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THE "profane" have been amused, and doubtless instructed, by the late display of one of our great principles. "Brotherly love " is " mighty easy " in theory, but it does not come up to expectations when an opportunity is given for its display. The edifying spectacle of a Chairman of Directors of a Masonic Hall Co., who also holds the position of District Grand Master under the English Constitution, ordering the doors of the Company's Hall to be locked in the face of a Deputy Provincial Grand Master, of the Scottish Constitution, shows that a good many of our " professed principles " only work when " opinions don't differ." We live to learn ! Until lately we thought the position of a Chairman of Directors, of a Limited Liability Company, carried with it more onerous duties than that of refusing the use of a hall for a fifteen shilling meeting.

A CERTAIN Lodge, with the sanction of its District Grand Master, appointed delegates to a Convention, said Convention agreed unanimously that it was desirable to form a Grand Lodge, and they set to work to do it, but agreed to defer election of Grand Master and proclamation of the Grand Lodge. Eight days after adjournment of Convention, District Grand Master forbids Lodge to " *allude to, discuss, receive, or read anything upon any subject relating to the establishment of the so-called Grand Lodge.*" Central Executive delay proclamation at request of two District Grand Masters, in order that the whole nine might meet in conference, for the promotion of unanimity. Six only attended, five did not wish for unanimity, so did not try, but decided to discountenance the movement. Leading spirits of Lodge decide to take advantage of the presence of their leader to give lecture on " Benefits of Grand Lodge. Masonic Hall refused. Lodge retaliates by giving notice of motion " to leave hall at end of three months." The Chairman of Directors, who also happens to be the Lodge's District Grand Master, returns the compliment by drawing the Lodge's attention to Rules 167 and 169, of the English Book of Constitutions, which states that Lodges cannot remove without consent of D.G. Master.

IF a Mason holds three or four different positions, can he, by " virtue of his offices," *consistently* hold the same number of opinions on one subject ? We know an exalted brother who says he can, but legerdmain of this kind only serves to deceive himself. The doctrine of Masonic infallibility has caused many heartburnings and fallings away from grace. It may have been necessary for the Grand Lodges in sailing vessel days, to confer autocratic power on their representatives, but when " official rulings " can often be received between one quarterly Communication and the next, what excuse is there for those in authority issuing an " Ukase," which, in four cases out of six, is contrary to the Constitutions. In our opinion the Grand Lodge of England would do a wise thing if it appointed its colonial representatives for five years, instead of the present system of appointing them for life, or what is practically the same thing—during the pleasure of the Grand Master.

BRO. HENRY NEILL recently told the Crown Lodge, 675, S.C., Christchurch, "That the Grand Lodge movement had no home in Otago "—sad if true, but unfortunately for Bro. Neill it is not—three-fourths of the Masons, from the Bluff to Christchurch, have been visited since the 19th December last, by the travelling representative of the CRAFTSMAN, and, with the exception of Dunedin, which he did not canvass, *only two brethren were found* who positively declared they were against the advisability of forming a Grand Lodge. The wish is, perhaps, " father to the thought," in Bro. Neill's case. We are positive, that if a census was taken, seven-eighths of the Masonic population of New Zealand would vote in favour of a Grand Lodge. Will Bro. Neill accept the challenge ?

WE lately had the pleasure of a chat with a Past Master of twenty-five years standing, who hails from a Dunedin Lodge. He deplored the want of thrift shown by the Craft in New Zealand, and he holds the opinion, and so do we, that the annual subscription should cover the expenditure. There are eight thousand Masons in the Colony, representing the enormous sum of £50,000 received in Initiation Fees alone. It has vanished—the Lodges have next to nothing — the Districts, with the exception of Canterbury and Auckland, have less.

We see the farce gone through, time after time, till our heart aches, of a brother or a widow appealing for relief; it is referred to the District Board of Benevolence, who seldom, or if ever meet. Our second principle seems to be on a par with our "Brotherly love," and our respect for "truth." 'Tis a disgrace to everyone of us that this £50,000 has vanished and left no trace, not even a donation to the Masonic Charities of the Old Country.

*THE SOUTH AUSTRALIAN FREEMASON ON THE
GRAND LODGE MOVEMENT IN NEW ZEALAND.*

IT is well known by Masons in this jurisdiction, that for months past a movement has been in progress for the establishment of a Grand Lodge in New Zealand. Indeed, at a meeting of delegates from Lodges held in Wellington in September last, ninety-two Lodges gave their assent to the articles of union, and resolved that the Grand Lodge should be inaugurated in November. Subsequently on the representation of some of the District Grand Masters, the inauguration was postponed, pending a meeting of District Grand Masters to be held in January, it being hoped that that meeting might have a valuable effect in inducing Lodges which have been opposed to the establishment of a Grand Lodge, to throw in their lot with the majority. Hitherto we have not said much on the Grand Lodge movement in New Zealand, not being well acquainted with the circumstances of the Craft in that Colony, but recent events seem to call for a very clear expression of opinion from the Masonic Press of Australia, and we should not shirk what we deem to be our duty. Brethren in Australia will have been surprised to learn that since the founding of the Grand Lodges of South Australia, New South Wales, and Victoria, there should have arisen any question as to the absolute right of individual Lodges to discuss the desirableness or otherwise of establishing a Grand Lodge in their territory. We had thought that that matter had been set at rest for ever by the action of LORD CARNARVON (the Pro Grand Master of England), who, when in Australia, *advised* the Lodges to unite in founding a Grand Lodge in New South Wales. BRO. LORD CARNARVON, the working head of the English Craft, therefore recognised the

right of the Lodges to debate such a matter, and when from the chair of the Grand Lodge of England he announced what was being done in New South Wales, the Grand Lodge signified its approval with hearty applause. Previously, in other cases (including that of the recognition of the Grand Lodge of South Australia) the Grand Lodge of England clearly stated that an indispensable condition for the recognition by it of a new Grand Lodge is that it should be created with the consent of a majority of the Lodges. Now as such consent could be given in no other way than by resolution in open Lodge, it is evident that the Grand Lodge of England does fully recognise the right of Lodges to discuss such a question.

In the case of South Australia the Grand Lodge of England withheld recognition until it had been fully satisfied that our Grand Lodge had been founded with the consent of a majority of the Lodges. No further arguments are required to show that the New Zealand Lodges have a perfect right to discuss the question of establishing a Grand Lodge. We are sorry, therefore, to see that the District Grand Master of Otago and South-land, in the South Island of New Zealand, should, in a most unconstitutional manner, have issued an edict against the Lodges in his District discussing the important question which has been brought prominently before the Craft throughout the islands. The English Book of Constitutions closely defines the powers of a District Grand Master, and gives him no authority to do anything not laid down in its pages. His edict also was in direct opposition to the utterances of the Grand Lodge of England on various questions. That he did not feel his ground sure is evident from the fact that he withdrew the edict after issuing it, and issued it again at a later date. It now appears from remarks made by the District Grand Master at the Quarterly Communication, held in Dunedin, on November 18, that the edict was issued a second time in consequence of instructions sent by the Grand Secretary of England. If this is the case, the position is even more peculiar. The Grand Lodge of England says that a Grand Lodge to be recognised by it must have been established with the consent of the Lodges, whilst the Grand Secretary of England issues instructions that the Lodges are not to be permitted to consider the matter. Surely this is inconsistency. We note also that Bro. D. MURRAY LYON, the Grand Secretary of Scotland, has written to a District Grand Secretary in Dunedin to the effect that the Grand Lodge of Scotland will endorse extraordinary powers *assumed* by District Grand Masters at the present juncture, and congratulating him on the steps he had already taken to crush the Grand Lodge movement. This course is most unwise, and can lead to no good. Similar harsh measures were adopted by officers of the Grand Lodge of England years ago in Victoria, and they resulted only in a most unhappy schism. Lodges have a right to discuss any matter they please that does not contravene the

landmarks, and any attempt to deprive them of that right by arbitrary measures can only lead to deplorable results.

Our New Zealand brethren are worthy of praise for the calm, deliberate, and conciliatory tone which has characterised their proceedings at the present juncture, and for the Masonic spirit which has been shown at every step taken by them in their endeavours to establish a Grand Lodge.

POETRY.

IMMORTALITY.

WILL death end all ? Will they who toil and spin,
Who sow, but may not reap life's golden grain,
Who strive for right, unheeding loss or pain,
In whose pure minds ne'er dwells the taint of sin—
If they, at Death's grim call, but pass away,
And, ending thus in gloom this fleeting span,
With all that's most debased and vile in man,
Become again a mass of senseless clay ?
It can not be. This hope inspires our hearts
For loftier aims. 'Tis not from earth evolved,
But, springs from germs implanted in the mind
By nature's God, and courage high imparts.
Let noble men on nobler flights resolved
Follow great their gain in life supernal find.

" Possessions vanish, and opinions change,
And passions hold a fluctuating seat ;
But, by the storms of circumstance unshaken,
And subject neither to eclipse or wane
Duty exists."

WORDSWORTH.

RIGHTS OF THE LODGE.

2. A LODGE HAS A RIGHT TO DO ALL THE WORK OF ANCIENT CRAFT MASONRY. There would be no reason for its existence without this right ; it is the principal object of its constitution. In Lodges, the three symbolical degrees and the rank of Installed Master alone can be conferred. For the first degree every candidate must be duly proposed and seconded, and come voluntarily to the Lodge, possessed of proper qualifications, and subject to a ballot. For the second degree the candidate must be prepared by strict examination as to proficiency. For the third, he must, in addition to former tests, undergo the final trials which illustrate Masonic Philosophy. Every Brother who is Worshipful Master Elect, if he have never previously occupied the Chair, has also to receive at the hands of experienced Brethren the rank of Installed Master, which qualifies him for a seat in the Parliament of the Craft. Only one degree can be conferred upon any Brother on the same day, nor can a higher degree be conferred on any Brother at a less interval than four weeks from his receiving a previous degree.

3. A LODGE CONDUCTS AND TRANSACTS ITS OWN BUSINESS BY RIGHT AT A REGULAR MEETING.—In England this is uniformly done in the first degree, but it solely applies in this to ordinary, and not ritual, business or "work."

4. A LODGE HAS A RIGHT TO BE REPRESENTED AT EVERY COMMUNICATION OF GRAND LODGE.—In England this is done by the attendance of the Master and his Wardens for the time being.

5. A LODGE HAS A RIGHT TO INCREASE ITS EFFECTIVE STRENGTH BY ADMITTING NEW MEMBERS,—As a Warrant is in perpetuity, it is in danger of lapsing without this right, which cannot be too cautiously exercised. A Lodge may increase its members by initiation or by affiliation from other Lodges. Honorary members do not increase the effective strength.

(To be continued.)

RIGHTS OF THE MASTER.

2. The Master and his Wardens represent the Lodge at Quarterly Communications - This prerogative has naturally arisen from the wide extension of the Craft throughout England and the world. Formerly, when the wide body was small, every member of the Craft was, in duty bound, even from the traditional days of Athelstan, to present himself at the General Assembly if within fifty miles ; but at the present day the officers are strictly representative, and they are bound to see that the Lodge suffers no detriment.

3. THE MASTER HAS A RIGHT TO CONTROL THE ADMISSION OF VISITORS FROM OTHER LODGES AND ABROAD.—There are many occasions on which the admission of visitors would be highly censurable ; and this power, therefore, is wisely left within the discretion of the Master, and no one would, at any time, be disposed to challenge the wisdom of the provision.

4. THE MASTER MAY REFUSE OR CONSENT TO THE ADMISSION OF A MEMBER —This right exists in the Master, but is usually exercised with the greatest caution; for, in the event of an unjust exclusion, the member aggrieved has a clear right of preferring a charge against the Master before the Board of General Purposes ; in the Provinces, first before the Prov. G.M., and finally before the Board of General Purposes. Weighty reasons may be supposed to operate in the mind of the Master on such rare occasions.

5. THE MASTER HAS SOLE CUSTODY DURING HIS TERM OF OFFICE, AND UNTIL HIS SUCCESSOR IS INSTALLED, OF THE WARRANT OF CONSTITUTION, NOR CAN HE DELEGATE ITS CUSTODY TO ANY PERSON OR BROTHER WHATEVER.—The Warrant is the most precious document belonging to the Lodge ; without it (unless it be lost by the action of fire or water, by stealth, or such actions as human sagacity cannot foresee or prevent) the Lodge has no power to assemble, to work, or perform any corporate Masonic act. No power, even Grand Lodge, can demand the warrant of any one except the Master ; and hence, for the most prudential reasons, it is incumbent upon him never to lose sight of the document while within his charge, and it is his last duty on quitting his office, to hand it to his duly *elected* and *installed* successor. It is usually the practise for every Master to give one last proof of his Masonic skill by actually installing the Brother elected to fill the Chair ; and though this is not obligatory, the reasons are so many and so cogent that the responsibilities of a Master can scarcely be morally or Masonically deemed at an end until this impressive ceremony is consummated.

