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*CONDITIONS OF FUTURE PROSPERITY FOR THE  
MASONIC INSTITUTION.*

**F**REEMASONRY has a bright and attractive record. It cannot, however, live and thrive on the glory of the past. We may cherish a glad, exultant feeling as we connect our Fraternity with the great names that adorn its history and hold prominent place among its traditions, but, however, strong and abiding this feeling may be, it will not ensure future prosperity. It is our duty—the duty of the last generation into whose hands this heritage comes—to make a bold, clear, practical expression of the power of Freemasonry, and so transmit it with new and brighter lustre to coining generations, that it may remain to cheer and bless the world to the latest period of time. Is this obligation sufficiently realised? Is there felt broadly and deeply, as there should be, the need of studying the signs of the times, and of adapting the Masonic system and organisation to the movements in social and public life that call for increased efforts in certain directions, and a possible modification of methods in some particulars? The zealous Craftsman should remember, as much as the faithful worker in any other worthy association, that

New occasions teach new duties,  
Time makes ancient good uncouth;  
They must upward still and onward  
Who would keep abreast of truth."

if asked to specify some of the conditions on which the future prosperity of the Masonic Institution largely depends, we should name the following :—

1. More insistence upon the intellectual features of the system. Philosophy and science, art and literature, are recommended to the attention of every brother at a very early stage in the ceremony of his induction into the Order. His attention is called to natural science, to the profound themes of philosophical inquiry, to the importance of logic and intelligent reasoning, and to architecture, painting, music, with other branches of learning and accomplishment that appeal especially to the mind and the imagination. Might it not properly attempt something more of suggestion and influence, perhaps of practical teaching, in this direction ? Might it not become more of a school of intelligence than now ? What harm would come if lectures and discussions pertaining to the subjects named were arranged for in the Lodge—if papers were read before the members by eminent specialists in Science—and considerably more attention given to awakening and quickening the intellectual nature ? Freemasonry can hardly hope to live and thrive in the twentieth century merely as a club ; it must have, as justly belongs to its character—the expression of its true genius—more abundant ministries ; those that provide for the mind as well as the body. " If I had but two loaves of bread, I would sell one of them and buy hyacinths to feed my soul," was the declaration of one whom the world has pronounced exceeding wise, and his declaration is at least suggestive of the proposition affirmed that Freemasonry can flourish most efficiently only as it emphasises and presses into use its intellectual ministries.

2. It must do more and better benevolent work. This is not saying that Freemasonry has not rendered a grand service in the way of enlightened philanthropy in the past. Its works of practical charity in feeding the hungry, clothing the naked, burying the dead, educating orphans, and relieving distress, go far beyond any computation that may be made of its expenditure of means. But with all that has been done for charity's sake, there is still a demand for increased service. Freemasonry must go well to the front as a working force in the relief of human suffering, or it will not prosper according to what are its possibilities. Within every Grand Lodge jurisdiction there ought to be an asylum, a home for aged brethren who may be reduced to poverty, and for the wives or widows of such, and there ought also to be a home for children left in destitution, where they may be cared for and trained in the things that make for worthy living. If in any jurisdiction, there are happily so few indigent brethren, or those belonging to the families of such a class, that there seems no special call for the home and school, still let these ministries be provided, and so far as possible given to the public, in accordance with the prompting of that universal benevolence which every Mason is taught to respect.

3. The most vital essential of Masonic prosperity is that the Institution shall stand for the law of practical righteousness. Freemasonry rests upon a moral basis. It inculcates moral obligations ; it imposes moral restraints ; it places full in view before its members and before the world a high standard of moral excellence. Its decadence will come only when these principles and rules are forgotten or ignored. Just now, with the tides of intemperance, licentiousness, and selfishness, running with so much force in society, there is a special call that Freemasonry in its organic life should adhere to the law of practical righteousness and count no man a true Mason, or worthy of its honours, who does not rigidly observe the moral law. It must make the binding force of its great principles to be felt by all who bear its name or represent its powers and interests. Selfish and base men, the indolent, undeserving, sensual and vile, must be kept without its lines ; or if perchance any of this class gain admission they must be quickly reformed or sent to the rear. Only thus will Freemasonry become in practice what it is in name—a great moral institution ; only thus will it observe one of the most important conditions on which its future prosperity depends.—Abridged from *Freemason's Repository*.

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## POETRY

" EACH waiting soul must claim its own when the archangel soundeth,  
And all the fields and all the hills shall move, a mass of life ;  
Bodies numberless, crowding on the land and covering the trampled sea,  
Darkening the air precipitate, and gathered seathless from the fire ;  
The Himalayan peaks shall yield their charge, and the desolate steppes of Siberia,  
The Malestrom disgulf its spoil, and the iceberg manumit its captive ;  
All shall teem with life, the converging fragments of humanity,  
Till every conscious essence greet his individual frame ;  
For in some dignified similitude, alike, yet different in glory,  
This body shall be shaped anew, fit dwelling for the soul ;  
The hovel hath grown to a palace, the bulb hath burst into flower ;  
Matter hath put on incorruption, and is at peace with spirit.

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A BROTHER severing his connection with a Lodge in Nebraska, has to have his petition balloted upon.

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### *RIGHTS OF THE MASTER.*

6. THE MASTER APPOINTS ALL OFFICERS EXCEPT THE TREASURER AND TYLER, AND PERSONALLY INVESTS ALL OFFICERS WITHOUT EXCEPTION, AND WITHOUT DELEGATION. —This is a duty as well as a right. It requires the utmost discrimination and tact on the part of the Master, and is the first evidence of his fitness for office. As a prerogative, he may select any Brother of the Lodge for any office within his power of appointment ; but custom has of late years somewhat controlled the Master in this respect.
7. ALL COMMITTEES OF A SPECIAL CHARACTER ARE GENERALLY APPOINTED BY THE MASTER, WHO IS USUALLY THEIR CHAIRMAN.—The secular business of the Lodge being an integral part of the general duties, the Master is *ex officio* the proper authority to preside.
8. THE MASTER HAS THE SOLE RIGHT TO APPOINT A SUBSTITUTE FOR AN ABSENT OFFICER.—This is a prerogative belonging to the Master alone.
9. THE MASTER, IN ADDITION TO HIS OWN VOTE, HAS A CASTING VOTE.—This is a right enjoyed by him in common with the presiding officer of most assemblies ; and it is usually exercised upon the rare occasions when a 'tie' takes place, in a most judicious manner. Indeed, in some instances, the Master, by using this vote, even against his own conviction, in favour of a section of the Lodge, may cause the surrender of his own opinions to be a graceful act of condescension. It is a right of ancient date.
10. THE MASTER IS ELIGIBLE TO BE RE-ELECTED FOR A SECOND YEAR OF OFFICE, BUT CANNOT PRESIDE FOR THREE YEARS IN SUCCESSION, UNLESS BY DISPENSATION.— This is a very important and desirable rule ; for were it otherwise, Brethren of skill and promise would be very unjustly delayed in the possession of this honourable and distinguished function. It often happens, however, that an able Brother, in the course of his Masonic life, fills the chair of his mother Lodge on many occasions ; and it is certainly a proof of Brotherly love to observe the recurrence in the Lodge records of some valued and honourable name. A Master cannot fill the chair of two Lodges at once except by dispensation.
11. A MASTER CANNOT BE CHOSEN, EXCEPT IN THE CASE OF A NEW LODGE, FROM THE BRETHREN, UNLESS HE HAS PREVIOUSLY SERVED THE OFFICE OF WARDEN. —It is always presumed that the Worshipful Master Elect has, either in his own Lodge or some other, filled a Warden's Chair for twelve months ; and it is customary (although not invariable) to elect a Senior Warden rather than any other. The views of men on this point so widely differ that it would be dangerous to lay down any hard and fast rule.

*To be continued. )*

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### *RIGHTS OF THE LODGE.*

6. A LODGE HAS A RIGHT TO ELECT ITS OWN OFFICERS.—This must be taken in a qualified sense. The Lodge *elects* its Master, Treasurer, and Tyler, but the Master *appoints* the Wardens, Deacons, Secretary, Inner Guard, stewards, and other non-compulsory officers. In practice, the appointments *are* pretty well understood in every Lodge.
7. A LODGE HAS A RIGHT TO SEE THE W.M. INSTALLED, AND ITS OFFICERS, AFTER ELECTION OR APPOINTMENT, INVESTED.—In the case of the Master, after he has paved the Board of Installed Masters, he is saluted in the Chair by the M.M.s, F.C.s, and E.A.s in succession, upon having formally taken upon himself the obligations of office. Having had the honour of proclamation he then invests, in the presence of the Lodge, the rest of the officers. The installation is made at a specific time in every year, in conformity with the date of the Warrant. A Master may be elected to fill the chair two years in succession, in which case it is not usual or necessary that he should renew the obligation he took on the first occasion, as he was then proclaimed until a successor had been duly elected and installed in his stead.
8. A LODGE HAS A RIGHT TO EXCLUDE FOR A TIME, OR PERMANENTLY, ANY MEMBER, ON CAUSE SHOWN.—To *exclude*, but not to *expel*, this latter power being a prerogative of Grand Lodge alone. Exclusion is

rarely resorted to except upon very grave offences, and even then in practice the punishment is often wrongly avoided by a personal friend giving a hint to the offending person to stay away altogether.

9. A LODGE HAS A RIGHT TO MAKE ITS OWN BYE-LAWS,—These are usually made on its establishment, sanctioned by Grand Lodge or Prov. G.L., and amended on occasion in the ordinary way, subject to the same authority. So long as they in no way contravene the Constitutions or violate the Landmarks, most bye-laws remain intact for years.

10. A LODGE HAS A RIGHT TO LEVY ITS OWN SUBSCRIPTIONS UPON THE MEMBERS, TO INCREASE THE AMOUNT OR TO DECREASE IT.—As nothing has ever been accomplished without expense in any Lodge, this right unquestionably belongs to every Lodge ; and as the Grand Lodge tariff of quarterly dues remains always unaltered, the further scale of fees may be safely left to the Lodge itself to determine. But in no case should the fees, payable to a Private Lodge, either for initiation or annual subscription, be permitted to fall to so low a scale as to admit of the Lodge becoming accessible to persons likely in the future to deteriorate its prospects or imperil its actual moral and Masonic status. In practice, a small Lodge with a high scale of annual payments is found more successful than a numerous Lodge with a very low scale of annual subscription ; true, the latter exist, but the secular social status of the members then becomes an important element to be considered. There are Lodges, for instance, of great respectability in which superior skilled artisans carry out the duties of Masonry ; but while as Masons they are all equal, the members of these Lodges would find themselves very ill at ease if they happened to attend a higher middle-class Lodge, or an aristocratic West End Lodge. The Grand Lodge receives certain dues as its right for what may be termed this re-grant of taxation.

( *To be continued.* )

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

Lecture delivered to the Brethren of Lodge Prince of Wales, No. 1338, E.C., by JOSIAH MARTIN W.M.,  
Auckland, August 16, 1888.  
THE NEW ORDER.

FOREMOST among the leaders of the great work of reformation and reconstruction, stand the names of the three great founders of modern Masonry, Brothers Desaguliers, Payne, and Anderson ; and St. John's Day, June 24, 1717, witnessed the union of the four London Lodges in the formation of the first Grand Lodge, and the installation of Bro. Anthony Sayer, the senior member of the Craft, as Grand Master.

1718. George Payne, an accomplished scholar and antiquarian, was installed to that high office, and the task of revising the ancient records, and forming a Book of Constitution was then undertaken.

1719. Next year, the honour was conferred upon Dr. J. T. Desaguliers, the father of Modern Masonry, an eminent and learned professor of natural philosophy ; and we now see the new Order firmly re-established in the form of the old. The revised regulations are adopted, embodying all the ancient charges while the numerous accessions to the society of men of position and learning, indicate the rapid spread of the revived organisation.

1720. The re-election of George Payne, amid general festivities and rejoicing, was not without fruit in jealousy and bitterness among the expiring remnants of operative Masonry, in the ancient Lodges of York, the North of England, and in Scotland. This, unfortunately, led to the destruction of several very important ancient MSS., under the mistaken impression that the ancient Masonic secrets were about to be publicly exposed.

In 1721 the Duke of Montague was appointed to the office of Grand Master, and the new Book of Constitution, carefully prepared and edited by Dr. Anderson, was adopted.

In 1725, with Lord Paisley as Grand Master, it was resolved that Masters and Wardens, with the Brethren of duly constituted Lodges, assembled in due-form, can create Fellow Crafts and Masters—a privilege previously reserved to the Grand Lodge. The Master's degree being given only to Masters of respective Lodges.

1737-8. A new and revised edition of the Book of Constitution was edited and issued, and the Prince of Wales was regularly initiated into the Order.

1745. The York Lodge of Ancient Masons, inactive for many years, took offence at the creation of a new Lodge at York, under warrant from the Grand Lodge at London ; and in

1761. The feeling of opposition resulted in the formation of the rival Grand. Lodge of York, under the style of Ancient Masons.

1736. Witnessed the revival in Scotland, on the remnants of the old fraternity of Kila-inning, and the establishment of a Grand Lodge on the pattern: of that of London.

1739. A Grand Lodge is formed in Ireland, on the basis of Anderson's, Constitution, and between the years 1721 and 1735, Lodges were formed in Paris from English forms, and they subsequently laid claim to more ancient mysteries in the form of higher degrees. America received, in 1733, a warrant of Constitution from the English Grand Lodge, which laid the foundation of the Order upon that continent.

