

**THE
NEW ZEALAND CRAFTSMAN**

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*THE GRAND LODGE OF ENGLAND AND THE
FRENCH ORIENT.*

IN 1877, the Grand Orient of France wiped out from its Constitution and Ritual the question about belief in God. The Grand Lodge of Ireland at once passed a resolution prohibiting all the Grand Orient French Masons from visiting Irish Lodges. On the 5th December, 1877, the Earl of Carnarvon, Pro. Grand Master of the Grand Lodge of England, introduced the Grand Orient question to the Grand Lodge, and recommended the appointment of a committee upon the question at issue. On the 6th March, 1878, the committee appointed by the Grand Lodge of England, consisting of Lords Carnarvon, Ske]mersdale, Leigh, Tenderden, and Donoughmore, Rev. J. C. Martin, Messrs A. E. J. McIntyre, J. B. Monkton, H. C. Levander, and R. F. Gould, presented the following report and resolutions : " The committee appointed to consider the recent action of the Grand Orient of France, beg to report that the Grand Lodge of England has received information that the Grand Orient of France has resolved by a considerable majority to rescind the first and second paragraphs of its Constitution, and to substitute for them the following laws ? -

The Laws as they formerly stood read thus
Freemasonry, an institution essentially philanthropic, philosophical, and progressive, has for its object the inquiry after truth, the study of universal morality, sciences, and arts, and the practice of benevolence.

As they now stand they read as follows,—
Freemasonry, an institution essentially philanthropic, philosophical, and progressive, has for its object the inquiry after truth, the study of universal morality, sciences, and arts, and the practice of benevolence.

1st. Its principles are the existence of God, the immortality of the soul, and human solidarity.

1st. Its principles are absolute liberty of conscience and human solidarity.

2nd. It regards liberty of conscience as the common right of every man, and excludes no person on account of his belief.

and. It excludes no person on account of his belief.

3rd. Its motto is Liberty, Equality, and Fraternity.

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"The Committee have carefully considered this action on the part of the Grand Orient of France, and having regard to all the circumstances of the case, they have unanimously agreed to recommend the following resolutions for the adoption of the Grand Lodge :

"First Resolution—That this Grand Lodge views with profound regret the step taken by the Grand Orient of France, in thus removing from its Constitution those paragraphs which assert a belief in the existence of T.G.A.O.T.U., because such an alteration is opposed to the traditions, practice, and feeling of all 'true and genuine' Masons from the earliest to the present time.

"Second Resolution—That this Grand Lodge, whilst always anxious to receive in the most fraternal spirit the brethren of any foreign Grand Lodge, whose proceedings are conducted according to the Antient Landmarks of the Order, *of which a belief in T.G.A.O.T. U is the first and most important*, cannot recognise as 'true and genuine' Brethren any who have been initiated in Lodges *which either deny or ignore that belief*.

"Third Resolution—That in view of the foregoing resolutions the W. Masters of all Lodges, holding under the Grand Lodge of England, be directed not to admit any foreign brother as a visitor, unless—first : He is duly vouched for, or unless his certificate shows that he has been initiated according to the antient rites and ceremonies, in a Lodge professing belief in T.G.A.O.T.U., and second : *Not unless he himself shall acknowledge that this belief is an essential Landmark of the Order.*

"Fourth Resolution—That a copy of the foregoing resolutions be transmitted to the Grand Lodges of Scotland and Ireland, to each Grand Lodge with which this Grand Lodge is in communication, and to the W. Masters of all Lodges holding under the Grand Lodge of England, and that it be an instruction to the W. Master of each Lodge to read these resolutions at the first meeting of his Lodge after the reception thereof; and to direct that they shall be entered upon the minutes."

After the resolutions were read, the Pro. Grand Master made a speech, in which he defined each of the above resolutions. His Lordship said : "That inasmuch as the majority of the (French) Lodges have been in existence before the alteration was made, and it may be that the visitor who comes may either be one who was initiated previous to that change, or subsequent to that change, they felt that there was no way out of the difficulty, after long discussion, except to require him to pledge his word that the belief in the existence of T.G.A.O.T.U. was a fundamental principle of the Order."

On consulting the proceedings of the Grand Lodge of Scotland, we find that the said Grand Lodge merely adopted the identical resolutions that were sent them by the Grand Lodge of England.

We have been deluged with letters asking for a copy of the resolutions passed by the Grand Lodge of England in connection with the French Grand Orient. We have given them, and we hope every Mason in the Colony will study them. Worshipful Masters and Wardens should carefully consider the second resolution, and the second part of the third resolution. We wonder how the Brethren of Lodge " L'Amour de la Vérité " will answer when requested to state *whether they acknowledge that a belief in T.G.A.O.T.U. is an essential Landmark of the Order ?*

APOLOGY.

WE gave the likeness of the Grand Master and his Deputy ; the first was a decent production, but only Bro. Thompson's intimate friends knew him ; the second, that of Bro. Russell, was a very crude production, though an excellent likeness. Had the price of the " Works of Art " been in proportion to their merits we would have continued the series, but we are compelled to stop until arrangements can be made either in Australia or America for a decent article at a moderate price. Will the Grand Lodge Officers please accept this apology ? We are again compelled to hold over our list of Agents, Subscribers, &c. Our readers will notice that Reports of Installations are in excess this month, and consequently take up the space that ought to be devoted to subscribers.

THE JUNE NUMBER.

THE issue of June is exhausted. Our Agents will please return as many copies as they have left, and if any of our readers don't require their copies, they would confer a favour by posting to the Publisher, Box 322, P.O., Dunedin.

POETRY.

BROTHERHOOD OF MAN.

ABOU-BEN-ADIUEM—may his tribe increase !
Awoke one night from a deep dream of peace,
And saw within the moonlight of his room,
Making it rich and like a lily in bloom,
An Angel writing in a book of gold :
Exceeding peace had made Ben-Adhem bold ;

And to the presence in the-room he said,
" What writest thou ?" the vision raised its head,
And, in a voice made all of sweet accord,
Answered, " The names of those who love the Lord !"
" And is mine one ? " said Abou. " Nay, not so," Replied the Angel.
Abou spoke more low, But cheerily still :
"I pray thee, then, Write me as one who loves his fellow-men."
The Angel wrote and vanished.
The next night It came again with a great awakening light,
And showed the names whom love of God had blest;
And lo ! Ben-Adhem's name led all the rest.

GRAND LODGES

NEW ZEALAND.

MEETING OF GRAND LODGE.

THE Grand Secretary has issued circulars calling the Quarterly Commun'eatioa for the 28th inst., at Wellington. The Grand Lodge will meet at 4 p. m. for the dispatch of business, and, if necessary, will adjourn until the next day.

SUGGESTIONS FOR THE NEW BOARD OF GENERAL PURPOSES.

[BY MASONIC FIRE.]

THE Grand Lodge of New Zealand having been firmly established, a few suggestions from a comparative Masonic out-ider may now, with propriety, be offered to your readers for what they are worth. Of course, the principal point that will require the most thought will be that of the ritual to be eventually used. No doubt, for same time to come, the rituals in vogue will he allowed in the various Lodges, but the time will come for uniform working That the best ritual will be chosen I have no doubt, and will not touch on the question at this time, except to mention that it would he a pity to lose portions of ceremonial used in Scotch Masonry in the third degree, especially that portion previous to the O. B., when the Brethren in the north, &c., are able to take notice of the candidate being properly prepared, a point completely lost in the English working, in which the Lodge is " prepared " too soon The ballot also can be made a very effective ceremony if conducted as in the Waterloo Lodge at Wellington. So much in passing for the ritual. Turning to regalia, it is to be hoped that blue will be the colour adopted, for although crimson is generally considered the proper Scotch colour, Lodges under that Constitution have the privilege of choosing their own colour, and a number of Scotch Lodges wear blue, while the whole of the English and Irish Lodges wear it as by right. The adoption of a distinguishing badge for P.M.'s by the Grand Lodge of England was a step in the direction of a long-continued want, but why in the name of common sense they adopted a badge that not one Past Master in *fifty* will wear is incomprehensible? A Master having passed the chair in the private Lodge has virtually closed his official life, except in one direction, barring of coarse, the acceptance by him of such offices as the Secretaryship, Treasurership, or Organist, all, of which are best filled by one of Past rank. The exception referred to is the seat he holds by right of being a subscribing P.M. of a private Lodge, and, therefore, a member of G.L. That being the case, a P.M. collar should be of the same colour as the G.L collars, so that there would be uniformity of colour in G.L., and an honourable distinction in the private Lodge. Another advantage would be that members of Grand Lodge would, in all probability, obtain collars, and the appearance of G.L improved thereby.

OUR EXCHANGES.

BRO. HERBERT J. WILLIAMS, Grand Director of Ceremonies of the newly established Grand Lodge of New Zealand, was recently on a visit to Adelaide, and was good enough to pay us a fraternal visit. Bro. Williams speaks hopefully of the future of the new Grand Lodge, although it must be somewhat disappointing that so

many of the Lodges decline at present to come under the Standard of the Grand Lodge, yet we hope that greater unanimity may soon be accomplished.

--*South Australian Freemason.*

IN our last issue we stated that the Grand Lodge of New Zealand had crossed the Rubicon, and the conflict lay before it, before it reached the object after which it aimed, viz, the subordination of every Lodge in the three islands to its subjection. We read the account of the formation of the Grand Lodge and the Installation of its M.W.G.M.. Bro. Thomson, with pleasure, and also with hope that those Lodges which still stand aloof, will, after due consideration, be distinguished by the true principle of Masonic brotherhood, and follow in the example set them both in New South Wales and in Victoria (we are happy to say) of throwing in their lot with the powers that be in the land where they dwell, and thus practically show their obedience to the Charges they received on entering the portals of Masonry. The United Grand Lodge of New South Wales rejoices in every Lodge in the colony being under its supreme control; and the Meridian Lodge of Victoria will lose none of its splendour by throwing in its lot with the United Grand Lodge of Victoria.—*Victorian Freemason.*

FROM NEW SOUTH WALES.—In publishing the circular issued on the 21st of March last by the Central Executive Committee of the New Zealand Masonic Union containing the telegrams which passed between Brother the Earl of Onslow and the chairman, with reference to the Grand Mastership, the May number of the *Freemason*, Sydney, says :—" We tender our hearty congratulations to the Masonic Union which has worked so ably and unselfishly for Masonic unity. It has done good work and true, and may God prosper its efforts to unite the brethren and so uplift Masonry. Earl Onslow's conditions of acceptance of the Grand Mastership were absurd, and such as were properly rejected by the Convention. He is a poor diplomat, and has failed to truly interpret the " signs of the times." And again :—" We confess that Earl Onslow has woefully disappointed us, and his being ' left out in the cold' was a proper thing to do. He has missed his opportunity."

HARMLESS THUNDERBOLTS !'

WE had occasion, a few weeks ago, to comment on the extraordinary circular issued by Bros. T. S. Graham and J. Gore, of Dunedin, relating to the Grand Lodge of New Zealand and its members. Since then we have received a batch of documents, on the same subject, sent out by some of the other District and Provincial Grand Masters, and after perusing them, we have come to the conclusion that much paper and ink have been wasted, and that members of the Grand Lodge of New Zealand will not be *in the least* intimidated by the anathemas which the circulars contain. They have put their hands to the plough and will not, we venture to predict, turn back because the District and Provincial Grand Masters refuse them admission into the Lodges under their jurisdiction. Nor will men now-a-days be deterred, by the threat of *non-recognition*, from doing what has been done all over the world when Masonic self-government was found to be absolutely necessary. And the time has certainly arrived in New Zealand when the Craft is anxious to govern itself. The injudicious circulars recently issued by the representatives of the Grand Lodges of England, Ireland, and Scotland, prove this beyond doubt.

