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REASONS FOR SELF-GOVERNMENT.

ONE of the most noticeable facts in Colonial political history is *VI*) that as British Colonies have grown in importance and population, so, also, has been developed in the Colonists a desire for self-government, and release from the thralldom of the administration of their affairs by a Parliament and officials ignorant of their peculiar circumstances, and powerless to deal with the local difficulties that daily cropped up. In America, Canada, and Australasia, the inhabitants of the growing colonies fretted under the galling yoke of incompetent government and mischievous meddling with their local affairs, insisted upon their right of governing themselves, and at last, after, in each instance, a hard struggle with autocratic rulers, obtained all that they demanded.

The case of Freemasonry in the Colonies is a parallel one. In the early days Lodges were few and scattered, and their members were too much occupied in subduing the soil to afford time for the solution of problems in Masonic government. The rule of the Grand Lodges of England, Ireland, and Scotland was tacitly acknowledged as sufficient, indeed, no one thought of any other form of government being required. The parent Grand Lodges freely issued charters whenever asked for, received the fees therefor, and any dues that the Colonial Lodges thought fit to send them, but beyond that, took little interest in the doings of the Lodges which they created in distant lands, and frequently did not even condescend to reply to communications from them. This free and easy mode of conducting Masonic affairs did not last long, and the parent Grand Lodge found it advisable to appoint District Grand Masters with autocratic powers to superintend Freemasonry in foreign parts, and later on, when demanded by the Lodges, conceded, some very limited powers of local self-government, by authorising the creation of District Grand Lodges with power of making levies and unimportant regulations. At the same time it remitted the major portion of the fees which it had hitherto demanded from Colonial Lodges, but retained in its own hands all real legislative powers.

In writing on this matter, we may here say that we have the system of the Grand Lodge of England principally in view, although in general, our remarks also apply to those of Ireland and Scotland. The concessions made by the Grand Lodge, although in the eyes of Masons in England most liberal, were not nearly sufficient for the lasting welfare of Masonry in the colonies; and our rulers, thousands of miles distant, were not competent to judge of the requirements of the Craft in the great colonies whose circumstances were vastly different from those of England. The system of local government by Provincial Grand Lodges in England, may be eminently successful in that small country where concurrent jurisdiction of three Grand Lodges is unknown, and where the Provincial Lodges are directly represented in Grand Lodge, and have a direct voice in the framing of regulations for their government. In the colonies, however, it has proved a complete failure, owing to the very limited powers conferred on the District Grand Lodges, to the very autocratic powers vested in District Grand Masters, and to the want of union, owing to the existence of rivalry between the Lodges of English, Irish, and Scotch parentage, respectively. The baneful system of concurrent jurisdiction instituted by the rivalry of the Grand Lodges of the old country in chartering Lodges, was in itself sufficient to retard any real progress in colonial Freemasonry. Freemasonry under that system consisted of three Societies instead of one, and combination of the three for benevolent or other laudable purposes, was found to be impossible. Again, the appointment, virtually for life, of District Grand Masters has been a serious obstacle to Masonic progress. In some cases very able and zealous brethren have filled the office with credit to themselves—such were Bros. Thompson of Canterbury, Poulett of Tasmania, and others, but too often the appointment was held by brethren having little or no real interest in the welfare of the Craft, ignorant of Masonic law and usage, puffed out with their own importance, and either ruling tyrannically, or taking no share at all in Masonic work. We know of one District Grand Master who has for years resided hundreds of miles distant from his district, and has yet been allowed to retain the office and its privileges by the Grand Lodge, of another, who for years, has not been qualified to sit in his own District Grand Lodge because he has not been a subscribing member of any Lodge, and who, in defiance of the law, has so sat and ruled. We know of another who has not entered a Lodge for years, and yet the Grand Lodges

of the Old Country retain these brethren in office to the detriment of the Craft. It may be said that their appointment was, in, the first place, recommended by the Lodges. This is true, but when they were recommended, the Lodges had faith in their good intentions. Seeing that District Grand Masters were endowed with almost autocratic powers, and that the District Grand Lodges could not meet without their sanction, it is extraordinary that the election of these officers was not placed in the hands of the Lodges over which they were ruled, and that the office was not made tenable for one year only. The Grand Masters of England, Ireland, and Scotland hold office for one year only, and yet District Grand Masters, with powers in their districts greater than those of the Grand Master himself, were appointed practically for life, and the Lodges, by distance from England, were precluded from representing in Grand Lodge the evils resulting from the system. The Colonial Masons had practically to be content with no share in their own government, and no voice in the continuance of their rulers in office. We do not greatly blame the British Grand Lodges ; they might have made some improvements in their system of ruling Colonial Lodges, but from ignorance of the circumstances of the Colonies they were quite powerless to remedy the greater evils without completely changing the system which, in England, was found to work well. Concurrent jurisdiction of Grand Lodges they could not possibly alter without infringing the rights of the Lodges. Hence, although in many ways we Freemasons in the British Colonies were proud of our connection with such famous Masonic bodies as the Grand Lodges in Great Britain and Ireland, yet it is not to be wondered at that, seeing the disunited state of Freemasonry around us, we should have resolved to take the same steps for improving its condition as were taken with the most eminent success by our Brethren in the various states of the American Union and in the Dominion of Canada. In those countries Freemasonry has progressed with giant strides since independent Grand Lodges were erected in them, and we are fully assured that the same happy result will follow the foundation of Grand Lodges in Australasia. In New South Wales and South Australia the result can already be seen, and Victorian Freemasons are showing evident signs of being imbued with a greater zeal than ever manifested itself under the old *regimé*.

REFUSAL OF RECOGNITION BY ENGLAND.

No doubt some over-sanguine brethren may have expected that the Grand Lodge of England would recognise the Grand Lodge of New Zealand upon "the first time of asking." For ourselves, we were not of the number, so do not feel in the least degree disappointed at the present decision of the parent Grand Lodge. We say the " present " decision, for we feel well assured that this attitude will be changed ere long, and that when the real feeling of the Craft here is realised at home, the United Grand Lodge of England will be quite as ready to accord New Zealand full recognition as New Zealand will be to receive it. Judging from the acts—patent to all—of those who should be the exemplars of Masonic virtues amongst us, it can easily be imagined what representations may have been made to the home authorities; how the great movement towards Masonic autonomy in New Zealand may have been belittled ; how the division unhappily existing in the Craft may have been exaggerated, and how *their* efforts to stem the tide—illegal and immoral as *we* know them to have been—may have been made to appear most refreshingly loyal and patriotic. Meanwhile, let us possess our souls in patience, since, though we shall, of course, be pleased enough, when the three British Grand Lodges no longer seek to hold us at arm's length, we may point out that recognition by the various sovereign Grand Lodges of Australasia is of far more *immediate* importance.

THE EXCOMMUNICATION CIRCULAR.