1768. The ancient fraternity of York laid claim to the possession of secret rites and ceremonies unknown to the brethren of the London Constitution. These took the form of the Royal Arch and other degrees. The revival of vitality in this centre was due only to a spirit of jealous opposition to the zeal and activity of fifty years' work, in the spread of the principles of Freemasonry by the London Grand Lodge ; to which must be given the first place in the grand revival, which afterwards spread into all civilised nations.

#### THE MASTER MASON.

In 1720, the degree of Master Mason was regularly defined, and its ceremonials and secrets carefully formulated in order to secure uniformity of procedure in the election and appointment to this office ; a solemn obligation was required, but the pledges were accepted on the honour of a M.M., without the formal mention of a special penalty. No mention is made of any lost word, except in the assertion that the lost secrets may here be discovered.

The schism between the ancient Masons, claiming authority from the York revival, and the modern Masons, under the English Constitution, continued to disturb the harmony of the Craft, and in 1770 Bro. Dunkerly (a name famous in our annals) revised and issued by authority a complete ritual for the three Degrees ; and herein was introduced the first mention of the substituted secrets, the revelation of the Master's word being transferred to the Royal Arch degree.

1777. Bro. Preston, P.M. of the London Lodge of Antiquity seceded, with that Lodge, from the London Constitution, and joined that of York. This worthy Brother carefully constructed an improved ritual, and explained the symbolism of the Craft in a series of extended lectures, in catarchical form—the original of those now in use.

St. John's Day, Dec. 27th, 1813, witnessed the consummation of the Union of Reconciliation—which had been on several occasions attempted without success—and in imposing ceremonials a new Lodge of Reconciliation was formed, and Dr. Hemming delivered the charges upon which basis the union had been arranged. As might have been expected, a compromise was only effected by each of the contending parties yielding, some of their points of difference in favour of the other. On the part of the English Constitution, it led to the adoption of a resolution that the three Degrees contained all the essentials of Freemasonry ; but that the Royal Arch should be acknowledged as the completion or extension of the third Degree, and that the mystic word therein revealed should be the restored secret supposed to have been previously lost. The ritual, again revised by Dr. Hemming, was immediately adopted by all English Lodges, and is substantially the same as that now in use.

*( To be continued.)*

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### *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.

I WILL now deal with what I may call " survivals " of this idea in the Christian Church. It has been shown that the Three-Fold Division has been continued from the Tabernacle and the Temple by the Christian Church ; and if it can be made out that the " coffin " or " tomb " symbolism was also continued, we shall

have very strong evidence for the theory here proposed. We hear discussions in our midst as to whether a certain piece of furniture in our churches should be called an "altar" or a "table." I believe that neither of these terms is altogether wrong, but to explain this would require an essay on Sacrifice, which space here forbids. The Protestant Church did away with a great deal of old symbolism. This has been the case with all reformations, and is one of the reasons that symbolism has come down to us in such a fragmentary condition. Few Protestants, I find, know anything about the construction of a Roman Catholic altar. Before describing it, I must recall to you what I said in my former paper about the Three-Fold Division being continued in the Christian Church from the Temple. I must also add that the Rood Screen of the Rood Catholic Church is recognised as representing the Veil of the Temple. The Iconostasis of the Greek Church, which is a solid wall, is also explained as representing the same thing. In the Abyssinian Church a curtain with the same meaning is placed at the door of the Holy of Holies, so that the interior, including the altar, cannot be seen. With these identifications before us, shall we be wrong in concluding that the altar in each case is the lineal descendant of the Ark of the Covenant ?

Let me take the Roman Catholic Church to begin with, and see if it has anything in the shape of a "survival." The high altar of St. Peter's, at Rome, is placed over the body of St. Peter—at least, the Church believes this. You will find that many altars are made in the form of an ancient sarcophagus ;—I can refer to one I have seen myself in the Cathedral or principal church of St. Malo. A writer, who describes a visit to the Trappist Monastery, near Algiers, says that the altar "is in the shape of a coffin." These are exceptions, and I now come to the rule. An altar, if constructed over the grave of a saint, such as St. Peter's at Rome, does not require a relic. The altar on which the sacrifice of the mass takes place must have a stone in which are placed the relics of a saint. Here are the words of a high authority on such subjects. In Dr. Rock's *Hierurgia*, it says:—"By the regulations of the Church it is ordained that the Holy Sacrifice of the Mass be offered upon an altar which contains a stone consecrated by a Bishop, enclosing the relics of some Saint or Martyr ; and be covered' with three linen cloths that have been blessed for that purpose with an appropriate form of benediction."\*

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\* P.458.

It may be mentioned that the consecration of the stone with the relics is a most solemn ceremony, and I believe it is much more so than the ceremony of consecrating the church. This points to its high importance, which will become better understood when it is pointed out that without the stone and its relic the ceremony of the mass cannot be performed. The Council of Trent declared that this should be so, and there is not an altar in a church of the Roman Catholic faith which has not such a relic. When mass has to be performed in a private house, the priest brings a stone with its relic. The altar is thus a relic-holder, or symbolical tomb ; and every Roman Catholic church becomes from this a temple and a tomb. Whether this gives us or not a "survival" of the Ark of the Covenant I will not at present discuss. The general opinion is that this undeviating rule originated with the early Church in the Catacombs. Anyone can fall back on this explanation if a better one does not appear.†

I am not familiar with the early history of the Eastern Church, but I should presume that it did not begin in the Catacombs ; and I shall describe to you what is the rule with two branches of that Church : if we find no essential difference, then I may only leave the catacomb theory to its fate. The Russian Church is one branch of the Eastern, and when in Russia I had the opportunity of inspecting the altar of the Chapel of the Winter Palace at St. Petersburg.‡: Instead of describing what I saw myself, I shall quote from a work written by an English lady, married to a Russian, and who has lived a long time in Russia ; this lady seems to have attentively studied her subject, and written a, most readable book.§

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† It may be worth recalling here that there is another piece of well known symbolism which combines the idea of the temple and the tomb ; that is in the supposition that the Christian church with its transept is in imitation of Christ and the Cross. St. Augustine in showing that the Ark of Noah was a figure of the church, gives the following words, which are curious. The Ark :- "Even its dimensions, in length, breadth, and height, represent the human body in which He came, as it had been foretold. For the length of the human body, from the crown of the head to the sole of the foot, is six times its breadth from side to side, and ten times its depth or thickness, measuring from back to front : that is to say, if you measure a man as he lies on his back, or on his face, he is six times as long as he is broad from side- to side, and ten times as long as he is high from the ground, and therefore the Ark was made 300 cubits in length, 50 in breadth, and 30 in height"—*The City of God*, translated by the Rev. Marcus Dod, vol. xv., c. 26. St. Augustine does not use the word "coffin," but his description scarcely permits of a doubt as to how he looked upon the form of the Ark. I give also the following from Mr Ferguson, as it is very

suggestive of origin in reference to the Christian Church, He is writing of Baptisteries :—" It was certainly there that the most solemn and important rite, that of baptism, was always administered, whence it derived its name of *Baptistry*. These were also the tombs of important persons; and being copied from the tombs of the Romans, it is almost certain that the service of the dead, and the last sacrament, were here administered; and as a general rule all the sacraments, so far as we can trace them, belonged then to the circular building as contra-distinguished from the *ecclesia*, or place of assembly."—*Handbook of Architecture*, vol. ii., p. 483. It should not be overlooked in connection with the last quotation that Baptism is an initiatory rite.

‡ The priest and I lay on the floor looking under the cloth coverings, our conversation was translated from Russian to French and vice versa, by one of the chamberlains. I made sketches while in this position; and smile yet when I recall our situation, sprawling on our stomachs, and the difficulties there were in getting everything made clear on account of the language. The old priest, I must say, was very good, for seeing my interest in the matter, he evidently did his best to enlighten me. The altar has the outward appearance of being a cube, formed with a wooden frame, covered on the top and sides with cloth, a rich embroidered one being on the outside. There is no stone to contain the relics as in the Western Church.

§ *Sketches of the Rites and Ceremonies of the Greco-Russian Church*, By H. C. Romanoff., Rivingtons, 1868.

I shall repeat here, in the first place, a quotation given in my former paper, that the Russian Church " is divided into three parts, . . . in imitation of Solomon's Temple." This may assist us in retaining the idea that the church is only the continuation of the temple- The Holy of Holies is divided from the body of the church by a solid screen, in this screen " are three doors, a large double one . . . . is in the middle, and is called The Royal Gates' . . . . at times the royal gates are completely closed, and all possibility of the congregation seeing what is being done precluded by the drawing of a silken curtain [symbol : the veil of the temple,] over the inner side thereof," p. 83. It will be seen from this that the Eastern Church keeps very close to the Temple in its forms, which is, of course, all the better for my purpose, " . . . immediately before the royal gates stands a square table, which is called the Throne, and which is the altar, in fact. On it are placed the gospels' . . . . a gold or gilt cross for the congregation to kiss, a sort of tiny catafalque, with a little box in it to hold the Holy Elements, and a silk handkerchief, in which is carefully wrapped the Antimins. Beneath the Throne there is frequently a little box containing a portion of relics, in allusion to the passage in Revelations vi., 9"\* "As I have before remarked, the Greco-Russian services are full of allusions and similitudes, which often seem very far-fetched, and in some instances rather incomprehensible . . . . . To impart an idea of these symbols I will mention a few of the inward and spiritual meanings of the last-named appurtenance to the altar. And first, the table itself represents various incidents connected with Jesus Christ ; for instance, the Throne of the Almighty, Christ being one with the Father—the Table of the Last Supper—the Cross—the Sepulchre ; but I think attention is drawn to it more in the last point of view than in the others," pp. 84, 85.

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\* I saw under the altar the souls of them that were slain for the word of God, and for the testimony they held."-Rev. vi., 9.

I may call attention to this point that the Ark of the Covenant was also the Throne,—the Mercy Seat ; as this may be brought forward against my theory, and here I point out that one branch of the Christian Church accepts the possibility of the Sepulchre being the Throne. My own explanation is very simple—it is death which brings the individual before the Seat of Mercy—it was the ancient belief that when a man dies he appears before the Judgment Seat. In this light, I would submit, we have an additional evidence of the symbolical character I claim for the Ark of the Covenant. Let me point out also that the Protestant controversy finds in the Altar of the Eastern Church a solution which long ago presented itself to my mind. It is that, as the place of Death, it might be looked upon as the Altar as well as the Table. The partaking of the spiritual food implies the Deaths as much as the Sacrifice itself. The point I make here is to include the Protestant Church within the title of my paper ; or at least it may be put that this controversy about the Altar and Table—let it be taken in either light—implies a survival of the " Death."

It is very striking to notice how many symbols of Death there are in the Altar of the Russian Church ; the box in which the Holy Elements are kept is described above as being in a "Catafalque." The writer describes also the cloths covering the Altar ; one of which is called "the Sratchitza, is made in the form of a cross, the four ends hanging down and covering the legs of the Throne to the very floor, and is in remembrance of the 'linen clothes' left by the Saviour in His tomb on Easter morn."

The relics have yet to be described ; the Antimins has already been mentioned, and is the counterpart of the Stone in the Roman Catholic Altar ; it is wrapped up in one of the coverings of the Altar. This is " a small piece of silk or linen material about fifteen inches square, with a picture stamped on it, representing the burial of Christ by Joseph of Arimathea and the Holy Women. At the four corners are the busts of the

Evangelists. Above and below is an inscription to the effect that it was in very deed consecrated by the Archbishop of the diocese, and that through it his blessing is conveyed to the whole building. A minute portion of relics, anointed with holy oil, is secured in a tiny bag or pocket, and sewn on that side of the Antimins which is turned to the east. Without an Antimins no church in Russia can exist ; it cannot be consecrated without one, and until it is consecrated Mass, i.e. the Holy Sacrament, cannot be performed." The Altar is the most sacred object in the church, and the most sacred object in the Altar is the relic. This bit of dead body makes the Altar into a Tomb ; and without it the building could not in this case be a temple.

( *To be continued.* )

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### *CHINESE FREEMASONRY.*

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It has long been asserted that Freemasonry is an old institution in China. Whether it is the genuine article from our standard of comparison may be arguable, but that a secret society exists among them, which bears a close resemblance to modern Masonry is beyond doubt. The following interesting letter has been received by us from Bro. B. H. Andrews, proprietor of the Commercial Hotel, and Tyler of Lodge Murrumbidgee at Hay, which is worthy of careful perusal. Bro. Andrews writes :

DEAR SIR AND BROTHER, —I think it right to inform you of the existence of a secret society amongst the Chinese, which they call Freemasonry. Being, for obvious reasons, prevented from holding their meetings in the Chinese camp at Hay, the head man of the organisation engaged, on two occasions lately, a large room in my hotel. On each occasion about 50 Chinese attended. The business of the night was apparently to initiate candidates, 40 of whom were present, the joining fee being £4 each. On the last occasion, after being introduced to the head man and vouched for, by me, Bro. Lakeman, M.L.A., and several P.M.'s and members of Lodge Murrumbidgee, attended, as visitors and remained for several hours, deeply interested in the varied ceremony of the evening. They did not stay to the end, as the ceremony lasted for about ten hours. The 'lodge' was zealously tyled, and though police protection was afforded to keep off intruders, one 'Cowan' was discovered and promptly expelled, receiving very rough usage in the course of his exit.

