



ALEXANDER STUART RUSSELL,  
RIGHT WORSHIPFUL DEPUTY GRAND MASTER OF NEW ZEALAND.

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*THE RIGHT WORSHIPFUL DEPUTY GRAND MASTER  
OF THE GRAND LODGE OF NEW ZEALAND.*

**B**ROTHER ALEXANDER STUART RUSSELL was initiated in Ara Lodge, No. J48, I.C., Auckland, on July 3rd, 1865. He was unanimously elected Secretary in June, 1866, succeeding Bro. Past Master Henry Jones (Royal Engineers), ordered home, and continued to fill the office till 1867, giving every satisfaction to his brethren, who presented him with a testimonial in writing, in recognition of his services, on August 5th, 1867. In 1869 he became Senior Warden, and was unanimously elected W.M. and installed in 1871. He was re-elected for a second term and it may be said that he was the first Auckland-made Mason to

open the Board of Installed Masters in his own Lodge ; and he continued for years to assist the several W.M's. who succeeded him in giving degrees and lectures. His services were again recognised by the brethren, who presented him with a handsome Past Master's jewel, in 1873. Being desirous of promoting Masonic work, he proposed, in 1872, that an Orphan Fund be established in connection with the Parnell Orphan Home, and at present known as the Ara Lodge Masonic Orphan Fund.

In October, 1874, he was elected Treasurer of the Lodge, *vice* Bro. Dr. J. H. Hooper, late D.P.G.IVI., I.C., resigned, which position he held till August, 1875, when the brethren presented him with a gold watch and marble time-piece on his leaving for Wellington to accept an appointment in that city, and during his stay there he represented his mother Lodge at the installation of the late Bro. Sir Donald McLean, as first D.G.M., E.C., Wellington, and also that of Bro. Toxward, D.G.M, E.C.

On his return to Auckland he rejoined his mother Lodge, and was elected Secretary in 1881, and filled the office till June, 1882. Held the office again from July, 1883, till June, 1887, when the brethren presented him with a shield. On June, 1888, he was elected Treasurer, a position which he continues to hold.

Bro. Russell took an active interest in Provincial Grand Lodge matters from the time he was W.M. of his Lodge, and held the following offices in the Provincial Grand Lodge of New Zealand, LC., viz., P.G. Registrar, P.G. Treasurer, and P.G. Senior Warden, the latter office he has held for several years until lately.

Bro. Russell is Preceptor of the Ara Lodge of Instruction, and has held that position for three years, and is supposed to have conferred more degrees in Craft Masonry than any other brother in New Zealand. He is held in the highest esteem by his brethren.

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## POETRY

### *IN WESTMINSTER ABBEY.*

BY THOMAS BAILEY ALDRICH.

Tread softly here ; the sacredest of tombs  
Are those that hold your poets, Kings and queens  
Are facile accidents of Time and Chance ;  
Chance sets them on the heights, they climb not there ?  
But he who from the darkling mass of men  
Is on the wing of heavenly thought upborne  
To finer ether, and becomes a voice  
For all the voiceless, God anointed him  
His name shall be a star, his grave a shrine !

Tread softly here, in silent reverence tread.  
Beneath those marble cenotaphs and urns  
Lies richer dust than ever nature hid  
Packed in the mountain's adamant heart,  
Or slyly wrapped in unsuspecting sand.  
The dross men toil, for often stains the soul.  
How vain and all ignoble seems that greed,  
To him who stands in this dim cloistered air  
With these most sacred ashes at his feet !

This dust was Chaucer, Spencer, Dryden this ;  
The spark that once illumed it lingers still.  
O ever-hallowed spot of English earth !  
If the unleashed and happy spirit of man  
Have option to revisit our dull globe,  
What august shades at midnight here convene  
In the miraculous sessions of the moon.  
When the great pulse of London faintly throbs,  
And one by one the stars in heaven pale !

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## THE FRENCH GRAND ORIENT.

**I**N the February number of the CRAFTSMAN, under the heading "Masonic Invasion," we gave the following information :

The Grand Orient of France has granted a Commission to Bro. Sir Robert Stout, D.D.G. M., of Otago and Southland, E.C., to open a Lodge in New Zealand. We understand the Warrant of Constitution names Bro. Stout as the First Master, and the Hon. John Ballance, of Wanganui, to be the First Senior Warden.

And in " Brief Mention," of April, we supplemented it by the additional information from the *Wellington 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.

The only exception taken to the above was by Bro. Stout, who in a semi-private letter to Lodge Dunedin, 931, E.G., declared he was a member of the Grand Orient, but said the rest of the article was an invention of the enemy, brought forward by the Grand Lodge promoters to further their own cause. A couple of months ago Bro. Stout wrote informing a Wellington brother that he intended opening " Lodge L'Amour de la Vérité," on his next visit. In this issue appears a letter from Bro. Walter Hill, who acknowledges being a member of this Lodge. The inference we draw from this is that Bro. Stout, on his last visit to Wellington, took part in bringing into existence the Lodge now working in Wellington under Warrant from the Grand Orient of France.

Although we have allowed Bro. HILL to use the columns of the CRAFTSMAN, we decline going into the question of the right of the French Grand Orient for recognition from the United Grand Lodge of New South Wales. It will be time enough for us to enter into the controversy when the Grand Orient petitions for recognition from the Grand Lodge of New Zealand. But what we consider to be our duty, at the present time, is to point out to the rulers of the Craft in this Colony, that serious complications may arise from the invasion of this territory by the Grand Orient—an invasion that may, at no distant future, lead to more serious trouble than the starting of half-a-dozen Grand Lodges,—and to point out to the New Zealand rulers the steps which, by their obligations to the Grand Lodge from whom they hold their patents, they will be compelled to take, in order to protect the Lodges under their rule from being visited by brethren who acknowledge their membership in this unrecognised body.

The French Grand Orient is not recognised by any English-speaking Grand Lodge, and members of the French Craft are not allowed to enter an English, Irish, Scotch, Canadian, or American Lodge, until they certify " 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. " This has been construed by those in sympathy with the Grand Orient to mean that entry can be demanded from any Lodge, if they make an affirmation acknowledging they hold a belief in GoD, *but they have no such right*—they may have that belief, yet the difficulty still remains—until they furnish proof that the French Lodge who initiated or affiliated them made the belief in the G.A.O.T.U. a pre-requisite to their admission ; if it did not, then the conditions under which they are allowed by English-speaking Grand Lodges to visit, have not been fulfilled, and no Lodge, unless it wishes its Warrant to be cancelled, dare admit them.

Some years ago the Grand Lodge of England informed its Subordinate Lodges, by circular, that these conditions had to be complied with; doubtless they have been forgotten ; it is just as well attention should be called to them. What says Bro. Gould in the " History of Freemasonry " on this subject ?

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.H., 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.

Can anything be plainer ?

Those in authority must immediately warn the Masters of Lodges under their control that admission to members of the Grand Orient of France can only be granted when they comply with the above conditions. Their duty is plain, though it may be disagreeable, they must request brethren who own allegiance to the Grand Orient to at once resign.

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THE Grand Lodge of New Zealand has been established. It has applied for recognition from N.S.W., but owing to the Articles of Union not being to hand, the Board of General Purposes deferred making any recommendation to Grand Lodge at the coming communication.—*Sydney Freemason.*

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*OUR LATE EDITOR.*

WHAT is our loss is gain to the Grand Lodge of New Zealand. Brother the Reverend WILLIAM RONALDSON now holds the position of Grand Secretary, and his connection with this Journal ceased from the date of his appointment. It would have been inconsistent with the position this Journal has taken, and will continue to take up—that of being independent—had Brother RONALDSON continued to be the Editor. This he saw sooner than the proprietors, for they were loath to part with him, and at once resigned. THE CRAFTSMAN will continue to advocate the advantages only to be gained by having one Constitution in New Zealand, but it will freely criticise the doings of the Grand Lodge or any other Masonic body or person, if it considers it necessary. Its pages will always be open to hear the other side of the question, but its sympathies will lean to the cause of right, as opposed to might.

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*N. Z. MASONIC JOURNAL CO., LIMITED.*

THE writ issued by the Bank of New South Wales, against DE RENZY and others, has been satisfied by the Guarantors paying the Company's overdraft and expenses. The history of this Company can be taken as an example why the eight previous attempts in Masonic journalism did not pay. There is now nearly £300 owing in subscriptions to the Company, ranging in sums from 1s 6d to 20s, and in response to the urgent appeal made by us in the April number of the CRAFTSMAN, and the thousand accounts we sent out, pasted on the cover, we received less than £5, with which the Guarantors had to satisfy the writ of £104 16s 8d. Encouraging, isn't it ?

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*BRO. T. S. GRAHAM.*

A LETTER appears in this issue from Bro. A. H. BURTON, Grand Superintendent of the Otago District, addressed to the above Brother. We do not usually endorse the opinions of our correspondents, but in this instance the letter appears with our full approval. It is needless to reiterate the sins of the D.G.M. of Otago and Southland, E.C., when they are so admirably set forth by Bro. BURTON, though perhaps in too mild a way ; neither is it wise to add " fuel to the fire " by giving further examples of Bro. GRAHAM'S duplicity and discourtesy. We do not desire to hurt Bro. GRAHAM'S feelings, but the time has come to speak plainly. And speaking on behalf of the members of the English Constitution in Otago and Southland, we think they would be pleased if he resigned the position which he holds now, *not at the will and pleasure of the Craft, but in opposition to it.*

PRESSURE on our space necessitates the holding over of "Brief Mention," " Extracts from Exchanges," " List of Subscribers," our " Lists of Agents," and much more matter. We shall try and make up for it next month.

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*INAUGURATION OF THE GRAND LODGE OF  
ANCIENT FREE AND ACCEPTED MASONS OF NEW ZEALAND.*

THE Proceedings of the First Communication of the Grand Lodge was given in our issue of May, space forbids the reproduction.

INSTALLATION CEREMONY.