We also very much question whether the Worshipful Masters of those Lodges which have not joined the New Zealand Constitution will carry out the commands of their District or Provincial Grand Masters. We presume that, having common sense, they will first make sure that their superior officers are acting strictly in accordance with the Constitutions, and with time-honoured Masonic courtesy, in asking them to expel members from their Lodges.

Although we cannot agree with the views expressed by our worthy Bro. Sir Frederick Whitaker, in the circular issued by him as Provincial Grand Master, North Island of New Zealand, S.C., we admire him for some of the kind and fraternal expressions which he makes use of. It would have been far better for all concerned if the other District and Provincial Grand Masters in this colony had consulted an experienced member of the Craft like Bro. Sir Frederick Whitaker, before committing to print expressions which are only calculated to cause ill-feeling and bitter strife among members of a fraternity whose aims and teachings are based on charity and forbearance. In one place Sir Frederick says :—" But should any difficulties arise, it will be my duty to render you any assistance or give you any advice you may require, and it will afford me at all times pleasure to do so ; " and again, " And I ask you, whatever course either your feeling of duty or your

inclination may lead you to adopt, let neither your words nor actions be tinged with ill-feeling or asperity ; and let us not forget that Freemasonry is founded on the great principles of courtesy and fraternal kindness which are at the very foundation of the Institution."

These words of Bro. Sir Frederick Whitaker, which have a true Masonic ring about them, will do far more towards patching up differences than the trash which some of the other circulars contain.

We are greatly pleased at being able to mention that the only District Grand Master in New Zealand, who has not adopted an aggressive policy in connection with the Grand Lodge movement, is the District Grand Master of Wellington, E C. From the first he has done all in his power to bring about practical unanimity in order to avert schism, and his courtesy and fraternal consideration have, we can confidently assert, been thoroughly appreciated by members of the New Zealand Constitution from Invercargill to Auckland.—*N.Z. Mail.*

UNGENEROUS ATTACK.

THE *Freemason* (London) of 12th April contains an article on the Craft in New Zealand which bears strong evidence of having originated from, or been inspired by, the New Zealand opponents of a Grand Lodge. The concluding paragraph, in which the hope is expressed that "the Grand Lodges in the *Old Country* will decline to recognise the new body," is a very palpable proof that the ungenerous attack on the Grand Lodge of New Zealand was hatched here. People living in England do not, as a rule, speak of England as the " Old Country," and this slip of the pen lets the proverbial cat out of the bag.

We cannot compliment the writer of the article in question either on his maudlin sentiments or the accuracy of his figures. The *Freemason* has ever shown such scant knowledge of Masonry in New Zealand, that we are not surprised at the mis-statements which have been allowed to appear in its issue of 12th April last. —*N.Z. Mail.*

RECOGNITION BY NEW SOUTH WALES.

A COMMUNICATION has been received from the Board of General Purposes of the United Grand Lodge of New South Wales, to the effect that they will be prepared to recommend Grand Lodge to afford immediate recognition to the Grand Lodge of *New Zealand*,—*Christchurch Press.*

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.

Bro. John Pickett.—1. The declaration signed by the delegates gave twelve months grace before the toll was made up and numbers given. 2. If the Grand Lodge of England decides that a minority can hold the warrant, then those Lodges which have a minority and an Arch Chapter attached will continue to work. At the present time members of Arch Chapters who have joined the Grand Lodge are refused admittance. If this continues the excluded Arch Masons will be justified in starting a Grand Chapter, but we do not, at the present time, advise such a step. 3. No. Alteration made.

NEW SOUTH WALES AND THE GRAND ORIENT OF FRANCE.

TO THE EDITOR.

DEAR SIR AND BROTHER.—Your expressed determination to "lean to the cause of right as opposed to might" emboldens me to again intrude on your pages. You say, in last month's number, "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." With that I cordially agree, there will be lots of time between this and then. There is one statement of yours which please allow me to correct. You say, " The French Grand Orient is not recognised by any English-speaking Grand Lodge ;" the following list shows the Grand Bodies having their representatives at the Grand Orient of France —

G.O., Belgium ; G.O., Low Countries ; G.O., Switzerland ; G.O., Hungary ; G.O., Portugal ; G.O., Spain ; G.O., Italy ; G.L., Missouri ; G.L., Ohio ; G.O., Mexico; G.O., Hayti ; G.O., St. Domingo; G.O., U.S. Columbia; G O., Brazil; G.L, Peru, G.O., Uruguay; GO., Argentine Republic; G.L., N.S. Wales.

Here you see are three English-speaking Grand Lodges, and several of the others have their representatives near the Grand Lodge of England. I am indebted to a worthy brother for an extract from the *Chains d' Union*, for September, 1889, which furnishes the sad reflection that even a Masonic body can stoop so low as to desert the friend of adversity. It seems the Grand Lodge of New South Wales thought fit, at some time in its history, to "invade " the French colony of New Caledonia and open a Lodge there, which was called Lodge Western Polynesia, and here is the report of what took place in June, 1889 : " Banquet following the installation of Bro. Reichenbach, W.M., of Lodge Western Polynesia, N. S. W . Constitution. The banquet was held in the premises of the Lodge L'Union Caledonienne, G O., of France. Bro. Layard, H.B.M. Consul, was present, as well as a large number of members of the Lodge L'Union Caledonienne. Bro. Reichenbach proposed the Queen, Freemasonry, the president of the French Republic, and the G.O. of France. Bro. Carter, in proposing the French Lodge, mentioned that Lodge L'Union Caledonienne had co-operated in the foundation of Lodge Western Polynesia. Bro. Dupuy, W.M. of Lodge L'Union Caledonienne, returned thanks in suitable terms, and mentioned that when the French Lodge was suspended by Admiral Ribout, envoy-extraordinary of Marshal McMahan, Lodge Western Polynesia had thrown open its portals to the French Masons who had joined it in large numbers pending the re-opening of their own Lodge. Bro. Dupuy stated that the French Masons had never forgotten the fraternal conduct of the English Masons, and stated, if the day should come when Lodge Western Polynesia had need to strengthen its columns, Lodge L'Union Caledonienne would furnish a great number of trowels. In short the meeting was characterised by cordiality and good feeling, and everyone heartily joined in the Tyler's toast : ` Our next happy meeting.'" Here is a picture of a number of Masons obeying the Divine command, "Love ye one another." Is it anything short of a crime to sow dissension where all is peace ? That seems the mission of the Grand Lodge of New South Wales.—Yours fraternally,

WALTER HILL,
Lodge L'Amour de la Vérité, Wellington.

[We said our sympathies would lean to the cause of right as opposed to might. This is not to be taken as recognising the right of the French Orient to invade New Zealand. Surely a choice of four Constitutions was sufficient for any Mason without introducing a fifth. The religious aspect of the case we decline for the present to enter into, it is sufficient for us to know that England, Ireland, and Scotland passed certain resolutions relating to the admission of French Masons, in this issue they will be found, and it is the duty of W. Masters to see that those resolutions are carried out. Bro. Hill takes exception to our statement that the French Orient is not recognised by any English-speaking Grand Lodge, and he gives the names of three Grand Lodges, viz., Missouri, Ohio, and New South Wales, who have representatives at the Grand Orient. In the case of New South Wales Bro. Hill *must be mistaken*, for at the quarterly communication of this Grand Lodge, held on March 12th (a report of which was given in our May number), the Board of General Purposes reported against granting the French Orient recognition, and this report was confirmed by Grand Lodge. How, therefore, can they have a representative at the Grand Orient? 'With respect to the two North American Grand Lodges, the following clipping from one of our American exchanges shows that the feeling against the French Orient is stronger than at home or in these colonies :—" An American Mason is prohibited from visiting a Grand Orient Lodge, he is not even allowed to visit a Scotch Rite Concern that is chartered by the Grand Orient of France. Nay, more, if a sovereign of one of our American Scotch Rite factions should visit, in Paris, a Scotch Rite Concern, subject to the Grand Orient of France, every one of his American adherents is, according to the opinion of a high Masonic authority, liable to expulsion from his Blue Lodge." If such is a fact, and we see no reason to doubt the truth of the paragraph, our statement that the French Orient is not recognised by any English-speaking Grand Lodge is correct. Further, we find that the Grand Lodges of Missouri, Ohio, and New South Wales have representatives at the Grand Lodge of England, and England has representatives near their Grand Lodges, this would not be the case if they were in friendly relations with the French Orient. The Grand Lodges of Switzerland (Alphina), Portugal, Argentine Republic, the Netherlands, Hungary, and Hayti exchange representatives with England this is evidence that none of these Grand Lodges ignore the belief in T. G. A.O. T. U. It may not be amiss to mention in connection with Bro. Hill's list of Grand Orients who have representatives at the French Grand Orient that " there are bodies styling themselves Grand Lodges, Grand Orients, or Grand Councils in France, Spain, Portugal, Italy, Roumania, and Luxemburg, but none of them hold undisputed authority, and in the various countries rival bodies keep

Freemasonry in a perpetual state of unrest. They have very little or no recognition amongst the Grand Lodges of the British Empire or the United States of America. Those bodies which term themselves Grand Orients are not Grand Lodges in the English acceptance of the term, as under them the Blue degrees are subject to the dominion of the rulers of the High degrees."—ED. CRAFTSMAN.]

MORE EXCOMMUNICATIONS.

TO THE EDITOR.

DEAR SIR AND BROTHER,—At the last meeting of the Greymouth Lodge, 1233, E.C., a communication was read from the D.G. Master of Westland (Bro. John Bevan), informing the W.M. that he would be justified in excluding from his Lodge any Brother belonging to a Lodge that had joined the New Zealand Grand Lodge, or any Brother who took part in the ceremonies, or even visited a Lodge working under Charter from New Zealand Grand Lodge. I am told that a similar edict has been issued in Southland and Otago. Can this be possible ? if so, I must confess that I have made a blunder with reference to the meaning of Masonry. Surely such resentful feelings cannot redound with credit on those who have issued them, nor will they tend to heal the wound, already made, but I am sure will recoil upon the heads of those whose high positions in the Order ought to have dictated to them nobler and loftier sentiments, they should have been the last to have raised such a barrier between Brethren, but the time will come when they too will have to "eat the leek," and will have to supplicate to be admitted to work under the New Zealand Grand Lodge. I trust the time is not far distant when all will be working amicably under one head, and they shall not have to blush for the narrowmindedness of our leaders as in the present instance.

Yours fraternally,

JUSTICE.

Greymouth, June 23rd, 1890.

[Alas ! my dear Brother, it is only too true. "The mill of the gods grind slowly but surely." Time will bring its own remedy. —Ed. CRAFTSMAN.]

CONTUMACY.

TO THE EDITOR.

DEAR SIR AND BROTHER—I have admired those portions of your issue, which have not been of the sledgehammer order, as the latter style of writing does not tend to elevate the Craft. In your issue of the 1st ult., you refer to the circular of the District Grand Lodge of Scotland (Queensland) *re* the ruption of fraternal relations by the Grand Lodge of England. You, " Mr Editor," are not infallible, neither is the Grand Registrar nor Grand Secretary of England, as evidenced by their dictum in regard to Contumacy. I would refer, for a precedent, for the action taken, to Dr. Oliver's "Jurisprudence," p. 231, Ed. 1874 (the text book of English Masonic Jurisprudence), where you will find that the Grand Lodge of England sentenced the Brethren of the Lodge at Liverpool, England, for Contumacy, which sentence was communicated to the Grand Lodges of Scotland and Leland, and they, as in duty bound being in fraternal relations, acknowledged the sentence, and gave effect to it.

