mark Lodge in England, 225.
- Bon Accord Royal Arch Chapter of Aberdeen, 225.
- Book of Constitutions [See Constitutions, Book of]
- Booth, *Bro. H. Roy.*, 174.
- Botany Bay Lodge [See under Lodges]
- Bourchier, *Very Wor. Bro. J. W.*
P.D.G.D.C. as Victory honour, 127.
- Bowler, *Wor. Bro. W. C.*
P.J.G.D. as Jubilee honour, 14.
- Bowler, *Wor. Bro. W. H.*
P.J.G.D. as Victory honour, 127.
- Bowtell, *Very Wor. Bro. L. W.*
P.D.G.D.C. as Jubilee honour, 13.
- Boyce, *Most Wor. Bro. the Hon. F. S.*
P.G.M. conferred as Jubilee honour, 12; death, Masonic career, 81.
- Brack, *Very Wor. Bro. F. C.*
P.D.G.D.C. as Jubilee honour, 13.
- Brackpool, *Very Wor. Bro. A. A.*
P.D.G.I.W. as Victory honour, 128.
- Braid, *Wor. Bro. A.*
Lodge Dunoon temple, journey to Sydney from Lismore to press appeal against declaration of unsuitability, 32.

- Braithwaite, Sister Marjorie, 178.
- Bray, *Most Wor. Bro.* Arthur H., 28, 30, 187.
- “Grand Old Man” of N.S.W. Masonry, 2; one of two surviving members of U.G.L. of 1888 unable to attend Jubilee communication, 16; album of photographs of G.L. officers of 1888 presented to G.L., 18; death, 82; Royal Arch Masonry, first Grand Scribe Ezra of District Grand Chapter (E.C.), 193; efforts for Royal Arch unity, 194; elected first G.Sec. of Grand Mark Lodge of N.S.W., 229.
- Bray, *Very Wor. Bro.* Arthur P. Retirement from Secretaryship of F.B.I., 187.
- Bray, *Bro.* F. H. P.G.D.M. as Victory honour, 127.
- Bray, *Bro.* F. W., 174.
- Bray, *Rt Wor. Bro.* W. H., 25, 32. Presides over Quarterly Communication, 9 Mar. 1938, 1; reads G.M.’s address, 2; presides over N.S.W. Masonry, 3; Lodge Waratah No. 170, visit to Jubilee meeting, 3; Board of General Purposes, report on suspension of Past G.L. officer challenged—rulings, 4; re-appointed Deputy G.M. at Jubilee celebrations, 17; office of D.G.M. relinquished, 33; Lodge Duke of Edinburgh, Goulburn, Diamond Jubilee attended, 35; appointed D.G.M., 47; enlisted G.L. officers-elect, offices declared vacant, 48; appointed to committee to control War Benevolent Fund, 62; office of D.G.M. relinquished, 71; unsuccessful candidate for office of G.M., 96.
- Braye, *Rt Wor. Bro.* T. A. P.J.G.W. as Victory honour, 128.
- Brearley, *Rt Wor. Bro.* E. A. Appointed Deputy G.M., 33.
- Bridekirk, *Wor. Bro.* A. S. P.J.G.D. as Jubilee honour, 14.
- Brinckley, *Wor. Bro.* J. P.D.G.P. as Jubilee honour, 14.
- Brittain, *Wor. Bro.* R. S. P.J.G.D. as Victory honour, 127.
- Broadhead, *Rt Wor. Bro.* H. L. P.J.G.W. as Victory honour, 126.
- Brodie, *Very Wor. Bro.* H. F., 119. P.J.G.W. as Victory honour, 128.
- Broken Hill Chapter Rose Croix (E.C.) Establishment, 1904, 235.
- Broken Hill Lodges—[*See under Lodges*]
- Broken Hill Preceptory (Knights Templar). Warrant issued, 233.
- Brown, *Rt Wor. Bro.* C. P.J.G.W. as Victory honour, 126.
- Brown, *Rt Wor. Bro.* D. R. P.J.G.W. as Victory honour, 128.
- Brown, *Wor. Bro.* J., 174.
- Bryce, *M.E. Comp.* (S.C.), 216.
- Bull, *Wor. Bro.* A. H. P.G.S.B. as Jubilee honour, 14.
- Bullough, *Very Wor. Bro.* T. E. P.D.G.I.W. as Victory honour, 128.
- Burbidge, *Very Wor. Bro.* A. J., 220, 230. Elected first G. Assistant Sec. of Grand Mark Lodge of N.S.W., 229; Rank of Commander, Royal Ark Mariners, conferred, 231.
- Burdekin, *Wor. Bro.* B., 72.
- Burnham, *E. Comp.* W., 201.
- Burrangong Chapter [*See under Chapters, Royal Arch Masonry*]
- Byrne, *Most Wor. Bro.* W. J. (Vict. Const.) Jubilee of U.G.L. of N.S.W., leads Vict. delegation, 16; elected Chairman of Sixth interstate Masonic conference, 148; limitation of number of Masons opposed, 150.
- C. C. Paterson Lodge [*See under Lodges*]
- Cake, *Wor. Bro.* R. J. P.J.G.D. as Jubilee honour, 14; P.G.I.W. as Victory honour, 127; death; Masonic career, 138.
- Camden Haven Lodge [*See under Lodges*]
- Cameron, *Very Wor. Bro.* J. P.D.G.D.C. as Victory honour, 128.
- Cameron, Sister S. D., 178, 183.
- Campbell, *Rt Wor. Bro.* Charles, 72, 141, 257. P.D.G.M. as Jubilee honour, 12; Grand Master’s War Benevolent Fund, transfer of balance to Second World War fund, 55; H.M.A.S. Sydney, fund to replace, proposal to vote £500 seconded, 63.
- Campbell, *Very Wor. Bro.* E. D. P.D.G.D.C. as Victory honour, 127.
- Campbell, J. R. B., 233.
- Campbell, *Rt Wor. Bro.* John. Death, 84.
- Candidates [*See Admission of New Members*]
- Cann, *Very Wor. Bro.* S. J. Report as G.I.W., wartime achievements of Lodges, 69.
- Canvassing at elections. Grand Lodge election, canvassing charges, inquiry ordered, 96;

- Canvassing at Elections (*continued*)
 B.G.P.'s recommendation to check debated, 105; penalty proposal debated, 106-7; recommendation carried, 107.
- Carbines, *Very Wor. Bro.* R. B., 173.
 P.D.G.D.C. as Victory honour, 127.
- Card, *Very Wor. Bro.* S. E., 86.
 Canvassing at elections, penalty proposal debated, 106.
- Carnarvon, Lord.
 Dispensation to Sydney Mark Lodge to grant charters, 226.
- Carpenter, *Wor. Bro.* C. R., 174.
- Carrington, *Most Wor. Bro.* Lord, 18, 228.
- Carrington Lodge [*See under* Lodges]
- Carruthers, *Most Wor. Bro.* Dr C. U., 18, 81.
- Carter, *Wor. Bro.* W. L., 142, 258.
- Cassillis, Lord, 218.
- Castleman, *M.E. Comp. A.*, 201.
- Catchlove, *Rt Wor. Bro.* G. J. L.
 Death, 84.
- Centaur*, Hospital Ship.
 Sinking, Masons perish, 63.
- Chandler, *Rt Wor. Bro.* Albert, 199, 201.
 P.J.G.W. as Victory honour, 128.
- Chapman, *Rt Wor. Bro.* W. P.
 P.J.G.W. as Victory honour, 126.
- Chapters, Royal Arch Masonry.
 Australian Social Mother (I.C.), 193.
 Burrangong No. 96 (S.C.)
 First Chapter dedicated under S.C., 193.
 Leinster Marine (I.C.), 211.
 Oldest surviving Chapter, 193; sole representative of Irish Constitution, 194.
 Robert Burns (E.C.)
 Establishment, 193.
 Zetland Chapter of Australia (E.C.)
 First Chapter under English Constitution in Australia, 193.
- Charitable Grants.
 Distribution basis altered by B.G.P. in favour of country hospitals, 36; £1,775 to 47 institutions in 1947, 137.
- Chatfield, *Very Wor. Bro.* P. M., 248.
- Chelmsford, *Most Wor. Bro.* Lord, 18.
- Choir [*See* Masonic Choir]
- Christmas, *Wor. Bro.* Frederick H.
 Represents W. Australia at installation of *Most Wor. Bro.* Whiddon as G.M., 101.
- Christie, *Wor. Bro.* George.
 Frank Whiddon Masonic Homes, motion for non-recognition debated, 252.
- Christison, *Rt Wor. Bro.* Henry David Alexander, 176, 177.
 District Inspectors' reports, motion for synopsis seconded, 6; death, career, 83.
- Church Services, Masonic [*See* Masonic Church Services]
- Clampett, Alan.
 Heroic death, Lord Gowrie's tribute to former scholar of Masonic Schools, 60-1.
- Clark, *Very Wor. Bro.* C. A.
 P.J.G.D. as Jubilee honour, 14;
 P.D.G.D.C. as Victory honour, 128.
- Clark, *Very Wor. Bro.* D. R.
 P.G.I.W. as Victory honour, 127.
- Clark, *Very Wor. Bro.* G. A.
 P.G.I.W. as Jubilee honour, 13.
- Clarke, *Most Wor. Bro.* Sir Ernest (Tas. Const.)
 Sesquicentenary luncheon welcome, 3.
- Clarke, *Very Wor. Bro.* M. C.
 P.D.G.D.C. as Victory honour, 128.
- Clarkson, *Wor. Bro.* Stanley, 86.
 Jubilee celebrations, Musical item, 20; solos at Thanksgiving Service to mark end of European War, 94; solos at installation of G. M. Whiddon, 101, 104.
- Clay, *Very Wor. Bro.* C. J.
 P.D.G.D.C. as Victory honour, 128.
- Clearance Certificates.
 Production by unattached visiting Brethren, 145; production as proof of entitlement to privileges. Interstate conference's recommendation, 147.
- Clements, *Wor. Bro.* A. G.
 P.J.G.D. as Jubilee honour, 14.
- Clements, *Rt Wor. Bro.* H. A.
 P.J.G.W. as Victory honour, 126.
- Clerke, *M.E. Comp.* Shadwell H., 195.
- Clothier, *Wor. Bro.* George, 171.
- Clyde, *Rt Wor. Bro.* A. R.
 P.J.G.W. as Victory honour, 126.
- Coles, *Wor. Bro.* S. J.
 Frank Whiddon Masonic Homes, foundation stone donated and inscribed, 254.
- Collarenebri Lodge [*See under* Lodges]
- Collaroy Lodge [*See under* Lodges]
- Collins, *Very Wor. Bro.* F. W.
 P.D.G.D.C. as Jubilee honour, 13.
- Combined Masonic Associations.
 Formation, 130; success in checking drift from Masonry, *Most Wor. Bro.* Whiddon's figures, 151; origin during second World War, 236; *Rt* (later *Most*) *Wor. Bro.* F. Whid-

- Combined Masonic Associations (*continued*)
 don's interest, 236-7; conferences of Masonic Reunions result in formation of C.M.A., 237-8; second annual meeting, 238; Constitution adopted, 238; youth welfare activities, 238-9; industrial co-operation activities, 239; Comforts Fund for aged and distressed Brethren, 239; support for Frank Whiddon Masonic Homes Fund, 239; annual meeting, 1947, 240; rapid growth of movement, 240; influence in Masonic community, 240; unsolved problem, 241.
- Combined Meetings [*See* Country Lodges; Lodges]
- Commonwealth of Australia Lodge [*See under* Lodges]
- Compasses
 Symbolism of, Most Wor. Bro. Maguire's discourse, 102.
- Conferences, Australasian Masonic.
 Melb. 1939, reciprocal recognition of G.L. rank considered, 23; Fifth conference, Melb., March 13-14, 1939, proceedings, 143; Lord Huntingfield's opening address, 144; adoption of resolutions by jurisdictions debated, 144; proposal for "universal" apron withdrawn, 144; "universal" ritual considered not desirable, 144; Masonic education proposals, 145; unaffiliated Brethren, uniform adoption of S. Australian practice recommended, 145; admission of blind and physically incapacitated candidates considered, 145; border visits and working of ritual by visitors, recommendation adopted, 146; candidates from other jurisdictions, due inquiry urged, 147; proof of entitlement to privileges by visiting Brethren considered, 147; interchange of constitutional ritual and procedure information, 147.
 Sixth conference, Melb., March 18, 1947, 148; N.S.W. representation changed, 148; uniform signs, proposal deferred, 148; United Grand Lodge of Australasia proposal debated, 148-51; use of terms "Freemasonry" and "Masonic" considered, 149; admission of new members, increased period of acquaintanceship recommended, 150; limitation of numbers suggested and debated, 150; drift of Brethren from the Craft, remedial action proposed, 151; relationship of Freemasonry to world affairs, 152; "Aims and Relationships of the Craft"—declarations, Australian Masonic (*continued*)
 tion by G.L. of England to be circulated, 152; Masonic education, recommendation to develop critically examined, 153-4.
- Conferences, Country.
 Pro G.M. recalls policy, 36; Lismore conference agenda, 36; Nyngan conference, 37.
- Connors, *Very Wor. Bro.* J. H.
 P.D.G.I.W. as Victory honour, 127.
- Consecration [*See* Lodges]
- Constitutions, Book of.
 Reg. 14
 Application to enlisted G.L. officers-elect, offices declared vacant, 47.
 Reg. 21
 Re-arrangement of G.I.W.'s duties helps compliance, 123.
 Reg. 26
 Violation invalidates election of Deputy G.S., 30.
 Reg. 56A
 Amended to give relief to guarantors of temple loans, 39.
 Reg. 58
 Terms of admission to William Thompson Masonic schools widened, 42; amendment to permit admission of children of widowers, 140-1.
 Reg. 58A
 Masonic Hospitals control, 175; amendments to liberalize grants and admissions, 179-81.
 Reg. 94
 Benevolent Fund relief, petitioners' attendance, regulation amended, 93.
 Reg. 101
 Benevolent Fund relief, maximums increased, 93.
 Reg. 102
 Benevolent Fund relief, maximums increased, 93; further amendment to liberalize grants, 115.
 Reg. 111
 Unattached Brethren as foundation members of new Lodges, regulation amended, 111-12.
 Reg. 116
 Limitations on use of preferential voting, B.G.P. declares certain elections invalid, 23; qualification under another constitution not admissible, B.G.P.'s decision in country Lodge case, 35-6; G.M. exercises prerogative under clause (g), 51.

- Constitutions, Book of (*continued*)
- Reg. 152
Amended by G.L. to check undesirable admissions, 118-20.
- Reg. 153.
Conflict with Reg. 158 alleged by Wor. Bro. Samuel, 9.
- Reg. 154
Amdt. by Most Wor. Bro. Hungerford to check admission of undesirables carried, 7-8; amdt. by Wor. Bro. Samuel defeated, 8-9; Lodge admonished and fined for insufficient inquiries, 51.
- Reg. 158
Amdt. by Wor. Bro. Samuel rejected, 9.
- Reg. 160
Application to member excluded for arrears, 5.
- Reg. 163
Proposal to raise minimum initiation fee from 7 to 10 guineas defeated, 42.
- Reg. 176
Resignation of Brethren, B.G.P. applies strictly, 114.
- Reg. 201
Wartime amendment, remission of dues of overseas servicemen, 55; remission extended to cover service within Commonwealth, 66-7.
- Cook, *Wor. Bro.* C. H.
P.J.G.D. as Jubilee honour, 14.
- Cooper, *Wor. Bro.* A. A., 174.
- Corbett, *Very Wor. Bro.* A. M.
P.D.G.D.C. as Victory honour, 127.
- Corbett, *Very Wor. Bro.* R. M. G., 171.
- Coronation Temperance Lodge [*See under Lodges*]
- Cosbey, *Very Wor. Bro.* W. T.
P.D.G.D.C. as Victory honour, 128.
- Coulson, *Very Wor. Bro.* W. W.
P.D.G.D.C. as Victory honour, 127.
- Country Conferences [*See Conferences, Country*]
- Country Lodges.
Visits of Grand Lodge officers, beneficial influence of, 26; Leeton meeting of District 33 Lodges, 400; Broken Hill Brethren travel nearly 400 miles to attend, 27; fraternal spirit praised by G.I.W., Very Wor. Bro. C. Fraser, 31; Broken Hill, combined meeting of five Lodges, Lord Gowrie's visit, 33; Past Grand Rank awards, Nyngan conference discussion, 37; exclusion of a Brother, appeal upheld by B.G.P. and Pro G.M. on failure to produce minute-book, 37-8; enthusiasm praised by G.I.W. Mizon, 48-9; aged Masons' zeal, 49; combined meetings at Katoomba and Wollongong, 91; G.L. delegation's quarterly visits prevented by wartime travelling restrictions, 91; combined meeting of 42 Lodges at Bathurst, 109; Very Wor. Bro. Minnette's counsel as G.I.W., 123-4; combined meetings at Grafton and Lithgow, G.M.'s visit, 124; noticeable recognition in Victory honours awards, 129; further combined meetings attended by G.M. Whiddon, 130; large attendances in country towns, 130; enthusiasm and high standard of ritual work praised by G.I.W., 138; comprehensive survey by G.I.W. Bee, 140.
- Cowie, *Rt Wor. Bro.* J. L., 72.
P.J.G.W. as Jubilee honour, 12.
- Cox, *Very Wor. Bro.* J. B.
P.J.G.D. as Jubilee honour, 14;
P.D.G.I.W. as Victory honour, 127.
- Cracknell, *Bro.* H. J.
P.G.D.M. as Jubilee honour, 14; founder of Aged and Distressed Brethren Comforts Fund, 242; elected President of Committee, death soon after, 243.
- Crammond, *Wor. Bro.* C. H., 72.
Castlereagh St. Temple, purchase of additional land commended, 73.
- Cramp, *Rt Wor. Bro.* K. R.
P.J.G.W. as Jubilee honour, 12; *History of U.G.L. of N.S.W.*, presentation of first copy to Lord Gowrie at Jubilee celebrations, 17; canvassing at elections, proposed penalty debated, 106-7; amendment of Reg. 152 on acquaintanceship requirements for new members debated, and amendment moved, 119; appointed inspector of Masonic Schools, 157; Frank Whiddon Masonic Homes, motion for non-recognition debated, 252; P.D.G.M. conferred as Diamond Jubilee honour, 261.
- Crofts, *Very Wor. Bro.* Arthur.
P.G.I.W. as Victory honour, 128.
- Cronin, *Very Wor. Bro.* A.
P.D.G.D.C. as Victory honour, 128.
- Cropley, *Most Wor. Bro.* R. S., 124, 165, 168, 173.
P.G.M. as Jubilee honour, 12; William Thompson Masonic Schools, motion for widening terms of admission carried, 42; devoted work for Masonic Schools, 155; work to

