

THE
NEW ZEALAND CRAFTSMAN.

SUBSCRIPTION: 7s. 6d. PER ANNU.W

VOL. I—No. 8.]

AUGUST 16, 1890. A.D., 1890 ; A.L., A 5890 ;I.M., 5650; A. In., 2420.

IS IT DISLOYALTY?

THE absurd argument that a Lodge cannot sever its connection with the Grand Lodge which originally chartered it without *disloyalty*, has been brought forward in every movement for Masonic autonomy in the Australasian colonies. In New Zealand, it has over and over again been advanced by Brethren who have evidently no knowledge of the manner in which the numerous Grand Lodges of the United States, Canada, and Australia have been established. The word loyalty means neither more nor less than submission to law, and in Masonry a Lodge or Brother does not become disloyal by giving his assistance to the furtherance of a measure which is held to be legal by all Grand Lodges, and which the majority of his Brethren believe to be for the good of the Craft. On the contrary, by so doing, he proves his loyalty to Freemasonry. The word has become so distorted in application that the sound of it is becoming distasteful. No Grand Lodge has the right of claiming the perpetual allegiance of Lodges in a distant and distinct territory, nor are we aware of any Grand Lodge that claims such right. It is universally admitted by Grand Lodges that the Craft in any distinct division of the earth has an inherent right to establish a Grand Lodge. This principle is as fully recognised as is any Landmark, and yet the same ridiculous cry of disloyalty is raised again and again, only to be again refuted. The Grand Lodges of England, Ireland, and Scotland, on whose behalf the claim of *loyalty* is made, do themselves fully recognise that they have no claim on their Lodges in a colony where the Craft desires to establish a Grand Lodge. Was Lord CARNARVON, the Pro Grand Master of England, disloyal when he recommended the Lodges in New South Wales to unite under an independent Grand Lodge, or was Lord CARRINGTON disloyal when he accepted the Grand Mastership of the new Grand Lodge ? Were the Grand Masters of England and Scotland disloyal when they congratulated heartily the Masons of South Australia and New South Wales on the establishment of their Grand Lodges, and in the warmest terms, recommended their recognition by the Grand Lodges of England and Scotland ? Were the Brethren in the former colonies of England, now States of the American Union, disloyal when they founded Grand Lodges, and laid the foundation of the noble system of American Freemasonry ? If all these were disloyal, then we are proud of being similarly disloyal.

Surely when Bro. SIR F. WHITAKER, D.G.M. of the North Island S.C., issued his recent circular he must have been utterly oblivious of the fact that there are fully sixty Grand Lodges in English-speaking countries which have been formed by the Lodges throwing off their allegiance to their parent Grand Lodges and combining to establish an independent Grand Lodge ; and surely he must have been ignorant of the fact that the Grand Lodges of England, Ireland, and Scotland insist that, before they recognise a new Grand Lodge, the majority of their own Lodges must have thrown off their allegiance to their parents to establish the new body ; and surely he must have forgotten that these so-called disloyal Lodges are fully recognised by the Grand Lodges of Great Britain and Ireland as legitimate.. If he was not unaware of these facts, then he must have deliberately set himself to mislead the Lodges now or previously under his rule, by informing them that any resolution to transfer their allegiance from the Grand Lodge of Scotland would be *ultra vires*. In South Australia, New South Wales, and Victoria such resolutions were passed, and were not *ultra vires*, as the Lodges are no longer under the Grand Lodge of Scotland and yet are recognised by it as legitimate. Similar resolutions were passed in the Tasmanian. Lodges, and there is not the slightest doubt will be universally held good. Bro. SIR F. WHITAKER is a lawyer of repute, but we fear that he has not given that careful study to universal Masonic law (which knows no quibbles), which the brethren of his district had a right to expect would be given to it by an officer holding the high position which he held.

THREE TYPES OF MASONRY.

IT may not be amiss for a brief space to take stock of three casts of Masonic thought which, now that Masonry is well nigh universal, are year by year taking form and shape on national lines, and elevating themselves into definite types moulded more or less by the national proclivities of the peoples from whom the membership is drawn, and full of interest to the observer who cares to look beneath the surface, because on one or more of these types will the Masonry of the future be modelled. We refer respectively to the Masonry of the great Empire which owns the sway of Victoria, Queen and Empress ; to that of the Latin

racess of Europe ; and to that of the great republic of the Nest. Each of these constitutes a school of Masonic thought, and the three practically embrace all the Masonry of to-day, because the Grand Lodges not holding under any of the said three divisions, all fall, whether they know it or not, under one or the other of them. The natural features, so to speak, of each type, are marked enough. Take the Masonry of the three " British " Grand Lodges and their daughter offshoots. Moulded distinctly on the lines of 1813, it views as heresy any attempt to depart from them one jot or one tittle. Its ideal is a Craft which views as its cardinal principles the Taleyrand motto, " Above all things no zeal." " *In medio tutissimus ibis* " is ever on its lips and in its heart. It has no mission, and the man who announces one has to meet the cold frown of official disdain and the wondering stare of popular astonishment. It is above all things a respectable institution, a combination of a charitable society and a social club. It shrinks from altering the minutest so-called "landmarks" of a glorious if a somewhat humdrum past, it has a morbid dread of peering into the secrets of private life, and trusts that its noble doctrines will make their way into the hearts of its votaries without the help of any Masonic college of the Inquisition. In religion it is colourless, or tries to be, and in its pursuit of universalism it has pared down the old Charges and Constitutions until Lectures and Ritual are oftentimes logically worked out into *a reductio ad absurdum*. It shrinks from over legislation more than from anything else upon earth, and it so dreads to injure the feelings of its votaries that to purge an English or Scotch Lodge of the most scandalous of " brothers" is a herculean task comparable only to the *modus operandi* of getting a cause through Chancery in days of yore. It generalises but does not define, it enjoins, but does not enforce, it professes noble principles, but does propagate them. It leaves everything as far as possible to the good sense and honest feelings of its members, and if those members have neither, it shuts one eye and passes by on the other side. Logical it is not, beneficent it is. It aims not so much at making men better, as affording them the chance of becoming better if they like, and if they do not like, well, it draws a discreet veil. And yet it accomplishes a grand and noble work. In the Masonry of the Anglo-Saxon race we have no parties and but few squabbles. We pin our faith on our noble charities, and we outshine the world in our efforts to relieve the bodies of the needy, leaving, perhaps discreetly, the task of elevating their souls and their minds to other agencies. The Grand Lodge of England is a typical John Bull of a by-gone era, content to jog along quietly, not offending his neighbour, and asking nought from that neighbour but to be let alone. In its quiet way it is felt rather than seen, known by its effects rather than by its direct agency. And its Scottish sister is year by year dropping its distinctive points and getting into the same groove, whilst Ireland is masterly inactivity personified, save that it guards its portals far more carefully than its neighbours on the other side of St. George's Channel. For such a position much is to be said. It consorts well with British conservatism, and it preserves 'harmony if it does no more. And yet it is widely different from the Craft under the star-spangled banner, how different we shall try to show next week.—*South African Freemason*.

GRAND LODGES

NEW ZEALAND.

THE regular quarterly Communication of the Grand Lodge of New Zealand was held in the Masonic Hall, Wellington, on July 28th. The M.W. the Grand Master, Bro. Henry Thomson, took his seat on the throne at 8 o'clock.

The Grand Master reviewed the progress made since the last Communication, mentioned the difficulties that had been overcome, and said the seceders would have to return very shortly. He regretted the ignorance that prevailed in the country Lodges, and strongly urged Brethren present to do all in their power to improve the working of their Lodges ; he advocated the formation of Lodges of Instruction, and recommended the reading of Masonic literature ; he referred to the circulars issued by the District and Provincial Grand Masters, and said they were the origin of the bitterness and ill-feeling that existed ; he condemned the action of the Grand Secretary of Scotland pledging his Grand Lodge to uphold and sanction extraordinary powers assumed by Provincial and District Grand Masters in attempting to crush the movement, and stated that no paid officer of any Grand Lodge could override the Constitutions, or pledge his Grand Lodge to uphold what was illegal. He urged members of Lodges to take an intelligent view of the matter, and not leave the interpretation of the Book of Constitutions to Masters and Wardens.

The Grand Secretary read the correspondence:—From the United Grand Lodge of New South Wales, recognising " the Grand Lodge of New Zealand as legally constituted, and the supreme and sovereign

Masonic authority in that territory, and invites it to the usual interchange of representatives." From the Pro-Grand Master of New South Wales, M.W., Bro. Herman J. Tarrant : "Dear Bro. Ronaldson,—It affords me much pleasure to inform you that at a special communication our Grand Lodge unanimously decided that a fraternal recognition of the Grand Lodge of New South Wales be extended to the Grand Lodge of New Zealand, and I trust our action will help your cause, as I think we have the honour of being the first Australian Grand Lodge to extend you recognition ; and will you kindly convey my deep sympathy to your Grand Master. I sincerely trust he is by this time recovered from his severe illness. I have requested the Grand Secretary to send you a copy of our early proceedings before the United Grand Lodge was established. Wishing your Grand Lodge every success," &c. From three Grand Masters and two Grand Secretaries of Grand Lodges in America promising to bring the petitions for recognition before their respective Grand Lodges at the next yearly communication, and in the meantime wishing every success and God-speed to the Grand Lodge of New Zealand.

The Treasurer declared the balance to the credit of the Grand Lodge to be £106 Os 2d, and to the credit of the Benevolent Fund, £52 4s 6d.

V.W., Bro. Vincent Pyke, M.H.R., acting Deputy Grand Master, asked the Grand Master for permission to retire. Before doing so, he said that his doctors had stongly objected against his being present, but he came to raise his voice in protest against the action of the Grand Lodge of Scotland and their representatives in stirring up strife and scattering the seeds of dissention broadcast over the colony.

The report of the Board of General Purposes was then read and adopted. The Board recommend that a vote of thanks be given to Lodge St. Augustine, Christchurch, for their offer of office accomodation for the use of the Grand Secretary. The Board recommended that the Grand Lodge authorise the appointment of additional superintendents where the Grand Master considers it necessary. The report stated that such good work had been done in Auckland, Otago, and Southland that they considered it desirable to increase the number. The Board reported that it has come to their knowledge that a Lodge has recently been formed in Wellington under the jurisdiction of the Grand Orient of France, and they, having been asked by the Worshipful Masters of Lodges holding under this Grand Lodge to advise them how the brethren of the said Lodge should be received if any presented themselves, recommend the following resolutions for the adoption of Grand Lodge:

" That inasmuch as the territory of New Zealand was Masonically occupied on the 29th of April last, by the inauguration of the Grand Lodge of New Zealand, no foreign body, not exercising jurisdiction prior to the 29th of April last, can legally or constitutionally establish a Lodge in the said territory.

" And, whereas, the said Lodge is under the Grand Orient of France, which has eliminated from its Constitution and Ritual all reference to the G.A.O.T.O ;

" And, whereas, the Grand Lodges of England, Ireland, and Scotland have, in consequence of such elimination, withdrawn their representatives and several fraternal relations.

" And, whereas, the Grand Lodges of the Australian colonies have in consequence of such elimination also declined to recognise the Grand Orient of France ;

" The Grand Lodge of New Zealand hereby declares the Lodge formed in Wellington under the Grand Orient of France to be an irregular body, undeserving recognition of any kind."

To which the Grand Lodge added the following to the resolutions of the Board :

" And that after the date of this communication it shall be an instruction to Worshipful Masters not to receive visitors from, or allow their members to visit, Lodges under the French Orient ; and that any member of a Lodge holding under this Grand Lodge who has joined, or joins, a Lodge holding under the Grand Orient of France be given the option of withdrawing within one month or that his name be struck off the roll of his Lodge."

Grand Lodge passed a unanimous vote of thanks to the United Grand Lodge of New South Wales, specially mentioning the Pro. Grand Master, Bro. Tarrant, Bro. Remington, Past Senior Grand Warden (the mover of the resolution), and to the Grand Secretary, Bro. Bray, for his courtesy and kindness to members of the Grand Lodge.

