

THE  
NEW ZEALAND CRAFTSMAN.

*SUBSCRIPTION: 7s. 6d. PER ANNUM.*

VOL. I.—No. 2.]

FEBRUARY 1, 1890.

[A.D., 1890; A.L., 5890;  
A.M., 5650; A. In., 2420.

*THE ETHICS OF THE DAIS.*

NOT very long ago, in an article which we are gratified to see has been taken over by so influential a paper as the London *Freemason*, we pointed out according to our lights, the importance of the District Grand Master maintaining a strictly impartial position with reference to the subordinate lodges under his control. We now propose briefly following out to their logical conclusion certain reflections anent the possibility of the W.M. and his Past Masters allowing an excess of zeal similar to that condemned by us in the higher office, to lead them into action which may be grievously detrimental to the interests of a lodge. We wish to point out what is very often forgotten, viz., that a Brother cannot be on the dais and the floor at the same time, and that, when he leaves the latter for the well merited honours of the former, he must be content to give *a quid pro quo* in the shape of a certain amount of surrender of his own individuality, in favour of the position of benevolent neutrality most fittingly belonging to the head and representative of the lodge in its corporative capacity. This is a lesson which many otherwise excellent Masters quite unconsciously fail to learn, all the more so because the man who works his way to the honours of the Chair is generally one whose individual ability and force of character is rightly enough his principal claim to distinction. But at the same time it is one of those lessons of self denial which the true Mason should bend himself to acquire. What we mean is this : That the W.M. should remember that it is due to his position to avoid as far as possible the position of a debater, and substitute for it a strictly judicial attitude. He should seldom, if ever, take part in discussions, but should find his vocation in directing those discussions and in summing up as clearly as may be, the arguments which have been put forth therein. We have very little hesitation in laying it down as a dictum that he should never, except under very peculiar circumstances, let his name appear as either proposer or seconder of any motion or amendment brought before the lodge over which he presides. And this observation applies with special force to the proposition of candidates for admission into the Fraternity, and to a less degree of joining members. It may seem at first sight somewhat hard that he should be compelled to forego some of his rights as an individual member, but we are confident that by doing so he does much to promote the all important object of lodge harmony. Even the chairman of an ordinary public meeting, or of a club or society, is supposed, by a well understood law, to submit to very much the same hiding of his light under a bushel, and this *a fortiori* applies to an officer like the W.M. of a Masonic lodge, who is something very much more than *Primus inter pares*, possessing peculiar and very high prerogatives inherent in his office, and far beyond those of a mere presiding officer. Once installed he ceases to be in any way responsible to the lodge. He is above it, not subordinate to it, and for twelve months he is irremovably by even its unanimous vote, and his conduct is placed beyond all question by those under his rule. He can stop debate at any stage; he can refuse admission, under certain conditions, to any visitor ; and in many other ways he occupies an absolutely unique position. Now, for an officer, clothed with so high and extensive powers, to appear in the *rôle* of an active disputant in a matter under discussion, places him and others in a very false position. In the first place, his summing up of a debate at once loses all its weight if he has previously spoken, and becomes reduced to the level of an individual utterance, neither more nor less than that of an individual Brother. In the second, if the voting goes against him, the lodge and himself are placed in an attitude hardly consonant with that so sedulously inculcated by the Constitutions, whilst, if it goes the other way, there is always a suspicion that the result has been attained through the reluctance of loyal Brethren to oppose themselves to the will of a chief, who is likewise a partisan. And the unpleasantness of either of these positions is greatly accentuated if the matter at issue is the admission of a candidate. We know of nothing more invidious than to have the nominee of a W.M. or P.M. blackballed. Their position inferentially almost gives them a right to have their candidates taken upon trust, and for a black ball to be thrown against a man proposed or seconded by the W.M., would be practically a vote of want of confidence. We hold, therefore, that it is highly improper for a W.M. *under any circumstances* to propose or second a candidate, and a Past Master should only do so under a very deep sense of responsibility, far greater even than that required of a private member. His position is that of a ruler of the Craft, and it is only adequately

occupied by one who remembers that it has duties as well as privileges. We are quite certain that the actual W.M. best consults his own dignity and the happiness of his lodge by keeping clear of the arena of discussion ; and that a Past Master, whilst not so rigidly fenced in as this, should always act, as we said just now, with the gravest sense of responsibility. Only in this way will the floor have a proper respect for the dais.—*South African Freemason.*

MANY complaints have been made by visiting brethren of the difficulty of finding out the nights of meeting of the various Lodges meeting in the large towns. To remedy this we have placed a monthly calendar inside the cover, giving the dates, names, and numbers of the Craft Lodges, Lodges of Instruction, and Chapters meeting in Invercargill, Dunedin, Christchurch, Wellington, Blenheim, Nelson, and Auckland. We intend doing this every month, and we ask the co-operation of the secretaries to make the list complete. Lodge Aorangi, E.C., meeting in Wellington, and the Irish Lodge meeting at Petone, are not mentioned, for the simple reason that we have no information available. Will the secretaries of these two Lodges supply us with particulars in time for the March number ? We shall be pleased to correct any mistakes if pointed out.

---

## POETRY.

### *THE SHIP OF FREEMASONRY.*

SAFE may the voyage and fair the fortunes be  
Of our own old stately ship, Freemasonry!  
Freedom's last venture is her priceless freight,  
Self-rule by law, in Church as well as State.  
God speed her, keep her, bless her, while she steers  
Amid the breakers of unsounded years ;  
Guide her through storms with ever even keel,  
And help the honest hands that hold her wheel.

*Adapted from HOLMES.*

### *WHAT IS HEAVEN?*

" WHAT is heaven ? " I asked a little child  
" All joy," and in her innocence she smiled.

I asked the aged, with her care oppressed ;  
" All suffering o'er, oh ! heaven at last is rest."

I asked the artist who adored his art ;  
" Heaven is all beauty," spoke his raptured heart.

I asked the poet with his soul afire ;  
"Tis glory, glory," and he struck his lyre.

I asked the Christian, waiting his release,  
A halo round him ; low he murmured, " Peace."

So all may look with hopeful eyes above—  
'Tis beauty, glory, joy, rest, peace and love.

---

## *THE FOUNDATION OF MODERN FREEMASONRY.*

**TRANSACTIONS OF THE LODGE QUATUOR CORONATI.  
FREEMASONS' HALL.**

A SHORT sketch of the early History of the Hall in which we hold our meetings should be of interest. In October, 1768, the Hon. Ch Dillon, Dep. G.M., proposed : " That the brethren should take into serious consideration the most effectual means to raise a fund for defraying the expense of building a Hall." A considerable sum having been collected, on the 23rd April, 1773, a Committee, consisting of the present and past Grand Officers, Prov. Grand Masters, the Masters of the Stewards' and of ten other London Lodges, was appointed to carry on the work. Curiously enough the new board, erected for a special purpose, managed to usurp, in course of time, some of the privileges of the Charity Committee, but into these details I shall not enter.

On the 25th November, 1774, the committee reported the purchase of premises in Great Queen street, at a cost of £3150. These premises have since been considerably enlarged by fresh purchases. The foundation stone was laid 1st May, 1775, and the building opened 23rd May, 1776. The Committee thus completed its task in less than eighteen months, showing commendable dispatch. Of course it remained in debt, so temptations were held out to induce subscriptions. On the 21st June, 1779, it was enacted that subscribers of a loan of £25 free of interest, be presented with a medal to wear as an honourable distinction, and if the lender was a Lodge, the medal was to be worn by the master. Lodges now in possession of these medals are justly proud of the fact.<sup>1</sup> On the 8th January, 1783, a further inducement was proffered. Holders of the medal were to be *ipso facto*, members of Grand Lodge, and " every subscribing Lodge is allowed to send one representative to Grand Lodge, besides the Master and Wardens, until the money be repaid.'

1 A representation of this Medal is given by Bro. Hughan in his " Masonic Register," 1872. T

On the 20th March, 1785, it was resolved to pull down and rebuild Freemasons' Tavern, and by the 7th February, 1798, the debt due on the Hall had consequently risen to £7000. An extra annual fee of 2s per head was therefore levied, through the lodges, on every member of the Craft. This impost was not abolished till 1810.

#### INCORPORATION.

A curious chapter in our history opens in October, 1768, when the Deputy Grand Master informed the Charity Committee " that the Duke of Beaufort [G.M.] was resolved to have the Society incorporated." A copy of the proposed Charter was circulated, three Lodges memorialised Grand Lodge, adversely, and the Caledonian Lodge went so far as to enter a caveat against it in the office of the Attorney-General, for which its Worshipful Master had to publicly plead pardon in Grand Lodge on the 27th April, 1769, or suffer his Lodge to be erased. The Deputy Grand Master then reported one hundred and sixty-eight lodges as in favour of Incorporation and forty-three against it, and the motion being put, was carried by a large majority. The Bill was, however, vigorously opposed in Parliament, and the Dep. G.M., the Hon. Charles Dillon, himself finally moved that its consideration be postponed *sine die*, which was agreed to.

A very few references will now conclude this summary of the chief events in the early years of Modern Freemasonry under the Grand Lodge of England.

#### THE TWO SCHISMS.

At the beginning of the second half of the Nth century there occurred a formidable schism, which lasted till 1813, and will form the subject of a separate paper. In 1777, on the 27th December, the Lodge of Antiquity attended divine service, clothed in the vestry, and after service returned to the Lodge Room in procession and clothing. A minority of the Lodge declared this to be irregular, no dispensation having been granted ; the majority, headed by Preston, thought otherwise. The minority memorialised Grand Lodge, the majority signed a protest. The Committee of Charity sided with the minority, Preston pleaded " inherent right " on the part of his Lodge to do as they pleased, was expelled, recanted, and restored to his privileges. But Preston had recourse to that dangerous weapon the pen, and his Lodge foolishly erased three of the minority and refused to restore them according to the order of Grand Lodge. On the contrary, they, on 4th November, 1778, seceded from Grand Lodge, issued a manifesto, and formed an alliance with the Old Lodge at York, then calling itself the "Grand Lodge of ALL England." The minority remained as a Lodge under the banner of the Grand Lodge. The Lodge at York then constituted the majority by a patent, dated 29th March, 1779, a "Grand Lodge of England, south of the River Trent," in which capacity they warranted two lodges and two

only, in 1779. However, in 1789, Preston and his friends apologised, withdrew their manifesto, were received back, reunited to the minority which had remained true to the Grand Lodge, and restored to all their privileges.

#### R.I.M. FOR GIRLS.

On the 25th March, 1788, the " Royal Freemasons' Charity for Female Children " afterwards called the "Royal Cumberland Freemasons' School " and now the " Royal Masonic Institution for Girls " was established to clothe, feed, and educate fifteen children. In 1821 this number had increased to sixty-five, in 1872 to one hundred, and now it harbours two hundred and sixty-four, whilst at its Centennial Festival last year upwards of £50,000 in voluntary subscriptions was collected.

#### OUR ROYAL MASONS.

Frederick Lewis, Prince of Wales, was initiated at a special Lodge, held at Kew by Dr. Desaguliers, on the 5th November, 1737.

His brother, the Duke of Cumberland, was initiated in 1743.

The Dukes of York, of Cumberland (Grand Master in 1782), and of Gloucester, sons of the Prince of Wales, were made respectively in 1765, 1767, and 1766 (the first of the three at Berlin), and were all granted the rank of P.G.M. of England in 1767.

The Duke of Gloucester, son of the last-named, was admitted in 1795 and made P.G.M. in 1796. George IV., then Prince of Wales, was initiated by his uncle the Duke of Cumberland 1787, and succeeded him as Grand Master in 1790, resigning on his accession to the throne in 1813, but retaining the title of Patron.

His brothers, the Dukes of York, of Clarence (William IV.), and of Kent, were made in 1787, 1786, and 1790, the latter at Geneva. The Duke of Kent played a prominent part as Grand Master of the Rival Grand Lodge at the Union of 1813. All three were granted the rank of Past Grand Master.

Another brother, Duke of Cumberland, afterwards King of Hanover, was initiated in 1796, received the usual rank of a P.G.M., and from 1828 till his death in 1851 was Grand Master of the Grand Lodge of Hanover. His son, George V. of Hanover, was initiated at Hanover in 1857, succeeded him as Grand Master and ruled both the Grand Lodge and the Kingdom till the Prussians abolished the one and the other in 1866.