There is an unwritten law in Masonry, by which it is governed just as much as by Laths and Constitutions.—
Yours fraternally.

THOS. A. D. MAILLARD,
W. S. W., 455, S. C.

Brisbane, June 2nd, 1890.

[Never forget, Bro Maillard, that the Editor of a Masonic journal does not like being styled "Mr Editor." His remarks may not meet with your approval, still he is " Bro. Editor " just the same, or ought to be. In 1821, a Lodge at Liverpool held irregular meetings while under suspension, printed and distributed resolutions, and scattered them in every part of the Kingdom, &c , &c., &c. Such a flagrant instance of Contumacy and violation of discipline could not be overlooked. and therefore, says Dr. Oliver, it was resolved by Grand Lodge that Lodge 31, at Liverpool, be erased from the list of Lodges, and its warrant forfeited. That these resolutions be communicated to the Grand Lodges of Scotland and Ireland, &c, &c. Now, if Bro. Maillard will open Volume 5 of " The History of Freemasonry," by Robert Freke Gould, barrister-at-law, past S.G., Deacon of England, he will find on pages 11, 12, 13 quite another and version of the affair. Since then the whole law on the subject of the dispute has been altered, and Contumacy is no longer a " general Masonic

offence." In our opinion Masonry should be governed by the Constitutions. " Unwritten law," another name for tradition, has not proved a blessing in this country — ED. CRAFTSMAN.]

THE Brahmins to this day have the tokens of Royal Arch Masonry, though they have lost the thr e first degrees, and any principal Z. of a Chapter can gain admittance, I mean can work his way into the most sacred place of their temples, for each temple or pagoda has its sanctum sanctorum, accessible to the highest priests only, and by no means common to all Brahmins,—BRO. J. H. WEBSTER.

FOR the benefit of Masters and Secretaries throughout the jurisdiction, especially the latter who are in charge of the records, we publish the following information, which should find a place in the back of the minute book for reference :—The Grand Master opens a Lodge in AMPLE FORM, his Deputy in DUE FORM, a Worshipful Master in FORM. Sessions of Grand Lodges are called COMMUNICATIONS, and of Lodges MEETINGS, (stated or called). Those of the Grand Chapters and Chapters CONVOCATION, and of Grand Commanderies and Commanderies CONCLAVES. The degrees of the Blue Lodges are termed-SYMBOLIC Degrees, of the Chapter CAPITULAR Degrees, and of the Commandery TEMPLAR Degrees.—*Canadian Craftsman*.

HISTORY OF FREEMASONRY AND OF INITIATION:
LETTER TO A BRO. PAST MASTER.

MY DEAR FRIEND,—I have read Findel's "History of Freemasonry " and Dr. Oliver's "History of Initiation," with the object of acquiring further information on the subject of Freemasonry, and also with the view of finding out whether the line which I had taken myself as regards the history of the institution, particularly as to its connection with the mysteries of the ancients, would receive confirmation, or whether I should feel compelled to abandon it as untenable. Both writers repudiate any connection of the institution with the mysteries ; Findel tracing it no further back than the operative guilds of the middle ages ; whilst Dr. Oliver, with a leap and a bound over the period of darkness and idolatry, fixes Freemasonry as coeval with creation. I am glad to say that the perusal of these two books, so different in their conclusions, and agreeing only in repudiating any connection with the mysteries, has confirmed me in my opinion that my own view is correct, and that Masonry and the mysteries cannot in reason be separated. In order to prove my case as against those two most respectable and esteemed authors, I now proceed, to criticise the two books in question, beginning with that of Findel.

Taking Findel's "History of Freemasonry" as it stands, and beginning with its most minute defects, I may say that as regards mis-spelt words, which may or may not be printer's errors, it perfectly abounds with them, in a way which seems most discreditable in a see *ad* edition. The latter half of the book is worse than the former. A favourite way of spelling the word *who is vim whole is* spelled *svole, signs, sings, jury, jail*. Had I been going through the book for the purpose I could, I think, have picked out at least fifty of such errors. It is not my purpose, hon ever, to dwell on verbal errors ; I will pass on to others of a rather more serious nature, showing a slovenliness of language or confusion of statement likely to cause mystification in the mind of the reader.

On page 247 the following passage occurs :—" The fact that the first German Lodges chiefly bore French names, and carried on their business in the French language, is not difficult of eeplanation when the public, and especially the literary, circumstances of the age are taken into consideration. In the middle of the century (the 18th) Latin was the universal language of the learned, while French was the colloquial tongue in general use among the higher classes, of which the fraternity was chiefly composed." Quite so ! and these brethren in speaking of the founder of the Illuminati would describe Adam Weishaupt as *Professeue de droit eanou et naturel, &c.*, which the ingenious translator calls, on page 266, "*Professor of Canon and Natural Right* at the University of Ingolstadt, in Bavaria." Now, what is a Professor of Canon and Natural Right? The word *droit*, which means *right* in certain circumstances, in other circumstances means *law* Canon law, we know. Canon right we do *not* know, excepting the right of conquest. The translator had no *natural* right thus to translate it, and the only *Canon* right he has for doing so is the right to be shot.

On page 30 we are informed that " *The most antient* of the documents, as yet known to us, is that of the antiquarian., J. O. Halliwell, a non-mason, which he found in the British Museum, under the form of an

ancient parchment manuscript." On the same page it is explained that " This document contains, besides its general title (*Hic incipiant Constitutiones Artis gemetriae secundum. Euclidem*), seven hundred lines in old English verse." But on the following page we are father told : " *Still older* than the Halliwell Constitutions are the two Constitutions of the Masons of York." Valuable, indeed, must these documents be, for they are " *older*" than " *the most ancient.*" In this particular they probably resemble the Welshman's pedigree, in which two portions are separated by a blank space, which is explained by the notice, " about this time the world was created."

Let us come, however, to a little history, on page 58, Findel says : " In the year 1000, mankind seized with a panic to us incredible, were expecting the end of the world and the last judgment. But when the dreaded year had run out its course satisfactorily, everyone seemed to breathe more freely. With ardent zeal old churches were torn down, and in their stead new and more magnificent ones were erected." Now, men were *not* seized with a *panic*, which is a *sudden fear*, in that year, as the end of the world had been looked forward to in that year by Christians for many years before. It was no more a panic than was the Queen's Jubilee a sudden outburst of loyalty this year. In both cases the period had been expected. The " panic " is therefore to me also " incredible." But if the "panic," or the common expectation, which is said to have caused it were " *incredible*," that is " *not to be believed*," why does he say anything about the matter? Most likely, however, he does not mean *incredible*, but thinks, in a general slip-slop way, that that word will do as well as another for *inexplicable*. Here he shows his ignorance of past ages, as the reason of the general belief is quite easy of explanation. It is explained in many good works on architecture, and by writers of ancient history, such as Gibbon, which explanation is given by me in my book. The general belief, both before and during the year 1000, is neither *incredible*, nor *inexplicable*, nor was there a *panic*.

Let us, however, leave the history of times before the middle ages for the present, as the transactions of men before that date are *incredible* to Mr Findel, and come down to the labours of more modern and intelligible human beings. It is with much pleasure we note on page 120 that : " As a necessary result of the bold, investigating, and reforming spirit which had thus seized upon the three great domains of theology, science, and politics, the great legislative reforms which marked the reign of Charles II. sprung into life ; the censorship of the Press was abolished, personal liberty assured, and finally the Act of Toleration was passed (1699)." Associating these blessings with this (late we find it some-what confusing to be told on pages 125-6, that " the period when it (Deism) flourished the most is exactly pointed out by the Act of Toleration, passed in the year 1689." Wishing to verify one date or the other, we find on reference to Hume that an act of toleration in favour of dissenters was passed on the latter date ; the date on page 121 must therefore be pronounced to be wrong. Perhaps the abolishing of the censorship of the Press may fare better as to date, as a reform, "which marked the reign of Charles II." Let us see ! "Knight's Pictorial History of England," Vol. 3, page 838, reads thus : " This day," says a notice in the *London Gazette*, under date of 5th May, 1680, " the judges made their report to His Majesty in Council, in pursuance of an order, by which they unanimously declare that His Majesty may by law prohibit the printing and publishing of all news — books, and pamphlets of news whatsoever not licensed by His Majesty's authority, as manifestly tending to the breach of the peace and disturbance of the Kingdom. Whereupon his Majesty was pleased to direct a proclamation to be prepared for the restraining the printing of news—books, and pamphlets of news without leave." " Such (continues the history) continued to be the state of the law, and the practice on the subject of the Press down to the Revolution." In an article on the " Freedom of the Press " in Chambers' Encyclopædia, it is stated that, " The censorship of the Press was enforced by the Long Parliament, and was re-established more rigorously at the Restoration. It was continued at the Revolution, and the statute regulating it was renewed from time to time till 1693, when the Commons, by a special vote, struck it out of the lists of temporary acts to be continued." As Charles II. died in 1685, and notwithstanding Hallam's observation "that the fundamental privileges of the subject were less invaded, the prerogatives swerved into fewer excesses, during the reign of Charles II. than perhaps any former period of equal length," we fear that we must take off the laurel crown disposed on his brow by Mr Findel for the legislative reforms in question, and, in imitation of the Grand Juryman in the " Charcoal Burner," place it on the " statues of William and Mary." The fact is that there are three words beginning with " R," and ending with " ion," no doubt confusing to the foreign mind, which are used to designate important epochs in our history ; we mean the words " Rebellion," " Restoration," and " Revolution." After one of these epochs, these legislative reforms were effected. Being apparently in doubt as to which, Mr Findel avoids the two extremes. and fixes on the golden mean of " Restoration" with Charles II. as a necessary concomitant.

Of course, blemishes such as these have nothing to do with the general argument of the book, though they may weaken our confidence in the author as an historical guide. We will now leave the criticism of details, and take a bird's-eye view of the scheme of Masonic history as set forth by Mr Findel.

He commences by a review of the historians of Masonry, and speaks slightly of those who are "blinded by absurd self-conceit, and an eccentric desire to prove the extreme antiquity of the Institution." Like myself, he begins with J. Anderson's "Book of Constitutions." This is described as nothing more than "a history of the Fraternity, borrowed from an ancient, Book of Constitution." "It begins with Adam, who, most probably, it is thought, instructed his sons in geometry and its application to various arts, and continues with a review of the development of architecture, down to the 17th and 18th centuries." He then goes on to mention Dr. Oliver as "a learned brother," who, "with all gravity, places the origin of Freemasonry even prior to the Creation, tracing its germs back to the very honeymoon of Paradise, and also informs us that Moses was Grand Master, Joshua his Deputy, and Aholiah and Bezalel Grand Wardens."

"Other Masonic authors," he continues, "attempt to fix the origin of Masonry somewhat later, one attributing it to the followers of Pythagoras, another to the Essenes and first Christians, as does the Swedish system; many English brethren, and one American Brother, J. W. S. Mitchell, bring it down to the period of the building of Solomon's Temple; Thomas Payne, and others, ascribe it to the Druids; Dame de Villaison to the city of Herculaneum, or else to the time of the Crusades, which, likewise, the Knights Templars especially think proper to adopt." (Page 14-15.)