To refer to the celebrated—or, shall we say notorious ?—" excommunication " circular once more. In a letter addressed through our columns in June last, to the R.W. the P.G.M. of Otago and Southland, by the Grand Superintendent of Otago District (Bro. A. H. Burton), that brother ventured to predict that the ukase in question would be by *no* means universally obeyed. We hear, by the way, that this prediction has been verified. It will be remembered that all W.M.'s. and R.W.M.'s were directed to have that precious production read in their Lodges, and also affixed to the Lodge doors. Has this been done in the Dunedin Lodges even ? Is it not true that one Master of a local Lodge had to choose between disobeying the mandate and losing some score of his members ? And is it not further true that a similar feeling exists in Lodges all over the district ? We are well assured that these things are *so*, and that—to put the matter on no higher ground—it was one of the grandest errors in strategy, when the zealous D.G. Secretary was permitted to forge and launch that *brutum fulmen*. Well-directed zeal is truly admirable, but then it should be well-directed ; and

occasion should not be given for the suspicion that those who fill the highest Masonic positions amongst us are but all too plastic in other hands.

It will be remembered that while KO-KO was Lord High Executioner, POOH BAH was Lord High Everything Else. We have heard it suggested that our Masonic POOH-BAH, in addition to his more legitimate billets, is quite ready to jump KO-KO's claim, and to be Lord High Executioner as well as Lord High Everything Else. But, seriously, there is little doubt that the signatories to the document in question are now thoroughly ashamed of their action. Let them then acknowledge as much, and though it will be some time before the affair can be *forgotten*, we think we can answer for the injured Brethren that it will be promptly *forgiven*.

WE were in a Lodge a short time ago when three Past Masters—English, Irish, and Scotch—took part in giving a Degree. The effect was good.

GRAND LODGES

ATTITUDE OF THE GRAND LODGE OF ENGLAND.

THE following is from the *Auckland Herald* of August 19th :—Bro. T. W. Kitt, P.M., of Eden Lodge, E.C., who was one of the most energetic promoters of the Grand Lodge of New Zealand, has written by this mail, under date July 11th, and the following extracts from the letter place the position taken by the Grand Lodge of England in a new light. Bro. Kitt says :

" I returned from Brighton last week, and immediately sought an interview with Colonel Shadwell Clarke, Grand Secretary of England, in order to ascertain his views *re* new Grand Lodge. He was very affable and pleasant, and said that he had been duly advised of the progress of the formation of the New Zealand Grand Lodge, and supplied with the various papers, and that he expects the question will be brought before the Grand Lodge in September, when I hope to be present. Amongst other important matters he stated that *re* Rule 219, English Constitution, that it has been definitely settled that for three members to hold the warrant, it is not in any way intended to apply to a majority joining a new constitution. He assured me that the D G. M. of Auckland had been advised to this effect, so that if he still persists in his *old* course; it is in spite of the ruling to the contrary. The Grand Lodge has nothing whatever to do with the disposal of Lodge property, which the Grand Secretary says is entirely and solely dependent upon the members of the Lodge themselves. This information will be useful to you, and I hope you will firmly impress it upon the Eden Lodge brethren, and others, so that they may not be longer overawed by the D.G. Lodge. Masonically I have been having a very pleasant time, and have been pretty well lionised at the Lodges I have attended. I have no time to go into details at present of the many English brethren I have spoken to respecting the Grand Lodge of New Zealand. One only—the Grand Secretary—is opposed to the change, and he acknowledges that New Zealand has as much right to Masonic autonomy as other colonies."

CIRCULAR FROM THE AUCKLAND SUPERINTENDENT.

THE disputed points between the newly-constituted Grand Lodge of New Zealand and the District and Provincial Grand Lodges of England and Scotland in New Zealand having been the subject of so much public discussion, the following circular issued by Bro. M. Niccol, Grand Superintendent, Auckland, will be read with an interest outside the internal workings of the Masonic Order :

" The recent action of Bro. Sir Frederick Whitaker in issuing a dispensation to certain unqualified brethren, authorising them to work a second lodge under the designation of 'Lodge St. Andrew, No. 418. S.C.,' and declaring that irregular Lodge to be entitled to all the properties and funds created and accumulated by us, has, I believe, raised some doubt of our position in the minds of some of our members ; and the Grand Lodge of Scotland having apparently approved and confirmed Sir Frederick's ruling, there is, perhaps, danger of this ruling being accepted as correct in the absence of any statement to the contrary. I therefore deem it necessary to remind you that neither the Provincial Grand Master nor the Grand Lodge of Scotland can override justice and equity, or deprive us of our natural rights and privileges. We are living neither in Russia nor Turkey, but in a free country, under the laws of which any such arbitrary act of oppression and confiscation cannot possibly be sanctioned or tolerated. We must neither be bounced nor bluffed out of our money and property of which we are in lawful possession, but be prepared to defend our rights in every legitimate way. But I counsel all members of our Lodge to avoid acts of reprisal, or words of recrimination ; let us keep on in the even tenor of our way, acting strictly on the defensive, alike uninfluenced by the threats and blandishments of our opponents. After

all, a very short time must see us all united, or rather fused into one harmonious band of friends and brothers ; and the less bitterness introduced into our disputes, the sooner will that consummation so devoutly to be wished for be accomplished. Believing that our Mother Grand Lodge of Scotland has acted upon incorrect and prejudiced accounts of the position, a full statement of the case has been prepared and will be forwarded to Edinburgh by next mail, and I have every confidence that upon due consideration that body will recognise and admit our just claims."—*Dunedin Evening Star*.

RECOGNITIONS.

ITALY.

BRO. G. ROBERTSON, P.G. Secretary, has received advice that the Grand Orient of Italy has fully recognised the Grand Lodge of New Zealand, an exchange of representatives being arranged.

VICTORIA.

THE Board of General Purposes recommend Grand Lodge to recognise the Grand Lodge of New Zealand.

REFUSAL OF RECOGNITION.

ENGLAND.

[PER PRESS ASSOCIATION.]

LONDON, September 3rd.

THE Grand Lodge of England has recognised the Grand Lodge formed in Tasmania, but has refused a similar request by the Grand Lodge of New Zealand, because the Masonic bodies of the Colony had not agreed on the question.

NEW ZEALAND.

QUARTERLY COMMUNICATION

HELD AT THE MASONIC HALL, WELLINGTON, ON MONDAY, 28TH JULY, 1890.

Opening of Grand Lodge.—The Grand Lodge was opened in ample form by the M.W. Grand Master, Bro. Henry Thomson, at 7.30 p.m., with solemn prayer by the V.W. the Grand Chaplain.

Present.—THE M.W. THE GRAND MASTER, BRO. H. THOMSON ; THE R.W. ACTING DEPUTY GRAND MASTER, BRO. VINCENT PYKE, M.H.R.; THE GRAND LODGE OFFICERS, THE MASTERS, AND PAST MASTERS, AND WARDENS of many Lodges, and a large concourse of visiting brethren.

Minutes.—The minutes of the Communication held on the 30th of April were read and confirmed.