Finally the Duke of Sussex, another brother of George the IV., was initiated at Berlin in 1798, was Deputy Grand Master of England in 1812, and in 1813 became Grand Master till his death in 1843. Of him we shall hear more in connection with the Union and the United Grand Lodge of England ; and our present Grand Master, his brothers and son, do not come within the scope of this paper.

---

#### *ANTIEN T LANDMARKS.*

THE Antient Landmarks as set forth in the Book of Constitutions of the Grand Lodge of South Australia.

1. The modes of recognition.
2. The division into three Degrees of a symbolical character, and known as Craft Masonry, to which the Grand Lodge of England, at the Union in 1813, added the Holy Royal Arch.
3. The Legend of the Third Degree.
4. The government of the Fraternity in each country by a Grand Master, with certain duties and prerogatives.
5. The prerogative of the Grand Master to preside wherever he may be.
6. The Grand Master's right to grant dispensations for conferring Degrees at irregular times.
7. His right to grant dispensations for opening and holding Lodges.
8. The Grand Master's right to make Masons at sight.
9. The necessity for Masons to congregate in Lodges.
10. The government of Lodges by a Master and two Wardens.

11. The necessity of duly tiling every Lodge.
12. The right of every Mason to be represented in all general assemblies of the Craft.
13. The right of every Mason to appeal from the decision of the brethren of his Lodge to Grand Lodge.
14. The right of every Mason to visit any Lodge, and sit therein.
15. The right of the Officers of a Lodge to direct an examination of an unknown brother.
16. The right of non-interference between Lodges among ourselves.
17. Every Mason is amenable to the jurisdiction, the laws, and ordinances of the Grand Lodge of the county in which he resides, although he may not be an actual member of any Lodge.
18. Candidates shall not be mutilated persons, and they shall be a freeborn and of mature age.
19. Candidates shall profess a sincere belief in the Great Architect of the Universe.
20. Candidates shall profess a sincere belief in the immortality of the soul.
21. The Book of the Law constitutes an indispensable part of the Lodge furniture.
22. The equality of all Masons.
23. The secrecy of the Fraternity.
24. The speculative character of Freemasonry founded on an operative symbolism.
25. That all these principles are susceptible of no mutation, that they cannot and never shall be changed, and that nothing can be added and nothing taken from them.

*AN APPEAL.*

WANGANUI, 28th December, 1889.

THE accompanying petition in aid of the widow and family of our late Secretary, Bro. Pownall, was delayed in its issue, hoping that the shop would have been sufficient to earn a living for the support of the family without encroaching on the benevolence of the Craft.

It has now been found that the shop is a failure, and immediate assistance is urgently wanted.

H. B. WILLIAMSON, I.P.M.,  
Tongariro Lodge, 705, E.C.

WANGANUI, 1st October 1889.

.....  
To the Secretary.....Lodge.

DEAR SIR AND BROTHER,--The support of your Lodge is earnestly requested on behalf of the widow and eight children of our late Secretary, Brother R. W. Pownall, who died on 19th July, 1889.

Brother Pownall had been an invalid for some years before his death, and with the exception of a small policy the family are left absolutely penniless. The musical friends of our late Brother promptly assisted by getting up an entertainment, and the public of Wanganui showed their interest in, and the deservedness of, the case by an audience of nearly 1000 persons, giving nett proceeds of about £70.

To earn a living to support such a family of eight, the eldest being only twelve years old and the youngest three months, the widow has opened a small fruit shop. To provide the necessary funds to start and carry this on successfully the assistance of all Masons is now being solicited.

As a Mason our late brother was a bright ornament to any Lodge. Ready at any time to help with his pen, pencil, or musical talent, as many Brethren, even from Nelson and the West Coast, can testify, and his absence from our Lodge marks a blank which cannot easily be filled up.

Our late brother was also a Mark Master, Royal Arch and Past Sovereign of the Lathom Chapter, Rose Croix.

All funds collected are being handed over to the Rev. Mr Treadwell, who has kindly consented to act as treasurer. Any sum you can spare will be thankfully received and faithfully applied.

I remain,

Dear Sir and Brother,  
Yours truly and fraternally,  
WHITWORTH RUSSELL, P.M.,  
Acting Secretary Tongariro Lodge, 705, E.C.

---

*THE SUBLIME DEGREE ;  
A SKETCH OF MASONIC HISTORY.*

Lecture delivered to the Brethren of Lodge Prince of Wales, No. 1338, E.C., by Josiah Martin, W. M., Auckland, August 16, 1888

EARLY in the history of every nation, the religious sentiment has expressed itself in united worship : ever the strongest bond of national union.

The sacred grove, or holy place where the sacrifice was offered, became in time a Temple, or sacred building, cut off from ordinary places to enshrine the emblem or image of the deity. The way of approach and the mode of offering the oblation or sacrifice, was the secret of the presiding priests or magi ; whose instructions and commands, issued as the very oracles of the God amid awful mystery, were implicitly believed and observed with a complete and abject submission ; unknown, perhaps, in the history of enlightened nations.

In ancient Egypt, this form of religious despotism reached its highest development ; and Temple building, became a manifestation and expression of the national religious sentiment.

The labours of the people, directed by the wisdom of their instructors, resulted in works of magnitude and splendour ; the ruins of which challenge the admiration, and defy the competition of the art and science of the 19th century.

The philosophic speculations of the Ancient Wisdom Religion—the " Light from the East," which was focussed in the " Mysteries of Egypt," were not, as many students and historians have supposed, a mere maze of subtle metaphysical abstractions, or a mass of gross and sensual absurdities ; but a system of pure and enlightened knowledge, rising into a transcendental philosophy far above the grasp of the average intellect of man. Penetrating beyond the ordinary horizon of limited observation and dwelling in those profound mysteries which elevate the soul, the sages of old were brought into closer harmony with the great wonder-working power of Nature and the Infinite.

Here they sought to discover the secret of those laws which govern the Universe : rising by obedience thereto in their own life and conduct, to the most sublime conceptions of Nature and of God. To their ancient religious system we owe the primary conception

- Of the Divine unity and perfection
- Of the harmony and beneficence of Nature ;
- Of the forces or agencies by which unvarying law regulates the Universe - Of the spiritual essence or soul of man, as distinct from his animal nature ;
- Of the certain power of will over mind, and of mind over matter ;
- Of purity of purpose and uprightness of action as the highest good of life ;
- Of a judgment before a Supreme tribunal upon the soul of man, for the thoughts and acts of conscious existence ;
- Of a future state of happiness and the promise of ultimate perfection.

The whole system forming a comprehensive scheme of EVOLUTION, rising from initial depths far more profound, to heights far more sublime, than the theorists of modern science have yet dared to sound or to scale.

The possession of this knowledge gave the adept an almost unlimited power over the mind and will of his subject. A power of which men scarcely dream in this practical age, but into which modern science is even

now beginning to enquire ; as in the report of recent researches in the domain of Animal Magnetism, discovering that there is, in the marvellous energy of human will, a force sufficient to account for the mysterious phenomena of Mesmerism, Clairvoyance, and Thought Reading ; the magical performances of Indian experts, and the remarkable manifestations of the enormous influence of concentrated thought. Recognising the necessity of preventing the abuse of the almost absolute power and authority which such knowledge was able to confer, they defended their rites from profanity and pollution by a sacred symbolism—a most elaborate and profound mysticism, expressed by occult signs and hieroglyphical figures—and they guarded with jealous care, every avenue of approach to their sacred rites against the impure, the unworthy, the alien, and the slave.

Moses, the great leader and law-giver, learned from the schools of Egypt, much of their science, government and law ; but as he fled from that country before he had arrived at the higher secrets of their wisdom, we find no trace in his teachings of the doctrine of the immortality of the soul and a future spiritual existence.

The Science and Wisdom of Egypt flourished in Phoenicia during the reign of Hiram, King of Tyre, when a lodge or school of knowledge was established by treaty between these nations. Here Hiram Abiff, the prince of architects, instructed artificers and workmen in the mysteries of their craft, and in the higher wisdom on which their knowledge was based. There also Solomon, King of Israel, learned the secret mysteries of their sacred arts, and thus the way was prepared for the realisation of that sublime conception—the Temple of Solomon at Jerusalem.

In this our great historical example, we behold the combination of the Masonic trinity—Wisdom, Strength, and Beauty. Wisdom (personified by King Solomon) penetrated by religion and devotion, conceiving the grand design ;— an emblem also of the Great Architect of the Universe. Strength (personified by Hiram, King of Tyre), furnishing the necessary materials for the construction of the sacred edifice ; — emblem of the rich supplies and exhaustless energies of Nature. Beauty or skill (personified by Hiram Abiff), carrying out the plans with executive ability, organising and directing the labour, and realising in exquisite and beautiful workmanship the grand ideal of the Great Architect ;—emblem of Intelligence—the art or soul of man.

In this trinity, the part performed by each is distinct from the duties of the others, and without the corporation of the other *two*, no *one* is able alone to complete the work, the *three* being equally necessary to perfect its full harmony and unity. This idea is expressed in the allegory of the Master's secret ; which could not be communicated by one alone, but in the combined unity of the three in one. In this mysterious trinity of Supreme wisdom, material strength and human will—the combination of art, industry and intelligence ;—we have the origin of the three Great Pillars, and the three Emblematical Lights in Free-masonry.

Some of the philosophic Greeks, of whom Pythagoras was perhaps the first, were initiated into a knowledge of the secret mysteries of Egypt, and thence were carried to Europe, those sacred treasures of thought, in which were laid the foundation of the Academies and schools of Greek philosophy and Roman learning.

Epicurus thus expresses his conception of Wisdom :—" For man to know himself, increase and preserve his well-being, free himself from the monstrous phantoms born of ignorance and fear, and with the highest and noblest courage dare to do the right. From Nature and from facts to draw his inspiration, and from its divine teaching to discover, that virtue is the means and happiness the end : and the art of living for the good of humanity the Supreme philosophy."

The secret mysteries, originally pure and sublime, became in time degraded and polluted by the gross and sensual character of the people ; the primitive significance being lost beneath a crushing mass of heathenish superstition and revolting rites.

In succeeding ages a few votaries of wisdom kept alive the light of knowledge, and in secret conclave communicated its precious truths to tried and chosen disciples. Hence the Rosicrucian mysteries of the Middle Ages, and the occult symbolism which still survives in the mystic rites of our Sublime Degree. In the European schools of learning, a remnant of the ancient wisdom survived, but with a faint almost expiring flame ; until the fervour of religious zeal again sought expression in those beautiful temples and shrines,

which once more united the wisdom and majestic conceptions of the past, with the practical operative skill of a later present.

*(To be continued. )*

---

*RIGHTS OF THE LODGE.*

1. A LODGE HAS THE RIGHT TO RETAIN POSSESSION OF ITS WARRANT OF CONSTITUTION.—That this is so is evident from the fact that, by the granting of a Warrant, the Grand Master has formed the members of that Lodge into a constituency in Grand Lodge, with permanent rights which cannot be recalled or abrogated, except upon grave offence, and even then not until after proper trial and ratification. Hence a Warrant is a solemn trust, and although the Master holds it in his possession (during his term, he is simply the official bailee or trustee of the Lodge, and in no sense its absolute possessor. A Lodge on grave offence may be "suspended" by the Grand Master, i.e., its meetings may be forbidden for a time, or "during pleasure," but the Lodge Warrant still remains the property of the Lodge corporate as much as its funds or furniture; nor does a suspension of a Lodge apply individually to the members who continue in "good standing." A Warrant can only be redemanded by the Grand Master for (a) contumacy to his authority, (b) departure from or infringement of the ancient landmarks, (c) disobedience to the Constitutions, and (d) total cessation of labour. Even then this must be proved at a solemn trial and confirmed by Grand Lodge. Of course, a majority of the members may decide upon a voluntary surrender of its Warrant, but in this case the Master of the Lodge must be a consenting person to the resolution, as a voluntary surrender must be legally and formally carried out. The Warrant *not in* the Lodge invalidates every proceeding, however trivial. The writer has had complaints made to him on many occasions of the difficulty in seeing the Warrant, especially in country Lodges — these Lodges do themselves serious harm by allowing the Master to "forget it" or "mislay it." It is an offence against which every honourable Mason should raise his voice, for it may end, through the negligence of the Master, in a very serious crisis. The Lodge, from the necessity of the presence of the Warrant, has *always* a power over it quite distinct from and superior to that of the Worshipful Master, no matter what his position or standing may be.