Grand Lodge expressed regret at the serious illness, and sent its sympathy to Bro. Gillen, Past Deputy Grand Master.

A resolution was unanimously carried and ordered to be forwarded to the Grand Lodge of England, expressing the sorrow of this Grand Lodge in hearing of the death of the Pro. Grand Master Bro. the Earl of Carnarvon.

The Board recommended that the clothing of members of Craft Lodges be white lambskin edged with light blue, the same as that adopted by the Grand Lodges in Australia, and that the clothing of the Grand Lodge officers be purple, similar to that used in Victoria, New South Wales and South Australia.

One hundred and seventy pounds was presented by about a dozen members to Grand Lodge, to meet non-recurrent expenditure.

There was an attendance of about 250, including visitors from Fiji, Italy, Ireland, Queensland, England, and Tasmania.

STILL THEY COME.

THE Lodge of Progress, 1651, E.C., Southbridge; Lodge Waitaki, 1111, E.C Oamaru ; Lodge Ponsonby, 708, S.C., Auckland ; Lodge Advance, 2247, E.C., Brunner, Westland ; and Lodge St. Andrew, S.C., Kumara (now known as Lodge Kumara), have joined the Grand Lodge of New Zealand.

OUR EXCHANGES.

THE *Victorian Freemason* says the Grand Lodges of Australia will not easily suffer the memory of Lord Carnarvon to pass away, and says the spirit which actuated him to move for the recognition of New South Wales, by England, may possess some distinguished Brother to bring about the same happy results for New Zealand and Tasmania.

THE *South Australian Freemason*: " We cannot be surprised at the absence of practical unanimity in New Zealand, owing to the configuration of the colony, and the numerous sections into which the Craft is split. Our Brethren there have our warmest sympathy."

THE *Victorian Freemason* says every true Mason in Australia learns with deep pain the Masonic boycotting now taking place in some parts of New Zealand. We wonder how England will deal with the minority who are boycotting the majority whom she is bound to recognise on her own grounds.

The prompt action on the part of the senior Grand Lodge of Australasia, New South Wales, will no doubt be followed by the adjacent Grand Lodges of South Australia and Victoria, and thus strengthen the bond of union in the colonies.—*Freemason*, Sydney.

THE *Victorian Freemason* says the members of the Grand Lodge of New Zealand are not allowed the provision of the *fourteenth landmark*, which is the inherent right of every Craft brother, the world over, as much as it is to breathe God's free air and light.

THE *Masonic Record*, of Western India, in speaking of the Grand Lodge, says, " The *London Freemason* was one of the bitterest opponents of the Grand Lodge of New South Wales. It advocated exclusion, non-intercourse, and every conceivable Masonic penalty ; but even the *London Freemason* had to change its opinions."

THE *Masonic Chronicle*, of New York, referring to the Grand Lodge movement, says, "Prerogativism appears to exist elsewhere than in this land of freedom. A certain Lodge appointed, with the sanction of its D.G.M., delegates to attend a convention, which unanimously agreed to establish a Grand Lodge. Eight days afterwards, the Lodge received an edict from the D.G.M. forbidding it to allude to, discuss, receive, or read anything upon the subject of the so called Grand Lodge."

THE *Masonic Chronicle*, New York, also says : " An impediment towards realisation of the dream of a Grand Lodge of New Zealand has been partially removed, by a communication from the Grand Secretary of England, imparting an opinion of the Grand Registrar, wherein he overrules an interpretation of Article 319, of the English Constitution previously construed so as to allow three brothers, in the event of a transferring

of allegiance by a majority of Lodge members, to impound the Warrant and in this wise to continue its original existence."

THE FRENCH ORIENT.

THE Craft in New Zealand is troubled at the formation of the Grand Lodge for New Zealand, but a greater trouble than that is the opening of a Lodge named L'Amour de la Vérité, which has received a warrant from the Grand Orient of France, a Grand Orient not recognised by any Grand Lodge, which has sprung from the mother Grand Lodge of England.— *Victorian Freemason*.

THE *South Australian Freemason* says the opening of a Lodge, under the French Orient, in Wellington, is a most flagrant invasion of occupied territory, and is surprised that Bros. Stout and Ballance should countenance it. It says all English speaking Grand Lodges refuse recognition, and says the brethren have cut themselves off completely from Masonic relations with their brethren in New Zealand and the whole English speaking world, and have forfeited their right to admittance to regular Lodges.

AT a meeting of the Victoria Masonic Lodge, I. C., Invercargill, on July 14th, a resolution was passed protesting strongly against the establishment of a Lodge in New Zealand under the Grand Orient of France, and expressing surprise at the want of patriotism displayed by several prominent Masons in the colony.

BRO. SIR ROBERT STOUT, Past Grand Deacon of England, has opened a Lodge in New Zealand under the Grand Orient of France. We notice our contemporary, the *Argus*, twits Sir Robert—or the Grand Orient, it's all the same—with invading the territory of the Grand Lodge of New Zealand. There happens to be something worse than the invasion, namely—that the Grand Orient of France has for years past been ostracised from English-speaking Masonry, for the good and sufficient reason that it thought fit to blot out from its Constitutions belief in a Supreme Being, as the necessary qualification of a candidate for admission to our mysteries. Sir Robert Stout's action is at once explained and deserves reprobation.—*Australasian Keystone*. [Sir Robert is a Past Assistant Grand Director of Ceremonies. —Editor CRAFTSMAN.]

NEW SOUTH WALES.

A SPECIAL meeting of the U.G. Lodge was held on the 15th May. One hundred guineas was voted in aid of the sufferers on the Darling river. It was also resolved, " That the Board of Benevolence be authorised to disburse such sums as it may deem sufficient to relieve the distress of such Brethren as have suffered through the calamitous flood on the Darling and other rivers, as are recommended by the Worshipful Masters and Wardens of their Lodges."

The regular Quarterly Communication was held on the 11th June, the Board of General Purposes in their report say that during the year " Recognition " of this United Grand Lodge has been accorded at the hands of twenty-seven similar Institutions, and many more will doubtless come forward in due course. The above do not include the Grand Orient of France, or a society calling themselves the Oriental Order of Mizraim, also hailing from France —both of which the Board do not recommend to this Grand Lodge for fraternal recognition : the first on the grounds of their having eliminated the name of the Deity from their Articles of Faith ; and the latter on account of the absence of all information up to the present as to their Constitution and Masonic Jurisdiction." The Board report a muster of one hundred and eighty-five Lodges, and a membership of about ten thousand.

The Board of Benevolence report having relieved forty applications, with £1163 17s, during twelve mouths ; of this, no less a sum than £530 6s has been dispensed to distressed Masons hailing from other jurisdictions. The following motion was unanimously carried by Grand Lodge :—" That the Grand Lodge be requested to provide funds to furnish the Masonic Cottage Hospital at Camden, such sum not to exceed £200."

At the quarterly communication, on June 12th, the Most Worshipful the Grand Master, His Excellency, Lord Carrington, was proclaimed by the Grand Director of Ceremonies as M.W. Grand Master of the U.G. Lodge of New South Wales. The Grand Master delivered his annual address, and reviewed the progress of Masonry in New South Wales. Two thousand six hundred persons had been initiated during the past year, and fifteen new Lodges had been opened ; an Orphan Fund was in existence, with £16,000 to its credit, thirteen children were receiving an allowance of £26 a year each for their maintenance at Camden Hospital; a cottage containing six beds had been erected by the Masonic body, at a cost of £1200, and they were now about to

furnish it. The Grand Master tendered his thanks to the Grand Lodge officers for their assistance, and said that was probably the last time he should have the privilege of meeting them in Grand Lodge assembled, and he desired again to thank them for their support and assistance, and he could assure them that after he left the colony nothing would give him greater pride than the wearing in the Grand Lodge of the mother land the insignia of a Past Grand Master of the United Lodge of New South Wales, which would bring back to his remembrance all the kindness he had received not only from his brother Masons, but from every person, every class, and every creed in the community. He was deeply sensible of all the kindness and good feeling that had been extended to him and his during his residence in this important part of the empire.

A Special Communication of Grand Lodge was held on Tuesday, July 15th, 1890, the Grand Lodge being opened in ample form by the Pro. Grand Master, M.W. Bro. the Hon. Dr. Harman J. Tarrant, M.L.C., at eight o'clock. The Deputy District Grand Master, E.C., of Auckland, Wor. Bro. Lodder, occupied a seat on the dais. The M.W. Pro. Grand Master proposed, and R.W. Bro. Colonel Stokes, Deputy Grand Master, seconded the following resolutions :—"That this Grand Lodge has received with extreme regret the announcement of the death of Most Worshipful Brother the Earl of Carnarvon, Pro. Grand Master of England, and that the same be recorded on the Sacred Scroll of the Grand Lodge. That this Grand Lodge desires to convey to the Grand Lodge of England its deep sympathy for the loss which it has sustained by the lamented death of its Pro. Grand Master, and that the same be communicated by the Most Worshipful the Grand Master to the most worshipful the Grand Master of the United Grand Lodge of England." R.W. Bro. Remington, P.S.W., before proposing his next resolution, wished to state unofficially, for the information of the brethren present, that he had just received a letter from the Deputy Grand Secretary of the Grand Lodge of Ireland, enclosing him a copy of the resolutions passed in that Grand Lodge, tendering full and fraternal recognition of the Grand Lodge. He said the resolution he had to propose was—" That the United Grand Lodge of New South Wales recognises the Grand Lodge of New Zealand as legally constituted, and the supreme and sovereign Masonic authority in that territory, and invites it to the usual interchange of representatives." He said that in considering this matter, the main question to be asked was, had the Grand Lodge of New Zealand been legally and duly established ? Some Masonic authorities maintained that such a step could have been taken by any three Lodges, but fortunately they were not asked to commit themselves to either approval or disapproval of that dictum to-night, for in this case such a large number of the Lodges in New Zealand had affirmed their desire for self-government for the Craft in the colony, and so many had joined in the subsequent practical steps which gave effect to that desire, as to render the establishment of the Grand Lodge an accomplished fact, and to warrant a hope that almost complete unanimity would hereafter be attained. He might be accused of some inconsistency in this matter seeing that when in New Zealand, early in this year, he had ventured to urge the Brethren to hasten slowly. He did so because of the lessons taught by past experience in New South Wales, and in confidence that the present Provincial and District Grand Masters. among whom he numbered some warm personal friends, would ere long be convinced that, whatever sentimental considerations might bind them to the Grand Lodges of the United Kingdom, local and united self-government was the best for the Craft in these great colonies. No one could blame these illustrious brethren for holding fast their official allegiance. The same course had been pursued in this colony for a long time, but as soon as the desire of the brethren at large for union was clearly manifested, the former rulers of the the craft joined with the rest of us in allegiance to the new order of government. And so he still ventured to hope it would soon be in New Zealand. However, the promoters of Masonic union there, and among them he must say there were some of the most zealous and hard-working brethren he had ever known, considering that having laboured at their task far nearly a year and a half, and having postponed active steps once already at the express desire of the Provincial and District Grand Masters, they had waited long enough, the Grand Lodge of New Zealand had been declared duly and legally established, and to-night the United Grand Lodge of New South Wales was asked to recognise it. He had only one more word to say and that was, that if any argument were needed to prove that the establishment of a supreme governing body had become absolutely necessary, it would be found in the news cabled from New Zealand the other day that a warrant for the opening of a Lodge under the Grand Orient of France had been received in the capital city, Wellington. If in addition to the nine Provincial and District Grand Lodges holding under the English, Irish, and Scotch Constitutions, a British colony was liable to be also invaded by foreign Grand Orient in this way, it was high time that supreme jurisdiction in the territory should be claimed, as he believed it had now been, legally and constitutionally, in accordance with the soundest Masonic precedents. Some brethren seemed to think that delay in recognition should take place till the decision of certain other Grand Lodges was known, but from such a view he wholly dissented. The United Grand Lodge of New South Wales as a sovereign body held sway on an equal footing with any Grand Lodge in the world, no matter how old, no matter how

powerful. It should in this part of the globe rather set examples than follow them, and he hoped it would now do so by affirming unanimously the resolution which he had the honour and pleasure of submitting. The resolution was seconded by the Grand Registrar, V. Worshipful Bro. Donnelly Fisher, and carried unanimously.