Address.—The G.M. in his address referred to the enthusiasm existing, as evidenced by the large number of brethren present from all parts of the colony, spoke of the difficulties which had to be met, amongst other topics referring to those who had taken part in the work and then drawn back, at the same time alluding to the fact that they will have to return again to us. The circulars issued by the D.G.Ms. had caused some confusion in some of the Lodges, which time and patience will put right, notwithstanding the action taken by the Grand Secretary of Scotland, in promising the approval of his Grand Lodge of any steps which the D.G.M's. in the colony might take, for the purpose of suppressing the Grand Lodge movement. The G.M. congratulated the members present and absent on the progress made by the Grand Lodge since the last Communication. The G.M. in mentioning the application sent to all the Grand Lodges in the world, asking recognition, stated that the UNITED GRAND LODGE OF NEW SOUTH WALES had, in the most ample and fraternal manner, given recognition to us, most courteously expressing the hope that the two Grand Lodges would ever work together.

The Grand Orient of France.—The Grand Master officially informed the Grand Lodge that a Lodge under the Grand Orient of France had been lately opened in Wellington. The subject itself would come before them, as it formed part of the report of the Board of General Purposes.

The R.W. the Acting Deputy Grand Master, Bro. Vincent Pyke, then briefly addressed the brethren in a very congratulatory manner, and asked permission to retire as he was very unwell.

The Grand Treasurer stated that the Balance to Credit in the bank was £106 Os. 2d.

Correspondence.—The Grand Secretary then stated that a large amount of Correspondence, consisting of letters, reports from Grand Superintendents, and telegrams, had been received — too numerous to read — with congratulations and apologies from the writers, who, from various causes, were unable to be present. Amongst the letters received, and read, was one from the Pro. 'Grand Master of the United Grand Lodge of New South Wales, conveying the decision of Grand Lodge unanimously to recognize the Grand Lodge of New Zealand, and from the Grand Secretary conveying the resolution itself. Letters were also read from sundry American Grand Lodges, acknowledging, in *very* courteous terms, the receipt of the circular letter, asking recognition, and promising that the same would receive most favourable recognition in each case.

Reports.—THE REPORT OF THE BOARD OF BENEVOLENCE was read. It was brief, and stated that the amount to credit was £52 4s. 6d., and that no application for relief had been received.

THE REPORT OF THE BOARD OF GENERAL PURPOSES was then read by the Grand Secretary, and was afterwards discussed *seriatim*, and adopted as follows :

1. INAUGURATION OF GRAND LODGE AND INSTALLATION OF FIRST GRAND MASTER.—The Board of General Purposes, in presenting its first report, desires to offer its congratulations to the members on the successful inauguration of the Grand Lodge, and Installation of the First Grand Master.
2. INITIAL DIFFICULTIES.—As might have been expected in the initiation of such an important change, as the formation of a Grand Lodge for New Zealand, some difficulties have, from time to time, arisen to which your Board has given its attention, and to the best of its ability has endeavoured to meet.
3. RECOGNITION.—The first duty of the Board was to prepare and forward a circular letter to all the Grand Lodges in the world, informing them of the steps that had been taken to establish a Grand Lodge, and applying for recognition. Members of Grand Lodge will, no doubt, have seen from telegrams that the United Grand Lodge of New South Wales has been the first to accord us fraternal recognition, and the Board has no reason to doubt that the other Grand Lodges will, in due course, follow the example of New South Wales. The Board would recommend that a letter of thanks be forwarded to the latter body for their prompt and cordial recognition.
4. CIRCULARS.—In consequence of communications addressed to the officers and members of Lodges who have given in their adherence to the Grand Lodge of New Zealand, from those visiting in other Constitutions, throwing doubts with regard to their position (copies of which are laid upon the table of Grand Lodge), your Board considered it its duty to issue circulars (Nos. 1 and 2), copies of which are attached hereto. This course was considered necessary, as several Lodges had asked the advice of the Board to guide them in the matters referred to therein, Your Board has much pleasure in reporting that these circulars have had the desired effect, and the advice given has been acted upon.
5. CORRESPONDENCE.—Of necessity a very large amount of correspondence has been received from the Lodges throughout the colony, to which the Board has given its careful consideration, and endeavoured - to reply to the various queries contained therein.
6. OFFICE.—The Board has much pleasure in informing Grand Lodge that, through the liberality of the St. Augustine Lodge (late No. 509, E.G.), suitable office accommodation for Grand Lodge purposes has been placed at its disposal with necessary lighting, &c., free of charge. The Board has prepared a resolution to submit to this Communication of Grand Lodge, that a vote of thanks be recorded to the Lodge for its generous offer.
7. GRAND SUPERINTENDENTS OF DISTRICTS.—Your Board takes this opportunity to place on record its appreciation of the very valuable services rendered in the Interest of the Grand Lodge of New Zealand by the Grand Superintendents, in their various districts. It was found necessary, for the carrying out of their duties, that a small suspense account should be opened with the various Grand Superintendents for stationery, postages, &c., and travelling expenses to visit Lodges in their districts when desirable. The Board recommends the Grand Lodge to authorise the appointment of other Grand Superintendents of Districts where it is considered necessary.
8. PATENTS.—Patents for Grand Lodge Officers have been prepared, and the several Grand Lodge Officers have been notified thereof. These are ready for presentation at this Communication, or in the event of Officers not being present, they will be forwarded to the Grand Superintendents of Districts, and presented to them in open Lodge on payment of the necessary fee.
9. THE GRAND ORIENT OF FRANCE.—It has come to the knowledge of the Board that a Lodge has recently been formed in Wellington, under the jurisdiction of the Grand Orient of France, and the Board having been asked by W.M.'s of the New Zealand Constitution to advise them how the brethren of the said Lodge should be received, if any presented themselves, recommends the following resolution for adoption :

"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 T.G.A.O.T.U.; and, whereas, the Grand Lodges of England, Ireland, and Scotland have, in consequence of such 'elimination, withdrawn their representatives and severed 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 members of Lodges under the New Zealand Constitution are forbidden either to visit or receive visitors from the said Lodge, and any member of a Lodge holding under the Grand Lodge of New Zealand, who has joined, or may hereafter join a Lodge, under the Grand Orient of France be given one month's notice to withdraw from the said Lodge, or his name will be struck off the Roll of Lodges under the Grand Lodge of New Zealand."

10. GRAND LODGE REGALIA.—As the amount required for this purpose would necessarily be large, the Board would recommend the Grand Lodge to defer the consideration of this question until a future Communication, but would recommend, for the information of Grand Lodge officers, who desire to procure their own regalia, that the colour should be that adopted by the Grand Lodges of the Australian colonies, namely, purple.

11. CLOTHING OF MEMBERS. —With regard to members' regalia--for those newly joining, the Board would recommend that, as soon as possible, some uniform apron should be decided upon, and would suggest the adoption of that worn by the New South Wales and other colonial Constitutions, namely, white lamb skin with light blue facings.

12. RECEIPTS AND EXPENDITURE.—An approximate estimate of the probable expenditure necessary for carrying on the business of the Grand Lodge has been compiled and appended hereto.--Schedule No. 1, non-recurrent expenses, say £200 ; schedule No. 2, annual expenditure, about £456. On a discussion on schedule No. 1 the following resolution was moved by Bro. Hulbert, P.M., seconded by Bro. Geo. Robertson, P.M. :—" That a sub-committee be appointed at this meeting, to consist of the Most Worshipful the Grand Master, the Grand Treasurer, Bro. H. Powley P.M., Bro. Geo. Robertson, and the mover, for the purpose of arranging, for the non-recurrent expenses on the basis, of a loan of £10, or other sums of money, to be repaid by Grand Lodge when in funds." This was carried.