THE GRAND LODGE MOVEMENT.

INTERVIEW WITH A NEW SOUTH WALES MASON.

MR J. C. REMINGTON, a distinguished brother of the craft, holding the office of Grand Senior Warden in the United Grand Lodge of New South Wales, being in Christchurch, has been interviewed by a representative of the *Press* on the import-ant subject of the amalgamation of the three constitutions in New South Wales.

There is nothing (said Mr Remington) which has occurred in connection with the history of Freemasonry in Australia, which has done so much to advance it .and enable the craft to fulfil its high aims and objects in a manner deserving" its profession, as the welding together of the three constitutions into one. It has been a stupendous success—far exceeding even the ideas of the most sanguine. As you will see from our balance-sheet of the fund of benevolence for the year ended 31st May, 1889, we have a balance to credit of £2535 18s 5d, notwithstanding that during the year we disbursed £680 17s in benevolence. Our amalgamating the three constitutions enabled us to direct the stream of Masonic charity into .one channel. When the District Grand Lodges—of which there were three—ceased to exist the funds at their disposal were returned to the Lodges contributing them. These in their turn handed the money over to the newly formed United Grand

Lodge as a nucleus of a fund of benevolence. Thus we received in this way, on our constituting the new Grand Lodge of New South Wales, £1000 from the Scottish Constitution, £1500 from the English Constitution, and £1000 from the old New South Wales Constitution, which we superseded. This left a balance still in the hands of each constitution, and this was distributed *pro rata* according to the contributions of each Lodge.

Let me say here how strongly I sympathise with your efforts to amalgamate the three constitutions here. I think it will be one of the grandest things for Masonry in New Zealand that has ever taken place ; but you must pardon me if I express the opinion that your proposed basis of union is far too elaborate, in that it introduces too many matters of detail and much that is debatable. Now, we in Sydney simply in our basis of union affirmed the desirableness of the three -constitutions being amalgamated. On this point all were agreed, and there was unanimity at once. This basis of union was arrived at in this way : The three district Grand Lodges met, and appointed five past masters from each, to whom was delegated the power to draw up a basis of union. This they did, and, as I have told you, it was exceedingly short, simply setting out the fact that the necessity for union had been recognised, and providing for the appointment of a committee of three past masters from each constitution to ascertain and define the precedence of lodges, and ranks and appointments of past grand offices. The articles of union thus drawn up were submitted to the various Lodges, and they were invited to enrol themselves within six months. Each Lodge considered the question in due form, and passed resolutions giving in their adhesion to the United Grand Lodge until all had come in. It was arranged that on St. John's day, June 24, 1888, the United Grand Lodge should come into being. Accordingly on that day Bro. Lord Carrington, who had been elected as the first R.W.G.M. by the masters, past masters, and wardens of the the various Lodges who had signified their adhesion, issued temporary warrants to the Lodges, and the grand secretary at the same time requested the masters to send in at once their original warrants for safe custody. We then communicated with the Grand Lodges of England and Scotland, receiving recognition by cablegram and permission to retain the original warrants as a memento of our connection with these two Grand Lodges. The original warrants were then re-issued and attached to the new ones, the former bearing across the face a statement that the Lodge had given in allegiance to the Grand Lodge of New South Wales, and retained that warrant as a memento. We are, as I have said, prospering greatly. We have just completed a most carefully prepared ritual, and Masonry now, under the new regime, is flourishing far more than at any other period of our Masonic history."

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

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

ANCIENT OPERATIVE MASONRY.

STANDING within one of those magnificent cathedral temples, the pride of the past and the wonder of the present, the observer is completely overpowered by a feeling of reverential awe produced by the creative genius of its great architects and builders. In the complete structure as well as in every minute detail, abundant evidence is offered of marvellous artistic skill and executive ability, indicating the work of a highly trained and intelligent handicraft, capable of appreciating and expressing the lofty conception of the architect, and thus producing the most perfect harmony in every department of their work.

The most complete and beautiful examples of ecclesiastical architecture ;—as those of Cologne, Strasburg, and Westminster ;—were the product of an age of general ignorance and incapacity : but the evidence is irresistible that all classes of workmen employed on those buildings had received a careful scientific training, were united in a most complete organisation which jealously guarded the secrets of their arts, and maintained with care and distinction their several grades or degrees.

Several manuscripts have been discovered affording abundant evidence that these ancient Masons formed a brotherhood, united by the strongest ties of fidelity and devotion, preserving in their traditions of the Art, Science and Wisdom of past ages, a system of morality and education, of far purer type than that of the degenerate age in which they lived. Their societies were secret and conservative. Members were received

only as apprentices, and then upon substantial guarantees for their character and conduct. Their organisation, ceremonies, examinations, and charges were almost identical with the ritual and working of our Masonic Lodges. The course of instruction for apprentices and craftsmen comprised all that was then known as the " liberal arts and sciences," and their Lodges were the only schools in which the knowledge necessary to their high and exclusive profession could be obtained.

The Masters were elected from those Craftsmen who had given proof of their skill and knowledge, of their administrative ability to govern, together with the power to instruct in workmanship and design. They were, in fact, masters or professors of the Arts and Sciences, and to their care was entrusted the secret mysteries of their craft, and the sublime philosophy of their ancient wisdom religion. The moral lessons of their fraternity, conveyed in the expressive symbolism of their working tools, have been handed down with very little alteration, to our own day.

The Craft guilds of operative Masons who carried out the splendid architectural designs of early British history, derived their organisation and secret arts from the German societies, and we find very distinct notice of their power and influence in some ancient documents preserved in our museums, and their inherited forms and secret symbolism have descended into later times.

Liberality of religious opinion, the distinguishing characteristic of cultured intelligence, and one of the ancient landmarks of our order, was maintained in strict integrity during the corruption of the dark ages. Protected by the monastic orders, because necessary to the church, our ancient brethren escaped persecution : but with the ignorant masses their wisdom was always *magic*, their knowledge *a mystery*, and their skill a *craft*.

After the period of the Reformation their opinions no longer excited the open hostility of the church, and the great necessity for inviolate secrecy was removed ; and its survival in our ritual is to be considered simply as a relic of those dangerous times when a man dared not think for himself, but at the bidding of ecclesiastical authority, except under the seal of secrecy, or within the protection of a properly tyled Lodge.

The spread of knowledge brought about a great revolution in operative Masonry, gradually separating the men of thought from the men of action—the architect from the artizan ; and further subdividing the arts and trades. We now find the several and distinct occupations of architecture, surveying, design, sculpture, painting, engineering, metal-work, masonry ; and the distinct trades of mason, builder, carpenter, plumber, smith, decorator, &c., all of which were formerly included in the work of the ancient Masonic societies.

The necessity for the secret teaching of these arts in Lodges of instruction passed away with the opening of schools and colleges for all who sought for knowledge. Thus, its work accomplished, the ancient fabric of the society tottered to decay ; its original significance becoming obscured, and its survivals lingering only as superstition.

During this later period, high clerical and official dignitaries, patrons of the art, were initiated as Apprentices, and admitted as fellows, under the designation of " Accepted Masons ; " and in their favour a formal examination was instituted, to dispense with the necessity for the strict practical training required of operative brethren.

In 1646, Elias Ashmole records his initiation into a Masonic Lodge at Warrington ; and in 1670, the Earls of Cassillis and Eglington were received as Apprentices in Lodge Kilwinning. Thence forward the admission of Accepted Masons saved the fraternity from dissolution, but necessitated the remodelling of the Constitution.

The decadence of Masonry as an operative society becomes apparent from the fact recorded by Halliwell, that Sir C. Wren was not initiated into the order until after the erection of St. Paul's Cathedral (although Anderson makes it appear that he was Grand Master in 1685). At this important juncture, when dissolution seemed imminent, certain wise brethren conceived the grand idea of reforming the Ancient Masonic Order, and extending its privileges to all good men and true. Rigidly conserving the grand principles on which the order was founded, and guarding, by the veil of secrecy, its ceremonies and ancient landmarks, they endeavoured to trace through the tangles of tradition the threads of its ancient philosophy, and the esoteric meaning of its occult symbolism.

Henceforth the new order of the Free and Accepted Masons was completed and consecrated :

1. To the welfare of humanity, on the sacred principles of morality and justice, founded on virtue, honour and mercy.
2. To the search for truth in the mysteries of nature and science.
3. To the discovery, if possible, of the *lost* secret—the hidden mystery of life, death, and futurity.

This profound mystery has ever perplexed the reason and eluded the intellect of thoughtful men. There may have been seers who solved this riddle of our fate but who could not communicate their experience in common language ;—as when St. Paul saw things unspeakable, unlawful for man to utter—but mankind still echoes the cry of Carlyle : " Whence, and, O, Heavens, Whither ! " and the greatest genius feels unable to read this secret of his being.

This intense longing finds expression in the words of Tennyson :

" Flower in the crannied wall,
I pluck you out of your crannies.
I hold you here, root and all, in my hand,
Little flower ; but if I could understand
What you are, root and all, and all in all,
I should know what man and God is."

GRAND LODGE OF NEW ZEALAND.

WELLINGTON, 3RD FEBRUARY, 1890.

DEAR SIRS AND BRETHREN

In terms of the Declaration adopted by the Convention on 11th September, 1889, establishing the Grand Lodge of New Zealand as and from the 9th November last, and the determination that the said Grand Lodge should be called together as soon thereafter as possible, we have now to inform you that the Central Committee of the Union, to whom it was left to give effect to the resolution, have decided that the first Communication of the members of the Grand Lodge of New Zealand shall be held in Wellington, at 5 o'clock p.m. on Monday, 10th March next, for the election of the first Grand Master, and the issue of Provisional Charters to the Lodges holding from the Grand Lodge.

Why the Committee did not deem it " possible " to call the Grand Lodge together earlier, will be understood from the following facts :—Prior to the 9th November, the District Grand Master of Wellington, E.C., Bro. Sir Harry Atkinson, approached the Committee, and, expressing himself favourable to the establishment of a Grand Lodge if reasonable unanimity could be secured, deprecated undue haste. With his knowledge, the *Committee* approached his Excellency the Governor as to the acceptance of the Grand Mastership. As you are aware, his Excellency declined the office until practical unanimity was attained, and counselled farther efforts in this direction. After other interviews with Bro. Sir Harry Atkinson and the District Grand Master of Auckland, E.C., Bro. G. S. Graham, it was arranged that if the Union would refrain for three months from calling the Grand Lodge together, the two District Grand Masters would call a meeting of District and Provincial Grand Masters to consider the position, and, as the Committee understood, with a view of, if possible, promoting the attainment of that practical unanimity desired by Lord Onslow. That meeting was held in Dunedin on the 24th January, but no communication was exchanged with the Union, nor has the result even *been* officially communicated to it. Front the press, *however*, we learn that no effort whatever was made to bring about unanimity ; and an indefinite postponement of all further action towards the establishment of a G and Lo 1ge, was the only thing suggested.

Feeling convinced that a majority of the Lodges and brethren in New Zealand earnestly desire the establishment of a Grand Lodge, the *Committee* have no option but to proceed to give *effect* to the resolutions of the Convention already referred to. Except by the actual constitution of the Grand Lodge, the Committee fail to see how any nearer approach to unanimity can now be attained. They regret that the delay which has taken place has been fruitless in this respect, but it has not been altogether unprofitable, inasmuch as it has afforded time for the reception of a Ruling from the Grand Lodge of England, that in the matter of determining what Constitution they will hold under, the will of a majority of a Lodge is binding on the

minority, and that the latter cannot retain the Charter in defiance of the former, as was contended. A similar Ruling has been received from the Grand Lodge of Ireland ; and, as the Grand Lodge of Scotland only adopted Rule 219 of the English Constitutions a few years ago, it will no doubt accept the interpretation which its original framers place upon it. If this is not (lone, a further proof will be afforded of the necessity for a Grand Lodge of New Zoaland,-so as to obviate the inconvenience and possible scandal of diverse Rulings on the same point being given by the three distant Grand Lodges which now exercise concurrent, although separate, jurisdiction in this Colony.