We likewise gave the particulars of the Installation of the Most Worshipful Grand Master, and the Grand Officers in our May number. But the admirable address of the R.W. Installing Officer, Bro. E. T. Gillon, was not given, neither was the Grand Master's reply. They are now produced for the benefit of our readers, both are worthy of perusal :--

" Most Worshipful Sir,—It is now my pleasant duty to tender you the hearty congratulations of the Grand Lodge of New Zealand on your elevation to the distinguished position of Grand Master. Hitherto, although you have held high office in the Craft, you have still been subordinate to others in more elevated stations than your own. Now you own allegiance to no superior, and rank as the peer and equal of the kings, princes, and eminent brethren who, like *you*, rule over supreme Masonic bodies. Your power is now practically unlimited, and for the use of it you are responsible only to your own conscience and to the Great Grand Master above. The usefulness and happiness of the Craft under your sway will naturally most materially depend on the zeal, assiduity, and Masonic knowledge with which you discharge your high functions, and the kindly courtesy with which you behave to your brethren in inferior degrees. From this Grand Lodge, and from the brethren enrolled under its banners, you may depend on the heartiest and most loyal support. Whatever trouble we have yet to encounter we must meet it as Masons should do. We have much to congratulate ourselves upon, and nothing to reproach ourselves with. We have not acted hastily, or without due consideration. We have been actuated by no unworthy motives in the action we have taken, and every step has been carefully regulated by Masonic precedent, and within the limits defined and sanctioned by Masonic law. The idea of Masonic independence and unity is no new one to the Masons of this colony. It has been floating in their minds for many years, for no thoughtful brother could fail to note the evils inseparable from the concurrent jurisdiction of three Constitutions, each administered from the other side of the globe, and acting without even consultation with each other. Not only has this division of Constitutions given the outer world reason to scoff at the claim of the Craft to universality, but it has proved confusing to young brethren, and has encouraged a rivalry exceeding the bounds of fair and generous emulation, the result being that, in the struggle for existence, it is to be feared our portals have been opened to men scarcely worthy of the privilege, and who, under other circumstances, would not have attained the honour. When we found that Masonic autonomy was established in South Australia and New South Wales, and was on the eve of establishment in Victoria, and when we noted the practical benefits which had resulted from the step in the two first-named colonies, it was but natural that we should ask ourselves whether, as New Zealand stood second in Masonic strength in the Australasian colonies, the time had not come when we too should exercise our inherent right and claim self-government. An affirmative reply seemed to suggest itself simultaneously all over the colony. The first meeting to discuss the matter was held in Wellington just fifteen months ago. It was quickly followed by enthusiastic meetings all over the colony, and it seemed that there existed a consensus of opinion that the division of the Craft into three Constitutions was undesirable ; that there were too many subordinate local-governing bodies ; that if New Zealand remained subject to foreign Masonic government, New Zealand Masons would be at a disadvantage in comparison to those of the colonies possessing self-government, and would occupy an inferior position ; that until a supreme governing body was established there was a danger of the intrusion of other foreign constitutions ; and that union would enable the Craft to more worthily carry out those principles of charity which should form its distinguishing characteristic, but which it has heretofore only been able to exercise spasmodically. These were some of the ideas seething in members' minds when this Grand Lodge movement fairly began fifteen months ago, and the Masonic Union, with branches in all parts of the colony, was formed. A vast amount of information was collated and published, and the subject was exhaustively discussed. It soon became apparent that, although in one place at least local and constitutional jealousy was asserting itself, a considerable majority of Lodges and members of the Craft were in favour of a Grand Lodge.

" The Convention, as you all know, was held in September, and its proceedings were distinguished by the most gratifying disinterestedness, harmony, and unanimity. Instead of finding provincial jealousy interposing at the outset of the proceedings, experience then and subsequently justifies the hope that the intimate intercourse promoted by the Grand Lodge movement will make brethren in different parts of the colony so much better acquainted with each other that jealousies in other matters than those Masonic will be modified and removed. Soon after the Convention we found ourselves assured of the support of as nearly as possible two thirds of the Lodges actually working in the colony. We then approached the Governor, with the disappointing result that you are all acquainted with. We did not feel, however, justified in abandoning our task or relaxing our efforts, although some of those who had put their hand to the plough now began to hesitate and look back. Their number, fortunately, has not been great, and, disappointed as we are at the

withholding of the support they had given us every reason to expect from them, far be it from me to say here one harsh word against them. We sorrow at their hesitancy, but we are convinced that their sympathies and convictions are still with us ; and we cherish a confident hope that they will soon welcome home again discarded faith, redeem all their pledges, fulfil the solemn obligations into which they voluntarily entered, and press forward to fill their proper places in our ranks, to which we shall always cordially welcome them. How we postponed our action in the hope of securing greater unanimity through the intervention of the District Grand Masters, how we were disappointed in the result, and our subsequent further negotiations with his Excellency the Governor resulting, as did those which preceded them, in disappointment, you are all familiar with, and I need not further refer to them here. The movement, however, had too much vitality to be dependent upon one man, however high his position, and fortunately the brethren found in you, sir, an eminent Mason, in every way qualified to preside over them.

"Let me now briefly turn to some of the advantages which we hope will accrue to the Craft from our union in this Grand Lodge. By prudent and economical administration, we hope to reduce the cost of government, while providing even more efficient machinery for local control. Spending less in useless show and duplication, oft-repeated, of expenses, and keeping the whole Masonic contributions in the colony, we trust to be able to concentrate our efforts and resources, so as to do something practical, and worthy of the principles we profess. Earnest efforts in this direction are likely, also, if we may judge from what has taken place elsewhere, to stimulate the charity and benevolence of our wealthy brethren. Hitherto all our communications with the Masonic world have been those of a business character with our Mother Grand Lodge of England, Ireland, or Scotland, as the case might be. Now we shall be brought into direct communication, on equal terms, and into close communion, with the chain of Grand Lodges which, commencing in New South Wales, extends through Europe and the United States, where every State has its Grand Lodge, to our Sister Dominion of Canada, where there are five recognised Grand Lodges. This direct communion with the supreme governing bodies of the world cannot fail to enlarge our Masonic knowledge, extend our influence, and render the Craft in this colony still more powerful for good. It has long been recognised that the nominal distinctions here of English, Scotch, or Irish Lodges afford no indication of the nationality of the members ranged under their banners. The names have no patriotic significance, and they operate the reverse of attractively on the growing youth of New Zealand. I think, if you will look over the list of membership of your Lodges, you will find that they are chiefly recruited from persons born abroad, and that Masonry has not taken that hold on Young New Zealand which we should all like it to do. They are apt to regard it now as a foreign institution, and, as such, take little interest in it, for there is a strong sentiment of patriotism, or nationality in the mind of Young New Zealand.

" Now that we have given a national character to our Order in this Colony, we may reasonably expect to find that those who own New Zealand as the land of their birth and infant nurture will take an interest in New Zealand Masonry, and flock beneath its standards. If this hope is realised we may reasonably expect that, as the noble principles of Masonry become diffused amongst the rising native-born population, they will react outside our Lodges, and exercise an ennobling effect in moulding the future national character. Our present proceedings open to every New Zealand Mason the prospect of gratifying the laudable ambition held out in our 'ancient charges' of 'becoming at length the Grand Master of all the Lodges, according to his merit.'

" I feel that I have somewhat unduly trespassed upon your attention, but it has devolved upon me, as a matter of duty, to give some reason for the faith that is in us, and to vindicate the propriety of the serious step we have taken. We are fully alive to the responsibilities of our position. It is in no spirit of rebellion or ingratitude that we sever the connection which has hitherto held us dependent on our Mother Constitutions. Probably at no previous period have our feelings of affectionate regard been stronger than at the present moment, when we are exercising our inherent right to walk alone, and are taking upon ourselves the full responsibilities of Masonic manhood. We can never forget the parent guardians of our infancy and nonage, or the glorious traditions of the noble institutions from which we have sprung. We are the inheritors of her glory, and it must ever be a sacred duty on our part to prove ourselves worthy of the stock from which we are descended, so that our progenitors may have reason to be proud of their offspring. With regard to those who, from sentimental or other causes, are not in sympathy with our present proceedings, we have endeavoured to treat them in a fraternal manner, and to conciliate all opposition. I am confident the Grand Lodge will continue to observe this policy of conciliation, and, while fully maintaining its own rights and privileges, will never exhibit an aggressive spirit. By force of precept and good example we may reasonably hope to win many of our present opponents over, and I sincerely hope that it will be your happy lot, Most Worshipful Sir,

as it has been that of Good Shepherds in the sister colonies, to bring all, or nearly all, the sheep of the same flock into the safe haven of the home fold. I need say no more. All that we have done has been done decently and in order, with a single desire to promote the welfare of the Craft in New Zealand, and it must be our earnest endeavour, now that we are fairly established, to so work as to afford the world practical evidence of the sincerity of the principles we profess, in order that we may inspire all worthy men with an earnest desire to become fellow-labourers with us in our great and good cause. I have once more to congratulate you on your election, and the Grand Lodge on its successful inauguration."

" There are occasions in some men's lives when constrained by a sense of duty they consent to be placed in positions of great honour and responsibility without possessing the ability necessary for the proper fulfilment of the duties. The present is such an one to me. I feel that I am unable to find words adequately to convey my appreciation of the great honour you have conferred upon me in electing me the first Grand Master of the Grand Lodge of New Zealand. It is true that the position is one to which all may aspire, but to which few can attain, and I may well be pardoned in indulging in feelings of pride and gratification in being chosen to fill the highest office in the gift of the Craft, a distinction which I venture to think would reflect honour on the highest social position. If there is one consideration which enhances the compliment more than another, it is the fact that the position was unsolicited, nay, even undesired, by me. Brethren, you have greatly over-rated my abilities, but not my interest in the noble institution of which we are all members, and be assured that the recollection of this day, the honour conferred and the confidence reposed in me, will be an additional incentive to use every effort to effect the object we have in view—the uniting in the bonds of fraternal affection all the members of the Craft in New Zealand under one supreme governing body. Such has been the aim and object of the movement which was inaugurated in the various centres of the Colony some sixteen months ago, and which may be said to have culminated in the ceremonies of yesterday and to-day. R.W. Bro. Gillon, in his address as I.O., has given us a very full and clear account of the steps which have been taken in the formation of this Grand Lodge. As chairman of the Central Executive, the time he has devoted, and the work he has had to perform in the execution of his duties during the last sixteen months, is almost beyond belief, and only known to his colleagues. We are now reaping the advantages of all his self-imposed labour, and I trust that the Grand Lodge at the proper time will record its appreciation of Bro. Gillon's services. The formation of the Grand Lodge of New Zealand is the greatest event which has taken place in the Masonic history of this Colony, and deserves to be celebrated in a manner befitting its importance. While fully recognising the almost insuperable barriers which our geographic formation offers to any very large assemblage of the Craft, I venture to affirm that no other Masonic event would have drawn such a representative meeting as I see before me, and if the attendance here to-day is to be taken as an indication of the support which the New Constitution is to receive, then the promoters of the movement, **and** those who have rendered valuable aid to the cause, have abundant reason to be gratified with the success which has attended their efforts.

" Masonry, like any other organisation, is subject to the same universal law of progress, and requires to be kept, as it were, in touch with the times, or it dwindles and ultimately falls into decay. Hitherto these requirements have been supplied in this Colony as they have arisen and with the result that the Craft has made great strides in material advancement and prosperity. First we had the Private Lodges, then the Provincial Lodges and at a later date District Lodges, with extended powers. But as the number of Lodges increases, and the supreme authority under which we hold our charters is so distant as to make communication difficult and attended with great delay, the wants of the Craft demand that the governing authority should be more easily accessible, hence the necessity which exists for the formation of the Grand Lodge of New Zealand. Some of you, no doubt, are aware, that a great number of objections have been raised to our proceedings, displaying an almost total unacquaintance with Masonic history during the last few years, besides an entire ignorance of Masonic law and usage.