- Cropley, Most Wor. Bro. (*continued*)
 protect pupils after conversion of schools to military hospital, 159-60; President of Schools Welfare Committee, 160-1; Honour Roll and Obelisk unveiled at official re-opening of schools, 162-3; elected President of Masonic Schools Welfare Fund, 172, 174.
- Cryptic Degree, 202, 214.
- Culbert, *Very Wor. Bro.* E. W.
 P.D.G.D.C. as Victory honour, 128.
- Cullen, *Very Wor. Bro.* J. F.
 P.D.G.D.C. as Jubilee honour, 13.
- Cullip, *Very Wor. Bro.* J. A.
 P.D.G.I.W. as Victory honour, 127.
- Cumberland County Council, 126.
- Cunneen, *Very Wor. Bro.* H. H.
 P.D.G.D.C. as Jubilee honour, 13.
- Cunningham, *Most Wor. Bro.* David,
 17, 30, 125, 176.
 P.G.M. as Jubilee honour, 11; resignation of Grand Secretaryship, 28; death, 81.
- Cupit, *Rt Wor. Bro.* E. E., 188.
 Attends centenary meeting of Lodge Illawarra, fifty years after initiation, 96; P.D.G.M. as Victory honour, 122; death, 123; Masonic career, 134.
- Dalby, *Wor. Bro.* H. H.
 P.G.D.M. as Victory honour, 127.
- Dale, *Rt Wor. Bro.* J. P.
 One of two survivors of U.G.L. of 1888, unable to attend Jubilee communication, 16.
- Daley, *Bro.* H. J., 246.
- Dalgleish, *Wor. Bro.* W. J.
 P.G.S.B. as Jubilee honour, 14.
- Davidson, *Wor. Bro.* Sir Alfred, 72.
 Unsuccessful candidate for office of G.M., 96.
- Davies, *Wor. Bro.* E., 173.
- Davies, *Very Wor. Bro.* G. F.
 P.D.G.D.C. as Jubilee honour, 13.
- Dawson, *Bro.* Robert.
 P.G.O. as Jubilee honour, 14.
- Day, *Most Wor. Bro.* W. R., 176.
 P.G.M. conferred as Jubilee honour, 11.
- Deaf and Dumb.
 Exclusion of totally deaf or dumb as candidates, 145.
- Dec, *Very Wor. Bro.* S. H.
 P.D.G.D.C. as Victory honour, 127.
- Degenhardt, *Wor. Bro.* H.
 P.J.G.D. as Victory honour, 128.
- Degree Work.
 Irregular use of visiting Brethren deprecated by G.M., 50.
- De Molay, order of.
 B.G.P. withholds recognition, 136.
- Depression, Financial.
 Effect of, on membership, 116, 117.
- Deputy Grand Secretary.
 Election of *Very Wor. Bro.* A. F. Wallace invalid, 30; appointment by Pro G.M. to act pending fresh ballot, 31; ballot, declaration and investiture of V. W. B. Wallace, 31; *Wor. Bro.* Netheim's proposal to transfer power of election to B.G.P. defeated, 31.
- Diamond Jubilee of U.G.L., 1.
 G.L. celebration in Sydney Town Hall, 256; *Most Wor. Bro.* Maguire's review of progress of Craft, 258; other celebrations, 260; honours conferred on Bros. J. S. Miller, G. C. Gollan, H. B. Mathews and K. R. Cramp, 261.
- Dickey, *Very Wor. Bro.* W. A.
 P.D.G.D.C. as Victory honour, 128.
- Dickson, *Very Wor. Bro.* A. E.
 P.D.G.I.W. as Victory honour, 127.
- Dickson, *Bro.* W. A. B.
 Installation as W.M., 2.
- District Grand Chapter, E.C. (Royal Arch Masonry).
 Foundation, 193.
- District Grand Chapter, S.C. (Royal Arch Masonry), 24.
 Formation [as Provincial Grand Chapter], 193; attempts at union, charge of coercion against Grand Chapter of N.S.W., 196; referendum vote against unity proposals, 200; conference of 1930-2 reaches basis of union, 201-2; basis of union rejected, 202; reply to "Maguire plan" by District Grand Superintendent induces companions to boycott unity meeting, 208-11; "Basis of Union", District Grand Superintendent's reply supported by Supreme Grand Chapter of Scotland, 214; history of disunity traced in memorandum by same body, 219-23.
- Districts.
 Revision and alterations, 41; further redistribution, 123.
- Divers, *Rt Wor. Bro.* J. L.
 P.J.G.W. as Jubilee honour, 12.
- Donoughmore, *Most Puissant Bro.* Earl of, 235.
- Doust, *M.E. Comp.* W. B., 199.
- Dowd, *Bro.* R.
 Solo at G.L. memorial service to *Most Wor. Bro.* Whiddon, 136.
- Dransfield, *Very Wor. Bro.* C. J.
 P.G.I.W. as Victory honour, 128.
- Dredge, *Very Wor. Bro.* J. F.
 P.D.G.I.W. as Victory honour, 127.

- Dress.
Civilian dress in wartime, G.M.'s instruction, 65.
- Drew, *Rt Wor. Bro. C. Mathews*.
P.J.G.W. as Jubilee honour, 12.
- Drew, *Rt Wor. Bro. J. J.*
P.J.G.W. as Jubilee honour, 12.
- Drift from Masonry.
Measure to check considered by Sixth Masonic conference, 151.
- Drury, *Rt Wor. Bro. F. A.*
P.J.G.W. as Jubilee honour, 12.
- Dryden, *Most Wor. Bro. Stanley* (Tas. Const.)
Jubilee of U.G.L. of N.S.W., leads Tas. G.L. delegation, 16.
- Dues.
Remitted by G.L. for overseas servicemen, 55; remission extended to cover service within Commonwealth, 66-7.
- Duff, *Most Wor. Bro. Sir Robert*, 18.
- Dulwich Lodge [See under Lodges]
- Dummer, *Wor. Bro. B.*, 172.
- Dunlop, *Very Wor. Bro. D. H.*
P.G.I.W. as Jubilee honour, 13.
- Dutton, *Wor. Bro. F.*
P.J.G.D. as Victory honour, 127.
- Earlam, *Rt Wor. Bro. Harold*, 159, 176, 177.
- Death, Masonic career, 140.
- Eastern Star, Order of.
Freemasons' ban, 9; suspension of P.M. and subsequent restoration of privileges, 10; suspension of a Brother for attending meetings, 136.
- Edge, *Very Wor. Bro. B. J.*
P.D.G.I.W. as Victory honour, 127.
- Edmondson, *Bro. John Hurst*.
First Australian winner of V.C. in World War II, 61-2; tablet unveiled in Liverpool Lodge room by Most Wor. Bro. F. Whiddon, G.M., 62.
- Education [See Masonic Education]
- Edward, Prince of Wales (later Duke of Windsor).
33° conferred, 234.
- Edwards, *Very Wor. Bro. H. W.*, 142, 258.
Enlistment precludes investiture as G.S.B., 47; equivalent Past Grand rank conferred, 48.
- Edye, *Very Wor. Bro. B. T.*
P.D.G.D.C. as Victory honour, 128.
- Elections, Canvassing at [See Canvassing at Elections]
- Elizabeth, Her Majesty Queen, 137.
- Elliott, *Very Wor. Bro. W. H. Moxham*.
P.G.I.W. as Jubilee honour, 15
- Elphick, *Very Wor. Bro. James*.
P.D.G.I.W. as Jubilee honour, 13; zealous service praised, 49.
- Emery, *Wor. Bro. J. J.*
P.G.S.B. as Jubilee honour, 14.
- Employees' Fund, 28.
- Employees' Provident Fund.
Creation, 29.
- England, G. L. of [See Grand Lodge of England]
- England, *Rt Wor. Bro. S. W.*
P.J.G.W. as Jubilee honour, 12.
- Epps, *Very Wor. Bro. William*, 190.
- Equality Lodge [See under Lodges]
- Evans, *Rt Wor. Bro. J. P.*
P.J.G.W. as Jubilee honour, 12.
- Evans, *Rt Wor. Bro. R. E.*
P.J.G.W. as Victory honour, 126.
- Evans, *Very Wor. Bro. W. G. F.*, 174.
P.D.G.D.C. as Jubilee honour, 13.
- Evans, *Wor. Bro. W. J.*
P.G.D.M. as Victory honour, 127.
- Eve, *Very Wor. Bro. W. H.*
P.D.G.D.C. as Jubilee honour, 13.
- Everett, *Very Wor. Bro. C. W.*
P.D.G.D.C. as Victory honour, 127.
- Everett, *Wor. Bro. J.*, 174.
- Excellent Master Degree, 201, 213.
- Exclusion.
Distinguished from expulsion, 10; country members' appeal against upheld by B.G.P. and Pro G.M., 37-8; appeal to G.L. against B.G.P.'s refusal to confirm exclusion by country Lodge dismissed, 44.
- Expulsion.
Distinguished from exclusion, 10.
- Fall, Matron.
Distinguished war service, 184.
- Far South Remembrance Lodge [See under Lodges]
- Farrar, *Very Wor. Bro. R.*
P.D.G.D.C. as Jubilee honour, 13.
- Faulks, *Rt Wor. Bro. J. A.*
P.J.G.W. as Jubilee honour, 12.
- Faviell, *Wor. Bro.*
Frank Whiddon Masonic Homes, motion for non-recognition opposed, 251.
- Fees, Initiation.
Proposal to increase minimum from 7 to 10 guineas rejected by G.L., 42.
- Fellow Crafts, Lodge of (E.C.), 224.
- Fenton, *Bro. Bertram A.*
Appointed Headmaster of Masonic Schools, 157.
- Ferguson, *Bro. R. R.*, 174.
- Ferns, *Very Wor. Bro. G.*
P.D.G.D.C. as Jubilee honour, 13.

- Festive Board.
Expenditure curtailed in wartime, 65; high standard, *Very Wor. Bro. Murray's* report, 111.
- Field, *Very Wor. Bro. E. A.*
P.D.G.D.C. as Jubilee honour, 13.
- Finances of U.G.L.
Statistics, 120-1.
- Financial Depression [See Depression, Financial]
- Fleming, *Wor. Bro. A. W.*, 172.
- Food for Britain Fund.
£1000 voted to appeal by G.L., 108-9; Neutral Bay Lodge contributes over £692, 109; £7050 contributed to 1948, 121; letters of thanks from Britain, 136.
- Forbes, *Very Wor. Bro. R. G.*
P.D.G.I.W. as Jubilee honour, 13.
- Ford, *Very Wor. Bro. W. L.*, 171.
- Foreign Constitutions.
Oregon G.L. refuses American soldiers' request to form Lodges in Australia and N. Africa, 114.
- Foreign Correspondence Committee.
Wartime hazards and difficulties of Lodges, 69; Oregon G.L. refuses request of American soldiers to form Lodges in Australia and N. Africa, 114; work reviewed, 190-1; Most Wor. Bro. Aubrey Halloran's tribute, 191.
- Fortey, *Bro. H. C.*
P.G.D.M. as Jubilee honour, 14; gratuity of £400 in addition to pension on retirement, 28.
- Fortitude Lodge [See under Lodges]
- Fourro, *Wor. Bro. W.*
P.J.G.D. as Jubilee honour, 14.
- Fox, *Rt Wor. Bro. R. Owen* (S. Aust. Const.)
Jubilee of U.G.L. of N.S.W. attended, 17.
- Francis, *Very Wor. Bro. R.*, 173.
- Frank Whiddon Masonic Homes, 132.
Gift of 21 acres at Glenfield by Mrs. Symonds as site, 137; W.M.'s appeal for support by Lodges, 137; motion to withhold G.L. recognition defeated, 138-9; C.M.A. support, 238; history of origin of movement through Aged and Distressed Brethren Comforts Fund, 242-6; Most Wor. Bro. F. Whiddon first Life Governor of the Corporation, 246; gift of £1500 from Bro. Arthur Murrell, 246; sub-committee selects 40 acres at Baulkham Hills as site for purchase, 246; Mrs. E. A. Symonds of Glenfield donates 21 acres ("Easton Park") with cottage, 246; Baulkham Hills project abandoned, 246; Corporation registered as limited liability company, 247; death of Most Wor. Bro. Whiddon and assumption of responsibility by D.G.M. McDowell, 247; deeds of Glenfield property formally handed over, 248; Most Wor. Bro. Maguire's motion for non-recognition: constitutionality challenged, 248-9; D.G.M.'s amendment to refer to B.G.P., 251; debated by Bros. Straughen, Christie, Schey, and Cramp, 252; amendment carried, 253; Council of Corporation and B.G.P. reach agreement: new organization accepted by G.L., 254; foundation stone of Homes laid, 254.
- Fraser, *Very Wor. Bro. C.*
Country Lodges, report as G.I.W., 31.
- Fraternal Visits [See Visitations]
- Freeman, *Bro. Roy*, 142, 258.
- Freemasonry, Principles of.
G.L. of England publishes principles in appendix to business paper as reminder to Brethren, 21; reference to N.S.W. Board of General Purposes, 22; Pro G.M.'s appeal to Masters to read appendix, 22; *Rt Wor. Bro. Robbins'* (E.C.) faith, two addresses, 77; Sir Leslie Orme Wilson's exposition, 86-7; Most Wor. Bro. Maguire's Installation Address, 87-8; relationship to world affairs, 152; "Aims and Relationships of Craft"—declaration of G.L. of England to be distributed, 152, 258; attitude to politics restated, 152-3; Masonic philosophy, by Most Wor. Bro. F. S. McDowell, 262.
- "Freemasons".
Use of term considered by Masonic Conferences, 149.
- Freemasons' Benevolent Institution, 90, 120.
Urgent payment of £1000, Pres. of B.G.P.'s ruling, 5; Most Wor. Bro. Hungerford's Cessnock address on history and objects, 45; Board of Benevolence differentiated, 46; review of finances and activities, 185; Trust Fund created, 185; Ladies' Auxiliary's achievements, 186; challenge trophy instituted by *Rt Wor. Bro. Bales*, 186; A. H. Coles cup awards, 186; Most Wor. Bro. Hungerford's retirement from Presidency, remarkable record of service, 186-7.

- Frith, *Very Wor. Bro.* William.
P.D.G.I.W. as Victory honour, 128.
- Frost, *Rt Wor. Bro.* W. G.
P.J.G.W. as Victory honour, 128.
- Fund, Masonic Schools Welfare
[See Masonic Schools Welfare Fund]
- Fund of Benevolence [See Benevolence, Fund of]
- Fund, War Benevolent [See War Benevolent Fund]
- Funds.
Growth of, 1938-1948, 120-1; trust funds almost doubled, 1938-47, 121. [See also Benevolence, Fund of; General Purposes Fund; Masonic Hospital; Masonic Schools; War Benevolent Fund]
- Funds, Patriotic [See War Patriotic Funds]
- Furmage, *Rt Wor. Bro.* R. (Tas. Const.), 256.
- Galen Lodge [See under Lodges]
- Galway, *Most Wor. Bro.* Lord.
Sesquicentenary luncheon welcome, 3.
- Garnsey, *Wor. Bro.* A. E.
P.G.O. as Victory honour, 128.
- Garside, *Very Wor. Bro.* E. W.
P.D.G.D.C. as Victory honour, 128.
- Gelling, *Rt Wor. Bro.* William Edward.
Death; Masonic career, 99.
- General Purposes Fund.
Receipts and expenditure, 1938-47, 121.
- Géographe*, 233.
- George VI, His Majesty King.
Installs Duke of Kent as G.M. of England, 34; projected visit to Australia welcomed by D.G.M., 137; 33° as Duke of York, 234.
- Gibb, *Very Wor. Bro.* J. Brunton.
Interesting reports as G.I.W., 44; effect of war on Lodge meetings considered, 57; Thanksgiving Service recitation, 94; own poem "They are not Dead" recited at special Thanksgiving Communication for end of war, 107; discussions to form C.M.A., 237.
- Gibson, *Very Wor. Bro.* W. H.
P.D.G.D.C. as Jubilee honour, 13.
- Giles, *Rt Wor. Bro.* W.
P.J.G.W. as Victory honour, 128.
- Gladstone Lodge [See under Lodges]
- Glasgow, *Rt Wor. Bro.* Carl F. S., 119.
P.J.G.W. as Victory honour, 126.
- Gledhill, *Very Wor. Bro.* R.
P.D.G.D.C. as Jubilee honour, 13.
- Glenfield.
Gift of 21 acres by Mrs Symonds as site for Masonic Homes, 137, 246.
[See further Frank Whiddon Masonic Homes]
- Gloucester, H.R.H. The Duke of, 78.
- Glover, *Most Wor. Bro.* C. R. J. (S. Aust. Const.), 229.
- Godfrey, *Wor. Bro.* R. P., 173.
P.J.G.D. as Jubilee honour, 14.
- Gollan, *Most Wor. Bro.* G. C., 141, 176, 257.
Inspectors' reports, action to secure, 5; older Brethren's services praised in G.I.W. report, 6; Lodge William Thompson's 21st Anniversary, 7; P.D.G.M. conferred by Lord Gowrie, 49; Masonic career, 50; Commission as representative of G.L. of Scotland near U.G.L. presented, 98; canvassing a Masonic offence, B.G.P.'s recommendation moved, 105; influx of undesirables, motion to amend Reg. 152 to ensure greater vigilance in nominations, 118; Lodge Regent's Park consecrated, 129; Sixth interstate Masonic conference attended, 148; P.G.M. conferred as Diamond Jubilee honour, 261.
- Gollan, *Rt Wor. Bro.* J. E., 176.
Motion to amend Reg. 102 to liberalize grants of benevolence adopted, 115; P.J.G.W. as Victory honour, 126.
- Golsby, *Rt Wor. Bro.* W. J.
P.G.I.W. as Jubilee honour, 13; P.J.G.W. as Victory honour, 126.
- Gould, *Very Wor. Bro.* Edwin.
P.D.G.I.W. as Victory honour, 127.
- Goulston, *Most Wor. Bro.* John, 18, 25, 64, 72, 86, 125, 173, 176, 177, 201, 222, 256, 260.
Installation of Lord Huntingfield as G.M. of Victoria attended, 9; Duke of Kent's installation, visit to England as G.L. representative, 34; exclusion of a Brother, no Masonic offence revealed, 38; Castlereagh St. Temple, proposal to purchase additional land seconded, 73; Gowrie Scholarship Fund, unanimous vote for £5000 subscription urged, 76; Lord Gowrie's retirement, vote of appreciation of services moved, 77; sponsors G.M.-Elect, *Most Wor. Bro.* Whiddon, 101; canvassing at elections, penalty proposal debated, 106; amendment of Reg. 152 on acquaintanceship requirements for new members debated, 119-20; all