Acting on the principle laid down in the communication from the Grand Lodges of England and Ireland, that the wishes of a majority must be respected, the Committee cannot doubt that the desire of a majority of Lodges for the establishment of a New Zealand Grand Lodge will ensure cordial fraternal recognition by those and other Supreme Bodies, as soon as such a Lodge is established.

The Committee admit the most poignant regret that Brother the Earl of Onslow should have hesitated to comply with the request of an undoubted majority of the Lodges to assume the Grand Mastership of New Zealand, being convinced that had he accepted the position, the practical unanimity he desired would have followed almost as a matter of course ; but at the same time it must be apparent that if it were admitted that the disinclination of a single brother, however distinguished socially, officially, or Masonically, to take part in the movement, constituted a fatal barrier to the progress towards Masonic autonomy, more especially when such brother is merely a temporary sojourner amongst us, the fact would furnish a strong argument in proof of the allegation that Masonry in New Zealand is not ripe for self-government.

Anxious as the Masons of New Zealand may be to secure the benefit of Bro. Lord Onslow's assistance from the outset, they cannot admit that there is no brother amongst them capable of assuming the reins of government until such time as it shall please her Majesty's representative in this Colony for the time being, if a Mason, to follow the example of the distinguished brethren who are Governors of Australian colonies, and at the same time the Rulers within their respective boundaries of a Craft ever distinguished for its unswerving loyalty.

The Committee earnestly appeal to you as a member of the New Zealand Grand Lodge, in terms of the Declaration of the 11th September last, to be represented personally or by proxy (form of which is enclosed) at the first Communication on Monday, March 10th. It is most important that all members should be represented. A resolution to be then moved as to the appointment of first Grand Master, will in the meantime be communicated to you.

If your Lodge has not already forwarded its enrolment fees to the Acting Grand Treasurer, Bro. R. C. Hammerton, in terms of the resolution of the Convention, we would urge you to do so without delay, and would also ask you to use your influence with all Past Masters of your Lodge, or Delegates to the Convention, who have not already done so, to at once register their names as members of the Grand Lodge of New Zealand.

We are, dear Sir and Brother,

Fraternally yours,

E. T. GILLON, P.M., *Chairman.*

GEO. ROBERTSON, P.M., *Hon. Sec.*

DECLARATION.

WHEREAS Freemasonry was established in New Zealand in the year 1842, A.D., and has since been perpetuated and practised by numerous Lodges formed from time to time under the Grand Lodges of England, Ireland, and Scotland respectively.

And whereas a majority of the Lodges so established have determined that it is expedient, in the best interests of Freemasonry and for the better ordering of the Craft in the Colony, that there should be full, perfect, and perpetual union, with uniformity of obligation and discipline among the members thereof, at present divided into and working under the three separate and distinct Constitutions of England, Ireland, and Scotland, so that in all time to come they shall form and constitute but one brotherhood, and be represented in one Grand Lodge.

Now, therefore, we, the delegates duly appointed in that behalf by the Lodges set out after our signatures hereto, do by these presents declare and agree that the said Lodge shall, from and after the ninth day of November, 1889, constitute and form one Grand Lodge, under the style of the " Grand Lodge of New Zealand," and that the Masters and Wardens of the said Lodges for the time being, shall be deemed and taken to be members of such Grand Lodge, together with such Past Masters and past or present Provincial or District Grand Lodge officers as shall be members of such Lodges, and also the signatories hereto : Provided always that such members (except the Masters and Wardens of Lodges) are duly enrolled on the Register of Members of the Grand Lodge.

And it is further agreed that as soon after the said ninth day of November, 1889, as may be possible, a Communication of the Grand Lodge shall be held for the purpose of electing a Grand Master and making other provisions for the good government of the Order, and the constitution and regulation of the Grand Lodge.

Dated at Wellington, New Zealand, this eleventh day of
September, 1889, A.D., and 5889, A.L.

Lodges whose delegates have signed the above Declaration constituting the Grand Lodge.

St. Mark's, 2059, E.C.	Victoria, 1577, E.C.
Otago, 844, E.C.	St. Augustine, 609, E.C.
Waterloo, 463, S.C.	Victory, 1927, E.C.
Ulster, 475, I.C.	Beta, 450, I.C.
Masterton, 1430, E.C.	Fortitude, 2301, E.C.
Leinster, 469, I.C.	Fielding, 1940, E.C.
Thistle, 647, S.C.	Marlborough of Unanimity, 1236, E.C.
St. John's, 1888, E.C.	
Wairau, 663, S.C.	Coromandel, 456, I.C.
Lodge of Unanimity, 604, E.C.	Canterbury, 1048, E.C.
N.Z. Pacific, 517, E.C.	Franklin, 2138, E.C.
St. Andrew's, 639, S.C.	Canterbury Kilwinning, 585, S.C.
Scinde, 419, LC.	Caledonian, 534, S.C.
Manawatu Kilwinning, 690, S.C.	Palmerston, 1749, E.C.
Montrose, 722, S.C.	St. George, 1128, E.C.
St. John's, 2102, E.C.	Ponsonby, 708, S.C.
Waikouaiti, 2115, E.C.	Lincoln, 1918, E.C.
Waitangi, 727, S.C.	Sir Walter Scott, 533, S.C.-
Rakaia, 1857, E.C.	Te Aroha, 697, S.C.
St. George's, 1856, E.C.	Phoenix, 1959, E.C.
Manukau, 586, S.C.	Harvey, 695, S.C.
Rangitikei, 1904, E.C.	Waitohi, 2036, E.C.
Victoria, 471, I.C.	Clinton, 460, S.C.
Kaikoura, 2236, E.C.	St. John's, 461, S.C.
St. Andrew's, 432, S.C.	Tongariro, 705, E.C.
Ashley, 1877, E.C.	Hiram, 2008, E.C.
Southern Cross, 760, E.C.	Bedford, 464, I.C.
Opotiki, 1930, E.C.	Westland Kilwinning, 467, S.C.
Turanganui, 1480, E.C.	Oamaru Kilwinning, 537, S.C.
Abercorn, 472, I.C.	Waitaki, 1111, E.C.
Southern Cross, 997, E.C.	Southern Star, 619, S.C.
St. Andrew Kilwinning, 481, E.C.	St. Augustine, 5762, S.C.
Dunedin, 931, B.C.	St. John's, 610, S.C.
Abercorn, 1813, E.G.	Taringatura, 743, S.C.
Ruahine, 2178, E.C.	Mokoreta, 2287, E.C.
Patea Kilwinning, 536, B.C.	Hercules, 1875, E.C.
Concord, 1925, E.C.	Robert Burns, 692, S.C.

Lodges which passed a resolution in favour of a Grand Lodge, but did not appoint delegates in time for the Masonic Convention held on 11th and 12th September, 1889.

Advance, 2247, E.C.	Star in the Far South, 717, S.C.
Winchester, 1737, E.C.	Albion, 2003, E.C.
Lodge of Progress,]651, E.C.	United Service, 421, I.C.
St. Andrews, 418, S.C.	Hawera, 652, S.C.
Eden, 1530, E.C.	Foxton Kilwinning, 727, S.C.
Wairoa, 709, S.C.	Lake of Ophir, 1195, E.C.
Ara, 348, I.C.	Malvern, 1919, E.C.
Arrowtown Kilwinning, 637, S.C.	Star of the North, 1647, E.C.

MEMBERS OF THE GRAND LODGE.

ARTICLE 1.-The Grand Lodge of New Zealand shall consist of (a) a Most Worshipful Grand Master, elected annually by the Grand Lodge, or, if the Governor of the Colony, for his term of office ; (b) the Master and Wardens for the time being of all Lodges working under the Grand Lodge ; (c) such officers as may from time to time be appointed or elected ; (d) all Brethren who at the constitution of the Grand Lodge are present or Past Provincial or District Grand Officers, or are Past Masters and subscribing members of any Lodge holding under Grand Lodge, and who shall within six months enroll themselves as members; and (e) the delegates appointed to this Convention.

Here follows the ruling of the Grand Lodge of England as to the interpretation of Article 219 of the book of Constitutions, which we gave last month.

*DISTRICT GRAND LODGE OF OTAGO AND SOUTHLAND,
E.C., AND THE DISTRICT GRAND LODGE OP NEW
ZEALAND SOUTH, S.C.*

A SPECIAL meeting of the English and Scotch District Grand Lodges was held in the Masonic Hall, Dunedin, on Friday, the 24th January, to welcome visiting Provincial and District Grand Masters, and other distinguished visitors.

The District Grand Master of Otago and Southland, E. C., opened his District Grand Lodge at 8.40 p.m., after which the R.W.D.G.M., Bro. James Gore, and the officers of the District Grand Lodge, S.C., were announced and admitted. Bro. W. Roebuck, W.P.G.S.B., of the Grand Lodge of England; Bro. J. C. Remington, R.W.G.S.W., of the United Grand Lodge of New South Wales ; Bro. J. Bevan, R.W.D.G.M., of Westland ; Bro. E. T. Dillon, R.W.D.P.G.M., S.C., of Auckland ; Bro. G. D. Pierce, R.W.P.G.M., N.Z., LC.; Bro. Graham, R.W.D.G.M., E.G., of Auckland; Bro. Aitken, R.W.G.S.W. ; Bro. Martin, R.W. P.G. S. W. ; and R.W. Bro. Ingram, of the United Grand Lodge of Victoria, were announced, and received and admitted.

An apology was received from Bro. Henry Thompson, R.W.D.G.M. of Canterbury, E.C., for his absence.

The D.G. Master of Otago and Southland, E.C , welcomed the visitors on behalf of the Brethren of his District.

The D.G. Master of New Zealand South, S.C., also welcomed the visitors on behalf of the Brethren of his District.

The Provincial and District Grand Masters replied.

The W., Bro. Roebuck, Past Grand Sword-bearer of the Grand Lodge of England, expressed great pleasure in receiving the invitation to be present that evening. He referred to the advantages which were derived from the Masonic boys' and girls' schools at Wandsworth (Clapham Junction) and Woodgreen, in England. and said they had about five hundred pupils in those schools. He would report to the Grand Lodge when he returned to England the hearty reception accorded him in New Zealand.

Bro. Remington, R.W. Grand Senior Warden, of the New South Wales Constitution, said he had heard it mentioned since his arrival that New Zealand was little thought of on the other side ; but, whilst he did not wish to try and contradict this idea, thought he could talk for half an hour to the contrary effect. He at least could assure them that, as regards Masonry, the Brethren in New South Wales watched keenly the actions of the Brethren in New Zealand, and took great interest in all their doings.

Bro. Aitken, R.W., Grand Senior Warden of *the* Victorian Constitution, echoed the previous speaker's sentiments. They in Victoria also watched with the greatest interest the advancement which the craft was making in New Zealand. The District Grand Lodge was closed at 9.45 p.m.

THE BANQUET.

A banquet was afterwards held in Wain's Hotel, about 80 brethren sitting down. Bro. T. S. Graham occupied the chair, and was supported on the right by Bro. W. Roebuck and on the left by Bro. James Gore.

The Chairman proposed " The Queen and the Craft."

The Chairman proposed "The Health of His Excellency the Governor." In doing so he said Lord Onslow was an officer of very high standing in the Grand Lodge of England, and if ever his services were required in connection with anything belonging to the craft he (the chairman) was sure he would willingly give them.

The Chairman proposed "The Grand Master of England, H.R.H., the Prince of Wales."

Bro. Graham (Auckland) proposed "The Grand Lodges of England, Scotland, Ireland, New South Wales, Victoria, and South Australia," and in doing so said the toast could have fallen to much better hands.

Bro. Roebuck, in replying said that His Royal Highness was one of the most if not the most popular reran in Great Britain, and one of the most hard-worked Masons in the world. When His Royal Highness was chairman of the meeting to celebrate the centenary of the Masonic Girls' School held in the Alin rt Hall, London, the large sum of £54,000 was placed on the table for the benefit of the Masonic orphanages. He concluded by thanking the brethren for their kind treatment, and said he would always remember his visit to Dunedin.

Bro. Court also thanked the brethren at some length, and, in referring to the proposed Grand Lodge of New Zealand, said, that as far as he was concerned he would do all in his power to further the object in a fraternal manner.

Bro. Martin also thanked them on behalf of the Victorian Grand Lodge, and Bro. Hayes on behalf of South Australia.

Bro. Pierce also responded on behalf of the Grand Lodge of Ireland.