R.W. Bro. T. F. DeCourcy Browne, S. G. W., proposed the next resolution, viz.:—" That this Grand Lodge hears with great satisfaction that the whole of the Lodges working in the colony of Tasmania have established a sovereign and independent Grand Lodge for that Masonic territory, and wishes it God-speed in its mission of local self-government." 2nd. " That this Grand Lodge gladly extends to the Grand Lodge of Tasmania its recognition, and fraternally asks for an interchange of representatives near each Grand Lodge. R.W. Bro. Herbert S. Thompson, G.J.W., seconded the resolution.

A vacancy having occurred in the representation of the Grand Lodge near the Grand Lodge of England (through the lamented death of Bro. the Earl of Carnarvon, Pro-Grand Master of England) the Pro-Grand Master reported that he had enquired of the M.W. Grand Master whether he would be desirous of filling the position on his return to England, and he was happy to inform the brethren that M.W. Bro. Lord Carrington will be graciously pleased to accept the office if it is the unanimous wish of the brethren that he do so.

The regular monthly meeting of the Board of General Purposes was held in the new Masonic Hall, Castlereagh street, Sydney, on Wednesday, July 30th, 1890. The chair was taken by the President, R.W. Bro. W. H. Tulloh, P.G. W., at 7 o'clock p.m. sharp, and amongst the correspondence a letter was read from the Grand Lodge of New Zealand *re* its recognition, R.V. Bro. H. S. Thompson, G.J.W., was nominated as Grand Representative. The Grand Secretary was instructed to forward a letter to every Lodge, calling attention to the gross irregularity of permitting Lodge reports to be published in newspapers.

The Grand Treasurer's estimate of yearly expenditure for the Grand Lodge was £456 10s. The opponents of the movement cannot object on the score of expense.

INAUGURATION OF THE G.L. OF TASMANIA.

INSTALLATION OF M.W. BRO. THE REV. R. D. POILLET-HARRIS, M.A.,
AS GRAND MASTER.

ON the morning of June 26th, at the Town Hall, Hobart, the Grand Lodge of Tasmania, was duly constituted and the officers elected. A resolution that H.R.H. the Prince of Wales should be requested to accept the position of Grand Patron was carried.

There were about three hundred and fifty brethren present. Among the distinguished visitors were the Most Worshipful Grand Masters of South Australia, New South Wales and Victoria, each Grand Master was accompanied by a large number of the officers of his Grand Lodge. The Worshipful Brother Lyttelton represented the Grand Lodge of New Zealand. Lord Carrington acted as Installing Grand Master, Chief Justice Way, Pro. Grand Master of South Australia, gave the charge to the new Grand Master, and in the course of his oration said :—" Fortunately we need not vindicate the work which is now completed. Its lawfulness is beyond dispute, and will be admitted by every Masonic authority. It is a timely work, for it would be an anachronism for a colony with responsible government to remain in a state of Masonic dependence." In the evening a banquet, to celebrate the occasion, was held in the Exhibition Building, when the attendance numbered about three hundred.

The Grand Master of Tasmania, responding to the toast of his health, said that " One objection was, that we were a small colony, and that we could not show a population like the three great colonies, or anything like the number of Lodges they had. Whilst another objection was that we were not ripe for a change. Now, there are two senses in which these words ' ripe for a change' can be taken. If it means that we have not the same number of Lodges as in South Australia, New South Wales and Victoria, then I admit that we are not ripe for a change. But there is another sense in which the *words* can be understood, and in that sense I think we were most ripe. We were next door to rotteness ; there was so much undue competition amongst Lodges for member-ship. It was because of that I was led to take the step I did."

Lord Carrington, in responding, said that his Honor Chief Justice Way " was the founder and builder of Australian Masonry." Speaking of New Zealand, his Lordship said : " A Grand Lodge has been established in New Zealand, and although there is a considerable difference of opinion at present, it is to be hoped that under the guidance of the Grand Architect, the difference may be overcome, and union as complete as that which we have in Australia and Tasmania may be in time attained. And now to-day we celebrate the happy union of the Tasmanian Lodges. That our action in this matter is right no reasonable man can doubt. We have obtained recognition from the Grand Lodges of England, Ireland, and Scotland, and as was well stated by Lord Carnarvon on December 5th, 1888, when on the part of the Prince of Wales, he moved that the United Grand Lodge of England do recognise the Grand Lodge of New South Wales, " we follow," said Lord Carnarvon, " the analogy of the Imperial Administration in this matter. Self-government has been freely and fully accorded to these great self-governing communities, and there is no man in England so mad or so foolish as to repent that gift. They have paid it back with a feeling of affection and loyalty towards the Mother Country, and, it is my conviction, in the same way we are bound to give freely and generously, and without stint, the powers of self-government in Masonic matters to our Masonic brethren at the other end of the world. They deserve it ; they are fully capable of using it, and," says Lord Carnarvon, "I am convinced as time goes on we shall find that the ties of Masonic affection have not been weakened by this concession."

His Excellency the Earl of Kintore, M.W.G.M. of South Australia, replying on behalf of "The health of the sister Grand Lodges," said : "No less earnestly does the humble individual now addressing you as Grand Master of South Australia, and who has been Substitute Grand Master of Scotland, wish you well —(loud applause)—while offering you hearty congratulations in the name of the Grand Lodge he represents. (Cheers.) Freemasonry in this country and at Home is a vast democracy within a monarchy—(cheers)--where every brother is equal to the other, no matter what the social rank and standing of that brother may be. The only aristocracy which we admit, subject to reverence to God and our allegiance to the Sovereign, is the aristocracy of the ancient Greeks—the aristocracy of the best. (Cheers.) We have no politics or prejudices. On the occasion of His Excellency Lord Carrington's installation in September. 1888, when I am proud to think South Australia was most worthily represented, Bro. Major Remington became *very* prophetic. ' Australian Masonry,' said he, ' was waking up, and even from the little island of Tasmania there came a whisper of possible amalgamation of the different Constitutions. (Loud cheers.) It may be delayed longer by natural geographical limits in New Zealand, but in the long run it would come there also, and who could doubt that some St John's Day they would see a Masonic Convention representing the whole of Australia.'" Loud applause.)

NEW YORK.

AT the one hundred and ninth annual communication of this Grand Lodge, held in New York on June 3rd, and which lasted three days, the Grand Master said : "I am a believer in the old-fashioned Masonic doctrine that teaches the 'existence of one ever-living and true God.' I am a believer in the old-fashioned Holy Bible of our Masonic fathers, and that it ' is given us as a rule and guide for our faith and practice.' Freemasonry is a reality. It is not a mockery. We assemble our Lodge ' in the name of God.' Believing that I reflected the sentiments of the officers and representatives of this Grand Body in preserving that landmark, in preserving the purity of that pure banner, which now worthily bears the motto, Holiness to the Lord,' I refused all suggestions of Masonic communication with the Grand Orient of France." This Grand Lodge has 720 subordinate Lodges, with a membership of 75,000.

RULINGS OF THE GRAND LODGE OF SCOTLAND.

SIR FREDERICK WHITAKER'S CIRCULAR APPROVED OF

THE following circular was issued to-day by Mr J. Slater, P.G.S., to the members of the Provincial Grand Lodge, North New Zealand :—"Auckland, July 24th, 1890. Dear Sir and Brother,—I am instructed to forward for your information the following opinions and rulings of the Grand Lodge of Scotland, received yesterday. 1. The Most Worshipful the Grand Master Mason of Scotland approves of the circular issued by Sir F. Whitaker, Provincial Grand Master, Auckland, of the date May 19th, 1890. 2. In the case of a number of the members of any Lodge, whose charter has been taken from the Lodge-room against their wish and sanction, and for the purpose of preventing such members from assembling under the authority of the Grand Lodge of Scotland, the Right Worshipful Provincial Grand Master has the approval and sanction of the

Grand Lodge to issue a dispensation pending the return of the original charter, or until the receipt of a duplicate of the charter from the Grand Lodge of Scotland. 3. The members of a Lodge assembling under a dispensation (as referred to in last paragraph) are in order in electing a Right Worshipful Master and Officers, who will hold office till the date of the next annual election, in the case where the Master and Officers secede and accept a dispensation from the Grand Lodge of New Zealand. 4. Lodges accepting a dispensation from the Grand Lodge of New Zealand, and refusing to return to the Provincial Grand Lodges their charters issued from the Grand Lodge of Scotland, will not be recognised as legally constituted Lodges, nor will the Grand Lodge of Scotland recognise any Grand Lodge retaining the original charters of such Lodges. 5. Section 132, page 52, Book of Constitution, edition 1886, referring to commissions to Provincial Grand Masters, is not retrospective in its operation and Colonial Provincial Grand Masters hold office till their commissions of appointment are recalled and cancelled.—Yours fraternally, James Stator, P.G. Sec."

[This circular shows that five questions were sent to the Grand Lodge of Scotland, to which they replied by cable. We prefer to remain silent until the mail brings the written reply of this Grand Lodge, when, in common fairness, Bro. Sir Frederick Whitaker will no doubt publish in full the queries sent, and the reply thereto by the Grand Lodge of Scotland.—ED CRAFTSMAN.]

IN connection with this matter the following appeared in the *Oamaru Mail* of the 5th inst. :

SIR—In your yesterday's issue a telegram appears in reference to the ruling received on the 25th July last by Sir F. Whitaker, stating that the Grand Master Mason of Scotland approved of the circular issued by Sir Frederick. It appears to me that this telegram has been inserted with an object which, I dare say, will be obvious to most of my brother Masons. I cannot conceive the necessity for publishing such information at this late hour. I enclose some clippings dealing with this matter and giving information which will be of considerable service to those interested.—I am, &c., M.M.

The following letter appeared in the *Otago Daily Times* on the 31st July:

SIR,—In your issue of yesterday's date, under the heading "Masonic," there appears a letter from Bro. J. Gore, D.G.M., N.Z., South, covering the copy of a cablegram received by Sir F. Whitaker from the Grand Lodge of Scotland, section four of which runs as follows :

"4. Lodges accepting a dispensation from the Grand Lodge of New Zealand, and refusing to return to the Provincial Grand Lodge their charters issued from the Grand Lodge of Scotland, will not be recognised as legally constituted Lodges, nor will the Grand Lodge of Scotland recognise any Grand Lodge retaining the original charters of such Lodges."

Now, as I read the above, I arrive at the conclusion that, in the event of any Lodge joining the New Zealand Grand Lodge, and giving up their Scotch charter they will be recognised as legally constituted.

This is the natural deduction to be arrived at from the wording of section 4, but as I am sure many Brethren are in doubt about the correct reading (certainly several are to whom I have spoken) I shall be pleased if Bro. Gore or any other Brother can throw some light on the subject.—I am, &c.,

MASTER MASON.

DURING the winter visit to Auckland, the Brethren were exceedingly kind and put themselves about considerably to please us. Amongst the many interesting: mementoes of the early days of Masonry in Auckland shown to us by P.M. Bro. Powley (the present Secretary of Lodge Ara), was an account dated the 3rd July, 1843, showing the receipts for four meetings, £35 19s 6d, and the expenditure on refreshments for the same period, £15 16s 10d. This shows how the money went in the early days, and accounts for part of that *quarter of a million of money* (£250,000) which has been received for initiations and yearly dues since the beginning of Masonry in New Zealand. So systematically was the Fourth Degree cultivated that the Lodge had "order books" printed, of which the following is a copy :—"Lodge Room, Masonic Hall. Mr Nicoll, please supply on account, Lodge -- the undermentioned articles—Sherry, port, brandy, whisky, ale, porter. Approved, — J.W., — W.M."