- Goulston, Most Wor. Bro. (*continued*)
interstate Masonic conferences attended, 143; interstate fraternal visits approved, 146; Masonic hospital, motion to increase grants to, 179; Royal Arch Masonry disunity, efforts to end fruitless, 200.
- Goulston, *E.Comp. S.*, 201.
- Governor Phillip Lodge [*See under* Lodges]
- Gowrie, *Most Wor. Bro. Lord*, 18, 60, 118, 125, 145, 176.
Absence from Quarterly Communication, 9 Mar. 1938, 1; visits to Lodges Commonwealth of Australia, Canberra; Justice, Dulwich Hill; Temperance, No. 179, Sydney, 2; visit to England, 3; Present and Past G.L. Officers' Assn.'s farewell luncheon, 9; return to Australia, 16; presides at special Communication of G.L. for Jubilee celebrations, 16; S. Aust. affection expressed by Rt Wor. Bro. Young, leader of large S. Aust. delegation, 16; proclaimed G.M. for fourth term, 17; re-appoints Pro G.M. and D.G.M., 17; *History of U.G.L. of N.S.W.*, first copy presented by Wor. Bro. K. R. Cramp, official Historian, and appreciation expressed, 17; Jubilee celebrations, concluding address, 19; tribute at next Quarterly Communication, 20; visit to four Lithgow Lodges and Lodge Commonwealth of Australia, 21; term as Gov. Gen. extended for six years following tragic death of Duke of Kent, his nominated successor, 21, 68; re-election as G.M. for fifth term, 25; Duke of Kent's installation as G.M., delegation to visit London, 25; visit to Jubilee meeting of G.L. of Victoria, and to special Communication of G.L. of S. Aust., 25; visits to Lodges United Defence and Army and Navy, 26; proclaimed G.M. for fifth term, 33; re-appoints Pro G.M. and appoints Wor. Bro. E. A. Brearley D.G.M., 33; visits to Lodges in other States and to combined meeting of Broken Hill Lodges, 33; visit to William Thompson Masonic Schools, address to pupils, 33; proclaimed G.M. for seventh time, 46; appoints Rt Wor. Bro. A. Bray D.G.M., 47; visits Cloncurry, Darwin and Alice Springs, 47; rank of P.D.G.M. conferred on three Brethren, 49; irregular use of visiting Brethren in degree work of Lodges deprecated,
- Gowrie, *Most Wor. Bro. Lord* (*continued*)
50; qualification for Master, prerogative exercised under Reg. 116 (g), 51; appeal on outbreak of Second World War, 53; address of 13 March, 1940, effect of war; War Benevolent Fund initiated, 54; Very Wor. Bro. Brunton Gibb's tribute to leadership, 57; proclaimed G.M. for sixth term; appeal for maximum war service by Masons, 57-9; appeal for goodwill in war crisis, 59; wartime work of Brethren and Lodges praised, 60; heroic death of Pte. Clampett, former scholar of Masonic Schools, 60-1; Most Wor. Bro. Maguire's tribute to inspiring leadership, 61; first V.C. to Australian awarded to a Mason, Bro. J. H. Edmondson, 61-2; War Benevolent Fund, Committee appointed, 62; earnest appeal for war effort, 63; civilian dress in wartime, instruction issued, 65; critical hour for nation, address of 10 June, 1942, 66; proclaimed G.M. for eighth term, 67; inspiring services to Masonry, 68; death of son in action, 68; charters of three Lodges temporarily withdrawn for breaches of National Security Regulations, 70; proclaimed G.M. for ninth term, 71; re-appoints Pro G.M. and appoints Rt Wor. Bro. F. Whiddon D.G.M., 71; early victory in war predicted, 71; Peace Memorial Temple proposal, General Committee appointed, 72; Royal Colonial Institute Lodge, installation attended, 73; Gowrie Scholarship Fund, £5000 subscribed by G.L., 75; last address to G.L. read by Pro G.M., 76; G.L.'s appreciation and goodwill, 77; great Masonic record in Australia, 78; presentations by Present and Past Grand Lodge Officers, 78; portrait in oils by Bro. Rousel, 78; Rt Wor. Bro. F. G. Mizon's striking farewell tribute, 79; farewell to G.L. officers, 80; Royal Arch Masonry disunity, letter to Marquis of Ailsa, 216.
- Gowrie Scholarship Fund.
£5000 subscribed by G.L., 75-6; £7000 contributed by the Craft, Lord Gowrie's appreciation, 76; £7280 contributed, two scholarships named, 92.
- Grand Chapter of Ireland (Royal Arch Masonry), 24.
- Grand Chapter of Scotland (Royal Arch Masonry) [*See* Supreme Grand Chapter of Scotland]

- Grand Chapter of Oregon (Royal Arch Masonry)
N.S.W. disunity, relations with Scottish body severed, 202.
- Grand Chapter of S. Australia (Royal Arch Masonry)
N.S.W. disunity, approval of Supreme Grand Chapter of N.S.W. against Scottish Grand Chapter, 200.
- Grand Chapter of Texas (Royal Arch Masonry)
Relations with Grand Chapter of Scotland severed as protest against attitude to Grand Chapter of N.S.W., 198.
- Grand Inspector of Workings [See Workings, Inspectors of]
- Grand Lodge Certificates.
Production as proof of entitlement to privileges by visitors, 147.
- Grand Lodge Library [See Library, U.G.L.]
- Grand Lodge Museum [See Museum, U.G.L.]
- Grand Lodge of England.
Principles of Freemasonry, reminder to Brethren published in Appendix to business-paper, 21; installation of Duke of Kent as G.M., N.S.W. to send delegation, 25; installation of Duke of Kent described, 34; tragic death of Duke of Kent in air accident, 68; Earl of Harewood elected G.M., 68; Most Wor. Bro. Maguire presented with Warrant as representative near U.G.L., 98; "Aims and Relationships of the Craft"—declaration to be circulated, 152.
- Grand Lodge of Mark Master Masons of N.S.W.
Steps to establish, 227; recognition by U.G.L. of N.S.W., and proclamation, 228.
- Grand Lodge of Massachusetts.
Representative near U.G.L., Rt. Wor. Bro. F. S. McDowell presented with Commission of office, 116.
- Grand Lodge of Minnesota.
Representative near U.G.L., Very Wor. Bro. Maunder presented with Commission of office, 116.
- Grand Lodge of N.S.W.
Communication of 9 March, 1938; D.G.M. reads address for G.M. in absence, 1-2; Sesquicentenary celebrations: luncheon to Masonic visitors, 2-3; B.G.P., power to review decisions debated, 4; inadequacy of District Inspectors' reports considered, 5-6; admission of undesirable Grand Lodge of N.S.W. (*continued*) candidates, proposed amendment of Reg. 154, 7-8; award of Jubilee honours, 11-14; publication of *History of U.G.L.* announced, 15; special Communication to celebrate Jubilee, 15-20; presentation of *History* by official Historians, 17-18; reciprocal recognition of G.L. rank referred to Masonic conference, 22-3; resignation of G.S., 28; gratuity of £400 granted to Bro. H. C. Forrey for clerical services, 28; Employees' Provident Fund approved, 29; election of Rt. Wor. Bro. J. S. Miller as secretary, 29; Deputy G.S. elected, 31; assumption of Guarantors' liabilities, 39-41; initiation fees, motion for increased minimum rejected, 42; reading of minutes dispensed with, 46; offices of enlisted Brethren declared vacant under Reg. 14, 47; equivalent Past Grand rank conferred, 48; W. Australian centenary, representation not possible, 50; second World War, Lord Gowrie's appeal on outbreak, 53; problem of refugees. G.M. follows English practice, 54; War Benevolent Fund established, 55; dues of overseas servicemen remitted, 55; contributions by Lodges to War Benevolent Fund, motion to regularize, 56-7; Great Britain Civilian Air Raid Relief Fund, £100 voted, 57; Lord Gowrie's appeal for goodwill in war crisis, 59; *H.M.A.S. Sydney*, fund to replace, £500 donated, 63; Masonic Schools, Baulkham Hills, lent to nation, 63; no G.L. representatives for Europe, English decision followed, 64; National Emergency Services, blackout and air-raid precautions adopted, 64-5; War loans, £76,130 invested in six years, 65; address by Most Wor. Bro. Maguire to G.L. Officers on war situation, 65-6; Lord Gowrie's address of 10 June, 1942; critical hour, 66; remission of dues for servicemen extended to cover service within Commonwealth, 66-7; charters of three Lodges temporarily withdrawn by G.M. for breaches of National Security Regulations, 70; Peace Memorial Temple proposed and General Committee appointed, 72; Castlereagh St. Temple, proposal to purchase additional land approved, 72-3; term of office of G.M., Pro G.M., and D.G.M., proposal to limit rejected,

- Grand Lodge of N.S.W. (*continued*)
 74-5; Lord Gowrie's last address, 76-7; vote of appreciation and goodwill to retiring G.M., 77; farewell ceremony and presentations, 78-80; election and installation of Most Wor. Bro. Maguire as G.M., 85-6; admission of candidates, need for proper investigation, warnings by G.M. and B.G.P., 89; quarterly delegations to country abandoned because of war-time travelling restrictions, 91; Canowindra temple guarantee taken over, 92; European War, special Thanksgiving Service to mark ending, 94; ballot for G.M., Rt Wor. Bro. F. Whiddon elected, 96; canvassing at G.L. election, inquiry ordered, 96; representatives of G.L.s of England, Scotland and S. Australia presented with Warrant and Commissions of Office respectively, 98; installation of Most Wor. Bro. Whiddon as G.M., 101; end of war, G.M.'s address on problems of peace, 104; embargo on new Lodges to be lifted, 104; canvassing at elections, B.G.P.'s recommendation debated, 105-7; recommendation carried, 107; special Thanksgiving Communication to mark end of war, 107-8; unattached Brethren as foundation members of new Lodges, B. of C. amended to regulate, 111-12; influx of petitions for new Lodges, 1946-7, 112-13; Oregon G.L. refuses American soldiers' request to form Lodges in Australia and North Africa, 114; portrait of Most Wor. Bro. Maguire unveiled by G.M., 114; Benevolent Fund grants, motion to liberalize adopted, 115; statistics of Lodges and membership, 116-17; admission of undesirable, Reg. 152 amended to ensure greater vigilance, 118-20; financial statistics, 120-1; Victory honours, 14 P.D.G.M. awards by G.M., 122; redistribution of Districts, 123; re-arrangement of G.I.W.'s duties, 123; Victory honours, further awards of Past Grand rank by G.M., 126-9; many new Lodges consecrated, 129-30; death and burial of Most Wor. Bro. Whiddon G.M., 131-3; D.G.M. assumes control, 135; Grand Lodge ceremony for deceased G.M., 136; D.G.M.'s report, 137; charitable grants, £1775 to 47 institutions in 1947, 137; Frank Whiddon Masonic Homes, Mrs Symonds' gift of 21 acres at Glenfield, G.M.'s appeal for support by Lodges, 137; motion by Most Wor. Bro. Maguire to withhold recognition defeated, 138-9; twelve new Lodges consecrated, Sept.-Dec. 1947, eleven more petitions accepted, 140; Rt Wor. Bro. McDowell elected G.M., 141; officers elected for 1948-9, 141; Fifth Masonic Conference representatives, 143; Sixth Masonic Conference, Melbourne, entirely new delegation, 148; transfer of Masonic Schools to Military for hospital use, 166; subsequent conflict with Military over return, 166-70; Pro G.M.'s letter of protest to Prime Minister, 168; questions in Federal Parliament, 169; implication of improper conduct against Pro G.M. answered, 169-70; return of schools, 170; Masonic Hospital finances, larger subsidies granted, 178-80; grant of £1000 for maintenance, 182; F.B.I., G.M. Whiddon's report, and tribute to Most Wor. Bro. Hungerford's work, 187; Library work summarized, 188; Royal Arch Masonry disunity, Most Wor. Bro. Maguire's approach to intervene, (1935), 204; "Maguire plan" formulated, 211-12; "Basis of Union", Grand Chapter of N.S.W. resolution forwarded, 215; Grand Lodge of Mark Master Masons of N.S.W. recognized, 228; Aged and Distressed Brethren Comforts Fund; G.M. Whiddon's sanction of appeal to Lodges announced, 244; Frank Whiddon Masonic Homes, Wor. Bro. Maguire's motion for non-recognition, 248-9; unconstitutional procedure alleged, 250; Rt Wor. Bro. Athol Richardson's support, 250; D.G.M.'s amendment to refer to B.G.P., 251; debated by Bros. Straughen, Christie, Schey, Cramp, and carried, 252-3; Council of Corporation and B.G.P. reach agreement; new organization accepted, 254; installation of Most Wor. Bro. F. S. McDowell as G.M., and Diamond Jubilee celebration, Sydney Town Hall, 256; progress of Craft reviewed by Most Wor. Bro. Maguire, 258; Diamond Jubilee honours conferred on Bros. J. S. Miller, G. C. Gollan, H. B. Mathews, and K. R. Cramp, 261.

- Grand Lodge of Oregon, U.S.A.
American soldiers' request to form Lodges in Australia and North Africa refused, 114.
- Grand Lodge of Palestine.
Recognition refused by B.G.P., 23.
- Grand Lodge of Queensland.
Delegation to installation of Most Wor. Bro. Whiddon as G.M., 101; and of Most Wor. Bro. McDowell, 256.
- Grand Lodge of Scotland.
Representative near G.L., Rt Wor. Bro. G. C. Gollan presented with commission of office, 98.
- Grand Lodge of South Australia.
Lord Gowrie made honorary member, 25; representative near G.L., Rt Wor. Bro. J. S. Miller presented with Commission of office, 98; delegation to installation of Most Wor. Bro. Whiddon as G.M., 101; and of Most Wor. Bro. McDowell, 256.
- Grand Lodge of Tasmania.
Delegation to installation of Most Wor. Bro. Whiddon as G.M., 101; and of Most Wor. Bro. McDowell, 256.
- Grand Lodge of Victoria.
Jubilee meeting, Lord Gowrie leads N.S.W. delegation, 25; delegation to installation of Most Wor. Bro. Whiddon as G.M., 101; representative near U.G.L., Most Wor. Bro. Frank Whiddon presented with Commission of office, 116; delegation to installation of Most Wor. Bro. McDowell, 256.
- Grand Lodge of Western Australia.
Centenary celebrations, April, 1943, N.S.W. representation not possible, 50; representatives at installation of Most Wor. Bro. Whiddon as G.M., 101; and of Most Wor. Bro. McDowell, 256.
- Grand Lodge Officers.
Visits to country lodges, beneficial influence of, 26-7; quarterly delegations to country abandoned because of wartime travelling restrictions, 91; canvassing at election, inquiry ordered, 96; 120 visitations for D.G.M. by senior officers, 140.
- Grand Mark Lodge of England, 228.
History of formation, 225.
- Grand Mark Lodge of N.S.W., 225.
Steps to establish, 227; recognition by U.G.L. of N.S.W., and proclamation, 228; first principal officers, 228-9; petition to establish Lodge of Royal Ark Mariners approved, 230.
- Grand Master.
Power to confer P.D.G.M. rank, Most Wor. Bro. Maguire's ruling, 11-12; succession of G.M.'s read at Jubilee celebrations by Most Wor. Bro. Maguire, Pro G.M., 18; proposal to limit term of office rejected by G.L., 74-5; Lord Gowrie's retirement, and record, 76-80; Most Wor. Bro. Maguire's election, 85; ballot necessary, 96; Rt Wor. Bro. Whiddon elected, 96; seven vice-regal representatives of first sixteen G.M.'s, 100; Most Wor. Bro. Whiddon's installation, 101; symbolism of G.M.'s jewel, Most Wor. Bro. Maguire's discourse, 102; 14 P.D.G.M.'s appointed by Most Wor. Bro. Whiddon, 122; death and burial of Most Wor. Bro. Whiddon, 132; Most Wor. Bro. F. McDowell's installation, 256.
- Grand Master's War Benevolent Fund [See War Benevolent Fund]
- Grand Registrar.
Advice on G.L. officers-elect absent from investiture, 48.
- Grand Secretary.
Most Wor. Bro. D. Cunningham's retirement, life pension granted, 28; Rt Wor. Bro. J. S. Miller, Deputy G.S., elected as G.S.; record of office-holders, 30; Lord Gowrie's praise for work of G.S. and staff, 76; annual interstate conferences of Grand Secretaries proposed by Sixth Masonic conference, 154.
- Grant, *Rt Wor. Bro. W. J.*, 94.
P.D.G.M. as Victory honour, 122.
- Grand Priory of England (Knights Templar), 232-3.
- Green, *Very Wor. Bro. B. C.*
P.G.I.W. as Jubilee honour, 13.
- Green, *Rt Wor. Bro. H. S.*, 176.
Board of Benevolence, relief of distressed Brethren, request for altered regulations, 93; P.J.G.W. as Victory honour, 126.
- Green, *Rt Wor. Bro. J. R.*
P.J.G.W. as Victory honour, 126.
- Green, *Rt Wor. Bro. Jonathan*, 125.
Lidcombe Masonic Hall freed of debt, 7; P.J.G.W. as Jubilee honour, 12.
- Green, *Most Wor. Bro. W. H.* (Q'land Const.)
Jubilee of G.L. of N.S.W., leads Q'land delegation, 16.
- Greening, *Wor. Bro. F. R.*, 247, 248.
Part founder of Aged and Distressed Brethren Comforts Fund, 242; elected Vice-President of Committee, 243.

- Greenwell, *Wor. Bro.* H. R. B.
P.J.G.D. as Jubilee honour, 14.
- Gribben, *M.E. Comp. A. P.*, 233.
Royal Arch Masonry, disunity deplored, 197
- Griffiths, *Very Wor. Bro.* J. E.
P.D.G.I.W. as Jubilee honour, 13.
- Grosse, *Wor. Bro.* W. T. J.
P.J.G.D. as Jubilee honour, 14.
- Grove, *Wor. Bro.* C. G.
P.J.G.D. as Jubilee honour, 14.
- Guarantors, Relief of [See Masonic Temples]
- Gunter, *Very Wor. Bro.* A. C.
P.D.G.I.W. as Victory honour, 127.
- Guthrie, *Wor. Bro.* F. C.
P.J.G.D. as Jubilee honour, 14.
- Guyot, *Wor. Bro.* N. R. L., 142, 258.
- Haes, *Wor. Bro.* Frank
Founder of Mark Masonry in Australia, 225.
- Haigh, *Rt Wor. Bro.* A. E., 142, 177, 258.
Jubilee celebrations, appreciation of services, 20; P.J.G.W. as Victory honour, 126.
- Haigh, *Bro.* Arthur.
Jubilee celebrations, appreciation of services, 20.
- Halloran, *Most Wor. Bro.* Aubrey, 18, 25, 64, 72, 73, 86, 119, 125, 176, 199, 256.
Board of General Purposes, challenge to report on suspension of Past G.L. officer, difficulty cleared, 4; District Inspectors' reports criticized, 5; synopsis moved for, 6; Lord Gowrie's retirement, tribute in seconding vote of appreciation, 77; presentation to Most Wor. Bro. Maguire of warrant as representative of G.L. of England near G.L., 98; sponsors G.M.-elect, Most Wor. Bro. Whiddon, 101; canvassing at elections, B.G.P.'s recommendations, point of order taken, 105; penalty proposal debated, 106; Reg. 152 on acquaintanceship requirements for new members debated, 119; Foreign Correspondence Committee's work praised, 191; Royal Arch Masonry disunity, appeal to Earl of Cassilis, 200; joins Royal Ark Mariners at inaugural meeting, 1906, 231.
- Hamilton, *Bro.* A.
Solo at investiture of D.G.M. Sir C. Marr, 257.
- Hamilton, *Most Wor. Bro.* H. Montgomerie, 18, 199, 233, 234.
Royal Arch Masonry, appeal to Grand Chapter of Scotland to end disunity fails, 197, 222.
- Hamilton, *Very Wor. Bro.* R. G., 142, 258.
- Hamilton, *Rt Wor. Bro.* Robert Ward, 176.
Elected S.G.W. *vice* R. Wain, enlisted, 48; death; Masonic career; G.M.'s tribute, 98-9.
- Handford, *Bro.* Harry, 142, 258.
- Hansford, *Wor. Bro.* J. C. M., 247, 248.
Hon. Sec. of Aged and Distressed Brethren Comforts Fund, 243; inspection of gift property at Glenfield, 246.
- Harding, *Rt Wor. Bro.* S. G.
P.J.G.W. as Jubilee honour, 12; P.D.G.M. as Victory honour, 122.
- Hardman, *Very Wor. Bro.* J. W.
P.D.G.D.C. as Victory honour, 127.
- Harewood, *Most Wor. Bro.* the Earl of.
Address to Duke of Kent on installation as G.M. of England, 34; elected G.M. of England on tragic death of Duke of Kent, 68.
- Harley, *Bro.* F. J., 72.
- Hatcher, *Very Wor. Bro.* A. A.
P.D.G.D.C. as Victory honour, 128.
- Hayman, *Wor. Bro.* C. K., 142, 258.
- Haywood, *M.E. Comp.* S. J., 199.
- Healy, *Very Wor. Bro.* O. F.
P.D.G.I.W. as Victory honour, 128.
- Hean, *Wor. Bro.* A. E., 174.
- Heighway, *Rt Wor. Bro.* J. C., 187.
- Hellings, *Rt Wor. Bro.* W. H.
Death, 84.
- Hemeras Lodge [See under Lodges]
- Hendren, *Rt Wor. Bro.* H.
P.J.G.W. as Victory honour, 128.
- Hendy, *Very Wor. Bro.* Roy.
P.D.G.D.C. as Victory honour, 127.
- Henningham, *Rt Wor. Bro.* A. W.
Death, 84.
- Henry, *Very Wor. Bro.* F. J.
P.D.G.I.W. as Victory honour, 127; Lodge Austral presentation of £50 on completion of 50 years' association, 124.
- Herford, *Rt Wor. Bro.* S. M., 72, 106, 119, 141, 257.
Opinion on exclusion of member by country Lodge, 44; P.D.G.M. as Victory honour, 122.
- Hicks, *Very Wor. Bro.* L. J. C.
P.G.I.W. as Victory honour, 128.
- Hicks, *Rt Wor. Bro.* S. J.
P.J.G.W. as Victory honour, 126.
- Hill, *Rt Wor. Bro.* G. G.
P.D.G.M. as Jubilee honour, 12; death, Masonic career, 83.
- Hill, *Very Wor. Bro.* J.
P.D.G.D.C. as Victory honour, 128.