13. CONCLUSION.—There has not been sufficient time for all the Lodges who signed the declaration to forward to Grand Lodge their charters and fees. Still, in response to our communications, a large number of charters have been received and fees paid, and we are still in correspondence with Lodges on the subject. In conclusion, the Board considers that though it is too soon to sum up the results attained, yet the Board gladly reports that the Lodges generally have proved themselves equal to the occasion, and, assisted by Grand Lodge Officers in all parts, have cordially taken up their work with a heartiness and vigour which promises well for the Craft in general, as well as for the Grand Lodge of New Zealand in particular.

Report of the Committee appointed to draft Constitution was presented by Bro. Geo. Robertson. It was read and approved. Owing to the illness of P. Dep. G. Master, Bro. Gillon, the Committee had not been able to hold a meeting lately. The Constitution and Laws of Grand Lodge have been drafted and the regulations relating to private Lodges were also partly framed.

Report of the Wellington District was presented by Bro. Geo. Robertson. It was read and adopted. The report referred to successful and enthusiastic meetings, which have been held in the city Lodges, and in those at Napier, Waipawa, Masterton, Waipukurau, Woodville, Carterton, Featherston, Feilding and Palmerston North. Installations in the Leinster and Ulster Lodges have been very successful, and the meetings enthusiastic. Lodge Pacific will not hold any more meetings until an answer has been received from the Grand Lodge of England, respecting the ruling on Article 219, lately sent out by the Grand Secretary of England to the D.G. Secs. of the D.G.L., E.C., Wellington. The recognition by the U.G.L. of N.S.W. has had a very good effect on all the Lodges and caused the question of Grand Lodge to be discussed in a more fraternal spirit.

Reports of the G. Superintendent and the Assistant G. Secretary, Auckland District, were also received. They give valuable information of the work done, and show how active and energetic our G. Lodge Officers have been in the midst of many difficulties. They have attended and conducted Installation ceremonies at

Lodges Ara, United Service, and Beta (Waikato), and visited Lodges Wairoa, Franklin, Papakura, Coromandel, and were purposing to visit other Lodges around. They have impressed upon the Brethren the necessity of forbearance and a conciliatory disposition to those Brethren of the other Lodges who have not yet joined our Constitution, although great provocation has been experienced at their hands. The harsh and arbitrary tactics of the R.W.D.G.M., E.C., are very remarkable. He has issued most peremptory orders to the English Masons not to visit or allow any New Zealand Masons in their Lodges, and the brethren who did not take part with the majority are told they can have a Dispensation to work the Lodge, which will entitle them to the regalia and all property belonging to the Lodge. The idea of starting a Provincial G. Lodge for the Province of Auckland has been discussed at a preliminary meeting, as it is considered imperatively necessary, so that concerted action for mutual protection may be arranged. A petition has been drawn up for signature, and will in due time be presented to Grand Lodge, expressing the hope that the next Quarterly Communication will be held at Auckland, and it is hoped that nothing unforeseen will arise to prevent this.

The report closes with an expression of the thankfulness with which the brethren heard of the convalescence of the Grand Master, after his serious illness, and that they one and all wish prosperity to our Grand Lodge, trusting that the recognition given us by the United Grand Lodge of New South Wales is only the first of a stream that may be expected to flow in due time from all parts of the world.

Bro. Malcolm Niccol, P.M., GRAND SUPERINTENDENT, AUCKLAND DISTRICT also sent a very clear and appreciable account of the work going on in the District. He refers at length to the unworthy and discreditable tactics now carried on by the District Grand Masters. It is painful to read how these rulers in the Craft urge on the opposition in the most bitter spirit---encouraging, and indeed exciting in the minds of some a desire to do all the injury they can, by setting up rival Lodges, even though they have to get some who are otherwise disqualified in every sense. But, perhaps, the most painful thought is given in the opinion he expresses, as to the action now being taken—he says, "I am a Scottish Mason, but I am sorry to say I have no hope that the Grand Lodge of Scotland will be influenced by anything we may say or do ; it has always been guided by considerations of expediency only, and seems disposed to ratify and confirm anything and everything done by its *so-called loyal supporters* in the colony in the present juncture, irrespective of justice or legality, truth or honour." These words seem prophetic, and are justified by the action of the Grand Lodge of Scotland, according to the instructions issued by the D.G.Ms., S.C. These Reports deserve to be printed in full, but we fear it cannot be managed.

Report of the Grand Superintendent, OTAGO DISTRICT. --Bro. A. H. Burton, P.M., also sends a Report of the work carried on in the district. He has communicated with many Lodges, and has been assured that the feeling generally of the brethren in the district is altogether in favour of the Grand Lodge of New Zealand. And yet, notwithstanding this, our brethren stand by and allow their brethren to be as roughly handled as if they were malefactors--because they are afraid to say a word in our favour, or to take the step which will at once put a stop to all this painful exhibition of malice, and which surprises any one who has taken any interest in Freemasonry. Had we been the scum of the earth, or the vilest characters, more-arbitrary, harsh, or uncharitable action could not have been taken against us. Our brethren in the—shall we say, "dark" South, have been very active, and have attended installations at Balclutha, Palmerston, and Waikouaiti, and generally have endeavoured to assist in every case when they have been asked.

Report of the Grand Superintendent, Southland District.—Bro. Wm. H. Hall, P.M., writes in much the same way as Bro. Burton. Amongst other causes existing, not in this District alone, but in the other places also, is the financial question; not meaning thereby the cost of joining Grand Lodge, which in no case exceeds £5 5s., and in the small Lodges under £2, but from the actual impossibility of collecting the small sums due by the brethren. Personally Bro. Hall meets with little else outside the Lodge but the acknowledgment that we have taken the right step, and that all approve of it, but scarcely one moves in the matter, and the D.G.Ms. are exercising a rigid discipline in excluding all brethren who have joined the Grand Lodge, and in refusing to allow the question of Grand Lodge of New Zealand to be even mentioned in their Lodges. In no part of New Zealand have the D.G.Ms. been more extreme in their measures than in Otago and Southland. The system seems for the moment to be paralysed by the height of the fever, but when the true Masonic spirit again asserts itself we have no fear of the result ; there will be one grand consensus of opinion, and that will declare itself unanimously, as with one accord, in favour of the Grand Lodge of New Zealand. Events are hastening quicker than those who are against us think for, and the awakening, as from a dream, may be sharper than they can conceive. On a review of the reports thus presented to Grand Lodge,

and by Grand Lodge submitted to the Board of General Purposes to deal with, we feel more animated and satisfied. We have good men and true leading on, and the victory is not far off:

Districts of Napier, Nelson, and West Coast.—Here, too, our brethren are working favourably, and in their hands the Grand Lodge of New Zealand is prospering. If Grand Lodge could only find more opportunity for visiting in these Districts there would not be that isolation, Masonically, which now is very much felt.