"Their mode of preparing the candidates is somewhat similar to ours in the E.A. Degree, and many of our symbols could be observed, such as the 24-inch gauge, wine, oil, corn (rice), ears of corn, &c. There were three cardboard figures, with names in Chinese character written on each. They represented three 'traitors,' and at one part of the ceremony they were laid upon a block and decapitated with a sword.

Their mode of obligating and investing the officers of the 'lodge' is in some respects similar to ours. They kneel on the B.K., with the left leg in the form of an S. They appear to have a G belonging to our sublime degree of M.M. Some of the head men or P.M.'s appear to be very clever and to have good memories, giving the 'ritual' with fluency and effect. Many of those present came long distances, such as Albury, Wagga Wagga, Tumut and Adelong, a proof, I think, that the meeting was an important one, as Chinese do not travel hundreds of miles unless there is some strong 'reason why,' I was informed that another meeting will be held in Hay or Wagga Wagga in February next, when I should like some brother interested in the working of the Craft to be present. I had to provide dinner for fifty, which was indeed a festive gathering.

" In chatting with the head men, several expressed a wish to 'visit our lodge,' but I am afraid they would not be able to 'prove themselves' to our satisfaction. They tell me 'Alle same English Mason, only different language. I was told, by a Chinese interpreter that they stick to each other closer than a brother.' "

Bro. Lakeman, M.L.C., who resides at Hay, and knows everybody there vouches for Bro. Andrews' letter as being a true bill.

We have made arrangements for an experienced brother to study this Chinese Society from a Masonic standpoint, and report the result of his observations in our next issue.—*Sydney Freemason.*

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### *IS FRENCH MASONRY ATHEISTICAL?*

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THE August number of our exchange, *La Chaine D' Union*, gives a report of the General Assembly of the Grand Orient of France, held in Paris, on the 14th July, at which a welcome was given to brethren from nearly all parts of the world by Bro. Desmans in words thrilling, and which must have made the hearts of those brethren rejoice. Significantly, the Grand Lodge of England. was not represented, while some brother

from Australia, visiting Paris, received a hearty welcome. At the meeting, where 500 were present, Australia was also represented by a delegate from the Grand Lodge of Melbourne ! ! We shall be pleased to see that brother on his return to Melbourne, and learn his impressions of French Freemasonry. We must remind our readers that the motive which led the brethren in France to take the step they did is found in these words, spoken by Bro. Desmans, " who gave a lecture of a very interesting kind on the alterations made in the Constitution of the French Grand Orient referring to liberty of conscience. He reminded them that the profession of deistical faith, for the first time imposed legislatively in 1819, had been a hurtful innovation and in opposition to the principle of that tolerance, which has always been the foundation of Masonic doctrine. He showed again that the suppression of this imperative rule, in the suppression of which he had been one of the chief instigators, had nothing at all of the character of a negation substituted for an affirmation, but had been a homage paid to liberty of conscience." Hence, it is about as correct to say that French Freemasonry is atheistical as it is for the opponents of English Freemasonry to say it is anti-Christian. There ate thousands of brethren in France who do give a frank reply to the second question put to anyone seeking our mysteries.— *Victorian Freemason*.

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Bro. Gould, in his "History of Freemasonry," says—" 1877,—September 10. —The Grand Orient resolved to alter the first article of the Constitutions of 1849. I have already pointed out (Ibid p ] 82) that on August 10, 1849, for the first time in French Masonry, it was distinctly formulated that the basis of Freemasonry is a belief in God, in the Immortality of the soul, and the solidarity of Humanity? With the consent of two thirds of the Lodge, this now reads : " Its basis is absolute liberty of conscience and the solidarity of Humanity." The rituals were then changed in conformity ; all allusions to the Great Architect of the Universe being everywhere eliminated. In consequence of this measure, the Grand Lodges of England, Scotland, Ireland, Canada, and in most of the United States, ceased to be in communication with the French Craft. Not that the relations between England and the Grand Orient had ever been very close. The latter was doubtless tacitly acknowledged by England as an independent Masonic power, but never formally so. No correspondence passed between the two, no exchange of representatives was ever made. But French Masons who were formerly received and welcomed in all English Lodges, can now only be admitted, on certifying that they were made in a Lodge acknowledging the G.A.O.T.U., and that they themselves hold such a belief to be a pre-requisite to Freemasonry. With this mournful episode let us close the history of the French Grand Orient. Indeed, in our eyes, French Freemasonry no longer exists. What remains is spurious, irregular and illegitimate."

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## CORRESPONDENCE

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

### THE LETTER "G."

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TO THE EDITOR.

DEAR SIR AND BROTHER,—The following extract from the Masonic column, of the *New York Sunday Times* may be interesting to Bro. Lane and others.—I am, etc., P.M., E.G.,  
Dunedin.

" The mysterious letter 'within a square and compass, to be seen in all American and English Lodge rooms, where it is regarded as a species of Masonic talisman, but never in those of Continental Europe, where its place is correctly assumed by the blazing star, has proven a source of perplexity to Masonic-inquirers anxious to obtain knowledge of the origin of this venerated symbol. The Abbe Grandidier, having had in his possession an ancient register of the guild of Masons at Strasburg, gives some interesting information concerning those men who constructed the cathedral, in that city, commenced in 1277, and completed in 1539, a period of one hundred and sixty-two years. The fraternity was composed of Masters, Fellows and Apprentices, and assembled in what they called ' butte,' a small house, a lodge. The craftsmen employed emblematically the tools of their calling, and won them in public as decorations, their chief displaying the level, square and compass. The guild which had Miller's patent from the Emperor Maximilian and Charles V.

had branches in all parts of Germany, the masters of whose lodges assembled at Rattisbonne in 1459 and formed the 'General Fraternity of Freemasons of Germany' with the architect at Strasburg. as Grand Master. They admitted into the corporation burghers, not in the trade, among others, John Griening, a publisher of Strasburg, who, in 1525, placed a G, initial letter of his name, within a square and compass, and used the design as his trademark on his publications."

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TO THE EDITOR.

SIR, —I cannot help animadverting very strongly through your columns on the unfair statement published in the report of the District Grand Lodge, S.C., in regard to the decision of our Lodge on the Grand Lodge question. Among the very small minority that, *according to this document*, have elected to promote the cause of the Grand Lodge, Lodge Clutha is described as being ready to join the movement, only in case a majority of the Scotch Lodges agreed to it. Now, some months ago, I was called upon officially to ascertain the feeling of this. Lodge on the subject, and to report to head quarters. Having done so, my answer was to the effect that at our ordinary meeting an unanimous decision was, arrived at, not then to disown our allegiance to the Grand Lodge of Scotland (that was how the question was put to us) but that we were ready when the time should come to join the Grand Lodge of New Zealand.

There was no temporising spirit in this, nor has there been throughout, but, recognising, the great advantages likely to accrue to Masonry in general, and our Lodge in particular, from the establishment of a Grand Lodge in this country, we have stood firm to our decision. One cannot help suspecting that the same: *mistake* may have been made regarding the determination of other Lodges mentioned on the same list.

By-the-bye, will you kindly correct the name of Lodge Clutha in your next issue of the Lodges that have joined the movement. It there appears as Lodge Clinton, 460 S.C.—I am, etc.,

T. G. R. DODD, R.W.M.,

Lodge Clutha, 460 S.C.

Balclutha, April 1st, 1890.

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*THE BROKEN COLUMN.*

BRETHREN will regret to hear of the sudden death of Captain W. Somerville, which took place at Auckland on the 26th ult. Deceased was well-known as P.M. of the Reinuera Lodge and W.M. of Lodge Rodney, Waitemata, and at the time of his death commanded the steamer Rose Casey, trading to the popular resorts in the Hauraki Gulf, and was very popular with a large circle of friends in the North Island, but also known by tourists from all parts of the world as an obliging and genial skipper. Previous to taking command of the Rose Casey, Captain Somerville traded to the Thames in charge of the Lallah Rooke, and was well-known to and respected by seamen trading on the coast. His funeral was largely attended, and deceased was buried with Masonic rites.—*Dunedin Star.*

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*GRAND LODGE OF NEW ZEALAND.*

FIRST COMMUNICATION.

THE meeting of members of Grand Lodge, convened by circular, took place on Monday, 10th March, at the Freemasons' Hall, Wellington, and was very largely attended. The Chairman, Bro. Gillen, P.M., expressed his pleasure at seeing so many distinguished brethren present and such a number of lodges represented, and communicated the fact that the Central Executive Committee, with the sincere desire of not being too hasty in their action to establish the Grand Lodge, had, after several interviews with Bro. Sir H. A. Atkinson, again approached His Excellency Lord Onslow, asking whether he would accept the Grand Mastership if it were offered by a majority comprising one hundred lodges. His Excellency gave the matter his immediate attention, and telegraphed to the Masonic authorities in England on the matter and was hourly expecting a reply. As, however, no communication had been received by His Excellency as yet, Bro. Gillon suggested that the meeting should adjourn until Tuesday. This was accordingly done, but as there was still no reply it was decided, by resolution unanimously approved of, that the matter should be left in the hands of the Executive Committee, for it to call Grand Lodge together as soon as His Excellency replied. It was felt by all

those present that Lord Onslow should be allowed as much time as possible to consider the matter and to receive from Home any information and advice which he might think desirable.

The following resolution was also passed, with great enthusiasm :—" That this meeting desires to express its appreciation of the fraternal advice and assistance given to the promoters of the Grand Lodge movement by Bros. Sir H. A. Atkinson and H. Thomson, District Grand Masters of Wellington and Canterbury, E.C."

Several other matters in connection with the Craft were afterwards discussed, and the proceedings terminated with a hearty vote of thanks to the Chairman.— *New Zealand Mail*.

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#### WELL DESERVED.

The resolution, mentioned above, expressing the appreciation of the Grand Lodge party of the fraternal advice and assistance given to the promoters of the movement by the District Grand Masters of Wellington and Canterbury, E.C., met with a most hearty reception. Both Bro. H. A. Atkinson and Bro. H. Thomson, while not forgetting their duties as heads of the Craft under the English Constitution in their respective districts, have acted in a straight-forward and most courteous manner to those who have advocated Masonic self-government for the last eighteen months. Their conduct has been worthy of Freemasonry, their advice has been tendered in a way which could not fail to secure the fraternal regard of the Grand Lodge party, and altogether their actions have stamped them as brethren whom the Craft in New Zealand feels justly proud of.

The resolution was, therefore, a graceful and well-merited compliment to the two brethren above mentioned. When we contrast the way in which they have behaved with that of other District Grand Masters in this Colony, we have all the more reason to congratulate the Fraternity on having two such enlightened brethren at their head.—*N. Z. Mail*.

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" Central Executive Committee,  
" Wellington, 21st March, 1890.

" DEAR SIRS AND BROTHERS,-

" I have to inform you that in accordance with the circular issued by the Central Executive Committee, on the 3rd February last, a meeting of the members of the Grand Lodge of New Zealand was held on Monday, 10th instant, for the purpose of electing a Grand Master, &c. I must, however, state that a few days before the date mentioned, the Committee, after having had several interviews with Bro. Sir H. A. Atkinson, D.G.M. of Wellington, E.C., and with a sincere desire to do everything in their power to avoid schism, were induced to again approach his Excellency the Governor, asking whether he would accept the office of Grand Master if it were offered by a majority comprising one hundred Lodges. His Excellency gave the matter his immediate attention, but in order to strengthen his hands before taking the very important step of accepting the offer, telegraphed to Masonic authorities at Home on the subject.

"As his Excellency had received no reply on Monday, the meeting, which was very enthusiastic, adjourned till Tuesday, but, as there was still no answer, it was decided that nothing hasty should be done, but that a reasonable time should be allowed in order that Bro. Lord Onslow might receive a reply to his cable to England.

"Under these circumstances, the matter was left in the hands of the Central Executive Committee, and the following resolution was unanimously approved of That in the event of his Excellency the Governor accepting the position of Grand Master, the Central Executive Committee be instructed to take immediate steps to enroll the required number of Lodges, and thereupon to arrange for his Excellency's installation ; but in the event of his Excellency declining, or not accepting the office within a reasonable time, that Brother Henry Thomson, D.G.M., Canterbury, E.C., be declared elected as the first Grand Master of New Zealand, and that the Committee proceed to take immediate steps for the proclamation of the Grand Lodge and the installation of the Grand Master." "

The following telegram was sent early on Tuesday, 11th inst. :—

" His Excellency the EARL OF ONSLOW, Waiwera,—

" March 11th, 1890.

"Are directed acquaint your Excellency that last night's meeting most enthusiastic. Delegates present from all parts Colony. A majority of Lodges are firm in determination establish a Grand Lodge. No difficulty getting 100 if your Excellency accepts. Meeting delayed passing any resolution, and adjourned till to-night, in hopes

receiving your Excellency's reply, failing which arrangements will be made for further necessary delay if you desire it.

GILLON."  
ROBERTSON."