So much for what other people do and have done. Findel then proceeds to develop his own plan. In 1778 the Abbe Grandidier was writing a history of the Cathedral of Strasbourg, and perused the manuscripts preserved in the cathedral for the information he required. At that time, ten or eleven years only before the French Revolution, Masonic and other fraternities were spread over France, and the world was alive with curiosity concerning many nostrums for the benefit of the human race. Papal Bulls, not, however, admitted as law in France, had been issued against Freemasonry. The Roman Church was, as now, antagonistic; when the Abbe Grandidier suddenly came upon his treasure, the knowledge of which he communicated in a letter to a lady in 1778, and which was published in 1789. From this letter, quoted by Findel, we extract the following: "I may further confess that the founder of Freemasonry was not a Frenchman, such an institution being repugnant to the heart and character of our countrymen. I shall no longer seek its origin in the construction of the ark of Noah, who they say was a most venerable Mason; or in that of the Temple of Solomon, who passes with them as 'the most excellent Mason.' I should take care not to search for it in the history of the Crusades, there to discover the first Masons in those crusading barons whom some suppose to have been engaged in the 'divine or royal art' of rebuilding the temple; nor should I look for it in those ancient soldiers of Palestine, who were called Knights of the East, and of Palestine. These ridiculous opinions, which the Freemasons themselves do not dare to present, except under the veil of allegory, do not deserve to be revealed by one of the profane. I dare flatter myself, madam, that I can present to you a more probable origin for the association. It is not to be found either 'in the East or the West;'—'the Lodge is well tiled'—it is not that which will furnish me the proofs of my statement. I have not had the happiness to work from 'Monday morning to Saturday night;' but I hold in my profane hands, authentic documents and real records, dating more than three centuries back, which enable us to see that this much boasted society of Freemasons is but a servile imitation of an ancient and useful fraternity of actual Masons, whose head-quarters were formerly at Strasbourg" (page 17). The proofs mentioned by the Abbe are documents which show that Strasbourg was the mother or Grand Lodge of the Lodges of Germany.

In this letter of the Abbe Grandidier, who writes with the self-sufficiency of a consciously superior being to the benighted Freemasons, whilst it contains the trainable confirmation of the general Masonic belief that its history must be traced to the operative guilds of the Middle Ages, through which Masons however go farther back; in this letter is found also one sweet ingredient, most palatable to the author and his countrymen, and this is that the society originated in Germany! The German Masons plead guilty at once to the soft impeachment, and further back they will not go. Gothic architecture had started simultaneously in all the countries of Europe outside Italy; cathedrals of great magnificence had been reared in France, in Spain, and in England, many of them of an early date; but because the Strasbourg cathedral begun in 1277, was justly renowned for its grandeur, and because it was undoubtedly built by a skilful and well-organised body of Masons; because further, the Abbe Grandidier found documents showing the high estimation in which these

Masons were held ; therefore the origin of Freemasonry is to be sought in Strasbourg, and found to be in the year 1277

" These hints" as our author calls them, were soon followed up by a number of German Masonic writers. with the (to them) most satisfactory results. Soon so successful were they, that Findel says : " There now only remained this one doubt to solve, whether the customs and symbols of modern Freemasons were immediately derived from the bail ling associations of the Middle Ages, or whether their origin dates from some other period. A solution was offered to this doubt by the statements of Alb. Fallow and of Winzer, that the German `Stone-cutters' and the English Freemasons were not merely trade associations, but likewise Brotherhoods or Fraternities possessed of special secrets belonging to their trade. These two authors have afforded additional proof that the present body of Freemasons did not originate the ritual forms, nor the symbolic signs practised in modern times, nor did they receive them from any other secret community, but most likely inherited them from their parent society : furthermore, that the English "*Steinmetzen*." (Stone-cutters) acquired their mysteries from Germany, and finally that the German "*Steinmetzen*" did not entirely devise their customs and the constitution of their Fraternity themselves, but borrowed them partly from other German corporations, and partly copied them from ecclesiastical and monastic rules and regulations ; and that the symbols in use in ecclesiastical architecture, and the practice of their art can alone be regarded as exclusively their own." (Page 28-29.) The Normans, whose style of architecture was introduced into England by Edward the Confessor, had, undoubtedly their own architects and workmen, the latter called from all countries; bur probably mainly from France itself. Germans there might be some ; but Findel claims them only after the building of the Cathedral of Strasbourg, and says (page 76) : " There is now scarcely a doubt that a large proportion of German workmen were employed in the construction of the Gothic edifices .of England, erected (luring the fourteenth century, and it is even supposed that the principal architects were German Masons." What, however, was " scarcely a doubt" with our author, on page 76, becomes a certainty when he quotes an English author, on page 78, who says that great numbers of foreign workmen settled in England, "before and during the sixteenth and the very early part of the seventeenth centuries." If foreigners came, then Germans came. If Germans came they naturally took the lead. Such appears to be the process of thought, which culminates with : "It appears, therefore, certain that the German `*Steinmetzen*'*did* travel to England and Scotland, and that they brought with them and :introduced among the English Masons the peculiar usages and customs of their Lodges." (Page 78.) This style of reasoning is, of course, known, it is not new. It reminds us of the explorer, H. M. Stanley, who, when speaking before the Royal Geographical Society in 1871 or 1872, when the ex-Emperor Napoleon and Empress Eugenie were present, said, (becoming warm on the subject of German explorers): "There never was an Englishman discovered anything yet, but a German was sure to come and say, ' I was there first.' "

(To be continued.)

OPENING OF A FRENCH ORIENT LODGE IN WELLINGTON.

ON Sunday evening, the 30th June, Bro. Sir Robert Stout, Past Assistant Grand Director of Ceremonies, Deputy District Grand Master, E.C., Otago and Southland, opened Lodge L'Amour de la Vérité, under the Constitution of the Grand Orient of France. The meeting was held in the Masonic Hall, Boulcott street, Wellington, about 23 brethren being present. The officers are as follows :—W.M., Bro. Sir Robert Stout ; S.W., Bro. the Hon. John Ballance ; J.W., Bro. Wigglesworth ; Orator, Bro. Walter Hill ; Secretary, Bro. Hudson; J.G., Bro. Willis, Wanganui. A candidate was proposed for initiation, and it was stated that a large accession of members was expected shortly. Several of our exchanges state that the proceedings were of an interesting and impressive character. They also state that it is proposed to open Lodges all over the Colonies.

Referring to the opening of a Lodge under the Grand Orient of France, the Napier *Telegraph* speaks of it as a Masonic calamity, and is inclined to blame the Governor for the occurrence. Had his Excellency acted as Lord Carrington did, there would have been complete unity, and no room for the Grand Orient.

[We are inclined to agree with the Napier *Telegraph*—there are now four Constitutions too many in New Zealand.—Ed. CRAFTSMAN.]

BRO. STOUT AND THE NAPIER *TELEGRAPH*.

We have been asked to publish the following, which appeared in the Napier *Telegraph* :

My attention has been called to a sub-leader in your paper, referring to the formal installation of the Lodge L'Amour de la Verité, under the Grand Orient of France. Your article shows that you have never read the "Book of Constitutions of the Grand Orient." This Lodge was opened as a provisional Lodge, at least eight months before anything was heard of the New Zealand Grand Lodge movement, so that your remarks as to the effect of this movement are as wide of the mark as your interpretation of the Grand Orient's principles. To show your readers what are some of the guiding principles of this Order, let me quote a few passages from the rules. It lays this down as its foundation :—" La Franc-Maçonnerie, institution essentiellement philanthropique, philosophique, et progressive, a pour objet la recherche de la verite, l'etude de la morale et la pratique de la solidarite ; elle travaille a l'amelioration materielle et morale, an perfectionnement intellectuel et social de l'humanite. Elle a pour principes la tolerance mutuelle, le respect des autres et de soi-meme, la liberte absolue de conscience." I especially call your attention to the following :—" Considerant les conceptions metaphysiques comme etant du domaine exclusif de l'appréciation individuelle de ses membres, elle se refuse à toute affirmation dogmatique." No one can be admitted to a Grand Orient Lodge unless amongst other things the candidate is (1) of irreproachable character, (2) has means of honourable existence, and (3) possesses sufficient education to understand Masonic teaching. It is not Atheistic, as you will see from the extract I have given you. It is just like our State schools—secular, leaving all the religious views to the individual conscience, and I am not aware of any Atheists who are members of our Lodge. They can be admitted so far as their opinions are concerned. Sir, had you been a true Mason you could not have written the article, for the second quotation I have made from our rules is Masonic.

Let me only add that the meeting was held on Sunday, as we could not get the hall on Monday, but it was once asked " Is it lawful to do good on the Sabbath Day ?" Can you answer this question ? When newspapers cease to be printed on Sunday evenings, and the newspaper offices are closed on the first day of the week, then will be the time for a journalist to find fault with a Lodge meeting on Sunday. Do you not think that you might try and reform, your confreres before you begin to teach the members of the Grand Orient what you deem their duty in this respect.—I am, &c.,

ROBERT STOUT.

To which the *Telegraph* replied editorially :—" Sir Robert's letter bears out every word that we said of that constitution, and all that Sir Robert can urge in its favour is that the principle upon which it is founded is no worse than that which regulates our State schools ! Sir Robert seems to be oblivious of the facts that that secular principle is antagonistic to Masonry as known to Englishmen.

We desire to state that the Order of the Grand Lodge of Ireland, denouncing the Grand Orient of France for the adoption of the secular principle, is still in force, and forbids the admission of its members into Lodges under the Irish Constitution. That Order is identical with those which were issued by the Grand Lodges of England and Scotland. The introduction of the Constitution of the Grand Orient of France into this colony creates a schism in the ranks of New Zealand Masonry, and diverts to a foreign country funds, which should be devoted to the good of those who belong to the same race as that from which Sir Robert and his officers spring."—Dunedin *Star*.

TASMANIA.

ON June 26th, 1890, the first Grand Master of Tasmania was installed, Bro. the Rev. R. D. Poulett-Harris, A.M.D.G.M., E.C. The ceremony was performed by Lord Carrington, Grand Master of New South Wales, assisted by the Earl of Kintore, Grand Master of South Australia ; the Hon. S. J. Way, Pro. Grand Master of South Australia ; Sir W. J. Clarke, Bart., Grand Master of Victoria ; and various members of their respective Grand Lodges ; altogether it may well be looked upon as the greatest day ever held in the Masonic world of Tasmania. A banquet was held after the Installation Ceremony, and a Masonic ball on the following night, June 27th.

JOHN H. BROWN, Grand Secretary of Kansas, says : " While we would not proscribe a candidate for the mysteries of Freemasonry on account of his religious notions, we cannot help feeling that a Catholic, faithful to his church, cannot become a Freemason. If he does he either betrays the Order or deceives the church. Repeatedly have we heard faithful Catholics say that no one at the same time could be a Mason and a faithful

Catholic. In view of this fact we say, let us be honest with ourselves, and the candidate of the catholic faith. Give him to. understand that the church is antagonistic to our Order, and that he cannot enjoy the privileges of both." To which *The Tyler* says, " Amen."

INSTALLATIONS.

The installation of the W.M. and officers of Lodge Beta, N Z.C., Hamilton, Auckland, will appear in August.

THE installation of the W.M. and officers of Lodge St. John, 1858, E.C., Ashburton, will appear in August.

THE installation of the W.M. and off-leers of the Southern Cross Lodge, N Z.C., Invercargill, will appear in August.