Bro. Remington proposed " Your present Rulers, the Provincial Grand Lodges of England, Scotland, and Ireland." The brethren, he said, would do well not *to* have any friction in the working up of the Grand Lodge movement, as it would take a great deal of time to wipe out anything of the kind. Unanimity must be the order, and brethren should consider wisely and well before doing anything in the matter. New South Wales sympathised, and were anxiously watching the movement, but the brethren would pardon him if he gave them a little advice, and that was if the Grand Lodge of New Zealand was formed without practical unanimity, recognition would not be forthcoming.

Bro. Pierce reciprocated all that Bro. Remington had said, and counselled the brethren under his jurisdiction that whatever they did must be unanimous.

Bro. Gore also spoke at some length on the Grand Lodge question.

Bro. Bevan said he was decidedly against the movement now on foot to form a Grand Lodge, and felt he would be disloyal to his Grand Lodge at Home if he fell in with it. He spoke at some length on the hospitality he received at Home during his recent trip, and specially thanked Bro. Roebuck.

Bro. Graham (Auckland) said he would like to mention to them how it was that so many Provincial and District Grand Masters were present. About two months ago it was decided to hold a conference in Dunedin during January to consider the question of a New Zealand Grand Lodge. The first meeting was held to-day, and it was adjourned to a certain day next week, when the question would be finally settled and the deliberations shortly afterwards made public, but he might inform them now, as it would so soon be published, that the conference has come to the conclusion that they could not countenance the present movement for a Grand Lodge.

Bro. Gillon, in replying on behalf of the S.C. in the North Island, said he did not think the banquet table the proper place to discuss the Grand Lodge question, and heard those who were loyally supporting him had received scant courtesy from the members of the Conference. With regard to Bro. Remmington's advice, he said the Masonic Union had looked at the matter in every way, and they knew and had discussed the question of non-recognition. When the Convention met in Wellington, the 62 brethren who signed the Basis of Union on behalf of 92 Lodges, determined to proclaim Grand Lodge on November 9th, 1889, but the Central Executive yielded to the express wish of Bro. G. S. Graham to postpone the proclamation for three months, in order that the Grand Masters might try and promote unanimity. He would leave it to the brethren to say whether they had kept their promise. He would now tell them that the Executive had decided to proclaim Grand Lodge as soon after the 9th February as possible, and whatever was the result, the onus would rest on the members of the Conference. The Masonic Union had done its best to promote unanimity, had agreed to give way to any reasonable concessions, and he had come to Dunedin with that express intention, but it appeared from the evening paper that their resolution was equivalent to shelving the whole matter. He might tell Bro. Remmington that if New South Wales had not taken the step that the Union now contemplated, he (Bro. Remmington) would not be there to-night as a representative of the United Grand Lodge of New South Wales. To his mind it was not disloyal for any one to try and get a Grand Lodge for New Zealand, seeing that the Prince of Wales was a patron of the South Australian Grand Lodge, and he objected to being called a rebel working against the Grand Lodge of Scotland.

The Chairman said there was nothing in the toast list which alluded to the Grand Lodge movement.

Bro. T. S. Graham briefly returned thanks.

Bro. Roebuck, in a short speech, proposed The Chairman."

Bro. T. S. Graham, in returning thanks, said they should "creep before they gang," in the Grand Lodge movement, but that it would soon be an accomplished fact. He proposed "Sister Lodges."

Bro. Burton made a vigorous speech in defence of the Grand Lodge movement. He said they brethren had preached "Peace, peace," when they knew in their own minds that there was no such thing in Masonic circles in New Zealand, and would not be, for a long time to come, unless some of the brethren changed their method of opposing the movement. Opposition he was prepared for, and he could not see how any progressive movement was to be carried without opposition, but he believed in fighting fair. He alluded to the meeting in April, when ninety-four brethren voted for the advisability of forming a Grand Lodge and only four declared against. Some of those who voted for the movement then had completely turned round. He could not tell for what reason; they themselves could not or would not do so; he could not understand them. Before he came to the meeting to-night he had read an admirable article by Bro. Remmington, in the *Stir*, speaking most favourably in favour of the advantages reaped by New South Wales by the formation of a Grand Lodge. And, lo! the prophet whom they had expected to bless had, instead, remained to curse. It was said that it was sedition to take part in the formation of a Grand Lodge. Was it P Then he, for one, would be plea-ed to be called a rebel. But e hat were the facts. The Grand Lodge of England had declared officially that they would recognise the movement, so had the Grand Lodge of Ireland, and they had heard to-night of the sympathy expressed by the representatives of the three Grand Lodges in Australia. Why the Grand Lodge of England had ruled quite contrary to what had been expressed by the District Grand Masters and the

threat held out that three brethren could hold the warrants in face of the vote of the majority, was, as they had seen, entirely wrong. So much for the cry of sedition.

Bro. Bracken thought he would be studying the feelings of all the brethren if he refrained from making a speech at all. He then recited " Barbara Fritchie."

Bro. Ross proposed the " Tyler's Toast," which was drunk with the usual Masonic honours, and the brethren dispersed in peace and harmony.

DISTRICT GRAND LODGE OF CANTERBURY, E.C.

ON Thursday, the 16th January, the quarterly Communication of the District Grand Lodge of Canterbury, was held at the St. Augustine Masonic Hall, Christchurch.

The District Grand Lodge was opened in due form, and with solemn prayer, by the R.W. Bro. H. Thomson, D.G.M., at 8.10 p.m.

The minutes of the quarterly Communication, held on October 17th, 1889, were read and confirmed. Apologies were received from the D.D.G.M. Bro. Peter Cunningham, W. Bro. 8. Del budge, P.M. and Vv. Bro. H. W. Felton, P.M.

The Annual Statement and Balance Sheet, duly audited, showed the assets to be £851 17s 8d.

The following correspondence was read:

" From the Grand Secretary's Office,
" London, 10th September, 1889.

Bro. W. R. Mitchell,
" D.G. Secretary, Canterbury, N.Z.

" Dear Sir and Brother,

"I am in receipt of your letter of 1st July, with By laws of Lodge 1048, which I have returned to you to-day by book post duly approved.

"With reference to your comments on my letter of the 11th March in which I used the expression Grand and Provincial Grand Lodges, without naming a District one, I may mention that such was merely an abbreviation of the rule, if you look at the Art. (81) which I quoted in my letter of 11th March, you will see that as a matter of course Provinces and Districts stand identically the same with respect to the matter.

"With respect to Art. 210 B of C, if you will refer to the proceedings of Grand Lodge of 5th December, 1888, you will see a discussion on the question of giving notice.

" Yours fraternally,
" SHADWELL H. CLERKE, G.S."

From the Secretary of Lodge Waitohi, Piston, thanking the District Grand Secretary for having brought about a settlement of the dispute between the Unanimity Lodge and themselves, and recognising the brotherly sympathy shewn by the former Lodge in dealing with the case.

From the President of the Widows' and Orphans', and Benevolent Board with the Seventh Annual Report and Balance Sheet, showing £387 6s 11d on deposit and in the bank. This result, the D.G.M. stated, must be very satisfactory to the Members, and a proof that the Board was most judiciously managed.

Returns from several Lodges with subscriptions, to the amount of £32, collected towards the monument to the late Dr. Deamer.

The D.G. Master stated that before the formal business was taken, he wished to explain that the reason he had not called the special meeting as referred to in the last report, was on account of the postponement of the establishment of the Grand Lodge of New Zealand, consequently there being no necessity of holding the meeting.

Report of Standing Committee held at St. Augustine Hall, on Thursday, January 2nd, 1890.

Clause 1.—*Re* monumental stone to the late Dr. Deamer.

Your Committee would beg to recommend that as the sum of £32 has already been subscribed, a further effort be made, and those Lodges that have not returned their lists be requested to do so with a view of raising the sum required ; in the meantime a Committee be appointed with authority to at once arrange for the erection of the stone, this District Grand Lodge advancing the balance, the cost not to exceed £45.

Upon discussing this clause, W. Bros. Bishop and Hulbert were of opinion that the sum named would be insufficient to provide a stone worthy the object and the memory of so distinguished a brother, and it was unanimously agreed to increase the sum to £60 ; the D.G. Master, D.G. Secretary, and W. Bro. Hulbert being appointed a Committee to make arrangements in the terms of the resolution.

Clase 2.—*Re* W. Bro. John Baylee, P.D.G.J.W.

Your Committee recommends that the sum of £20 be voted from this D.G. Lodge to supplement the fund now being raised by the Lodges, and the Board of Benevolence, on behalf of this brother. Agreed to.

The W. Bro. R. C. Bishop was again unanimously elected District Grand Treasurer.

After the acting D.D.G.M. had announced the appointment of District Grand Lodge officers for the year, 1890, the D.G. Lodge was closed in due form at 9.35 p.m.

THE Quatuor Coronati Lodge library has received a small bronze square and compasses, about two inches high, with ring for attachment, dug up at Corfu lately, with coins and vessels of the 8th and 9th century, on the estate of Lieutenant G. L. Carr, of H.M.S. Scout. *The gift of Liutenant Carr and Bro. Colonel Ramsey, Malta, November, 1889*

DISTRICT GRAND LODGE OF WELLINGTON, E.C.

THE regular quarterly Communication of the above District Grand Lodge was held in the Masonic Hall, Wellington, on Thursday, the 7th January.

The attendance was small, there being only twelve Brethren present.

The D.D.G. Master, W. Bro. Sir E. O. Gibbes, Bt., presided. The minutes of the quarterly Communication of the 10th October, 1889, were confirmed.

The following correspondence was read :

" Grand Secretary's Office, Freemasons' Hall,

"Great Queen street, London, W.C., 5th October, 1889.

"DEAR SIR AND BxoTHIER,—I am in receipt of your letter of 21st August last, with two queries. In reply, I beg to say

" 1st. A meeting of D.G. Lodge can be held *anywhere* in the District at the will of the D.G. Master. There is no meaning in summoning a Craft Lodge to receive D.G. Lodge, and it frequently must happen that a Distict Grand Lodge has, on account of space, to meet in public halls, where Lodges could not be called, such halls not being their regular places of meeting. You quote the case of the D.G. Lodge of Malta as being received by a Craft Lodge. I find no reference to it in their by-laws, but their doing so would not make the procedure regular or desirable.

" 2nd. There is no actual law authorising the D.G M. to call on his officers to attend him on visiting Lodges—Art. 147 B. of C. is the nearest thing to it. Art. 142 respecting the Grand Master may, however, be taken to apply so far as *his own* Lodges are concerned ; the attendance at Lodges of other Constitutions can, I think, be only considered as a voluntary matter to be looked on as a mark of respect to the D.G. Master. There certainly does not appear to be anything objectionable in the custom.

"I am returning one copy of By-laws of Lodge 2300 approved by the Grand Master.

" Yours fraternally,

"SHADWELL H CLERRE, Col., G.S."

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

There was also read a letter from the Grand Secretary on the subject of a " majority of a Lodge having power to transfer it to the jurisdiction of a local Grand Lodge." A copy of this ruling was given in our last issue.

The D.G.S. W., Bro. S. Brown, in reporting to the President of the Board of General Purposes on his recent visit to Wanganui for the purpose of representing the R.W. the D.G. Master at the installation of the W.M. and officers of the Tongariro Lodge, 705, on the 12th December last, ends his report by stating that : —" There appeared to be a great wish on the part of the Brethren that they should be more frequently visited by the D.G. Lodge officers. I explained the difficulties in the way of such visits from the business avocations of the officers, and pointed out how seldom, from similar causes, the W.M. and Wardens of country Lodges are able to attend in their place at D.G. Lodge Communications. I would suggest that it would greatly tend to foster closer fraternal feelings between the D.G. Lodge and its Craft Lodges, and ensure the more efficient and uniform working of these Lodges, if they could receive at least one visit a year from some accredited D.G. Lodge officer."

The D.G. Lodge then proceeded to the Orders of the Day.

No. 1.—Consideration of the following recommendation by the Board of General purposes :

" That it be a recommendation to District Grand Lodge to sanction the necessary expenditure for railway fares for the D.D.G.M. and two Wardens, or their representatives, whenever visiting country Lodges at the direction of the D.G. Master."

After some discussion, the consideration of the matter was, on the motion of the W. the D.G. Secretary, postponed to the next Quarterly Communication.