" On Saturday, 15th instant, his Excellency communicated with Brother E. T. Gillon, I'.M., Chairman of the Committee, stating that a reply had been received from England, which was not altogether satisfactory, and asking whether he thought that one hundred and twenty could be secured. To this the following reply was sent :-

" Thanks for telegram. At late Convention it was felt there would be no difficulty in getting one hundred Lodges, and a general opinion was expressed that this number would be largely exceeded as soon as your Excellency's willingness to accept was announced. I do not think we could guarantee more than the one hundred right off, but I am very confident that before your installation the number of adherents would be one hundred and twenty, if it did not exceed that number. There are only one hundred and forty-two Lodges working in the Colony. Some of the Otago Scotch Lodges will hold out for a time, but practical unanimity would be attained before it would be necessary for us to apply for recognition, which, of course, would not be until Grand Lodge was fully constituted. Your Excellency's acceptance is really only way to avoid a deplorable split, which it will take yeas, probably, to heal, and in meantime cause much scandal. There is no chance of the Grand Lodge proposal being abandoned under any circumstances. The seventy-four Lodges represented by late Convention were unanimous in determination form Grand Lodge, and sincerely trust your Excellency will accept, in which case no effort will be spared to make number as large as possible.

E. T. GILLON."

" Shortly after this this telegram was dispatched, his Excellency the Governor wired as follows You shall have definite answer in time for meeting of Convention Monday. Meanwhile wire me how many Scotch Lodges there are in Otago, and whether all are unfavourable.' To this the Chairman replied :—"Thanks. Convention does not meet on Monday. It left Central Executive full authority to carry out its views. We are most anxious for your Excellency's reply, and earnestly hope it will be favourable. The Scotch District Grand Lodge of Otago has twenty-one working Lodges under its jurisdiction. Six of these are firm for us. Three have decided in favour of principle, but hesitate unless you accept. Four have not expressed any opinion. Remainder understood be averse, but reason believe some of them will come in if your Excellency accepts.' The following additional telegram was also sent : —` Should have added that Scotch Lodges, North Island, seventeen, are unanimous favour Grand Lodge. Every reason Scotch Lodges, Canterbury, also willing join."

'On the 16th his Excellency sent his final answer, which was replied to on Monday, the 17th.

" Copies of telegrams are here given :-

" March 16th, 1890.

"E. T. GILLON, Esq., Wellington.

" The movement for the establishment of a Grand Lodge seems to have grown in strength since you last addressed me, but I do not think that less than 120 out of the 144 lodges would constitute what in my judgment would amount to practical unanimity, for it cannot be expected that all the lodges in New Zealand will support the movement. If 120 lodges support the Convention, and the Convention again does me the honour to make me the offer of the first Grand Mastership, I shall gladly accept it, provided the recognition of the English. Grand Lodge is obtained after the New Zealand. Grand Lodge has been fully constituted, to which end I shall be happy to lend every assistance in my power.

ONSLOW."

" March 17th, 1890.

His Excellency the EARL OF ONSLOW, Auckland.

" Received your Excellency's decision with deep sorrow. It destroys last hope of establishing Grand Lodge without friction, violent disruption, and bitter struggle. Had your Excellency accepted voice of two-thirds of Craft, there would have been no rupture nor scandal. We feel we have now done all within our power to secure unanimity. Your Excellency's conditions are unfortunately impossible. It would be useless going to Lodges with hope of getting 120 to commence with. If started with 100, the larger number would, however, have been speedily obtained. By Masonic law and precedent no Grand Lodge can claim or obtain recognition from another until fully constituted, its Grand Master installed, and sovereign territorial jurisdiction assumed. Accepting your Excellency's reply as final, our only course now is to immediately carry out the alternative

resolution unanimously passed by Convention to provide for contingency of your Excellency's refusal. This is to constitute Grand Lodge forthwith, under Bro. Henry Thomson, D.G.M., Canterbury, as first Grand Master. We again express our deep regret that your Excellency is unable to afford us that assistance which would, we are convinced, have removed all difficulties and led to the early attainment of complete unanimity in the Craft.

E. T. GILLON."

The Committee, in view of what had taken place, met at once, and declared Bro. Henry Thomson duly elected as first Grand Master, in accordance with instructions to them from the Convention of 11th March.

Bro. Thomson has since been communicated with, and has consented to accept the Grand Mastership. His installation will take place in Christchurch, next month, if possible, on a date of which you will be advised at the earliest possible moment.

In conclusion, we would urge you to use your best efforts to induce lodges, -as yet undecided, to join the Grand Lodge of New Zealand without delay, and also to impress on the lodges already in accord with the movement, the necessity for forwarding their nominal rolls and fees without delay.

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

GEO. ROBERTSON, P.M., Secretary.

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Dunedin, March 14th, 1890.

"To the W.M.'s in the District of Otago and Southland, E.C.

WORSHIPFUL SIRs AND BRETHREN,—

Should the majority of the members of Lodges (by application to you) wish a discussion to take place in open Lodge on the question of a formation of a Grand Lodge for New Zealand, I am authorised by the R.W.D.G.M to inform you that such discussion can take place, provided :

1. That full publicity be given by circular to each member of the Lodge of the subject to be considered.
2. That you let the Lodge distinctly understand that any majority in voting only affects a resolution of the Lodge. The minority (not less than three members) can, of course, retain the warrant and property of the Lodge.

This instruction is given so that you may save time and know how to act without further reference to me.

Please have this letter copied into your Minute Book.

By order of the R.W.D.G.M.,

SYDNEY JAMES,

"D.G. Secretary Otago and Southland, E.C."

" Dunedin, March 14th, 1890."

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#### INSTALLATION OF THE GRAND MASTER.

THE installation of Brother Henry Thompson, as the Most Worshipful Grand Master of the Grand Lodge of New Zealand, will take place in Christchurch, on April 29 and 30, 1890.

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### *PROVINCIAL GRAND LODGE OF NEW ZEALAND, I.C.*

MINUTES of Quarterly Communication, held at Freemason's Hall, Auckland, on Wednesday, 30th October, 1889.

The United Service Lodge, No. 421, having been called up to the third degree, the Provincial Grand Master and his officers were announced, admitted and saluted with Grand Honours.

An apology for the absence of Bro. the Rev. Dr. Kidd, Provincial Grand Chaplain, was tendered and accepted.

The minutes of the last Quarterly Communication were read and confirmed.

The Provincial Grand Master, then addressing the brethren, said it gave him great pleasure to see Bro. W. J. Rees in the Lodge, for the first time since his enforced resignation, through ill-health, of the offices which he so long and faithfully filled.

Calling upon Bro. Rees, the Provincial Grand Master informed him that to the De Burgh Adams Lodge, devolved the honour of initiating the idea of making substantial recognition of his past services to the cause of Freemasonry, under the Irish Constitution in New Zealand.

The Provincial Grand Master briefly reviewed Bro. Rees' long official connection with the Provincial Grand Lodge, beginning with the year 1872.

He had great pleasure in stating that the movement once started, obtained a warm reception among the Irish Lodges, and although the amount contributed, was not as large as he would wish, owing to heavy calls upon the Lodges generally, yet he felt sure, from the expressions of sympathy universally put forth, Bro. Rees would feel the greatest satisfaction on receiving such an acknowledgment of regard towards him.

The Committee entrusted with the Fund had resolved upon presenting Bro. Rees with a purse of sovereigns, as the most fit and proper course, leaving the application of the amount to himself, in such a way-as will be most pleasing, in all future time, to himself and family.

In the name, therefore, of all the Lodges holding under the Irish Constitution in New Zealand, the Provincial Grand Master now asked his acceptance of the presentation, wishing him a long course of restored health and continued happiness.

#### REPLY.

Brother Rees, in reply said, he once again felt the disadvantage of not being able to clothe his thoughts in fitting and expressive language. He complimented the Committee on an ample possession of the Masonic virtue of secrecy, as he had not the faintest suspicion of such a presentation taking place. He was glad that its inception was due to his old friends of the De Burgh Adams Lodge, the skilful and expert Past Masters of which had long possessed his highest esteem.

The Taranaki Lodge was a model, and during his long term of office had never given him a moment's trouble, owing to their excellent plan of always choosing the Secretary from their roll of Past Masters.

He was also pleased that the presentation took place in his mother-Lodge, the United Service, through the portals of which, twenty-two years ago, he first saw the light.

In those bygone days the United Service was a Lodge to be proud of. As its name implied, it consisted largely of military men, and the discipline of the Lodge was as strict as that of an Imperial parade ground, while the working was executed with military precision and correctness.

After the departure of the troops the Lodge obtained more of a civilian character, but still largely maintained its efficiency.

Bro. Rees related his ultimate withdrawal from the Lodge, as an emphatic protest against the action of certain members, who persisted in forcing through the Chair a Brother destitute of every desirable qualification for the office. His Mastership proved disastrous, not only affecting prejudicially the interest of the Craft, but dethroning the United Service Lodge from the high and enviable position it had previously enjoyed.

Bro. Rees earnestly insisted on the absolute necessity of submerging private and personal motives, when their gratification was calculated to imperil the well-fare of the Order. He urged upon the younger members especially, the duty of ever maintaining the purity and dignity of the institution to which they had the honour to belong.

With reference to his connection with the Provincial Grand Lodge, he thanked the Provincial Grand Master for his commendatory remarks, and submitted that the task of extricating the Provincial Grand Lodge from the mess into which it had drifted, had proved a tougher job than he had bargained for. However, he was glad that his success had been sufficient to command a special vote of thanks from the Grand Lodge of Ireland ; and, later on, this kindly recognition from his brethren of the Irish Lodges in this Colony.

He took this opportunity of gratefully acknowledging the numerous kindly telegrams and letters received during his severe illness, proving that the tie existing between true Masons is no myth, but a living

imperishable bond. With respect to the purse of sovereigns, he would expend the sum in purchasing a handsome souvenir that would prove of especial interest to the members of his family.

The balance was declared as follows :—

BALANCES.	
	£ s. d.
General account ... ..	22 17 7
Charity account ... ..	13 10 1
Total .. ...	£36 7 8

Amongst the communications from the Grand Lodge of Ireland were the following :—

Read letter of 29th June, 1589, from the Deputy Grand Secretary, intimating that Grand Lodge had been pleased to grant a Warrant for the Spring Creek Lodge to be numbered 487, and trusting that the Lodge may prove a successful one.

Letter from the Deputy Grand Secretary of the same date acknowledging the Provincial Grand Master's letter informing the Grand Lodge of the recent movement for establishing a Grand Lodge for New Zealand.

Amongst the petitions and correspondence were the following :-

The Provincial Grand Secretary presented a petition from thirteen Master Masons, praying for a Warrant of Constitution, empowering them to assemble as a regular Lodge, in the Borough of North-East Valley, Dunedin.

Supporting this petition, was a letter from the Secretary of St. Patrick's Lodge, No. 468, transmitting the copy of a resolution passed by that Lodge, " recommending the petition for the formation of a new Lodge, at the North-East Valley."

The Provincial Grand Master stated that he had made very full enquiries as to the necessity which existed for establishing another Lodge, within a very comparative easy distance from St. Patrick, and he had urged upon the brethren the importance of strengthening and supporting the Dunedin Lodge, but the promoters had continued strongly to urge their petition, and had represented that a very large number of candidates were awaiting the erection of the new Lodge to become members.

A strong representation against the proposed Lodge, was submitted by the St. John, Kilwinning, no. 662, S.C., of North East Valley, and various reasons were stated against granting the new Charter.

The Provincial Grand Master was pleased to say, that whilst unwilling to take any course that a cold tend to check the progress of Masonry, under the Irish Constitution, he felt disinclined to grant the petition, until more definite results had been arrived at, in reference to the proposed establishment of a Grand Lodge for New Zealand.

It was eventually agreed on the proposition of Very Worshipful Brother W. J. Rees, seconded by Very Worshipful Brother Provincial Senior Grand Warden, that the petition be left entirely in the hands of the Right Worshipful the Provincial Grand Master for his decision.

Lodge Ara, No. 34S, Auckland-

13th July, acknowledging circular of 18th June, re United Grand Lodge of New Zealand,

13th August, acknowledging receipt of five Grand Lodge Certificates, and in reply to circular, stating that the Lodge had voted by a majority of members present, in favour of time proposed Grand Lodge.

22nd June, submitting for the ruling of the Provincial Grand Master, the following question, " Has the Worshipful Master a deliberative as well as a casting vote ? "

Replied as follows :—My opinion is that if the Bye-laws of your Lodge do not give the Worshipful Master the right of a deliberative vote, that Bole 14, B. of C., relating to the Grand Lodge should be the guide on the safe principle, that the Bye-laws of any subordinate Lodge should apply with equal force, if not antagonistic, either in letter or spirit to the B. of C.

11th October, notifying appointment of delegates *re* proposed Grand Lodge.

Lodge Scinde, No. 419, Napier-

28th June, replying to circular and stating that the Lodge had voted unanimously in favour of the proposed Grand Lodge.

11th September, forwarding for the approval of the Provincial Grand Master, a new Bye-Law, "That the Worshipful Master shall have the power to exercise a deliberative vote, on all questions that come before the Lodge."

Lodge United Service, No. 421, Auckland-

28th August, replying to circular and stating that the Lodge had voted unanimously in favour of the proposed Grand Lodge.

Lodge De Burgh Adams, No. 446, New Plymouth—

1st July, reply to circular stating that the Lodge had unanimously passed the following resolution, "That the time has not arrived for the formation of a United Grand Lodge of New Zealand."

Lodge De Burgh Adams, No. 446, New Plymouth-

30th August, informing the Provincial Grand Master, of a movement to start a new Lodge, under the auspices of the Scottish Constitution.

26th September, submitting for the opinion of the Provincial Grand Master whether seven members can retain a Charter upon a majority of the Lodge determining to transfer its allegiance to the proposed Grand Lodge of New Zealand.