Recognition : United Grand Lodge of New South Wales. —Moved by Bro. D. H. Macarthur, M.H. R., R. W. J. G. Warden, seconded by Bro. Geo. H. Powley, P.P.G.S. Warden --"That the Grand Lodge of New Zealand desires to convey to the United Grand Lodge of New South Wales its appreciation of the prompt and cordial recognition of this Grand Lodge, contained in the warm and fraternal letters of the Most Worshipful the Pro Grand Master, and the V.W. the Grand Secretary." Carried unanimously, with acclamation.

Illness of P.D.G. Master Bro. E. T. Gillon.—Moved by Bro. Seddon, M.H.R., seconded by Bro. Geo. S. Wemyss Dalrymple, Grand Steward—" That the Grand Secretary convey the regret of the members of Grand Lodge at the absence, by serious illness, of P.D.G.M. Bro. E. T. Gillon, from this Communication ; also the brethren's warmest sympathy in his affliction, and their sincere wish that he may soon be restored to perfect health.—Carried unanimously.

Death of Bro. Earl Carnarvon.—A vote of condolence with the Grand Lodge of England, on the death of Bro. Lord Carnarvon, was moved by Bro. Robertson, and seconded by Bro. Grand Secretary, and carried unanimously.

Next Communication.—On the motion of Bro. George H. Powley, P.M., seconded by Bro. A. Kaye, G. Treasurer, it was remitted to the Board of General Purposes, " That the next Quarterly Communication of Grand Lodge be held in Auckland, the brethren expressing the hope that nothing would prevent it."

Retention of Native names by Lodges —Bro. P.M. Elliott, suggested that the Native names be retained for Lodges under the G.L. of New Zealand, as far as practicable.

The business concluded with hearty good wishes from many brethren present, and the Lodge, with prayer by the Grand Chaplain, was closed in ample form by the M.W. the G. Master at 11 p.m.

The following information in *re* the recognition of the Grand Lodge of New Zealand by the United Grand Lodge of New South Wales is appended for the information of the Brethren.

1. Speech of R.W. Bro. Major Remington, P.S.G.W.:

R.W. Bro. Remington, P.S.G.W., 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 in New Zealand, among whom he numbered some warm personal friends, would ere long be convinced that, what-ever 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 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 for 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 Lodges 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.

2. Letter from the Pro. Grand Master, the MW., Bro. Harman J. Tarrant, M.D., M.L.C. :

" DEAR BRO. RONALDSON,

It affords me much pleasure to inform you that at a special meeting of our Grand Lodge, held last evening, it was unanimously decided that the fraternal recognitions of the Grand Lodge of New South Wales be extended to the Grand Lodge of New Zealand. 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.

* * * * *

" Wishing your Grand Lodge every success,

"I remain, yours fraternally,

"Sydney, July 16th, 1890." (Signed) " HARMAN J. TARRANT.

CIRCULAR BY THE GRAND MASTER.

The Grand Lodge of New Zealand, Christchurch, Sept., 11th, 1890.

WORSHIPFUL SIR AND BROTHER,

A cablegram from London having informed me that the Grand Lodge of England has refused recognition to the Grand Lodge of New Zealand, renders it desirable that a circular should be addressed to all Lodges holding under the Grand Lodge of New Zealand, in order that the brethren may be assured that the only effect that should follow this decision is a more earnest working in our Lodges,

And that inasmuch as the only reason for such non-recognition is owing to the want of more unanimity amongst the Lodges in New Zealand, and does not arise from its being looked upon as any breach of Masonic law or order. Our endeavour should, therefore, be so to conduct our Masonic business that the Lodges who have not yet joined us, seeing our good work, may be more inclined to reconsider their action with a view to securing that unanimity which will, as in the case of Tasmania, lead to our recognition by all the Home Grand Lodges.

I am, Worshipful Sir and dear Brother,

Yours fraternally,

H. THOMSON,

Grand Master.

THE next regular Quarterly Communication of Grand Lodge will be held in Auckland at the end of October.

A SPECIAL Communication of the Grand Lodge will be held in Dunedin on the 14th and 15th of October for the purpose of installing the W.A of the Lodge of Otago, and for other necessary business.

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 it 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. MCKAY,' WELLINGTON. -No room this month.

"ACACIAN."—Very good—will write you shortly.

THE Grand Orient of Italy has recognised the Grand Lodge of New Zealand, and wishes an exchange of representatives.

INSTALLATIONS

PALMERSTON LODGE, N.Z.C.—The first installation of the W.M. under this Constitution was held at the Masonic Hall, Palmerston, on Friday, the 29th August. The ceremony was conducted by R W. Bro. A. H. Barton, Grand Superintendent, Otago District, assisted by the Grand Secretary, V.W. Bro. Rev. W. Ronaldson, W. Bro. J. E. McKelvey, G.S. of W. ; W, Bro. Chas. Crump, Grand Steward ; and P.M. DeRenzy. A large number of visitors were present, including W.M's., officers and members of Lodges Waikouaiti and Waitaki, N.Z.C., so that the seating capabilities of the spacious hall were tested to its fullest extent. Bro. Charles Lorie Russell was installed as W. M., and the officers invested were as follows :—I. P.M., Bro. W. Alderdice ; S. W., Bro. John George Findlay ; LW., Bro. Jas. McKillop ; Chaplain, Bro. Rev. Wynter Blathwayt ; Treasurer, P.M. Bro. Thos. Hodyetts; Secretary, P.M. Bro. Chas Crump; S.D., Bro. W. Clarkson ; I.D., Bro. Jno. E. Vernon ; LG., Bro. C. Conn ; Tyler, Bro. John E. Goodwin. After the installation the Brethren adjourned to the Empire Hotel, where Bro. Geo. Lloyd had provided an excellent lopi t, after which the usual Masonic toasts were given, and the Brethren were enabled to break up at a reasonably early hour, after which a good many of them went to the Spinsters' Ball, to which the whole Lodge had been invited.

LODGE REPORTS

Secretaries of Lodges, Scribes of Chapters, will confer a favor on the Editor of this Journal if they will forward monthly a copy of their Lodge Circular to Box 393, Post Office, Dunedin.

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

THE Masterton and Thistle Lodges have issued invitations for a Masonic ball, to be held in the Drill Hall, on Thursday, the 25th inst. A combined committee of the two Lodges has been appointed, and given fine weather, it will doubtless prove the event of the season in the Wairarapa district.

LODGE OF OTAGO, N.Z.C., Dunedin, held its regular meeting on the 8th inst. A brother was passed, a gentleman proposed, two brethren proposed for affiliation. The ballot for the election of V.N.M. resulted in the election of Bro. Charles J. Ronaldson (the present S.W., and son of the Grand Secretary). P.M. De Renzy was elected Treasurer. Before the Lodge closed, P M. De Renzy gave " Extracts from the Ritual of the Lodge working in Wellington under the Grand Orient of France." The Grand Master will conduct the installation on the 14th October.