No. 2.—Confirmation of the following resolution passed at the previous Quarterly Communication :

" That the D.G.L. Rule No. 1 be amended by adding at the end of the rule the following words :—' and one of the daughter Lodges shall be summoned to meet on each of the aforesaid evenings for the purpose of opening a Lodge for the reception of District Grand Lodge.' "

This resolution, in consequence of the letter from the Grand Secretary on this matter of procedure, was not confirmed.

The business being ended, the D.G. Lodge was closed in form with solemn prayer at 9.45 p.m.

*CONFERENCE OF PROVINCIAL AND DISTRICT
GRAND MASTERS.*

A CONFERENCE of the Provincial and District Grand Masters of the various Constitutions of Freemasonry throughout New Zealand was held at the Masonic Hall Dunedin, at 2.30 p.m. on the 24th January, 1890.

It was proposed that Bro. T. S. Graham take the chair (the meeting being held in his District), but he waived his right in favour of Bro. G. S. Graham—as one of the conveners of the meeting,—who then assumed the chair.

Bro. T. S. Graham was requested to act as Secretary.

There were also present :—Bro. G. Pierce, Provincial Grand Master for New Zealand, I.C. ; Bro. James Gore, District Grand Master, South Island, New Zealand, S.C. ; Bro. John Bevan, District Grand Master, Westland, E.C. ; Bro. Henry Thomson, District Grand Master, Canterbury, B.C.

The Chairman read apologies for non-attendance from Bros. Sir H. A. Atkinson, D.G.M., E.C., Wellington ; Sir F. Whitaker, D.G.M., S.C., Auckland ; and Bro. C. Louisson, D.G.M., S.C., Canterbury.

Bro. Bevan proposed, Bro. Pierce seconded. and it was duly carried—" That in the opinion of this meeting it is undesirable to have any postponement, as suggested, to Wellington, owing to the absence of Bros. Sir H. A. Atkinson, Sir F. Whitaker, and C. Louisson, seeing that many of those now present could not possibly attend."

The Chairman then gave an outline of the cause of the calling of the meeting, and requested the Brethren present to give their views upon the movement re the proposed Grand Lodge of New Zealand.

After a lengthened discussion it was unanimously resolved— That this Conference of Provincial and District 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."

It was decided that printed copies of this resolution should be furnished to all the Lodges through their various D.G. and Provincial Grand Masters, and the resolution itself should be at once wired to Bros. Sir H. A. Atkinson, Sir F. Whitaker, and C. Louisson.

The meeting then adjourned to Monday, the 27th instant, at such hour and place as to be hereafter arranged.

ADJOURNED MEETING.

At the adjourned Conference of the Provincial and District Grand Masters, held on Monday evening, 27th January, 1890, at 8 o'clock.

Present—Bros. G. S. Graham (Chair), G. P. Pierce, James Gore, Henry Thomson, John Bevan, and T. S. Graham.

WARRANTS.

The evils arising from a too frequent issue of Charters to Lodges in Districts numerically weak were brought under the notice of the Conference. After going thoroughly into the matter it was decided that no new Lodges would be opened without the P.G.M. or D.G.M. applied to first consulting the other Constitutions in the particular District as to the desirableness of the prayer of the petition being acceded to, and awaiting a reply.

FUNERALS, &C.

The subject of the frequent appearance of small bodies of the Craft in regalia was commented upon, and it was recommended that Dispensations for Masonic funerals should be charged at the rate of £2 2s ; and the granting of Dispensations for appearing in regalia at balls, &c., be generally discouraged, unless for special Masonic occasions.

CANDIDATES.

Much discredit having been brought upon the Craft generally by initiating persons or affiliating Brethren already refused admission into a Lodge : it was resolved, after discussion,— " That in order to prevent the

admission of unworthy men as Freemasons, the Conference recommend in the event of any one being rejected by a Lodge, the Secretary of that Lodge should send notice to each D.G. Secretary of all Constitutions in the Colony, as per form 'A' annexed, with a request that the information be furnished to W.M.'s of the respective Lodges under their jurisdiction, as per form 'B' herewith."

FEES PAID BY LODGES TO D.G. LODGES,

and several other important matters not directly appertaining to private Lodges were discussed, and a general arrangement with respect to each arrived at for the uniform guidance of the several Masonic Districts in New Zealand.

The proceedings closed at 10.30 p.m., with a vote of thanks to the Chairman, and a general expression of pleasure from each member of the Conference at their meeting one another, and at the devotion of their time to the good of Free-masonry in general and their respective districts in particular.

G. S. GRAHAM,
Chairman.

[We are indebted for the above report to the District Grand Secretary of Otago and Southland, E.C.—ED. CRAFTSMAN.]

THE WORSHIP OF DEATH.

BY WILLIAM SIMPSON, R.I., M. R. A. S., ETC., Past Master Lodge Quatuor Coronati, No. 2076 E.C.

" How wonderful is Death."--SHELLEY.

IN the paper which I had lately the honour of reading to the Lodge of the Quatuor Coronati, on " The Three-Fold Division of Temples," reference was made to the connection between the Temple and the Tomb ; I then promised another paper dealing with this last subject; and to fulfil that promise I now appear before you.

The title, " Worship of Death," which I have adopted, is wider in its meaning than " Temple and Tomb." " Worship of Ancestors," now a common phrase, places a limit on the subject, being confined to only one aspect of it, which my view cannot be bound within. " The Worship of a Ghost " is something like the sentence by which Mr Herbert Spencer has defined the origin of religion ; this is, also, in my view limited, as it is only one of the phases of Ancestor Worship. Against these forms of expression so far as they go, I have nothing to say ; I have only to state that they are not extended enough for my purpose. Among any of the races of a very primitive condition, when a man dies, the relatives or those around seem in all cases to think that the spirit, ghost, or something, which they believe is still the man, hovers about or near to the corpse. For its use they place meat and drink of various kinds, and ceremonial rites are performed in relation to it. Here is " Ghost Worship," or it may truly enough be called " Ancestor Worship," but the words " Worship of Death " are as truly descriptive as either. It will also be perceived that even in this early condition of humanity we have the combination of the temple and the tomb. The strange transition from Life to Death was a phenomenon which must have impressed men, however rude their civilisation may have been. The grief of those related to the dead would find vent in wailing, and in performing ceremonies, whatever they might be, acts that were intended for the benefit of the deceased, in what they believed would be acceptable to him in his changed state. The strong and able-bodied would see in the dead man the fate which befell all, and to which they in time too must succumb. The meaning which we give to the word " annihilation " was quite beyond the powers of their thought ; no such idea could have come into their minds, and they still imagined that the man existed somewhere. Here was the beginning of the Worship of Death. As the human mind progressed, the simple beliefs of the untutored savage became modified, but the faith in another world continued, and the longing for immortality has not, as yet, abandoned the human soul. It was the continuation of this faith in a future life that preserved and developed the ceremonies connected with it ; from it has sprung a vast mass of symbolism,—in which I include symbolical rites and ceremonies, as well as temple construction and other forms. Indeed, the accumulation is so great that I can make no pretence in this paper, beyond that of merely touching upon it. Still, I hope to be able to lay enough before you to-night, so that the bearing of the subject on Masonry will be apparent to my Brother Craftsmen.

I may state, that when almost a boy, I began work at architecture, but drifted out of it, and became an artist. Although, thus in a sense a deserter, I may claim that I have always been true to my colours. Architecture has had at all times an attraction for me ; and it has been one of the delights of my travelling that I was able to see and study on the spot so many styles, and so many celebrated temples. Fate has permitted me to visit many lands, particularly Eastern ones, where architectural remains exist, and where religions, strange to us, are still practised. This led me into the question of the Origin of Temples, and here I found that symbolism was the key that opened up the way to knowledge. There are very few religions in the world whose temples I have not visited, and generally where I had the opportunity, inquiries were made on the spot respecting the purposes of their construction, or regarding any point which attracted my attention ; by these means, as well as by sketches and notes, I have for many years been collecting material. I make this personal statement to show that I have some claim to speak on the subject, and am not laying before you what might be called hasty conclusions, or unconsidered assumptions.

I have to admit that there are some temples in which I can find no reference to a tomb origin. They are few in comparison to those in which it can be traced, and since I have been attracted to the consideration of the subject, temples which I at first thought had no reference to death, have proved on investigation to contain such ; or at least in some of them, I think I can produce evidence which goes far to show that such is the case. Among them was the Tabernacle, which, of course, includes the Temple, for although they were constructed of different materials, the one in its main arrangements, was only a repetition of the other. In each, the Holy of Holies was a room shrouded in darkness,—the darkness of death, I might say,—and the principal object in both was a wooden box. Now this box was in the most sacred part of the Temple ; it was the object to which the whole service of the temple was directed. Think what these words mean, the whole service of a great temple, with its multitude of priests, its sacrifices, and its elaborate rites. I must ask you to try to realise for yourselves the high sanctity which belonged to this box. If it was not the symbol of the Deity, it was something nearly approaching to it. Yet, strange to say, the books which attempt to explain the Temple and the Tabernacle, can tell almost nothing about the signification of this most sacred object. Let any one read for themselves, and they will find that this is so. The Ark was enshrined in darkness, and our best informed minds seem to have continued in a similar state in their knowledge regarding it. That it contained the Tables of the Law fails to give us light ; for in no sense can the Ten Commandments, however important we may regard them, be looked upon as the highest expression of religious ideas. I came to the conclusion that the ark was symbolical,—not a rash conclusion, I still think,—and that its symbolism must refer to the highest attributes of the Deity. It was when I had reached some settled convictions of my own, as to what was the greatest manifestation of the Divine Power in relation to man, that I pronounced the Ark to be a Symbolical Coffin. I had many reasons, all pointing to this as the true verdict. I confess that I felt at the time a great amount of certainty in this judgment ; but the difficulty which at first presented itself was to find within the Jewish or Christian system some evidence to support it. I felt sure that there must be a link of connection, or a survival of one kind or another which ought to be found. The first thing I did was to look up the Lexicon of Gesenius to see what was the Hebrew word for the Ark. It turned out to be *Aron*, in English letters, and my surprise was great on reading what followed :—" An *ark, chest*, in which things to be preserved are *collected*,--*Spoken* of a money chest, 2 Kings, xii., 10, 11 ; of a mummy chest or coffin, Genesis 1, 26; but most frequently of the sacred *ark*, in which the two tables of the law were deposited." The reference given to Genesis is the last verse of the last chapter, where it says that the bones of Joseph were put in a " coffin," and carried up by the children of Israel out of Egypt ; the word for coffin here used is the same word as that given to the Ark of the Covenant. It may occur on hearing this, that it is just possible we have in this only an accidental similarity of idea attached to the word ; that as a word for box might be generic, and could be applied to all boxes, and the Ark of the Covenant was one, and a coffin is the same, the use of the word may have no special signification. As we proceed, I hope we shall rise above the possibility of looking at it in this way ; but I have what seems to me to be a direct answer to the above. In Arabic the word used for the Ark of the Covenant is *Tahut*. I cannot speak as an authority, but I should suppose that this word must be based on an entirely different root from the Hebrew name ; now, this word is also a well known word in Arabic, meaning " coffin ;" and in this case it is a word never used in the sense of box, coffer, or chest. Here at least we find that two languages call the Ark of the Covenant a " coffin."

There is a link between the Jewish and Christian systems, and an important one, which I have to refer to. At the crucifixion the Veil of the Temple was rent, and He who died passed through.¹ He passed through to that mystical

1 Our ordinary expounders seem to have failed in their way of looking at the Veil. With the theory here proposed, it presents no difficulty. The Veil stands between the Divine Presence and Man. In other words, between this world and the next. It veiled the great mystery of Death, and the life beyond, as typified in the Holy of Holies. The veil, as a symbol, still exists in the Christian Church, and can only be passed through by death. This view of the subject is supported by the account of the crucifixion.

chamber containing the symbolical coffin. This statement tells you the whole story. Here I might ask how it is that writers upon "The Types," have over-looked the highest one of all. The Ark of the Covenant as a "Symbolical Coffin" was in itself the type of The Death and the Resurrection.¹ The Tabernacle was made in imitation of the Universe, so Josephus tells us, and in this sense the Ark of the Covenant was a type or symbol to all mankind of the Death that awaits every man,²

(To be continued,)

1 We are not quite without some links of evidence in favour of what is here expressed. On the Great Day of Atonement the High Priest entered into the Holy of Holies, with blood, "which is the life." This was sprinkled seven times before the Mercy Seat eastwards. The word for atonement is only a variant of the name of the Mercy Seat, On the *Day* of Atonement the Jews wore their Death clothes. The principal article is the Shroud, called the *Sarpleenat*, and the person, on his death, is buried in it. There is a wonderful legend about the wood of the cross, that the seed of the tree came from paradise; there is a somewhat similar legend about the wood of the ark of the covenant. The cross, as a symbol of Death, contains the symbolism of the coffin, hence the tendency to ascribe a similar origin to the material of which they were both made.