- Hill, *Very Wor. Bro.* T.
P.D.G.D.C. as Victory honour, 127.
- Hiller, *Wor. Bro.* H. J., 172.
- Hilliard, *Rt Wor. Bro.* the Rt Rev. Bishop W. G.
St. Andrew's Cathedral Masonic service, sermon delivered, 90.
- History of the United Grand Lodge of N.S.W.*
Publication announced—Pro G.M.'s tribute and appeal, 15; presentation by official Historians, *Wor. Bros.* K. R. Cramp and G. Mackness at Jubilee celebrations, 17.
- Hives, *Wor. Bro.* W. H.
P.J.G.D. as Victory honour, 128.
- Hockey, *Very Wor. Bro.* A. C.
P.D.G.D.C. as Jubilee honour, 13
- Hodby, *Wor. Bro.* H.
Lodge Condobolin jubilee, historical survey read, 27.
- Hodgson, *Very Wor. Bro.* A. M.
P.D.G.D.C. as Victory honour, 128.
- Hodgson, *Rt Wor. Bro.* F. L., 72, 142, 258.
Jubilee celebrations, appreciation of services, 20; Lodge Dunoon Temple, report on unsuitability for secrecy, 32; P.J.G.W. as Victory honour, 126; memorial obelisk designed for Masonic Schools, 164.
- Holden, *Wor. Bro.* Charles, 142, 258.
- Holden Chapter of Improvement (Rose Croix), 235.
- Holmes, *Wor. Bro.* J.
Lidcombe Masonic Hall freed of debt, 7.
- Holt, *Very Wor. Bro.* C.
P.D.G.D.C. as Victory honour, 127.
- Home for Incurables, Ryde, 120.
Upkeep of beds, £480 granted in 1947, 115, 137.
- Hooke, *Very Wor. Bro.* Frank.
G.I.W. report, 90; influx of candidates, warning issued, 90-1; final G.I.W. report, membership outgrowing temples, 97.
- Hooper, *Bro.* C.
P.G.D.M. as Victory honour, 128.
- Hopkins, *Rt Wor. Bro.* H. L.
P.J.G.W. as Victory honour, 126.
- Horler, *Very Wor. Bro.* Gilbert.
P.D.G.D.C. as Jubilee honour, 13.
- Horsburgh, *Very Wor. Bro.* H. J.
P.G.I.W. as Jubilee honour, 13.
- Hosking, *Very Wor. Bro.* S. H. W.
P.D.G.I.W. as Victory honour, 128.
- Hospital [See Masonic Hospital, Ashfield]
- Howe, *Most Wor. Bro.* H. B., 230, 231
- Howell, *Very Wor. Bro.* G. J. T.
P.D.G.D.C. as Victory honour, 129.
- Howell, *M.E. Comp.* George (S.C.), 216, 218.
- Howse, *Rt Wor. Bro.* D. J.
P.J.G.W. as Victory honour, 126.
- Hudson, *Wor. Bro.* C. B., 174.
- Hughes, *Bro.* Laurence, 177.
P.G.D.M. as Victory honour, 129.
- Hughes, *Wor. Bro.* William.
P.J.G.D. as Jubilee honour, 14.
- Hulle, *Very Wor. Bro.* C. E., 141, 257.
Special prayer at Diamond Jubilee celebration, 258.
- Hume, *Very Wor. Bro.* E.
P.G.I.W. as Jubilee honour, 13.
- Humphery, *Very Wor. Bro.* E. M.
P.D.G.D.C. as Victory honour, 127.
- Hungerford, *Most Wor. Bro.* Edward, 25, 72, 177, 199, 201, 212, 222, 229, 231, 233.
Admission of undesirable members, proposal to amend Reg. 154, 7-8; F.B.I. objects, Cessnock address, 45; fifth interstate Masonic conference attended, 143; F.B.I., Trust Fund proposed, 185; retirement from Presidency of F.B.I.: remarkable record of service, 186; G.M.'s tribute, 186-7; Royal Arch unity, mission to Scotland unsuccessful, 196; services as W.M. of Sydney Mark Lodge, 226; Royal Ark Mariners, action to establish, 230.
- Hunter, *Bro.* W.
Discussions to form C.M.A., 237; first Hon. Treasurer of new body, 237.
- Huntingfield, *Most Wor. Bro.* Lord.
Sesquicentenary luncheon welcome, 3; installation as G.M. of Victoria, 9; fifth interstate Masonic conference, opening address, 144.
- Hurlstone Lodge [See under Lodges]
- Hutcherson, *Wor. Bro.* C. A., 72.
- Hutchison, *Rt Wor. Bro.* J.
P.J.G.W. as Victory honour, 126.
- Huxley, *Bro.* E. C.
First Headmaster of Masonic Schools, 156.
- Incapacitated Candidates [See Admission of New Members]
- Industrial Co-operation [See Combined Masonic Associations]
- Ingleburn.
Acquisition of 21 acres for Masonic Homes, 135.
- Initiation Fees [See Fees, Initiation]

- Initiations.
Fathers' participation in initiation of returned servicemen, 110. [*See also* Admissions of New Members]
- Inquiries *re* Candidates.
B.G.P. holds revision of form of inquiry unnecessary, 23; Lodge admonished and fined for breaches of Reg. 154, 51.
- Inspectors of Workings [*See* Workings, Inspectors of]
- Instruction [*See* Lodges of Instruction]
- International Affairs.
Relationship of Freemasonry to, 152.
- International Associations.
Attitude of G.L. of England defined, 153.
- Interstate Conferences [*See* Conferences, Australasian Masonic]
- Investigation Committees, 119, 120.
Fullest investigation into candidates a solemn responsibility, G.M.'s warning, 89; charter of Lodge withdrawn for insufficient investigation of candidate, 139.
- Investiture of G.L. Officers.
Offices of enlisted Brethren declared vacant under Reg. 14, 47-8.
- Ireland, *Very Wor. Bro. G.*
P.D.G.D.C. as Victory honour, 127.
- Ireland, Grand Chapter of [*See* Grand Chapter of Ireland]
- Irwin, *Rt Wor. Bro. W. H.*
Leads S. Australian delegation at installation of Most Wor. Bro. Whiddon as G.M., 101.
- Ivanhoe Lodge [*See under* Lodges]
- Jackson, *Very Wor. Bro. W. F.*
P.D.G.I.W. as Jubilee honour, 13.
- Jaffray, *Bro. C. H.*, 171.
- Jakeman, *Very Wor. Bro. John.*
P.D.G.D.C. as Victory honour, 127.
- James, *Very Wor. Bro. A. H. C.*
P.D.G.D.C. as Victory honour, 127.
- James, *Wor. Bro. H. G.*
P.J.G.D. as Victory honour, 127.
- James, *Rt Wor. Bro. N. D.*
P.G.D.C. as Jubilee honour, 13;
P.J.G.W. as Victory honour, 126.
- Jay, *Wor. Bro. J. T.*
Lidcombe Masonic Hall freed of debt, 7.
- Jeater, *M.E. Comp. A. E.*, 201.
- Jennings, *R.E. Comp. E.E.*, 201.
- Jennings, *Very Wor. Bro. H. D.*
P.D.G.D.C. as Jubilee honour, 13.
- Jennings, *Very Wor. Bro. J. T.*, 125, 172.
- Jensen, *Rt Wor. Bro. A. E.* (W. Aust. Const.)
Jubilee of G.L. of N.S.W. attended, 17.
- Jersey, *Most Wor. Bro. Lord*, 18.
- Jewels.
Special jewels for individual Lodges. B.G.P. ruling, 48; special jewel for first initiate preserved in G.L. Museum, 92; symbolism of G.M.'s jewel, Most Wor. Bro. Maguire's discourse, 102.
- John Bidwell Lodge [*See under* Lodges]
- Johnson, *Bro. W. E.*
Work of Masonic Schools praised, 159.
- Johnston, *Bro. A. D.*
P.G.D.M. as Victory honour, 128; Hon. Secretary of Masonic Schools Welfare Committee, 160; devoted labours, 174.
- Johnston, Ven. Archdeacon S.M., 90.
- Johnston, *Wor. Bro. W.*, 172.
- Jones, *Wor. Bro. E. L.*, 43.
- Jones, *Most Wor. Bro. Eustace A.*
Leads Queensland delegation at installation of Most Wor. Bro. Whiddon as G.M., 101; and of Most Wor. Bro. McDowell, 256.
- Jones, *Bro. J. A.*, 49.
- Jones, *Wor. Bro. M. H.*, 174.
- Jones, *Very Wor. Bro. Oliver A.*
P.D.G.I.W. as Victory honour, 128.
- Jordan, *Wor. Bro. A.*
P.J.G.D. as Jubilee honour, 14.
- Jubilee of U.G.L., 1.
Postponement of G.L. celebrations through absence of G.M., 11; Special Communication convened, 11; Past Grand rank conferred on many Brethren to mark occasion, 11-14; Special Communication of G.L., 5 Oct. 1938, to celebrate, 15; R.A.S. pavilion engaged to accommodate 6000 Masons, 15; visiting delegations, 16; all Aust. Grand Secretaries in attendance, 17; presentation of Grand Lodge History by Official Historians, 17-18; Pro G.M.'s historical address, 18-19; G.M.'s response, thanks and subsequent tribute, 19-20. [*See also* Diamond Jubilee of U.G.L.]
- "Junior Officers' Nights".
G.M.'s disapproval, 27.
- Justice Lodge [*See under* Lodges]
- Kaglund, *Very Wor. Bro. A. J.*
Wartime difficulties of Lodges, report of Foreign Correspondence Committee, 69; American soldiers'

- Kaglund, Very Wor. Bro. (*continued*)
request to form Lodges in Australia and North Africa refused by Oregon G.L., 114; P.G.I.W. as Victory honour, 127; work as chairman of Foreign Correspondence Committee, 190.
- Katoomba Lodge [*See under* Lodges]
- Kautz, Very Wor. Bro. C. W. J. G., P.D.G.D.C. as Jubilee honour, 13.
- Keir, Very Wor. Bro. J. A., P.D.G.I.W. as Jubilee honour, 13.
- Kemp, Capt. Anthony, 233.
- Kendall, Wor. Bro. W. H., P.J.G.D. as Victory honour, 127.
- Kennedy, Wor. Bro. James, P.G.S.B. as Jubilee honour, 14.
- Kent, H.R.H. The Duke of, 25.
Succession to Governor-Generalship mentioned by Lord Gowrie at Canberra, 21; tragic death in aeroplane accident after installation as G.M. in London, 21, 68; delegation to attend installation as G.M., 25; installation ceremony described, 34-5.
- Kerr, Most Wor. Bro. W. Warren [Vict. Const.]
Chairman of fifth interstate Masonic conference, 144.
- Kilminster, E. Comp. H. G., 201.
- King, Very Wor. Bro. Cecil J., Death, 84.
- King, Rt Wor. Bro. Sir Kelso, 229.
P.J.G.W. as Jubilee honour, 12; death, 80; service as W.M. of Sydney Mark Lodge, 226; part in proclamation of Grand Lodge of Mark Masons, 228; elected First G.S.W. of new body, 229.
- King, Wor. Bro. R. R., 142, 258.
- King, Very Wor. Bro. R. T. W., P.D.G.I.W. as Victory honour, 127.
- Kingslake Lodge [*See under* Lodges]
- Kinnings, Rt Wor. Bro. F. J., P.G.I.W. as Jubilee honour, 13; P.J.G.W. as Victory honour, 126.
- Kirwan, Very Wor. Bro. H. A., P.D.G.I.W. as Victory honour, 128.
- Kitchen, Rt Wor. Bro. R. E. A., P.D.G.M. as Victory honour, 122.
- Knights Templar, 224.
First warrant (I.C.) to officers of 46th Regiment, 231; first permanent warrant, Hobart 1840, 232; second permanent warrant (I.C.) to St. Elmo Encampment, Sydney, 1845, 232; Preceptories established in Melbourne and Adelaide under English Constitution, 1857-8, 232; brief life of Priory of the Temple Knights Templar (*continued*)
of Sydney under Scottish Constitution, 232; further Australian development, 232-3.
- Ladies' Auxiliaries.
F.B.I. collections, 45; F.B.I. activities reviewed, 186.
- "Ladies' Nights".
Laxity in toasts submitted, G.M.'s intervention, 48.
- Lamb, Rt Wor. Bro. C. S., P.J.G.W. as Victory honour, 128.
- Larcombe, Very Wor. Bro. H. J., P.D.G.D.C. as Jubilee honour, 13.
- Larkin, Wor. Bro. E. N., 110.
- Lawler, Very Wor. Bro. W. W., P.D.G.I.W. as Victory honour, 128.
- Lawrence, Very Wor. Bro. D. L., P.D.G.D.C. as Jubilee honour, 13.
- Lawson, Very Wor. Bro. Colin, 177.
P.D.G.D.C. as Victory honour, 128.
- Lee, Rt Wor. Bro. W. G., P.J.G.W. as Victory honour, 126.
- Leinster Marine Chapter [*See under* Chapters, Royal Arch Masonry]
- Le Naturaliste, 233.
- Levy, Comp. M. S., 219.
- Lewis, Very Wor. Bro. F. J., P.G.I.W. as Jubilee honour, 13.
- Library, U.G.L., reading statistics, 188.
- Licensed Hotel Premises.
G.M.'s edict bans Lodge meetings in licensed premises, 27.
- Lidcombe State Hospital.
Masonic inmates, action to help, 242.
- Light.
Masonic significance, Most Wor. Bro. Maguire's discourse, 102.
- Limbert, Very Wor. Bro. F. T., P.D.G.D.C. as Victory honour, 127.
- Limitation in Number of Members.
Proposed and debated at Sixth Masonic Conference, 150.
- Linklater, Wor. Bro. W. J., P.G.S.B. as Victory honour, 127.
- Lishner, Most Wor. Bro. William (N.Z. Const.)
Jubilee of G.L. of N.S.W., leads N.Z. G.L. delegation, 16.
- Liverpool Homes.
Masonic inmates, action to help, 242.
- Liverpool Lodge [*See under* Lodges]
- Lloyd, Very Wor. Bro. Harold, P.G.I.W. as Victory honour, 127.
- "Lodge Humanitas of the Far East".
B.G.P.'s warning to Lodges against, 136.
- Lodges [*See also* Country Lodges]
Charters of three Lodges temporarily withdrawn for breaches of

Lodges (*continued*)

National Security Regulations, 70; protracted meetings, Very Wor. Bro. Hooke's criticism, 97; embargo on new Lodges to be lifted, 104; Diamond Jubilee, preparation of celebrations, 110; post-war influx of petitions for new Lodges: 63 granted, 17 rejected, 1946-7, 113; statistics of Lodges and Membership, 116-17; many new Lodges consecrated in 1947, 129; four new Lodges consecrated, eight more approved, 138; charter of a Lodge withdrawn for use of wrong surname by candidate, 138; insufficient investigation of candidate, Lodge's charter withdrawn for 6 months, 139; twelve new Lodges consecrated Sept.-Dec. 1947, petitions for eleven more accepted, 140.

Advance.

Consecration, 129.

Antiquity, No. 1.

Bales challenge trophy for F.B.I. collections won, 186.

Army and Navy, No. 517.

Lord Gowrie's visit, 26.

Athenaeum, No. 195.

Large donation to War Benevolent Fund, 56.

Austral, No. 194.

G.M.'s visit, 124.

Australia, No. 3.

Large donation to War Benevolent Fund, 56.

Australian Lodge of Harmony.

Centenary: presentation of silk flag to G.L., 124; £150 voted for obelisk at Masonic Schools, 124-5.

Balgowlah, No. 392.

Relief for guarantors of temple overdraft by G.L., 41.

Bangalow, No. 250.

Relief for guarantors of temple overdraft by G.L., 40.

Bathurst United, No. 179.

80 brethren in uniform at installation meeting, 44.

Belubula, No. 472.

Relief for guarantors of temple overdraft, application to G.L., 40.

Benjamin Pryor.

Consecration, 129.

Beresford, No. 161.

Diamond Jubilee, 124.

Berith.

Consecration, 129.

Lodges (*continued*)

Blackheath, No. 370.

Relief for guarantors of temple overdraft by G.L., 40.

Botany Bay.

Consecration, 129.

C. C. Paterson,

Consecration, 129.

Camden Haven, No. 431.

High standard of ritual work, 138.

Canowindra, No. 478.

Relief for guarantors of temple overdraft by G.L., 92.

Carrington.

Consecration, 129.

Collarenebri, No. 595.

A. H. Coles cup, highest average collection for F.B.I., 186.

Collaroy.

Consecration, 129.

Commonwealth of Australia, No. 633, Canberra.

Lord Gowrie's visit 1938, 2; further visit at installation, 21.

Condobolin, No. 185.

Jubilee meeting, 40 members retire to permit admission of visitors, 27.

Coronation Temperance, No. 657.

A. H. Coles cup for F.B.I. collection average won seven times, 186.

Denistone, No. 663.

Consecrated by Pro G.M., 35.

Duke of Edinburgh, No. 76.

Diamond Jubilee, 35.

Dulwich, No. 251.

Rt Wor Bro. Bales institutes challenge trophy for F.B.I. collections, 186.

Dunoon, No. 436.

Meeting-place condemned for want of secrecy, and appeal fails after G.L. delegation's visit, 32-3.

Earl Kitchener, No. 308.

Cottage provided for aged Brother and wife, 27.

Equality.

Consecration, 129.

Evans, No. 502.

Relief for guarantors of temple overdraft by G.L., 40.

Ewen Mackinnon, No. 112 (formerly Lodges Ballina and William Manning).

Jubilee meeting, 27.

Far South Remembrance.

Consecration, 129.