ULSTER LODGE, N.Z.C., PETONE, WELLINGTON.--At the last meeting, on June 18th, the ceremony of installation was performed. Bro. H. H. Tippler, being W.M. elect. He being the first W.M. installed under the Grand Lodge of New Zealand in this district, many visitors were present, among them many prominent members of the Craft. The following are the Lodges that were represented—N.Z. Pacific, Wellington, Leinster, Killarney, Waterloo, and St. Andrews, besides P.M. Bro. Meadowcroft, P.G.S.W., G L. of Victoria, and Y.M. Bro. Lawry, Manukau Lodge, M.H R Bro. Gillon, P.D.G.M , was unable to attend owing to sudden illness. A special train was put on to bring visitors from Wellington. At the banquet, which followed, the usual toasts were duly honoured.

PACIFIC LODGE, NO. 1453, E.C., REEFTON.—The installation of Worshipful Master, Bro. George Casley, took place on July 1st. P.M., Bro. Henry Lucas acted as Installing Master, and was assisted by I'M's. Charles Cohen and William Cummings. The following brethren were inve-ted as officers for the ensuing twelve months :— S. W., Bro. I. Cameron; I.W., Bro. M. T. Pryor; Treasurer, Bro. J. I. Aiken ; Secretary, Bro. D. O. Preshaw ; S.I.), Bro. P. G. Bowater; I.D., Bro. I. Martin ; LG., Bro I. Gardner ; Chaplain, Bro. W. H. Wilson; Organist, P.M. Bro. W. Hiudmarsh ; and Tyler, Bro. W. T. Stringer. There was a large attendance of members of the Lodge and visitors, and the ceremony passed off very satisfactorily. After the Lodge closed the brethren attended the celebration ball and supper, and a most enjoyable evening was spent. The brethren attended in mourning regalia, out of respect to the late Bro. John McArthur, Immediate Past Master, who (lied on June 4th, 1889, at Reefton. He was buried with Masonic honours, seventy members of the Craft were in attendance, and the funeral was a very large one, our deceased brother being much respected ; he leaves a widow and son.

LODGE WAIKOUAITI, N.Z.C., Waikouaiti, Otago, held its annual installation on the Sth inst. There was a large attendance, visitors being present from Dunedin, Palmerston, Camara, and Kumara. The R. W. the Grand Superintendent of the Otago District, Bro. A. H. Burton, assisted by Bros. Barth, Grand Organist, Bro. Crump, Grand Steward, and several Past Masters, installed Bro. Robert Scott as W.M. for the ensuing year. The officers invested were—Bro. W. Henderson, I.P.M. ; Bro. John Stewart, S. W. ; Bro. William White, J.W. ; Bro. W. McDougall, Treas. ; Bro. A. Affleck, Sec. ; Bro. W. K. Douglas, S.D. ; Bro. R. A. Scott, J.D., Bro. W. M. Wilson, I.G ; Bro. J. Morrison, Steward; Bro. P. Duncan, Steward ; Bro J. Pemberton, Tyler. Two brethren were raised to the Third Degree, and propositions for membership were given notice of. After the installation ceremony the brethren sat down to supper. The usual toasts were given, some excellent speeches made, and a voluntary contribution was made by all present amounting to £4 14s as a beginning of a Benevolent Fund. Altogether it was a very successful meeting, and the visitors at any rate went away satisfied.

VICTORY LODGE, N.Z.C. (LATE 1927, E.C.)—The annual meeting took place in the Freemasons' Hall, Collingwood street, Nelson, on Friday. May 30th, for the purpose of installing the W.M. elect, Bro J. C. Mercer; the Lodge was tyled at 6.30 p.m., there being a large attendance of the members and visiting brethren. The W.M elect was presented by the retiring Master, Bro. T. Scott. P.M. Bro. L. G. Bior, Senior Grand Deacon, was the installing officer, assisted by Bros. H. T. Hall, Wm S. Bolton, and H. Baigent, P.M.'s, of the Southern Star Lodge, 735, E C., Bro J G. Harkness, I.P.M., Forest Lodge, 1481, E.C., and Bros. A. E. Creswell, B. W. Battle, T. Scott and R. Allan. P.M.'s of the Victory Lodge. The following officers were

invested - I.P.M. Bro T. Scott ; S.W., Bro A.W. Bain ; J.W., Bro W. Moyes ; Treasurer, P.M. Bro L. G. Boor ; Secretary, P.M. Bro R. Allan ; Organist ; Bro H. Collier ; S.D., Bro S. J. Reeves ; J.G., Bro. H. Short ; I.G. Bro G. King ; Tyler, Bro J. C. Bartlett. The brethren adjourned to the Foresters' Hall, where an excellent banquet had been prepared, under the supervision of Bro. George Mercer . The usual loyal toasts were given, amongst others "Bro.A. F. T. Somerville and choir." Bro Somerville having been for many years organist to the Victory Lodge, great regret was expressed at his approaching departure from Nelson, and many were the H.G. W.'s for his future welfare.

ST JOHN'S LODGE, 1838, E.C., Ashburton, on St John's Day, June 21st, installed the S.W., Bro. Bonnington, into the chair of K.S. The full report has not reached us.

THE LODGE CALEDONIAN, N.Z.C., TIMARU, met on June 4th (St. John's Day) for the installation of officers for the current year. Bro. (P.M.) T. G. Rowley performed the installation ceremony in a most impressive manner. The following were installed : R.W.M., Bro J. Broadhead ; I.P.M., Bro J.S. Keith ; D.M., Bro F. White ; S.M., Bro (P.M.) S. Anderson; S. W., Bro. C. Moore ; J.W., Bro. D. Dawson ; Treasurer. Bro. (P.M.) A. Mills ; Grand Steward S.C., Bro. J. T. Scott; J.D., Bro. J. Mason I.G., Bro. W. Osborne; Tyler, Bro. R. Morgan. A hearty vote of thanks was accorded to Bro. T. G. Rowley for the able manner in which he had conducted the installation ceremony. After the closing of the Lodge, the Brethren adjourned, on the invitation of the R.W.M. to the refreshment room, where the usual loyal, patriotic, and Masonic toasts were proposed and responded to.

THE brethren of Bedford Lodge, N.Z.C. (formerly 464, I.C.), celebrated the feast of " S. John the Evangelist" on Tuesday evening, the 24th June, at the Masonic Hall, Waipukurau, when most of the fraternity in the district attended, including visitors from Peveril of the Peak Lodge, Derbyshire ; Royal Sussex Lodge, Portsmouth : Turanganui Lodge, Gisborne ; and Abercorn Lodge, Waipawa. The beautiful installation ceremony was impressively rendered by Bro. Francis. P.M. Bro P. H. Jolly having been unanimously elected was duly installed as W.M., and inducted his officers as follows :—Bro. H. J. Hartley, S. W. ; Bro. P. Baird, I. W. ; Bro. J. Jull, P.M., Secretary and Treasurer ; Bro. Pritchard, S.D. ; Bro. Newell, J.D. ; Bro. Murray, I.G. ; Bro. Fee, Tyler. Bro. J. Scholes kindly consented to act as organist. At the conclusion the brethren adjourned from labour to refreshment.

LODGE ZEALANDIA, NO 2072, E.C., WHANGAROA, held its regular monthly meeting in the Masonic Hall, on the 14th May, a dispensation having been granted by the D.D.G.M. for that purpose. There was a large attendance of members and visitors. This being the time for installation of W. M., after the ordinary business had been transacted, P.M. Bro. Anderson took the chair, when Bro. J. G. Shepherd, S. W.W.M. elect was presented and installed for present term. He then invested his officers as follows : S.W., Bro. F. J. Haggett, J.W., D. N. O. D. Moleworth, Treasurer, J. Christie (re-elected), Secretary, R. Shepherd (seventh term), S.D., J. R. Reid, J.D., F. E. Fairburn, I.G., W. H. Sale, Tyler, J. Wotherspoon (re-elected). The I.P.M., Bro. Bishop, on behalf of himself and Bro. Hagger, presented the Lodge with a shield of the officers of the Lodge for the past year, for which they received a hearty vote of thanks. The shield was well and faithfully executed by Bro. J. Low, who was on a photographic tour in the district. After the Lodge was closed, the members adjourned to Bro. Rutzen's Masonic Hotel, where they partook of an excellent banquet, got up in first-class style by the host.

LODGE WAIRAU, N.Z.C., BLENHEIM (LATE 663, S.C.). —The annual installation of the R.W.M. and officers of this Lodge took place in the Lodge room, St. Andrew Street, on June 26th. There was a very large attendance of brethren and visitors, the Lodge room being filled. The R.W.M. for this year is P.M. Bro. W. W. de Castro, whose past occupation of the chair of K.S. has been so satisfactory to his Lodge that the brethren have re-elected him by an unanimous vote. The ceremony of installation was ably performed by P.M. Bro. T. H. Hustwick, under whose care everything went off without a hitch. The following officers were invested by the R.W.M.: - D. M. Bro M. Healy ; S.M., Bro. James Fraser ; S W., Bro. H.T. Pritchard J.W., Bro. W. G. P. O'Callaghan ; Treasurer, P.M. Bro. Hustwick; Secretary, P.M. Bro W. Gillespie; S.D., Bro. F. Goold ; J.D., Bro. W. Fryer ; S.S., Bro. W. Draper; J.S, Bro. J. Coleman ; J.D., Pro. Middlemiss. After the close of the Lodge the brethren adjourned to Bro. Drapers, where a combined banquet of the three Lodges (Unanimity, 1236, E.C. and Killarney, 472, I.C.) took place. The usual loyal and Masonic toasts, commencing with the Queen and the Craft, and ending with the Tyler's toast, were ably given and responded to.

THE installation of W. Bros Chas. Louison, as D.G.M. for Canterbury, S.C., took place at the St. Augustine Masonic Hall, Christchurch, on May 22nd. The installing officer was the R.W.D.G.M. of Otago and Southland, (S.C.), Bro James Gore, of Dunedin, and assistance was rendered by Bro. G. G. Graham, D.G.M., Auckland (E.C.) ; Bro. T. S. Graham, D.G.M, Otago and Southland (E.C.) ; Bro. P. Cunningham, D.D.G.M., Canterbury (E.C.) and his officers. The ceremony having been performed, the following D G. L. officers were invested : D.G.M., Bro. J. Sealey; S.G.M. Bro. H. H. Gourley ; S. W., Bro. J. Wendelken ; Chaplain, Bro W. Malcolm ; Secretary, Bro. J. L. Carrell ; Treasurer, Bro. W. Pirie; S.D., Bro. Eastwood; J.D., Bro F. Burgess ; B. B., Bro. W. F. McLean ; Cond. Cer., Bro. R. Buchanan ; I.G. Bro. J. Cockburn ; Tyler, Bro. J. Glen. An adjournment was made to the refectory, where an excellent cold collation had been provided. Bro. G. E. Graham (Auckland) proposed "The District Grand Master of Canterbury, Bro. Charles Louisson." Referring to the New Zealand Grand Lodge, he was of opinion that, had time been allowed before the idea was brought into force, the unanimity which was so much to be desired would have been obtained. He counselled forbearance on the part of Lodges which remained under Home charters. Bro Louisson said his action in regard to the New Zealand Grand Lodge had been of a passive character. He had never felt that he could offer active opposition to the movement as independence was bound to come in course of time. The question was one of opportuneness, and there was much difference of opinion in that direction. In view of the recognition which must eventually be given to the New Zealand Grand Lodge, he trusted that nothing would be said or done by members of withholding Lodges which would prevent fraternity in due time. He saw no reason for the extinction of the District Lodges.