LODGE ST. ANDREW, AUCKLAND, (LATE 418, S.C.)

PETITION to the Grand Lodge of Scotland, against the granting, by Bro. Sir Frederick Whitaker, P.G.M., S.C., North Island, of a Dispensation authorising certain Brethren to work under the name of Lodge St. Andrew, 418, S.C.

The petition has been signed by the R.W. Master, the whole of his officers, and subscribing members.

Unto the Most Worshipful the Grand Master Mason, the Right Worshipful the Office-bearers and Members of the Grand Lodge of Scotland—the petition of the undersigned humbly sheweth :

1. That your petitioners are Master Masons on the Register of the Grand Lodge of Scotland, and members of Lodge St. Andrew, No. 418, on the roll of the Grand Lodge of Scotland, meeting at Auckland, New Zealand.
2. That the question of the creation and establishment of a Grand Lodge for New Zealand has recently been considered in the different Lodges in this colony, with the full knowledge and consent of the District and Provincial Grand Masters.
3. That our Lodge (St. Andrew, No. 418) *unanimously* resolved to take part in forming a Grand Lodge, and by subsequent resolutions, *unanimously* adopted, did assist in creating and establishing a Grand Lodge, which Grand Lodge is now in existence.
4. That due and regular notice of all meetings at which these resolutions were adopted, was given to all members on the roll of our Lodge, and the nature of the business to be considered was fully stated in such notice.
5. That upon the establishment of the Grand Lodge of New Zealand, a dispensation authorising us to work under the authority and jurisdiction of the said Grand Lodge of New Zealand was issued to us, whereupon a resolution was submitted to the Lodge, " That this Lodge be now finally closed under the warrant from the Grand Lodge of Scotland, and do hereafter work under dispensation or warrant from the Grand Lodge of New Zealand," and this resolution was adopted *unanimously*
6. That your petitioner are now working under the Grand Lodge of New Zealand, but must respectfully submit that they have not retired from the Lodge as provided for in section 163 of the Laws of Grand Lodge of Scotland, and that our Lodge having *unanimously* affirmed its decision, there cannot be any minority entitled to carry on the work under the old charter.
7. That the Right Worshipful Provincial Grand Master of this District has now, on the request of certain members of our Lodge, issued to them a dispensation authorising them to work a Lodge under the designation of St. Andrew, No. 418.
8. That these brethren assuming to be entitled to continue work under the old warrant, are not legally entitled to do so, in accordance with the Laws of the Grand Lodge of Scotland, and the Bye-laws of our Lodge, being in arrears of their payments of the test fee, or annual contribution to Lodge Funds, the majority of them having ceased contributing for many years, and we attach hereto a schedule giving particulars confirmatory of this statement.
9. That the effect of two rival Lodges, working under the one designation and claiming the same properties and privileges, must inevitably lead to unseemly wrangling, discord and bitterness among us, to the great scandal and injury of Freemasonry.
10. That it is contrary to established custom, opposed to justice, and subversive of all law and order that the *unanimous* decision of the subscribing members of a Lodge should be defeated, and they be deprived of their just rights and privileges in the manner now being attempted.
11. The petitioners, therefore, having full confidence in the integrity, honour, -and impartial justice of our Mother Grand Lodge, do humbly pray that the whole circumstances of our case may be inquired into, believing firmly that you will, after mature deliberation, allow us to retain the original warrant of No. 41.8, and that you will direct the Right Worshipful Provincial Grand Master to withdraw the Dispensation issued by him.
12. Your petitioners submit respectfully that their taking part in creating a Grand Lodge for New Zealand does not imply any diminution in their love and veneration for the Grand Lodge of Scotland, but was prompted by their sincere belief that the amalgamation of the three Constitutions, would promote the interests of Freemasonry in this colony, increase the happiness and usefulness of the Craft, and redound to the honour and glory of the Great Architect of the universe.

THE SCHEDULE OF MEMBERS REFERRED TO IN CLAUSE 8.

Bro. the Rev. F. Gould, although attending Lodge from term to term for twelve years never paid any joining or other dues, and is not a subscribing member of Lodge ; A. Dewar, name entered in ledger, but no date or payments ;, A. Greenway owed £4 4s, on June, 1887, when he was expelled from Lodge for improper

conduct ; H. A. Hitchins owes £5 12s 4d, several years' dues ; G. Johnson owes £7 ; C. Johnston. £8 is ; W. McLaughlan, £1 18s 6d ; W. McCullough, 3s 6d ; J. Smith, £2 4s ; J. D. Webster, 7s ; W. T. Briggs, 14s ; R. Webster, called off 1887 ; W. Laird affiliated, December, 1888, owes £1 13 3d, having paid no dues since joining.

BRIEF MENTION

BRO. LODDER, D.D.G.M., E.G., Auckland, has, since he saw the prosperity of the Craft in New South Wales, become a convert to the Grand Lodge of New Zealand.

THE D.G.M. of the E.C., in Otago, is making himself very ridiculous through the mandates *re* non-intercourse he is issuing broadcast. Bro. Graham may make up his mind to the inevitable, and accept the Grand Lodge as a stubborn fact.

WE had the pleasure of being present at the last meeting of Lodge St. Augustine, Christchurch, and listened with much satisfaction to speeches in favour of forming a Lodge library of Masonic literature. What seemed to puzzle the brethren was the want of a list of books necessary. We shall be glad to publish ideas upon the subject.

LODGE ARA, N.Z.C., Auckland, keep two orphans in the Orphan Home at Parnell. They laid aside a fund for this object, and the interest is now sufficient to pay all expenses without touching on the Lodge Funds. [All praise to Lodge Ara, they set an example which the rest of the Lodges might well imitate.—Editor CRAFTSMAN.]

LODGE ARA, N.Z.C. (late 348, I.C.), Auckland, has charged the late treasurer, William La Grenade Mitchell, P.M., with mis-appropriating and defrauding the Lodge of £360 that was placed in the Auckland Savings Bank, to the credit of what was called the Investment Account. The late treasurer has "skipped" to that "Paradise of the Pacific," the Sandwich Islands, and we understand that he took with him the funds of the Provincial Grand Lodge, Irish Constitution. P.M. Mitchell was a determined opponent to the Grand Lodge, and did his utmost to prevent Lodge Ara from joining, indeed it is due to him to say that there would have been no opposition in Auckland at all, if he had only skipped a few months sooner. P.M. Mitchell was a West Indian by birth, very dark, and we are given to understand that he intends making America his home.

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.

"A.P.M.," Gisborne.—Past Masters belonging to Lodges which have decided not to join the Grand Lodge can only become members of Grand Lodge by affiliating to a Lodge holding under that body. Most of the Lodges under the N.Z.C. have suspended their bye-laws charging joining fees. In our opinion, the sooner the charge is wiped out of existence the better.

"ENQUIRER"—The Senior Warden reports that "the box is foul in the west ;" the Junior Warden reports that "the box is foul in the south."

"W.H.H."—Dr. Oliver, under the heading of "Affiliated Members," says, "The preliminaries having been satisfactorily complied with (Rules 189 and 213, E.B. of Constitution), he may be proposed, balloted for, and accepted, according to the rule laid down in the bye-laws of the Lodge, and the payment of the usual fee exacted from a joining member will confer upon him all existing rights and privileges." We, therefore, take it that a brother, proposed and accepted on the ballot, but who has not paid the fee, has not completed his part of the contract, and until he does, he cannot become a member of the Lodge.

"PAST MASTER, AUCKLAND."—The writer of the article in *Justice* on "The Grand Orient" is wrong in calling the Orient the Grand Lodge of France. There are four bodies in France claiming jurisdiction, viz.: "The Rite of Misraim," "The Grand Orient," "The Supreme Council, 33 Degree, A. and A., S. Rite," and the "Grand Symbolic Scots Lodge," working three Degrees only. This Grand Lodge (and by this we mean the English

and American acceptance of the term) came into existence on March 8th, 1880 but as it also evades the acknowledgment of a Divine power, in cannot be recognised by English speaking Grand Lodges. Bro. A. McKay, Wellington."—Your letter on "Cause of non-recognition of Grand Orient of France " too long for this issue. It will very likely appear in September.

THE GRAND ORIENT OF FRANCE.

TO THE EDITOR.

DEAR SIR AND BROTHER.—As Bro. Walter Hill is trying to bring himself into notoriety by writing to the CRAFTSMAN on matters connected with spurious Freemasonry, I therefore beg room for a line or two pretesting against the prostitution of your journal, with such perverted truth about the Grand Orient of France.

After such a slap on the face by you, *re* "the Grand Orient not being recognised by English-speaking Grand Lodges," a worthy brother would retire abashed, not so, I fear, with Bro. W. Hill, if one is to judge from a former correspondence (with a namesake) in the late *Masonic Journal*, and whereby he made himself ridiculous in the eyes of every true Mason. It is therefore not the first time for Bro. Hill to try and fritter away the ancient " Landmarks." Then it was the 21st Landmark, now it is the 19th. Then he tried to prove that it was not necessary to have a " volume of the sacred law " in a Lodge ; now that it is not necessary to believe in a supreme being before initiation. What next? Now Bro. Editor as Bro. Hill has outgrown the teachings of Freemasonry, or else he was initiated with a lie in his right hand, therefore I object to his trash being inserted in your paper to the exclusion of Masonic matter. Just fancy Freemasonry being *secularised*. Bro. Hill says the Grand Orient *retains the foundation of religion*. Bro. Sir Robert Stout, says "an *Atheist can be admitted* so far as their opinions are concerned. But enough of this stuff.

Evidently this Lodge *L'Amour de la Verité* is a *Phi Beta Kappa* society. They call themselves an honourable institution, and teach, that " philosophy is the rule, or guide of life. They also have an " Orator," and Bro. Hill is the Orator in Lodge *L' Amour de in Verité*.

I beg leave to differ with you, Bro. Editor, when you say " it will be time enough to enter into a controversy, *re* the recognition of the Grand Orient, when they petition for recognition from the Grand Lodge of New Zealand." I think now is the time to expose their spurious Freemasonry before it gets a footing in the land.

Why are our District Grand Masters not so anxious to stamp out the Grand Orient, as they are the N. Z. Constitution ? Why don't they send *a threatening notice* to all Masters ?—Yours fraternally,

J. S. MILLAR, P.M., Lodge Hawey, 695, S.C.

Lismayle, Chatton, August 4th, 1890.

ST. ANDREW'S LODGE, AUCKLAND.

TO THE EDITOR.

DEAR SIR AND BROTHER,—Although we can afford to look with equanimity on the attempt of certain Brethren to run a " Bogus " Lodge against a unanimous vote of the *whole* of the officers and subscribing members of the Lodge to work in the future under the New Zealand Constitution, knowing from the list of the few Brethren that have so far j pined, that the utter want of vitality in the Lodge will soon bring it to an end, yet the injury and contempt it will bring on the Craft must rouse the greatest feelings of indignation of all right-minded Masons against the Provincial Grand Master and the three or four Grand Lodge officers who are encouraging him in granting a Dispensation to the miserable few they have been able to scrape together by tempting them with office. Here we have a Brother occupying the chair, who, during the 12 years' connection with the Lodge, never paid a farthing (not even a joining fee) and who is a party to the attempt to prevent the St. Andrew's Lodge meeting in the Masonic Hall, that the *subscribing* members of the Lodge have paid £700 towards building, and this they have the audacity to claim with all funds and other property, yet the Rev. Brother on being taxed with his invidious conduct. says " his conscience is silent on the subject." Then conscience with him must be with him of a very elastic nature. The rest of the Brethren—nearly the whole of them—never having been near the Lodge for years and all in arrears (one Brother taken in who years ago was expelled the Lodge), the whole procedure from beginning to end, is in direct violation of the Book of

Constitution and Masonic procedure, and should be published to every Grand Lodge in the world to show to what lengths the Grand Lodge of Scotland will go in granting extreme powers to their Provincial and District G. Masters in this Colony. If no sense of justice will move, let us shame them into a more righteous and Masonic course of action. What must be thought of the D.G.M. (E.G.), Bro. G. S. Graham, affiliating to such a Lodge? But the whole thing only proves the necessity there was in establishing the New Zealand Constitution, as by the election principal it would be impossible for these Grand Masters retaining the positions they have held so long to great injury of the Craft.—I am, etc.,

PAST GRAND WARDEN.