" The objections are :--That the movement is inopportune ; that we are rushing the matter with unseemly haste ; that in leaving the parent Constitution we are guilty of disloyalty ; that we shall not be recognised, and consequently create a schism in the Craft, These objections are but bare statements, unsupported by a single argument. With respect to the first objection that the ` movement is inopportune,' what are the real facts ? Have not Canada, South Australia, New South Wales, and Victoria, all created Grand Lodges within the last few years, and have not two out of the four a less number of Lodges than New Zealand ? Tasmania, with only thirty Lodges against New Zealand's one hundred and forty, has decided to follow the example of the other Australasian colonies, and will have its own Grand Lodge on the 6th of June next, the installing officer

being the Most Worshipful Grand Master of New South Wales, Bro. Lord Carrington. In Queensland a similar movement has been in operation for several months, and there can be no doubt that the result will be the same as in the neighbouring colonies. I think you will agree with me that the foregoing is a sufficient answer to the question of inopportuneness.

" With regard to the second objection, it is very difficult to understand what is really meant by the phrase 'unseemly haste.' The movement for the creation of the Grand Lodge was commenced in the beginning of last year. Masonic Unions were established in the four principal centres of population with the object of collecting all available and reliable information on the subject and disseminating it among the Lodges. The utmost publicity was given to all their proceedings, and the Lodges were invited to consider the subject and forward their decisions to the Unions in their respective districts. Many of the Lodges took notice, and one to my knowledge took twelve months before it came to a vote. Some of the objectors think six months' additional delay would be ample, while one distinguished brother, who was in favour, and as he says, advocated the formation of a Grand Lodge twenty years ago, with a consistency which augurs well for the prosperity and welfare of the Order over which he presides, suggests a delay of another twenty years.

" The charge of disloyalty is too absurd to need refutation. When the Grand Lodges were first established in New South Wales and Victoria, although not recognised by the Grand Lodges of England, Ireland, and Scotland, I never heard of one act of disloyalty on the part of either body, and the fact that Bro. the Earl Carnarvon, the Pro. G. Master of England, when he visited Sydney some two or three years ago, advised the brethren holding under the English, Irish, and Scotch Constitutions to unite with those of the Grand Lodge of New South Wales ; a fact which sufficiently discloses the opinions of our noble brother, that he, at any rate, did not consider the brethren of New South Wales disloyal.

"The non-recognition, and consequent scandal among the Craft, is a much more serious matter, and may, if it takes place, be with great propriety laid to the charge of those who have stood aloof, but, like the dog in the manger, would neither help the movement themselves nor permit others to do so. Almost all Masons admit that we in New Zealand can manage ourselves, without reference to the Grand Lodges of England, Ireland and Scotland, and the question which suggests itself is—Why don't we? I have no desire to emulate the conduct of some of those who have attributed to the promoters of this Grand Lodge most discreditable and un-Masonic motives, and, therefore, I am under the necessity of assuming that some part of our programme does not meet with their approval, but I humbly submit that the subject is of such vast importance to the welfare of the whole Craft that personal prejudice and differences in matters of detail affecting the form of Constitution, &c., ought to be subordinated to the much greater question, viz., the desirability and great need of a Grand Lodge for New Zealand.

" It is now an undisputed fact that the right of forming Grand Lodges is inherent in private Lodges, that not less than three can convene and legally form a Grand Lodge in territory not occupied by a Grand Lodge, and that the majority in a Lodge has the right to decide to which Constitution it shall belong and entitled to carry the warrant with it. The late ruling of the Grand Registrar of the Grand Lodge of England is so conclusive on this point as to be a matter of great embarrassment to certain brethren who fondly hoped that at the critical juncture *they* had a trump card up their sleeves which would effectively crush the movement on the eve of its hour of triumph.

" It has been frequently asked what are the advantages which we hope to gain by the formation of a Grand Lodge which we do not at present possess, and will not the cost of its maintenance, which has to be borne by the private Lodges be greatly in excess ? The very tone of the question suggests that the only standard by which those who have opposed, or have not joined the movement, have been guided, is a monetary one, and that all other considerations sink into insignificance in comparison with this crucial question. Of course the question of the relative cost must remain a mere matter of opinion until the Grand Lodge has been in operation a sufficient length of time to enable us to speak with authority. Nevertheless I think that every unprejudiced person will admit that we have strong grounds for believing that the management of the Craft in New Zealand by one Grand Lodge will be more economical than by nine District and Provincial Grand Lodges under three different constitutions, deriving their power from, and responsible to, three separate Grand Lodges. So long as the cost to the individual Lodges is not increased, we shall be able to retain the whole of the money now paid to the Grand Lodges of England, Ireland, and Scotland, representing several hundred pounds per annum, every shilling of which may be fairly claimed as a gain to the colony. In the

centres of population we have Lodges holding under three different constitutions, each having separate and distinct laws for the government of its subordinate Lodges. Some constitutions confer greater privileges on its Daughter Lodges than others; hence arise practices which are calculated to have a very injurious effect on the welfare of the Craft. Emulation is beneficial to individuals as well as to societies, and frequently operates to raise both into positions of great influence and usefulness, but when it degenerates into rivalry has the opposite effect, and who amongst us, who have had any experience in large towns, but could relate many instances in which the Craft suffered by admitting into our ranks persons who are anything but qualified for membership, and who had been rejected by other Lodges. So long as we are under three different constitutions we shall be unable to remedy this evil. But the defect in our present system, if I may so designate it, to which I attach the greatest importance, is the almost total neglect to make any systematic provision for the exercise of that virtue which is the distinguishing characteristic of a Mason. Just think of those splendid institutions which are the pride and glory of the Craft at home, being supported entirely by the voluntary contributions of the members, and ask yourselves how far we, in New Zealand, have followed in a similar direction. It may be urged that the same necessity for such institutions does not exist here, and that the `distressed as a class are unknown. Nevertheless I think prudence, if no higher consideration, ought to suggest the commencement of systematic attempt to lay the foundation of a scheme which will commend itself to the approval and generous support of the whole Craft.

" I think I should be neglecting my duty if I failed to express my thanks and hearty approval of the manner in which the Central Executive and Masonic Unions throughout the colony have performed their duties. Bro. Gillon and his colleagues have earned the special thanks of the Grand Lodge, and the gratitude of every member of the Craft, for the zeal and discretion which have characterised all their proceedings. During the labours many of them have been accused of seeking only their own personal aggrandisement, and, in consequence, have declined to allow themselves to be nominated for office. Whilst regretting their decision, we very much admire the spirit which prompts such self-sacrifice, thus affording the best evidence that they are prepared to subordinate all personal claims to the good of the Craft."

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#### BOARD OF GENERAL PURPOSES.

The Board of General Purposes will *meet* in the Masonic Hall, Manchester street, Christchurch, on Friday, the 13th June, 27th June, and 11th July at 8 p.m.

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#### *EXCOMMUNICATED.*

Treason doth never prosper : what's the reason ?  
For if it prosper none dare call it treason.

"Dunedin, 30th April, 1890. "

The W.M., Lodge of \_\_\_\_\_ No.— C. \_

" W. SIR AND DEAR BROTHER,

" You have no doubt perused a newspaper report of the formation yesterday, at Christchurch, by Freemasons, of a so-called Grand Lodge of New Zealand. Such being at present an unrecognised Masonic Body, it becomes our duty to intimate to you that all members of it presenting themselves must be denied admission into any of the Lodges in our respective Districts ; and you are specially directed to at once caution, officially and privately, all the Brethren of your Lodge not to visit or hold Masonic Communion with any who acknowledge having joined the said so-called Grand Lodge of New Zealand or work under it, until such time as we advise you that recognition is accorded by the Grand Lodges of England and Scotland.

"In the meanwhile, until we can give you a fuller list you will please exclude the undermentioned Brethren, unless any of them make a Declaration that they are in no way connected with the so-called Grand Lodge of New Zealand.

" You are further instructed to have this Circular read at the next meeting of your Lodge, copied into its minutes, and exhibited for the information of the Brethren at the entrance into your Lodge.

"Yours fraternally,

"T. S. GRAHAM, D.G.M., E.C., Otago and Southland.

"JAMES GORE, D.G.M., S.C., New Zealand South.

"V. PYKE, P.P.G.M., S.C.

H. FELDWICK, P.M., 610, S.C.

M. R. BREE, P.M., 690, S.C.

J. F. DODD, R.W.M., 460, S.C.

A. H. BURTON, P.M., 844, E.C.

W. RONALDSON, P.M., 844, E.C.

" T. G. De Renzy, P.M., 844, E.C.

M. R. BREE, P.M., 2287

J. E. MCKELVEY, P.M., 2008

A. J. BARTH, W.M., 844, E.C.

CHAS. CRUMP, P.M., 1749."

[A distinct pledge was given by Bro. Graham before the Brethren left for Christchurch that no action would be taken till he heard from England.—EDITOR.]

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### *ARE WE IN THE MIDDLE AGES ?*

WE have received, and perused with mingled feelings of amusement and regret, a circular issued on the 30th April last by Bros. T. S. Graham and James Gore, District Grand Masters of Otago and Southland, E.C., and New Zealand South, S.C., respectively. If the peremptory instructions which the circular contains had been issued by the opponents of Freemasonry 100 years ago, we should not have been surprised, but, emanating as they do, from men who presume to be leaders of the Craft in this enlightened age, we are obliged to acknowledge that there are at least two very undesirable District Grand Masters in New Zealand, and that the time has certainly arrived for them to be relegated to perpetual obscurity. If a majority of Lodges in this Colony *have* deemed it necessary, in the interests of the fraternity, to form a Grand Lodge, they have come to this decision from no spirit of antagonism, but with the hope of putting the Craft on a sounder footing than it obtains at present. There is therefore, no reason, why their opponents should issue a circular containing sentiments like these :--

" It becomes our duty to intimate to you that all members of it (the Grand Lodge of New Zealand) presenting themselves must be denied admission into any of the Lodges in our respective districts - and you are specially directed to at once caution, officially and privately, all the Brethren of your Lodge not to visit or hold Masonic Communion with any who acknowledge having joined the said so-called Grand Lodge of New Zealand."

Perhaps Bros. Graham and Gore will inform us what right they have to deny admission to Brethren who, although differing from them in opinions, are in possession of certificates from the Grand Lodges of England and Scotland ? We trust that Worshipful Masters will ponder well before resorting to the iniquitous and un-Masonic steps suggested by Bros. Graham and Gore.

The Grand Lodge of New Zealand having been formed, it is the duty of all to try and mend matters, and not raise up strife and dissension. We, therefore, advise the W.M.'s and members of those Lodges which have tendered their allegiance to the Grand Lodge to return good for evil. Let them receive, and even invite, those who differ from them to their meetings. Let them extend the right hand of fellowship, and forget, in the fulness of brotherly love, that men of such bitter feelings as the two District Grand Masters above-named, ever existed.

Considering that Bro. T. S. Graham was a candidate for the Secretaryship of the Grand Lodge of New Zealand, we are amazed at his fulminations, and we naturally come to the conclusion that he is not unlike a certain Past Master in the Empire City, of whom we shall have something to say later on, who is distinguishing himself just now by " ratting."—*New Zealand Mail*.