LODGE CLUTHA, N.Z.C., - The first installation in Otago, under the New Zealand Constitution, was held in the Masonic Hall, Balclutha, on June 20th, when P.M. Bro. T. Hay-Mackenzie, was duly installed as R.W.M. of Lodge Clutha. The Lodge was opened at 8.30 by the retiring R.W.M., Bro. Rev. T. F. Dodd, and the Grand Superintendent of Otago, Bro. A. H. Burton, was received in the third degree, with grand honours, and took the chair as installing officer. The musical portion of the ceremony being in charge of Bro. Barth, W.M., Lodge Otago. The newly installed R.W.M. then invested Bro. Dodd as I.P.M. and secretary, and Bro. Hargood as treasurer. Bro. Hargood obligated and invested the following officers for the ensuing year :--- D.M., Bro. T. H. Andrews; S.M., Bro. R. McGuffog; S.W., Bro G. L. Duncan; J.W., Bro. H. T. Andrews; S.D., Bro. J. A. Algie ; J.D., Bro. L. Pope; I.C., Bro. W. Nohar; tyler, Bro. J. Finn; stewards, Bros. P. H. Blackley, R. Jones and W. Lawson. The usual addresses were given by Bros. Burton and Hargood to the R.W.M., the wardens, and the brethren, and the ceremony was concluded by an appropriate prayer by the chaplain. The Lodge was then closed. There was a good attendance of brethren, the Grand Lodge of New Zealand being represented by Bro. A. H. Burton, Y.M., Grand Superintendent of Otago District ; Bro. A. J. Barth (W.M. Lodge Otago), Grand Organist; Bro. T. F. Dodd, Assistant Grand Director of Ceremonies. Visitors from Dunedin were pr, sent, and offered congratulations in the usual Masonic manner, from Lodges Otago, St. Andrews and Hiram. An abundant spread was then laid out in the Lodge room, provided by the wives and families of the different brethren, and a very pleasant time was passed at the festive board, the evening being enlivened by Masonic toasts, songs and recitations, till the smallness of the hours made it necessary to terminate this most successful gathering.

LODGE ARA, N. Z.C.—The annual meeting of Lodge Ara, the premier Masonic Lodge in New Zealand, and the first to hold an installation of officers under the New Zealand Constitution, was held in the Freemasons' Hall, Princes street. There was a good attendance of seventy-three in the Lodge. Amongst those present were the following Grand Lodge officers :—Bros. A. S. Russell, D.G. M. M. Nicholl, G.S. ; A. Kidd, G. P. ; W. S. Cooper, Assist. G.S. ; J. Craig, G.S. Page, G.S. ; and P.M.'s Allen, Vosper, Austin, Franklin and Parkinson. These represented the G and Lodge. There were also present Bro. W. Lyell, W.M. of Star of the Far South ; Bro. Brufort, W.M., Manukau, and his officers, Bro. Page, W.M., and officers of Lodge St. Andrew, and the Master and officers of Lodge Albion. Bro. Rathbone, J.W., of Beta Lodge, Hamilton, represented that Lodge. A number of visiting brethren from other Lodges were also in attendance. Bro. S. D. Hanna, the W.M. elect, and re-elected, presided at the opening of the Lodge, and the business was then taken over by the Grand Lodge. Bro. Hanna was re-installed with the most impressive ceremony, and the following officers were invested :—I.P.M., Bro. W. Parkinson ; S.W., Bro. W. M. Chapman ; J.W., Bro. Jas. Boskill ; Treasurer, Bro. A. S. Russell, D G.M. (re-elected) Secretary, Bro. G. H. Powley, P.M. (re-elected) ; D. of C., Bro. A. Kidd, G.Y. S.1), Bro. D. Robertson ; J.1), Bro W. H. Mahoney ; Organist, Bro. A. Hanna; LG., Bro J. H. M. McFarland; S.S, Bro. W. R. Cook; J.S., Bro. H. L. Posseniskie ; Tyler, Bro. E. Tonge. The investiture of Dr. Kidd as Chaplain had to be postponed owing to his unavoidable absence. The address to the W.M. was given

by Bro. Powley, that to the Wardens by Bro. Parkinson, and that to the brethren by Bro. Niccol. The address of Bro. Niccol was more of a general reference to Masonry than the ordinary discourses. After the officers were installed, congratulations were received and the brethren adjourned to an excellent banquet prepared in the lower hall by Bro. Robson, of the Commercial Dining Rooms. The toasts of "The Queen and Craft," and of "H.R.H. the Prince of Wales" were duly honoured. Bro. Powley, as toast master, and acting for the W.M., then proposed the toast of Bro. H. Thompson, M.W.G.M. of New Zealand, and on rising to propose it was received with applause. He said he could only speak of Bro. Thompson from his biography, but he was a true and worthy Mason, who took a deep interest in the building up of the Craft. It was the first time the health of their Grand Master had been proposed on an occasion of this kind in New Zealand, and he asked them to drink it with bumpers. Bro. Cooper, Assistant-Secretary, responded. Bro. Powley, in a neat and eulogistic speech, proposed the health of Bro. A. S. Russell, and the Grand Lodge officers. Bro. Russell responded, and returned his hearty thanks for the honour conferred on him. The toast of the W.M. was responded to by Bro. Hanna, and the other routine toasts were duly honoured. There were several nice musical intervals, and one of the most interesting was a zither performance by Mr Heinitz.

PROVINCIAL GRAND LODGE, S.C., AUCKLAND.—An emergency meeting of the Provincial Grand Lodge, S.C., for the North Island of New Zealand was convened on Friday, May 23rd, in the Masonic Hall, Princes street. Sir Frederick Whitaker, presided. Bro. G. P. Pierce and the officers of the Provincial Grand Lodge, I.C., and the officers of the District Grand Lodge, E.G., with Bro. C. LaRoche, D.G.S.W., attended. Sir Frederick Whitaker explained that he had called the emergency meeting to carry on some business which he considered urgent. They were all aware that recently a number of brethren of the three Constitutions had joined together for the purpose of forming a Grand Lodge for New Zealand. Two officers of his own Provincial Grand Lodge had joined that institution, and hence a necessity arose for appointing others in their places. Bro. Gillon, P.D.G.M., had been one of the most active in getting up the Grand Lodge for New Zealand, and he had written a very proper letter, tendering his resignation and at the same time expressing feelings of the utmost respect and loyalty towards their own Grand Lodge. He had replied to Bro. Gillon that he had taken the only course open to him under the circumstances, although he greatly feared that the cause of Freemasonry would suffer from division. The other letter was from Bro. Niccol, S.P.G.M., also tendering his resignation and stating that he did so with regret, and should ever look with great pleasure and unswerving loyalty, towards the Grand Lodge of Scotland. The brethren would at once see that the parting between himself and his two Grand Lodge officers had been of the most kindly description, that they were parting with mutual good fellowship and regard. The position they had taken up rendered it out of the question for them to remain in this P.G. Lodge, so they resigned. He had decided to appoint Bro. William McCullough to the office of Deputy Provincial Grand Master, and Bro. Win Anderson, S.P.G.M. Sir Frederick Whitaker spoke regarding the fitness of the brethren chosen. He then said there was another matter he wished to refer to. He had that day received an extraordinary document objecting to his holding that Lodge of Emergency on the ground that he had been in office more than five years. Now, there was without doubt a provision in the Constitution to that effect, and it was also true that he had been in that office nearly three times five years, with the accord of the Grand Lodge of Scotland. That was quoted against him, but the answer was complete. It was a principle that no officer could throw down his commission until he was properly relieved. In order, however, to satisfy those outside, he had brought with him his commission. One clause read, "It is expressly provided that this commission shall continue in force until recalled." It was under that he acted, and should continue to do so until the Grand Lodge of Scotland appointed another in his stead. He had been asked to read the document mentioned to the Lodge, but he must decline to do so. In the first place the Lodge could not challenge his conduct. The whole matter had been referred to the Grand Lodge of Scotland, and he should conform to its decision as soon as it arrived. If the Grand Lodge saw fit to relieve him it could be done at any time, but he was not answerable to anyone in the colony. Sir Frederick Whitaker also referred to a circular which he had issued to the members of the Constitution, with reference to the Grand Lodge of New Zealand, in which it was stated that "everything will remain and continue precisely as if the Grand Lodge of New Zealand had not been called into existence." Bro. Pierce, in addressing the P.G.M., said that he could only wish that the Books of the Constitutions of English and Irish Masons were equally clear upon the subject referred to in the opening speech. He felt that he could not sit silently without expressing his views on the necessity of all Masons in the colony exercising charity at the present juncture. The newly appointed officers then took the oath of office, and were duly invested, after which the newly invested officers were accorded the usual honours, and the ceremony terminated. Bro. the Rev. Dr. Kidd, P.G., Chaplain, I.C., then addressed the brethren. He referred to Bro. McCullough as a man possessing a strong Scottish name with a strong Irish accent. He said he believed that the present cloud would pass away,

if all would obey the dictates of charity in its most comprehensive term—charity, which thinketh no evil of another. Bro. Kidd gave an interesting discourse upon the fundamental truths of Masonry. On the motion of Bro. McCullough, seconded by Bro. Slator, it was resolved—"That Bro. Malcolm Niccol having resigned his position, this Provincial Grand Lodge desires, by resolution, to express its high appreciation of the many services rendered by Bro. Niccol to this Lodge and Scotch Freemasons in this province; and further it regrets that circumstances have arisen which render it necessary for Bro. Niccol to resign his office." Votes of thanks were accorded the visiting brethren, and also to Bro. Dr. Kidd for his address. In closing the P. Grand Lodge Sir Frederick Whitaker said that whatever controversy might arise, he trusted that they would always remember that they were Masons, and what was due of them.

THE annual meeting of Leinster Lodge, N.Z.C., Wellington, was held on Monday evening, 23rd June, at the Freemasons' Ball, Boulcott street, the occasion being the installation of Bro. T. P. Coveney as W.M. for the ensuing year. The officers invested were as follow :—S. W. Bro. T. F. Bulford; J.W., Bro. A. A. Bowley; Secretary and Treasurer, Bro J. M. Goldfinch, P.M.; S.D., Bro. F. J. Taylor; J.D., Bro. H. Arden; I.G., Bro. W. C. Watson; I.S., Bro. W. McGill; Tyler, Bro. H. Frith. The installing officers were Bros. J. M. Goldfinch, G. C. Fownes, and R. C. Hamerton, P.M's. The visitors included many prominent brethren from North and South, amongst whom were Bro. Joyce, M.H.R., Grand Registrar, Bro Feldwick, M.H.R., Senior Grand Warden, Bro. Lawry, N.H.R. (Manukau Lodge), Bro. Meadowcroft, P.G.S.W. (Victoria), Bro. Robert Mowat, P.G.J.W. (Malta), Past Masters; Bro Harkness, M.H.R. (Lodges Victory and Forest Nelson), Elliott, Coltman, Alfred, Masters, and Greig; Bro. Fisher, M.H.R. (Pacific Lodge), Bro. Hutton (Canterbury Kilwinning), the Worshipful Masters and brethren of the Waterloo, St. Andrew, and Ulster Lodges. After the business of the Lodge was concluded, an adjournment was made to the refreshment room, and honour done to the usual Masonic toasts. In the course of an address by Bro. Joyce, strongly advocating the cause of the New Zealand Constitution, reference was made in very graceful and eulogistic terms to the magnanimity of those brethren who, after having done so much towards the consummation of the object referred to, had voluntarily resigned all claim to office. These sentiments were cordially endorsed by Bros Harkness, Lowry, and others, and in due course ended one of the most successful and instructive meetings held for some time past.—*N.Z. Mail*.