*(To be continued. )*

---

*RIGHTS OF THE MASTER.*

1. THE WORSHIPFUL MASTER HAS THE RIGHT TO PRESIDE AT ALL MEETINGS OF HIS LODGE.—This, at first sight, appears to be the naturally delegated duty assigned to him by his suffragans, and it is a natural right, but it covers powers of the most extensive kind. For he (a) presides over the secular business, as well as the Masonic work of the Lodge, and his decisions on all points of order are final, and are not to be disputed except upon appeal to the Grand Lodge, which can alone overrule him. The Grand Lodge is, however, bound to entertain any appeal, and enquire into the circumstances. The Master has (b) the right to convene his Lodge at any time, and is the sole judge of any emergency requiring a meeting; nor can the Lodge, except on its fixed nights of meeting, be called together by any other power. At the regular meetings, the Master alone (c) can fix the time of opening the Lodge, for the opening of the Lodge is his prerogative; should he, however, not be present at the time he has fixed, the Lodge may be opened without him. In like manner (d) the time of closing is entirely at the discretion of the Master; and for purposes apparently arbitrary, but really for excellent reasons, he has (e) the right of suspending the labours of the Lodge *even in the middle of a debate*. The exercise of this power often saves the Lodge from serious discord, for the principle of adjournment is never recognised in Masonry, as it would trench on the Master's prerogative\* and practically abrogate that supreme power committed to him at his installation. The Lodge cannot arraign his conduct in Lodge, however illegal it may be, for, if so, the Lodge would stultify its own solemn trust; but in its corporate capacity the Master may be tried before the Board of General Purposes. In the same way, and for the same reason, Lodges cannot resolve themselves into "a Committee of the whole."

*(To be continued.)*

\* Oliver's "Masonic Jurisprudence," p. 148 (ed. 1871).

---

*THE SENTENCE OF JESUS.*

A CORRESPONDENT of *Notes and Queries* extracts from the *Kolnische Zeitung* what is called " a correct transcript of the sentence of death pronounced against Jesus Christ." The sentence is word for word as follows :

Sentence pronounced by Pontius Pilate, intendant of the province of Lower Galilee, that Jesus of Nazareth shall suffer death by the cross. In the seventeenth year of the reign of the Emperor Tiberius and on the 25th of the month of March, in the most holy city of Jerusalem, during the pontificate of Annas and Caiaphas, Pontius Pilate, intendant of the province of Lower Galilee, sitting in judgment in the presidential seat of the Prætors, sentences Jesus Christ of Nazareth to death on a cross between two robbers, as the numerous and notorious testimonials of the people prove :

1. Jesus is a misleader. 2. He has excited the people to sedition. 3. He is an enemy to the laws. 4. He calls himself the Son of God. 5. He calls himself falsely the King of Israel. 6. He went into the temple followed by a multitude carrying palms in their hands. Orders : The first centurian, Quintus Cornelius, to bring him to the place of execution, forbids all persons, rich or poor, to prevent the execution of Jesus. The witnesses who have signed the execution against are : 1, Daniel Robani, Pharisee ; 2, John Zorobabel ; 3, Raphael Robani ; 4, Capet. Jesus to be taken out of Jerusalem through the gate of Tournea.

The sentence is engraved on the plate in the Hebrew language and on its sides are the following words : "A similar plate has been sent to each tribe." It was discovered in the year 1280 in the city of Aquill (Aquila ?) in the kingdom of Naples, by a search made for the discovery of Roman antiquities and remained there until it was found by the commissaries of art in the French army of Italy. Up to the time of the campaign in southern Italy, it was preserved in the sacristy of the Carthusians, near Naples, where it was kept in a box of ebony. Since then the relic has been kept in the chapel of Caserta. The Carthusians obtained it by their petitions that the plates might be kept by them, which was an acknowledgment of the sacrifices which they made for the French army. The French translation was made literally by members of the commission of arts. Denon had a facsimile of the plate engraved, which was bought by Lord Howard on the sale of his cabinet for 2,890 francs. There seems to be no historical doubt as to the authenticity of this. The reasons of the sentence correspond exactly with those of the gospels.—*Trestle Board.*

---

## LODGE MEETINGS

---

Secretaries of Lodges, Scribes of Chapter, will confer a favour on the Editor of this Journal, if they will forward monthly a copy of their lodge Circular to Box 393, Post Office, Dunedin.

We shall also be glad to receive from the District and Provincial Grand Secretaries the printed proceedings of their Quarterly Communications.

THE ROBERT BURNS LODGE OF INSTRUCTION did not meet on the 6th January, but its usual monthly meeting will be held at the Masonic Hall, Dunedin, on the 6th February, when the business will be "Passing."

LODGE ST ANDREW, 432, S.C., held its regular meeting at the Masonic Hall, Dunedin, on the 14th January. The R.W.M., Bro. J. Nugent, in the chair. Unfortunately we cannot give a report of the meeting, as the secretary has not sent us any report.

LODGE CELTIC, 477, S.C., met at the Masonic Hall, Dunedin, on the 16th January. The R.W.M., Bro. Smith, sent an apology for his non-attendance, and the chair was taken by a Past Master. We regret that the secretary has not sent any report of this meeting.

THE Mark Degree was worked by the Kilwinning Otago Royal Arch Chapter, 116, S.C., at an emergency meeting held on Friday, the 10th January. Bro. Julius Alberti, Lodge of Otago, 844, S.C., and Bro. Donald McLennan, of Lodges Waitaki, 1111, S.C., and 767, I.C., were elected and duly advanced as Mark Master Masons.

SOMERSET LODGE, ASHBURTON.—The regular meeting of the Somerset Lodge, 181, E.C., was held on 10th January. The W.M., Bro. E. J. Paul, was in the chair. Mr J. H. Stephens and Mr J. NV. Baker were both unanimously elected members of the Lodge, and Mr Stephens was duly initiated by the W.M., Bro. C. Braddell, P.M., presenting the working tools.

ST. JOHN'S, ASHBURTON.--The regular meeting of the St. John's Lodge was held on 9th January. The principal business of the evening was the raising of Bro. W. H. Collins. The ceremony was performed by Bro. J. E. Paul, W.M., Somerset Lodge, assisted by I.P.M., Bro. H. W. Felton, also of the Somerset Lodge. P.M. Bro. Milson gave an interesting and able lecture on the Third Degree.

THE Hiram Lodge of Instruction, B.C., Dunedin, held its usual fortnightly meetings on the 6th and 20th January. The Opening and Closing in the Third Degrees was worked on the 6th January, after which the Deputy Preceptor gave some very interesting information on the "Ancient Landmarks," and those interested in the working of Lodges of Instruction will find the programme for this month under the heading of Lodge advertisements.

LODGE Otago Kilwinning, 417 S.C., held its regular monthly meeting on the 9th January, at Dunedin. The R.W.M., Bro. Brew, in the chair, supported by the I.P.M., Bro. Basstain, and several P.M's. of sister Lodges, as well as by several Grand Lodge officers representing the Victorian Constitution. The ballot was taken for a candidate, and he was declared elected, and was initiated according to ancient custom by the R.W.M., assisted by the I.P.M. The Lodge was closed at 10 o'clock, and at the supper table several interesting speeches on the Grand Lodge movement were made by visiting P.M's. from Victoria.

A DISPENSATION was granted to hold the regular meeting of the Lodge of Otago, 844, E.C., Dunedin, on the 3rd January, instead of on the 1st. P.M. Bamfield gave a lecture on the first Tracing Board, and the Lodge was closed at 9.15 p.m. At the supper table P.M. Martin, P.G. Warden of the United Grand Lodge of Victoria, in replying to the toast of the visitors, gave some interesting details respecting the formation of the Victorian Grand Lodge. He pointed out the advantages to be gained by New Zealand in having a Grand Lodge, and said that if a majority of Lodges were in favour of the movement the best course to pursue was to proclaim it. Bro. Lucas, of the Lodge of Judah, Victorian Constitution, also spoke on the Grand Lodge movement, and said that the three Grand Lodges in Australia were anxiously watching the progress of events in New Zealand, and that they wished the movement God speed.

LODGE VICTORY, 1927, E.C., held its ordinary monthly meeting on the 14th January, at the new hall, Nelson. P.M. Boor, Preceptor of the Lodge of Instruction, gave some "Remarks on the Third Degree with General Instruction." We notice from the agenda paper of this Lodge that the brethren's attention is drawn to Rule 183, of the Book of Constitution, which refers to the "Great discredit and injury brought upon the fraternity from passing and raising Masons without due instruction in the respective degrees," to meet this, Lodge Victory has passed the following :- "By special resolution of the 'Victory' Lodge, it is enjoined that aspirants for the 2nd and 3rd degree should, where practicable, attend instruction meetings, and go through the lectures respectively, viz., the seven sections of the former and the five of the latter, and that proposers and seconders be held responsible for attention to this injunction, and for the due qualification of their candidates for passing and raising"--and we commend it to the attention of Lodges and Preceptors of Lodges of Instruction.

THE LODGE OF DUNEDIN, 931 E.G., held its regular meeting at the Masonic Hall, Dunedin, on the 21st January. The ceremony of raising was performed by the W.M., Bro. Capstick, assisted by P.Ms. Cameron and Lichenstein. The Lodge was closed at 10.15 p.m. In replying, at the supper table, to the toast of the visitors P.M. Aitken, G.S. Warden of the United Grand Lodge of Victoria, made an excellent speech on the Grand Lodge movement. We are sorry that want of space forbids us giving it in full, but a few extracts may be interesting. Bro. Aitken referred to the original Grand Lodge of Victoria, and said he was one of the promoters of that movement, along with the Hon. George Coppin. Unanimity would have been practically unanimous at that stage if it were not for the manifestos of the District Grand Masters, who issued instructions to their subordinate Lodges, forbidding any discussion on the question of a Grand Lodge, and threatening the Lodges with suspension and withdrawal of their warrants if their instructions were disobeyed. He contrasted this with the present Grand Master's action, Sir W. J. Clarke, who, at the time of the amalgamation of the Grand Lodge of Victoria into the United Grand Lodge, was the head of the three Constitutions, and who simply took up a neutral position. This he (Bro. Aitken) said was the only proper position for any Grand Master to take up when his Lodges were considering the question of forming an independent Grand Lodge. Bro. Aitken said the advantages which were now being derived from their Grand Lodge were incalculable, and as time rolled on the impetus given to Masonry in Victoria by its formation

would raise such institutions as would compare favourably with the English Masonic Benevolent Institutions. South Australia was the forerunner of the Grand Lodge movement in Australasia, and he hoped before long to see a Grand Lodge of New Zealand, as well as one in Tasmania and Queensland. The movement now on foot in South Australia for a uniform ritual in the whole of Australasia was a step in the right direction. Bro. Ingram, W.M. of Lodge Jubilee, Victorian Constitution, also spoke in favour of a Grand Lodge for New Zealand, but hoped that the bitterness and illfeeling shown to the promoters of the movement in Victoria would be absent in New Zealand.

---

SOME one must bestow time, some one must contribute of his wealth, and some one must give intelligence and energy to the Order to make it successful. A Lodge cannot thrive on neglect, and it cannot relieve want if it be poverty-stricken itself.

---

## INSTALLATIONS.

---

THE installation of Worshipful Master Bro. W. Hannay, of Lodge Fortitude, 2301, E.C., took place at the Bluff on the 8th January. P.M. Bro. Gilbertson acted as installing master, assisted by P.M.'s Bro. W. H. Hall, and Bro. C. Sawyer. The following officers were invested by P.M. Bro. Newman :—Bro. W. Henderson, S.W. ; Bro. S. Nichol, J.W. ; Bro. D. M. M'Dougall, Secretary; Bro. A. M. Hamilton, Treasurer ; Bro. J. M'Intosh, S.D. ; Bro. N. M'Donald, J.D. ; Bro. D. Long, I.G. ; Bro. W. R. G. Hay, Tyler. A large number of visiting brethren from the three Lodges in Invercargill were present. Immediately after the ceremony a ball was held in the Drill Hall.—Sentinel.