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*UNCOMMON COURTESY.*

"AT the meeting of the Lodge of Otago, held on the 8th May, it was unanimously resolved to forward to the Editor of the CRAFTSMAN the letters which follow, to use as he thought fit."—Extract from the Minutes.

" Dunedin, 30th April, 1890.

" MR A. BARTH, Late W.M. Lodge of Otago, 844, E.C., Dunedin.

" DEAR SIR AND BROTHER,

" Having noticed, in this morning's paper, that you have joined in a movement at Christchurch, towards establishing the so-called "Grand Lodge of New Zealand," I am directed by the R.W., the District Grand Master, to point out to you that by this act you have severed your connection with the English Constitution of Freemasonry.

"You will be good enough, therefore, to return me to-day—by bearer—the warrant of the Lodge of Otago, 844, E.C., and also the Minute Book, Treasurer's Books, Letter Book, etc., and any other property of the Lodge that may be in your possession, or in that of any officers of the Lodge.

"I warn you against allowing any withdrawal of the funds of the said Lodge, which, as you are aware (and have been already instructed) are the property of the members working and continuing under its warrant.

"I need not point out to you that you will be held personally responsible in this respect.

"I have already taken charge of the Press, Attendance, and Declaration books, copies of Book of Constitution and Bye-laws and Benevolent Box, also sundry Collars and Jewels, the property of the members of Lodge of Otago, 844, who have intimated to me their intention of carrying on the Lodge. —Yours fraternally,

"SYDNEY JAMES, P.D.D.G.M.,  
" District Grand Secretary."

[We do not consider it necessary to give the second letter received by the W.M. of the Lodge of Otago from the District Grand Secretary, as the pith of it is given in the following :—]

" Elder street, Dunedin, May 6th, 1890.

" T. S. GRAHAM, Estl., R.W.D.G.M., E.C., Otago and Southland.

" DEAR SIR AND RIGHT WORSHIPFUL BROTHER,

"I have the honour to acknowledge receipt of two letters of the same date (30th ult.) from the D.G. Secretary. The first one intimates to me that, as you have been informed that I took part in the proceedings at Christchurch, in connection with the establishment of the so-called Grand Lodge of New Zealand, my name is removed from office in and membership of the D.G. Lodge. The second one, after informing me that by my action as above, I have severed my connection with the English Constitution of Freemasonry, goes on to make certain demands, and to utter certain warnings.

" Before I reply to this latter communication, I take liberty to call your attention to the superscription, ' Mr A. Barth, late W.M. Lodge of Otago, 844, E.C., Dunedin.' Had this read, 'Mr A. J. Barth, W.M. Lodge Otago, *late* 844, E.C.' it would have been strictly in accordance with fact, and have been, more-over, unexceptionable on the score of good breeding.

"A complete answer to paragraphs two, three, and four, and the latter part of paragraph five of the D.G. Secretary's second letter will be given by forwarding you a copy of the series of resolutions passed at the last meeting of the Lodge of Otago, and permit me to point out the most important fact, that those resolutions of which, of course, every Brother had received due notice, were put to the Lodge in the most formal and solemn manner, the roll being called, and every Brother present rising in his place, and announcing his vote. The result was that the resolutions were carried without a dissentient voice. Now, I am well advised that if the above resolutions had been carried by a *majority merely*, they would have been thoroughly operative. A recent ruling from home has settled this ; but I have no need to raise this point, as the Lodge has *unanimously* resolved upon the course it has taken, and therefore no minority holding other opinions can be held to exist.

"Then, as to the former part of the last paragraph of the same letter, which runs thus—'I have already taken charge of the Press, Attendance, and Declaration books, copies of Book of Constitution Bye-laws and Benevolent Box ; also, sundry Collars and Jewels,'

"Permit me to point out R.W. sir, respectfully and fraternally, that in doing this thing you are acting in an unwarrantable manner, and in a way that is altogether at variance with the ruling from the Grand Lodge of England ; and I now, formally, as representing the Lodge of Otago, request you to restore the property of the Lodge.

" I may add that the name of every subscribing member of the Lodge of Otago has been returned to the Grand Lodge of New Zealand, and is now duly enrolled in the Grand Lodge books.

" I am,

" R.W. Sir,

" Fraternally yours,

" ARTHUR J. BARTH, W.M., Lodge Otago."

[Copies of the resolutions referred to above were sent to the R.W. the D.G. Master. They have already appeared in our columns, we therefore think it unnecessary to reproduce them.]

" 73, Princes street, May 6th, 1890.

" MR A. J. BARTH, Elder street,

" DEAR SIR,—A letter of this date was left in my office to-day, about 3 o'clock bearing your signature, which was evidently intended to be rude. I therefore did not peruse it further and accordingly return it herewith.

" After all the trouble I have taken with you personally, I am sorry indeed to see you so lower yourself and forget the common courtesy of life.

" Yours truly,

" T. S. GRAHAM."

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## CORRESPONDENCE

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

### *REPLY TO CORRESPONDENTS.*

"LUX E TENEBRIS."—We hold the old-fashioned idea, that a resolution passed by a majority is binding. Your delegates signed the "Basis of Union," thereby acknowledging the principle. The holding aloof of Lord Onslow because seven-eighths of a majority could not be guaranteed cannot in common honesty be deemed a reason for withdrawing.

"P.M. BLACKMORE."—It is the custom in most, if not all the Grand Lodges of North America. The Master and Wardens are the responsible officers, and consequently the three should have the opportunity of inspecting the ballot.

"P.M. GRIFFITHS," Blenheim.—The first instalment of the "History of Initiation" will appear in July.

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TO THOMAS SHERLOCK GRAHAM, ESQ.,  
DISTRICT GRAND MASTER, E.C., OTAGO AND SOUTHLAND.

(Per favour of the Editor of THE CRAFTSMAN.)

R.W. SIR AND BROTHER,

As you will remember, I thought it my duty to write to you on the 5th ult., when you replied—politely enough—that you could not see that any good could accrue from our carrying on a correspondence upon

Masonic matters just at present. So it follows that, if I wish still to write to you on such matters—and I do so wish—I must avail myself of the columns of the Masonic Press.

Now, R.W. Sir, you have done within the last few weeks certain things, which I will enumerate, and then presume to criticise.

1. You have taken possession of certain property of the Lodge of Otago.
2. You have caused the door of the Masonic Hall to be shut against the members of the Lodge of Otago on their regular night of meeting.
3. You (conjointly with the R.W. Bro. Gore) have issued a circular to Masters of Lodges, instructing them to refuse admission to, and to suspend all Masonic relations with, certain Brethren (rulers of the Craft) whose names are appended, directing them to have this circular placed upon the door of the Lodge, and concluding with an intimation that this list of the proscribed would be followed by others.
4. You have incited Bro. P. M. Bamfield, as "acting W.M.," and Bro. P. M. James, P.D.D.G.M., as "acting I.P.M" to call together what you term the "Lodge of Otago, No. 844, E.C."

In some of the above acts, you have, I submit, forgotten that courtesy which has until lately so markedly distinguished you ; in others you have acted with positive illegality ; and in all you have borne yourself with a strange obliviousness of your bounden duty to promote the welfare of the Craft.

To take these matters *seriatim* :--

I. What semblance of right had you, R.W. Sir, to take into your possession the property of the Lodge of Otago ? Could you lawfully do such an act even in the ease of a Lodge under your jurisdiction? But the Lodge of Otago, at the time of such seizure, was not under your jurisdiction; but by *a unanimous vote* had transferred its allegiance to the Grind Lodge of New Zealand ; so that this act of yours was not only most unmasonic, but is also such as will suggest to the minds of brethren that you have contravened the laws of the land.

II. To have the door of the Freemasons' Hall shut in their faces was indeed a shock to the feelings of the brethren of the Lodge of Otago, and it was difficult for them to believe that such was done by your express instructions, though, to be sure, an indignity somewhat similar in character, to which a distinguished brother from the North—I mean Bro. Gillon—was subjected, might have prepared them. It would have been well, R.W. Sir, could you have heard old members of your own Lodge as they asked each other wonderingly : " is it possible that Bro. Thomas Sherlock Graham can have done this thing?"

III. I believe the issue of the now famous " excommunication " circular to be presumptuous, offensive, foolish, and illegal.

*Presumptuous*: Inasmuch as the document, which is addressed to individual Masters of Lodges—not to the craft at large — is signed jointly by yourself and by the D.G.M., N.Z. South, S.C. So that we have you, R.W. Sir, issuing commands to the Otago Kilwinning, the Celtic, and other Scotch Lodges, and the R.W. Bro. Gore in like manner dictating to the Lodge of Dunedin and the Port Chalmers Marine ! Surely "presumptuous " is not too strong a word.

*Offensive*: In that you have in a manner gibbeted a number of rulers of the Craft, causing their names to be stuck upon the Lodge door, forsooth and here R.W. Sir, I find myself somewhat held in, as you have included my name in this list. Were it otherwise I could more freely express the indignation I feel at this most flagrant and wanton insult. Why, R.W. Sir, had the brethren you have thus proscribed systematically broken their obligation, mocked the very foundations of the institution, and dragged Freemasonry through the mire, you could scarcely have proceeded to greater lengths But to hold up to execration brethren who are essentially law-abiding, and who have been actuated simply by a desire to promote the welfare of the Craft, is an act for which you must answer at the bar of Masonic opinion.

*Foolish*: Because it will not be universally obeyed: indeed it is notorious that it has already been disregarded. And I feel sure that you will hesitate ere you pursue the " excommunication " policy towards those brethren who have lacked the subservience your ukase has demanded. In either case—whether you stop now or whether you try to carry out your " policy " to its logical end —the result will be—foolishness.

Lastly, I am advised that your action is *illegal* ; that you have no power to prevent the admission to a Lodge of any one of us, unless we had been guilty of a Masonic offence. But on this point it does not become a

layman to descant ; and doubtless the matter will be presented to your notice ere long in a manner that will admit of no cavil.

IV. I venture to affirm that your action in inciting Bro. P.M. Bamfield and Bro. P.M. James, P.D.D.G.M., to form a spurious " Lodge of Otago " is quite as illegal, and even more foolish, than your other proceedings, on which I have commented above. At the risk of being charged with undue iteration, I repeat that the resolution to join the Grand Lodge of New Zealand was carried in the Lodge, after due notice to all the Brethren by circular, *without a dissentient voice*, and with unusual formality and solemnity—as befitting so important an act—by every Brother rising in his place, and declaring his vote. Thereupon the Lodge Warrant was sent up to the Grand Lodge at Christchurch, and the Lodge of Otago (late 844, E.C.) is now working under a dispensation therefrom ; and so an advertisement appearing in the papers, announcing a meeting of the " Lodge of Otago, No. 844, E.C." is a mere pretence, as no such Lodge now exists.