TO THE EDITOR.

DEAR SIR AND BROTHER.—With reference to the trouble in the St. Andrew's and Ponsonby Lodges, Auckland, it is understood that the opposition in both cases is worked up by Bros. McCullough and Anderson, who from having been strong advocates of the New Zealand Constitution, the first in particular being one of the most consistent and active promoters of the Union, attending nearly all meetings of the local committee of the Masonic Union, speaking at various Lodges, in fact moving the resolution that the Ara Lodge should join the New Zealand Grand Lodge, and really helped more than any other brother in getting this Lodge to pass this vote. But now both are working diametrically opposite, and by their course of procedure in promoting "bogus" Lodges, are plunging the Craft into strife and confusion contrary to all Masonic teaching and precedent, and utterly regardless of Books of Constitution and Bye-laws, and the scandal it brings on the Order. The only reason that can be assigned to this sudden and remarkable change of front is that they have succeeded to the positions resigned by Bros. Gillen and Niccol, in the Scotch Provincial Grand Lodge, viz., that of D. and S. Master, under Bro. Sir F. Whitaker. Surely such unmasonic conduct by two brethren of experience and standing, is enough to call down upon them the execration and contempt of the Masons of the Universe, when it is published. Well, may it prompt some brother, conversant with the whole of the work of the Auckland branch of the Masonic Union, to compile a history of these two brethren, with reference to the New Zealand Grand Lodge, and see how they will endeavour to explain their actions these last few weeks, with their many months encouragement to get the brethren to join the Grand Lodge.—I am, &c.,

PAST MASTER.

HISTORY OF FREEMASONRY AND OF INITIATION.

LETTER TO A BRO. PAST MASTER.

Findel, however, having put clown his foot against the backward, roiling wave of Masonic tradition, and said, "Thus far," that is to Strasbourg, "shall ye go, and n i further," has to cut away the ground between the Mysteries and Operative Masonry, and leave a broad gulf across which tra lition cannot leap. The hierophant may make signs in the dim distance, but the Master of the Lodge must say, "I know thee not : thou art a cowan and an intruder for thou canst not give the step ; thou canst not advance across that awful gulf to me as a Mason." Let us see how Findel does it, by quoting one of his paragraphs, which commences on page 26 :

"The decline and final discontinuance of the Ancient Mysteries was a necessary consequence of the spread of Christianity; for whatever Christianity taught, she taught and promulgated openly before the whole world. It was not simply that she had entirely severed herself from Paganism, but she sought, in every possible way, to make it an abomination and a detestation to the people, and to root out from amongst them all vestiges of heathen customs. Who then should be the propagators of these mysteries ? The Christian Society of Builders were composed at first almost exclusively of monks and lay-brethren, and the Stone-cutters, it is well known, were in like manner originally employed in the servi e of the Church. The Mysteries of the Ancients were specially *National*, and herein do they essentially differ from Freemasonry ; for the admission of foreigners was prohibited, and they taught only the Mythology of their own country, whereas Freemasonry is *universal*, cosmopolitan."

This paragraph is well worth consideration, and we propose to examine it sentence by sentence.

The decline and final discontinuance of the Ancient Mysteries was a necessary consequence of the spread of Christianity. Pass !

For whatever Christianity taught she taught and promulgated openly before the whole 'world. In apostolic times, doubtless ; but very soon afterwards not so. Gibbon, in " The Decline and Fall," chapter 16, when

speaking of the persecutions endured by the early Christians, says : "The precautions with which the disciples of Christ performed the offices of religion were at first dictated by fear and necessity ; but they were continued from choice. By imitating the awful secrecy which reigned in the Eleusinian mysteries, the Christians had flattered themselves that they should render their sacred institutions more respectable in the eyes of the Pagan world." After the conversion of Constantine, A.D. 312, when persecution, of course, ceased, the same secrecy was still maintained, for we read in the same work, chapter 20, " The awful mysteries of the Christian faith and worship were concealed from the eyes of strangers, and even of catechumens, with an affected secrecy, which tended to excite their wonder and curiosity."

It was not simply that she, had entirely severed herself from Paganism, but she sought in every possible way to make it an abomination and detestation to the people, and to root out from them all vestiges of heathen customs.

This is a very bold statement ; but we fear history will not bear it out. We will give a few quotations from various authors :

"CANONIZATION. —A ceremony in the Roman Church by which deceased persons are placed in the catalogue of the saints. It owns its origin to the Pagan custom of deifying heroes."—Farrar's *Ecclesiastical Dictionary*.

"CANONIZATION. --A ceremony in the Romish Church by which persons deceased are canonized, or raised to the rank of saints. —The idea of canonization is evidently borrowed from the ancient heathens, who deified heroes and great men after their death. It was a ceremony unknown before the end of the tenth century, even in the Romish Church."—*The Faiths of the World* ; GARDNER.

"CONVERSION OF THE SAXONS, A.D. 597.—The more to facilitate the reception of Christianity, Gregory enjoined Augustine to remove the idols from the heathen altars, but not to destroy the altars themselves ; because the people, he said, would be allured to frequent the Christian worship, when they found it celebrated in a place which they were accustomed to revere. And as Pagans practised sacrifices, and feasted with the priests on their offerings, he also exhorted the missionary to persuade them, on Christian festivals, to kill their cattle in the neighbourhood of the church, and to indulge themselves in those cheerful entertainments to which they had been habituated."—Hume's *History of England, Vol. 1, Page, 37*.

"CONVERSION OF THE SCANDINAVIANS.—When Christianity was first promulgated in the northern nations, the missionaries found the inhabitants unwilling to relinquish this annual rejoicing (Yule-tide) ; the festival was therefore applied to the nativity of Christ ; and hence the Yule Feast was denominated Christmas. On the eve of the first day of the festival, or Mother Night, fires of wood blazed throughout the whole extent of Northern Europe--hence the origin of the Yule-clog. The peace offerings dedicated to Thor at this season were cakes of flour, sweetened with honey—hence the Yule-cake. Subjects at this festival presented their annual gifts or benevolences to their sovereign (*Johnston Antiq. Celto-Scandinavian, P. 230*) —hence Christmas-boxes, New Year gifts, &c. The candles of the Sun were said to illuminate the northern dwellings on the night before Yule, and hence arose the custom of burning large candles at this solemnity ; for it boded ill luck to the family for the succeeding year if a second candle were lighted—whence our Yule-candles. (*Vide Jamieson, Scott's Diet. 5, Yule 6.*)" —*The History of Initiation, by G. Oliver, D.D., Note page 246*.

So far from rooting out all " vestiges of heathen customs," the Christian missionaries seem to have adopted or assimilated them. As a modern writer says : " The religion of the converted barbarians was thus only changed in form ; the substance remained the same—a compound of folly and imposture."

Who then should be the propagators of these mysteries ? The Pagans, of course, when they, in their turn, wished to continue their worship without persecution. The civil power could put down Paganism by law, but it could not plant Christianity in the heart. The hierarchy of the Druids was crushed by the Romans, A.D. 60 ; but " we are assured," says Dr. Oliver,* " on undoubted authority, namely, from the Tardic writings of that period, that they (Druidical rites) were celebrated in Wales and Scotland down to the twelfth century of Christianity." From the year 981 to 1013, Sweyn, the father of Canute, ravaged England from north to south with hordes of Danish Pagans. They were frequently bought off, and at the same time baptised as Christians. Sweyn was baptised more than once, and one chief boasted that he had been through the ceremony *twenty times*. What sort of Christians were these? Canute (A.D. 1017-1035) forbade the Pagan worship, and he was

not a man to be disobeyed. Did Paganism therefore drop ? It did not, but was artfully introduced into and carried on in Masons' Lodges under the very nose and with the approbation of the Christian brethren.

* History of Initiation, page 27.

The Christian Societies of Builders are composed at first almost exclusively of Monks and Lay brethren, and the Stone cutters, it is well known, were in like manner originally employed in the service of the church.

Undoubtedly, and were all the more easily imposed upon. The book with which they were most acquainted was the Bible ; and the Bible contained a narrative specially interesting to builders, namely, the history of the building of Solomon's temple. On that history the Pagans at once joyfully alighted, and turned it to their own purpose. By doing this they drew a red herring over the scent to the confusion of Masonic historians to the present day. How do we know that such is the case ? We know it because when we see *shells* we guess *eggs*. We know it by the internal evidence of the Lodge itself, over which the broken sheds of Paganism are strewn. If Christianity absorbed so much Paganism, and made use of Pagan festivals, is it surprising that Paganism in its turn, and by means of its Celtic and Gothic priests, should make use of a Christian institution which played into its hands? We say we know it did by the internal evidence of the Lodge itself ; by the position of its Officers ; by its emblems ; by its ceremonies of opening and closing ; by its circumambulation ; and, above all, by the crushing evidence of the Third Degree.

The mysteries of the Ancients were especially national—and herein do they essentially differ from Freemasonry, for the admission of foreigners was prohibited, and they taught only the mythology of their own, country.

As regards Egypt, the fountain head of Paganism, it was continually resorted to by the ancient Greek philosophers, who received instruction and initiation from the priests. With the exception of Socrates, and two or three others, all the philosophers either repaired to Egypt or sat under those who had. Thales the Milesian, Solon, Cleobulus, Democritus, Plato, all went to Egypt for instruction, and Pythagoras was initiated both in Egypt and Chaldea. All that seems to have been required was a powerful introduction. As regards Greece none were at first admitted to the Eleusian mysteries but such as were citizens of Athens, " but afterwards," says Lempriere, " all persons, barbarians excepted, were freely admitted." These mysteries were transported to Rome by Adrian. As to the northern nations, as they were despised as barbarians, no one of importance would be likely to be initiated into their mysteries ; but whether initiated or not, Julius Cæsar obtained full information about the Druids, so that it is not probable that a distinguished Roman would have been refused had he condescended to apply.

Whereas Freemasonry is universal, cosmopolitan.

Whatever Freemasonry is in the present day is owing to the action taken in England to revive it in 1717. All continental Lodges owe their charters or existence to the English Grand Lodge. Operative, Gothic Masonry had died out on the continent owing to the Renaissance style having superseded it as the fashion of the day. As, however, fashions were more slow to change in England, owing to its insulation, old Gothic Masonic Lodges were still in existence in our country in 1717. Findel, speaking of Germany, says (page 64) : " After the Reformation, when the building of churches almost entirely ceased, and the symbols were seldomer explained, the Stonemasons degenerated more into mechanics, and as a matter of course their ceremonies, which were not clearly understood, resembled more nearly those of other handicrafts, and lost their meaning, especially as in many places the Stonemasons were incorporated with the Masonic Guilds. This was, however, not exactly the case in England, though by degrees English Masons gradually sank to the work of mechanics, yet they kept up their ceremonies, so that when the present Fraternity of Freemasons was established these were still in use, and needed only to have a different signification attached to them." We are content that German operative masonry should go no further back than the Middle Ages. The German Lodges died out, and their ceremonies were forgotten, when their services were no longer required. As Masons, those of England and Germany would know one another ; but the practices and ritual of the two countries were probably different. At all events it is the history of English Freemasonry that has to be traced, and its being " universal and cosmopolitan " the more fitted it for, or rendered it liable to receive those imprints of the foot of Paganism which we say are visible at the present day.

THE THIRD DEGREE.