THE annual convocation of the Chapter of Otago, No. 844, E.G., was held in Freemasons' Hall, Dunedin, on the 15th January. There was a good attendance of visitors, the Chapters represented being Joyce (No. 942), Southern Cross, and Mount Lebanon (E.G.), Kilwinnion Otago (S.C.), and South Yarra (Victorian Constitution). A conclave of installed principals was opened by M.E. Comp. R. Bamfield, P.Z., and the installation of the Rev. Comp. W. Ronaldson as Z. was performed by M.E. Comp. C. de L. Graham, P.Z. (Joyce and Southern Cross Chapters), the M.E. Comp. Bamfield installing ex-Comps. G. Blackmore as H. and T. G. de Renzy as J. The subordinate officers of the Chapter are Comps. McGregor Wright, S.E ; J. E. Barth, P.Sjr. ; Peake, P.Z., Treasurer ; Thompson, S.N. ; F. Fitehett, Asst. Sjr. ; and Meyer, Janitor. The M.E.Z. returned thanks for the honour conferred upon the principals, and votes of thanks were ordered to be recorded on the minutes to M.E. Comps. R. Bamfield and C. le Longueville Graham for their services as installing officers. The customary addresses to the principals, officers, and members were delivered by the M.E. Comps. Asher and Graham, and the Chapter closed at 9.40 p.m. Afterwards the members and visitors were entertained by the principals in the supper room, and a couple of pleasant hours were spent.

THE installation meeting of the Abercorn Masonic Lodge, 1813, E.C., Waipawa, took place Thursday evening (5th December) in the Lodge-room, when there were present visiting members from the Wanganui, Balclutha, and Waipukurau Lodges, the latter named supplying a good contingent. Altogether there was a muster of thirty, and considering the unsettled weather this was an excellent attendance. The following brethren were installed as officers for the ensuing year :—W.M., L. M'Kay ; I.P.W., G. Clarke ; S.W., J. Pickett ; J.W., A. Rood; Secretary, T. Howard, P.M., G.S.B. ; Treasurer, Alex. Todd; Organist, C. W. Williamson ; S.D., J. Glass ; J.D., A. Breuer ; I.G., G. Abrahams ; Tyler, F. Lowe. The installation was ably performed by Bro. G. Francis, P.M., under whose care everything went off without a hitch. At the close of the ceremony W.M. M'Kay, in a neat and apposite speech, presented the retiring W.M., Bro. G. Clarke, and P.M. Bro. Thomas Howard, with P.M.'s Jewels in gold, which had been subscribed for by the brethren as a slight token of kindly remembrance and in appreciation of their work in the past. The recipients responded in a happy manner, and the brethren then withdrew to the refreshment room where the usual toasts were honoured and a pleasant time spent. The brethren dispersed at about 1 o'clock.

THE Southern Star Lodge, No. 735, E.G., of Free and Accepted Masons, celebrated its thirty-fifth anniversary in the Lodge room, Collingwood street, Nelson, on December 27th (St. John the Evangelist's Day), that being the time according to the rules of the Lodge. Bro. H. Baigent, the retiring Master, acted as installing officer, assisted by P.M. Bolton, P.M.s Bottle and Allen of the Victory, and P.M. Sinclair of the

Golden Bay Lodge. The Lodges of the district were very fairly represented, while several who hold office sent apologies for non-attendance. Bro. Harry T. Hall was duly installed as W.M. for the ensuing year, and the following were invested as his co-officers :—Bro. H. Baigent, J.Y.M. ; Bro. A. H. Bisley, S.W. ; Bro. G. Mercer, J.W. ; Bro. Jas. McEachen, S.D. ; Bro. S. T. Clayden, J.D. ; Bro. S. Bolton, P.M., Treasurer ; Bro. T. Scott, W.M., Victory, Secretary ; Bro. W. Massey, Inner Guard : and Bro. J. C. Bartlet, Tyler. Bro. E. Edridge, of the Forest Lodge, acted as organist until the arrival of Bro. Somerville. The ceremony over, a banquet took place in the Hall, to which a goodly number of Brethren sat down, and, it may be taken for granted, did ample justice thereto. The usual loyal and Masonic toasts commencing with the " Queen and the Craft" and ending with the " Tyler's" toast were ably given and as ably responded to, and at midnight the Brethren parted in harmony.—*Mail*.

---

### GRAND LODGE NEW ZEALAND.

RULING of the Grand Lodge of England as to the interpretation of Article 219 of the Book of Constitutions:—

" Grand Secretary's Office, Freemasons' Hall,  
"Great Queen Street, London, W.C.,  
" 4th November, 1889.

"Dear Sir and Brother,—I duly received your letter of the 14th June last, on the subject of the majority a Lodge having the power to transfer it to the jurisdiction of a local Grand Lodge, but I have deferred replying to it until I could have the opportunity of conferring on the point with the Grand Registrar, who has been absent from London during the autumn. The question was raised during the formation recently of the various Australian Grand Lodges, and it was then officially decided that it was a case where the majority of the members had a right to decide the matter on behalf of their Lodge, and that the rule contained in Art. 219, Book of Constitutions, which allows three members to hold the warrant, did not apply, as the majority were not "retiring" from the Lodge but were merely transferring its allegiance to another Masonic power. And the Grand Registrar considers that this ruling should apply to the case of the New Zealand Lodges. I must mention that it was always ruled in the Australian cases that such a question cannot be discussed in open Lodge.

" Yours fraternally,  
" (Signed) SHADWELL H. CLARKE, Col., G.S.

"Bro. C. P. Powles, D.G. Secy.,  
Wellington, N.Z."

This decision removes some serious difficulties in the way of the institution of the New Zealand Grand Lodge. The rule of the Grand Lodge of Scotland on the subject was only adopted a couple of years ago, and is a copy of the English clause ; so that the ruling of the Grand Lodge of England in this case will apply also to Scotch Lodges. It is thus evident that the Grand Lodge of England does not object to colonial Lodges assuming the right of self-government if they wish to do so.

---

### ANOTHER GRAND LODGE.

THE Masons of New Zealand are following the example of their brethren in Australia, through establishment of a Grand Lodge for that colony, although many Lodges have voted for retention of their original warrants of Irish and Scottish constitution, which must inevitably prove a most formidable obstacle to recognition of the proposed Grand Lodge by the United Grand Lodge of England. In anticipation of this difficulty the founders of the new body have, most diplomatically, passed a resolution inviting the Prince of Wales to become " patron " of Masonry in New Zealand. This course of conduct would in America be considered rather un-masonic, as well as another resolution soliciting from the Governor of the colony permission to allow himself to be elected Grand Master. In this Republic Masonry has no " patron," still we would have captured the Prince, through his election, to be an honorary member of some subordinate Lodge, as was done in the case of President Washington, who was elected an honorary by Holland Lodge, with which he affiliated as Master Mason. Here, likewise, the Governor would have been compelled to be a member of a

sub-ordinate Lodge, and its Master, in order to qualify for elevation to the Grand Mastership. Neither would he have been solicited to allow his candidature, as we contend that so high an honour must be conferred spontaneously and, theoretically, without knowledge of the individual in this wise raised to a summit in Masonic dignity.—*Masonic Chronicle*.

THE R. W. District Grand Master of Otago and Southland, E.C., New Zealand, (Bro T. Sherlock Graham) lately issued a circular to the Lodges of his district prohibiting them from discussing the question of the establishment of a Grand Lodge. At a recent communication of the District Grand Lodge he stated he was compelled to do this by instructions received by him from V. W. Tiro. Colonel Shadwell H. Clarke, Grand Secretary, London. This is an extraordinary mandate to have been issued from the office of the Grand Lodge of England, seeing that that Grand Lodge requires that a Grand Lodge to be legally formed must be inaugurated *with the consent of* the majority of the Lodges. How is it possible for Lodges to consent to any matter without considering it in Lodge ? This is on a parallel with what took place in Victoria some years ago, and which resulted in a Masonic schism. —S. A. *Freemason*.

ANOTHER year has just come to a close, and the Craft in New Zealand has during 1889 displayed great energy. It has shown its decided disapproval of the present unsatisfactory system of divided Masonic jurisdiction, and by a considerable majority of Lodges has expressed the opinion that a change is highly desirable. Space will not permit us to give full particulars of what has taken place in connection with the Grand Lodge movement since the first meeting of the Wellington branch of the Masonic Union in January of last year, but as things are at present it is highly probable that ere the close of 1890 the Grand Lodge will be established on a sound basis. We sincerely trust that this may be so, as our firm belief is that unless the amalgamation of the three Constitutions takes place the Craft in this colony will never extend its usefulness, or show worthy results.—N. Z. *Mail*.

---

THE Fund of Benevolence of the Grand Lodge of England shows an expenditure of £2852 for the quarter ending 30th June, 1889. Out of this amount the following were granted outside Britain :---A brother of 407, Malta, £5 ; a widow of 687, Constantinople, £10 ; a widow of 649, Adelaide, £5 ; a widow of 434, Escunderabad, £19 ; a widow of 385, Demerara, £20.

THE Grand Lecturer of South Australia says, "Every private Lodge ought to be opened and closed with the same ceremonial as Grand Lodge usually is. If, after all have reached their places, the Master addresses a few words of hearty and fraternal greeting to the brethren present, I consider he acts with dignity and in conformity with the honourableness of his office.

A COMPLAINT was submitted to the Board of General Purposes of Victoria against the Master of a Lodge, for balloting for and initiating a candidate proposed and seconded by non-members of the Lodge. Another complaint charged a master with having introduced into the Lodge a brass pedestal, upon which is the Sacred Law, square, and compasses, with a point within a circle, and placed before the S.W., and called a Past Master's pedestal.

---

### *CRAFT LODGES, E.C, S.C., AND I.C, WORKING IN NEW ZEALAND,*

We are indebted to Bro. George Robertson, Wellington, for the following complete list of Lodges in the Colony :

#### AUCKLAND DISTRICT GRAND LODGE, E.C.

689, Waitemata, Auckland.	1801, St. George, Dargaville.
1188, Alexandra, Alexandra.	1878, Northern Light, Kawakawa.
1338, Prince of Wales, Auckland.	1930, Opotiki, Opotiki.
1480, Turanganui, Gisborne.	2003, Albion, Devonport.
1530, Eden, Newton.	2014, Alpha, Cambridge.
1647, Star of the North, Whangarei.	2072, Zealandia, Whangaroa.
1655, Corinthian, Thames.	2073, Duke of Albany, Helensville.
1710, Remuera, Remuera.	- 2138, Franklin, Pukekohe.
1711, Rodney, Warkworth.	2180, Harmony, Otahuhu.

AUCKLAND PROVINCIAL GRAND LODGE, S.C.

418, St. Andrew, Auckland.	690, Manawatu Kilwinning, Palmerston N.
463, Waterloo, Wellington.	697, Te Aroha, Te Aroha.
481, St. Andrew Kilwinning Wanganui	708, Ponsonby, Auckland.
533, Sir Walter Scott, Thames.	709, Wairoa, Wairoa.
536, Patea Kilwinning, Patea.	717, Star in the Far South, Papakura
586, Manukau, Onehunga.	
639, St. Andrew, Wellington.	722, Montrose, Gisborne.
647, Thistle, Masterton.	727, Foxton Kilwinning, Foxton.
652, Hawera, Hawera.	737, Whitianga, Mercury Bay.

AUCKLAND PROVINCIAL GRAND LODGE, I.C.

348, Ara, Auckland.	463, Corinthian, Christchurch.
418, Scinde, Napier.	464, Bedford, Waipukurau.
421, United Service, Auckland.	468, St. Patrick, Dunedin.
446, De Burgh Adams, New Plymouth	469, Leinster, Wellington.
	471, Victoria, Invercargill.
450, Beta, Hamilton.	472, Abercorn, Gisborne.
454, Light Thames.	475, Ulster, Petone.
456, Coromandel, Coromandel.	U. D., Killarney, Spring Creek.
462, Tauranga, Tauranga.	

WELLINGTON DISTRICT GRAND LODGE, E.C.