WELLINGTON LODGE.—The regular monthly meeting of the Wellington Lodge, No. 1521, E.C., was held at the Freemasons' Hall, Wellington, on Friday, 20th June. There was a large attendance of members of the fraternity. Worshipful Bro. Frank Meadowcroft, P.G. Warden, of Victoria, was present, and the dais was also occupied by a great many other Past Masters of the English, Irish, and Scottish Constitutions. The beautiful installation ceremony was performed by Bro. W. D. Lyon, I. P.M., in his usual faultless style, and was listened to with rapt attention by the brethren. During the service some admirable and appropriate music was given by a choir, led by Bro. Hardwick, organist of the Lodge, who also took part with Bro. Tanis Trimmell, P. P.G.O., in an andante by Moszkowski. A violin solo by Bro. Hotop was much appreciated, as were also two vocal selections given by Bros. Munt and S. Robinson. The following is the list of officers for the ensuing twelve months :—A.V.M., Bro. J. H. Richardson; S. W., Bro. W. B. Hudson; J.W., Bro. A. S. Chapman; Chaplain, Bro. B. N. Manley; Secretary, Bro. H. J. Brooke; Organist, Bro. W. H. Hardwick; S.D., Bro. W. Jessup; J.D., Bro. R. Moate; I.G., Bro. A. G. T. Gilbert; Tyler, Bro. Eli Buck. Bro. G. Robertson, P.M., performed the duties of Director of Ceremonies during the evening. Before closing the Lodge, Bro. J. H. Richardson, the newly installed W.M., made a few well chosen remarks. He thanked the visitors for their attendance, the Installing Master for his kind assistance, and the members of the Wellington Lodge in particular for having placed him in the chair. He referred to the able services rendered to the Lodge by his predecessor, Bro. W. D. Lyon, and on behalf of the members presented him with the following address :—"To Brother William Denis Lyon, P.M., Worshipful Master of the Wellington Lodge, No. 1521 on the register of the Grand Lodge of England.—Worshipful Master and Dear Brother,—We the undersigned Past Masters, Wardens, and Fellows of the Wellington Lodge, No. 1521, E.C., desire on the occasion of your retirement from the chair of the Worshipful Master to express the feelings of affection and esteem with which we regard you. Your year of office has been a prosperous one, and under your wise guidance the dignity of the Lodge has been maintained and its numbers have increased. During the past year a movement in the direction of the establishment of a Grand Lodge of New Zealand has been inaugurated, and the question is one which has naturally given rise to much interest throughout the fraternity, and has led to some divergences of opinion. In these respects the Wellington Lodge has been no exception, but it is a matter for congratulation that no disturbance of the excellent relations subsisting amongst the members has resulted therefrom. We feel that this happy condition is largely due to the impartiality and tact with which you have

presided over our meetings, and the ready acquiescence you have shown in giving the fullest possible effect to the wishes of the majority of the brethren. We trust that you may be long spared to the Lodge to be an example to its members, and to employ and instruct the brethren in Freemasonry.—We are, Worshipful Master and dear Brother, yours affectionately and fraternally." Bro. Lyon, who was evidently not expecting the presentation, returned thanks in feeling terms, and assured the brethren that he would, although no longer in the chair, continue to further the interests of the Wellington Lodge in every way. Hearty congratulations having been given by the visitors, an adjournment was made to the banquet hall, where the usual loyal and Masonic toasts were honoured in accordance with time-honoured customs. The proceedings, which terminated close on midnight, were enlivened by some capital instrumental and vocal selections given by Bros. W. H. Hardwick, T. Trimnell, P.P.G.O. ; A. Gray, R. J. S. Todd, F. Meadowcroft, W. D. Lion, S. Robinson, and others. We offer our fraternal congratulations to Bro. J. H. Richardson, and wish him a most prosperous and successful term of office.—*N.Z. Mail.*

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 363. Post Office. Dunedin.

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

REPORT of Somerset Lodge, 1811, E.G., Ashburton, held over, arrived too late, will appear in August.

REPORT of Lodge Oama' a Kilwinning, 537, S.C., held over, arrived too late, will appear in August.

REPORT of Lodge Wairoa, N.Z.C., Clevedon, Auckland (late 709, S.C.), arrived too late, will appear in August.

THE report of the emergency meeting of Lodge Southern Star, 735, E.G., Nelson, held on the 9th inst., will appear in August.

LODGE ST AUGUSTINE, N.Z.C., CHRISTCHURCH.—One of the pleasantest and most instructive Masonic gatherings, held for some time, took place on the 8th inst. in connection with the usual meeting of the St. Augustine Lodge. There was a very large attendance of members and visitors, the latter hailing from Tasmania, Dunedin, England, Canada, &c. Bro Russell gave a most interesting talk on the subject, " Was King Solomon a Mason? " which brought forth some most instructive notes from the I.P. M. Bro. Hull and others. During the evening reference was made to the establishment, by Bro. Sir R. Stout, of a Lodge under the Grand Orient of France, and his course was most strongly reprobated, and any connection with the movement most distinctly disclaimed, as tending to deprive Masonry of its two grand principles, viz., the Sacred Law, and a Belief in the Grand Architect of the Universe. During the evening the W.M. said he had been requested by Lodge Scinde, N.Z.C., Napier, to present to Br Purvis, who is now stationed in Canterbury, a Past Master's jewel on their behalf. Bro Ritchie, the W.M., in a few well - chosen words expressed the pleasure it gave the brethren of the Lodge and himself to be the means of making the presentation. In response Bro. Purvis expressed his thanks to the W.M. for his kindly remarks, and also stated that he had not anywhere seen a Lodge waked so efficiently as St. Augustine.

MANAWATU KILWINNING LODGE, N.Z.C., Palmerston North, held its regular monthly meeting on the 2nd inst. There was a large attendance. Mr Taylor, builder, was balloted for and elected. Bro. Victor was passed to the second degree, and the Rev. H. B. Harvey was initiated.

ARA LODGE, N.Z.C., Auckland, held its regular monthly meeting on the 7th inst. The following was the business : "To initiate Messrs. Carroll and Bartlett. Notice of motion by Secretary, ' That the portion of Byelaw No 21, having reference to joining members' fees, be suspended for one year from date.' "

LODGE WAITAKI, 1111, E.G., OAMARU.--The regular monthly meeting of this Lodge was held on the 2nd inst. The principal business of the evening was the discussion as to the desirability of joining the Grand Lodge. The Secretary has very kindly sent us the speech of Bro. D. McLennan's, entitled, " My reasons for supporting the Grand Lodge of New Zealand." It s a grand speech, and we will give it in full next month. We

regret it is impossible to do so in this issue, but in the first place it arrived too late (11th inst.), and, secondly, we have again to hold over matter which should have appeared last month.

THE LODGE OF OTAGO (LATE 844, E.C.), N.Z.C., Dunedin, held its regular monthly meeting on the 14th inst., at the Oddfellows' Hall, Rattray street The business was to ballot for a candidate, raise Bro. A. E. Conliffe, of Southern Cross Lodge, N.Z.C., and to affiliate a former member of the Lodge. A silver "Square and Compasses" was sent as a present to the Lodge, by the Grand Secretary. The Square bore the following inscription : " Presented to the Lodge of Otago, No. —, N.Z.C. (late 844, E C.), Dunedin, N.Z., by Bro the Rev. W. Ronaldson, P.M. (Grand Secretary), as a token of love, respect and esteem for the W.M. officers and brethren of his mother Lodge, on joining the Grand Lodge of New Zealand, Sept. 11th, 1889 " This present, along with those of Bros Barton, Alberti and Wood, nearly fixes up this Lodge in respect of furnishings.

ABERCORN (LATE. 1813, E.C.), N.Z.C., WAIPAWA, HAWKE'S BAY.—The first meeting of Abercorn Lodge, under a New Zealand Dispensation, took place on Wednesday, 28th May. The ballot for Mr Charles Baines proved favourable, and his initiation will follow in usual course. Mr George Godwin was initiated by W.M. Bro. McKay, W.T. presented by P.M Bro Johnson, and the charge by S. W. Bro. Pickett. The finance committee, appointed a couple of months back, brought up their report, which showed that very favourable terms had been obtained for the gradual extinction of the £200 debt, so that in a few years members will find themselves the lucky possessors of a handsome hall, with paddock and other conveniences attached. The committee's action was confirmed, and they were discharged with thanks. Correspondence and replies were read from G. Secretary, and from the D.G.L Wellington, E.C. *re* disposal of old warrant. After careful consideration, it was ordered that the warrant be sent to G L of N.Z. for safe keeping. Another gentleman was proposed for ballot. Good wishes were received from visiting brothers from Napier, Alexandra, Auckland, and Lodge closed. The visitors were entertained in the usual way, and the first toast of the evening was—" The G.L. of N.Z.," coupled with the name of G.M. Bro. Thomson, whose health was drunk with grand honours, It was a most successful meeting.

BRIEF MENTION.

BRO WATERS, Bookseller, Greymouth, and Bro. Emil Peters, Dillmanstown, have offered their services as Agents for THE CRAFTSMAN. We have much pleasure in notifying the Brethren that we have accepted their offers. Their names will appear next month under the list of Agents.

"THE VOICE OF MASONRY " says that " New Zealand brethren should know that a less number than a quorum of seven cannot rule on any question." The N.Z. Lodges know this well. It was a District Grand Master, appointed virtually for life by a body 15,000 miles distant, who said that three can rule and over-throw the resolution of the rest of the Lodge.

IN England non-affiliates can visit a Lodge but once without affiliating.

THE first Masonic journal was published at Leipzig in 1783. It was called *Der Friedmauer*.

THE number of intrants to outer circle of Lolge Quatuor Coronati has now reached eight hundred and fifty-two.

A LODGE in New South Wales has abolished joining fees. We should be glad if every Lodge in Australia would do so.

THE Gavel Club is Masonic, and meets in London, including among its members many Brethren of great musical talent.

EVERY elective officer in the Grand Lodge of Virginia stands the test of secret ballot taken in his absence from the Lodge room.

THE Grand Secretary of the Grand Lodge of Connecticut, Bro. Joseph H. Hough, has entered on his fifty second year of secretarial duty.

THERE is also an article, from the *New Zealand Mail*, on " District Grand Inspectors of Workings," which we are reluctantly obliged to pass.

IF a man is a Mason, and claims to be such, it is fair to expect that he will attend Lodge, and contribute by mind and means to build up the Fraternity.

THE Meridian Lodge of Victoria, the only Lodge, we believe, that has not joined the Grand Lodge, has decided to throw in its lot with the Grand Lodge of Victoria.

BRO. Speth, Secretary Lodge Quatuor Coronati, says the third degree is an innovation made from the E.A. and F.C. degrees by somebody or other about the year 1725.

IT is considered the correct thing in America for a Lodge to refund to another Lodge any amounts extended by the latter for the relief of a member of the former. Quite right !

THE Grand Lodge of England has expressed itself as being unfavourable to visiting Brethren offering "Hearty good wishes," unless it has been specially voted by the visiting Brother's Lodge.

ACCORDING to Historian Hughan, the name " Freemason " is positively found in Scotland in the year 1636, and virtually in 1581, the year in which the original of the " Melrose MS.," now existing, was dated.