And now, R. W. Sir, may I ask you what is your ultimate object in all these proceedings? It cannot be that you think you will be able to break down the Grand Lodge of New Zealand ! If you are indulging in such a hope, let me tell you that you have strangely underestimated its power and influence. Right Worshipful Sir, you are twelve months too late ! In the earlier stages of the movement—if you really believed that it would not conduce to the best interests of the Craft—combined and vigorous action on the part of yourself and other District and Provincial Grand Masters, *might* have postponed decisive action for several years. Instead of this, your course has been one of feebleness and vacillation; circular following circular in bewildering rapidity, each one modifying or contradicting its predecessor, and you actually permitted your Past Deputy and D.G. Secretary to place himself at the head of the movement in this part of the Colony ! And now, when the Grand Lodge is established, you attempt a decisive and vigorous policy. I repeat, R.W. Sir, it is too late !

To ` annex " the collars and jewels of a Lodge, without a shadow of right ; to " cleverly " secure the key of the hall, so that the members of a Lodge shall find themselves out in the street on their regular night of meeting; to stick the names of prominent brethren on the Lodge door, as though they were criminals; and to set up a bogus Lodge ; may commend themselves to you as the proper policy to be pursued in the true interest of Freemasonry, but they will, I think, be very differently estimated when they are made known—as now they must be—to the Masonic world at large.

I have two objects in view in writing this letter : first, of course, that the facts set forth shall be known to brethren all over the colony and beyond it ; and second, that upon fuller consideration you may be induced to retire from the position you have taken up, to restore the property to which you have no right, to recall your most ill-advised circular, and generally to do what lies in your power to hasten that time when peace shall exist throughout the craft in this colony ; and that you may speedily be so moved is the prayer of

Yours sincerely and fraternally,

ALFRED H BURTON,

Grand Superintendent, Otago District.

Dunedin, June 5th, 1890.

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ARTICLE 219, E.B. OF CONSTITUTIONS.

TO THE EDITOR.

DEAR SIR AND BROTHER,—The opinion of the English Grand Secretary regarding Article 219 has been made very much of by the supporters of the N.Z.C., but I think that it has been overlooked that, even if upheld by Grand Lodge (which has yet to decide the question), the ruling will be of no service to the N.Z.C., unless recognition is at the same time accorded to that body. If otherwise, the unfortunate majorities go into outer darkness, as far as England is concerned, and there, of course, is an end to their claims to the Warrants. It is instructive to speculate upon the effort in the case of other matters than the Warrants. —I am, &c.,

G.

Wellington, May 20th, 1890.

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" NEVER COME TO A CONCLUSION TILL YOU HEAR BOTH SIDES."

TO THE EDITOR.

Dear Sir and Brother,—Upon my return from attending the Inauguration of the Grand Lodge of New Zealand I found the following letter awaiting me :

" Dunedin, April 30th, 1890.

"DEAR SIR AND BROTHER,—Having been informed that you were present at, and took part in, the Masonic proceedings held at Christchurch, in connection with the establishment of the so-called Grand Lodge of New Zealand, I am directed by the R.W.D.G.M. to state that in consequence your name is removed from office in, and membership of, the District Grand Lodge.

" Your proper place was to have tendered your resignation of the office you held, and thus saved the D.G.M. this disagreeable duty.—Yours fraternally,

“SYDNEY JAMES.

" T. G. De Renzy, Esq."

As the first communication of the Grand Lodge did not take place until 7.30 p.m. on April 29th, and as Bro. James' letter was written on the forenoon of the 30th, I am rather curious to know by what means the informer travelled the 230 miles lying between Christchurch and Dunedin. Perhaps Bro. James will enlighten me ? His name also would be acceptable, for I should like to know such an " expert " traveller.

Allow me to say a few words respecting the concluding paragraph of Bro. James' letter, particularly as capital has been made out of my not resigning the position of District Grand Treasurer before going to take part in the proceedings of the Grand Lodge, The D.D.G.M., Bro. Sir Robert Stout, so I am informed, at the last communication of the D.G. Lodge, used this as an argument why the D.G. Master's action in removing me and others from office should be upheld. I pass over the point whether the D.G. Master has the power to remove an elected member of District Grand Lodge, but must express my astonishment that Bro. Stout should have voted without at least knowing something of the other side.

My resignation has been written out since January, but I sank my personal feelings in order not to embarrass the District Grand Lodge. The District Grand Master and Secretary were aware of my intention to resign. I saw them both a week before going to Christchurch, and agreed to sign cheques and pass the balance-sheet if it would be any assistance. That offer was accepted. I left on the Monday, and on the Saturday before, the District Grand Secretary, Bro. James, came to my office with two cheque books, one on the General Purpose Fund, the other on the Benevolent Fund, and asked me to sign half-a-dozen blank cheques in each. This I positively declined to do, and this I suppose was the reason for the promptness in doing what the District Grand Secretary characterises as " a disagreeable duty."

A distinct assurance was given to me and others that no unpleasant steps were contemplated. On the faith of this it was my intention to have passed the balance-sheet and to have tendered my resignation before the yearly meeting of the District Grand Lodge.

Bro. Sir Robert Stout has often used the axiom, " Never come to a conclusion till you hear both sides." I trust now that he is in possession of mine he will in justice retract part of the strictures he passed on the " rebels " the other night.

If I may, without presumption, give a word of advice to the present District Grand Treasurer, I would caution him against allowing the Benevolent Fund being used to pay off the debts of the District Grand Lodge. An attempt was made, and will no doubt be made again, to get that fund transferred to the Fund of the General Purposes. If the attempt is successful, God help the poor and needy, widow and the fatherless should they ever require assistance from the District Grand Lodge of Otago and Southland, E.C.—I am, yours fraternally,

T. G. DE RENZY,  
P.D.C. Treasurer, Otago and Southland, E.C.

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NEW SOUTH WALES AND THE GRAND ORIENT OF FRANCE.

TO THE EDITOR.

SIR AND BROTHER,—I must crave space in your June issue to make a few remarks on the report, by the President of the Board of G.P. to the Grand Lodge of New South Wales, on the question of establishing friendly relations between that body and the Grand Orient of France, as reported in your current number, and to express my regret that the Masonic "boycotting," endured by the Brethren of New South Wales at the hands of the Grand Lodges of England, Ireland and Scotland for fourteen years, should have failed to have taught them liberality of thought and feeling and generous, manly sentiments. I am not surprised at the Grand Lodge of New South Wales adopting the report, because this sort of thing is so often done in a perfunctory way by older, and, presumably, more conservative Grand Bodies that there is, unfortunately, nothing new in it, but I am surprised at the utterances in the report, if the Board have impartially and seriously considered the question. For example, "and if the belief in a Supreme Being is done away with, then the whole lore upon which Masonry is founded, and the very principles of its existence are swept away." Masonry is not founded on lore, and if the lore were all swept away to-morrow, the principles on which it rests, "brotherly love, relief and truth" would still remain. *That* is the rock on which Masonry is built, and not on lore, which is another and shorter way of spelling tradition, and possibly superstition. The construction of the sentence quoted is such as to lead the Grand Lodge to believe, by implication, that denial of a Supreme Being is taught and enjoined by the Grand Orient of France. To make such a statement would be entirely wrong, and I therefore trust that it has been made by the Brother referred to more from ignorance of the facts than from any wish to mislead others. The truth is—the action of the Grand Orient simply "secularises" Masonry. It eliminates doctrinal points of theology, which many "good and true" Brethren cannot conscientiously subscribe to, and retains all that is noble and elevating in morals, retaining the foundation of religion, but altering some of the Masonic superstructure. It, in fact, practically endorses Dr. Oliver's opinion when he said that Masonry was not a religion, but the *handmaid* of religion. The Grand Orient of France welcomes within its portals men of all shades of opinion, of all religious beliefs, only demanding one thing—that they shall be good men and true. No man can be admitted "unless he has the reputation of irreproachable morals." Again, "Its principles are mutual tolerance, respect for others and one's self, and absolute liberty of conscience." What man of sense and right feeling can find an atheistical "bogie" in this? I pity the Mason who says "he fails to see where the necessity arose for such a step being taken at all," and it is a positive misfortune to find a body of men who claim to possess among them a superior intelligence to the mass of their fellows in the profane world, stifling liberty of thought and conscience by unanimously adopting such a report, because

it is in itself evidence of either unpardonable ignorance of so important a subject, through a delegation of their thinking powers to others, or a fanatical narrowness of mind that is appalling in a body of men with pretensions as aforesaid. Do we not come out to these new countries to get "more elbow room?" Let us be "manly" men then, and, while holding opinions we are not afraid to avow, let us have all respect for the opinions of others, and let no such mental differences destroy our respect and esteem for our fellows.—  
Fraternally yours,

WALTER HILL,

Lodge L'Amour de Vérité, Wellington.

Greymouth, May 17th, 1890.

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## INSTALLATIONS

ASHLEY LODGE, N.Z.C., CANTERBURY.—The Installation of the W.M. of the above Lodge took place at the Lodge room, Rangiora, on Thursday, May 29th. This being the first ceremony of the kind under the new constitution, more than an ordinary degree of interest was centred in the event. The Grand Master of New Zealand (Bro. H. Thomson), the Grand Secretary (the Rev. Bro. Ronaldson), and other Grand Lodge officers, W. Bros. W. R. Mitchell, R. C. Bishop, and E. C. Brown, besides visitors from four or five Lodges were present, and there was also a large attendance of the Lodge members. The ceremony was conducted by the Grand Master, the W.M. elect being Bro. T. Bingham, and afterwards the investiture of the following officers took place:—LP.M., Bro. J. Sansom; S.W., Bro. R. Ball; J.W., Bro. J. Smith; Secretary, Bro. T. Boyd; Treasurer, Bro. A. Ivory; S.D., Bro. A. P. Tutton; J.D., Bro. C. Parkin; Director of Ceremonies, Bro. S. Stephens; I.G., Bro. J. W. Bing; Acting-Tyler, Bro. R. E. Reeve. At the close of the business a banquet was held in the Lodge-room, and after the removal of the cloth several excellent speeches bearing upon the establishment of the Grand Lodge were delivered, and a number of capital songs were sung. [The banquet was prepared by the wives and daughters of the brethren, the example thus set is worthy of imitation.—Ed. CRAFTSMAN.]

FOREST LODGE, No 1481, E.C.—The Installation of Worshipful Master and investiture of officers of this Lodge took place on Wednesday, May 7th, 1890, at the Freemasons' Hall, Wakefield, Nelson, when Bro. Edward Edridge was duly installed W.M. for the ensuing year. Bro. J. G. Harkness, M.H.R. and P.M., was the installing officer, assisted by the following Past Masters :—Bros. T. Scott, H. Baigent, I. Baigent, G. B. Vause, H. T. Hall, and E. Baigent. The officers invested were :—I.P.M., Bro. Harkness ; S.W., Bro. J. Win ; J. W., Bro. J. A. Wilkinson ; Treasurer, Bro. J. G. Harkness ; Secretary, Bro. E. Baigent ; S.D., Bro. J. McLeod ; J.D., Bro. Wm. Win ; I.G., Bro. N. Longney. After closing the Lodge the brethren sat down to an excellent spread. The usual Masonic toasts were given and responded to, with some good songs in the intervals. There were several brethren from the Southern Star and Victory Lodges, and the Golden Bay and other Lodges were also represented.