517, New Zealand Pacific, Wellington	1812, Heretaunga, Hastings.
	1813, Abercorn, Waipawa.
670, Mount Egmont, New Plymouth	1888, St. John's, Featherston.
705, Tongariro, Wanganui.	1904, Rangitikei, Bulls.
1430, Masterton, Masterton.	1940, Fending, Feilding.
1521, Wellington, Wellington.	2053, Ngamotu, New Plymouth.
1577, Victoria, Napier.	2059, St. Mark's, Carterton.
1646, Sir Donald McLean, Waitara.	2137, Marton Ruapehu, Marton.
1720, Greytown, Greytown.	2178, Ruahine, Woodville.
1721, United Manawatu, Palmerston	2300, Aorangi, Wellington. North.

CANTERBURY DISTRICT GRAND LODGE, E.C.

604, Unanimity, Lyttelton.	1858, St. John's, Ashburton.
609, St. Augustine, Christchurch.	1877, Ashley, Rangiora.
760, Southern Cross, Kaiapoi.	1916, Conyers, Sydenham.
1048, Canterbury, Christchurch.	1917, Ionic, Leeston.
1137, St. John's, Timaru.	1918, Lincoln, Lincoln.
1651, Lodge of Progress, Southbridge	1919, Malvern, Springfield.
	1925, Concord, Papanui.
1737, Winchester, Winchester.	1959, Phwnix, Akaroa.
1811, Somerset, Ashburton.	2007, Amberley, Amberley.
1856, St. George's, Temuka.	2236, Kaikoura, Kaikoura. 1857, Rakaia, Rakaia.

CANTERBURY DISTRICT GRAND LODGE, S.C.

534, Caledonian, Timarn.	627, Thistle, Ashburton.
576,2 St. Augustine, Waimate.	656, St. Clair Kilwinning, Lyttelton
585, Canterbury Kilwinning, Lyttelton	675, The Crown, Sydenham.
604, Robert Burns, Christchurch.	694, Methven, Metlrven.
619, Southern Star, Geraldine.	

OTAGO AND SOUTHLAND DISTRICT GRAND LODGE, E.C.

844, Otago, Dunedin.	1617, Aparima, Riverton.
931, Dunedin, Dunedin.	1719, Palmerston, Palmerston S.

942, Port Chalmers Marine, Port Chalmers.	1875, Hercules, Tapanui.
997, Southern Cross, Invercargill.	2008, Hiram, Caversham.
1111, Waitaki, Oamaru.	2102, St. John, Mosgiel.
1128, St. George, Lawrence.	2115, Waikouaiti, Waikouaiti.
1195, Lake of Ophir, Queenstown. 5	2287, Mokoreta, Wyndliam.
	2301, Fortitude, Bluff: 1262, Mount Ida, Naseby.

DISTRICT GRAND LODGE OF NEW ZEALAND SOUTH, S.C.

417, Otago Kilwinning, Dunedin.	632, Cargill Kilwinning, Port Chalmers
432 St. Andrew's, Dunedin.	
460 Clutha, Balclutha.	637, Arrow Kilwinning, Arrowtown.
461 St. John, Milton.	659, St. Thomas Kilwinning, Kaftan-
467, Westland Kilwinning, Hokitika. gata.	
470, Dunstan, Clyde.	662, St. John Kilwinning, Dunedin.
477, Celtic, Dunedin.	663, Wairan, Blenheim.
487, Charleston Kilwinning, Charleston	692, Robert Burns, Reefton.
	695, Harvey, Gore.
528, St. Andrew, Greymouth.	696, Peninsula Kilwinning, Portobello
535, Cromwell Kilwinning, Cromwell.	
537, Oamaru Kilwinning, Oamaru.	743, Turingatura, Lumsden.
610, St. John, Invercargill.	U.D., St. Andrew, Kumara.
620, Taieri, Outram.	

WESTLAND DISTRICT GRAND LODGE, E.C.

1229, Pacific, Hokitika.	1689, Lazar, Kumara.
1233, Greymouth, Greymouth.	1690, Phwnix, Westport.
1241, Total a, Ross.	2247, Advance, Brunnerton.
1453, Pacific, Reefton.	

GRAND LODGE OF ENGLAND.

735, Southern Star, Nelson.	1927, Victory, Nelson.
1236, Marlborough of Unanimity, Blenheim.	2036, Waitohi, Picton.
1481, Forest, Wakefield.	2194, Golden Bay, Takaka.

---

**BRIEF MENTION**

---

THE Freemasons' Hall, Melbourne, will seat 1620.

THE electric light is now in use in the Freemasons' Hall, London.

THERE are 75,313 Knights Templar in the United States, out of 80,910 in the world.

PRIOR to 1717 the only ritual known to Masons was obligations with a word of recognition.

THE G.M. of Victoria suggests that his officers should visit the country Lodges once a year.

QUEENSLAND has now a Masonic paper, *The Freemason's Magazine*, edited by Bro. H. J. Croker.

EVERY great and commanding movement in the annals of the world is the triumph of enthusiasm.

No Royal Arch Mason of twenty-one years' standing, in Connecticut, can be disciplined for non-payment of dues.

WE agree with the D.G. Master, E.C., Otago, Southland, that it is not desirable to hold Masonic meetings on Sundays.

THE Grand Lodge of Ireland requests the return of warrants of the Irish Lodges before it will recognise the U.G.L. of Victoria.

THE Grand Lodge of Quebec has withdrawn its edict of non-intercourse with the Grand Lodge of England which was issued in 1886.

THE Victorian Book of Constitution provides for the case of candidates being received in a Lodge after having been rejected by another Lodge.

IN Kentucky a decision was made by the Grand Master, which was approved by the Grand Lodge, that a Lodge cannot try or punish a Master for drunkenness.

IT is probable that Prince Albert Victor of Wales, will be chosen by his father, the M.W. Grand Master of England, to fill the vacant Provincial Grand Mastership of Surrey.

MAKE it a point when you visit a Lodge other than your own, to note in what particular part of the work they excel your own Lodge, and then see if you cannot improve upon their work.

IN North America there are fifty-five Grand Lodges, with a membership of 630,748. The smallest is the G.L. of Arizona with 417 members, and the largest the G.L. of New York, with a roll of 72,265.

THE Masonic museum of London, Eng., claims to have come into possession of the tibia of one of the legs of Hiram, King of Tyre. The account of the finding and preservation of this relic seems to be well authenticated.

AT the quarterly communication of the District Grand Lodge, Christchurch, it was decided to at once proceed with the erection of a memorial stone over the grave of the late Dr. Deamer, Deputy District Grand Master.

THE *Masonic Chronicle* asks the pertinent question, "Does not a Mason err when, aware of the Church of Rome's hostility, he proposes a candidate for the mysteries, whom he knows to be a communicant of the Church?"

THE contributions of Lodges during the quarter ending 30th June, 1889, to the Fund of Benevolence of the Grand Lodge of England was £1961 8s 7d, and to the General Purpose Fund £1759 8s.

THE committee appointed by the G.L. of Victoria for compiling the Book of Constitution have completed their labours, and have accepted a tender for the supply of 5000 copies, with 1000 proof sheets, for £118 10s.

IT would appear that immediately after the revival of 1717, it was not the custom to wear aprons, membership being designated by a blue ribbon and a jewel, worn the same as knights of chivalric Orders carry decorations at the present day.

IN a Lodge in the Punjaub district in India, some eccentric working was recently indulged in. The ballot for a candidate was taken after he was initiated. On another occasion it divided itself into two Lodges, each division giving a degree in separate rooms.

---

### *EXTRACTS FROM EXCHANGES.*

CHIEF Justice Way, of South Australia, and Dr. Tarrant, of New South Wales, have been appoin'ed Grand Senior Wardens of the Grand Lodge of Mark Master Masons, England.

THE Grand Lodge of Mississippi has altered its Constitution so as to exempt from the payment of dues all brethren over seventy years of age, who had been affiliated Masons twenty-one consecutive years.

THE Grand Lodge of North Dakota was formed by the representatives of twenty-seven Lodges, having a membership of 1322, at the convention held June 11th, 1201, and 13th, 1830, at the *city* of Mitchell in the new State.

A KNOWLEDGE of the Ancient Charges was always esteemed of such importance that before the union of Ancient and Modern Masonry the Masters of Lodges were directed to rehearse a portion of them at the opening and closing, according to the constant practice of antiquity, which ought never to be neglected in our regular assemblies. *Oliver.*

AS an instance of how much we depend upon the change of station so common in India, it may be mentioned that the Worshipful Master of St. John's, No. 221, at Meer Meer, has, in course of the annual relief, been left the sole member of his Lodge. When we realise the great fluctuation to which Masonry in all degrees is liable in any station in India from such causes as these, which are quite beyond our control, we cannot wonder at the instability of our Lodges, to some extent, in this country. *Masonic Journal* of Western India.

THE Combermere Lodge, No. 752, one of the two English Lodges in Melbourne that did not join the local Grand Lodge of Victoria, has on its roll over one hundred members in good standing. A steady increase of eligible candidates, also joining members, is noted at every monthly meeting. The initiation fee and annual subscription have been on a higher scale than the great majority of the Lodges in the colony for some years past. Sir W. J. Clarke, Bart., the M.W. Grand Master of Victoria, is still a subscribing member of the Combermere Lodge.

AT the meeting of St. Vincent Lodge, in Glasgow, on Wednesday, the 13th inst. the question arose whether or not the lecture to be given under its auspices on Wednesday last should or should not be confined to the brethren. It was ultimately decided that the brethren could bring their friends. A proposal made in all kindness that the back seats be reserved for the ladies was vetoed by the R.W.M., with the rejoinder, " Oh, no ; it won't do to give the ladies a back seat." The fair sex therefore had a choice of position on Wednesday night to hear Bro. the Rev. Brownlie on " Burns."

Bro. William Lake is editor of the *Freemason*; Bro. William Wray Morgan, of the *Freemason's Chronicle* ; and Bro. James Steven, of the *Masonic Star*, all London, Eng., publications. These brethren have had large experiences in Freemasonry, and are gifted with ability.

THE Grand Commandery of Arkansas has resolved that every member of a Commandery " should and ought, as a matter of justice to the Order of Freemasonry at large, to be an affiliated member of a Lodge of Freemasons and a Chapter of Royal Arch Masons, and requesting such to affiliate with some Lodge or Chapter within twelve months."

IN Missouri "State Lodges of Instruction" are periodically held. Grand Master Wood reported at the Annual Communication of Grand Lodge, in October last, that their work and influence is of great value to the fraternity. Six of these Lodges were held in various parts of the State during his year of office, and he himself was present at five of them.

A DEPARTURE IN MASONIC CONSTITUTION.—A new departure in Freemasonry occurred on July 27 by the consecration of the lodge intended for the convenience of Scotchmen resident in London. The new lodge, for which the warrant was granted by the Prince of Wales is designated the Scots Lodge, and is numbered 2319 on the register of Grand Lodge of England.

FORMERLY, poverty was not a crime, against Masonry, and brethren were not suspended for non-payment of dues. Charity was extended to the impecunious brethren, the same as to their widows and orphans. It was not necessary for an application for a remission of dues to be made and a confession of extreme indigence to be offered in extenuation of non-payment. Often the dues were remitted without being asked for.

THE Glasgow *Masonic News* says :—" It is worthy of record that Dr. Thos. Chalmers, the distinguished theologian and philosopher, and the founder and first Moderator of the Free Church of Scotland, was a member of the Craft. Dr. Chalmers then a tutor in a Dr. Stevenson's family at Arbroath, was initiated in the

Lodge St. Vigeans, Arbroath, on the 29th April, 1800. His name is duly recorded in the books of the Grand Lodge."

The following are the resolutions drawn up by the Masters' and Wardens' Association to be submitted to Grand Lodge of South Australia on the 15th inst., and we strongly recommend them to the careful consideration of the brethren :—" 1. That it is desirable to secure uniformity in Masonic working throughout Australasia. 2. That the Grand Secretary be instructed to request the fraternal co-operation of the other Grand Lodges of Australasia, in securing such uniformity of working. 3. That a committee be now appointed to enquire into the various modes of working practised by the Craft, and in concert with committees or representatives of those other Grand Lodges, to formulate for the approval of the various Grand Lodges a uniform system of working."