LODGE ABERCORN, N.Z C., Waipawa, Hawke's Bay, held its regular meeting on Wednesday, July 30th. There was an extremely good attendance, over thirty brethren signing their name in the Tyler's book. The visitors included members of 460, S.C., 705, S.C., and 722, SC. After the ordinary routine business (during which Bro. Geo. Harper, of 'Waitaki Lodge, No. 1111, E.G., Oamaru, was assisted) had been completed, a ballot was taken for Bro. Samuel Johnson as a joining member, and he was declared elected. Messrs A. H. Ross and C. Baines were initiated, and Bros. Jensen and Godwin passed to the F. C. Degree. A sum was voted for the assistance of the widow of a late Brother of Amberley Lodge. An old member was proposed for

joining, and a gentleman was proposed as a candidate for initiation. Notice of motion was given reducing the fee for joining and affiliating members from £1 Is. and £1 lls. 6d. respectively, to 10s. 6d. in either case. Lodge was then closed, and members adjourned to the supper room, and after spending a pleasant time broke up. [We are sorry space forbids giving an account of the annual ball held in connection with this Lodge, on the 1st ult. ED. CRAFTSMAN.]

THE Foxton Kilwinning Lodge, N.Z.C., has been suffering somewhat lately by a number of prominent members leaving the district. It is also hampered with a most unsatisfactory leasehold property, which has militated against the financial success of the Lodge. Strong efforts are now being made to amend this condition of things, and secure a more united effort, and we are sanguine enough to hope the result will be a thoroughly healthy Lodge.

LODGE PONSONBY, 708 S.C., Auckland, held the regular monthly meeting in the Oddfellows' Hall, Ponsonby, on August 5th, when the W.M., Bro. Forrest, presided. There was a large attendance both of brethren and visitors, including P.M. De Renzy, from Dunedin. The ordinary business of the Lodge included four raisings. A lengthy and animated discussion ensued upon the question as to which Constitution the Lodge should, in future, work under. Ultimately it was decided that Lodge Ponsonby should at once join the Grand Lodge of New Zealand.

LODGE ARA, New Zealand Constitution.—The regular monthly meeting took place at the Masonic Hall, Princes street, Auckland, on August 4th, when there was a large attendance. In the absence of the W. M., Bro. S. D. Hanna, the D.G.M., Bro. A. S. Russell, occupied the chair. The first business was the balloting for two gentlemen for initiation and four joining Brethren, two of these being Past Masters, and a large amount of business was got through, Bro. Russell being assisted by Past Masters Powley, Kidd, and Cooper. Before the Lodge closed four other brethren were proposed for joining, and two gentlemen for initiation, so there is every sign of Ara Lodge being still more prosperous, if possible, under the New Zealand Constitution. H.G. wishes were given by the visiting Brethren.—W. Bro. Meadowcroft, P.G.S. Warden of Victoria, and W. Bro. De Renzy, P.G. Treasurer, E.C., Otago, who spoke of the necessity of the amalgamation of the various Constitutions, and the great benefits to be derived to the Craft. Bro. Page, R.W.M. of Lodge St. Andrew, and representatives of various other Lodges were also present.

LODGE ST AUGUSTINE, N.Z.C., Christchurch, met on August 12th, when Mr Edward Crosbie Reeves, journalist, was initiated. Messrs Crook and Raphael were to have been initiated, but were not in attendance. Y.M. Bro. J. Blanchard, Lodge St. John, 286, I.C., Qaeusland, and Lodge St. Patrick, 468, I.C., Dunedin, were affiliated. Lodge Amberley, 2007, E.G., applied for relief for the widow and children of Bro Davies. The Lodge voted £5 5s., and subscriptions amongst the brethren reached over £3. The Board appointed by the District Grand Lodge to distribute the funds *pro rata*, wrote stating that the Committes recommended that the money coming to Lodges who had joined the Grand Lodge of New Zealand should be placed in a fund to be called the " Benevolent Fund of the Grand Lodge of New Zealand, Canterbury Branch." The Grand Lodge of New Zealand wrote thanking the Lodge for its offer of office accommodation. It was moved by Bro. Russell that this Lodge takes steps to form a Masonic library. This was seconded by the G. W. Bro. Hobden, and carried, several members promising a gift of books. The great difficulty seemed to be what books to procure. The attendance was from 50 to 60, and in the supper room some good speeches were made and songs sung.

LODGE OF CONCORD, PAPANUI, JULY 31sT.—The above date being the period of the regular meeting of this Lodge, a goodly number of members were present. The Wardens were unavoidably absent, their places being filled by Bro. J. W. Horner, treasurer, and Bro. W. J. Jackson. After the usual preliminaries, the W.M. Bro. Charles Amyes, opened the Lodge in the second and third Degrees, and then vacated the chair for the ensuing ceremony, in which Bros. Gifkins and Leader were participants under the teachings of Bro. Kirk, P.M. Among the prominent members of the Order present as visitors may be noted Bro. the Rev. W. Ronaldson, G.S. This Brother entertained the Lodge with a *resume* of the proceedings just concluded at the Grand Lodge meeting at Wellington. Bro. A. Kaye, P.M. and G.T., also spoke upon the same subject, and emphasised the kindly way in which all Southern visitors had been received. The W.M., Bro. Ritchie, of the St. Augustine Lodge, accompanied with officers and brethren, paid a fraternal visit, and, with visitors from Lyttelton, Rangiora, and Sheffield Lodges, the meeting was somewhat above the average in its enjoyable nature. The cordial feeling and generous welcome extended to all who visit Masonically at Papanui is a

reputation enjoyed by the Lodge, and the Craft may rest assured that Bro. Amyes and his officers will not allow their Lodge to depreciate on that account. After much useful Masonic labour and the proposal of two gentlemen for initiation, the Lodge was closed in antient form.

UNITED MANAWATU LODGE, E.C., PALMERSTON NORTH.—On Friday, the 29th August, the above Lodge held its regular meeting, Bro. McIntyre, W.M., presiding; six P.M.s and a fair attendance of members being present. Amongst the visitors were Bro. H. J. Williams, P.M., and R.W.M. Bro. Forrest, of Ponsonby Lodge, N.Z.C., who received a most fraternal welcome at the hands of the officers and members of the Lodge. After the usual routine business a Brother was raised to the Degree of a M.M., the W.M., Bro. McIntyre, being ably assisted by P.M.s Bate and Kelling. During the evening the brethren were called to refreshment, and the toast of "The Visitors" was received in the most enthusiastic manner. In responding, Bro. Williams referred to the good work being done by the CRAFTSMAN, and urged the Lodge to advertise its meetings and members to subscribe. Owing to some business with reference to the hall being discussed at length, the meeting did not terminate till 12.30.

THE Fielding Lodge, N.Z.C., on September 1st, held its regular monthly meeting in the Masonic, the W.M. presiding. There was a fair attendance of members present, and among the visitors were Bros. Williams, G.D.C., G.L. of N.Z., and Walkley, D.W.M., of Manawatu Kilwinning Lodge. During the evening questions arose *re* a circular from the Grand Lodge of England referring, to the death of the Earl of Carnarvon, and a letter from a member *re* clearance. Both questions were referred to Bro Williams, whose decisions gave unanimous satisfaction. Bro. Williams also spoke at length on the past and future of the G.L. of N.Z., and gave a practical illustration on some disputed points in the working. He was accorded a hearty vote of thanks for his visit, a hope being expressed that it would be repeated. It was stated that this was the first visit ever received from a Grand Lodge officer. P.M. Bro. Bayley enrolled his name as a member of G.L. In responding to the toast of "The Visitors," Bro Williams referred to the admirable manner in which the books of the Lodge were kept by the secretary, Bro. Foster.