We have alluded to the Third Degree as furnishing evidence that the society had been joined by Pagan priests, who had made use of it for the secret perpetuation of their own ceremonies ; and we propose now to sift carefully the history or allegory contained therein, and see what it may yield.

Findel says (page 150-151) : " The introduction of the degrees of Fellow-craft and Master Mason took place in so imperceptible a manner, that we don't know the accurate date. No mention is made of them before 1720, even not yet in the Book of Constitutions of 1723. It is very probable that the degree of Master-Mason originated first as a reward for Masonic merits, especially for all the Brethren who had passed the chair from 1717-20. *It is not derived from the Pagan Mysteries, but from the legends of the guilds, and by every intelligent Mason easily recognised as a fabrication of modern times.*" In Dr. Oliver's *Lecture on-the various rituals of Freemasonry from the tenth century* occur these passages : " The first catechismal formula was introduced by Grand Master Sir Christopher Wren about the year 1685. . . . I am inclined to think that Freemasonry *at this time* had only one degree. As Masonry increased in popularity, under the patronage of noble and influential Grand Masters during the eighteenth century, many improvements were made on the primitive ritual at different periods. The reformation was commenced by Brothers Desaguliers and Anderson, about the year 1720 ; and their ritual mentions, for the first time, a ` Master's Part ;' there was no Master's Part before 1720."

On reading such accounts as these, and from such authorities, of the introduction of the Third Degree, we were for some time under the impression, melancholy enough as shaking our faith in the revivers of Masonry, that the whole Degree was a fabrication of Desaguliers and Anderson. The Degree as a mere step or division probably is this ; but that is of small importance compared to the general integrity of the legend or history itself. That legend, we are now of opinion, existed amongst Masons as a tradition, for which opinion we will give two or three reasons. (1) The high character of Desaguliers and Anderson, and the impossibility of their foisting such a novelty on so many old and experienced Masons. (2) The internal evidence of the narrative itself which, as a fabrication of history, will not bear criticism, but which is perfectly intelligible and in unison as a Pagan allegory. (3) Because Findel himself, whilst denying its Pagan origin, states in the passage above quoted that it is derived from "the legend of the guilds ; and (4) Because of a letter of D.G.M. Manningham to the Dutch Grand Lodge, under date 12th July, 1757, and given at length in pages 315 to 319 of Findel's work. Before quoting from this letter, we would say that Finders remark that the Degree " is not derived from the Pagan Mysteries, but from the legend of the guilds," seems to us to put the cart before the horse, our contention being that the legend, as handed down by the guilds, was first introduced by Pagan priests.

The letter of Deputy Grand Master Manningham to the Dutch Grand Lodge was in reply to the enquiries of that Lodge about the genuineness of the so-called high degrees. After describing them in lively terms as new and irregular, he goes on to say : " These innovations are of *very* late years, and I believe the brethren will find a difficulty to produce a Mason acquainted with any such forms, twenty, nay, ten years. My own father has been a Mason these fifty years, and has been at Lodges in Holland, France, and England. He knows none of these ceremonies. Grand Master Payne, who succeeded Sir Christopher Wren, is a stranger to them, as is likewise our old brother of ninety, whom I conversed with lately. This brother assures me he was made a Mason in his youth, and has constantly frequented Lodges till rendered incapable by his advanced age, *and never heard or knew any other ceremonies or words than those used in general amongst us ;* such forms were delivered to him, and those he has retained. " The only orders that we know are three : Masters, Fellow-Crafts, and apprentices."

What we wish to direct attention to is this : that D.G.M. Manningham's letter is dated 1757 ; that, therefore, the venerable brothers would, in 1720, the date given as the introduction of the Third Degree, be fifty-three years old, which can hardly be called " in his youth ;" that, consequently, he, and Manningham's father also, were acquainted with the legend before that time, or they would have denounced it as the first novelty, and placed it on the same low level as they placed the " high degrees ;" but this venerable brother " never heard or knew any other ceremonies or words than those used in general amongst us." Having thus endeavoured to show that the narrative of the Third Degree has been handed down as an ancient tradition, we will now proceed to examine, so far as we may, its claims to be so literally believed as it unquestionably and unquestioningly is by great numbers of our brethren.

(To be continued.)

INVASION OF NEW SOUTH WALES.

WE have been informed that Bro. Sir Robert Stout (P. A. G., Director of Ceremonies of England, Deputy District Grand Master, E.G., Otago and Southland), the W.M. of the Lodge "Love of Truth," Grand Orient of France, Wellington, has been petitioned by some forty brethren in Sydney to grant a warrant of Constitution, authorising the opening of a Lodge in New South Wales. We understand that the prayer of the petitioners has been granted.

IT is intended to establish a Lodge in Hamilton, Waikato, in connection with the Grand Orient of France. A few intending members have expressed their desire to join, and are in communication with the Lodge of the Order at Wellington upon the *matter*.—*Exchange*.

CHALLENGE TO BRO. SIR ROBERT STOUT.

WE believe that Bro. Stout, when writing to Lodge Dunedin in March last, said it had been stated that because he was a member of the French Orient, his views (on the Grand Lodge question) should not be listened to. He stated that Bro. Robertson, Acting Secretary of the Masonic Union, Wellington, was a member of the Orient of Italy, thereby implying that the Orient of Italy was synonymous with the Orient of France. Will Sir Robert Stout kindly explain how this can be? Italy is recognised by England.

Since the above paragraph was written, Bro. Robertson, of Wellington, under date of the 19th inst., and in answer to our inquiry if Orient of Italy required affirmation of belief in God from candidate, replied as follows:

"All Orients except France require belief in God. Italy recognised by all Masonic powers. New South Wales has exchanged representatives" (with Orient of Italy.)

SIR ROBERT also said that many Masons belong to societies—such as friendly societies—not recognised by any Masonic body; consequently there are many Masons belonging to Degrees not recognised by Craft Masonry. Does Sir Robert mean by this that becoming a member of a friendly society is the equivalent to joining the Orient of France?

SIR ROBERT also stated that the proposal to start a Lodge under the Grand Orient of France could not interfere with Craft Masonry. This, to our mind, is not a fair way of putting it, for the French Orient claims the right to give the first three Degrees, and we understand that Lodge L'Amour de la Verété is, for some time to come, only going to work those Degrees. Will Sir Robert explain?

INSTALLATIONS

ST. JOHN'S LODGE, 1858, E.C.—There was an unusually large gathering of members of the Craft, in the Ashburton Masonic Hall, on the evening of June 24th, the occasion being the installation of Master and investiture of officers. The D.D.G.M., E.C., Bro. P. Cunningham, was present, while the District Grand Lodge, S.C., was represented by Bro. J. Sealy, D.D.G.M.; Bro. W. Malcolm, D.G. Chaplain; Bro. J. Cockhuru, D.G.I.G.; and other officers. Visitors were also present from the Somerset Lodge, E.C., and Thistle Lodge, S.C., Ashburton, and from Lodges South Rakaia, Southern Cross, N.Z.C., (Kaiapoi), Pacific, N.Z.C. (Wellington), Ionic (Leeston), Kilwinning (Oamaru), and other Lodges. Bro. E. G. Crisp, P.M., performed the installation ceremony in such a thoroughly able and impressive manner as to win the highest encomiums from all present. In the Installed Masters Lodge, Bro. H. M. Jones, P.M., presided. Bros. E. J. Paul, I.P.M., and Braddon, P.M., Somerset Lodge, occupied the Wardens' chairs. The officers installed were as follows:—Bro. F. Bennington, W.M.; Bro. A. Orr, I.P.M. and the officers invested were: S. W., Bro. T. M. Jones; J.W., Bro. T. E. Kilworth; Treasurer, Bro. Alfred Curtis, P.M. (re-elected); Secretary, Bro. H. A. Vesty; S.D., Bro. J. W. Hardley; J.D., Bro. G. Meddins; Organist, Bro. H. A. Gates (re-appointed); D.C., Bro. E. J. Fooks; I.G., Bro. C. Grubb; Tyler, Bro. B. Cullen (reelected). The ceremonies ended, Bro. Cunningham, D.D.G.M., congratulated Bro. Bennington on his accession to the chair, and Bro. Crisp upon the manner in which he had conducted the ceremony. The business of the evening disposed of, a couple of hours were spent in harmony round a tastefully laid and bountifully supplied banquet table.

LODGE COROMANDEL, N.Z.C., THAMES.—The annual installation of this Lodge took place in the lodgeroom, on June 26th, Bro. C. H. Bennett, Immediate Past Master, officiated as Installing Master, assisted

by Bros. Gatland and Inder, P.M.'s. The officers installed were as follows :—W, M., Bro. L. W. Edwards S. W., Bro. Capt. Thos Scott ; J. W., Bro. J. Fawcus ; Secretary, Bro. A King, P.M. ; Treasurer, Bro. J. Colebrook, P. 51. ; S.D., Bro. H. P. Hornibrooke J.D., Bro. P. H. Blackmore; I G., Bro. R. Ruffin; Tyler, Bro. J. Marshall. A Masonic "at home" was afterwards held in Boyd's hall, between forty and fifty couples were present, and everything went "as merry as wedding bells." In connection with this, the first installation of Lodge Coromandel, under the New Zealand Constitution, a fact recorded in the Auckland papers of a recent date, is worthy of mention, v z. : that Coromandel was not forgotten in the distribution of Grand Lodge honours, Bro. A. King, P.M., being appointed a Grand Steward—one out of twenty for the whole colony ; Hamilton was the only other country town within the Auckland Provincial District that received this distinction. We may also mention that Bro King is a Past Provincial Grand Lodge officer, under the Irish Constitution.--*Coromandel News*.

SOUTHERN CROSS LODGE, N.Z.C. INVERCARGILL.—The first installation of this Lodge, under the New Zealand Constitution was held yesterday evening in the Freemasons' Hall, Forth street. The spacious room devoted to Masonic ceremonies was excellently filled, and the various parts of the installation proceedings were performed with more than wonted smoothness, and certainly with very encouraging enthusiasm. Bro. Wm. Smith, the newly-installed Master, whose election had met with the warmest approbation, was received with heartiest demonstration, and was very happy in his remarks by way of response. The investiture of officers was then proceeded with by the Worshipful Master, the positions being filled as follows :—Senior Warden, Bro. A. Tame ; Junior Warden, Bro. W. V. Siddall ; Chaplain, lien. Archdeacon Stocker ; Treasurer, Bro. V. H. Hall, P.M.; Secretary, Bro. A. Walker ; Senior Deacon, Bro. J. Edwards ; Junior Deacon, Bro. H. McNeilage ; Inner Guard, Bro. W. D. Dalglish ; and Bro. W. G. Mehaffey, Master of Ceremonies. Bro. H. V. Haddock acted as Installing Master, assisted by Past Masters Bros. A. Cross, C. Sawyer, W. Thom, W. B. Seandrett, and W. G. Mehaffey. At the close of the installation a handsome jewel was presented by the Master to the retiring W.M., Bro. H. V. Haddock, as a memento of his successful year of office. The Haddock having acknowledged the presentation, the brethren adjourned to the Southland Club Hotel, where Bro. N. Johnson had an excellent repast provided. The toast list included the usual subjects, ranging from "The Queen and Craft" to "The Ladies." The speeches were short but vigorous, and so the brethren were able to disperse at a comparatively early hour. Other Lodges under the New Zealand Constitution were well represented, notably Lodge Fortitude (Bluff) and Lodge Mokoreta (Wyndham).