FROM time to time a good deal of controversy has arisen on the subject of women Freemasons, but it has been reserved for Leeds brethren to be brought face to face with the subject in a practical form. A case recently came under the cognisance of the local Charity Committee, in which an applicant for relief, a Spaniard, produced not only his own certificate, but what appeared an equally valid one on behalf of his wife, who, it is said, proved herself in all the Degrees " a good Mason." It was explained that in the Spanish Lodges from which our brother hailed it was the custom to initiate, pass, and raise the wives of Masons, who were duly vouched for by their husbands, and that this was done for the purpose of keeping the ladies out of the hands of the Jesuits. The Lodges in which this custom prevails are called "mixed " Lodges, but what strikes us as the most extraordinary part of the story is that "peace and harmony prevails." -  
*London Freemason.*

"AT the consecration of a new Lodge in Melbourne, under the United Grand Lodge of Victoria, recently, an incident occurred that in some parts of the world would be considered an undesirable innovation. After the installation of the W.M. designate and the investiture of the officers, &c., the Lodge was 'called off.' None of the officers, however, left their posts, the three 'emblematical lights' were exposed, and the Lodge in every way wore the same aspect as it did before the order to 'call off' was given, when a deputation of ladies was admitted for the purpose of presenting a banner to the Lodge. Several Grand Officers were present, including the R.W. Deputy Grand Master, the V.W. Grand Secretary and' President of the Board of General Purposes, the W. the Director of Ceremonies, the R.W. the Senior Grand Warden, and the V.W. President of the Board of Benevolence, the two latter of whom, to mark their disapproval of the proceedings, retired. After the ladies had left, the Lodge was 'called on' and finally closed. To the foregoing may be added a perhaps more inexplicable incident that happened on the occasion of the installation of Sir William Clarke as M.W.. Grand Master of Victoria, in the Town Hall, Melbourne, last March. While the Grand Lodge was open and at work, a party of photographers — non-Masons — were admitted, and took a view of the proceedings. It was only discovered, when too late, that the artists were 'cowans.' "--*London Freemason.*

WE wonder how many Masons would be willing to submit to the customs and Lodge rules of the olden time—not " when you and I were boys," but before that, "when your grandfather and mine," were boys? We take a few items from bye laws of St. John's Lodge, No. 1, issued in 1772. How many would visit a Lodge in these days, if the following rules controlled :—" Of Visitors.—Visiting, brethren are to demean themselves during Lodge hours conformable to the regulations and customs of this Lodge, and the ancient usages of the Craft. On their first visit the Lodge shall bear the expense, afterwards they are to pay three shillings if they do not belong to a regular Lodge in town. If they do, they are to pay two shillings only on each night. They cannot be admitted when an extra Lodge meets on business. They may offer their opinion and vote upon any debate concerning Masonry. But, without the Master's permission, they shall not interfere with any matter respecting the Lodge. No resident brother, who is in easy circumstances, and does not belong to a Lodge in town, shall be admitted as a visitor unless he be introduced by a member. Of extra Lodges. — The expenses of all extra Lodges shall be defrayed by the person at whose request they may be called, and when convened upon Lodge business, the treasurer shall pay the expense, which shall be allowed in his account. But it must not exceed two shillings for each brother present. Of penalties.—Members not appearing in the Lodge decently apparelled and properly clothed twenty minutes after the stated time of opening shall forfeit sixpence. Members.—Not attending when appointed on a committee, six shillings. Absenting during four whole quarters cease to be members, nor shall they be reinstated before they pay all quarterage money and fines due. Guilty of profane swearing or obscene language during meetings, one shilling. Introducing any subject foreign to Masonry, the interest of this Lodge, or the members thereof, one shilling. Interrupting the

Master or officers while addressing the Lodge, sixpence. Not attending a regular extra Lodge, if duly summoned, sixpence. Any member entering Lodge when intoxicated, expulsion for the night.

---

CLAIMED, That Edward III. revised the Constitution A.D., 1358. Henry VI. was initiated in 1430, and William III. in 1690.

A CORRESPONDENT sends us the following conundrum:—" Does the P.M. of a Lodge working in Australia under the S.C., and who was the first W.M. of that Lodge, and who has taken the Degree of Installed Master in a Board of Installed Masters, E.C., require to *serve a year as Warden* before he can be elected W.M.. of an English Lodge ?"— *London Freemason*.

---

#### MASONIC INVASION.

THE Grand Orient of France has granted a Commission to Bro. Sir Robert Stout, D.D.G.M., of Otago and Southland, E.C., to open a Lodge in New Zealand. We understand that the Warrant of Constitution names Bro. Stout as the First Master, and the Hon. John Ballance, of Wanganui, to be the First Senior Warden. The Grand Orient of Italy, we are informed, has been petitioned to grant a Warrant of Constitution for a Lodge to meet in Wellington, and it is the intention of some Otago brethren to petition one of the American Grand Lodges for a Warrant.

THE *Echo* is responsible for the following :—" The Freemasons are getting sick of the publican. Masonic Halls have increased considerably in number during the past few years, and now I see an enthusiastic brother of the Craft wants to hold the Lodges in the churches."

Individual Opinion.—I never heard that a mathematician was alarmed for the safety of a demonstrated proposition. I think, generally, that fear of open discussion implies feebleness of inward conviction ; and great sensitiveness to the expression of individual opinion is a mark of weakness.—O. W. HOLMES.

---

#### TO SUBSCRIBERS AND OTHERS.

Subscriptions should be forwarded to Bro. T. G. Dr: RENZY, Box, 322, Post Office, Dunedin. Communications for the Editorial Department should be addressed to the Editor (Bro. the Rev. W. RONALDSON), Box 393, Post Office, Dunedin.

The CRAFTSMAN goes to press on the 25th of the month. Telegraphic news will be accepted if sent "delayed," on the evening of the 24th.

On the first of the month the CRAFTSMAN will be posted to each subscriber. Please intimate any irregularity at once to the Editor.

The following brethren have kindly offered to act as Agents :

DUNEDIN.—P.M. Bro. McKelvey.

INVERCARGILL.—Br&. E. H. Whitmore.

OAMARU.—P.M. Bro. G. Greenfield.

CHRISTCHURCH.—Bro. W. Curving, Station Road, Addington.

TIMARU.—E. Tipping, agent, *Lyttelton Times* Company.

ASHBURTON,—Bro. R. Cullen,

WELLINGTON.—P.M. Bro. Meek.

AUCKLAND.—Bro. Boskill, care of Mr Wildman, Stationer, Queen Street.

NELSON.—Bro. Thomas Scott, W.M., 1927, E.C.

MASTERTON.—Bro. G. S. W. Dalrymple, S.V.

WANGANUI.—Bro. Morford Cottle.

LYTTELTON.—Bro. F. Schmidt, W.M.

GORE.—Bro. Jas. Boyne.

TEMUKA.—Bro. A. W. Gage.  
WESTPORT.—Bro. A. Hansen.

#### SUBSCRIBERS.

The following brethren sent subscriptions during January, 1890 :

Watson, Wellington ; Fieldwick, Dunedin; Kitt, Auckland ; Harper, Mount Gambier ; Abercorn Lodge ; Blackmore, Kaitangata ; Coromandel Lodge ; Bain, Nelson, per Bro. Scott ; Smith, Whangarei ; Cleffey, Clutha, per Bro. McKelvey; M'Connochie, Spear, Geisow, Walde, Mahaffy, Gilmour, Turton, Salmond, of Queenstown ; Griffiths, Crosbie, and Johnston, of Lumsden ; Jopp, Stoddart, and Heller, of Arrowtown ; M'Gregor, M'Leod, Evans, Henderson, Johnston, Levy, Rankin, Knight, Mahoney, Moir, August, Burrows, M'Intyre, Wright, Collins, per Bro. Lee, Wellsted, Lumsden, Wood, Harman, Geary, Thorn, and M'Farlane, all of Invercargill ; Lodge Victory, Nelson, advertisement ; Matheson, Dunedin ; Levoi, Christchurch ; Rankin, Ive, Cuthbert, Currie, and Bramble, of Wyndham ; Ritchie, Hagen, Henderson, M'Gibbon, Hunter, Whittingham, Green, and Palmer, of Gore ; Crawford, Simmonds, and Wrensted, of Tapanui ; Hutchison, Waipahi ; Geddes, Clinton ; Hargood, Wilson, Smith, and Blackley, of Balclutha ; Hay and M'Kenzie, of Stirling ; Gray, Kaitangata ; Moore and Stewart, of Milton ; Chalmers, Lawrence ; Dickie, Hendry, and Dr. Allan, of Mosgiel ; Low, Downes, and Scott, of Outram, per Bro. Lee.

Brethren and Lodges who became Subscribers during January, 1890 :

Gilbertson, Duplock, and Roll, of Invercargill ; Smith, Taylor, Cumberbeach, and Buchanan, of Gorr, ; Fargher, Tapanui ; Mahor and Maker, of Balclutha ; Shore and Middlemas, of Kaitangata ; Koford, Milton ; Thompson, Rolfe, and Arbuckle, of Lawrence ; Spence and Kennedy, of Mcsgiel ; Aitken and Snow, of Outram ; Dimant, Lawrence ; Wing, Queenstown ; Elrig, Christchurch ; Mullaney, Ashburton ; Malcolm and Martin, Dunedin, per Bro. Lee ; M'Corkingdale, Dunedin ; Talton, Moyes, Reeves, Mercer, and Bolton, of Nelson, per Bro. Scott ; Walsh, Boultee, Baker, Martin, Anderson, Donald, M'Kay, and Barr, of Oamaru, per Bro. Greenfield ; Smith, Oamaru ; Milligan, Makirikiri ; Mills, Timaru, per Bro. Tipping ; Millar, Chatton ; Lodge Victoria, Invercargill, and Lodge Southern Cross, Invercargill, per Bro. Lee ; Mason, Founds, Patterson, Lyon, Baillie, M'Kay, Heginbotham, King, Jenkins, all of Wellington, per Bro. Meek ; Lodge Southern Star, Nelson, per Bro. Scott ; Dunedin, Otago Chapter, E.G., Bamfield, Dunedin ; De Brandon, Wellington ; Peterkin, Westport ; Bentley, Balclutha ; Moat, Auckland ; Burton, Dunedin ; Rev. Hill, Auckland ; M'Nicoll and Wishart, Dunedin ; Cooper, Auckland.

---

#### OUR EXCHANGES.

We beg to acknowledge the receipt of the following Masonic Exchanges :

The Kneph, London.	Masonic Chronicle, Ohio.
Ars Quator Coronatorum.	Masonic Advocate, Indianapolis.
South African Freemason.	Masonic Home Journal, Louisville.
South Australian Freemason, Adelaide.	The Sentinel, Invercargill.
La Espna Masonica, Madrid.	The New York Despatch.
Freemason, London.	Australasian Keystone.
Masonic Review, Ohio, (for September and October.)	New Zealand Mail.
Canadian Craftsman.	The Victorian Freemason.
Masonic Token, Portland.	Masonic Record of Western India.
Masonic Chronicle, New York.	The Cromwell Argus.
Freemasons' Repository, Providence.	The Tuapeka Times.
Liberal Freemason, Boston.	The Dunstan Times.
La Acacia, Buenos Ayres.	The Wairarapa Daily.
Masonic World, Boston.	North Otago Times.

WANTED, Energetic Brethren to act as AGENTS for this Paper, in places unrepresented ; a liberal commission given. Address Bro. De Renzy, P.O., Box 322, Dunedin.

<pages 53 to 56 not scanned>

SUPPLEMENT  
TO THE  
NEW ZEALAND CRAFTSMAN.

FEBRUARY 1, 1890.

**THE GRAND LODGE QUESTION.**

*MEETING OF PROVINCIAL AND DISTRICT  
GRAND MASTERS.*

A MEETING of the Provincial and District Grand Masters of the three Constitutions was held on January 24th, in the Masonic Hall, Moray Place, Dunedin. There were present—G. S. Graham, D.G.M., E.C., Auckland (in the chair); Pierce, P.G.M., I.G., New Zealand; Thomson, D.G.M., E.G., Canterbury; Bevan, D.G.M., E.G., Westland; J. Gore, D.G.M., S.C., New Zealand South; and T. S. Graham, D.G.M., E.G., Otago and Southland. Sir Harry Atkinson, D.G.M., E.C., Wellington ; Sir F. Whitaker, P.G.M., S.C., North Island ; and Chas. Louisson, D.G.M., S.C., Canterbury, were unable to attend.