ST. MARK'S LODGE, CARTERTON.—The annual installation and investiture of St. Mark's Lodge took place on the second Tuesday in May, in the presence of some forty members of the Craft, at the Masonic Hall, Library Road, Carterton. Among the visitors were the following P.M's.:—Bros. J. B. Innes (Hawera Lodge), J. Aitken and J. Gardiner (Thistle Lodge), J. L. Kimbell (Leinster Lodge), and Grand Steward Bro. Dalrymple. The beautiful installation ceremony was carried out in an impressive manner by Bro. Dr. Smith, supported by P.M's. Bros. Gayfer, and N. Grace. The newly installed W.M., Bro. A. Booth, having taken his seat, the following officers were invested:—S.W., Bro. W'. P. Allen; J.W., Bro. J. Bairstow ; Sect etary, Bro. J. Lindop ; Treasurer, Bro. C. L. Barnard; S.D., Bro. T. Underhill; J.D., Bro. D. G. Johnston; J.G., Bro. T. A. Weston ; Organist, Bro. W. Moore, Tyler, Bro. G. Bowles. The musical portion of the ceremony was carried out by Bros. Lundqvist, Weston, Proctor, and Moore, and added greatly to the impressiveness of the ceremonies. Bro. E. L. Wakelin presented St. Mark's Lodge with a valuable Cornish organ, than which, p rhaps, no more acceptable gift could be supplied to a Masonic Lodge. Before closing the Lodge the Worshipful Master presented I.P.M. Bro. N. Grace with a handsome Past Master's jewel, on behalf of the Lodge. The jewel was made and engraved by Bro. C. L. Barnard, and bore the following inscription :—" Presented to Bro. N. Grace, W.M., by St. Mark's Lodge."

LODGE ST. JOHN, No. 2102, E.C., MOSGIEL.—The annual installation of the above Lodge took place on Thursday evening, May 8th. There was a capital attendance of the members of the Lodge, and they were favoured with a visit from the R.W.M., of the Outram Lodge, No. 620, S.C-, Taieri, accompanied by his officers and several members of the Lodge. The W.M. of Lodge St. John this year is Bro. James Spence, whose past occupation of the chair of K.S. has been so sa isfactory to his Lodge that he was re-elected by unanimous vote. The ceremony of installing him for the second time was performed by the District Grand Master, Bro. T. S. Graham, assisted by Bro. Chas. de L. Graham, P.D.G.W. The officers of the Lodge for the ensuing quarter are :—S.W., Bro. J. Kennedy ; J.W., Ero. W. Melrose ; S.D., Bro. A. Barron ; J.D., Bro. R. Hendry ; Secretary, Bro. R. Stirling ; Treasurer, Bro. W. McLeod ; LG., Bro. A. McKillop ; Acting-Tyler, Bro. W. Smith. During the evening the D.G.M. made a presentation to Bro. W. Smith of a handsome gold jewel suitably inscribed. Bro. Smith has for a long time past acted for the Lodge in the somewhat thankless part of Tyler, thereby conferring a great obligation upon the brethren, who took this opportunity of showing him that his services were not entirely unappreciated. Before the closing of the Lodge the D.G. M. congratulated the brethren upon the able manner in which the Lodge was worked, and upon the evident harmony that existed. He also entered into some particulars regarding the New Zealand Grand Lodge movement, and expressed his regret at the position he had, by virtue of his office, been obliged to assume towards some of the brethren whom he greatly admired and esteemed. After the Lodge was closed, the usual installation banquet took place at Knott's Hotel. [We do not object to the R.W. District Grand Master of Otago and Southland, E.G.. taking up any position he thinks fit, " *by virtue of his office,*" but when he insults and makes the Grand Lodge question a personal matter with the " *brethren whom he so greatly admires and esteems,*" we can only come to the conclusion that *Bro. Graham is not sincere.* —Ed. CRAFTSMAN.]

LODGE KAIKOURA, No. 2236, F. AND M., E.C., entered upon the fourth year of its existence on Thursday, May 1st, when Bro. H. Ingles was installed as W.M. for the ensuing term, Bros. Maclean and C. Smith acting as installing officers. Bro. C. Smith, P.M., at the request of the W.M., invested his officers, the following being the occupants of the respective positions for the current year, viz :--I.P.M., Bro. G. E. Parsons ; S.W., Bro. J. F. Baxter; J.W., Bro. G. Taylor; T., Bro. J. A. Parsons (re-elected) S., Bro. Breckles (Bro. G. Renner, after acting as Secretary for three years, declined office, in order, chiefly, to facilitate promotion in the Lodge ; h s retirement from the Scretaryship enabled the W.M. to advance two of the Brethren who had not

previously held office) ; S.D., Bro Sandford ; J.D., Bro. W. Wood ; I.G., Bro. Boyens; Tyler, Bro. J. Smith (fourth year). The Board of Installing Masters comprised Bros Maclean, C. Smith, and G. E. Parsons, the major portion of the work being performed by Bro. C. Smith, Y.M. At the conclusion of the labours of the evening the Brethren, of whom there was a good attendance, including representatives of Lodge Malvern, Advance Brunnerton, and Unanimity Blenheim, adjourned to the Club Hotel at Bro. Stone's kind invitation, where he entertained the members in a manner deserving the warmest commendation. After supper an hour was spent in social intercourse, Bros. Gale, Boyens, and Baxter being the chief contributors to the "harmony" of the proceedings. [Many thanks, Bro. Renner, we shall be glad to hear from you again —ED. CRAFTSMAN.]

LODGE HERCULES, No. 1875, E.C., N.Z.C., Tapanui, held its anniversary meeting on May 19th, when Bro. Thos. Crawford was again installed as W.M. The officers invested were—S.W., Bro. C. F. Wrensted ; J.W., Bro. Thos. Paton ; S.D., Bro. G. R. Weir ; J.D., Bro. T. S. Parker ; J.G., Bro. J. Tough ; Tyler, Bro. A. Allan ; Hon. Secretary, Bro. Benjamin Fargher. After the business was concluded the W.M. invited the brethren to a re-union, which was held at Bro. Weir's Prince of Wales Hotel. After the good things had been done justice to, the following toasts were given :—" The Queen," " The Prince of Wales," " The Craft," "The Grand Lodge of New Zealand, with hearty good wishes for its success," " The Newly Invested and Retiring Officers." Some capital songs and recitations were given by Bros. Weir, Stuart, Parbiger, and Wrensted ; and after spending a very pleasant evening, such as cannot fail to keep the anniversary of 1890 long in memory, the company went home at an early hour.

METHVEN LODGE, No. 694, S.C.—The installation of the R.W.M. and the investiture of the officers of the above Lodge took place in the Lodge rooms on Thursday, May 8th. There was a fair attendance of members, as well as many visiting brethren from the South Rakaia, Thistle, Somerset, and other Lodges. The ceremony was performed by the R.W.D.G.M.-elect, Bro. C. Louisson, assisted by Bro. H. F. Gourlay, acting R.W.D.D.G.M., and other members of the District Grand Lodge. Bro. James Gillanders was installed R.W.M. for the ensuing twelve months in succession to Bro. Geo. Murdoch, and the following officers were invested :—S.W., Bro. William Wrathall, P.M. ; J.W., Bro. W. P. Grant; S.D., Bro. F. A. Dunn ; J.D., Bro. William Morgan, P.M. ; Secretary, Bro. John Baker ; Treasurer, Bro. George Murdoch ; and I.G., Bro. Samuel Goodwin. A banquet was afterwards held, when the usual toasts were duly honoured. For some time past the Methuen Lodge has not been in a flourishing condition, but it is hoped that under the new Master it will prosper again and attain the position it occupied in former years. [This Lodge has since-tendered its allegiance to the Grand Lodge.—ED. CRAFTSMAN.]

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## LODGE REPORTS

Secretaries of Lodges, Scribes of Chapters, will confer a favour on the Editor of this Journal if they will forward monthly a copy of their Lodge Circular to Box 393, Post Office. Dunedin. We shall also be glad to receive from the District and Provincial Grand Secretaries the printed proceedings of their Quarterly Communications.

THE installation of W. Bro. Charles Louisson as District Grand Master for Canterbury, S.C. took place in the St. Augustine Hall, in Christchurch, towards the end of May. The report has not yet reached us.

THE LODGE OF OTAGO, N.Z.C. (late 844, E.C.) held its regular monthly meeting in the Oddfellows' Hall, Dunedin, on June 9th. In the absence of the W.M. Bro. Barth, the I.P.M., Bro. De Renzy, took the chair, and read the dispensation from the Grand Superintendent of the Otago District authorising the Lodge to meet on the second Monday in the month. Three Past Masters were affiliated, and a large amount of routine work done. Mrs George Smith applied for assistance, and the Lodge voted a weekly sum to this bedridden and blind old lady of eighty years of age. A brother promised to send her a ton of coals, and the secretary undertook to ask the W.M.'e or other Lodges to send her their arrears. Lodge Pacific, Wellington, was telegraphed to for assistance on behalf of Mrs Smith.

LODGE MOKORETA, N.Z.C., WYNDHAM.—The meeting of the 5th June held over.

ST. JOHN'S LODGE, No. 1858, E.C. , Ashburton, met on May 8th to raise Bro. Fox.

We thank the Assistant Grand Secretary, Bro. W. H. Cooper, Auckland, for his many favours.

FOURTEEN Lodges in the District of Auckland have held their meetings under the Grand Lodge of New Zealand.

LODGE MANAWATU KILWINNING, N.Z.C. held its meeting on the 10th May. This interesting report will appear in July.

LODGE SCINDE, (No. 419, I.C.), N.Z.C., Napier, held an emergency meeting on May 22nd to bid farewell to its W.M., Bro. J. E. Provis.

LODGE PORT CHALMERS MARINE, No. 942, E.C., held a Lodge of Sorrow in May in memory of one of its oldest Past Masters, Bro. Henry Dench.

THE DISTRICT GRAND LODGE OF OTAGO AND SOUTHLAND, E.C., held its annual communication on May 21st. We have not yet been favoured with a report.

LODGE CALEDONIAN, N.Z.C. (late 534, S.C.). Timaru, held its regular monthly meeting on the 10th inst. Bro. Hall was passed to the Second Degree, and Bros. McKay and Hall were raised to the Sublime Degree of M.M's.

THE LODGE OF OTAGO, 844, E.C., met at the Masonic Hall, Dunedin, on June 4th, under dispensation issued by the D.G.M., Bro. Graham. Bro. Banrfield acted as W.M., (Bro. A. J. Barth is the W.M.) and Bro. Sydney James acted as I.P.M., (Bro. T. G. DeRenzy is the LP.M.) We have no report from this Lodge, but we understand that seven members were present. P.M. DeLeon, Lodge Dunedin, acted as J.W.