Replied as follows :—The question is one that you will have to refer to the Grand Lodge, as from it you derive your Charter, and it should be made through the Provincial Grand Lodge. I can find no authority, except American, which says " By the unanimous consent of its members a Lodge may, at any time, surrender its Charter to the Grand Lodge."

" If, however, seven or more members refuse to give their consent the Charter cannot be surrendered. If seven are sufficient to receive, seven are sufficient to retain."

Lodge Beta, No. 450, Hamilton- —

26th June, forwarding resolution unanimously passed in favour of proposed Grand Lodge.

Lodge of Light, No. 454, Thames-

16th August reporting that a majority had decided against joining the proposed Grand Lodge of New Zealand.

Lodge Coromandel, No. 456—

16th July, reporting that the Lodge had unanimously voted in favour of the proposed Grand Lodge of New Zealand.

Lodge Bedford, No. 464, Hawke's Bay--

10th July, reporting that the Lodge had unanimously voted in favour of Grand Lodge of New Zealand.

Lodge St. Patrick, No. 468, Dunedin-

3rd August, reporting that a majority of the Lodge had decided against joining the proposed Grand Lodge of New Zealand.

3rd August, forwarding communication from Bro. Past Master Barrett, appealing and protesting against the ruling of the Worshipful Master, in allowing a discussion to be raised in the Lodge upon the question of the Grand Lodge of New Zealand, on the ground of its being subversive of the supremacy of the Grand Lodge of Ireland.

Replied : —That the Provincial Grand Master's authority had been previously given allowing such discussion.

Lodge Leinster, No. 469, Wellington-

12th July, reporting that a majority of members had voted in favour of proposed Grand Lodge of New Zealand.

9th September, intimating the appointment of delegates re Grand Lodge of New Zealand.

A communication, dated 23rd September, from the Chairman and Secretary of the Central Executive Committee of the Grand Lodge of New Zealand was then read, forwarding for the information of the

Provincial Grand Master, and of the Provincial Grand Lodge, minutes of the proceedings of the recent Convention of Lodge delegates, at which it was decided that a Grand Lodge of New Zealand should be formed as from and after the ninth day of November next.

The writers appealed to the Provincial Grand Master to consider whether it would not be consulting the best interests of Freemasonry in this Colony, to unite with the majority in assisting to establish the Grand Lodge of New Zealand on an absolutely firm basis, and with almost, if not quite, unanimous consent of the whole of the Brethren, and they invited the Provincial Grand Lodge to merge into the proposed new body.

The Provincial Grand Secretary then read the reply which had been sent to the Central Executive Committee, by command of the Right Worshipful the Provincial Grand Master, as follows :-

" I am commanded by the Right Worshipful the Provincial Grand Master of New Zealand, Irish Constitution, to acknowledge the receipt of your communication of 23rd ult., transmitting the minutes of the proceedings of the recent convention of Lodge Delegates, at which it was decided to establish a Grand Lodge as and from the 9th day of November next, and I am desired to thank you for your courtesy, and to say that the communication will receive careful consideration."

The communication having been received, no further action was deemed necessary.

The election of officers for the ensuing year was then proceeded with, with the following result :—  
P.S. G. W.—V. W Bro. G. H. Powley; P. J. G.W.—Bro. A. Broch ; proposed by V.W. Bro. G. H. Powley and seconded by Bro. Parkinson ; P. Grand Treasurer and Secretary—V.W. Bro. W. L. Mitchell ; P.G. Chaplain—Bro. the Rev. Dr. Kidd ; P.S.G.D. — Bro. J. R. Hanna ; P.J.G.D. — Bro. W. Craig ; P.G. Registrar—Bro. W. Parkinson; P.G.D. of C.—Bro. T. W. Allen ; P.G.S.B. —Bro. P. M. Grant; P.G. Organist—V. W. Bro. W. J. Rees ; P.G. Pursuivant — Bro. Alfred Kidd ; P. Grand Stewards—Bros. James Patterson and D. F. Evans ; P. Grand Tyler—Bro. Porter.

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### *DISTRICT GRAND LODGE OF CANTERBURY, E.C.*

AT a special meeting of the above District Grand Lodge, held on the 13th March, a motion, "That in view of the establishment of a Grand Lodge of New Zealand the funds of the Grand Lodge be returned to the various lodges *pro rata*," was agreed to.

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### LODGE REPORTS.

Secretaries of Lodges, Scribes of limpters, will confer a favour on the Editor of this Journal if they will forward monthly a copy of their Lodge Circular to Box 113, Post Office, Dunedin. We shall also be glad to receive from the District and Provincial Grand Secretaries the printed proceedings of their Quarterly Communications.

ROBERT BURNS LODGE OF INSTRUCTION, S.C., Dunedin, held a meeting on Thursday, the 6th February. P.M. Bro. Cherrie, the Preceptor, was presented by the members with a handsome gold locket, suitably inscribed. The presentation was made by P.M. Bro. Goldstein, and in the course of his remarks alluded to the great interest always taken by Bro. Cherrie in all Masonic matters. Several other brethren also spoke in complimentary terms of the Brother Preceptor, and the benefit derived from attending Lodge of Instruction. P.M. Bro. Cherrie, in thanking the members for the very handsome present, which was quite unexpected, said he would always be pleased to do what he could for the Lodge of Instruction, and the advancement of the younger brethren.

LODGE CELTIC, 477, S.C., Dunedin. No report has been sent for the last two months. From the circular the business in February was " Initiation," and in March also " Initiation."

LODGES Otago Kilwinning, 417, and Celtic, 477, S.C., will hold a joint Reunion on Friday, 11th April, in the City Hall, Dowling street. Tickets —Members of the Craft 5s, non-Masons, 7s 6d, may be obtained from officers of either Lodge.

PACIFIC LODGE OF REEFTON, 1453, E.C., held its regular meeting on the 4th March, when the business was "raising." This Lodge holds a Lodge of Instruction every Sunday afternoon at 2 o'clock, to which all brethren are invited.

LODGE HIRAM, 2008, B.C., held its regular monthly meeting in the Masonic Hall, South Dunedin, on February 25th. Bro. R. Bamfield, P.M., Lodge Otago, No. 844, E.C., was unanimously elected as an honorary member of the Lodge, as a mark of the esteem in which he is held by the brethren. The business for the evening was raising, but as Bro. F. Crossley was in attendance, he was passed o the second or P.C. Degree. Bro. Chas. A. Clark and ,Ias. Dawson were then raised to the high and sublime degree of Master Masons. The Lodge was closed in peace and harmony at 10 p.m.

UNITED SERVICE, 421, I.C., held its regular monthly mootng at Auckland on the 26th February. After the Lodge had been opened in the 3rd Degree the Provincial Grand Master, with his officers, were admitted Bro. Pierce gave an account of the Conference of Grand Masters held in Dunedin on the 24th January. The Provincial Grand Lodge then retired, and the Lodge went on with its business. When deciding to adhere to its former resolution of joining the Grand Lodge, some of the members spoke strongly on the subject, and said that it would be a dishonourable thing if the Lodge now refused to join because a " noble brother " had refused to accept the Grand Mastership.

ARA LODGE, 348, I.C., held its regular monthly meeting in the Freemason's Hall, Auckland, on the 3rd March. The business transacted was: To submit to Lodge list of names of members liable to be struck off the roll for non-payment of dues.

PORT CHALMERS MARINE LODGE, 912, E.C., held its monthly meeting at Port Chalmers on the 5th March. The business was " Initiation "

ABERCORN, 1813, E.G., WAIPAWA, HAWKES BAY, -- The regular monthly meeting was held on Wednesday, March 5. After routine business had been disposed of the W.M. notified brethren he had received a communication from Executive Committee (Wellington) for Grand Lodge of New Zealand in reference to the election of Grand Master. It was resolved that the dues be forwarded to the acting Treasurer. A gentleman was proposed for ballot, and Lodge then closed,

MOKORETA LODGE, 2287, B.C., WYNDHAM, held its regular meeting on March 6. The W.M. Bro. Burr, P.M., presiding. After the preliminary business had been put through Bro. R. Dodd was raised to the Sublime Degree of a M.M., the ceremony being performed by the W.M., assisted by Bro, Crosbie in a very able and impressive manner. The question of rescinding the resolution passed in May last in favour of the Grand Lodge movement was dealt with. It was unanimously agreed that this Lodge take the necessary steps to join the Grand Lodge of New Zealand, and that all present pledge themselves to become members. All present voted. Bro. the Hon. G. F. Richardson was appointed proxy to vote at the Convention to be held on March 10.

ST. ANDREW, 432, S.C., Dunedin, held its monthly meeting on the 11th March. The business transacted (which we take from the Lodge Circular) was to ballot, elect and initiate Mr Drew, and to affiliate Bro. Short.

ST. JOHN'S LODGE, 1858, B.C., Ashburton, met on the 13th March, when the business done was the passing of Bro. T. H. Fox.

LODGE OTAGO KILWINNING, No. 417, S.C.—The monthly meeting of this Lodge was held at the Masonic Hall, Moray Place, Dunedin, on Thursday, 13th March. The R.W.M. Bro. Broil took the chair, and opened his Lodge at 7.48 p.m. There was not a large attendance, owing to the unfavourable state of the weather. The business was to pass Bros. Richardson and Hitchcock. The ceremony was conducted by the R.W.M., assisted by Bro. Caster, I.W., who presented the working tools. P.M. Bro. Ratfills delivered the lecture and Bro. Cole, S.W., delivered the charge. After the Lodge was closed the brethren adjourned to the supper room where a social hour was spent.

LODGE DUNEDIN, 931, E.G., held its monthly meeting on the 18th instant, when the business transacted was " passing and raising. "

OTAGO CHAPTER., 844, E.C., Dunedin, did not hold its convention on the 12th March, owing to the First Principal having to go to Wellington to attend the first meeting of the Grand Lodge. The second principal, Ex-Comp. Blackmore, has left the district.

LODGE VICTORY, 1927, R.C., Nelson, held an emergency meeting on the 26th March to initiate Mr Thomas Mitchell of Auckland.

CROWN LONNE, 675, S.C., met at the Masonic Hall, Sydenham, Christchurch, on the 27th March. The business transacted was to ballot for, and if elected, to initiate Messrs Hancock and McDonald.

NELSON " TRAFALGAR " ROYAL ARCH CHAPTER held a meeting on Friday 14th March, to confer the Degrees, " Excellent," and " H. R. Arch," on a Brother about removing to Wellington. There was a fair attendance of companions, and the ceremony was conducted throughout by P.Z. Boor acting first P in the absence of N. E. C. Kirkpatrick Z. Comp. Boor being assisted by P.Z. Bolton in a very able and efficient manner. P.Z. Brown, as first S. did his part well, and the whole reflected credit on the officer's officiating.

LODGE HIRAM, 2008, E.G. Caversham, met on the 25th March. A circular was read from the D.G. Master, Bro. Thomas Sherlock Graham, stating that he granted permission to discuss the matter in open Lodge, but pointed out again that 3 brethren could claim the warrant even though the majority voted in favour of joining the Grand Lode of N.Z. A majority did vote in favour of holding allegiance under the new Grand Lodge. We understand that over 30 signatures have been obtained to a petition for is warrant from the new constitution, and we are told that a meeting will take place next week for the election of the first Master of Lodge Hiram, under the New Zealand Constitution.—[We have something to say in another part of the CRAFTSMAN on Bro. Graham's action in again putting forth Article 219, after an official ruling has been received from the Grand Secretary of England, stating that it does not apply in the case of a Lodge joining a new Grand Lodge. We wonder who is right, Bro. Graham or the Grand Lodge of England ? However, the Grand Lodge of England will soon have an opportunity of deciding who is right, for a petition is going Home, giving a history of the movement in Otago, and asking if the D.G. Master's rulings are in accordance with the Book of Constitutions.—Ed. CRAFTSMAN.]

LODGE ST. JOHN KILWINNING, 662, S.C., North-East Valley, Dunedin, held meetings on the 27th February, and the 27th March. The business at the first meeting was to "consider the balance sheet," and at the second to initiate two candidates and affiliate one.

MARK MASTER MASONRY. — A quarterly communication of the District Grand Lodge Mark Master Masons, New Zealand South, was held in the Masonic Hall, Port Chalmers, on Friday evening. After the transaction of the ordinary business of the evening, the R.W. District Grand Master appointed the grand . officers for the ensuing year, and made arrangements that at next meeting of the District Grand Lodge, to be held at Dunedin in July, the complete practise of this most interesting degree should be fully carried out.—*Otago Daily Times*.

LODGE OF OTAGO, 844 E.C., Dunedin, held its regular monthly meeting on the 5th March. Bro. Burt from Lodge Phoenix, 257 E.G., Portsmouth, was affiliated. The treasurer, P.M. Blackmore resigned his position, owing to leaving the District through ill health. A vote of thanks was ordered to be recorded on the minutes, along with an expression of regret, at the cause of Bro. Blackmore's absence. The following notices of motion were given:— By the W.M., Bro. Barth—That, whereas, it has long been felt that the best interests of Freemasonry in this Colony would be promoted by the Union of all Lodges under a Grand Lodge of New Zealand ; and, whereas, a Convention met in Wellington on September 11th and 12th last, when delegates from a majority of the Lodges in the Colony were present—among them representatives of the Lodge of Otago—who were empowered to assent to the formation of a Grand Lodge of New Zealand ; and, whereas, it was then duly resolved to form such Grand Lodge, and, whereas, such Grand Lodge has now been formed, it is resolved (1) That the Lodge of Otago join the Grand Lodge of New Zealand ; (2) That the W.M., Past Musters Bros. Burton, De Renzy, Ronaldson and Blackmore be hereby authorised to take all steps necessary to carry the above resolution into effect ; (3) That a fraternal address be sent to the Grand Lodge of England through the Right Worshipful District Grand Master, conveying the resolve of the Lodge of Otago, and requesting that the warrant of the Lodge may be retained as a memento. By the J.P.M. Bro. DeRenzy—That the part of Bye-law No. 3, which refers to the joining fee of 10s, be altered to read " joining, *nil*."