2 The only writer I have met with who seems to have had a glimpse of the meaning of the Ark of the Covenant is Parkhurst, who, in his Hebrew Lexicon, on the word *Aron*, says, "Doubtless, the *Ark of the Testimony* was . . . from the beginning represented to believers, Christ God-man, raised from the dead, no more to die,"

LODGE MEETINGS

Secretaries of Lodges, Scribes of Chapters, 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 Sectaries the printed proceedings of their Quarterly Communications.

THE PACIFIC LODGE, 517, E.C., WELLINGTON, on the 24th February confirmed, by a substantial majority, its former resolution to join the Grand Lodge.

"WE have not seen any of our D.G.L. Officers up here for some years. I am sure a visit would do us good, and they would be very welcome." Extracted from an Oamaru letter.

THE TRAFALGAR ROYAL ARCH CHAPTER, 157, S.C., held its regular Convocation at Nelson, on Tuesday the 18th February. There was a good attendance. Two M.M.'s were proposed for Advancement, and duly elected. M.E. Comp. Boor, P.Z., conferred the M.K. Degree. Diplomas were presented to the M.E. Comp.'s Z. and H. Orders were sent Home to the Grand Scribe for volume of Annual Reports.

THE KILWINNING OTAGO ROYAL ARCH CHAPTER, 116, S.C., held its monthly meeting at Dunedin, on the 24th February. Bro. Shaw, Lodge Otago Kilwinning, 417, S.C.; Bro. Alberti, Lodge of Otago, 844, E.C.; and Bro. McLennan, of Lodge Waitati, 1111, E.C., and Lodge St. Andrew, S.C., Kumara, were exalted to the Degree of Royal Arch Masons. [We apologise to the two last mentioned Companions for the printer's error in last month's report, when they took the Mark Degree,—Ed. CRAITSMAN.]

THE LODGE OF OTAGO, 844, E.C., DUNEDIN, held its regular meeting on the 5th February. Some discussion took place with respect to a brother who wished to rejoin the Lodge, and whose arrears had accumulated. It was left in the hands of a Committee to decide. The Secretary and J.P.M. asked leave to withdraw (for the present) their notice of motion, "giving three months' notice to the Directors of the Masonic Hall Company." Two Brethren were proposed for affiliation—one from a Lodge in Portsmouth, England, and the other from Lodge Phoenix, Akaroa. The Lodge granted a sum of money to pay the fare of a Brother to Christchurch. The W.M., Bro. Barth, closed the Lodge at 9.30 p.m.

ROBERT BURNS LODGE OF INSTRUCTION, S.C., DUNEDIN. We have no report from this Lodge.

ST. JOHN'S LODGE, 1858, E.C., ASHBURTON, held its regular monthly meeting on the 13th February. Mr Thos. Hy. Fox was balloted for and initiated, and Bro. W. F. Allen raised to the Sublime Degree of a M.M.

PORT CHALMERS MARINE LODGE, 942, E.C, held its regular monthly meeting in the Masonic Hall, Port Chalmers, on the 5th February, when Mr A. R. Pollock, junr., and Mr C. Gaenge were initiated. The Committees' Report *re* share list, and the Auditors' Report were considered.

HIRAM LODGE OF MARK MASTER MASONS, 272, S.C., DUNEDIN, held its usual meeting on the 12th February. The attendance was very good. Bros. Searle and Hargreaves, of Lodge Hiram, 2008, E.C., were balloted for, and advanced. P.M.M. Bamfield giving a very instructive lecture on the tracing board.

THE LODGE OF DUNEDIN, 931 E.C., met in the Masonic Hall, Dunedin, on Tuesday, the 18th February. Messrs Green and Hallinan were balloted for, elected, and initiated by P.M. Solomon. The attendance was good, many visitors being present--one, Bro. Dr. McCarthy, of Westport, adding much to the pleasure of the hour spent in the supper-room.

THE HIRAM LODGE OF INSTRUCTION held its regular fortnightly meeting on the 17th February. in the Masonic Hall, Dunedin. The Preceptor and Deputy both sent apologies for their non-attendance. Bro. Capstick, from Lodge of Dunedin, took the chair, and worked the opening and closing in the three Degrees. This Lodge cannot yet have recovered from the holiday season, for the attendance is poor.

LODGE OTAGO KILWINNING, 417 S.C., met at the Masonic Hall, Dunedin, on Thursday, the 13th February. There was a good attendance of members and visitors. The business transacted, was the initiation of Mr Alfred Hitchcock. The Lodge was afterwards opened in the Second Degree, when a brother was duly passed to the Degree of an F.C. After hearty good wishes had been given by the visitors, the Lodge was closed.

HIRAM LODGE OF INSTRUCTION, E.C., DUNEDIN, held its meeting on the 3rd February, when some excellent work was done. Two visitors were present—one from an E.C. Lodge in Portsmouth, England, giving a new rendering of the work of the J.W. The Deputy Preceptor drew the attention of the brethren to the provision made by Lodge Victory, 1927, S.C., Nelson, for instructing aspirants for the Second and Third Degree, and said the three English Lodges in Dunedin should agree to send their new initiates to this Lodge for instruction.

LODGE ST. ANDREW, 432, S.C., DUNEDIN.—The regular monthly meeting of the above Lodge was held in the Freemasons' Hall, Moray Place, on Tuesday, 11th February. The business of the evening was the raising of Bro. Leitch, who was duly obligated, and raised to the Sublime Degree of an M.M. by Bro. J. S. Nugent, R.W.M. Bro. A. Ternent, J.W., explaining the working tools. Bro. D. Cherry, P.M., ably delivering the lecture on the tracing board, and Bro. J. Golden, S.W., the final charge. This concluding the business of the evening, the R.V.M., after thanking the visitors for their attendance, closed the Lodge in peace and harmony at 9.50 p.m.

LODGE OF CONCORD, NO. 1925, PAPANUI.—A meeting of this Lodge was held on the 30th January, the total number present, including visitors, being fifty. Brother Charles Aymes, W.M., was re-elected W.M. for the year ensuing, by a large majority : the brethren showing that they were not unmindful of the important services he had rendered during the past year. The events in this Lodge for the term of office of Bro. Aymes being of such a character as to entirely eclipse any of his predecessors. The mortgage of £400 on the land and hall has been reduced by £50. New trustees have been appointed in respect to the same, fourteen gentlemen have been initiated, and two are nominated for the next meeting. Two brethren have joined the Lodge, and by the 15th March, the date of its ninth anniversary, Brother Aymes will assume the second administration of Masonic matters at Papanui without a floating debt. The Lodge has only two P.M.'s on its roll, viz., Peterkin and Cuming. Those anxious to increase what is usually termed the back bone of a Lodge, supported the Senior Warden, Bro. James W. Horner, for the office of W. M., whose popularity and qualifications are *au fait*, and whose election would have advanced numerous aspiring officers a step nearer the east--the crown of their desires. Brother Horner was elected Treasurer, and Bro. May was re-elected Tyler of the Lodge for the ninth time.

LODGE ABERCORN, 1813, E.C., WAIPAWA, held its regular monthly meeting on Wednesday, 5th February, W.M. Bro. McKay presiding, supported by Bro. G. Clark, I.Y.M. The business was the raising of Bro. Simmons, which ceremony was performed by the W.M. ; Bro. Rood, J.W., presenting the working tools, and Bro. Pickett, S.W., giving the charge. The Lodge was then closed in the Second and Third Degree. A financial Committee was appointed to consider ways and means of reducing the heavy debt on the Lodge building (£200). It is hoped the Committee will be able to bring up some scheme by which the drag will be removed within a definite time, instead of the Lodge, as at present, paying interest from year to year, and leaving the principal to still stare the members in the face, and seriously impairing their power of dispensing aid when called upon.

LODGE HIRAM, 2008, E.C., DUNEDIN—The regular monthly meeting of the above Lodge was held in the Masonic Hall, Cargill Road, South Dunedin, on Tuesday, 28th January, Bro. E. Titchener, W.M., in the chair, there being a large number of members and visitors present. Bros. Chas. A. Clark and James Dawson were passed to the second or F.C. Degree, the ceremony being ably performed by the W.M. P.M. Bro. Bamfield, of Lodge Otago, delivered the lecture on the first tracing board, which was received with marked approval by the brethren. The Lodge was closed in due form at 9.45 p.m., after which the brethren retired to the supper room, where a pleasant hour was spent before retiring. Bro. NV. Daley presented the Lodge with six volumes of Dr. Oliver's works, for which gift the Lodge passed a vote of thanks, which was recorded on the minutes.

CROWN LODGE, 675, S.C.—The members of the above Lodge met at their Hall, Sydenham, on Thursday, the 6th February, Bro. Eastwood presiding, supported by Bros. P.M. Burgess, Watson, and Pirie, and visiting P.M.'s, among whom may be mentioned Bro. Henry Neill, of Dunedin, whose presence delighted those advocates of allegiance to the G.L. of Scotland. Bro. Neill, as a District Grand officer of Otago, responding in behalf of the visitors at the banquet table, desired it to be understood that his presence in Canterbury was not of Masonic intent, and in allusion to the proposed union assured the brethren that the united Grand Lodge scheme had no home in Otago. A statement which elicited much applause. The ceremonial work of the evening consisted of labour in each degree. The Secretary was directed to send letters of sympathy to three members,—that to the Treasurer, Bro. P.M. Wendelken being of serious import, and whose absence from the meeting was due to a sudden and alarming illness.

WELLINGTON LODGE, NO. 1521, E.C., WELLINGTON. — The regular monthly meeting of the above Lodge took place on Friday, 17th January, at the Free-masons' Owing to the unavoidable absence of the W.M., Bro. W. D. Lyon, the I.P.M., Bro. Robertson, occupied the chair, and conferred the First and Second Degrees on two brethren ; the W.T.'s being presented by the J.W., Bro. Innes. A vote of sympathy with Bro. P. M. Meek, in the loss he has sustained by the death of a daughter, was passed by the Lodge, and, at the request of the Phoenix Lodge, Westport, a presentation of a P.M.'s Jewel was made to Bro. Haselden, P.M. The presentation was made by Bro. Larchin, P.M., in a neat speech, and the recipient acknowledged the handsome gift from his Lodge in a suitable manner. The Treasurer's statement showed that the Lodge was in a sound financial condition, and that there was a substantial balance in the bank. Hearty good wishes having been tendered by the visitors, the Lodge closed in peace, love, and harmony, at 10 p.m.--*N.Z. Mail*. [Owing to the delay in receiving the report of the above meeting, and the pressure on our space last month, we were obliged to hold over.—ED. CRAFTSMAN.]

LODGE ST. AUGUSTINE, 609, E.C., CHRISTCHURCH, held a special meeting on the 25th February, to discuss a motion tabled " to rescind the former resolution deciding to join the Grand Lodge." The attendance was thirty-six members, of whom thirty-four voted against the motion. The telegram, from our special correspondent, says, " Many distinguished brethren present expressed a decided opinion that it would be dishonourable to repudiate their solemn compact." [We congratulate Lodge St. Augustine in possessing members " whose word is as good as their bond." Better would it be for the Craft if there were more Masons of this kind.—ED. CRAFTSMAN.]

INSTALLATIONS

LODGE STAR OF THE NORTH, 1647, E.C., WHANGAREI, AUCKLAND. — The annual meeting of the above Lodge was held in the Masonic Hall, AV h ungarei, on Friday, 7th February. A fair attendance of brethren, and several visitors were present. The business of the evening being the installation of the W.M., and investment of his officers. The installation was ably conducted by Bro. P.M. A. Haison, assisted by I.P.M. Bro. H. H. Sissons and Bro. Robert Thompson, P.M., A Scott, P.M., and Bro. Thos. McClintock, P.M. Bro. Joshua Taylor, late S.W., was duly installed W.M. for the ensuing year, and he invested his officers as follows :—lire. J. H. McKenzie, S.W. ; Bro. A. Pearson, J.W. ; Bro. W. A. M. Bain, Treasurer ; Bro. Vb Alphonse Smith, Secretary ; Bro. J. Eccles, S.D. ; Bro. E. D. O'Halleran, J.D. ; Bro. Jno. Morrison, I.G. ; Bro. A. Peterson, Tyler. The brethren then adjourned to Bro. Morrison's Commercial Hotel, where a banquet was held—the usual toasts, some songs, and a few good speeches passed away the night very pleasantly.