Lodges (*continued*)

- Fortitude, No. 439.
Former pupil of Masonic Schools installed as Master: G.M.'s visit, 124.
- Galen, No. 660.
Consecration, 22.
- Gladstone, No. 157.
Large donation to War Benevolent Fund, 56; Diamond Jubilee, G.M.'s visit, 124.
- Governor Phillip.
Consecration, 129.
- Harmony, No. 5.
Obelisk presented to Masonic Schools to mark centenary of Lodge, 164.
- Hemeras.
Consecration, 129.
- Hurlstone, No. 288.
War Memorial tablet unveiled by G.M., 124.
- Illawarra, No. 59.
Centenary meeting, 96.
- Ionic, No. 65.
Sir Leslie Orme Wilson recalls initiation in 1904, 86.
- Ivanhoe, No. 143.
Diamond Jubilee, preparations to celebrate, 110.
- John Bidwell.
Consecration, 129.
- John Williams, No. 148.
Very Wor. Bro. E. W. Prees occupies Master's chair at age of 84 years, 44.
- Justice, No. 461.
Lord Gowrie's visit, 2.
- Katoomba, No. 118.
Temple lent as wartime hospital, 56.
- Kingslake.
Consecration, 129.
- Liverpool, No. 197.
Bro. J. H. Edmondson wins first Australian V.C. in World War II, 61-2; memorial tablet unveiled in Lodge room by Wor. Bro. F. Whiddon, G.M., 62.
- Loftus, No. 401.
High standard of ritual work, 138.
- Neutral Bay, No. 267.
Masonic Hall interests, embarrassed by withdrawal of Lodge Pyramid, 43; Food for Britain Fund, over £692 contributed, 109.
- Observance.
Consecration, 129.

Lodges (*continued*)

- Orana.
Consecration, 129.
- Pittwater.
Consecration, 129.
- Prince of Wales, No. 49, 62.
- Progress, No. 135.
Diamond Jubilee, preparations to celebrate, 110.
- Pyramid, No. 542.
Change of meeting place, successful appeal to G.L. against B.G.P. decision, 43.
- Queanbeyan, No. 615.
Amalgamation with St Andrew, No. 56, 48.
- Regent's Park.
Consecration, 129.
- Richard Coley, No. 152.
Special centenary jewel for members, B.G.P.'s ruling, 48.
- Royal Colonial Institute, *later* Royal Empire, No. 613.
Lord Gowrie attends installation, 73.
- Royal Empire, *formerly* Royal Colonial Institute, No. 613, 73.
G.M. Whiddon's visit, 112.
- Ryde, No. 134 (*originally* Star of Eastwood).
Diamond Jubilee meeting, 92.
- St Andrew, No. 56.
Amalgamation with Queanbeyan, No. 615, 48.
- St Crispin, No. 662.
Pro G.M.'s visit: legend of name, 27.
- St George, No. 78.
Large donation to War Benevolent Fund, 56.
- St John, No. 115.
Bales challenge trophy for F.B.I. collections won, 186.
- Sincerity, No. 233.
Aged members' zeal, 49.
- Star of Australia, No. 200.
Large donation to War Benevolent Fund, 56.
- Star of Eastwood [*See* Ryde, No. 134]
- Temora, No. 168.
Large donation to War Benevolent Fund, 56.
- Temperance, Hamilton.
Consecration, 129.
- Temperance, No. 179, Sydney.
Lord Gowrie's visit, 1938, 2.
- Umberumberka, No. 141.
Diamond Jubilee, preparations to celebrate, 110.
- United Defence, No. 606.
Lord Gowrie's visit, 26.

- Lodges (*continued*)
 University of Sydney, No. 544.
 Installation, 1938, held in Great Hall of University, 22, 110; further installation in Great Hall in 1945, and arrangements for regular holding from 1947, 22, 110; grant for textbooks for successful student from Masonic Schools, 158.
- Volunteer.
 Consecration, 129.
- Wallsend.
 Consecration, 129.
- Waratah, No. 170.
 Jubilee meeting, 3.
- William Thompson, No. 309.
 21st anniversary, Masonic Hall clear of debt, 7.
- Woolgoolga.
 Consecration, 129.
- Yaralla, No. 664.
 Consecration, 110.
- Lodges of Instruction.
 Excellent work commended by Very Wor. Bro. F. Hooke, 97.
- Loftus Lodge [*See under Lodges*]
- Longevity.
 Analysis of deaths in Whiddon regime, 134.
- Louat, *Wor. Bro.* Frank.
 Canvassing at elections, penalty proposal debated, 106.
- Lowe, *Rt Wor. Bro.* Arthur C.
 Represents Tasmania at installation of Most Wor. Bro. Whiddon as G.M., 101.
- McAndrew, *Wor. Bro.* P. J. C., 142, 258.
- Macarthur-Onslow, *Very Wor. Bro.* F. A. [*See Onslow, F.A.M.*]
- McDonald, *Wor. Bro.* A. E.
 P.J.G.D. as Victory honour, 128.
- MacDonald, *Wor. Bro.* A. J., 174.
- Macdonald, *Wor. Bro.* G. F.
 P.G.S.B. as Victory honour, 127.
- McDonald, *Rt Wor. Bro.* K.
 P.G.I.W. as Jubilee honour, 13;
 P.J.G.W. as Victory honour, 128.
- McDonald, Dr K. D., 177.
- McDonald, *Rt Wor. Bro.* Nathaniel J.
 Death: Masonic career, 134.
- Macdonald, *Rt Wor. Bro.* T. E.
 P.J.G.W. as Jubilee honour, 15.
- McDowell, *Wor. Bro.* E. J.
 Solo at installation of brother as G.M., 257.
- McDowell, *Most Wor. Bro.* Frank S.
 Appointed D.G.M. by Most Wor. Bro. Whiddon, 101; re-appointed
- McDowell, *Most Wor. Bro.* (*continued*)
 D.G.M., 112; Commission as representative of G.L. of Massachusetts near U.G.L. presented, 116; new Lodges Volunteer, Governor Phillip, and John Bidwell consecrated, 129; Combined Masonic Associations supported, 130; Masonic service for Most Wor. Bro. Whiddon read at N. Suburbs Crematorium, 132; responsibility of control assumed, 135; determination to support movement for Masonic Homes announced, 135; gift of 21 acres at Glenfield as site reported, 137; appeal for support by Lodges, 137; proposed visit of King and Queen and Princess Margaret welcomed, 137; installation of G.M. in Tasmania attended, 137; four new Lodges consecrated, 138; use of wrong surname by candidate, Lodge's charter withdrawn, 138; Frank Whiddon Masonic Homes, amendment to give constitutional sanction approved, 139; insufficient investigation of candidate, Lodge's charter withdrawn for 6 months, 139; ten new Lodges consecrated, 140; elected G.M., announces *Wor. Bro.* Sir Charles Marr as D.G.M., 141; Masonic Schools officially re-opened, 162; Frank Whiddon Masonic Homes, support pledged on death of G.M., 247; amendment of motion of non-recognition moved in G.L., 251; debated and carried, 252-4; foundation stone of Homes laid, 254; installation as G.M., 256; appoints *Wor. Bro.* Sir C. W. C. Marr as D.G.M., 257; installation address, 259; Masonic career outlined, 260-1; first Diamond Jubilee honours promulgated, 261; Masonic philosophy discussed, 262.
- McDowell, *Very Wor. Bro.* John, 255.
- MacFarlane, *Rt Wor. Bro.* E.
 Petition to form Lodge of Royal Ark Mariners, 230.
- McGechan, *Very Wor. Bro.* Robert R., 176.
 P.D.G.M. conferred; Masonic career, 112.
- McGovern, *Bro.* R. S., 174.
- McIntosh, *Very Wor. Bro.* E. J.
 P.G.I.W. as Jubilee honour, 13.
- McIntosh, *Very Wor. Bro.* N. W.
 P.D.G.I.W. as Victory honour, 128.
- McIntyre, *Wor. Bro.* Thomas.
 P.J.G.D. as Jubilee honour, 14.

- McIvor, *Rt Wor. Bro. D.* (N.Z. Const.)
Leads N.Z. delegation at installation of Most Wor. Bro. McDowell, 256.
- Mackness, *Rt Wor. Bro. George*.
P.J.G.W. as Jubilee honour, 12; *History of U.G.L. of N.S.W.*, presentation of second copy to Pro G.M. at Jubilee celebrations, 17.
- Mackness, *Wor. Bro. J. V.*, 142, 258.
- McKay, *Very Wor. Bro. A. T.*
P.D.G.I.W. as Jubilee honour, 13.
- Mackay, *Rt Wor. Bro. H. H.*, 176.
P.J.G.W. as Victory honour, 126.
- Mackenzie, *Wor. Bro. J. F.*, 229.
- McKerihan, *Rt Wor. Bro. C. R.*, 72.
P.J.G.W. as Victory honour, 126.
- McKimm, *Wor. Bro. S. A.*
P.G.S.B. as Jubilee honour, 14.
- McKinney, *Wor. Bro. R. I.*
P.J.G.D. as Jubilee honour, 14.
- McLachlan, A., 157.
- McLachlan, *Very Wor. Bro. A. J.*
P.D.G.D.C. as Victory honour, 127.
- McLaren, *Rt Wor. Bro. N. E.*
P.J.G.W. as Victory honour, 128.
- McLeod, *Very Wor. Bro. D.*
P.D.G.D.C. as Victory honour, 127.
- McNutt, *Very Wor. Bro. A.*
P.G.I.W. as Jubilee honour, 13.
- McVittie, *Very Wor. Bro. G.*
P.D.G.D.C. as Victory honour, 128.
- Maguire, *Most Wor. Bro. F. A.*, 18, 25, 26, 118, 173, 176, 177, 178, 261.
Pro Grand Master—absence from Quarterly Communication 9 Mar. 1938, 1; visit to England, G.L. officers' farewell, 3; suspension of Past G.L. officer, lifting directed, 4; District Inspectors' remissness challenged, 6; Jubilee celebrations, grant of Past Grand rank to many Brethren proposed, 11-12; G.M.'s power to confer rank of P.D.G.M., asserted, 11-12; *History of U.G.L. of N.S.W.*, tribute and appeal, 15; re-appointed Pro G.M. at Jubilee celebrations, 17; *History of U.G.L. of N.S.W.*, second copy presented by Wor. Bro. Mackness, official Historian, and appreciation expressed, 17; historical address at Jubilee, 18; principles of Freemasonry, declaratory appendix of G.L. of England recommended to Masters, 22; supplementary address at Dec. 1938 Communication, 22; visit to Lodge St Crispin, 27; eulogy of Rt Wor. Bro. J. S. Miller on investiture as G.S., 30; election of Deputy G. Sec. de-
Maguire, *Most Wor. Bro. (continued)*
clared unconstitutional, 30; appointment to act pending fresh ballot made, 31; duly elected Brother installed, 31; Dunoon Lodge temple, visit on appeal against ban, 33; re-appointed Pro G.M., 33; Duke of Kent's installation, visit to England as G.L. representative and report on ceremony, 34; Lodge Denistone consecrated, 35; Country conferences policy recalled, 36; Nyngan conference attended, 37; Past Grand rank awards to country members, position clarified, 37; attendance of P.D.G.I.W.'s at official functions, ruling given, 37; Cobar, installation ceremony conducted, 37; insistence on correct constitutional procedure, exclusion appeal case, 37-8; hardships of guarantors of temple loans, "disgrace to Masonry", 39; B.G.P. "Cabinet of Grand Lodge" praised, 50; wartime progress of Masonry, 51; War Benevolent Fund, motion to regularize contributions by Lodges, 56; vote to Great Britain Civilian Air Raid Relief Fund suggested, 57; value of prayer and meditation in war crisis stressed, 60; appointment as Director-General of Army Medical Services in Australia, 60; tribute to Lord Gowrie's inspiring leadership, 61; eloquent appeal for war effort, G.L. tribute recorded, 64; civilian dress in wartime, G.M.'s instruction, 65; address to G.L. officers on war situation, 65-6; enemy successes in East Indies, 68; re-appointed Pro G.M., 71; Peace Memorial Temple, appointed Chairman of Committee to consider proposal, 72; Castlereagh Street Temple, purchase of additional land, proposal approved, 72; Gowrie Scholarship Fund, fullest support urged: "a living memorial", 75; presentation to Lord Gowrie, on retirement, of portrait in oils for Present and Past G.L. Officers, 78; elected G.M. and installed, 85-6; re-appoints Rt Wor. Bro. F. Whiddon, D.G.M.: installation address, principles of Freemasonry, 87-8; appeal for office for displaced servicemen on return from service, 88; Masonic Schools, reminder on age limit of enrolment, 89; candidates for admission, adequate investigation urged, 89; address to metropolitan District In-

- Maguire, Most Wor. Bro. (*continued*)
 spectors, Very Wor. Bro. F. Hooke's report, 90; St. Andrew's Cathedral Church service, lesson read, 90; visits to combined meetings at Katoomba and Wollongong, 91; G.L. quarterly delegations to country centres abandoned because of wartime travelling restrictions, 91; valuable Masonic records, appeal to Brethren to preserve, 92; Benevolent Fund relief, surprise at side-stepping of regulations, 93; end of European War, oration at Thanksgiving Service, 94-5; canvassing at G.L. election condemned, and inquiry ordered, 96; interstate and country visits, 96; final address as G.M., 96-7; Castlereagh Street Temple, purchase of additional land, hitch in negotiations, 98; presentation of warrant as representative of G.L. of England near U.G.L., 98; long regime as G.M., Pro G.M. and D.G.M., 100; installs Most Wor. Bro. Whiddon as G.M., 101; discourse on symbolism of G.M.'s jewel, 102; presentation by Present and Past G.L. Officers, 104; canvassing at elections, penalty proposal vindicated, 106-7; Brisbane Anzac Memorial celebrations address, 112; portrait by Bro. Rousel unveiled in G.L. by G.M., 114-15; funeral panegyric for Most Wor. Bro. Whiddon, 132; Frank Whiddon Masonic Homes, motion to withhold recognition defeated, 138; Masonic Schools, motion to admit children of Masonic widowers adopted, 140-1; fifth interstate Masonic conference attended, 143; attitude to admission of blind candidates changed, 145; reciprocity in recognition of G.L. rank approved, 146; interstate visits and working of ritual by visitors, proposal adopted by conference, 146; Masonic Schools transfer to military authorities for hospital use approved, 166; office of Director-General of Medical Services relinquished, 166; alleged improvements to schools, military claims answered, 167-8; letter of protest to Prime Minister, 168; improper conduct implied by Prime Minister, and charge controverted, 169-70; Masonic Hospital, appeal for donations proposed, 180; increase of beds urged, 182; Hospital staff eulogized, 183; elected President of F.B.I., 186; Royal Arch Masonry disunity,
- Maguire, Most Wor. Bro. (*continued*)
 efforts to end, 204; efforts resumed in 1938, 205-6; decision to form new Supreme Grand Chapter of N.S.W. announced, 206; address to unofficial gathering of Royal Arch Freemasons, 207; address to official meeting boycotted by Scottish Companions: "Maguire plan" explained, 211; "Basis of Union" as adopted issued, and replied to by District Grand Superintendent (S.C.) 213-14; visit to Scotland, talks on unity with Marquis of Ailsa and others, 216-17; address to Masonic Associations and Reunions, 237; reputation as the "Masonic Demosthenes", 237; address to 2000 Brethren at 1948 annual meeting, 240; Frank Whiddon Masonic Homes, motion for non-recognition, 248-9; unconstitutional procedure alleged, 250, 253; installs Most Wor. Bro. F. S. McDowell as G.M., 256-7; Diamond Jubilee celebrations, progress of Craft reviewed, 258.
- Maiden, *Wor. Bro.* C. W.
 P.G.S.B. as Jubilee honour, 14.
- Mance, *Most Wor. Bro.* F. S., 25, 29, 46, 72, 75, 125, 176, 177.
 P.G.M. conferred as Jubilee honour, 11; visit to Lodge Earl Kitchener, 27; pensions for employees of G.L., amdt. to Book of Constitutions proposed, 29; relief of guarantors of Masonic Temple loans, motion to amend B. of C. carried, 39; safeguards for G.L. guarantees, 40; H.M.A.S. *Sydney*, fund to replace, donation of £500 moved, 63; Gowrie Scholarship Fund, donation of £5000 moved, 75; death, Masonic career, 133; fifth interstate Masonic conference attended, 143; Masonic Hospital, motion to increase grants supported, 179-80.
- Manning, *M.E. Comp.* Claude, 199.
- Margaret, H.R.H. Princess, 137.
- Mark Masonry, 201-2, 208.
 Mark Degree in England, 224; committee's report of 1856 (E.C.), 224-5; new Grand Mark Lodge of England constituted, 225; Sydney Lodge of Mark Master Masons established, 225; holds its first regular meeting, 225; is empowered to issue charters, 226; more Lodges opened, 226-7; Provincial Grand Lodge established, 1888, 227; steps to establish Grand Mark Lodge of N.S.W., 227-8; its recog-

- Mark Masonry (*continued*)
 nition by U.G.L. of N.S.W. and proclamation, 228.
- Marks, *Rt Wor. Bro.* L. P. (Q'land Const.)
 Jubilee of G.L. of N.S.W. attended, 17.
- Marr, *Rt Wor. Bro.* Sir Charles W. C.
 Selected as D.G.M., 141; investiture and proclamation, 257; Most Wor. Bro. McDowell's confidence, 259; Masonic career outlined, 260-1.
- Marr, *Rt Wor. Bro.* H. V. (W. Aust. Const.)
 Leads W. Australian delegation at installation of Most Wor. Bro. McDowell, 256.
- Marshall, *Very Wor. Bro.* T. G.
 P.D.G.I.W. as Victory honour, 127.
- Martin, *Wor. Bro.* A., 174.
- Martin, *Wor. Bro.* S.E.
 P.G.D.M. as Victory honour, 128.
- Mason, *Wor. Bro.* R. J.
 P.J.G.D. as Jubilee honour, 14.
- Masonian, The.*
 Journal of Masonic schools, 158, 161.
- "Masonic".
 Use of term considered by interstate Masonic conferences, 149; use of term by Frank Whiddon Masonic Homes challenged in G.L., 248-9.
- Masonic Choir.
 Jubilee celebrations, choral items, 20; St Andrew's Cathedral Masonic Service performance, 90; Thanksgiving Service performance, 94; chorals at installation of G.M. Whiddon, 101, 105; anthems at special Thanksgiving Communication for end of war, 107-8; chorals at installation of Most Wor. Bro. McDowell and Diamond Jubilee celebrations, 257-8.
- Masonic Church Services, 112.
 St Andrew's Cathedral Service, 90; All Saints Cathedral, Bathurst, celebration of Masonic centenary of district, 109; funeral service at St Stephen's Presbyterian Church for Most Wor. Bro. Whiddon, 132.
- Masonic Club.
 Offices provided for C.M.A., 240.
- Masonic Education.
 Plans to promote considered at fifth interstate conference, 145; further consideration by Sixth Masonic conference, 153; recommendation critically examined, 154.
- Masonic Homes [*See* Frank Whiddon Masonic Homes]
- Masonic Hospital, Ashfield.
 Maintenance causes concern, 25; maintenance account, receipts and expenditure, 1938-47, 121; history of development, 175; Board changes, 176-7; development of financial difficulties, 178-9; increased Grand Lodge subsidies to stabilize position, 178-80; appeal for donations proposed by Pro G.M., 180; conditions of admission liberalized, 180-1; recurrence of financial difficulties, 182; staff provision and training of nurses, 182-3; effect of war on staff, 183; table of admissions and operations, 1931-1948, 184.
- Masonic Records.
 Preservation of valuable records, G.M.'s appeal, 92.
- Masonic Reunions.
 Many formed, 130; conferences develop Combined Masonic Associations, 236-8.
- Masonic Schools, Baulkham Hills.
 Lord Gowrie's visit, address to pupils, 33; terms of admission widened, 42; balance from G.M.'s War Benevolent Fund re-transferred for Second World War fund, 54; Pte Alan Clampett, ex-scholar's heroic death, Lord Gowrie's tribute, 60-1; grounds and buildings lent to nation for use during war, 63; age limit on enrolment, Most Wor. Bro. Maguire's reminder, 89; maintenance account, receipts and expenditure, 1938-47, 121; ex-pupil installed as Master of Lodge Fortitude, 124; obelisk for Memorial Oval, grant of £150 by Australian Lodge of Harmony, 124-5; admission of widowers' children, constitution amended to permit, 140-1; Most Wor. Bro. Cropley's devoted work, 155; achievements summarised, 155-6; description of establishment, 156; school inspection system, 157; record of pupils at public examinations and at the University, 158; health and welfare activities, 158-9; Bro. W. E. Johnson's eulogy of efficiency, 159; dispersal of pupils after transfer of school buildings as military hospital, 159; provision for their welfare, 159-60; periodical reunions arranged, 160; work of Welfare Committee to assist pupils leaving school, 160; record of pupils in war, 161; *The Masonian*, 158, 161; resumption of school activities, 162; official re-opening ceremony: commemorative tablet unveiled, 162;