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## BRIEF MENTION.

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IN Arkansas all balloting is done at the altar.—Canadian *Craftsman*.

THE Grand Lodge of Victoria is now considering the Book of Constitutions. THE *Canadian Craftsman* offers THE NEW ZEALAND CRAFTSMAN its best wishes.

QUESTION of paying Inspectors of Working is now being discussed in New South Wales.

THE Correspondent Circle of Quatuor Coronati Lodge, No. 2,076, of London, England, now numbers 1,725.

THERE are over 200 secret orders in the United States, more than one-half of which are simply benefit societies.

WHILE Masonry is non-sectarian, it is not agnostic. No atheist can become a Mason without first becoming a liar.

THE official return of the number of Lodges under the United Grand Lodge of Victoria shows 147 Lodges on the roll.

THE Grand Lodge of Canada has upon its list of pensioners, 355 widows, 55 orphans and 31 needy brethren. A proud record.

THE Grand Registrar of Victoria says the spirit of the Elective Principal is in harmony with the practice of sister Grand Lodges.

THE Grand Lodge of New York has an "Antiquities Committee," which is accumulating ancient medals and jewels, rare coins, etc.

THE Grand Lodge of Connecticut has more Masons in proportion to the population of the State, than any other jurisdiction in the world.

IN Ireland all the higher degrees are recognised, but not controlled, by the Grand Lodge, and no unrecognised degrees are allowed to be worked.

THE Lodge of Polynesia, S.C., Levuka, Eiji, is said to be in a flourishing condition, notwithstanding the falling off in the population of the town.

LODGE OTAGO KILWINNING, 417, S.C., has lost a good Secretary in Bro. G. C. Jeffrey. We trust the removal to Wellington means promotion to Constable Jeffrey.

A CURIOUS point in Masonic usage has sprung up. It is, whether a Lodge can properly use the burial ritual when the corpse of a deceased brother has been cremated ?

P.M. CHERRIE, of Lodge St. Andrew, Dunedin, has our sympathy, and, doubtless, that of many other brethren, for the accident that has laid him up with a broken leg.

THE ancient Egyptians placed their dead with the head to the west, face upwards, so that at its resurrection it might be in proper position to receive light from the east.

THE Linter Marine Royal Arch Chapter, N.S.W., is said to be the Oldest Chapter in Australasia. It was inaugurated in 1843, and numbers over one hundred members.

THE REV. MR JOHNSON, of Huntington, Virginia, was killed while being exalted to the Royal Arch Degree. He fell thirteen feet through the machinery getting out of order.

THE Grand Lodge of Nebraska has decided that Lodges may invest surplus funds in any reputable lawful enterprise that gives reasonable assurance of permanency and security.

A CONVENTION of Delegates was held at Launceston on March 6th, when the necessary and final preliminaries towards establishing a Grand Lodge of Tasmania was considered and agreed upon.

WASHINGTON made the remark, when asked concerning the Order, " That if Masonry never accomplished anything else, but the protection it throws around the female relatives of Masons, it is worth all it costs."

IN November and December last the Grand Lecturer of Iowa visited and instructed over forty lodges.

THE Grand Lodges of England and of Victoria have *cancelled* the warrants of the Lodges working lately under them, and have returned the same to the lodges as a memento of former relationship.

THERE is no provision in the English Book of Constitutions for what are -called " private meetings of Lodges." We hold the opinion that any Lodge held without the Warrant and the three great lights exposed, is illegal.

A REVEREND brother has made the astounding discovery that the prophet Jeremiah introduced Masonry into Ireland shortly after the Jews were taken captive to Babylon. This should make our Irish brethren very proud, if true.

THERE are 45 Grand Chapters in North America with a membership of 152,132. The smallest, the Grand Chapter of Delaware, has 292 members, and the largest, the Grand Chapter of New York, has a membership of 15,366. —*Masonic Token*.

THE New South Wales Board of General Purposes has just suspended a P.M. of one of the Lodges, for two years, on account of disorderly conduct and profane language in Lodge. Such conduct is happily rare, and ought to be made an example of.

BY the passage of an amendment to the Constitution of the Grand Lodge of Pennsylvania, Masters and Past Masters of Lodges having had one year's service become members of the Grand Lodge. Under the law that has now been changed *two* years of such service were required.

THE *Church Times* says :—" The supposition that Freemasonry is opposed to Christianity is entirely erroneous, and is due to the hostile attitude adopted by the Roman authorities towards the Continental societies. Here, in England, the Craft is distinctly an assistance to religion."

WE believe, says the *Post*, that the name of the new Lodge, under the Grand Orient of France, is to be called " The Love of Truth." The same paper says : "The formation of a Lodge under it in this Colony would create new elements of discord, and a serious scandal in the Craft."

BRO. THOMAS R. PATTON, Grand Treasurer of the Grand Lodge of Pennsylvania, made a gift of £5000 to Grand Lodge to form a fund on behalf and for the relief of necessitous *widows* of Freemasons. Bro. Patton is the representative of the Grand Lodge of England at Pennsylvania.

As to Dual membership in Lodges we have objection,—for many reasons. If a Brother faithfully, earnestly, and zealously performs his duty to the Craft in one Lodge of which he is a member, it is not likely he will have the time to render like service in another.—P.G.M. BRO. RICHARD VAUX.

THE *South Australian Freemason*, in a leading article of the 7th March, takes Bro. His Honor Mr Justice Boucant severely to task for " deprecating from the seat of Justice, the sacredness of that Book, which, to the world is known as the Bible, and by Masons is recognised as the volume of the Sacred Law."

THE number of Masonic meetings held in the City of London during one week were 42 meetings of different Masonic bodies on Monday ; on Tuesday, 35 ; on Wednesday, 50 ; on Thursday, 51 ; on Friday, 39 ; and Saturday, 21—making a total for the six consecutive days of 230 Masonic meetings.—*Repository*.

WE intend taking a new departure next month. The "Worship of Death" will be illustrated, and an engraving of the first Grand Master of New Zealand will be given, as well as a sketch of his Masonic career. This will be followed by engravings of all the officers of Grand Lodge, and short sketches of their Masonic attainments.

AT a special meeting of the Hiram Lodge, \_No. 2008 (E.C.), Christchurch, New Zealand, to consider the New Zealand Grand Lodge question, the following resolution was unanimously carried : " That Lodge Hiram still remain in allegiance to the Grand Lodge of England, and postpones consideration of the matter to a future occasion." The latter clause, it will be noticed, was not embodied in the telegram from Dunedin.

THE Lodge of Australia, Felix No. 1, Melbourne, has begun its Jubilee year by giving a donation of £20 to the Board of Benevolence. The intention of this Lodge is to establish in Victoria a Royal Masonic Institution for Girls, similar to the one in London. £100 is to be donated towards it, and the members of the Lodge are to subscribe not less than a guinea per annum.

THE report of the Committee of Management of the Tasmanian Benevolent Fund for the past year shows a receipt of £282 8s 2d, with an expenditure of only £83 11s 3d—namely, for gratuities, £72 2s 6d ; education, £6 13s 6d ; printing and stationery, £4 15s 6d. The amount to credit of the Fund at end of 1889 was £1084 14s 2d. This is a good record, considering Tasmania has only twenty-two Lodges—nine E.C., nine I.C., and four S.C.

WE have been informed that a lecture has been given upon " Freemasonry," in connection with the Roman Catholic Church in Victoria, and that its adherents cannot be true Catholics and Freemasons. Well, we have elsewhere given an instance to the contrary, and say, "*ex uno omnes disce*." So far as we learn, we should not have been Freemasons at all but for the blessings of one of the good old popes who added the word Free to the word Mason.— *Victorian Freemason*.

A DONATION of £10 10s 6d has been forwarded to the Napier Hospital by a Hindoo who for some time past has been living in Napier. It appears that he is a depositor at the Post Office Savings Bank, and the above amount was interest on his deposits. As the Mahomedan religion will not permit of interest for the use of money being accepted, he stuck bravely to the tenets of his faith, and forwarded the interest to the hospital.

AN Official visit of some District Grand Lodge Officer would not be amiss if the following instances may be taken as an example of the "doings" of country Lodges. One Lodge issues its circulars the same day as its meeting, some of the members get them the day and many two days after. Another changes its day of meeting from a Wednesday to a Friday at the will and pleasure of the W.M., and a third holds the opinion that it is not necessary to ballot for an affiliate wishing to rejoin his Mother Lodge.

THE Directors of the defunct "Masonic Journal" have an advertisement affecting their subscribers in this issue. Attached to this issue of the CRAFTSMAN there is an account, showing the indebtedness of each subscriber to the old Journal, computed up to date of ceasing publication in September last. The Directors of the old company will be obliged if those indebted will promptly remit to Bro. De Renzy, P.O. Box 322, Dunedin, or any of the agents of the CRAFTSMAN will receive and give receipt for any money paid on account of the Masonic Journal Company, Limited.

A MEMBER of the Lodge of Waitaki has appealed to the Board of General Purposes of the District against a ruling of the Acting "that no communication or decision can be taken in Open Lodge, re the Grand Lodge of New Zealand." The Lodge of Waitaki was represented at the Convention of Delegates, in September last, by Bro. the Hon. Shrimski. We shall look forward to the result with interest, for we understand that if no satisfaction is got from the District Grand Lodge, the matter will be brought before the Grand Lodge of England.

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*EXTRACTS FROM EXCHANGES.*

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Grand Lodge of England says three members cannot hold. Warrant in face of majority of members wishing to join Grand Lodge of New Zealand. Bro. Thothas Sherlock Graham, D.G.141., Otago and Southland, says they can. Grand Lodge of England says it has been ruled that the question cannot be discussed in open Lodge. Bm. Graham says it can, and has given his permission to Lodge Hiram, Caversham. The question naturally arises, "Who is right?"

THE following particulars relating to New Zealand Lodges under the E.C. may be interesting:—In 1881, Lodge Rangiora No. 994, returned its warrant; Lodge Hiram, No. 1127, amalgamated with Lodge of Otago, No. 844 in 1871; Lodge Northern Star, No. 1173, Lichfield, Canterbury, returned its warrant in 1881; Lodge Akaroa, No. 1666, returned its warrant in 1884, and so did Lodge Hutt; No. 1667, Wellington, in 1887, and Lodge Reunion, No. 1956, Blenheim, returned theirs in 1884.

THE Negro problem in the States has been solved by the author of "An appeal to Pharaoh" to "let that people go." The author urges that the removal of all of them to some selected fertile region could be effected without an overwhelming expense to the nation. Removal is best for the negro, best for the white race, best for the peace and safety of the nation. The book is worthy of a careful reading. Certainly nothing on the negro problem of equal value to this has been given to the public.

IN the report of the Inspector of Workings, presented to the United Grand Lodge of New South Wales at last Quarterly Communication, appears the following:—"Unfortunately the very reprehensible practice of relying upon an open Ritual or manuscript is prevalent to a considerable degree amongst Worshipful Masters and Wardens, while such is the case the work cannot be carried out in an impressive and intelligent manner, and for their own credit and the benefit of the lodges it behoves worshipful brethren to discontinue such a custom."

THE following is what the London *Freemason*, of January 4th, says of Lodge Hiram, Dunedin:—"Who rules and governs the World?" Under this heading a fanatically-inspired Catholic paper bought some time ago a poem, the quintessence of which is about this: "Who rules and governs the world now-a-days? Neither the kings and emperors, nor their ministers, nor their assemblies? Its the *lodge* and the *den'* who govern the world! The lodge by depriving the people of *creed*, and the Jew by grasping at the people's money."—Quoted from the *Orient* of Budapest.

NOT long since we heard an old Mason say, "Oh, for another wave of Morganism to wash out the faithless and unworthy, and establish once more the Free Mason! And we add, oh, for a time when men will be men for manhood's sake, Masons for the truth of Masonry; when confidence will not be a jest, when a Mason's word will be worth one hundred cents on the dollar; when envy, slander, malice, and backbiting will be shut out of the Order, and Brotherly Love, Relief, and Truth be again firmly established in the hearts of the Craft and exemplified in their daily walk and conversation.—*The Tyler*."

IT is stated that the Grand Orient of France has granted a Commission to Bro. Sir Robert Stout, D.D.G.M., of Otago and Southland, E.C., to open a Lodge in New Zealand, and that petitions are likely to be made to the Grand Orient of Italy and an American Grand Lodge for charters for other Lodges. Under the system of concurrent jurisdiction these bodies would be within their Masonic rights in granting charters. Any N.Z. Masons, however, who place themselves under the Grand Orient of France, will sever the ties which bind them fraternally to Masons in the English-speaking world. No Grand Lodge in the British Isles, Canada, Australia, or the United States recognises the Grand Orient of France. — *South Australian Freemason*.