The conference dealt with a number of matters relating to Freemasonry in the Colony, and with reference to the proposed Grand Lodge of New Zealand, adopted the following resolution :- That this conference of Provincial and District Grand Masters commend the action of the Masonic Union in postponing their proceedings, and consider that in the best interests of Freemasonry, and with the view of preserving harmony in the craft, it is not desirable to form a Grand Lodge of New Zealand at present, so that time may be allowed for a better understanding between the various lodges of the several constitutions, and a greater unanimity arrived at upon such a vital question to Freemasonry in New Zealand.

After some business had been transacted the meeting adjourned.

We are indebted to the Dunedin *Evening Herald* for the report of the Conference of Provincial and District Grand Masters, which took place at 2.30 p.m. on Friday, the 24th January, Neither the Masonic Union nor the Masonic Press have been favored with a report of the proceedings.

Bro. E.T.Gillon, Deputy Provincial Grand Master of Auckland, S.C., was authorised by Bro. Sir Frederick Whitaker to act in his stead, but Bro. Gillon wisely declined to act in a dual capacity, but offered his services to the Conference should they be required. Bro. Gillon's services were not required. Bro. Henry Thompson, D.G. Master of Canterbury, E.C., took a decided stand so we are informed, and fought manfully for the Masonic union. We expected nothing less from Bro Thompson, he having acted consistently throughout all the various phases of the Grand Lodge movement.

Bro. G. S. Graham, who acted as Chairman of the Conference, opposed the Movement. The D.G. Master of Auckland, E.G., was in favour of a Grand Lodge, six months ago, but his opinions have since changed ; he told us at the banquet On Friday night that it was unnecessary to give his reasons for so doing. We Understand Bro. Graham was the first Grand Master who drew attention to Article 219 of the English Book of Constitutions. He furnished the minority in the various Lodges with printed forms to be filled up, and which, when completed, were to be sent to the heads of districts, authorising them to impound the warrants of Lodges which had declared their intention of joining the Grand edge as soon as it was proclaimed. Bro. Graham was silent on Friday night with respect to the official ruling of the Grand Lodge of England upon Article 219, and so were the remainder of the Grand Masters.

Bro. Bevan has no sympathy with the movement. He informed the brethren on Friday night that nothing would induce him to change his opinions on this question. We expected nothing less from the District Grand Master of Westland, after his remark that the ruling of the Grand Lodge of England on Article 219 was a forgery.

Bro. Pierce, the Provincial Grand Master of the Irish Constitution, we presume, approved of the resolution of the Conference. The Grand Lodge of Ireland, he told us, was prepared to recognise a New Zealand Grand Lodge, but until the Lodges were practically unanimous he could not see his way to support the movement.

Bro. Gore, the D.G. Master of New Zealand South, S.C., no doubt agreed with the resolution of the Conference. Speaking afterwards at the banquet, he said he had been for years in favour of a Grand Lodge, but considered the present movement twenty years too soon. Bro. Gore said he had not taken any active part against the movement, but had left the matter to the discretion of his Masters.

We do not know the attitude taken up in the Conference Bro. T. S. Graham, the District Grand Master of Otago and Southland, E.C., but this we do know, that it is mainly through the action of Bro. Graham, in advocating on every possible occasion, the advantages to be derived from a Grand Lodge, that the movement has such staunch supporters in Otago. Bro. Graham has latterly gone to the other extreme, but that, no doubt, is due to the difficulty of his position. We hold no one can successfully act in two capacities, and Bro. Graham tried to draw a line separating his official from his private opinions.

It will be seen from the report of the Conference that six only out of the nine Grand Masters were present. For the benefit of our readers, we will briefly place the opinions of the nine Grand Masters before them :

Bro. Bevan has determinedly opposed the Grand Lodge movement, and will still do so.

Bro. G. S. Graham, up six months ago was in favour, now strongly opposed ; reasons for change not stated.

Bro. Pierce thinks it is desirable, but cannot at present support the movement.

Bro. Gore believes in a Grand Lodge, but the movement is twenty years too soon.

Bro. T. S. Graham, in his official capacity, as D. G. Master, is opposed to it, but as a mason it has his sympathy.

Sir Bros. Henry Thompson, Charles Louisson, Sir Frederick Whitaker, and Harry Atkinson, are supporters of the movement.

---

It may be mentioned that the meeting of Provincial and District Grand Masters resulted from an understanding with the Central Executive of the Masonic Union to postpone for three months the calling of the first meeting of the Grand Lodge, which was formed by declaration of the Convention held in Wellington on the 11th of September last. At the Convention it was agreed that the Grand Lodge should come into force on the 9th of November, but in order to obtain greater unanimity the postponement was agreed to. It was hoped by the adoption of this course that as the great majority of Lodges—also, it is intended, a majority of Masons throughout the Colony—had declared in favour of the Grand Lodge movement, the masters of the various Lodges would take the necessary steps to bring about the union. The resolution passed by the Conference, however, amounts to an indefinite postponement, and as it is considered to hold out no hopes of the attainment of greater unanimity, we understand it has been determined by the Masonic Union to proceed to give effect to the resolution of the Convention, and to convene the first meeting of the Grand Lodge as soon after the 9th of February next as practicable. The Unions throughout the Colony are understood to be prepared to take the consequence of this step, feeling that they have done all they could to bring about unanimity on the question. Opinions have been exchanged by telegraph, and it has been definitely decided to proceed with the proclamation of the Grand Lodge of New Zealand.

---

### *ADDRESS BY BRO. GILLON.*

A LECTURE was given in the City Hall, Dunedin, on January 27th, on " The Advantages to be Derived from a Grand Lodge of New Zealand," by Bro. E. T. Gillon, D.P.G.M., S.C., North Island, and was attended by about forty Masons, including W.M.'s and P.M.'s of the three constitutions.

Bro. T. Bracken, P.M., who was voted to the chair, said that he did not take the position as an advocate of a Grand Lodge of New Zealand, for he had never given the matter such careful consideration as to enable him to come to a decision on the point. At the same time he was a firm believer in fair play, and he could not

account for the action of the directors of the Masonic Hall in refusing to give it for the purpose of the lecture which Bro. Gillon was to deliver. He called on Bro. De Renzy to explain why the meeting was held in the City Hall, and not in the Masonic Hall as had been advertised.

Bro. De Renzy said that it was only at twenty-five minutes past four that afternoon that he heard that the tyler had instructions to lock the door of the Masonic Hall that night on all but members of the Masonic Shakespeare Club. He communicated with Bro. Graham on the matter, but could not get the hall, so the City Hall had to be taken. He might mention that at ten o'clock that morning the tyler had instructions to lock the door at night.

Bro. Gillon, who was received with applause, said that the request to address the meeting had come to him quite unexpectedly on Friday night, and compliance with it had necessitated his prolonging his stay in Dunedin. As to the "barring out," of course he had not had anything to do with the engagement of the hall ; but, under the circumstances, he thought the directors might have shown him a little more courtesy. School traditions recorded many instances of "barring out," but the general result was that temporary triumph had ultimately to be paid for by a good flogging. He accepted the omen in this case. He was surprised to find he opponents of the Grand Lodge movement apparently afraid to let the question be discussed on its merits. When he was told in the afternoon that they had been refused the use of the Masonic Hall, and that he would have to give his address in the City Hall, he was quite astounded. Bro. Gillon then proceeded to give a brief history of the initiation of the Grand Lodge movement up to the date of the Convention held in Wellington in September last. As showing that the subject had been under consideration and that no attempt was made to unduly force a decision, he mentioned that the first meeting in favour of the establishment of a Grand Lodge of New Zealand was actually held in Wellington in 1877, when Bro. Vincent Pyke presided, and delegates were present from various Lodges in different parts of the Colony. It was felt then, however, that the time was not ripe, as the movement was then confined only to the Scottish Constitution, further proceedings were postponed until the course of Masonic proceedings in the Australian colonies and formation of Grand Lodges there caused many Masons here to think that the movement should be revived in earnest. After enthusiastic meetings had been held in various parts of the Colony, a union to promote the Grand Lodge formed, and much valuable information collected and published, the Convention assembled in Wellington. It was a most brilliant and representative gathering, attended by some sixty or seventy distinguished brethren, representing a majority of the Lodges in the Colony, and it, after full deliberation, unanimously adopted a declaration of the formation of the Grand Lodge of New Zealand as and from 9th November. A basis of union for submission to the consideration of the Grand Lodge, which was to be called together as soon after 9th November as possible, was also agreed to. It was, however, merely in the form of recommendation and suggestion. The greatest unanimity prevailed at the Convention, and there was a total absence of the slightest feeling of local jealousy. All were in earnest, and willing to give and take in order to promote the great object in view. When the District Grand officers saw that the movement was going on, they intervened, and Bro. Sir H. Atkinson, invited an interview' with the Central Executive Committee, who had just decided to address the Governor asking him to accept the position of Grand Master. Two interviews took place, and also interviews between Bro. Atkinson, D.G.M., Wellington, and Bro. C. S. Graham, D.G.M., Auckland, and between the latter and himself (Bro Gillen). The result was that, with the assent of the other branches of the union, the Executive agreed to withhold calling the Grand Lodge together for three months to enable a meeting of D.G. masters to be held to consider the situation, and, as the Committee understood, with the object of endeavouring to bring about that greater unanimity which the Governor desired before placing himself at the head of the movement. He was sent to Dunedin by the Wellington Board to vote at the conference held last week, but had received no intimation where it was to be held or to attend, but on reading the papers he learned that the Grand Masters had sat in conference and had agreed that the matter be indefinitely postponed. To that the union could not agree. They could not abandon all that they had done, and they did not think it at all desirable that the present agitation which had, he regretted, in Dunedin at least, developed a certain amount of personal bitterness, should continue indefinitely. Secure in the approval of the majority, the union had no option but to go on and call the Grand Lodge into practical existence. If there was schism, the responsibility would not be theirs. It would rest on those who, relying on their exercise of authority, wished to stifle the opinion founded on conviction of the majority of the brethren of the Craft. Anxious as all were to have Lord Onslow as Grand Master, the movement could not be stopped by the unwillingness of any one man to assist it. They would, indeed, be unfit for self-government if they could not find amongst themselves some brother worthy to preside over them. He deeply deplored the bitter feeling here on the subject. No such feeling prevailed else-where, although differences of opinion of course existed.