- Masonic Schools (*continued*)
 Honour Roll and Obelisk for fallen ex-pupils dedicated, 162-3; transfer to military authorities for use as General Hospital: conditions of transfer, 165; agreement signed, 166; return of schools mooted, 166; breach of faith alleged by military officer, 167; assurance by Prime Minister, 167; occupation continued, 167; alleged improvements analysed, 167-8; use as orthopaedic hospital sought by military, 168; Pro G.M.'s letter of protest to Prime Minister, 168; Returned Soldiers' Association supports Masonic view, 169; questions in Federal Parliament by Wor. Bro. Spender, 169; return of schools in 1946, 170; achievements of ex-pupils, 173. [*See also* Masonic Schools Welfare Fund]
- Masonic Schools Welfare Fund.
 Activities maintained during war, 171; establishment, 172; achievements, 172-3.
- Masonic Temples.
 William Thompson Lodge clears debt on 21st Anniversary, 7; Albury, new temple dedicated, 22; Lodge Dunoon, building condemned for want of secrecy, and appeal dismissed, 32-3; indebtedness, earlier discussion of, 38; relief of guarantors, Reg. 56A of B. of C. amended, 39; guarantees assumed by G.L. for Lodges Blackheath, Bangalow, Evans, Belubula and Balgowlah, 40-1; Katoomba Temple lent as wartime hospital, 56; Peace Memorial Temple proposed and General Committee appointed, 72; Castle-reagh Street, proposal to purchase additional land approved, 72-3; Lodge Canowindra, guarantee taken over by G.L., 92; membership outgrowing accommodation, Very Wor. Bro. F. Hooke's report, 97; Castle-reagh Street Temple, additional land purchase, deal concluded after early hitch, 98; Masonic Temple Fund, receipts and expenditure, 1938-47, 121; Woollahra Temple sale, meeting place of five Lodges transferred, 125; Memorial Temple, Press report of move for site near St Phillip's Church unauthorized, 126; Lidcombe Temple made available for reunions of Aged Brethren, 243.
- Masonic Youth Welfare Bureaux.
 Establishment by C.M.A., 238.
- Massachusetts, G.L. of [*See* Grand Lodge of Massachusetts]
- Massey, *Wor. Bro.* Joseph.
 Death, 84.
- Mateer, *Wor. Bro.* R. B.
 P.J.G.D. as Jubilee honour, 14;
 P.D.G.I.W. as Victory honour, 127.
- Mathews, *Most Wor. Bro.* H. B., 201.
 P.J.G.W. as Jubilee honour, 12;
 Royal Arch Masonry disunity, N.S.W. sovereignty asserted, 205;
 support for "Maguire plan" basis of union, 215; Rose Croix Masonry, representative of Supreme Council (E.C.) in N.S.W., 235; P.G.M. conferred as Diamond Jubilee honour, 261.
- Matthews, *Very Wor. Bro.* E. T.
 P.D.G.I.W. as Victory honour, 128.
- Matthews, *Very Wor. Bro.* W.
 P.D.G.D.C. as Victory honour, 128.
- Maunder, *Rt Wor. Bro.* A. F. E.
 Foundation Master of new Lodge Yaralla, 110; Commission as representative of G.L. of Minnesota near G.L. presented, 116; P.J.G.W. as Victory honour, 126.
- Maunder, *Very Wor. Bro.* W. J.
 Lidcombe Masonic Hall freed of debt, 7.
- Mayne, *Wor. Bro.* F. W., 174.
- Mead, *Wor. Bro.* E. R., 142, 258.
- Membership.
 Statistics, 116-17.
- Memorial Temple [*See* Peace Memorial Temple]
- Messer, *Very Wor. Bro.* E. R.
 P.D.G.D.C. as Victory honour, 128.
- Messner, *Very Wor. Bro.* H. V., 142, 257.
- Miles, *Most Wor. Bro.* John A.
 Steps to inaugurate degree of Royal Ark Mariner in Queensland, 231.
- Millard, *Rt Wor. Bro.* V. H.
 P.J.G.W. as Jubilee honour, 12.
- Miller, *Bro.* Charles.
 P.G.D.M. as Victory honour, 128.
- Miller, *Wor. Bro.* H. W.
 P.J.G.D. as Jubilee honour, 14;
 P.D.G.D.C. as Victory honour, 127.
- Miller, *Most Wor. Bro.* J. S., 30, 72, 142.
 P.D.G.M. as Jubilee honour, 12;
 elected Grand Secretary and invested, 29; Commission as representative of G.L. of S. Australia near G.L. presented, 98; sixth interstate Masonic conference attended, 148; Masonic Schools, work to protect pupils after conversion to military hospital, 159-60; *Most Wor. Bro.* McDowell's tribute, 259;

- Miller, Most Wor. Bro. (*continued*)
 excellent organization of Installation and Diamond Jubilee ceremony, 260; rank of P.G.M. conferred as Diamond Jubilee honour, 261.
- Miller, Bro. T. C.
 Jubilee celebrations, appreciation of services, 20; St Andrew's Cathedral Masonic service, Masonic Choir conducted, 90; Thanksgiving Service for end of European War, choir conducted, 94.
- Miller, *Very Wor. Bro.* W. A.
 P.D.G.I.W. as Victory honour, 127.
- Milne, *Very Wor. Bro.* E. O.
 P.D.G.I.W. as Victory honour, 128.
- Milton, Bro. John.
 Solo at special Thanksgiving Communication for end of war, 108.
- Minnesota, G.L. of [*See* Grand Lodge of Minnesota]
- Minnette, *Rt Wor. Bro.* F. H. B., 257.
 Zeal in country visits as G.I.W., 123; counsel to Lodges, 123-4; elected S.G.W., 141.
- Minute Books.
 Failure to produce by country Lodge causes loss of appeal in exclusion case, 37-8.
- Minutes.
 Reading in Grand Lodge dispensed with, 46.
- Mitchell, Bro. George, 159.
- Mitchell, Bro. John, 158.
- Mitchell, *Very Wor. Bro.* S. E.
 P.G.I.W. as Jubilee honour, 13.
- Mitchellmore, *Very Wor. Bro.* W. H.
 P.D.G.I.W. as Victory honour, 128.
- Mizon, *Rt Wor. Bro.* F. G., 238, 247.
 G.I.W. report, enthusiasm of country members, 48-9; P.G.M.'s jewel presented to Lord Gowrie for Present and Past G.L. Officers' Association, 78; striking farewell tribute to Lord Gowrie, 79; discussions to form C.M.A., 237; First President of C.M.A., 237; Immediate Past President and again President, 240.
- Moffat, *Very Wor. Bro.* W. K., 72.
 P.D.G.D.C. as Victory honour, 127.
- Monaghan, *Rt Wor. Bro.* Sydney L.
 Reciprocity granted by G.L. of N.S.W., 41; represents W. Australia at installation of Most Wor. Bro. Whiddon as G.M., 101.
- Montagu, *M.E. Comp.* N. W., 201.
- Montgomery, *Very Wor. Bro.* R. C.
 P.D.G.D.C. as Jubilee honour, 14.
- Moon, *Rt Wor. Bro.* E. Gillman, 174, 188, 201.
 P.J.G.W. as Jubilee honour, 12.
- Moore, *Very Wor. Bro.* E. C.
 P.D.G.I.W. as Victory honour, 128.
- Moore, *Very Wor. Bro.* F. E.
 P.D.G.D.C. as Jubilee honour, 14.
- Moore, *Very Wor. Bro.* R. M.
 P.D.G.I.W. as Victory honour, 127.
- Morcombe, *Rt Wor. Bro.* A., 231.
- Morgan, *Very Wor. Bro.* G.
 P.D.G.D.C. as Victory honour, 127.
- Morgan, Bro. T. L.
 P.G.D.M. as Victory honour, 128.
- Morley, *Wor. Bro.* E. H.
 P.D.G.P. as Jubilee honour, 14.
- Morris, *Wor. Bro.* I.
 P.J.G.D. as Victory honour, 127.
- Morrison, *Wor. Bro.* C. H.
 P.D.G.P. as Jubilee honour, 14.
- Morrison, *Wor. Bro.* F. H.
 P.J.G.D. as Victory honour, 128.
- Mossong, *Rt Wor. Bro.* F. E., 46, 72.
 Grand Lodge's power to review decisions of Board of General Purposes, 4; District Inspectors' reports, motion for synopsis opposed, 6; amdt. of Reg. 154 seconded to check admission of undesirable new members, 8; P.J.G.W. as Jubilee honour, 12; reciprocity between Australian Grand Lodges urged, 41; Castlereagh St Temple, payment of deposit on additional land without G.L. authority criticized, 73; canvassing a Masonic offence, B.G.P.'s recommendation seconded, 105; P.D.G.M. as Victory honour, 122; Sixth interstate Masonic conference attended, 148.
- Moulden, *M.E. Comp.* W. T.
 Royal Arch Masonry disunity, advises Scottish Companions to boycott unity conference, 208-10; criticism of Maguire plan for union in *New South Wales Freemason*, 209; reply to "Basis of Union", 214; attitude supported by Supreme Grand Chapter of Scotland, 214.
- Mudge, *Rt Wor. Bro.* R. C., 176.
 P.J.G.W. as Jubilee honour, 12; secretary and superintendent of Masonic Hospital board, 177.
- Munro, *Rt Wor. Bro.* A. C. (W. Aust. Const.)
 Jubilee of G.L. of N.S.W., leads W. Aust. delegation, 16.
- Murray, *Very Wor. Bro.* David.
 G.I.W. report, 111.
- Murrell, Bro. Arthur.
 Gift of £1500 to Frank Whiddon Masonic Homes Building Fund, 246.
- Museum, U.G.L.
 Special jewel of first initiated candidate preserved, 92.

- Myors, *Very Wor. Bro.* F. H.
P.D.G.D.C. as Victory honour, 127.
- Nance, *Bro.* T. P. H., 171.
- National Emergency Services, 64-5.
- National Security Regulations.
Breaches by Lodges, three Charters temporarily withdrawn, 70.
- Nazism.
Prejudice against Freemasonry, action to protect prisoners of war, 70.
- Nesbitt, *Most Wor. Bro.* T. H., 98.
- Nettheim, *Wor. Bro.*
Election of Deputy G.S., unconstitutionality alleged and upheld, 30; proposal to transfer power to elect G.S. and D.G.S. to Board of G.P. defeated, 31.
- New Lodges [See Lodges]
- New South Wales Consistory (Rose Croix).
Establishment, 1897, 234.
- New South Wales Freemason*, 209.
- Noble, A., 157.
- Noble, *Wor. Bro.* N. S., 110.
- Noble, *Wor. Bro.* R. J., 110.
- Northcott, *Bro.* His Excellency Lt General John, 256.
- Northey, *Very Wor. Bro.* Richard.
P.D.G.D.C. as Victory honour, 127.
- Nunn, *Wor. Bro.* A. J.
P.J.G.D. as Jubilee honour, 14.
- Observance Lodge [See under Lodges]
- O'Donnell, *Very Wor. Bro.* J. L.
P.D.G.D.C. as Victory honour, 128; discussions to form C.M.A., 237; first Hon. Sec. of new body, 237; successively President and Past President, 240.
- One Hundred and Fiftieth Anniversary Celebrations [See Sesquicentenary Celebrations]
- Onslow, *Very Wor. Bro.* F. A. Macarthur.
Death, 84.
- Orana Lodge [See under Lodges]
- Order of De Molay [See De Molay, Order of]
- Order of the Eastern Star [See Eastern Star, Order of]
- O'Regan, *Very Wor. Bro.* E. M.
P.D.G.D.C. as Victory honour, 127.
- Oregon, G.L. of [See Grand Lodge of Oregon]
- Orr, *Wor. Bro.* C. G.
P.J.G.D. as Victory honour, 127.
- Osborne, *Bro.* A. S., 72.
- Owen, *Rt Wor. Bro.* David.
P.J.G.W. as Jubilee honour, 12.
- Packer, *Rt Wor. Bro.* A. E.
P.D.G.M. as Jubilee honour, 12.
- Padman, *Rt Wor. Bro.* D. G.
P.J.G.W. as Jubilee honour, 12; P.D.G.M. as Victory honour, 122.
- Palestine, G.L. of [See Grand Lodge of Palestine]
- Parker, *Rt Wor. Bro.* J. W.
P.J.G.W. as Victory honour, 126.
- Parkinson, *Very Wor. Bro.* R.
P.G.I.W. as Jubilee honour, 13.
- Parramatta*, H.M.A.S.
Sinking, many Masons perish, 62.
- Parramatta Homes.
Masonic inmates, action to help, 242.
- Paterson, *Rt Wor. Bro.* C. C., 125.
P.D.G.M. as Jubilee honour, 12; Lodge C. C. Paterson consecrated, 129; death: Masonic career, 133-4.
- Patriotic Funds [See War Patriotic Funds]
- Paul, *Rt Wor. Bro.* George.
P.J.G.W. as Victory honour, 126.
- Paynter, *Bro.* C. G. E., 72.
- Peace Memorial Temple, 72, 73.
General Committee appointed by Lord Gowrie to consider proposal, 72; Press report of move for site near St Phillip's Church unauthorized, 126.
- Peade, *Very Wor. Bro.* A. A.
P.G.I.W. as Victory honour, 127.
- Pearson, *Rt Wor. Bro.* R. B.
P.J.G.W. as Victory honour, 126.
- Peart, *Very Wor. Bro.* R. W.
P.D.G.D.C. as Victory honour, 127.
- Peel, *Rt Wor. Bro.* Charles H.
P.J.G.W. as Jubilee honour, 12; P.D.G.M. as Victory honour, 122.
- Pensions.
Most Wor. Bro. D. Cunningham, Grand Sec., pension of £500 p.a. on retirement, 28; Employees' Provident Fund established, 29. [See also Employees' Fund; Employees' Provident Fund]
- Percival, *Very Wor. Bro.* George.
P.D.G.I.W. as Jubilee honour, 13.
- Perrin, *Rt Wor. Bro.* E. M., 141, 176, 177, 257.
Canvassing at elections, deletion of penalty proposal suggested, 106; P.J.G.W. as Victory honour, 126.
- Perry, *Wor. Bro.* E.
P.G.S.B. as Jubilee honour, 14.
- Perry, *M.E. Comp.* J. A. I., 199.
Circular issued against Royal Arch unity proposals at referendum, 200; plea for fraternal relations between rival Royal Arch bodies, 221.
- Perry, *Wor. Bro.* V. M. S., 43.
- Peters, *Rt Wor. Bro.* W. E.
P.J.G.W. as Victory honour, 126.

- Peterson, *Very Wor. Bro.* A.
P.D.G.I.W. as Jubilee honour, 13.
- Petitions for Membership [See Admission of New Members]
- Petrie, *Rt Wor. Bro.* F. C.
P.J.G.W. as Jubilee honour, 12.
- Pettiſer, *Most Wor. Bro.* F. E.
Leads Victorian delegation at installation of *Most Wor. Bro.* Whiddon as G.M., 101.
- Pettigrew, *Very Wor. Bro.* W. W.
P.D.G.I.W. as Victory honour, 127.
- Phillips, *Rt Wor. Bro.* G. W. S., 201.
P.J.G.W. as Jubilee honour, 12.
- Philps, *Rt Wor. Bro.* J. S. (S. Aust. Const.), 256.
- Physical Disabilities [See Admission of New Members]
- Piggott, *Wor. Bro.* C. H.
P.J.G.D. as Jubilee honour, 14.
- Pitt, *Very Wor. Bro.* A. N.
P.D.G.D.C. as Jubilee honour, 14.
- Pittwater Lodge [See under Lodges]
- Politics.
Attitude of Freemasonry re-stated by G.L. of England, 152-3.
- Pogson, *Rt Wor. Bro.* F.
P.J.G.W. as Victory honour, 126.
- Pollard, *Rt Wor. Bro.* A. E.
P.J.G.W. as Victory honour, 126.
- Polyblank, *Very Wor. Bro.* H. G.
P.D.G.I.W. as Jubilee honour, 13.
- Pope, *Bro.* J. J.
P.G.T. as Victory honour, 128.
- Potter, *Very Wor. Bro.* F. J.
P.D.G.I.W. as Jubilee honour, 13.
- Prayer and Meditation.
Value in wartime crisis stressed by Pro G. M. Maguire, 60.
- Preceptory of Sydney (Knights Templar).
Warrant granted, 233.
- Prees, *Very Wor. Bro.* E. W.
Occupies Master's chair in Lodge John Williams at age of 84, 44.
- Preferential Voting.
Election of certain Lodge officers declared invalid by B.G.P. because of improper use, 23.
- Prentice, *Very Wor. Bro.* William.
P.D.G.P. as Jubilee honour, 14;
P.D.G.D.C. as Victory honour, 127.
- Present and Past Grand Lodge Officers' Association.
Farewell luncheon to *Most Wor. Bro.* Maguire, Pro G.M. before flight to England, 3; farewell luncheon to *Most Wor. Bro.* Lord Gowrie on visit to England, 9; presentations to Lord and Lady Gowrie on retirement, 78.
- Primrose, *Rt Wor. Bro.* A. E.
P.J.G.W. as Victory honour, 126.
- Prince, *Rt Wor. Bro.* E. R.
P.J.G.W. as Victory honour, 126.
- Prince of Wales Lodge [See under Lodges]
- Principles of Freemasonry [See Freemasonry, Principles of]
- Priory of the Temple of Sydney (Knights Templar), 232.
- Prisoners of War.
Nazi prejudice against Freemasonry, action to protect prisoners of war, 70.
- Progress Lodge [See under Lodges]
- Provincial Grand Lodge of Mark Master Masons.
Establishment, 1888, 227; steps to constitute a Grand Lodge of Mark Master Masons, 227-8.
- Provincial (later District) Grand Chapter, S.C. (Royal Arch Masonry). Formation, 193.
- Pryor, *Rt Wor. Bro.* Benjamin, 125.
P.D.G.M. conferred by Lord Gowrie, 49; Masonic career, 50; Lodge Benjamin Pryor consecrated, 129.
- Puddicombe, *M.E. Comp.* R. S., 201.
- Quarterly Communications [See Grand Lodge of N.S.W.]
- Queanbeyan Lodge [See under Lodges]
- Queensland, G.L. of [See Grand Lodge of Queensland]
- Randwick Auxiliary Hospital.
Masonic inmates, action to help, 243.
- Raphael, *Very Wor. Bro.* L. F.
P.G.I.W. as Victory honour, 127.
- Raves, *Wor. Bro.* V. S., 174.
- Rawling, *Very Wor. Bro.* Archdeacon.
P.G.I.W. as Victory honour, 127.
- Rawson, *Most Wor. Bro.* Sir Harry, 18.
Definition of a Mason, Sir Leslie Orme Wilson's recollection, 86.
- Read, *Wor. Bro.* Thomas.
Proclamation of Grand Mark Lodge of N.S.W., 228; elected first D.G.M. of new body, 229.
- Reavley, *Very Wor. Bro.* E. J.
P.D.G.D.C. as Victory honour, 127.
- Reciprocity between Jurisdictions.
Consideration raised and referred to Australasian Masonic conference, 1939, 22-3; qualification under another constitution not admissible, B.G.P.'s decision under Reg. 116 in country Lodge case, 35-6; recognition accorded to *Rt Wor. Bro.* S. L. Monaghan, 41; Fifth Australasian conference recommends