DURING the residence of His Excellency the Governor in Otago, an address was prepared which was intended to have been presented at a full meeting of the brethren. Circumstances, however, prevented his Excellency being enabled to attend a meeting, and the address was forwarded to him through the private secretary by Bro. Sydney James, the D.G. Secretary, E.G., who has received the following reply from Auckland, dated 25th February :—" I gave the address to the Governor when I arrived, and he desires me to convey to you and the brethren, hailing under the three constitutions of Freemasonry in the district of Otago his hearty thanks for your kind address and fraternal expressions of sympathy. — RIVERSDALE WALROND."—*Star*.

THE New York Board of Relief proposes to hire or build a house in a central portion of the city wherein to establish a species of caravansery with eating rooms, lodging rooms, and hospital combined, whereat the stranger proving his dependence upon the Mystic Tie and his worthiness and need can be cared for, after the manner of the Samaritan of old, beneath the immediate supervision of agents of the Fraternity, and then depart upon his way, thankful that he had not encountered the fate of the man from Jericho. New York Masons owe it to themselves to see that this excellent project is immediately carried out.—*Sunday Mercury*.

WE call the attention of our readers to a cutting from the Dunedin *Star* of 13th January, in which a statement is made contrary to the experience of the lodges in Victoria, still holding aloof from the United Grand Lodge of Victoria. It is true that the majority of a lodge may decide to join the Grand Lodge and in the case of the Combermere Lodge, the majority of that lodge joined with the United Grand Lodge, but the warrant was kept by the minority, and accordingly the English law was interpreted and acted upon in Victoria, as it has been interpreted in New Zealand :—" Any three members of a lodge have the right to retain the Charter in defiance of the decision of the majority." We sincerely hope that our New Zealand brethren rightly understand the latest ruling of the law as reported in the Dunedin *Star*, it will save them from heaps of trouble through which Victoria has had to pass.— *Victorian Freemason*.

THE Grand Lodge of Connecticut held its one hundred and second annual communication on January 15th. The annual address was delivered by Grand Master Swartwout, reviewing at length the year's work in Masonic circles throughout the State. It appears, from the address, that political parties are not the only organisations demanding complete secrecy of the ballot. The Grand Master says his attention has been directed to a practice, more or less prevalent in the lodges, which practically defeats a secret ballot. This is the natural result of the introduction of methods into the lodge rooms, he adds, that are both vicious and unmasonic. Secrecy of the ballot is essential to its perfect exercise. " To secure secrecy and protect the purity of choice in the lodge room, it has been established as a usage, not only that the vote shall be taken by a ballot, but that there shall be no subsequent discussion of the subject. Not only has no member a right to inquire how his fellows have voted, but it is wholly out of order for him to explain his own vote."

THE N.Z. CRAFTSMAN, Dunedin : The parts for January and February of the Freemason's organ are to hand. It was hinted at the time the first number was issued that neither in matter nor appearance was it at all an improvement on the " Journal," which unfortunately had to succumb to adverse circumstances. A mistake had plainly been made which could not fail of being regretted by the Craft, and it is therefore with no small degree of pleasure the members must find that this was speedily recognised by those at the helm, and promptly rectified. The CRAFTSMAN, as now presented to the public, is really worthy in every way of the important body it seeks to represent in the " fourth estate," and those whom it concerns should take some pride and pleasure in giving it hearty support. The contents of the published parts are both varied and interesting, not merely to the fraternity, but in many cases to the general reader, who will find much to interest and instruct. In the February issue considerable space is devoted to meetings, &c., in connection with the Grand Lodge movement, but the editor has wisely arranged that this portion—given as a supplement—cum be detached at pleasure and not interfere with the consecutive part of the serial. Altogether it can be honestly commended to members of the Order—it deserves their support and ought to receive it. —*Sentinel*, Invercargill.

ON the 21st December, 1888, a new Lodge was inaugurated at Cape-Town, under the Warrant of the Grand Lodge, " Royal York " at Berlin. This is a distinct invasion of occupied territory : a Masonic arrangement which the German Grand Lodges have never acknowledged, although they profit by the fact that a State Edict of 1798 reduces any Lodge in Prussia not holding of a Prussian Grand Lodge to the status of an illegal association, and are thereby protected against retaliation. In South Africa the opening of a new Lodge is always made the occasion of a great festival, and Brethren come hundreds of miles to be present. In this instance the District Grand Masters of the English, Scotch, and Dutch Constitutions advised their Brethren to refrain from attendance, as a dignified protest ; and the advice was acted on with unanimity.

BRO. ROBERT FREKE GOULD, of London, writes that he is preparing a book on Masonic Jurisprudence. He says : "All sorts of facts were taken for granted. years ago, and the law erected upon them. Now, many of these facts are given up, but the law remains the same." We shall await the work with great interest, for the law of the Grand Lodge of England, from which all other Grand Lodges have sprung, must always have more influence than that of any other Grand Lodge. But it must be observed that as the Grand Lodge of England has from. time to time changed its laws, so other Grand Lodges can change their laws, and in the Federation of the World of Masonry, the agreement of a. large majority of Grand Lodges will, in the end, establish international law.— *Token*.

BRO. MACCALLA, in the *Keystone*, presents an able defence of the ancient prerogative which attaches to the office of a Grand Master of Masons empowering. him to " make a Mason at sight." There can be no doubt of the recognition of this right by Grand Masters of different jurisdictions who have thus made sufficient precedents for continuing the practise. As Bro. MacCalla remarks, both the Ancients and the Moderns in England are on record as endorsing this. prerogative. " Making a Mason at sight " does not imply the ignoring of all rules and forms. The prerogative can only be properly exercised by convening a " Lodge of Emergency," where, in the presence of the Grand Master, the Degrees may be conferred in regular form, though perhaps the ritual is somewhat abbreviated.

THE New York *Herald* (Paris correspondent) writes on Jan. 11, " Good Catholics and Freemasons are at loggerheads at Grenoble. Trouble has been born of the funeral of M. Delatte, Prefect of the Isère Department. Delatte was a Mason, and his brethren of the Lodge proposed to turn out in force at his obsequies. This came to the ears of Monsignor Fava, Bishop of Grenoble, who checkmated the Masons by ordering the Cures not to perform any religious ceremony over the body of the deceased Prefect, should they catch a glimpse of such a thing as a Masonic apron. The Lodges would not give way. Monsignor Fava was equally resolute, so Delatte's remains were conveyed from the Prefecture to the Grenoble Railway Station without any sprinkling of holy water or the chanting of hymns."

GEO. ROBERTSON'S HISTORY OF THE NEW ZEALAND PACIFIC LODGE, No. 517, E.C.— This Lodge, the first in the colony, was opened under a dispensation from. the Provincial Grand Master in Sydney, dated 9th September, 1842. Its history is well told by our local Secretary, Bro. George Robertson, P.M., 1521, in a pamphlet of 31 pp. Its actual Grand Lodge Warrant only dates from 1845, and an endorsement thereon attests the validity of the provisional 1842 document. For many years it exercised many of the functions of a Provincial Grand Lodge in the absence of such a body, and still holds a very prominent place in the colony. The chief interest of the book lies naturally in the picture furnished of the beginnings of the Craft in a new territory, and fully justifies the production of the history. Although Freemasonry in New Zealand only dates from 1842 it has already spread throughout both Islands, and a great number of Lodges and some nine or ten Provincial Grand Lodges are in existence. The brethren there are now taking steps, which will probably prove successful, to form an Independent Grand Lodge, Bro. Robertson being one of the foremost of the "agitators," a word which I use, without the least tinge of implied reproof, in its purely literal sense.—G. W. SPETH, *Transactions, Lodge Quatuor Coronati*.

A GOOD DEFINITION.—In the course of a Masonic sermon, delivered in New Rothesay Established Church, the Rev. W. W. Tulloch, of Glasgow, said he rejoiced to bring Freemasonry prominently before the people of the country, seeing that the Order was a great moral force, which largely helped on the redemption of the world from evil. In its Lodges the peer was on a level with the peasant, and the peasant could take precedence of the peer if he were a better Mason. Masonry was subservient to no creed or colour, but was at work all over the world for the moral and spiritual welfare of mankind.

"THE Grand Lodge of Arkansas does not permit joining fees to be charged," and the Grand Lodge of Arkansas in this respect sets an example most worthy of imitation by other Grand Lodges. The practice of imposing a joining fee is not only unfraternal, and savours of blackmail, but, in many cases, is the cause of brethren dropping out of active Masonic life. In Australasia, where some sections of the community are

migratory, the demand for joining fees is a real hardship. The writer has known a brother pay three joining fees in two years owing to removal from one locality to another, and another brother who, after paying two joining fees in a limited period, and being then removed to a distant town, determined not to pay a third but to maintain his connection with the Lodge he had last joined. In the ease of a brother leaving a wealthy lodge and joining an impecunious one, the absurdity of a joining fee is very apparent. Surely every effort should be made to induce non-affiliates to join a Lodge, and a brother who, from unavoidable circumstances, is forced to demit from a Lodge in one locality, should not be taxed if he desires to carry out his Masonic duties by joining a Lodge in another place. This is a matter that might well be discussed in the Masters' and Wardens' Association.—*South Australian Freemason*.

It may not be generally known that in two very ancient and honourable Scottish Lodges a peculiar way of placing the Wardens is still practised. Let us glance first at venerable "Mother Kilwinning," which stands now on the grand roll as No. 0. The Master of No. 0 is *ipso facto* provincial Grand Master of Ayrshire, and he or his Deputy sits in the East at the centre of a long table from which run westwards two other tables (lined on each side with benches or forms for the accommodation of the members); at their extremities are the chairs of the Wardens. The R.W.M. in the east, the S.W. in the north-west, and J.W. in the south-west, thus form a triangle. The V. of S. L. is placed on a chair between the Wardens in the west. The tables and seats nowhere touch the walls of the apartment, in which free space—technically *outside* the Lodge—the Candidates perambulate in the opening ceremonies. The flourishing "Canongate Kilwinning," No. 2, founded in 1677, places the Wardens in the N. W. and S.W. corners of the room, but they, like the Master, sit against walls, so that the circumambulation is within their lines, yet the triangle is as evident as in "Mother Kilwinning."

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### 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.

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

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

The following brethren have kindly offered to act as Agents:

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

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### *OUR EXCHANGES.*

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

South Australian Freemason, Adelaide.	Australasian Keystone.
Freemason, London.	New Zealand Mail.
Masonic Review, Ohio.	The Victorian Freemason (Feb. & Mar.),
Canadian Craftsman.	The Cromwell Argus.
Masonic Token, Portland, Maine.	The Tuapeka Times.
Masonic Chronicle, New York.	The Dunstan Times.
Freemasons' Repository, Providence.	Call, San Francisco.
Liberal Freemason, Boston.	Advance Thought, New York.
La Acacia, Buenos Ayres.	The Worker, Brisbane.
Masonic World, Boston.	Proceedings of Prov. Grand Lodge of
Trestle Board, San Francisco.	Ireland, Auckland, October, 1889.
Masonic Chronicle, Ohio.	Masonic Record of Western India.
Masonic Advocate, Indianapolis.	Sunday Mercury, New York.
The Sentinel, Invercargill.	Temperance Herald, Dunedin,
The New York Despatch.	

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### **CRAFT LODGES E.C.**

The charge for Advertising Lodges, with names of officers, times and places of meeting, &c., is £1 per annum, payable yearly, in advance—this includes a copy of the CRAFTSMAN.

LODGE NEW ZEALAND PACIFIC, No. 517.

Founded 1842, meets every month in the Masonic Hall, Wellington, on the Monday nearest full moon, at 8 p.m.

W.M.  
S.W.  
J.W.

Bro. H. M. LYON.  
Bro. R. TRIGGS.  
Bro. W. HEGINBOTHAM.

Secretary Bro. J. A. HEGINBOTHAM, 38, Cuba Street Wellington.  
Installation in July.

---

LODGE UNANIMITY, No. 604.

Founded 1853, meets at Masonic Hall, Sumner Road, Lyttelton, on fourth. Thursday in month, at 7.30 p.m.

W.M. Bro. J. Thompson,  
S.W. Bro. C. COOK.  
J.W. Bro. R. M. GRIFFITHS.  
Secretary Bro. HENRY W. BAKER.  
Installation in January.

---

LODGE SOUTHERN STAR, No. 7:35.

Founded October 4th, 1853, meets every month in the Masonic Hall, Collingwood street, Nelson, on the Tuesday nearest to the full moon, at 7.30 p.m.

W.M. Bro. H. T. HALL.  
S. W. Bro. A. H. BISLEY.  
J.W. Bro. G. MERCER.  
Secretary Bro. THOS. SCOTT (W.M. Lodge Victory)...  
Installation, 27th December.

---

LODGE OTAGO, No. 844.

Founded in 1860, meets at the Freemasons' Hall, Moray Place, Dunedin, on the first Wednesday in each month, at 8 p.m.

W.M. Bro. A. .T. BARTH.  
S.W. Bro. C. J. RONALDSON.  
J.W. Bro. MCGREGOR WRIGHT.  
Secretary Bro. REV. W. RONALDSON, P.M. (Box 393, Dunedin).  
Installation in October.

---

LODGE DUNEDIN, No. 931.

Founded in 1862, meets at the Freemasons' Hall, Moray Place, Dunedin, on the third Tuesday in each month, at 8 p.m.