LODGE ST JOHN KILWINNING, 662, S.C., DUNEDIN. The annual meeting of the above Lodge was held on the 23rd January, at the Masonic Hall, North-East Valley, and very largely attended, the business being the installation of Bro. Septimus S. Myers, as R. W.M. The ceremony of installation was performed by the R.W.D.G.M. (Bro. James Gore), assisted by D.G. Sec. (Bro. H. Neill) and officers of the D.G. Lodge. A very large number of Masters and P.M.'s were present—not less than thirty-three—amongst whom were representatives from the English Grand Lodge, Victorian Grand Lodge, and Irish D.G. Lodge (Auckland). The ceremony of the installation being completed, the following officers were afterwards invested and installed :—Bro. T. S. Jeffery, I.P.M. ; Bro. F. Smith, D.M. ; Bro. James Brown, S.W. ; Bro. P. Pilkington, T.W. ; Bro. W. E. Spencer, Secretary ; Bro. D. Murray, P.M., Treasurer ; Bro. T. Stonebridge, S.D. ; Bro. T. Leedham, J. D. ; Bro. R. Ferguson, Steward ; Bro. J. McFarlane, LG. ; Bro. T. Johnston, Tyler. A reunion was afterwards held in the new hall North-East Valley. [The above came to hand too late for our last issue. — ED. CRAFTSMAN.]

LODGE ST AUGUSTINE, 567², S.C.—The annual installation of the R.W.M. and officers of the above Lodge took place on Wednesday evening, 5th February, at Waimate. There was a large attendance of brethren, several of whom were from Oamaru and Timaru, among them being P.M.'s Bros. W. Bee (District Grand Steward), Aitken, Milne, Waddell, Brown, Naylor, McNeil, Fraser, and Gaitt. Bro. P.M. McNeil acted as installing Master, and his conducting of the ceremony was unusually impressive. Bro. Naylor, assisted Bro. McNeil. Bro. W. G. Baxter was installed H. W. DI. for a second term, the following brethren being invested as his co-officers for the ensuing year :—Bro. J. Bower, S.W. ; (Bro. Gilbert, J.W., was unavoidably absent) ; Bro. G. H. Graham, Treasurer ; Bro. J. E. Vernon, Secretary ; Bro. W. M. Hamilton, S.D. ; Bro. I. Jackson, J.D. ; Bro. M. Smith, I.G. ; and Bro. E. Abbenseth, Tyler. At the close of the ceremony, votes of thanks were passed to the visiting brethren from Oamaru, and in response congratulations were accorded to the R.W.M. on his re-election. The speakers also took the opportunity of approvingly referring to the working of the Lodge, and to its satisfactory financial position. A banquet was afterwards held, at which the usual loyal and masonic toasts were duly honoured.

THE *Times*, in a notice of the " Cosmopolitan Masonic Calendar," which appeared a few days since, remarked on the absence of any information which would enable the reader to estimate, even roughly, the number of Freemasons. The plurality of membership permitted under the English Constitution would render such an estimate almost impossible, even if the authorities were inclined to furnish the information they possess, but in American Lodges, where a Mason may be a member of one lodge only, it would simply be a question of counting.--London *Freemason*.

The London *Freemason*, in its review- of Freemasonry in 1889, says : " We do not regard the severance of the tie which has hitherto connected the lodges in the great Australasian colony of Victoria as in any way constituting a loss to the Grand Lodges in the Old Country. It diminishes the number of their lodges, but it strengthens instead of diminishing their influence. We do not regard it as a loss when our sons and daughters marry, or are given in marriage, and set up establishments of their own, but rather that they help to extend the influence of the family of which, though in a separate and independent position, they still remain members. The Australasian Grand Lodges are a part of us, and always will be so, though they will never again look to the Old Country for the laws by which they are governed or the advice they may stand in need of in the prosecution of their duties.

In fine, Craft Masonry, which is everywhere the basis of the whole Masonic edifice, though it has had its share of the vicissitudes of fortune during the year, and though by the creation of a third Australasian Grand Lodge its roll of lodges has been somewhat diminished, is nevertheless as firmly placed as ever it has been at the brightest periods of existence. Nor, while there is every reason to anticipate that, sooner or later, other of our Colonies will follow the recent example of South Australia, New South Wales, and Victoria, and set up establishments of their own, do we for one moment think that the diminution thus caused in the number of our lodges abroad will have the slightest effect in impairing the strength of our organisation at home. There must be quite 1500 lodges in England, and still between 450 and 500 in foreign parts which pay allegiance to our Grand Lodge, so that, as we have just said, a further diminution of our roll would have no appreciable effect on our position. Lodges may come, and lodges may go, but the United Grand Lodge, from which, with those of Ireland and Scotland, all the other Grand Lodges in the world trace their descent, remains, and will no doubt remain, as long as the British Empire continues to exist either in its present or altered form.

In Queensland, as well as in New Zealand, and even in Tasmania, a movement has been started for the constitution of further Grand Lodges, and in the case of all these it is possible such a change may be effected. Our New Zealand brethren appear to have set their minds on having Bro. the Earl of Onslow, to whom on his arrival in the Colony as Governor, they accorded a most glorious reception, as their first M. W. G. M. But Tasmania appears to be at present too weak to stand alone, while in Queensland there is a great division of opinion as to the desirability of any change being made at all, the Irish and Scotch Masons being apparently in its favour, while the English brethren are anxious to remain in their old allegiance for the present, and these constitute quite one-half of the whole community. However, whether these changes take place or not, our Australasian brethren will always be able to command the sympathy of the Masons in the Old Country, and whatever the future may have in store for them, they will always have our hearty good wishes for their prosperity."

The following are the salaries paid to sundry of the Grand Officers of California, namely : Grand Master, 200dols ; Grand Secretary, 3000dols ; Assistant Grand Secretary, 2000dol ; Grand Organist, 50dols ; Grand Tyler, 100dols ; Chairman of Committee of Correspondence, 250dol ; and Grand Lecturer, 10dols per day, not to exceed 100dols per annum.

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.

INTRODUCTION OF FOREIGN WARRANTS.

TO THE EDITOR.

SIR,—In the interest of Freemasonry, and of the whole number of its members in the Colony, it is to be hoped that the information you have received relative to the threatened inundation of Charters from foreign Grand Lodges is incorrect, in particular, that from the Grand Orient of France, bearing in mind that in 1878 the Grand Lodge of England withdrew its recognition of it, and we have not heard that recognition has been accorded since. It does not, however, follow that the brethren named will accept the Charter, considering the disabilities it carries with it.

This anomalous state of things—the introduction of foreign warrants, should be seriously considered by every brother at the present juncture, more particularly by those who are supposed to have the guidance of the Craft ; it opens up the whole question of jurisdiction. We have been told that no foreign warrant holds good in a territory already occupied by a Grand Lodge, but whether this be written, or unwritten Masonic law, we have no information, or whether it be a matter of non-recognition only—a kind of Masonic " Coventry." But we do know that some influence can be exerted, as a Charter from the Grand Orient of Egypt, was, not many years ago, suppressed.

If the occupancy of the Masonic territory of New Zealand by the representatives, District and Provincial, of the Grand Lodges of three constitutions is powerless to prevent other warrants running, surely we have the greatest possible reason for uniting under one jurisdiction of our own, which will take Masonic matters in hand with greater zeal and greater unity, by reason of more intimate knowledge of its own requirements, than can possibly be exerted by a far distant ruling power. The aegis of the Grand Lodge of England is not powerful enough to ward off harm : it does not enter into the exigencies of a trinity without a unity. It is not even consistent in its own organisation, or we should not witness the anomaly of its withholding recognition of the Mark Degree, whilst its principal officers are active members of it. Some of the representatives—District and Provincial Grand Lodges—appear to me not to grasp the importance of Masonic unity, but purposely to hoodwink themselves with the very flimsy veil of renouncing their allegiance to their separate Grand Lodges, so that they may not observe other very obvious obstacles to Masonic progress. If they would but extend their range of vision, and give their sympathy and support to a movement which would have been well to have been inaugurated ten years ago, they would do good to the Masonic cause, instead of perpetuating the differences which appear to increase as time advances.—Yours fraternally,
RUSTICAS, 1927.

THE LETTER " G. "

TO THE EDITOR.

SIR,—Will you kindly give a space for this in your correspondence column—it may lead to discussion, which I think cannot do any harm. Briefly, then, I wish to learn whether the symbol "G" should at any time be hidden from view. I believe that it should not, and I find many who agree with me in that belief. Beside our own, I have visited but one hall, and that in Moray Place, Dunedin, where I noticed the symbol displayed in full view, painted on the wall ; and noticing that, and also being told by all of whom I have inquired, that the symbol is never hidden in their Lodge rooms, I am led to think that the custom here of turning a bare board to view, might perhaps be an error. I do not want an individual opinion unless backed by good and sufficient authority, neither will "ancient law and custom" suffice, unless equally well supported by proof from undoubted sources.—I am, dear sir,

Yours Fraternally,

Oamaru, 7th February, 1890.

E. G. Lane, M.M., 1111, E.C.

*PRESENTATION TO BRO. THE REV. JAMES HILL,
P. D. G. M., S.C.*

It will be remembered that the Canterbury brethren under the Scottish Constitution were desirous of testifying their appreciation of the services rendered to the Craft by Bro. the Rev. James Hill, of Lyttelton, in his capacity as District Grand Master. It was hoped that matters might have been so quickened as to make the presentation before the rev. gentleman took his departure for Auckland ; but this idea had to be abandoned. The brethren readily subscribed the requisite funds, and prepared a beautifully illuminated address, framed in New Zealand woods. They also obtained a complete set of clothing, and a jewel, bearing a suitable inscription. These things were forwarded to Auckland, where the presentation was made at the quarterly Communication of the Provincial Grand Lodge of Scotland, by Bro. the Hon. Sir F. 'Whitaker, Provincial Grand Master. The Auckland *Herald* reports Bro. Hill's acknowledgment as follows :

" Bro. the Rev. James Hill said when he left Canterbury he had no thought that such a gift or any gift would be sent after him. For the work he had done he was amply rewarded, for he had been associated with Masonic brethren with whom it was an honour to labour, and he could conscientiously say that he sincerely tried to do his duty in the high position in which his brethren had placed him. But to these elements of reward his brethren had seen fit to add the handsome gift with which he was now presented, and he need hardly say that it afforded him exceeding pleasure and gratification. He had the pleasure of affiliating Sir F. Whitaker to Scottish Masonry, with a view to his elevation to his present

position as P.G.M. of the Scottish Constitution. When he went South he found the same dissatisfaction existing with regard to the working of the Scottish Constitution of Otago, and he promoted the establishment of a District Grand Lodge for Canterbury. He was asked to take the position of D.G.M., and although he at first refused, his brethren thought that as he performed the duties he was entitled to the honour, and he was

prevailed on to accept the office. There were then only five Scotch Lodges in Canterbury, but shortly after his appointment he consecrated four others, and there were now nine in that Province. One of his objects was to impress on the brethren the necessity for carrying out the principles and objects of Freemasonry, for he held that while there was beauty in their services, and beauty in their ceremonials, the greatest beauty of Freemasonry was in the lives and characters of the members. He also had another object, which was to shorten the ceremonies, and in both these objects he had, he believed, been successful. He left Canterbury with great regret, although he was coming to Auckland, the first place he came to in New Zealand, and in which he had so many friends. He regretted leaving his Masonic brethren in Canterbury, but he had formed friendships there which would stand the test of absence, and which would last till death. He begged the Provincial Grand Lodge to accept his sincere thanks on behalf of himself and the District Grand Lodge of Canterbury for allowing this presentation to take place under their management. He wished also to thank the Y.G.M., Sir Frederick Whitaker, for his kindness in presenting it, and assured him that the gift coming from his hands added much to the honour which was that night conferred on him.—*Lyttelton Times*.

THE BROKEN COLUMN.

WE have to record the death of Bro. J. T. Bovis, I.P.M., of St. Andrew's Lodge, No. 639, S.C., Wellington. Bro. Bovis had been ailing for some time, and had complained to some of his brother Masons that he did not feel up to the mark, but as he continued to attend to his business no fears were entertained as to his condition. But typhoid fever, for which he had evidently been sickening, supervened, and he was unable to cope with the fell disease.