LODGE BETA, N.Z.C.—The annual gathering of the members of Lodge Beta, Hamilton, Waikato, Auckland, held on this occasion, for the first time, under the New Zealand Constitution of Freemasonry, was held in Hamilton on Thursday, July 3rd, for the installation of officers. There was a large attendance of the brethren, a number of officers of the Grand Lodge having, on the invitation of the brethren of Beta, been present. Amongst the visitors from Auckland were : Brothers M. Niccol, (G. Superintendent), A. Kidd, (G.P.), W. H. Cooper, (Assistant Secretary), J. Page (R. W.M. St. Andrew), G. H. Powley, Dr. H. Walker, and W. Parkinson, and the following Masters and P.M.'s were also present : Brothers E. J. Esam (Remuera), C. J. W. Barton, W. McGregor Hay, A. Primrose (Beta), W. S. Lyell (W.M. Lodge Papakura), J. Mayo (Lodge Franklin). The Lodge St. Andrew, with Bro. Page as R. W.M., entered, and were received as a lodge, after which the Grand Lodge officers were received with customary honours. Brother M. Niccol, G.S. of Auckland, officiated as installing master, and the following officers were duly installed into office:—W.M., E. Rathbone ; I. P. M., A. Primrose ; S. W., J. Primrose ; J. W., W. Sare ; Secretary and Treasurer, G. Edgecumbe, P.M. ; D. of C., C.1. W. Barton, P.M. ; S. D., J. Coates ; J. D., Dr. Kenny ; I.G., R Gwynne ; Tyler, E. Young. The charge to the Master was delivered by Bro. Powley, that to the Wardens by Bro. Esam, and the charge to the brethren was given by Bro. Niccol, G.S., the installing officer, in which, departing from the routine, he gave a most interesting address on Masonry, more especially as it referred to the Grand Lodge of New Zealand, of which they were now a portion. Great regret was felt at the absence of Bro. Edgecumbe, which was caused through illness in his family. The Lodge then adjourned from labour to a splendid banquet prepared and laid at Mrs Gwynne's Waikato Hotel, and the good things provided having been duly appreciated, the usual toast list was honoured. The toast of the G.M. of New Zealand, Bro. Thomson, was received with hearty applause. The G.M. sent his hearty congratulations to the Lodge, and the Lodge expressed its sympathy with him in his present illness. Bro. M. Niccol proposed the healths of the Provincial and District Grand Masters of the English, Scotch, and Irish Constitutions in New Zealand.

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

LODGE ST JOHN, 1858, E.C., Ashburton, held their monthly meeting on Thursday the 14th inst. Business being the affiliation of one brother, passing two, and raising one brother.

LODGE VICTORY, N.Z.C., late 1927, E.C., Nelson. The regular meeting of this Lodge was held on August 5th, Bro. J. C. Mercer, W.M., presiding. Business being to ballot for two candidates, to initiate one candidate, and to listen to Bro. W. H. Short's, J.D., paper on the "Pyramids and their Builders," which gave great satisfaction to the brethren.

LODGE MANUKAU, N.Z.C., ONEHUNGA, AUCKLAND. — There was a good attendance at the ordinary monthly meeting of the above Lodge held on Tuesday, June 3rd, when it was resolved to cease work under the Grand Lodge of Scotland and open under dispensation from the Grand Lodge of New Zealand, there being but one dissident. This Lodge was, we believe, the first to formally pass a resolution in favour of the establishment of a New Zealand Grand Lodge. A resolution to ask the Grand Lodge of Scotland to allow its to retain our charter was passed, also votes of thanks to P.G.M. Bro. Sir F. Whitaker, and officers of P.G.L., for their past services.

DISTRICT GRAND LODGE, E.C.—The quarterly communication took place on June 4th in the Masonic Hall, Princes street, Auckland. There was a fair attendance. In the absence of the D.G.M., Bro. Graham, Bro. W. Lodder, D.D.G.M., presided. The following officers were also in attendance: Bro. C. La Roche, D.G.S.W.; Bro. A. Wright, D.G. J.W.; Bro. H. Wade, Treasurer; Bro. W. P. Moat, P.D.G.P.; Bro. Rev. Mr McFarlane, Chaplain; Bro. J. P. Clark, Bro. E. Auger, S.D.; Bro. H. Olive, J.D.; Bro. H. F. Windsor, D.C. Bro. C. D. Grey acted as pursuivant, and Bro. Major Pirie presided at the organ. The Secretary read an apology from the D.G.M. for non-attendance, the excuse given being indisposition. An amount of correspondence was read, including circulars forwarded by the D.G.M. to Masters of Lodges, instructing them not in any way to recognise those connected with the so-called Grand Lodge of New Zealand. The question was raised as to whether it was absolutely necessary that brethren who for years had been friendly should be excluded from the Lodge because they had seceded and joined the New Zealand Constitutions. The D.D.G.M. said that such was the interpretation of the circular, and pointed out that those excluded had brought things to the present state. The Secretary also read a circular containing statistics, from the South, showing that at present a majority of Lodges were still claimed by the three recognised Constitutions.

ADVANCE LODGE, N.Z.C., late 2245, E.G., Brunner. The regular meeting was held on July 3rd, P.M. Bro. Murphy in the East, in the absence of W.M. Bro. Mann, there being a good attendance of brethren and visitors. Business consisted of raising two brethren to the third degree, the resignation of D.D.G.M. Bro. Rees, as honorary member, and Bro. Rev. G. W. York were received, regret being expressed that circumstances rendered this step necessary. A hearty vote of thanks was accorded to P. M. Bro. Murphy for his kindness in coming from Greymouth to undertake the duties of the W.M., also to Bros. Rev. G. W. York and Hunter for their exertions in the cause of benevolence for several unfortunate families in the district. Hearty good wishes were tendered by the visitors. The labours of the Lodge being ended, the Lodge was closed in due form, the brethren retiring to partake of refreshments and to enjoy a social hour, then separating in peace, love, and harmony.

LODGE ARA, N.Z.C., Auckland, held a meeting on Monday August 4th, W.M. Bro. Samuel Hanna presiding. Business: To ballot for the admission as joining members the following:—Bro. George William Basley, P.M., Ara Lodge, 348, I.C., proposed by Bro. G. H. Powley, P.M., Sec., seconded by Bro. D. Robertson, S.D.; also Bro. Hugh Wallace, M.M., United Service Lodge, 421, L.C., proposed by Bro. G. H. Powley, Y.M., Sec., seconded by Bro. H. L. Posseneskie, J.S.; also Bro. John Coom, P.M., Remuera Lodge, 1710, E.G., proposed by Bro. A. S. Russell, D.G.M., seconded by Bro. A. Kidd, G.Y.; also Bro. George Fowlds, M.M., Ponsonby Lodge, 708, S.C., proposed by Bro. W. H. Mahoney, J.D., seconded by Bro. H. L. Posseneskie, J.S. To ballot for the admission of Mr Arthur Cleave, aged twenty-eight, printer and publisher, Vulcan lane; proposed by Bro. A. Kidd, G.P. seconded by Bro. J. Boskill, J.W. To initiate Messrs Carroll and Cleave. To pass Bro. Bartlett.

LODGE WAIROA, No. 709, S.C.—The regularly monthly meeting was held in the Masonic Hale, Clevedou, Auckland, on Wednesday evening, the 18th June. Charles William Walker, R.W.M. of the Lodge, presided. A great deal of interest was taken in the proceedings, as this was one of the Lodges which had given its adherence to the Grand Lodge of New Zealand. The Lodge was opened under the Scottish Constitution, in the First Degree. It was then proposed by the R. W.M., Bro. C. W. Walker, "That the Lodge be closed for ever under the Scottish Constitution and immediately opened under dispensation from the Grand Lodge of New Zealand." This resolution was seconded by the S.W., and carried by the Lodge unanimously, the Lodge being closed under the Scottish Constitution and immediately opened under the Grand Lodge of New Zealand. The R.W.M. gave an excellent address entitled, " The Ultimate Destiny of Freemasonry," which was listened to most attentively by the brethren present.

MANAWATU KILWINNING LODGE.—The first meeting of the above under the New Zealand Constitution, was held on Wednesday, May 7th, when there was a large attendance of members and visitors. The chair was occupied by Bro. J. Walkley, R.W.M., and Grand Lodge Steward, who, prior to the commencement of business, made a brief reference to the proceedings at Christchurch last week, when the Grand Lodge of New Zealand was constituted. Bro. D. H. Macarthur, Grand Junior Warden, also gave a detailed account of the position taken up by the Grand Lodge relative to ritual, regalia, and other matters, from which it appeared that the policy would be to leave existing conditions undisturbed, the main idea in view being the securing of self-government, and the creation of a Fund of Benevolence. During the course of the evening, Bro. Forrest, R. W.M., of Ponsonby Lodge, S.C., in the course of a very effective speech, explained the reasons why his Lodge had not joined the Grand Lodge, which reasons were removed by the explanations made by Bro. Macarthur in regard to ritual. Bro. Cohen, S.W. of United Manawatu Lodge, also spoke eloquently in admiration of the Grand Lodge movement.—[We apologise for the delay in publishing this report. —Ed. CRAFTSMAN.]

SOMERSET LODGE, 1811, E.C.—The regular meeting of this Lodge was held in the Masonic Hall, Ashburton, on Friday, June 6th. The W.M., Bro. J. R. Colyer, presided, and there was a good attendance, including visiting brethren from the St. John's and Thistle Lodges. Bro. Alfred Weston was raised to the Third Degree, the ceremony being impressively performed by the W.M., assisted by I.P.M., Bro. E. J. Paul. P.M., Bro. H. W. Felton, reported having attended, with other Brethren, an informal meeting of the District Grand Lodge, in Christchurch, at which important matters in connection with the future welfare of the District Grand Lodge were discussed, Bro. Bissett, of the St. John's Lodge, also explained a certain course of action that had been taken in connection with the District Grand funds. On motion of P.M., Bro. C. Braddell, it was decided to hold the annual Masonic service, the amount of the offertory at the close of the service to be handed over to one of the ministers of the parish, for the benefit of the sick and needy in the town of Ashburton and district, during the current winter months. [A good departure, and one worthy of imitation.—Ed. CRAFTSMAN.]

LODGE EDEN, 1530, E.C., AUCKLAND.—The regular monthly meeting was held last evening in the Lodge room, Karangahape road. Notwithstanding the downpour of rain, there was a fair attendance of members. The principal business was the election of Worshipful Master, Treasurer, Auditors, and Tyler, for the ensuing year. After the ballot had been taken it was announced by the W.M. (Bro. G. Hardy) that Bro. Jas. C. Dickinson was the W.M. elect; Bro. G. P. Cox, Treasurer; Bros. Allen, Lourie, and Philuot, Auditors; and Bro. J. Moore, Tyler. The installation will take place on July 22nd. The question of joining the New Zealand Constitution was deferred till such time as unanimity exists amongst the members.

AT the meeting of the ALBION LODGE, held at Devenport, Auckland, in July, W. Brother J. F. Logan in the chair, the Lodge was closed under the English, Constitution, and opened under the New Zealand Constitution, with great applause by the Brethren. The D.G. Master, R.W. Bro. A. S. Russell, attended by Bro. W. H. Cooper, A. G. Secretary, and other officers, tendered the hearty congratulations of the Grand Lodge. R.W. Bro. M. Niccol, Superintendent of Auckland, delivered a most eloquent address on the duties and ultimate destiny of Free-masonry, showing a considerable amount of research and Masonic knowledge, and received a vote of thanks from the Brethren.

LODGE WAIRAU (late 663, S.C.), N.Z.C., held its regular meeting in the Lodge room, St. Andrew street, Blenheim, on June 3rd. The principal business of the evening was the passing of Bro. W. H. Morris, and the election of officers for the ensuing year. Previous to the ceremony of passing, the lecture on the " First Tracing Board " was delivered by P.M. Gillespie. The passing ceremony was then performed by the R.W.M.,

Bro. De Castro, assisted by P.M. Bro. Hustwick giving the- working tools. Bro. W. H. Morris was initiated a member of this Lodge on May 6th. Can any of your readers inform us whether this was the first Candidate admitted under the N.Z.C.?—[We believe Bro. Morris was the first Brother initiated under the banner of the Grand Lodge of New Zealand.—Ed. CRAFTSMAN.]