THE *Germania* says that the Pope, on the occasion of the visit of Austrian pilgrims to the Vatican, remarked to a Catholic journalist—" You have a hard battle to fight with the Jewish journalists and Freemasons."

THE Masons of Margate, England, entertained 250 of the aged poor of the town, at the end of March last. A dinner and tea was provided, vocal and instrumental music and short addresses being added to the programme.

THERE are four hundred and eighty-three ministers of the Gospel included in the membership of the Masonic Lodges of Alabama, averaging a little over two ministers to a Lodge. Surely enough of " leaven " to leaven the whole mass.

THERE is a Masonic art association in Pennsylvania. The Grand Master thinks that they are reflecting great credit on themselves in their efforts to make the Masonic Temple "a palace of beauty, a citadel of mind, a centre of culture."

TASMANIA and Western Australia have no Masonic papers.

THE best answer to all criticism, the best test of all work, is—result.

EVERY Lodge in Tasmania has declared in favour of the Grand Lodge.

ANOTHER Class Lodge being formed in London is to be composed of Cornishmen.

The *Victorian Freemason* gives a full account of the Inauguration of the Grand Lodge of New Zealand.

THERE are sixty-two Lodges in Africa, the great bulk being in the southern end of that ham-shaped division of the globe.

THE *Australasian Keystone* of June 2nd gave an account of the Grand Lodge of New Zealand, and copies our Masonic career of the Grand Master.

A MASONIC School Fund and a Charity Fund are established in connection with the District Grand Lodge of Northern China. Both are working well and producing good results.

BRO. THOS. RITCHIE, B.A., W.M., St. Augustine (late 609, E.C.), Christchurch, gave a splendid address at the first meeting of the Lodge under the N.Z. Constitution. We are sorry space forbids us giving it.

WE say most emphatically, let all who are losing sleep in consequence of too much God, Bible and religion in Masonry, *go out*. A Lodge is no place for them. They are among strangers, and we know them not.—JOHN H. BROWN, Kansas.

THE greatest known depth of the ocean is midway between the Island of Tristan d'Acunha and the mouth of the Rio de la Plata. The bottom was there reached at a depth of forty thousand two hundred and thirty-six feet, or eight and three-fourth miles.

THE Grand Superintendent of Auckland, Bro. Malcolm Nicol, has addressed a circular to the W.M.s and brethren of Lodges in his district. We would like to publish this circular, but we must draw the line or one hundred pages per month would not contain the matter.

A CANADIAN paper, the *Era*, describes a marvellous performer, Herr Unthian, born without arms, who is a Freemason. He gives the grips accurately with his foot, and yet there are American Grand Lodges which rule a man out because he has lost a little finger.—*Masonic Token*.

DON'T wear a profusion of Masonic jewellery. A single sign, or ornament, indicating membership in the fraternity, modestly worn, is allowable ; but it is in the worst possible taste to make a glaring show of pins, rings, charms, &c., on which appears the emblematic devices of the Order.

THE last balance-sheet of Lodge Ara, N.Z.C., Auckland, is a highly creditable one. They began the year with a balance of £59 2s 3d, and finished with £138 3s. Their assets are £3424 Ss 8d, and their liabilities £55 2s 7d. There are few Lodges in New Zealand which can show a statement like this.

M. W. BRO. LORD CARRINGTON has not been forgotten by the Craft in England during his absence, for we hear that M. W. the Grand Master M. H. R. the Prince of Wales has appointed him to be Prov. G. M. of Berks and Bucks. We congratulate His Excellency upon the mark of favour bestowed upon him by the M. W., the Grand Master.

AN Egyptian will has been unearthed at Kakun, by Mr Flinders Petrie, dated in the 44th year of Amenemhat III., 2500 B. C., in which Illahun gives his wife Teta all his property. As this was 1000 years before Moses, and Moses was educated in all the learning of the Egyptians, it is no longer safe to argue that the books of Moses were written after the captivity, because writing was not invented in the times of Moses.

SEVERAL Auckland Lodges refused admittance to Bro. Lee, the travelling representative of the CRAFTSMAN. No reason for the refusal was given. Bro. Lee has not joined the Grand Lodge. This is the first time that our representative has had to complain of discourtesy. Why the Masonic Press should be treated in this undignified manner we know not, perhaps the Lodges, who denied our representative admission, will inform us of the grounds for their refusal?

The increase in the number of Masonic Halls is a marked feature in modern Masonry.

The *Freemason.*, of Sydney, N. S. W., complains of frequent visits from grog-sodden Masonic dead beats, who want cash and will not accept food.

THE Grand Lodge of England has always allowed its Grand Master to appoint his own officers, excepting the treasurer ; that is to say, from the formation of the first regular Grand Lodge in 1717, its fusion with the so-called "Antients," in 1813, and down to the present day.

ROOM FOR DOUBT.—" I would have you remember, brethren," continued the preacher, " the same master hand that contrived the celestial system fashioned the least of earthly atoms as well ; the superb architect of the mountains arranged the minute threads of gold within them ; and remember, friends, the God who made me made a daisy."--Life.

THE tendency among American Grand Lodges is toward an abridgement of the power of dispensation. Many Grand Lodges have greatly reduced the privileges of Grand Masters in their respective jurisdictions,

considering it the sole province of such officers to preside over and represent the Grand Lodge, and to see to a proper enforcement of its laws.

TWO Bagdad Jews have bought the entire site of ancient Babylon. On this *Le Chretien Celge* well remarks : " Is it not a significant fact that two Israelites should to-day possess the soil and the ruins of the immense city, where their ancestors were captives and slaves, and of which their prophets had announced the utter destruction ? " Thus time brings its revenges, but 2400 years is a long time to wait, and probably the ghosts of the Chaldeans do not care.

THE *London Freemason* had a story, March 1st, about one William Wilson, whose life was saved in the West Indies by Dolores Torres, a female Mason, who took her degrees in Texas, where ladies can enter the Craft. Grand Secretary Wm. F. Swain, of Texas, writes the *Freemason* that no lady can enter the Craft in Texas, or in any other of the United States. It is possible that Dona Torres had taken the annex degrees of the Eastern Star, and thought she was a Freemason.

A FAREWELL meeting was held in St. Mathew's schoolroom, Dunedin, on June 13th, to bid farewell to Bro. the Rev. W. Ronaldson, on his removal to Christchurch to fill the position of Grand Secretary to the Grand Lodge. Bishop Nevill occupied the chair, and there was a large attendance of Mr Ronaldson's friends from all parishes of the diocese, the hall being crowded. Bro. Ronaldson was presented with three addresses, a purse of sovereigns, and several other presents. The bishop expressed his high appreciation of the faithful work done in the diocese, during the last fourteen years, by Bro. Ronaldson.

THE Agency by which Canadian Lodges carries on its negotiations with the visitor is a committee called the " Board of Trial." The following points show how the Board approach a visitor :—1. You have either to deal with a Mason or an impostor. 2. Be cautious, courteous and firm. 3. Do not approach the visitor as a suspect. 4. You are not expected to do detective or prosecuting attorney work. 5. Put on no airs of superior knowledge. 6. Play no tricks by pretending answers are not correct when they are. 7. Don't indulge in catch questions. They are the slang of Masonry. 8. Give no hints ; correct no mistakes. 9. Don't be unnecessarily strict ; ideas are better than words. 10. Accept all you get without comment. 11. If you reject do not indicate why. 12. Judge by general results. 13. A very desirable visitor may answer poorly. 14. Answers correctly given may be a cause for suspicion and rejection. 15. Do not imagine your catechism of questions to be the only correct form, and all departures from it to be errors. 16. There is no set way of conducting a Board of Trial. 17. It is your business to get, and the visitors to give information. 18. The " customary " question should only be used as aids. If possible be satisfied as to your visitor without them. 19. You cannot vouch for any but a Master Mason. 20. I would ..give the O.B. last, and not until I was satisfied to admit the visitor.

BRO HENRY J. WHYMPER, D.D.G.M., London, claims that the origin of Masonry is sectarian, and that it can never be anything else ; that Masonry was Christian and Trinitarian as well, and that the attempt to make it universal is an innovation, introduced about one hundred years ago.

REPORTER (to Indiana woman who has married her ninth husband).—" Would you have any objections, madame, to telling me whether or not you consider marriage a failure?" Indiana woman (severely).—" I don't know whether it is or not, young man, but I'm going to find out if it takes every man this side of Terry Hut."—*Chicago Tribune*.

AMONG the exhibits at a Masonic Exhibition at Plymouth, in 1887, was a statuette located at Pekin, and supposed to be three thousand years old, and supposed to represent Confucius. It is cut from a very hard stone, and the figure is clothed with a scarlet apron, upon which are depicted two Chinese pillars and the sun, moon and stars.

THE Grand Lodge of Louisiana is opposed to life membership, an opinion expressed by the *Craftsman* on several occasions, and still adhered to. Touching this topic Louisiana says : " That as life membership is incompatible with the best interests or successes of the Craft, the Subordinate Lodges are hereby recommended not to encourage this feature longer." This was adopted in 1887.

ACCORDING to the *Canadian Craftsman*, Bro. J. G. Howard, of Toronto, ... whose death has occurred recently, offered to the Masonic Fraternity in that city, . some years ago, a magnificent site, consisting of

twenty acres of High Park, overlooking the lake, for the purpose of erecting a Masonic Asylum and Home. The only condition to the offer was that the building should be commenced and the land fenced in within a year. The Masonic Fraternity did not avail themselves of the opportunity thus generously afforded them, and now the property could not be purchased for 300,000dol. (£60,000) sterling.

THE Grand Secretary of England, writing under date of the 17th June, 1889, to the D.G.M. of Bombay, says :—" In reply I beg to say that it is considered very undesirable in the present day to hold public Masonic funerals. The old law respecting them was, therefore, struck out in the present Book of Constitutions, and there is now no law permitting them. The only reference on the subject being in Art. 216, which, however, only refers to wearing clothing at a funeral—not holding a Masonic ceremony thereat as was formerly the case. As to 'Lodges of Sorrow' they have never been `sactioned by the Grand Lodge of England,' and form no part of its Masonic Ritual.' "

COLOURED LODGES.—The prospects of the coloured Lodges of the United States are not very encouraging, from a truly Masonic point of view, if we may judge from the following account of recent law proceedings which we take from the *Philadelphia Public Ledger* :—Court of Common Pleas, No. 1, decided the equity suit of John Rhodes et al. against Charles H. Brown et al., a litigation which began about five years ago. The plaintiffs to the suit represented the Most Worshipful Grand Lodge of Free and Accepted Ancient York Masons for Pennsylvania, an organisation of coloured men, and the defendants represented about thirty subordinate Lodges of coloured Masons. The suit against the latter was for the purpose of forfeiting all the moneys, jewels, regalia, books, papers, etc., belonging to these Lodges because of their adherence to a union of a coloured' Masonic organisation formed in 1882. This new organisation is called the Most Worshipful Grand Lodge of Free and Accepted Masons of Pennsylvania. The suit was referred to a Master, and he decided in favour of the plaintiffs. It was upon exception to this report that the case was before Common Pleas, No 1. It appeared that the Supreme Court, on another branch of the litigation, had, in the meantime, decided that the union of 1882 is a valid union, and this having been brought to the attention of the Judges they thought it decisive of the controversy, and the exceptions to the Master's report were accordingly sustained. This decision sustains the position of the subordinate Lodges, which claimed that they owed allegiance only to the new Grand Lodge formed in 1882.

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