As a man Bro. Bovis was held in high estimation by all classes of the community, which the large attendance of the general public at his funeral testified. As a Mason we can also speak of him in terms of the highest praise. Unswerving in his devotion to the Masonic cause he never left undone what he considered his duty to do. When his Lodge found itself in troubled waters, owing to the action of those who should have been its mainstay, Bro. Bovis faced the position like a man, and with the assistance of brethren, whose aims were as honest as his own, he proceeded to purge the roll, inquired into the finances, and generally placed matters on a firm basis. His zeal was rewarded by his being placed in the Chair of King Solomon twice, and he had the satisfaction, at the end of his term of office, of knowing that St. Andrew's Lodge had regained lost ground, and was counted as one of the most prosperous Lodges in the Empire city.

Bro. Bovis was quiet in manner, and unassuming in demeanour; but he was firm and strictly honest in his dealings. He was truly a "white man," and his death has deprived the Lodge, and Masonic circles generally, of a hard-working brother.

His funeral took place on Tuesday, the 5th February, and was very largely attended by members of the Craft, and other societies to which deceased belonged. Bro. the Rev. W. C. Waters, chaplain to the New Zealand Pacific Lodge, 517, E.C., read the funeral service in a most impressive manner, and the brethren left the cemetery feeling deeply the loss they had sustained.

We offer to his bereaved family, and to his Lodge, our expressions of deepest sympathy and condolence. —
N. Z. Mail.

BRIEF MENTIONS

THE *Canadian Craftsman* is one of the brightest of our exchanges.

THE organ in the Freemasons' Hall, Melbourne, cost £3000, and is the finest south of the line.

A ROYAL ARCH CHAPTER, to be worked in the French tongue, has been established in London.

GRAND DEACONS were unknown until the union of the two rival Grand Lodges of England in 1813.

WE regret the non-arrival of the *South African* and *Sydney Freemasons*, and the *Masonic Record of Western India*.

THE *London Freemason* says there is a boy hailing from Lyttelton, New Zealand, in the boys' school list for 1889.

THE Grand Master of Canada has suspended a W.M. for initiating two candidates outside the jurisdiction of his Lodge.

THE Rev. H. Hebb has been elected Head Master of the Royal Masonic Institution for boys, in succession to Dr. Morris.

THE last Lodge (St. John's, 209, 1.C.) working under warrant from a foreign Grand Lodge has gone over to the Grand Lodge of Canada.

THE *Canadian Craftsman* thinks that a "rough ashlar" is a Mason who does not subscribe for a Masonic paper or read a Masonic book.

Two hundred and twenty-six Master Masons' certificates have been issued by the Worshipful Grand Lodge of Victoria since its formation.

THE Emperor William has presented all the German Lodges with an engraving of Frederick the Great conferring "light" upon a candidate.

THE *Masonic Journal*, Portland, America, informed its readers that the officers of Acacia Lodge would be publicly installed January 2, 1890.

Masonic organizations prosper best where there is earnest and united fellow-ship existing among the members. Above all things strive for unity of action.

A CANDIDATE in an Illinois Lodge on being asked whether he believed in the existence of God, answered "No." The Lodge at once returned his petition fee.

We notice in the *London Freemason* a letter from Bro. W. H. Cooper, Y.M., of Auckland, taking up the same line as our leading article in the January number.

THE migratory condition of old English Lodges is shown by the history of the Lodge of Tranquility, 274. From 1799 to 1843 it had met in ten different public houses.

THE Quatuor Coronati Lodge, No. 2076 (London) proposes to issue a reprint of Anderson's Book of Constitutions, 1738. The Book is a rarity, and will be welcomed by the Craft.

It is proposed to devote certain nights in the North Suburban Lodge of Instruction to the Study of the "Foundations of Masonic Laws," "Laws relating to Grand Lodges," &c., &c.

AT the last communication of the Grand Lodge of Mark Master Masons of England and Wales the Grand Lodge of Mark recognised Master Masons of New South Wales. The Prince of Wales was nominated for the office of Grand Master.

THE *Light of Kansas* says: A reputable Masonic journal should not be permitted to eke out a miserable, starving existence, but should be liberally supported by the Craft, not only by subscriptions, but by contributions of items of general interest to the fraternity."

THE *South Australian Freemason*. 5th July, 1889, has a powerful leading article on the necessity of forming a Grand Lodge Library for that jurisdiction. Referring to the rise of Masonic Archeology in England it speaks in most laudatory terms of the Quatuor Coronati.

THE Centurion Lodge, 2322, E.C., was consecrated on the 15th November, at the headquarters of the 5th V.B. Manchester Regiment. The brethren are always to attend the meetings in "Mess Kil."

THE Carlton Lodge of Instruction (Victoria) meets on Sundays. The *South Australian Freemason* commenting on this says : " We don't like it ; six days in the week should be quite sufficient to do Masonic work." We think so too.

BRO W. H. GRAY, a member of the South Australian Constitution, gave land worth £2000, adjoining the town of Glenelg, for the purpose of having houses built upon it for the reception of poor brethren, their widows, and children.

THE income of the Grand Lodge of Scotland for the first eleven months of last year was £4743. During the last quarter about £170 was voted from the Fund of the Scottish Masonic Benevolence to distressed Masons and widows of Masons.

AN exchange says P.M.'s drop out inside of two years as a general thing. There must be something wrong with the institution when prominent brethren refuse to take an active interest in its affairs once they have attained the height of their ambition.

AN esteemed correspondent writing from Australia says: " I dislike greatly the English and colonial system of looking out for a " noble brother " for Grand Master. The American system of electing the most qualified by Masonic learning is the right mode.

THE OLDEST BOOK.—The oldest book in the world, written in heiroglyphics, is now in the museum at Oxford. It was written on a slab of stone, erected by an Egyptian king, more than 4000 years before the birth of Christ, and is consequently older, by at least 2000 years, than any other book or writing which has come down to us.

THE Grand Lodge of England, since 1863, has lost 383 Lodges from her roll -270 formed Grand Lodges, 73 returned their warrants, 16 were erased, 10 amalgamated, 6 became extinct, 5 had their warrants cancelled, and 3 joined Grand Lodges.

AT a meeting of the Napier Freemasons' Board of Benevolence a few days ago, a grant was made to a petitioner who was 67 years of age and had 39 children, the youngest being an infant three months old, at least so says the *Napier Telegraph*.

WE have received from the Grand Orient of Charleston, in the State of South Carolina, " A Reply of Freemasonry in behalf of Humanity to the Encyclical Letter (*Ilumanum Genus*) of the Pope Leo XIII." We shall take an early opportunity of reviewing this allocution of the Grand Commander—Bro. Albert Pike, 33°.

BRO. JAMES ANDERSON, of Lodge St. Andrew, 418, S.C., Auckland, writing on May 24, 1889, to the Lodge of Fidelity, No. 3, E.C., says he received Masonic light on the 13th December, 1837, in that Lodge. He has been a Mason fifty-two years ; thirty - three years since he joined a Lodge in New Zealand. He is eighty-two years old, and still attends his Lodge though three miles distant from his home. In bidding a last farewell to his mother Lodge, he says :—" I would that all men were Masons. Masonry has become a great power, permeating every corner in the world, and I humbly pray that it may be an instrument in the hand of the Great Architect of the Universe in bringing about universal peace to all nations by *arbitration*, so that brethren of different nations may never meet face to face with sword in hand. That power wielded aright through the Divine assistance would be able to say, thus far bast thy blasting hand gone, *but no further*. Now that New Zealand and other colonies are fast emerging out of many difficulties, by a spirit of unity the English, Irish, and Scotch Masons are about uniting into one body, which is a *food omen* for the future good and *strength* of all. An example to the outer world to follow—by a determined united voice from Masons those evils would soon succumb." [Well done, thou good and faithful servant !—Ed. CRAFTSMAN.]

WHY will Deacons persist in prompting candidates for initiation. If candidates have not sufficient intelligence to inform the Lodge in whom they "put their trust" the Order would be better without them.

THE *Voice of Masonry* (Chicago) very happily speaks of the Quatuor Coronati Lodge (London) as "a university of Masonic archaeology."

THE warrants of thirty-four Lodges were arrested at the recent meeting of the Grand Lodge of Kentucky, owing to the indolence of the members.

GRAND MASTER BLACK, of Kentucky, has decided that the W.M. of a Lodge cannot excuse a brother from voting, that power resting with the Lodge.

SOME of the Ottawa lodges have placed themselves on record in favour of the W.M.'s occupying the chair for one year only. Two and even three year terms have been in vogue in the past.

ALL the Lodges in New South Wales are now under the jurisdiction of the United Grand Lodge of that colony, the last Lodge under the English constitution having changed its allegiance.

FRANCE proposed to hold an International Masonic Congress this year, but a number of Grand Lodges—among them England, Germany, Sweden, and America—have declined to participate in it.

DOM PEDRO, late Emperor of Brazil, and who was recently informed that his services were no longer required in the Government of the country, was a member of the Craft, and took a deep interest in it.

THE Board of General Purposes of New South Wales, has decided that no Lodge can lawfully enact a by-law debarring an E.A. or F.C. from voting. This ruling is in accord with true Masonic Democracy.

THERE are nine orphans at the Kentucky Masonic Home who devote a portion of their time in learning the art of printing. The Order in that state is now trying to raise money wherewith to purchase new types and presses.

MOST of the American Grand Lodges adopt measures to ensure uniform and correct working in the Lodges. An exemplification of the degrees is annually given before Grand Lodge, in order that the standard working may be generally known.

IT has been proposed that Bro. Binckes, Secretary of the Royal Masonic Institution for Boys (London), should retire on a pension of £350 a year. The proposed pension has originated a storm, and the matter is being hotly discussed in the pages of the London *Freemason*.

OPEN canvassing for votes now is carried on in the election for Grand Treasurer of England, and a list of supporters of a candidate for the office was recently advertised in the London *Freemason*. We suppose that the next advance will be that candidates for office will hold meetings and address the electors.

THE *London Freemason* objects mildly to the fuss and feathers of the United States Knights Templars, declaring that gorgeous paraphernalia, bands, banners, &c., "have very little to do with Masonry, which is naturally modest and retiring, and, though it fears not the light of day, prefers doing what it has to do quietly and without show."

UNIFORMS ordinarily spoken of as gorgeous, fade into insignificance when compared to those worn by a body of Knights Templar from California in the recent display at Washington. They are estimated to be worth \$2000 each. The use of diamonds and other precious stones in sword hilts, cap ornaments, &c., are the principal expense. They brought their own black chargers from the Pacific coast with them, and yet there was not one youthful face among them. They were gray haired and bearded, evidently millionaires. Each man was accompanied by a groom and valet.

THIS is what the *South Australian Freemason* thinks of us :--"The New Zealand CRAFTSMAN for January appears in a new form, that of a magazine, having adopted the size and dress of the lately deceased *N.Z. Masonic Journal*. It is well edited and printed, and we wish it a long career of usefulness."

THE Grand Master of all Scottish Freemasonry in India has granted his recognition to the Grand Lodge of Victoria. Very good of the exalted brother, but as the Grand Lodge of Scotland, of which he is only a subordinate, had already done so, we don't quite see the meaning of it. Is the G.M. of all Scottish Freemasonry in India about to declare his independence?

THE Grand Orient of France lately applied for recognition to the Grand Lodge of New South Wales. Recognition was withheld until information should be received that the Grand Orient required a belief in the Deity from candidates for initiation. Of course it is well known that such a belief is not required in French Lodges, and until it is the Grand Orient must be content to stand without the pale of Masonry.

FREQUENT reference is made in the London Masonic newspapers to the working of the Fifteen Sections on the same evening in various Lodges of instruction or otherwise, different brethren being assigned to the First, Second, and Third Lectures. We do not remember to have heard of any such attempt amongst us here, and yet the value and instructiveness of such a complete demonstration is unquestionable.

THE officers of the Grand Lodge of Massachusetts were installed St. John's Day, December 27th, with the formalities usually observed on such occasions. In these was included the transfer, by the retiring Grand Master, M. W. Henry Endicott, of the golden urns, containing the locks of hair of " Washington " and " President Garfield " to the incoming Grand Master, with the injunction to carefully preserve and transmit them to his successor.—*Liberal Freemason.*

TO SUBSCRIBERS AND OTHERS.

Subscriptions should be forwarded to Bro. T. G. DE 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.

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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 :

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