THE SOUTHERN STAR LODGE, No. 735, E.G., held a Lodge of Emergency on Wednesday, 9th July, Bro. H. T. Hall in the chair. There was a fair attendance of Brethren and visitors from the Victory Lodge. Two candidates were initiated in Freemasonry in the E.H. Degree. The W.M. of the Victory explained the W.T.'s and Bro. T. Scott, P.M. gave the Charge in the First Degree. The King of Terrors has paid another visit and taken another old Past Master from our midst. Our late Bro. J. C. Moultray was initiated into Masonry in this Lodge, on the 18th April, 1870. In the year 1872 he took office as Senior Deacon for the ensuing year, 1873, and on the 27th December that year he became Junior Warden. The next St. John's Day he invested as Senior Warden, and on the Festival of St. John, 1875, he was installed the W.M. of the Southren Star Lodge. Bro. Moutray was also an M.E.Z. of the Trafalgar, R.A. Chapter, No. 157, passing through all the office to the very highest, thereby showing himself a persevering and worthy Mason. By his death, on Saturday, 28th June, ult., we have lost a friend and brother, and his family an exemplary provider, a loving husband, and kind and sympathising father.

AT their meeting at Papatoitoti on Friday night, LODGE FRANKLIN closed under the English Constitution, and opened under the New Zealand Grand Lodge. The same night the ALBION LODGE passed resolutions that their future meetings should be under the new Constitution. To-night (June 2nd) LODGE MANUKAU, and tomorrow LODGE COROMANDEL, both work under the New Zealand Grand Lodge.

LODGE MOKORETA (late 2287, E.C.), N.Z.C., Wyndham, Southland, held its ordinary meeting on June 5th, brethren being present in good force. Bro. McAuley was passed to the F.C. Degree, Bro. W. H. Clark giving the lecture on-the Tracing Board. Visiting Bro. D. McFarlane was proposed as a joining member, the Lodge was then closed, a pleasant half-hour being spent at the supper table.

THE Southern Star Lodge, 735, F.C., held its monthly meeting on Tuesday, June 3rd, in the Freemasons' Hall, Collingwood street, Nelson. There was a fair attendance of members of the Lodge, and brethren-of the Victory Lodge present. The W.M., Bro. H. T. Hall, being supported by P.M. Baigent as LP.M., and P.M. Bolton, treasurer, also by the newly installed W. M. of the Victory Lodge, Bro. J. C. Mercer. The First Degree was worked, and two gentlemen were proposed for membership,

VICTORY LODGE, N.Z.C., Nelson.— On Tuesday, 10th June, the first ordinary meeting of the Victory Lodge under the new W.M. and officers, was held. A large number of members and visiting brethren were present. A brother was raised to the Third Degree by the W.M. in a highly creditable manner. Bros. P.M.'s Boor, Allan, and Scott gave the new Master their able assistance. There was a proposal for membership and one for affiliation, a Professor of Music, Bro. H. Collier, who will, no doubt, fill the position of organist, left vacant by Bro. Somerville, who went to Sydney.

LODGE ABERCORN, N.Z.C., Waipawa, Hawkes Bay, held its ordinary meeting on July 2nd. In the ordinary routine work a letter was read from Bro. Wm. Storah, presenting the Lodge Fund with two guineas, which was received with grateful thanks. Bro. Glass, who is leaving the district, resigned the S.D. Chair, his resignation was accepted with regret. A brother was proposed as a joining member. Mr Archibald Hilson Ross (son of the member for Roslyn) was balloted for and elected to membership. Mr C. Baines wrote apologising for his inability to attend for initiation. No other degree work having been provided for the Lodge closed early.

ST. JOHN'S LODGE, ASHBURTON.—The St. John's Lodge held an emergency meeting in the Masonic Hall, Ashburton, on June 12th. The W.M., Bro. A. Orr, was in the chair, and there was a good attendance of members and visitors from sister Lodges. Bro. Fox was passed to the Third Degree, and Mr Moses and Mr Causey were elected members and initiated. The ceremony of raising and initiating was performed by the W.M., assisted by I.P. M. Bro. H. M. Jones, and I.P.M. Bro. E. J. Paul (Somerset Lodge). Same matters of general business were dealt with, after which the Lodge was closed.

SOMERSET LODGE, 1811, E.C.—The regular meeting of this Lodge was held in the Somerset Masonic Hall, Ashburton, on July 3rd. The I.G.M., Bro. E. J. Paul, presided, the W.M. being unavoidably absent through a case of sickness in his family. The newly-installed Master of the St. John's Lodge, Bro. Bonnington, with his

officers and brethren, paid an official visit, and were most cordially received. The Second Tracing Board Lecture was very ably and impressively delivered by Bro. Paul, I.P.M., and Bro. C. Braddell, P.M., read a most interesting and instructive paper on the " Exploration of Palestine." The Lodge passed a vote, heartily congratulating the Thistle Lodge on the well-deserved and high honour of Deputy District Grand Master recently conferred on P.M. Bro. J. Sealy—a Mason of rare ability, and who has always been held in the highest esteem ; also on P.M. Bro. Malcolm's re-appointment as District Grand Chaplain, and on the Grand Lodge Degree conferred on 1. P.M. Bro. Cockburn. Bro. Felton, P.M., stated that the Past Masters and Masters of Ashburton contemplated forming a Board of Advice, with a view of discussing any matters that may be for the general welfare of the Masons in the district. It was reported that the annual service in aid of the sick and needy of the district had been held in St. Stephen's Church, on Sunday, June 26th, and that the amount collected had been handed over for distribution by the Rev. E. A. Scott. A hearty vote of thanks was tendered the Rev. Mr Scott, for his kindness in conducting the service.

LODGE OAMARU KILWINNING, 537, S.C.—A very interesting ceremony took place at the conclusion of the ordinary business of this Lodge at its July meeting. The R.W.M. requested Bro. P.M. Henry Aitken to step forward to the dias, when, in a neat and happy speech, he expressed the pleasure he felt in presenting to Bro. Aitken on behalf of the Lodge, a very handsome P.M. jewel, not only as a slight recognition of his services as treasurer during the past eight years, but also as a mark of the high esteem in which he was held by the Brethren of the Lodge, every member having cordially subscribed. The R.W.M. concluded by wishing that Bro. Aitken might be long spared to wear the jewel, and to promote the best interests of Freemasonry. Bro. Aitken in reply, expressed his high appreciation of the great honour done him. He spoke earnestly and impressively of his deep faith in the divine principles of the Order, and exhorted the Brethren always to stand by and uphold the ancient laws and landmarks of the Craft. There was a large attendance of P.M.'s belonging to Lodge Kilwinning, also the W.M. and P.M.'s from sister Lodge Waitaki, besides many visiting Brethren. At the conclusion of the ceremony the Brethren adjourned to the refreshment room, where Bro. Aitken's health was drunk in due and ancient form.

SOUTHERN CROSS LODGE, N.Z.C., Invercargill, held its regular meeting on June 6th, for the first time under the Grand Lodge of New Zealand. There was a good attendance, the W.M., Bro. H. V. Haddock, presiding, there being also present Bros. W. H. Hall, Grand Superintendent for Southland, and Bro. H. Feldwick, Senior Grand Warden, the latter with two other brethren affiliated to the Lodge. One candidate was initiated by the W.M., assisted by Bros. P.M.'s Sawyer, Mehaffey and Cross. P.M. Bro. Cross passed Bros. Murie and McDonald to the degree of F.C. The treasurer, P.M. Bro. Hall, brought forward an interim statement, which proved very satisfactory, showing that the debt of the Lodge, which—owing to the purchase of new regalia, &c. —at the beginning of the year stood at £150, had been reduced to something like £25. Bro. Hall stated that this debt would in all probability be paid off, and a credit balance left in hand by the annual meeting on June 24th. The W.M. stated that this highly satisfactory result had been attained by the willing assistance given by Bros. W. H. Hall and A. Taine, and the co-operation of the members generally by paying up their dues. He further announced that the annual meeting and installation of the W.M. elect, Bro. W. Smith, would take place on St. John's Day, Tuesday, June 24th. Hearty good wishes for the success of the Lodge, under its new constitution, were expressed by Bro. Feldwick, S.G.W., on behalf of the Grand Lodge of New Zealand, Bro. Clark, on behalf of Lodge Mokoreta, N.Z.C., Wyndham, and by Bro. Lepetit of Lodge Fortitude, N.Z.C., Bluff.

WE thank the *Sentinel*, Invercargill, for the following :—To hand, the July issue of THE NEW ZEALAND CRAFTSMAN. It contains a budget of installation reports, brief items, poetry, &c., and the correspondence between Sir Robert Stout and the Napier Telegraph on the French Orient Lodge, while an article entitled " History of Freemasonry and of Initiation," occupies several pages, and which is worthy of perusal by brethren of the Craft ; also, several letters on interesting subjects. Altogether the Journal is equal to its previous issues, and worthy of support.

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

GRAND LODGE OFFICERS - - 1890-1891.

Grand Master ...

M W Bro HENRY THOMSON, Christchurch.

Deputy Grand Master	R W Bro A STUART RUSSELL, Auckland.
Superintendents—Otago	R W Bro A H BURTON, Dunedin.
Auckland	R W Bro MALCOLM NICOL., Auckland.
Southland	R W Bro W H HALL, Invercargill.
Wellington	(Not yet filled).
Senior Grand Warden	R W Bro H FELDWICK, MHR. Invercargill.
Junior Grand Warden	R W Bro D H MACARTHUR, MHR, Feilding.
Grand Chaplains	V W Bro the Rev W E PAIGE, Masterton. (One to be appointed).
Grand Treasurer ...	V W Bro A KATE, Christchurch.
Grand Registrar ...	V W Bro J JOYCE, MHR, Christchurch.
Assistant Grand Registrar	V W Bro J H HANKINS, Palmerston North.
President of the Board of General Purposes	V W Bro C A C HARDY, Rakaia.
President of the Board of Benevolence	V W Bro A R KIRK, Christchurch.
Grand Secretary ,..	V W Bro the Rev WILLIAM RONALDSON, Christchurch.
Assistant Grand Secretary ...	W Bro W H COOPER, Auckland.
Senior Grand Deacon	W Bro Dr D L BOOR, Nelson.
Junior Grand Deacon	W Bro R PRICE, Napier.
Grand Superintendent of Works	W Bro J E MCKELVEY, Dunedin.
Grand Director of Ceremonies	W Bro H J WILLIAMS, Wellington.
Assist. Gr. Dir. of Ceremonies	W Bro the Rev T F DODD, Balclutha.
Grand Bible Bearer	W Bro T L MURRAY, Thames.
Grand Sword Bearer	W Bro W W DE CASTRO, Blenheim.
Assistant Grand Sword Bearer	W Bro J PAGE, Auckland.
Grand Standard Bearer	W Bro G C FOWNES, Wellington.
Grand Organist ...	W Bro A J BARTH, Dunedin.
Grand Pursuivant ...	W Bro A KIDD, Auckland.
	} W Bro C GILBERTSON, Invercargill.
	} W Bro G EDGE CUMBE, Hamilton, Waikato.
	} W Bro H CAPLIN, Hawera.
	} W Bro N GRACE, Carterton.
	} W Bro T CARR, Wellington.
	} W Bro F J DAWES, Petone.
	} W Bro F E BUDGE, Reefton.
	} W Bro ROGERS, Kumara.
	} W Bro R BREE, Gore.
Grand Stewards	{ W Bro C HULL, Christchurch.
	} W Bro J GRUBB, Lyttelton.
	} W Bro T BRAND, Brunnerton.
	} W Bro SHEARING, Tapanui.
	} W Bro WALKLEY, Palmerston North.
	} W Bro C GRUMP, Palmerston South.
	} W Bro BRAY, Feilding.
	} W Bro DALYRYMPLE, Masterton.
	} W Bro KING, Coromandel.
	} W Bro H S VAVENTINE, MHR, Gore.
	} W Bro ANTHONY MILLS, Timaru.
Grand Tyler	Bro C E BRIGGS, Christchurch.

<Pages 290 to 300 not scanned>