THE DISTRICT GRAND LODGE, E.G., Wellington, held its regular quarterly communication on July 10th. There were nineteen present, the chair being taken by the Deputy District Grand Master, W. Bro. Sir E. O. Gibbes, Bart. The Board of General Purposes noticed with regret the death of the Pro. Grand Master, Bro. the Earl of Carnarvon, and the Lodges were instructed to wear mourning for three months. The board, referring to the Grand Lodge of New Zealand, said that " The District Grand Master has ruled that though brethren connected with the organisation referred to can still be admitted into Lodges under their qualifications as members of a recognised Constitution, yet any claiming to be admitted as members of the Grand Lodge of New Zealand must not be received, and that all official intercourse with, or recognition of, Lodges working under that Grand Lodge must be avoided. Nine Lodges having informed the D.G. Master that they had resolved to join the Grand Lodge of New Zealand their warrants were called in. Two Lodges only complied—New Zealand Pacific and St. John's. It will be remembered that the Grand Secretary in a recent letter stated that the question of joining a new Constitution cannot be discussed in open Lodge ; it follows, therefore, that his ruling as to a majority being competent to decide the question, must refer to a majority of the members of the Lodge. The board has reason to believe that in this District the question has always been discussed in open Lodge, in which case the resolutions passed would not necessarily be the decision of the majority of the Lodge members. With reference to the establishment in Wellington of a Lodge under the Grand Orient of France, brethren are reminded that in 1878 the Grand Lodge of England decided to sever all communion with that Grand Orient and Lodges under its jurisdiction." Bro. J. H. Richardson was elected Treasurer, and the following officers were invested :—W. Bro. W. Beilby, D.G. Senior Warden; W. Bro. K. Wilson, D.G. Chaplain; W. Bro. C. P. Knowles, D.G. Secretary; W. Bro. W. Russell, D.G. Assist. Director of Ceremonies ; W. Bro. W. Skeet, D.G. Assist. Secretary ; W. Bro. A. S. Chapman, D.G. Pursuivant ; W. Bro. F. Arkwright, D.G. Assist Pursuivant; W. Bro. H. Erith, D. G. Tyler; W. Bros. S. C. S. Brandon, W. Jessup, and A. L. Webster, D.G. Stewards. Resolutions were passed expressing sympathy with the District Grand Master in his illness, and the loss which Masonry had sustained by the death of the late Pro. Grand Master. The D.G. Master, in the chair, ruled that no person seeking admission as a member of the Grand Orient of France is to be admitted. Receipts for the quarter ending the 30th were £20 16s 8d, and the expenditure £37 4s 11d.

MANAWATU KILWINNING LODGE, N.Z.C., held its monthly meeting in the Masonic Hall, Palmerston North, on Wednesday, 27th August, R.W.M. Bro. Walkley presiding. There was a large attendance of brethren and

visitors, the latter included the W.M. officers and members of the United Manawatu Lodge, E.C., W.M., Bro. Forrest, of Lodge Ponsonby, N.Z.C., Auckland, Bro. H. J. Williams, Grand Director Ceremonies, G.L., N.Z., and brethren from Nelson, Wanganui, Foxton, and Ashhurst. The business consisted " Passing," the ceremony being conducted by the R.W.M., Bro. Walkley, Bro. Smith, P.M., giving the charge and working tools, and Bro. Rutherford, S.W., the tracing board. Presentations of jewels were to have been made, but this interesting feature was unavoidably postponed. Bro. Williams addressed the Lodge at some length, explaining the object of his visit, and the position of the Grand Lodge. He also commented on the fraternal feeling existing between the Lodge and the visiting brethren of the sister constitution, and expressed the hope that the time would not be far distant when all would be enrolled under the same banner. Very great pleasure was expressed at Bro. William's visitation, and he was made the recipient of a cordial vote of thanks. Three P.M.'s enrolled their names as members of the G.L. of NZ.

LODGE BETA, WAIKATO, N.Z.C., held its regular monthly meeting in the Masonic Hall, Hamilton, on July 31st. There was a good attendance of brethren, R.W.M. Bro. E. Rathborne in the chair. In response to appeals it was resolved to forward £1 1s. each to Lodge Amberley on behalf of the widows and orphans of the late Bro. W. J. Davis, and to Lodge St. Andrew on behalf of the widow and family of the late Bro. St(bbing. Mr John McNicol was proposed as a fit and proper person to be a mason. It was resolved that the Lodge subscribe to the N. Z. CRAFTSMAN. The secretary was requested to write a letter of condolence to the widow of the late Ere. Neil McLeod, who was murdered at Dargaville. The following resolutions, with reference to the Grand Lodge movement, were carried : Proposed by Bro. I.P.M. Primrose, and seconded by Bro. P.M. Barton, " That Lodge Beta views with deep regret the action taken by the different Provincial Grand Lodges against the establishment of the G.L. of N.Z., which in the opinion of this Lodge is unmasonic, and opposed to the true spirit of masonry ; that this Lodge is still further strengthened in its belief that the establishment of the G.L. of N.Z. is calculated to promote and advance the highest interests of the Craft throughout the colony." Bro. P. M. Edgecumbe said that in view of the hearty manner in which the Grand Lodge of New South Wales had recognised the formation of the G.L. of N.Z., some action should be taken, and he proposed "That the members of Lodge Beta desire, through the M.W.G.M of N.Z., to express their gratitude to the Grand Lodge of New South Wales, for the prompt and generous manner in which it has recognised the establishment of the G.L. of N.Z." Seconded by Bro. W. F. Bell. Bro. J. Coates gave notice that he would at next meeting propose Mr Thomas Slade for initiation.

APOLOGIES.

WE apologise to Lodge Manawatu Kilwinning, N.Z.C., Palmerston North, and Lodge Ruahine, 2198, E.C., Woodville, for being unable to place their advertisements in this issue, owing to the delay in arrival of mails, due to the present strike. The same remarks apply to Bro. W. H. Cooper, A.G. Secretary, who has addressed us on the subject of Lodges St. Andrew and Ponsonby, N.Z.C., Auckland.