He strongly urged them to put aside all local and personal jealousies and unite heartily in the grand work. The movers had been taunted with disloyalty. Never was taunt less deserved. It was in no spirit of disloyalty to their mother constitutions that they desired to create a national or New Zealand constitution. This was fully understood at Home. The speaker quoted the following remarks made by Lord Carnarvon, Pro. Grand Master, when he returned to London after his trip to the colonies and took his seat on the throne of the United Grand Lodge of England. In moving that the Grand Lodge of New South Wales be recognised, he used these memorable words :—" We are following the analogy of imperial administration in this matter. Self-government has been fairly and fully accorded without stint and without reserve to those great self-governing colonies. There is no one so blind or so mad as to regret that gift. The colonies have repaid it by a feeling of loyalty and affection towards the Mother Country. It is my conviction that in the same way we are bound to give freely and generously and without stint the power of self-government in Masonic matters to our Masonic brethren in the New World. They deserve it. They are fully capable of using it; and I am convinced as time goes on that we shall find that the ties of Masonic affection have not in the least been weakened by that concession." In quoting these words recently, Lord Carrington said he went further, and "said those ties had been strengthened and strengthened to all time." His Royal Highness the Prince of Wales, by becoming patron of the Grand Lodges of South Australia, New South Wales, and Victoria, had endorsed the aspirations of the colonies towards national Masonic life, and had actually placed himself at the head of the movement. There was no doubt of the legal power or a majority of Lodges in a State possessing self-government to form a supreme Grand Lodge, and he quoted authorities to prove this. Every step so far had been taken in strict accordance with Masonic law and precedent, and they had repeated assurances from the English authorities that this being so their action would be recognised and approved. The majority had however, no wish to coerce the minority, and those lodges which did not at first join the Grand Lodge of New Zealand could continue to work under their existing constitutions until they thought better of it. It was strange to him that all the Grand Masters should say that the time must come, one brother stating the period as twenty years from now. That reminded him of a selfish piece of the Litany, in which it was said, " Give peace in our time, O Lord." These Grand Masters opposed Grand Lodges in their time, and so long as they were not called on to resign their offices, they would let posterity do what it liked. He would point out that the churches out here had self government, and why should the Masons not have the same ? He said they would be distinctly inferior to New South Wales, Victoria and South Australia if they remained disconnected. At present, New Zealand having no supreme authority established, was deemed unoccupied territory. Any Grand Lodge in the world could establish a Lodge in it, and introduce further elements of difference. This was no imaginary danger. It was known that the Grand Orient of France had actually issued a charter to establish a Lodge under it in New Zealand, and this charter he believed was now actually in Dunedin. The Italians in the North Island have appealed to the Grand Orient of Italy for a charter, and the Scandinavians of the Seventy Mile Bush, are going to appeal to the Grand Lodge of Sweden for a warrant. If there was a New Zealand Grand Lodge the territory would be occupied, and no intrusion would be possible. This was one reason to establish, but there were many others still more powerful. It had been urged that Provincial jealousies would prevent union. He was convinced that Masonic union would very soon destroy provincial jealousies, or at least tend greatly to do so. It would remove those differences which now formed a stumbling block to young Masons and a reproach from those who were not Masons at all—who sneered at a society professing universality being divided into English, Irish, and Scotch, each contending with the others, often beyond the bounds of mere generous emulation. A Grand Lodge would prevent the undue multiplication of weak Lodges and the unhealthy rivalry which now too often existed between such Lodges in their struggle for existence. It was absurd that there should be nine Provincial or Grand Lodges in New Zealand, three being in Auckland and two in Dunedin. These institutions cost a lot of money, which was simply thrown away. It might not be possible to abolish all these Lodges, but the number might be reduced to three or four, and a large saving effected. Many parts of the colony did not want to be under a District Grand Lodge ; and the basis of union provided for a much simpler, less expensive, and more efficient system of local administration in such cases. The amounts sent home to the Grand Lodges were not, perhaps, very large, but, such as they were, it would be as well to retain them in the colony. Added to what could be saved from the abolition of District Grand Lodges there would be more than enough to provide handsomely for the maintenance of the New Zealand Grand Lodge. The probable cost of working, he did not think would cost any more than South Australia, viz.—between £400 and £500 a year, and the balance would be available for charitable uses. Money was now frittered away which under a Grand Lodge would enable them to do something worthy of the craft in the cause of charity. Until they were united they could do little in this direction—it was a reproach that so little had been done ; one might walk through the whole colony and not see a single monument erected to show that they carried out the principles they professed. Bro. Gillen, at

considerable length, dwelt on other disadvantages of the present position which would be remedied by the establishment of a Grand Lodge. He referred especially to concurrent jurisdiction of three foreign governing bodies, the delay involved in communicating with them, and similar points ; and during the course of his address quoted a number of Masonic authorities in support of his several contentions. He concluded by an earnest appeal to all of them to strengthen the Grand Lodge, and to do their best to bring within it all the brethren of the craft. Absolute unanimity might be impossible but they should strive earnestly in that direction, and in due time he was convinced they would at least nearly approach it. If it were necessary that in the meantime they should pass through a period of trial, they were pre-pared to do it bravely; and if martyrs were required to cement the foundations of the structure they were erecting, they would not shrink, but as representing and including a majority of Lodges and brethren seeking to coerce none, and having done everything in order and according to precedent, he had no doubt that fraternal recognition would be generously and openly accorded. To think otherwise would be to assume that their parent Grand Lodges would act in an un-Masonic manner, a supposition not to be entertained for a moment.—(Applause)

P.M, Bro. M'Kelvey rose with the greatest pleasure to move a hearty vote of thanks to Bro. Gillon for his very able address, and thought that masons were specially indebted to the lecturer for remaining in Dunedin at great inconvenience to speak on the Grand Lodge question.

P.M. Bro. A. H. Burton, in seconding the vote, said he was highly pleased with the admirable exposition of the principles of the new chapter in Masonry that had been set before them that night. His own views on this subject were pretty well known. He had been an enthusiastic supporter of this movement for some time, and when he was a partisan he became a fervid partisan. The rival constitutions now existing led to the needless multiplication of lodges and the admission of unworthy Masons. When the latter fact had been touched on that evening, its truth had been recognised by all the Past Masters present. The evil, he was satisfied, would never be remedied whilst there were three constitutions working against one another. To show the absolute need of one Grand Lodge for New Zealand, he would mention one circumstance. Not far from Dunedin there was a Lodge in existence which amply filled all Masonic needs, but some ambitious person, who considered that his claim had not received proper recognition, had gone round and got a number of men in the district to subscribe their names and subscriptions, and would next boldly come forward for a new Lodge to be formed. That sort of thing was likely to bring Masonry into contempt, and the only way it could be done would be to have one strong governing body. Again he had known people blackballed in one Lodge going to another constitution close by and then coming and flaunting their aprons in the face of those who had rejected them. If there were one Grand Lodge a person once rejected could not be made a Mason until the Lodge was satisfied that there had been an injustice in his first blackball. He (the speaker) felt more in sorrow than in anger when he reflected on the grand opportunity that had been lost—the installation of Lord Onslow as Grand Master by Lord Kintore, who was Grand Master for South Australia, and Lord Carrington, Grand Master for New South Wales. Such an occasion would have produced a great assembly, and would have started Masonry on a grand and glorious career. Opponents of the Grand Lodge movement had now to face a most serious responsibility, and he (the speaker) was satisfied that when the Grand Lodge for New Zealand was established they would ask for admission. When that time came, the true supporters of Freemasonry would be enabled to receive the malcontents in a kindly spirit, and thus heap coals of fire on their heads.—(Applause.)

Bro. Hornsby, as a stranger, would like to say a word in confirmation of what had fallen from the lecturer as to a man being refused admission to a lodge, and then going to a lodge within four miles and getting initiated. Such matters were not unknown in the Seventy-Mile Bush, where a new lodge had been formed in consequence of some disaffection, and twenty members had been taken away to it from the existing lodge. If such a state of affairs existed in a small community it probably represented what was going on throughout New Zealand. Bro. Gillon, in acknowledging the vote, said that he had hoped to have seen a larger attendance. If he had managed to clear up a few misunderstandings then his time had not been lost. In approaching this Grand Lodge question, he besought one and all to put aside all local jealousies and personal feelings, and to treat it simply as a question vitally affecting the future of the craft in New Zealand. If all lodges would do that honestly, and kelp themselves free from local or personal interests, he had no fear as to the conclusion that would be arrived at ; but he did object to the personal element which unfortunately was prevalent here, but which was unknown in the North in connection with this question.

---

## CORRESPONDENCE.

---

Letters intended for insertion must be accompanied in all cases by the real name and address of the writer, as well as by the name and number of the Lodge to which he belongs, not necessarily for publication, but as a guarantee of good faith. We do not hold ourselves responsible for opinions expressed by our correspondents.

### *THE DUNEDIN MASONIC HALL COMPANY AND BRO. GILLON.*

TO THE EDITOR

DEAR SIR AND BROTHER,—Allow me to place before your readers my part in connection with the refusal of the Directors to allow the hall being used by Bro. Gillon, for the purpose of giving a lecture on the advantages to be derived from a Grand Lodge of New Zealand. An explanation is necessary, for most untrue statements are being circulated.

Many brethren urged me to get Bro. Gillon to give an address when he came to attend the Conference of Provincial and District Grand Masters. The resolution of the Conference, published in the evening papers of the 24th January, being unfavourable to the Grand Lodge movement; I, and those acting with me, thought it a favourable time for Bro. Gillon to give his views; accordingly I circulated amongst the brethren on Friday night a copy of an advertisement we intended putting in the *Times*; those who saw the draft, some twenty or thirty, approved of it; and two Directors of the Hall Company told me they had no objection to the hall being used for the purpose as long as it did not interfere with any other meeting. The caretaker of the hall being present he took the particulars, and promised to have the room ready. I then showed Bro. Gillon the advertisement, and he promised to wire to Wellington for leave of absence for another day.

On Saturday, about 1 o'clock, Bros. Gillon, Pyke, James, and myself met a Director, and he advised me in order to be on the safe side to see the Secretary of the Hall Company. I tried to do this, but could not, Bro. Jeffrey having gone for a week's holiday. The brother in the same office, to whom I stated my case, said there could be no objection as long as I guaranteed payment, and arranged with the caretaker that my meeting did not clash with any other. Having done all that I considered necessary, and what I had been in the habit of doing when I required the hall, I inserted advertisements in the two evening papers.

On Monday afternoon I was informed the caretaker had received instructions, at 10 o'clock in the morning, to refuse admittance to the Hall to everyone except the members of the Masonic Dramatic Club, and the speaker advised me to ring up Bro. T. S. Graham at once, he being the Chairman of Directors. I did so, and Bro. Graham informed me the information was correct, he having given the instructions. In explanation, he told me I had made no written application for the use of the Hall. I informed Bro. Graham that it had never been the custom under the old Company (of which I had been a Director) to interview the Chairman of Directors, that arranging with the Secretary and caretaker was always considered sufficient, and that, until a few minutes ago, I did not even know he was the Chairman. Bro. Graham would not believe my statement, for I must, he said, have seen advertisements in the papers bearing his name, and relating to the new Hall Company. Bro. Graham also stated that he had telephoned to each Director, and they one and all denied having given their consent. All they knew about it was from reading the advertisements in the Press. I gave him the particulars of what I had done to secure, as I thought, the Hall; pointed out the fix his refusal would place me in, and offered to now write an application and get the written consent of the rest of the Directors, if he would re-consider the matter. Bro. Graham, however, refused. I at once sent out to engage the Choral, but had to take the City Hall, and the two evening papers having delayed going to press for ten minutes, I wrote a fresh advertisement giving the reasons why the lecture could not be held in the Masonic Hall. On my way to the *Evening Star*, I met Bro. Gillon, who said he had just left Bro. Court, after being informed of the Directors' intention not to let him lecture.

Later on in the evening, Bros. Gore, Cherrie, and Wishart assured us that so far from refusing their consent, they had informed Bro. Graham, in reply to his inquiry by telephone, of their willingness to give the use of the Hall as long as it was paid for.

The above, Sir, is the statement of my connection with the affair. I regret that it takes up a considerable amount of space, but if curtailed I might be misunderstood. —Yours fraternally,

T. G. DE RENZY,

P.M. 844, E.C., District Grand Treasurer, E.C.

---

ENTHUSIASM is growing, for a well-known Dunedin Past Master offered Bro. De Renzy £25 with which to carry on the Grand Lodge movement.

WANT of space necessitates holding over our account of the reception by the District Grand Lodges of Otago and Southland, of the visiting Provincial District Grand Masters, as well as an account of the banquet which took place in the evening. The proceedings of the District Grand Lodge of Canterbury and Wellington, E.C., are held over for the same reason.

THE truth is, that how pleasing soever the doctrine of irremovable landmarks may sound in theory, it is not borne out by practice, nor can it be amidst the ever-varying changes in manners and customs and improvements in science and arts ; for Freemasonry, to hold its own, must keep pace with the progress of other institutions, and this can scarcely be accomplished without the occasional pruning of antiquated observances to meet the requirements of an altered state of society. . And it cannot be denied that several instances have occurred between the year 1717 and the present time, in which old landmarks have been ameliorated by Grand Lodges when any pressing necessity presented itself in favour of the change,—Oliver.

ALABAMA.—The Grand Master of the Grand Lodge of Alabama, states that when the Grand Lodge of Alabama was organised in 1821 it was composed of seven subordinate lodges, there being only eleven lodges in the State, with a membership of one hundred and thirty. Now there are two hundred and fifty lodges and twelve thousand active members. During the sixty-five years since 1821, thirty-two Grand Masters had presided over the Craft, twenty-three of whom had laid aside their working tools and entered upon their lasting refreshment. The present Grand Secretary has held his office for twenty-nine years.