- Reciprocity between Jurisdictions
(*continued*)
recognition of G.L. rank in other jurisdictions, 146.
- Records, Masonic [See Masonic Records]
- Red Cross Knights, 202, 214.
- Rees, *Rt Wor. Bro.* William.
P.J.G.W. as Jubilee honour, 12.
- Refugees, Masonic.
Problem created by lack of credentials, 53-4; G.M.'s solution follows English practice, 54.
- Regent's Park Lodge [See under Lodges]
- Regiments.
46th.—First warrant of Knights Templar issued, 231.
- Remington, *Most Wor. Bro.* J. C., 18, 45.
Service as W.M. of Sydney Mark Lodge, 226.
- Reunions [See Masonic Reunions]
- Richard Coley Lodge [See under Lodges]
- Richardson, *Rt Wor. Bro.* Athol, 72, 174, 177.
G.I.W. report, 50; presentation to Most Wor. Bro. Maguire for Present and Past G.L. officers, 104; Frank Whiddon Masonic Homes, motion to withhold recognition supported, 139, 250.
- Rigby, *Very Wor. Bro.* M. H.
P.D.G.D.C. as Victory honour, 127.
- Riley, *Bro.* Ereach, 86.
Solo at installation of G.M., 101.
- Ritual.
"Universal" ritual for Commonwealth, proposal not favoured by Fifth interstate conference, 144; interstate visits and working of ritual by visitors, interstate conference's recommendation, 146; uniformity of signs, proposal deferred by Sixth conference, 148.
- Roach, *Wor. Bro.* J. V., 142, 258.
- Robert Burns Chapter [See under Chapters, Royal Arch Masonry]
- Robbins, *Rt Wor. Bro.* (E.C.)
Strength of Freemasonry, two addresses, 77.
- Roberts, *Wor. Bro.* F. A.
P.J.G.D. as Jubilee honour, 14.
- Roberts, *Very Wor. Bro.* R. R.
P.D.G.D.C. as Victory honour, 127.
- Roberts, *Very Wor. Bro.* W. A.
P.D.G.I.W. as Jubilee honour, 13.
- Robertson, *Rt Wor. Bro.* Archdeacon.
P.D.G.M. as Victory honour, 122.
- Robertson, *Very Wor. Bro.* J. Gray, 141, 257.
P.G. Chaplain as Victory honour, 127; funeral laudation of Most Wor. Bro. Whiddon, 132.
- Robertson, *Very Wor. Bro.* R.
P.D.G.I.W. as Victory honour, 127.
- Robertson, *Very Wor. Bro.* R. S., 176.
- Rofe, Alfred, 45.
- Rose Croix Masonry [See Ancient and Accepted Rite]
- Ross, *Rt Wor. Bro.* Donald McA.
P.D.G.M. as Victory honour, 122.
- Ross, *Wor. Bro.* J. H.
P.J.G.D. as Jubilee honour, 14.
- Ross, *Very Wor. Bro.* W. J.
P.D.G.D.C. as Victory honour, 128.
- Rousel, *Bro.*
Portrait in oils of Lord Gowrie painted for presentation on retirement, 78; portrait of Most Wor. Bro. Maguire unveiled in G.L., 114.
- Rowbottom, *Very Wor. Bro.* P.
P.D.G.I.W. as Victory honour, 127.
- Rowe, *Most Wor. Bro.* R. A. (Vict. Const.)
Leads Victorian delegation at installation of Most Wor. Bro. McDowell, 256.
- Rowe, *Rt Wor. Bro.* R. Clyde.
P.G.I.W. as Jubilee honour, 13;
P.J.G.W. as Victory honour, 126.
- Royal Arch Masonry.
Rival jurisdictions, failure of unity efforts, 24; division deplored, 191-2; early history, growth of rival constitutions, 193-4; efforts for unity, "Basis of Union" drawn up by committee of seven, 194-5; new Grand Body declared formed and inaugurated, 195; Supreme Grand Chapter of Scotland repudiates union, 195; fresh conference boycotted by Scottish Companions, 196; further attempt fails through misunderstanding, 196; M.E.Comp. Hungerford's mission to Scotland fruitless, 196; M.E.Comp. Gribben deplores rift, 197; M.E.Comp. H. Montgomerie Hamilton (1911) appeals to Grand Chapter of Scotland without result, 197; inter-visitation permitted by S.C., 197; N.S.W. claim to exclusive sovereignty repelled by Scottish Grand Chapter, 198; two American Grand Chapters disapprove of Scottish attitude, 198-9; N.S.W. Grand Chapter severs relations with Scottish body, 199; conference of 1916 decides on referendum, 199; Scottish Companions vote against unity, ban on inter-

- Royal Arch Masonry (*continued*)
 visitation re-imposed, 200; S. Aust. Grand Chapter supports Supreme Grand Chapter of N.S.W., 200; efforts at unity by M.E.Comp. Halloran and Goulston, 1924, 1927, 200; conference of 1930-2, initiated by Scottish body, reaches basis of union, 201-2; basis rejected by Scottish Companions, 202; N.S.W. Grand Chapter appeals for world support, 202; Scottish attitude condemned by Oregon and New Mexico, 202; Scottish reliance on majority of numbers, 203; Most Wor. Bro. Maguire's approach to G.L., 1935, 204; M.E.Comp. H. B. Mathews' assertion of N.S.W. sovereignty, 205; Most Wor. Bro. Maguire renews efforts, 205-6; decision to form new Supreme Grand Chapter of N.S.W., 206; addresses meeting of Royal Arch Freemasons on need for unity, 207; outlines proposal for United Grand Chapter of N.S.W., 208; Scottish District Grand Superintendent's criticism of "Maguire plan": induces Companions to boycott meeting, 208-11; "Maguire plan" explained at official meeting, 211; copies of "Basis of Union" issued and replied to, 213-14; Supreme Grand Chapter of Scotland supports opposition, 214; N.S.W. acceptance of new United Supreme Grand Chapter conditional, 215; M.E. Comp. H. B. Mathews' letter expresses hope for Scottish compliance, 215; Lord Gowrie's letter to Supreme Grand Chapter of Scotland; Most Wor. Bro. Maguire's visit to Scotland, 216; Second World War ends unity moves, 217; Supreme Grand Chapter of Scotland's memorandum: Scottish point of view presented, 218; history of disunity traced, 219-23; resolution declining surrender of sovereign rights, 223.
- Royal Ark Mariners.
 History of establishment, 230; first Lodge consecrated, 230; other Lodges formed, 231; steps to inaugurate degree in Queensland, 231.
- Royal Colonial Institute Lodge [*See under* Lodges]
- Royal Empire Lodge [*See under* Lodges]
- Royal Family.
 Rulers of English Masonry for nearly 150 years, 34-5.
- Royal Masonic Encyclopaedia, 230.
- Russell, M.E. Comp. J. K., 201.
- Ryall, Rt Wor. Bro. J. J.
 Petition to form Lodge of Royal Ark Mariners, 230; rank of Commander conferred, 231.
- Ryde Lodge (*originally* Star of Eastwood) [*See under* Lodges]
- St Andrew Lodge [*See under* Lodges]
- St Cricq, Lieut. Jacques.
 Presides over Rose Croix Chapter in N.S.W. in 1802, 233.
- St Elmo Encampment (Knights Templar), 232.
- St George Lodge [*See under* Lodges]
- St John Lodge [*See under* Lodges]
- St Stephen's Presbyterian Church.
 Funeral service for Most Wor. Bro. Whiddon, 132.
- Samuel, Wor. Bro. A. G.
 Reg. 154, conflict of clauses alleged: amdt. moved, but rejected, 8; Reg. 158, amdt. moved but rejected, 9.
- Sanders, Very Wor. Bro. H. J.
 P.D.G.D.C. as Jubilee honour, 14.
- Sandilands, Bro. E., 231.
- Sanguily, Wor. Bro. R. H.
 P.J.G.D. as Victory honour, 129.
- Saunders, Wor. Bro. H. O.
 P.D.G.P. as Jubilee honour, 14.
- Saunders, Very Wor. Bro. J. G.
 P.G.I.W. as Jubilee honour, 13.
- Sayburn, M.E.Comp. T., 201.
- Sayle, Very Wor. Bro. S. D.
 P.G.I.W. as Victory honour, 128.
- Schey, Rt Wor. Bro. A. W. G.
 Proposal to limit term of office of G.M., Pro G.M. and D.G.M. rejected by G.L., 74-5; P.J.G.W. as Victory honour, 128; Frank Whiddon Masonic Homes, motion for non-recognition debated, 252.
- Schey, Wor. Bro. W. F.
 Speech at Jubilee dinner of Sydney Lodge of Mark Master Masons, 229.
- Scotland, Grand Chapter of [*See* Grand Chapter of Scotland]
- Scotland, Grand Lodge of [*See* Grand Lodge of Scotland]
- Scott, Dr Maynard, 177.
- Scottish Constitution, 144.
- Scott-Young, Rt Wor. Bro.
 Memorial Fund Trust, grant of £100 to maintain property, 24.
- Secrecy.
 Unsuitable temple of Lodge Dunoon condemned and appeal dismissed, 32-3.

- Sedgwick, Dr W. G., 45, 193.
 Royal Arch union favoured, 195;
 formulation of fresh "Basis of
 Union" proposed, 196.
- Sedgwick Chapter Rose Croix (S.C.)
 First Scottish Rose Croix Chapter
 established, 234.
- Selge, *Wor. Bro.* Norman, 229, 233.
 Service as W.M. of Sydney Mark
 Lodge, 226; elected first Provincial
 Grand Master, 227; first G.M. of
 Grand Mark Lodge of N.S.W., 228;
 petition to form Lodge of Royal
 Ark Mariners, 230; inducted as first
 Commander Noah, 230.
- Selle, *Very Wor. Bro.* W. A.
 P.D.G.I.W. as Jubilee honour, 13;
 presentation of D. of C. baton in
 Great Hall of University, 110.
- Selmon, *Very Wor. Bro.* F. J.
 P.D.G.I.W. as Victory honour, 127.
- Serisier, *Rt Wor. Bro.* E. B.
 P.J.G.W. as Victory honour, 126.
- Servicemen.
 Remission of dues for overseas ser-
 vicemen, 55; extension to cover
 service within Commonwealth, 66-7;
 entertainment of visiting servicemen,
 action by servicemen to meet finan-
 cial strain on Lodges, 69; prisoners
 of war, action to protect against
 Nazi prejudice, 70; Most Wor. Bro.
 Maguire's appeal for office for re-
 turned servicemen, 88; fathers' par-
 ticipation in initiation ceremonies,
 110; wartime and post-war influx
 into Masonry, 118. [See also World
 War II]
- Sesquicentenary celebrations, 15.
 Masonic visitors' luncheon, 3.
- Sharp, *Very Wor. Bro.* A. C.
 P.D.G.P. as Jubilee honour, 14;
 P.D.G.I.W. as Victory honour, 127.
- Sharp, *Very Wor. Bro.* William.
 P.D.G.I.W. as Jubilee honour, 13.
- Sheather, *Rt Wor. Bro.* A. E.
 P.J.G.W. as Victory honour, 126.
- Signs.
 Uniformity of signs, proposal de-
 ferred by sixth interstate Masonic
 conference, 148.
- Sim, John, 218.
- Simms, *Very Wor. Bro.* G. H.
 P.D.G.I.W. as Victory honour, 127.
- Simon, *Very Wor. Bro.* W. L.
 P.G.I.W. as Jubilee honour, 13.
- Simpson, *Most Wor. Bro.* C. A. Y.,
 171, 172.
 P.G.M. conferred as Jubilee honour,
 11; death, Masonic career, 82; Pre-
 sident of Welfare Committee of
 Masonic Schools, 160, 161.
- Simpson, *Very Wor. Bro.* Thomas.
 P.D.G.D.C. as Jubilee honour, 14.
- Sinclair, *Very Wor. Bro.* W. J.
 P.G.I.W. as Victory honour, 128.
- Sinden, *M.E. Comp.* F. R.
 Royal Arch Masonry disunity, let-
 ter to G.L. on "Basis of Union",
 215.
- Sister Constitutions.
 Loss of temples and lodges in
 Queensland and S. Australia during
 war, 67; proposals for "universal"
 apron and ritual, 144; admission of
 unattached Brethren, adoption of S.
 Australian practice recommended
 at fifth interstate conference, 145;
 fraternal visits by Lodges and
 working of ritual, interstate confer-
 ence's recommendation, 146; visiting
 Brethren, proof of entitlement to
 privileges, conference resolution,
 147; interchange of information on
 constitutional ritual and procedure
 recommended, 147; adequate refer-
 ences for candidates, brief discussion
 by sixth interstate conference, 148;
 notification of transfers of Breth-
 ren, conference recommendation,
 151.
 [See also Conferences, Australasian
 Masonic]
- Skardon, *Wor. Bro.* C. W. A., 109.
- Slocombe, *Wor. Bro.* P. S. J.
 P.J.G.D. as Jubilee honour, 14;
 P.D.G.I.W. as Victory honour, 127.
- Sly, *Rt Wor. Bro.* G. J., 176.
- Smedley, *Wor. Bro.* W. J.
 P.J.G.D. as Victory honour, 127.
- Smiles, *Very Wor. Bro.* W. E.
 P.D.G.I.W. as Victory honour, 127.
- Smith, *Wor. Bro.* A. P.
 P.G.S.B. as Jubilee honour, 14.
- Smith, *Rt Wor. Bro.* Allan.
 P.D.G.M. as Victory honour, 122.
- Smith, *Very Illus. Bro.* Donald, 234.
- Smith, *M.E. Comp.* E. O.
 Royal Arch unity, declares new
 Grand Body formed, and installed
 as Grand First Principal, 195.
- Smith, *Rt Wor. Bro.* Frank.
 Death, 84.
- Smith, *Very Wor. Bro.* George F.
 P.G.I.W. as Jubilee honour, 13.
- Smith, *Wor. Bro.* George L.
 Discussions to form C.M.A., 237;
 first Vice-President of new body,
 237.
- Smith, *Wor. Bro.* J. A.
 P.D.G.P. as Jubilee honour, 14.
- Smith, *Rt Wor. Bro.* J. C.
 P.J.G.W. as Victory honour, 128.

- Smith, *Very Wor. Bro.* J. R.
P.D.G.I.W. as Victory honour, 128.
- Smith, *Wor. Bro.* R. H., 174.
Appointed to committee to control War Benevolent Fund, 62.
- Smith, *Very Wor. Bro.* W. G.
P.D.G.D.C. as Jubilee honour, 14.
- Snedden, *Very Wor. Bro.* H. J.
P.D.G.I.W. as Victory honour, 127.
- Sneddon, *Wor. Bro.* A. W., 72.
- Snell, *Rt Wor. Bro.* T. H. G.
P.J.G.W. as Victory honour, 126.
- "South" [See Festive Board]
- South Australia, G.L. of [See Grand Lodge of South Australia]
- Span of Life.
Longevity of Masons, figures for Whiddon regime, 134.
- Speedy, *Wor. Bro.* M. G., 142, 258.
- Spender, *Wor. Bro.* Percy, 72.
- Sperling, *Wor. Bro.* S. H., 174.
- Spooner, *Wor. Bro.* E. S., 72.
- Spring, *Rt Wor. Bro.* D. H.
P.G.I.W. as Jubilee honour, 13;
P.J.G.W. as Victory honour, 126.
- Spurway, *Very Wor. Bro.* F. E.
P.D.G.I.W. as Jubilee honour, 13.
- Spyer, *Rt Wor. Bro.* H. D.
P.J.G.W. as Victory honour, 128.
- Stacey, Matron Miss A. V., 177.
- Stanborough, *Bro.* F. J.
P.G.T. as Victory honour, 128.
- Star of Australia Lodge [See under Lodges]
- Star of Eastwood Lodge (later Ryde) [See under Lodges]
- Starling, *Rt Wor. Bro.* J. H.
P.J.G.W. as Victory honour, 126.
- Statistics, Lodges and Membership, 116-17.
- Stephens, *Rt Wor. Bro.* C. F.
P.J.G.W. as Victory honour, 126.
- Stephens, *Very Wor. Bro.* W. J.
P.J.G.D. as Jubilee honour, 14;
P.D.G.D.C. as Victory honour, 128.
- Stevens, *Very Wor. Bro.* J. G.
P.D.G.I.W. as Jubilee honour, 13.
- Stevenson, *Rt Wor. Bro.* W. H., Lord Bishop of Grafton.
P.D.G.M. conferred by Lord Gowrie, 49; Masonic career, 50; death: Masonic career, 134.
- Stewart, *Wor. Bro.* J. A.
P.J.G.D. as Jubilee honour, 14.
- Stewart, *Very Wor. Bro.* James.
P.G.I.W. as Jubilee honour, 13.
- Stewart, *Rt Wor. Bro.* William (Vict. Const.)
Jubilee of G.L. of N.S.W. attended, 17; elected Secretary of Sixth interstate Masonic conference, 148.
- Stonehaven, *Most Wor. Bro.* Lord, 18.
Cables Jubilee congratulations from London, 16; death, 81.
- Straughen, *Very Wor. Bro.* F. F., 247, 248.
P.D.G.I.W. as Victory honour, 127;
Vice-President and Hon. Treasurer of Committee of Aged and Distressed Brethren Comiorts Fund, 243; succeeds Bro. Cracknell as President, 243; Frank Whiddon Masonic Homes, motion for non-recognition opposed in G.L., 252.
- Strauss, *Rt Wor. Bro.* W. J.
P.J.G.W. as Jubilee honour, 12.
- Strutt, *Rt Wor. Bro.* W. H. (Tas. Const.)
Jubilee of G.L. of N.S.W. attended, 17.
- Stutchbury, *Wor. Bro.* W. H.
P.J.G.D. as Jubilee honour, 14.
- Supreme Grand Chapter of England (Royal Arch Masonry).
Transfer of Chapters to Supreme Grand Chapter of N.S.W., 194-5.
- Supreme Grand Chapter of N.S.W. (Royal Arch Masonry).
Sovereignty recognized by 64 out of 65 Grand Chapters, 193; formation and development, 194-5; attempt at union, coercion alleged by Scottish Constitution, 195-6; M.E. Comp. Montgomerie Hamilton's appeal to Grand Chapter of Scotland unsuccessful, 197; Grand Chapter of Scotland repels claim to exclusive sovereignty, 198; two American Chapters disapprove of Scottish attitude, 198-9; relations severed with Scottish body, 199; affirmative referendum vote for unity nullified by Scottish vote against, 200; ban on inter-visitation re-imposed, 200; support from S. Aust. Grand Chapter, 200; steady growth in membership, 200; conference of 1930-2 reaches basis of union, 201-2; basis of union rejected by Scottish Companions, 202; appeal for support to sixty-four Grand Chapters, 202; M.E. Comp. H. B. Mathews asserts N.S.W. sovereignty, 205; Most Wor. Bro. Maguire's decision to form new Supreme Grand Chapter of N.S.W., 206; "Maguire plan" explained at official meeting, 211; "Basis of Union" accepted, 213; resolution communicated to G.L., makes acceptance of N.S.W. United Supreme Grand Chapter conditional, 215; memorandum issued by Supreme Grand