SOUTHERN CROSS LODGE (997, E.G.), N.Z.C., Invercargill, held the regular monthly meeting on June 6th. The business transacted was :—To ballot for and, if elected, initiate Francis Calvert Smith, clerk, Invercargill ; to initiate Messrs J. D. Moore, R. A. Rusha, and W. Young ; to affiliate P.M. Bro. H. Feldwick, M.H.R., R. W. Grand Senior Warden, and Bros. Browning and Lepetit ; to pass Bros. W. Murie, H. E. McDonald, and J. A. Fish ; and general.

LODGE ST. ANDREW, No. 418, S.C.—The monthly meeting of this Lodge was held at the Freemasons Hall, Auckland, on May 26th, and a great deal of interest was felt in the proceedings, as this was one of the Lodges which has given in its adherence to the Grand Lodge of New Zealand. There was a splendid attendance of twenty Past Masters on the dais, and fifty-five on the Lodge floor. This number included visitors, but there were thirty-five members of the Lodge present. Bro. Page, presided, and Lodges Ara and United Service attended as Lodges. The routine business consisted of the raising of two fellow craft Freemasons to the degree of Master Masons. A circular issued by Bro. M. Niccol, R. W. Grand Superintendent, in reply to those issued by the officers of the District and Provincial Grand Lodges was read by the secretary, and received general approval. Bro. Niccol then gave an address, explanatory of his circular, and moved, " That a Grand Lodge for New Zealand having been legally and constitutionally established, and this Lodge having taken part in forming and creating it, resolved that the work of the Lodge be in future conducted under dispensation from the said Grand Lodge of New Zealand until a charter is obtained from it." Bro. Page seconded, and said there was only one dissentient from thirty-five members of the Lodge. The motion was carried. Bro. Niccol then proposed, " That the original charter of the Lodge be placed in the custody of the R.W.M. Bro. John Page, until permission be obtained from the Grand Lodge of Scotland to retain it as a memento of respect and veneration from our mother Grand Lodge." This was seconded by Past Master Dr. Walker, and carried unanimously. The dispensation was duly read by the Secretary, Mr James Head, and the W.M. announced that the next monthly meeting would be opened under that dispensation.

SOMERSET LODGE, 1811, E.C. (Ashburton) report of meeting of 6th June held over for want of space.

LODGE MANUKAU, N.Z.C. (Onehunga) report of the meeting on the 3rd June held over for want of space.

THE installation of the R.W.M. of Lodge Clutha (late 460 S.C.) will take place at Balclutha on June 20th.

LODGE ABERCORN, N.Z.C. (LATE 1813, E.C.), WAIPAWA, HAWKES BAY. The meeting of the 28th May held over.

WE thank the D.G. Secretary of the E.C. in Canterbury for reports of proceedings of the special communication of April 16th and the quarterly communication of April 17th. We are reluctantly compelled to hold over both reports.

PACIFIC LODGE OF REEFTON, No. 1453, E.C., held a meeting on June 3rd to elect a W.M., Treasurer and Tyler. We recommend the following by-law to the serious consideration of other Lodges :—" By-law, section 8—No member shall be qualified to speak or vote on any question in the Lodge who shall be in arrears exceeding six months."

LODGE ABERCORN, WAIPAWA, HAWKES BAY. The regular meeting was held on 30th April ; W.M. Bro. L. McKay, presiding. The ballot having proved favourable, Mr George Godwin was elected a member of the Lodge. Mr V. Jensen was then initiated into Masonry according to ancient custom, by the W.M. ; the Junior and Senior Wardens giving the Working Tools and Charge respectively. An arrangement was reported to the Lodge by the Finance Committee, whereby the principal and interest of the debt on the building would be paid off in certain sums quarterly, so that, at the end of a few years, the debt would be extinguished. Another gentleman was proposed as a member, and his name was ordered to be submitted for ballot at the next regular Lodge meeting, and Lodge then closed. Several visitors favored us with their attendance, and after Lodge were entertained by the Brethren in the ante-room in a suitable manner. The account owing to the defunct *Masonic Journal* was ordered to be paid.

LODGE UNITED SERVICE. No. 421, I.C., ? held their regular monthly meeting in the Freemason's Hall, Auckland, on May 28th. There was a large attendance. Amongst those present were : Bro. A. S. Russell, D.G.M., N.Z.C. ; Bro. M. Niccol, Grand Superintendent, N.Z.C. ; Bro. W. H. Cooper, Assistant Grand Secretary, N.Z.C. ; Bro. S. D. Hanna, W.M., Lodge Ara; Bro. Page, R.W.M., Lodge St. Andrew ; Bro. Howson, P.M. ; Bros. Ellison, Finlay, Grant, and several other visiting brethren. Lodge St. Andrew attended and was received as a Lodge. Bro. W. Craig, V.M., was in the chair. The Lodge was opened under the I.C., and the minutes of last regular meeting were duly confirmed. Several communications were then read and received. The W.M. intimated that he would close the Lodge under the Irish Constitution and re-open under dispensation received from the Grand Lodge of New Zealand. The Lodge being opened under the new dispensation, the business of the evening was proceeded with, viz., election of W.M. and officers for the ensuing year. The following officers were duly elected :—W.M., Bro. G. H. Leaning ; S. W., Bro. H. Ellison ; J.W., Bro. J. Harley; Treasurer, Bro. P.M. J. W. Ellison ; Secretary, Bro. Y.M. T. W. Allen ; S.D., Bro. A. Erickson ; J.I., Bro. M. H. Keesing ; I.G., Bro. J. Criglington ; I.C., Bro. P.M. T. W. Allen ; Organist, Bro. F. Reid ; Stewards, Bros. A. O. Carter and N. F. Larsen ; Tyler, Bro. Captain E. Tonge. Addresses were then given by Bro. A. S. Russell, D.G.M., Bro. Niccol, Grand Superintendent, and Bro. Cooper, Assistant Grand Secretary. Bro. Ellison, P.M., moved that a vote of thanks be recorded in the minutes of the Lodge for the addresses and attendance of the distinguished visitors. On the motion of Bro. Craig, W.M., it was resolved that brethren wishing to affiliate with the Lodge be admitted on payment of the registration fee only. The business of the Lodge being ended, the Lodge was closed in the usual form.

LODGE RODNEY, No. 1711, E.C., Warkworth, Auckland, held their regular meeting on May 23rd, when Bro. Samuel F. Boleti was passed to Fellow Craft Degree. This Lodge, we are pleased to note, holds a Lodge of Instruction every fortnight.

THE MASTERTON MASONIC LODGE, E.C., held its first meeting under the New Zealand Constitution in the Masonic Hall, Bannister Street, there being a good attendance of members. Several new members were initiated, and a committee was appointed to arrange a basis of an amalgamation with the Thistle Lodge, S.C., as both Lodges are now working under one constitution.

THE brethren who met the genial "K.C.B." Dalrymple, in Christchurch, will appreciate the following :--The following amusing par in the *Post* relates to a well-known Masterton resident, Mr. G. S. W. Dalrymple A well-known venerable and popular resident of the Wairarapa, who was a passenger by the Waihora, earned the ' Order of the Bath' by a stroke of genius. While in search of a place to rest his weary limbs—for, like

many others in this colony, he was a disappointed candidate for a good berth—lie espied a fine bathroom. Securing by his persuasive eloquence the co-operation of a trusty steward, he had a comfortable bed made up in the bath, and there he passed an excellent night, in sole possession of an excellent stateroom. In the morning he had simply to turn out the bed-clothes to enjoy a capital bath, and he emerged bright and blooming, to find himself by universal consent dubbed a K.C.B."

LODGE MOKARETA (late 2287, E.C.), held its ordinary meeting on the 8th May at the Lodge Room, Wyndham ; the W.M., Bro. Bree, Grand Steward, presiding. After the preliminary business had been disposed of, Bro. T. Robertson was passed to the F.C. Degree by the W.M., assisted by Bros. Crosbie and Monteath. On the motion of Bro. A. Currie, the sum of £1 is voted to Lodge Opotiki, to be devoted to a fund in aid of the widow and children of the late Bro. Litchfield. The W.M. presented to the Lodge the Dispensation from the Grand Lodge of New Zealand, to replace the one presently held from the Grand Lodge of England. He congratulated the Lodge upon being the recipient of the first Dispensation issued by the Grand Lodge of New Zealand, and at considerable length reviewed the proceedings connected with the inauguration of the Grand Lodge and installation of M.W., Bro. H. Thomson, as first G.M. of New Zealand.

CONYERS LODGE, No. 1911, E.C., CHRISTCHURCH.—This Lodge met on Thursday, the 8th May. The business of the evening was of considerable importance. Mr Nicholls was initiated. The ceremony was performed by the W.M., Bro. G. Paltry, assisted by P.M.'s Bros. Just, Skinner, and visiting Bro. W. Cuming, P.M., together with the I.W., Bro. Burns. The Treasurer declared a balance to credit of £99 6s 8d, which statement, it is needless to say, created an agreeable surprise. It was unanimously resolved on the motion of Bro. Just—" That the mortgage on the Hall property be reduced by £100, and that steps be taken to secure a reduction of the rate of interest on the balance remaining on the hall and land." It was further resolved that all application, for procuring assistance be held over until the present disturbed condition of Masonic affairs in the Colony be satisfactorily arranged. Another resolution expressing the sentiment prevailing in the Lodge was proposed and unanimously adopted, viz., " That this Lodge expresses its sympathy with those brethren who find themselves compelled to resign their Lodges, owing to the formation of a New Zealand Grand Lodge, and that it extends to them in their unfortunate position, the right hand of fellowship." Bro. Doyle having presented a volume of Hymns to the Lodge, a vote of thanks was duly passed for his handsome present. [The resolution passed by Lodge Conyers, " That applications for relief be held over until the present disturbed condition of Masonic affairs in the Colony be satisfactorily arranged is one unworthy of them. Surely Lodge Conyers would not visit the " sins " of those in favour of a Grand Lodge upon the widow and fatherless. If so, our charity and our brotherly love may be placed among the many shams of the Masonic Fraternity. —Ed. CRAFTSMAN.]

THE first meeting of the Ulster Lodge (late No. 475, I.C.) was held at Petone. There was a large attendance, P.D.G.M. Bro. Gillon being among the visitors. The election of a W.M. resulted in Bro. Henry Tippler being unanimously elected, and the installation will take place on June 18th.

LODGE OF CONCORD, NO. 1925, E.C., PAPANUI, CHRISTCHURCH. —An emergency meeting was held on May 28th, the W.M., Bro. Charles Amyes, P.M., presiding, and initiating Mr. Rent. The late secretary attended to the secretarial duties, in the absence of Bro. Wilkins, unavoidably absent. The meeting was called with a view of clearing up the outstanding business of the Lodge prior to its allegiance to the Grand Lodge of New Zealand. Two brethren were raised to the S.D. of Master Masons by P.M. Kirk. At this meeting Bro. Foote surprised those present by the admirable manner of rendering the ancient charge in the First Degree. [We regret space prevents us giving the remainder of this report.—Ed. CRAFTSMAN.]