W.M. Bro. J. S. CAPSTICK.  
S.W. Bro. JOHN STONE, Senr.  
J. W. Bro. H. W. WATT.  
Secretary Bro. J. A. N. REIDLE, Princes street.  
Installation in August.

---

LODGE SOUTHERN CROSS, No. 997.

Founded in 1864, meets at the Masonic Hall, Forth Street, Invercargill, on the first Friday in each month, at 7.30, p.m.

W.M. Bro. H. V. HADDOCK.  
S.W. Bro. W. SMITH.  
J.W. Bro. A. TAINE.  
Secretary Bro. W. V. SIDDALL.  
Installation, 24th June.

---

LODGE PACIFIC, No. 1453.

Founded 1873, meets every month in the Oddfellows' Hall, Broadway, Reefton, on the Tuesday nearest full moon, at 7.30 p.m.

W.M. Bro. WM. COCHRANE.  
S.W. Bro. E. J. SCANTLEBURY.

J.W.                                      Bro. C. ANDERSON.  
Secretary                                Bro. D. O. PRESHAW, Reef ton.  
Installation in July.

---

LODGE PALIVIERSTON, No. 1749.

Founded 1877, meets every month in the Masonic Hall, Palmerston South, on the Friday on or before full moon, at 7.30 p.m.

W.M.                                      Bro. Wm. ALDERDICE.  
S.W.                                      Bro. ROBT. AITKEN.  
J.W.                                      Bro. CHAS. L. RUSSELL.  
Secretary                                Bro. CHAS. CRUMP, Palmerston South.  
Installation at regular meeting in August.

---

LODGE ABERCORN, No. 1813.

Founded in 1879, meets at the Masonic Hall, Waipawa, Hawke's Bay, on Wednesday on or before full moon, at 7.30 p.m.

W.M.                                      Bro. LACHLAN MCKAY.  
S.W.                                      Bro. JOHN PICKETT.  
J.W.                                      Bro. ARTHUR ROOD.  
Secretary                                Bro. THOS. HOWARD (P.M., D.G.S.B. Waipawa).  
Installation in December.

---

LODGE VICTORY, No. 1927.

Founded in 1881, meets at the Masonic Hall, Collingwood street, Nelson, on Tuesday evening after the Tuesday nearest to the full moon in each month.

W.M.                                      Bro. THOS. SCOTT.  
S.W.                                      Bro. J. C. MERCER.  
J.W.                                      Bro. A. W. BAIN.  
Secretary                                Bro. ROBERT ALLAN:, Box 27, P.O., Nelson.  
Installation in May.

---

LODGE HIRAM, No. 2008.

Founded in 1883, meets at the Masonic Hall, Cargill Read, Caversham, on the fourth Tuesday in each month, at 8 p.

W.M.                                      Bro. E. TITCHENER.  
S.W.                                      Bro. J. A. KIRBY.  
J. W.,                                      Bro. J. T. HENDERSON.  
Secretary                                Bro. J. LAING, Glen Road, Mornington.  
Installation in October.

---

LODGE ST. MARKS, No. 2059.

Founded May, 1884, meets every month in the Freemasons' Hall, Carterton, on the second. Tuesday, at 8 p.m.

W. M.                                      Bro. NATIL GRACE.  
S.W.                                      Bro. A. BOOTH.  
J. W.                                      Bro. W. P. ALLEN.  
Secretary                                Bro. W. J. LINDOP, High Street, Carterton.  
Installation, second Tuesday in May.

---

LODGE ZEALANDIA, No. 2072.

Founded in 1884, meets at the Masonic Hall, Whangaroa, on the third Thursday in each month, at 7.30 p.m.

W.M.                                      Bro. BISHOP,  
S.W.                                      Bro. J. SHEPHERD,  
J.W.                                      Bro. F. J. HAGGER.

Secretary Bro. R. SHEPHERD.  
Installation (particulars not sent).

---

LODGE MOKORETA, No. 22S7.

Founded in 1883, meets at the Oddfellows' Hall, Wyndham, on the Thursday nearest full moon, at 7 p.m.

W.M.	...	Bro. M. R. BEER.
S.W.	...	Bro. G. CROSBIE.
J. W.	...	Bro. T. MONTEATH.
Secretary	...	Bro. I. W. RAYMOND.

Installation in September.

---

LODGE FORTITUDE, No. 2301.

Founded in 1838, meets at the Athenreum Hall, Bluff, on the second Wednesday in each month, at 7.30 p.m.

W.M.	Bro. W. HANNEY.
S.W....	Bro. W. HENDERSON.
J.W.	Bro. S. NICHOL.
Secretary	Bro. D. M. MCDUGALL.

Installation in January.

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CRAFT LODGES, S.C.

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LODGE OTAGO KILWINNING, No. 417.

Founded in 1861, meets at the Masonic Hall, Moray Place, Dunedin, on the second Thursday in each month, at 7.30 p.m.

R. W. M.	Bro. R. BREW.
W.S.W.	Bro. COLE.
W,J. W.	Bro. CARTER,
Secretary	Bro. G. C. JEFFERY, Police Station.

Installation in December.

---

LODGE ST. ANDREW, No. 432.

Founded in 1864, meets at the Freemasons' Hall, Moray Place, on the second Tuesday in each month, at 7.30 p.m.

R.W.M.	Bro. J. NUGENT.
W.S.W.	Bro. J. GOLDER, P.M.
W J W	Bro. A. TERNENT.
Secretary	Bro. R. FORSYTH, Scotland Street.

Installation in July.

---

LODGE WATERLOO, No. 463.

Founded 1866, meets every month in the Masonic Hall, Wellington, on the second Wednesday at 8 p.m.

R.W.M.	Bro. C. A. DEACON.
W.S.W.	Bro. JAS. DODDER.
W.J.W.	Bro. D. GEORGESON.
Secretary	Bro. GEO. WILSON, Box 136, Wellington

Installation in December,

---

LODGE CELTIC, No. 477.

Founded in 1367, meets at the Freemason's Hall, Moray Place, Dunedin, on the third Thursday in each month, at 7.30 p.m.

R.W.M.	Bro. S. G. SMITH, P.M.
W. S. W.	Bro. R. ROSS.
W.J.W.	Bro. J. JACK.

Secretary Bro. JOHN GREENWOOD, Grosvener Street,  
Caversham.  
Installation in November.

---

LODGE CALEDONIAN, No. 534.

Founded in 1871, meets at Masonic Hall, Church Street, Timaru, on the second Tuesday in each month, at 8 p.m.

R. W. M.	Bro. J. S. KEITH.
W. S. W.	Bro. W. R. QUINN.
W.J.W.	Bro. J. MORGAN.
Secretary	Bro. ANTHONY MILLS.

Installation (particulars not sent).

---

LODGE OAMARU KILWINNING, No. 537.

Founded in 1872, meets at the Masonic Hall, Oamaru, on the first Wednesday after full moon in each month.

R.W.M.	Bro. W. MILNE.
W. S. W.	Bro. J. TAYLOR.
W.J. W.	Bro. J. RICHMOND.
Secretary	Bro. J. M. BROWN, P.M., Star and Garter Hotel.

Installation in December.

---

LODGE ROBERT BURNS, No. 604.

Founded 1877, meets every month in the St. Augustine Masonic Hall, Christchurch, on the third Tuesday, at 7.30 p.m.

R.W.M.	Bro. W. BARSHT.
W.S.W.	Bro. E. H. COOPER.
W.J.W.	Bro. J. E. HARTLE.
Secretary	Bro. H. A. BRUCE, 12, Eaton Place, Manchester Street S., Christchurch.

Installation, third Tuesday in December.

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LODGE THISTLE, No. 647.

Founded in 1879, meets at the Masonic Hall, Bannister Street, Masterton, on the second Wednesday in every month, at 7.80 p.m.

R.W.M.	Bro. JAMES AITKEN.
W. S. W.	Bro. MURDOCK MCKENZIE.
W.J.W.	Bro. JOHN R. GRAHAM.
Secretary	Bro. JAS. A. MCKENZIE, Telegraph Office, Masterton.

Installation (particulars not sent).

---

LODGE ROBERT BURNS, No. 692.

Founded in 1833, meets at the Oddfellows Hall, Broadway, Reefton, on the Monday nearest full moon in each month, at 7.30 p.m.

R.W.M.	Bro. JOSEPH PARKINS.
W. S. W.	Bro. THOS. R. W. PHILPOTTS.
W.J.W.	Bro. JOHN MELVILLE.
Secretary	Bro. WALTER IRVING.

Installation in January.

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CRAFT LODGES, I.C.

◆

LODGE COROMANDEL, No. 456.

Founded in 1872, meets at the Lodge room, King's Road, Kapanga, on the Wednesday nearest the full moon, at 7.30 p.m.

W. M. Bro. C. H. BENNETT.  
S.W Bro. L. W. EDWARDS.  
J.W. Bro. THOS. SCOTT.  
Secretary and Treasurer Bro. ANDREW KING, P.M., Kapanga, Coromandel.  
Installation (particulars not sent).

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LODGE VICTORIA, No 471.

Founded in 1883, meets at the Masonic Hall, Forth street, Invercargill, on the second Friday in each month, at 8 p.m.

W.M. Bro. A. H. WRIGHT.  
S.W. Bro. J. FORRESTER.  
J.W. Bro. WM. GEARY.  
Secretary Bro. WM. PETTIGREW.  
Installation in July.

---

LODGE ULSTER, No. 475.

Founded 1887, meets every month in the Masonic Hall, Petone, Wellington, on the third Wednesday, at 8 p.m.

W.M. Bro. F. J. DAWES.  
S.W. Bro S. CURTIS.  
J. W. Bro. J. CURTIS.  
Secretary Bro. J. T. KING, Petone.  
Installation, third Wednesday in January.

---

LODGE HIRAM, M.M.M. 272.

Founded in 1881, meets at Masonic Hall, Dunedin, at 8 p.m. on the second Wednesday in February, April, June, August, and December.

W.M.M. Bro. REV. W. RONALDSON.  
S.W. Bro. A. J. BARTH.  
J.W. Bro. G. J. BLACKMORE.  
Secretary Bro. MCKELVEY, P.M., Princes Street.  
Installation in May.

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ROYAL ARCH CHAPTERS, E.C.

OTAGO CHAPTER, No. 844.

Founded in 1868, meets at the Masonic Hall, Dunedin, at 8 p.m. on the second Wednesday in January, March, May, July, September, and November.

M.E.Z. Comp. REV. W. HONALDSON.  
Ex. H. Comp. G. J. BLACKMORE.  
Ex. J. Comp. T. G. DE RENZY.  
Acting Scribe E. Comp. S. DE LEON, P.Z.  
Installation in January.

---

JOYCE ROYAL ARCH CHAPTER, No. 942.

Founded in 1877, meets at the Masonic Hall, Wickliffe Terrace, Port Chalmers, on Tuesday after regular meeting, of Port Chalmers Marine Lodge, at 7.30 p. m.

M.E.Z. Comp. J. E. MCKELVEY.  
Ex. H. Comp. SMITH.  
Ex. 5. Comp. R. MATHESON.  
Scribe E. Comp. C. DE LONGUEVILLE GRAHAM, P Z.  
Installation in December.

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## LODGES OF INSTRUCTION

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### HIRAM LODGE OF INSTRUCTION, E.C.

Meets alternate Mondays at Masonic Hall, Dunedin, at 8 p.m.

Preceptor Bro. REV. W. RONALDSON, P.M.

Deputy Bro. T. G. DE RENZY, P.M.

Treasurer and Secretary ... Bro. JOSEPH BARTON, Maclaggan St.

April 14th.--" Raising."

Remarks on "Gould's History of Freemasonry," by the Preceptor.

April 28th.—" Initiation."

Second part of " Some old Scottish Masonic Customs," by the Deputy Preceptor.

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### ROBERT BURNS LODGE OF INSTRUCTION, S.C.

Meets at Masonic Hall, Dunedin, on the first Thursday in every month, at 3 p.m.

Preceptor Bro. DAVID CHERRIE, P.M.

Secretary Bro. WILLIAM BASSTIAN, P.M., c/o Brown, Ewing, and Co.

April 3rd.—"Raising."

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## IMPORTANT NOTICE

TO

## SUBSCRIBERS MASONIC JOURNAL.

The Directors of the " MASONIC JOURNAL COMPANY," having received very little response to their request that Subscribers should pay up their arrears, are compelled to make another effort to get in the £300 outstanding. Having no facilities to do this, they have asked the Proprietors of the "CRAFTSMAN" to take the necessary steps to collect, at least, sufficient to pay off the Bank Overdraft of £100, and so relieve the Guarantors from their liability.

There is more than enough outstanding to pay off all the Company's liabilities, and the Directors trust that Subscribers will now pay their arrears to the persons appointed by the Publisher of the "CRAFTSMAN," so that the Company may honourably wind up and pay 20s in the £.

Subscribers are only asked to pay for the actual number of copies received, the Auditors having calculated only up to the time of ceasing publication—September last.

It may not be amiss to mention that the whole of the Directors, with the exception of two, have paid £40 to the Bank out of their own pocket, thus helping to bring down the Overdraft from £169 to £100. The Directors are not in a position to do this again, neither should it be necessary when three times the amount of what is required is outstanding in arrears.

**D HARRIS HASTINGS,**

Managing Director of the " Masonic Journal Company, Ltd."

*<Calendar for Month of April, and Advertising on Back Cover not included>*