- Supreme Grand Chapter of N.S.W. (*continued*)
 Chapter of Scotland, alleges formation of N.S.W. Grand Chapter irregular, 219.
- Supreme Grand Chapter of Scotland (Royal Arch Masonry), 24.
 Refusal to recognize sovereign Grand Chapter of N.S.W., 195; alleged coercion resented, 196; M.E. Comp. Montgomerie Hamilton's appeal for unity fruitless, 197; inter-visitation permitted, 198; claim to exclusive sovereignty by N.S.W. Grand Chapter repelled, 198; two American Grand Chapters disapprove of Scottish attitude, 198-9; N.S.W. Grand Chapter severs relations, 199; referendum accepted, 199; support for District Grand Superintendent in opposition to "Maguire plan" for unity, 214; Lord Gowrie's letter to Marquis of Ailsa, 216; Most Wor. Bro. Maguire's negotiations for N.S.W. unity: matter for local decision, 216-17; memorandum issued giving Scottish case, 218; history of disunity traced, 219-23; resolution of 1933 declining surrender of sovereign rights, 223; defection of Mark Masons' Lodges to new English Grand Mark Lodge, 225.
- Suspension of a Past G.L. Officer, 3-4; lifted by Pro Grand Master, 4.
- Sutherland, *Very Wor. Bro.* K.C.
 P.D.G.D.C. as Victory honour, 128.
- Sutton, *Very Wor. Bro.* W. H.
 P.G.I.W. as Victory honour, 127.
- Sweeting, *Wor. Bro.* A. J., 247, 248.
 Sydney, H.M.A.S.
 Sinking, many Masons perish, 62; fund to replace, £500 donated, 63.
- Sydney Chapter, Rose Croix.
 Establishment, 235.
- Sydney Lodge of Mark Master Masons.
 Establishment, 225; empowered to grant charters for new Lodges, 226; some early Worshipful Masters, 226; Jubilee dinner, 229.
- Sygrave, *Wor. Bro.* W. V.
 P.D.G.P. as Jubilee honour, 14.
- Symonds, Mrs Ethel Easton.
 Gift of 21 acres ("Easton Park") with cottage for homes for aged Masons, 137, 246; deeds handed over, 247.
- Taplin, *Rt Wor. Bro.* S. A.
 Elected G.S.B. *vice* H. W. Edwards, enlisted, 48; P.J.G.W. as Victory honour, 126.
- Tarrant, *Most Wor. Bro.* Harman J.
 Royal Arch unity, efforts to overcome difficulties, 196.
- Tasmania, G.L. of [See Grand Lodge of Tasmania]
- Taylor, *Very Wor. Bro.* E.
 Work on Frank Whiddon Masonic Homes, 254.
- Taylor, *Rt Wor. Bro.* Ernest Burfield.
 Death, 84.
- Taylor, *Wor. Bro.* J. B.
 P.J.G.D. as Jubilee honour, 14.
- Taylor, *Very Wor. Bro.* N. Bartlett.
 P.D.G.I.W. as Victory honour, 128.
- Taylor, *Wor. Bro.* Thomas.
 P.J.G.D. as Victory honour, 127.
- Taylor, *Wor. Bro.* W. A.
 P.J.G.D. as Jubilee honour, 14.
- Temora Lodge [See under Lodges]
- Temperance, Hamilton, Lodge [See under Lodges]
- Temperance Lodge, No. 179, Sydney [See under Lodges]
- Templeman, *M.E. Comp.* A. B.
 Misunderstanding causes failure of Royal Arch unity **move**, 196.
- Templeman, *Bro.* C. G.
 P.G.D.M. as Jubilee honour, 14.
- Temples [See Masonic Temples]
- Thomas, *Rt Wor. Bro.* Harry.
 Death, 83.
- Thomas, *Rt Wor. Bro.* W. E.
 P.J.G.W. as Victory honour, 128.
- Thomas, *Very Wor. Bro.* W. V.
 P.D.G.I.W. as Jubilee honour, 13.
- Thompson, *Very Wor. Bro.* Alex, 190.
 Death, 84.
- Thompson, *Very Wor. Bro.* B. B.
 P.D.G.D.C. as Jubilee honour, 14.
- Thompson, *Wor. Bro.* H. S.
 Part in proclamation of Grand Lodge of Mark Masons, 228; elected first G.J.W. of new body, 229.
- Thompson, *Wor. Bro.* Henry, 72.
- Thompson, *Wor. Bro.* Hugh, 49.
- Thompson, *M.E. Comp.* Leith, 199.
- Thompson, *Most Wor. Bro.* William, 18, 81, 176.
 Memorial unveiled, 26; President of Welfare Committee of Masonic Schools, 160, 172; Masonic Hospital funds, accumulation opposed, 178.
- Thornton, *Rt Wor. Bro.* Robert.
 Death, 84.
- Thurling, *Wor. Bro.* A. E.
 P.J.G.D. as Victory honour, 129.
- Toasts at "Ladies Nights".
 G.M. requests greater circumspection, 48.
- Toihurst, *Very Wor. Bro.* F.
 P.D.G.I.W. as Jubilee honour, 13.
- Tomb, *E. Comp.* R. A., 201.

- Tectill, *Bro. W. H.*, 173.
 Townsend, *Wor. Bro. G.*, 119.
 Travelling Warrants (Knights Templar), 232.
 Truscott, *Very Wor. Bro. R.*
 P.D.G.I.W. as Victory honour, 127.
 Trust Funds [See Funds]
 Tulloch, *Rt Wor. Bro. Hector.*
 P.J.G.W. as Victory honour, 128.
 Tunmer, *Wor. Bro. A. B.*
 £1000 bequest to Masonic Hospital, 183.
 Turner, *E. Comp. H. S.*, 201.
 Turner, *Wor. Bro. William A.*
 Appointment as Deputy Superintendent of Masonic Schools, 156.
 Turvey, *Wor. Bro.*, 172.
 Umberumberka Lodge [See under Lodges]
 Unaffiliated Members [See Unattached Brethren]
 Unattached Brethren.
 Foundation members of new Lodges, B. of C. amended to regulate, 111-12; problem considered at fifth interstate conference: adoption of S. Aust. practice recommended, 145.
 United Defence Lodge [See under Lodges]
 United Grand Lodge of Australasia.
 Formation mooted at Sixth interstate Masonic conference, 148; proposal debated without finality, 148-51.
 United Grand Lodge of N.S.W. [See Grand Lodge of N.S.W.]
 United Grand Lodge of Victoria [See Grand Lodge of Victoria]
 United Supreme Grand Chapter of N.S.W. (Royal Arch Masonry).
 Most Wor. Bro. Maguire's proposal to create, 208, 211; motion to establish carried by N.S.W. representatives, 213; Grand Chapter of N.S.W., resolution forwarded to G.L.: acceptance of United Grand Chapter conditional, 215.
 University of Sydney.
 Great Hall, Masonic meetings in, 22, 110.
 University of Sydney Lodge [See under Lodges]
 Urquhart, *Very Wor. Bro. G. L.*
 P.G.I.W. as Jubilee honour, 13.
 Veness, *Wor. Bro. J. E.*
 P.G.S.B. as Jubilee honour, 14.
 Victoria, G.L. of [See Grand Lodge of Victoria]
 Victoria Cross Decoration.
 First Australian award made to a Mason, Bro. J. H. Edmondson, 61-2.
 Victory Honours.
 Most Wor. Bro. Whiddon's awards and recommendations, 122, 126-8; further awards, 128-9; recognition of country Brethren noticeable, 129.
 Visitations.
 Very Wor. Bro. Minnette's plea for inter-visitation between metropolitan and country Lodges, 124; interstate visits, Fifth interstate conference's recommendation, 146.
 Visitors.
 Entertainment of visiting servicemen, action by servicemen to ease financial strain on Lodges, 69; unattached Brethren's visits, Fifth interstate conference urges adoption of S. Australian practice uniformly, 145; proof of entitlement to privileges, conference's resolution, 147.
 Volunteer Lodge [See under Lodges]
 Vose, *Bro. D. H.*
 Flag, brought from islands, presented to G.L. by Australian Lodge of Harmony, 124.
 Voting Systems.
 Wrongful use of preferential voting, Reg. 116 (f) interpreted by B.G.P., 23.
 Wain, *Rt Wor. Bro. R.*
 D.I.W.'s reports, 7; Jubilee celebrations, appreciation of services, 20; enlistment precludes investiture as S.G.W., 47; equivalent Past Grand rank conferred, 48.
 Wainwright, *M.E. Comp. W.*, 199.
 Walker, *Very Wor. Bro. A. G.*
 P.D.G.D.C. as Victory honour, 127.
 Walker, *Bro. F. H.*, 72.
 Wall, *Most Wor. Bro. Gerald E.*
 Installation as G.M. of Tasmania, 137; leads Tasmanian delegation at installation of Most Wor. Bro. McDowell, 256.
 Wallace, *Rt Wor. Bro. A. F.*, 142.
 Elected Deputy G.S. and invested, 30; election declared invalid; Pro G.M. appoints to act pending fresh ballot, 31; elected and invested, 31; P.J.G.W. as Victory honour, 127.
 Wallsend Lodge [See under Lodges]
 Walsh, *Bro. R. W.*, 176, 177.
 P.G.D.M. as Jubilee honour, 14.
 Walton, *Wor. Bro. H.*
 P.J.G.D. as Jubilee honour, 14.
 War, World, II [See World War II]
 War Benevolent Fund, 76.
 Lord Gowrie initiates for Second World War, 54; residue of First World War Fund used as nucleus, 54-5; a widow's gratitude, 55; gen-

- War Benevolent Fund (*continued*)
 erous response by Lodges, 56;
 Grand Lodge action to regularize
 contributions by Lodges, 56-7; Com-
 mittee appointed by Lord Gowrie
 to control, 62; termination of ap-
 peals: credit of £40,797 at June,
 1946, 108; total of £42,000 in April,
 1947, 121.
- War Loans.
 £76,130 invested in six years, 65.
- War Patriotic Funds.
 G.L. to contribute, 54; Great Britain
 Civilian Air Raid Relief Fund, vote
 of £100, 57.
 [See also Food for Britain Fund;
 War Benevolent Fund]
- Waratah Lodge [See under Lodges]
- Warren, *Very Wor. Bro.* T. L., 72.
- Warwick, *Wor. Bro.* F. C.
 P.J.G.D. as Victory honour, 127.
- Waterfall Sanatorium.
 Masonic inmates, action to help, 243.
- Watson, *Very Wor. Bro.* H. R., 247,
 248.
 P.G.I.W. as Victory honour, 127.
- Watson, *Very Wor. Bro.* J. J. H.
 P.G.I.W. as Jubilee honour, 13;
 P.J.G.W. as Victory honour, 127.
- Watson, *Rt Wor. Bro.* J. T.
 P.D.G.M. as Jubilee honour, 12;
 Chairman of Library Committee,
 188.
- Watson, *M.E. Comp.* Sir John (S.C.)
 216.
- Watts, *Very Wor. Bro.* A. J.
 P.D.G.I.W. as Jubilee honour, 13.
- Watts, *Very Wor. Bro.* E. W.
 P.D.G.I.W. as Victory honour, 127.
- Weale, *Very Wor. Bro.* H. R.
 P.D.G.D.C. as Victory honour, 127.
- Webb, *Wor. Bro.*
 Work on Frank Whiddon Masonic
 Homes, 255.
- Weily, *Very Wor. Bro.* W. J.
 P.D.G.D.C. as Jubilee honour, 14.
- Weldon, *Rt Wor. Bro.* L. R., 72, 73.
- War Benevolent Fund, support for
 motion to regularize contributions
 by Lodges, 56-7.
- Welfare Fund Committee [See Mas-
 onic Schools, Baulkham Hills;
 Masonic Schools' Welfare Fund]
- West, *Bro.* S. G., 174.
 P.G.D.M. as Victory honour, 128.
- Western Australia, G.L. of [See
 Grand Lodge of Western Australia]
- Wettone, *Rt Wor. Bro.* W. C.
 P.J.G.W. as Victory honour, 126.
- Wheeler, *Rt Wor. Bro.* H. L.
 P.D.G.M. as Victory honour, 122.
- Whiddon, *Most Wor. Bro.* Frank, 85,
 139, 171, 260.
 P.J.G.W. as Jubilee honour, 13;
 Memorial tablet to Bro. J. H. Ed-
 mondson, first Australian V.C. win-
 ner in World War II, unveiled in
 Lodge room, 62; appointed D.G.M.,
 71; water colour presented to Lord
 Gowrie for Lady Gowrie on behal-
 of Present and Past G.L. Officers'
 Association, 78; re-appointed D.G.M.,
 86; elected G.M. after ballot, 96; in-
 stalled as G.M., 101; Masonic
 career, 101-2; address at installa-
 tion: plea for spiritual values, 103-
 4; World War's end, problems of
 peace, 104; special Thanksgiving
 Communication for end of war, ad-
 dress, 107-8; Aged and Distressed
 Brethren Comforts Fund, resump-
 tion of appeals allowed, 109; Bath-
 urst combined meeting of 42 Lodges,
 bronze tablet unveiled, 109; re-
 elected G.M., and re-appointed Rt
 Wor. Bro. McDowell D.G.M., 112;
 year's record of activity, 112; Royal
 Empire Lodge visit, 112; portrait
 of Most Wor. Bro. Maguire un-
 veiled in G.L., 114; Commission as
 representative of G.L. of Victoria
 near G.L. presented, 116; Victory
 honours, 14 P.D.G.M.'s appointed,
 122; visits to Lodges Fortitude,
 Austral, Hurlstone, Gladstone, Aus-
 tralian Lodge of Harmony, and
 Beresford, 124; naming of Lodges
 after living members, comment,
 125; physically disabled candidates,
 strict compliance with Regulations
 enjoined, 125; more Victory honours
 awarded, 126-8; many new Lodges
 consecrated, 129; combined meet-
 ings in city and country attended,
 130; support for Combined Mas-
 onic Associations, 130; proclaimed
 G.M. for third time, 130; world's
 need of a spiritual renaissance, 131;
 death and burial, 132; Most Wor.
 Bro. Maguire's panegyric, 132-3;
 Grand Lodge ceremony, 136; Sixth
 interstate Masonic conference, Melb.
 attended, 148; limitation of number
 of Masons opposed at Sixth Mas-
 onic conference, 150; Combined
 Masonic Associations, influence in
 arresting drift from Craft, 151;
 G.L. of England's declaration on
 "Aims and Relationships of the
 Craft"; motion for distribution of
 document approved by Sixth Mas-
 onic conference, 152-3; chairman
 of Masonic Hospital board, 177;

- Whiddon, Most Wor. Bro. (*continued*)
 F.B.I., tribute to Most Wor. Bro. Hungerford's work, 186-7; Combined Masonic Associations, work in establishing, 236-7; address to second annual meeting, 238; address to third annual meeting, 240; growth of Aged and Distressed Brethren Comforts Fund noted, 243; active interest in aged and distressed: appeals for full Masonic support, 244-6; address to Quarterly Reunion of Fund Committee, 245; name of organization changed to Frank Whiddon Masonic Homes of N.S.W., 246; first Life Governor of the Corporation, 246; inspection of gift property at Glenfield, 246; death and assumption of responsibility for project by D.G.M. McDowell, 247.
- Whitlock, *Wor. Bro.*
 P.G.O. as Victory honour, 128.
- Wickes, *Bro. E. C.*
 P.G.T. as Jubilee honour, 14.
- Wilkins, *Very Wor. Bro. H. F.*, 247, 248.
 P.D.G.I.W. as Victory honour, 127; part founder of Aged and Distressed Brethren Comforts Fund, 242; elected Vice-President of Committee, 243.
- William Thompson Lodge [*See under Lodges*]
- William Thompson Masonic Schools [*See Masonic Schools, Baulkham Hills*]
- Williams, Sister, 156.
- Williams, *Rt Wor. Bro. C. A.*, 174.
 P.J.G.W. as Victory honour, 128.
- Williams, *Wor. Bro. E.*
 P.J.G.D. as Victory honour, 127.
- Williams, *Wor. Bro. G. M.*
 P.J.G.D. as Victory honour, 129.
- Williams, *Rt Wor. Bro. J. K.*
 P.J.G.W. as Victory honour, 127.
- Williams, *Bro. J. N.*
 P.G.D.M. as Victory honour, 128.
- Williams, *Rt Wor. Bro. John*, 85, 193.
- Williams, *Rt Wor. Bro. N.*
 P.J.G.W. as Jubilee honour, 13.
- Williams, *Rt Wor. Bro. W. J.*
 P.D.G.M. as Victory honour, 122.
- Willington, *M.E. Comp. W. T.*, 199.
- Wilmot, *Wor. Bro. C. W.*, 142, 258.
- Wilson, *Very Wor. Bro. F.*, 174.
 P.D.G.D.C. as Victory honour, 127.
- Wilson, *Rt Wor. Bro. F. W.*
 P.J.G.W. as Victory honour, 127.
- Wilson, *Most Wor. Bro. Sir Leslie*, 85.
 Sesquicentenary luncheon welcome,
- Wilson, *Most Wor. Bro. Sir L. (continued)*
 3; installs Most Wor. Bro. F. A. Maguire as G.M., 86; Masonic recollections, 86; meaning of Freemasonry, 86-7.
- Wilton, *Bro. C. R.*
 P.G.D.M. as Victory honour, 128.
- Windeyer, *Rt Wor. Bro. A. J.*
 P.J.G.W. as Jubilee honour, 13.
- Winn, *Bro. W. T.*, 230.
- Withers, *Very Illus. Bro. R. A.*, 234.
- Wood, *M.E. Comp. G. A.*, 201.
- Wood, *Very Wor. Bro. R. E. J.*
 P.D.G.I.W. as Victory honour, 127.
- Woolgoolga Lodge [*See under Lodges*]
- Work at Lodge Meetings.
 Very Wor. Bro. Minnette's warning against excess, 123.
- Workings, Inspectors of.
 G.I.W.'s reports debated in G.L., 5-6; motion for synopsis of District Inspectors' reports defeated: District Inspectors' remissness criticized by Pro G.M., 6; Pres. of B.G.P.'s explanation, 6; G.I.W.'s reports instructive, 6-7; attendance of P.D.G.I.W.'s at official functions, Nyngan conference discussion, and Pro G.M.'s ruling, 37; Most Wor. Bro. Maguire's address to metropolitan District Inspectors, Very Wor. Bro. F. Hooke's report, 90; re-arrangement of G.I.W.'s duties, 123; G.I.W.'s report, country enthusiasm emphasized, 138.
- World War II, 116.
 Threat in 1938, 15; effect on Masonry, 52; Lord Gowrie's appeal on outbreak of war, 53; problem of Masonic refugees, 53-4; G.M.'s address of 13 March 1940, War Benevolent Fund initiated, 54; remission of G.L. dues for overseas servicemen, 54; effect on Lodge meetings, Bro. Brunton Gibb's report, 57; Lord Gowrie's appeal for maximum service by Masons, 57-9; and for goodwill in war crisis, 59; first Australian V.C. awarded to Mason, Bro. J. H. Edmondson, 61-2; loss of *Sydney, Parramatta and Centaur*, many Masons perish, 62-3; replacement of H.M.A.S. *Sydney*, £500 donated, 63; Japan's declaration of war, 63; Masonic Schools, Baulkham Hills, lent to nation, 63; Lord Gowrie's appeal for war effort, 63; Most Wor. Bro. Maguire's eloquent appeal, 64; National Emergency Services, black-out and air-