LODGE PONSONBY, AUCKLAND. —A meeting of the members of Lodge Ponsonby, S.C., was held on June 3rd. There was a large attendance of brethren and some visitors. The I. P.M., Bro. W. Anderson, S.D.G. M., S.C., presided in the absence of the W.M. Three initiations took place, also a raising. Some discussion then ensued regarding the advisability of Lodge Ponsonby joining the Grand Lodge of New Zealand. A motion was brought forward to that effect, but the Acting-Worshipful Master refused to put it to the brethren, on the grounds that the Provincial Grand Master had forwarded a circular forbidding it. This matter was discussed at great length, and finally a resolution was passed re-affirming the desire of the Lodge to unite with the Grand Lodge of New Zealand. It was also decided to ask the Provincial Grand Master to forward an appeal to the Grand Lodge of Scotland regarding his own interpretation of rule 163, re three members holding a charter.

ARA LODGE, N.Z.C. (late 348, I.C.).—The regular meeting of this Lodge was held in the Freemasons' Hall, Auckland, on Monday, May 5th. There was a large attendance of members and visitors, in all about sixty present, including Lodges Albion and Prince of Wales, who attended as Lodges, and representative brethren from all the other Lodges. After the routine business was transacted, the brethren proceeded to elect officers for the ensuing year, and the following were elected :—W.M., Bro. S. D. Hanna (re-elected) ; S. W., Bro. William Chapman ; J.V., Bro. James Boskill ; Chaplain, P.M. Bro. Rev. Dr. Kidd ; treasurer, P.M. Bro. A. S. Russell ; secretary, P.M. Bro. G. H. Powley ; director of ceremonies, P.M. Bro. J. R. Hanna ; S. D., Bro. D. Robertson ; J.D., Bro. W. Mahoney ; organist, Bro. A. Hanna ; I.G., Bro. J. McFarland ; S.S., Bro. W. R. Cook ; J.S., Bro. H. L. Posseniskie ; representative on Hall Committee, Bro. A. Wright. Bro. P. M. Mitchell proposed the resolution of which he had given notice. He spoke at some length in support of the motion, and it was seconded by Bro. J. R. Hanna, but after a lengthy discussion, the motion was lost. In the course of the discussion various speakers on both sides congratulated Bro. A. S. Russell on the high and honourable position to which he had been appointed as D.G.M. of the Grand Lodge of New Zealand. Bro. Powley, P.M., read the new dispensation which had been forwarded by the Grand Lodge of New Zealand, with a request that the original warrant might be returned, with a view to the issue of a regular warrant under the Grand Lodge of New Zealand. Bro. P. M. Mitchell, after the dispensation had been read, intimated to the W.M. that he objected to the warrant of the Lodge being surrendered, as the minority intended to ask permission to retain it and work under it. In the course of the discussion Bro. D.G.M., A. S. Russell, slid that it appeared to be erroneously supposed that the Grand Lodge of New Zealand would enter on its career with a debt. Nothing could be further from the truth, for all expenses had been paid by the various unions, and they had handed over to the grand treasurer a sum of £50. This Lodge held its regular meeting on June 2nd, when the following business was transacted :—To ballot for the admission of Mr. Walter Menton Carroll, age thirty-one, Professor of Physical Education, residence, Grey Street, proposed by Bro. A. S. Russell, P.M., Treasurer, seconded by Bro. James Boskill, S.D. ; also to ballot for the admission of Mr. Alfred Bartlett, age twenty - nine, Jeweller, Queen Street, proposed by Bro. C. S. Western, P.M., seconded by the W.M. To initiate Messrs. Carroll and Bartlett if successful and in attendance. To consider in what manner the Annual Installation shall be celebrated.

FORTITUDE LODGE, No. 2301, E.C.—On Wednesday evening, May 14th, 1890, the regular meeting of what has hitherto been Fortitude Lodge, No. 2301, E.C., took place, when a warrant was read and received from the Most Worshipful Bro. H. Thompon, Grand Waster of the Grand Lodge of New Zealand, to continue work under the jurisdiction of that body. The business of the evening was raising Bro. John Bollons, he being examined, prepared, and raised in due form by the W.M., Bro. W. Hannay ; P.M., Bro. G. H. Newman delivering the charge, and J.W., Bro. S. Nichol, presenting the working tools. At the collation after the meeting the W.M., Bro. Hannay, proposed, "The Grand Lodge of New Zealand and sister Grand Lodges," in an appropriate speech, referring to the possibility of Fortitude being the first Lodge to meet under the jurisdiction of the new Grand Lodge, and of Bro. Bollons being the first M.M. raised since its inauguration. The toast was received with acclamation, the Secretary being requested to inquire if this Lodge had the honour of holding the first meeting and conducting the first raising under the N.Z.C., and, if so, that the same be recorded in the minutes of the Lodge. Several other toasts having been honoured, the Secretary, Bro. D. M. McDougall, proposed "Sister Lodges of all Constitutions in New Zealand," expressing the hope that those who were now divided might very shortly see their way to unite under one banner—that of the New Zealand Grand Lodge. The meeting shortly afterwards broke up, a pleasant evening having been spent, Bros. Newman and Bollons contributed vocal music at intervals. [This Lodge, we believe, raised the first Master Mason under the banner of the Grand Lodge of New Zealand. St. Mark% Lodge, Carterton (late No. 2059, E.C.), installed its Master the night before, May 13th.—ED. CRAFTSMAN.]

THE LODGE OF OTAGO, N.Z.C. (late No. 844, E.C.), Dunedin, held its regular monthly meeting on May 8th, in the Oddfellows' Hall, Rattray Street. The following business was transacted :—The affiliation of Bro. Vincent Pyke, P.M., Lodge Otago Kilwinning, No. 417, S.C., P.P.G.M. of N.Z., S.C., proposed by Bro. De Renzy, I.P.M seconded by Bro. Rev. Wm. Ronaldson, P.M. ; and the affiliation of Bro. D. C. Cameron, proposed by Bro. De Renzy, I.P.M., seconded by Bro. Rev. Wm. Ronaldson, P.M. The R.W. Grand Superintendent of the District of Otago, Bro. A. H. Burton, and the V.W. the Grand Secretary, Bro. Rev. William Ronaldson, were admitted and saluted with Grand Honours. The W.M. Bro. A. J. Barth, Grand Organist, explained to the Lodge the necessity of meeting in the Oddfellows' Hall, and read the dispensation issued by the Grand Superintendent. It was moved, seconded, and unanimously carried—" That a letter be

sent to the Secretary of the Masonic Hall Company, asking the reasons why the Chairman of Directors, Bro. Thomas Sherlock Graham, had broken open the Lodge box, removed property therefrom, and denied the W.M., his Wardens, and members, admission to the hall." A demand was made that the property be restored, and that this demand was made without prejudice to any legal steps the Master and Wardens might take. Strong remarks were made by brethren at Bro. Graham's ungentlemanly conduct in this and other matters, and they pointed out that instead of doing the Lodge injury, a saving of £19 a year would be made in rent alone. The principal injury would fall upon the widow of the late Tyler, whose son was caretaker and Tyler, and whose earnings would thus be curtailed. Copies of the resolutions passed by the Lodge, and the whole of the correspondence from the R.W. the District Grand Master of Otago and Southland, E.G., Bro. Thomas Sherlock Graham, were ordered to be made out in connection with the steps taken to join the Grand Lodge of New Zealand, and forwarded, through the proper channel, to the Grand Lodge of England, respectfully asking for redress, and requesting that the Warrant under the old constitution be returned as a memento of the Lodge's connection with the Grand Lodge of England. The correspondence between the W.M. and Bro. Graham were sent to the N.Z. CRAFTSMAN for the editor to use as he thought fit. The resignation of the secretary, Bro. Rev. W. Ronaldson, was received, and an entry was made in the minutes telling of the Lodge's regret, and wishing him every prosperity in Christchurch as Grand Secretary. P.M. De Renzy proposed three Past Masters for affiliation, and on the motion of P.M. De Renzy, seconded by P.M. Burton, District Superintendent, the bye-law charging a joining fee for affiliation was suspended for six months. Before the Lodge was closed the R.W. Grand Superintendent, Bro. A. H. Burton, gave a few appropriate remarks. Space forbids us giving them in this issue.

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AT a gathering of Freemasons on June 5th, at Christchurch, presided over by Mr T. S. Weston, an address and secretary's jewel were presented to Mr George C. Hart, in recognition of the secretarial work done in connection with the establishment of the New Zealand Grand Lodge.

A CHRISTCHURCH Freemason has included in his will a sum of £100 to be appropriated to the Benevolent Fund of the newly-constituted Grand Lodge of New Zealand.

IF Masons are anti-Roman Catholics, it is solely because Roman Catholics are anti-Masons.

THE Grand Lodges of Sweden and the Grand Lodge in Berlin exclude all from Masonry who do not believe in Christianity.--JACOB NoRTON.

THE *Keystone* says : "Grand Masters should fraternize more frequently than they do." We think so too, and suggest that they hold a National Convention, as the Veterans' Associations of the different States have. Perhaps they could in time overcome their repugnance to a National Grand Lodge.

ON the 31st day of June, 1889, there were 5464 places in San Francisco where men could spend their money for drink.

THE Maharajah of Mysore has granted a loan of 10,000 r. to the Freemasons of Mysore, for the purpose of erecting a Masonic Temple. It is reported that his-Highness is anxious to become a Mason, and that he contemplated asking Prince Albert Victor to initiate him into the mysteries of the Craft when his Royal Highness visited Mysore.

FREEMASONRY to the average Roman Catholic mind, and much more to the rulers of that astute body, represents three great principles with which Rome is ever at war. One is the principle of toleration ; another the principle of the sanctity of the human conscience ; the third is the inalienable and sacred right of private judgment.—*Liberal Freemason*.

WE have on more than one occasion, says the *African Freemason*, shown the evils of publishing masonic news in lay papers. Here is a conclusive instance of it. The last meeting of the Natal District Grand Lodge was reported in the local papers, including a ruling by the Deputy Grand Master on the question of the masonic incapacity of a maimed man. Promptly a correspondent signing himself " M.M. 1609 England," wrote to the *Natal Mercury*, arguing against that ruling. Consequently, a most intricate point of masonic jurisprudence is openly discussed in an outside newspaper, so that those who run may read and grin. We ask

is this dignified, is it decent, or is it masonic ? And so masonic morality shews up cheek by jowl with divorce reports, blood and thunder stories, the scum of police court gleanings, and the like. No wonder that the *Freemason's Journal*, and the *Tyler* are indignant. Masonic journals should be written by Masons, for Masons, and on Masonic topics. Against the importation of masonic matter into general papers the craft should sternly set its face.

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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, Box 322, Post Office, Dunedin.

The CRAFTSMAN goes to press on the 13th of the month. Telegraphic news will be accepted if sent "delayed," on the evening of the 12th.

On the 15th of the month the Craftsman will be posted to each subscriber. Please intimate any irregularity at once to the Editor.

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*IMPORTANT NOTICE.*

The majority of the following Lodges have joined the Grand Lodge of New Zealand, but we do not consider it our duty to make any alteration in the advertisements until official intimation of the fact is forwarded by the Secretaries to the Publisher, Box 322, Dunedin.

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