NOTES OF TRAVEL

BY BRO THOMAS WILLIAM KITT, P.M., &C
"Where'er I roam, whatever realms to see,
My heart, untravell'd, fondly turns to thee."—GOLDSMITH

PRIVATE business requiring my attention in England, an ever increasing desire to visit my native land, and at the same time make myself acquainted with the inner workings of Freemasonry in the old world, was thus rendered capable of gratification, and I accordingly sailed by the R.M.S. "Kaikoura," which left Wellington on April 17th. Bro. James Carlow, a P.M. of my own Lodge, and an old and respected friend, going home on four months' leave of absence, was a passenger by the same boat, but out of the nearly two hundred passengers on board at the termination of the voyage, I learned of but three other members of the Craft, one of them being a Past Master from Napier, and another a young Brazilian, who, knowing only Portuguese, it was very difficult to hold converse with. The first port of call was Rio de Janeiro, the capital of Brazil, with the beautiful harbour and scenery, and luxuriant tropical vegetation of which we were delighted. We reached Rio on May 9th, and Bro. Carlow and myself spent the whole day on shore, being much struck with the appearance of the narrow, busy, tram traversed streets, and the large coloured population of the city. As by mutual arrangement we had determined to visit, in the afternoon, if possible, the Rio Freemasons' Hall, it was

with much difficulty, owing to our ignorance of the language, that we ascertained after considerable delay where it was to be found. Through the kind offices of a Brazilian banker who sent a messenger with us to the tram, we were however at length enabled to reach the hall in the Rua Savradio. On arrival there, we found much to our disappointment, that the Grand Secretary of Brazil would not be in attendance until late in the evening, by which time we had to be on board again, and there was no one who could show us over the premises. The hall is a gable roofed building of considerable proportions but unpretentious exterior, and, as we were informed, it is elegantly furnished and fitted up throughout.

It was with a thrill of delight that the white cliffs and verdant slopes of dear old England came into sight once more on the evening of May 26th, and a few hours later Bro. Carlow and I landed at Plymouth, he being *en route* to Newcastle-on-Tyne to join his friends, and myself to stay for a few days before going on to London. Once on English shores, we were soon to experience the universality and influence of Freemasonry, for finding that we had Masonic regalia among our baggage, the Customs officer (evidently a brother) who examined it let us off without delay and with very little trouble, when compared to the inconvenience to which other passengers were subjected. During my stay in Plymouth, no Lodge meetings were held, so many English Lodges having already closed for the summer months, but a very small proportion of them meeting regularly every month throughout the year. A Rose Croix meeting, which took place on the evening after my arrival, I was unable to attend, not having brought with me my regalia for that Degree. The Freemasons of Plymouth possess a fine hall in Princess Square, a central part of the town. In addition to the main hall—a fine, well furnished room, with stained glass windows, and the walls of which are embellished with many valuable Masonic portraits and ancient documents — there are several smaller Lodge rooms, a noticeable feature in the ante-room accommodation being the tiers of excellent regalia lockers provided for brethren of all degrees at a small annual rental. Attached to and communicating with the hall premises is the Masonic Club, with well-appointed bar, reading and other rooms, and private offices.

On June 3rd, Bro. Carlow and myself attended the first meeting held by the Grand Mark Lodge, in the capacious new Hall, Great Queen Street, next door but one to Freemasons' Hall, where it was also our privilege to be present on the following evening, at a meeting of the Grand Lodge of England. Of the two important and extensive buildings referred to, the home respectively of English Craft and Mark Masonry, I will, if possible, on a future occasion furnish a detailed description ; suffice it to say, *en passant*, that brethren of the Craft in New Zealand can form no adequate conception of the splendour and magnificence of the Great Hall or Throne Room at Freemasons' Hall, London, in which the Grand Lodge of England regularly holds its meetings. Previous to signing the Grand Lodge of England attendance book, a Past Master is required to give his name, and the Lodge register is then referred to by an attendant when, if the name is on the roll and all dues are paid, the brother seeking admission is allowed to sign and furnished with a check ticket, which he has to give up at the door of the Great Hall. This system of check works well, but the routine of admission to the Grand Mark Lodge is just the same as Colonial Masons are accustomed to.

While staying with relatives at Brighton, it was my privilege to visit the Royal Clarence Lodge, No. 271, which dates from the year 1789, and holds a centenary warrant from the Grand Lodge of England. This Lodge meets in the Royal Pavilion—a beautifully decorated and sumptuously furnished building, erected in the oriental style of architecture by George IV., when Prince of Wales, as a residence, but now the property of the Brighton corporation. The reception accorded me by the Clarence brethren was very cordial, but, in the absence of ceremonial work, there was no opportunity for me either to judge of the working of the Lodge or, as I hoped, profit by it. The half-yearly banquet took place at the close of the Lodge, and was a most elaborate affair. In replying to " The Visitors " toast, opportunity was afforded me to give some detail as to Masonry in New Zealand, also to explain and advocate the claims of the Grand Lodge movement there. One noticeable feature at this banquet was the peculiarly shaped glass placed at each brother's right hand. These were the ancient "firing glasses," suitably inscribed with Masonic emblems, and which were said to be as old as the Lodge itself. The V.M. of the Lodge, Bro. F. C. Parsons, having recently married, this banquet was made the interesting occasion of presenting to him a very chaste and valuable gilt bowl and spoon. A few evenings later I visited the St. Cecelia Lodge, No. 1636, which also meets monthly in the Royal Pavilion. The business of the evening consisted of a passing and raising, the ceremonies being very ably worked by the W.M., and the Lodge well officered.

In concluding my present "Notes," I may add that thus far I have met with every kindness and attention at the hands of English brethren, who generally manifest considerable interest in the welfare of New Zealand

Masonry and, so far as my experience enables me to judge, are, as a rule, most decidedly in favour of the establishment of a colonial Grand Lodge.

THE oldest Mason in Scotland died recently in the workhouse in Dumfries. He was ninety years old, and sixty-nine years a Mason. Surely the Benevolent Fund could have been used to keep him out of that paupers' dreaded refuge.

HISTORY OF FREEMASONRY AND OF INITIATION.

LETTER TO A BRO. PAST MASTER.

THE Third Degree contains an account of the murder of Hiram Ab, or Hiram, Solomon's *father* (2 Chronicles iv. 16), thus called to denote that he was Solomon's head of the workmen employed on the temple, his principal architect and engineer. Such an occurrence must inevitably have temporarily interfered with the completion of the building, and has been mentioned in consequence, but in 1 Kings chap. vii., 13 to 40, and 2 Chronicles chap. iv., 16 to 22, Hiram is mentioned as having completed his work, and the chapters immediately following describe the opening and solemn dedication. It may be said, however, that although not alluded to in the Old Testament, the event *did* occur, and has been handed down by tradition as described. We will take the account then as a venerable tradition.

Without going uselessly over ground so well known to you, and wishing only to touch on the salient points, we plunge at once *in medias res*, and find Hiram Ab or as an American might call him, Hiram Boss, murdered by three villains. The cause of the crime was his refusal to communicate some information supposed to be known by him, King Solomon and King Hiram only. The demand was curious, as if he had told them what they wanted, he would undoubtedly, as soon as out of their clutches, have had them hanged for their insolence and as a warning to the other workmen, to whose ranks they belonged. However, there he lay dead, on the splendid floor of the new temple, which was spotted with the blood which dropped from him as he fled for escape from door to door. What are the men to do? They must get rid of the body somehow, remove the traces of the crime, and provide for their own safety. Apparently, to the modern mind, there were two courses immediately open : one to bury the body at once within the precincts of the temple, and return to their work as if nothing had happened ; the other, to cover it temporarily, make their escape, and trust to there being a few days' delay before it was found. A modern murderer runs away from his victim, washes himself, and attends to his usual occupation. Sometimes he buries his victim in the cellar, or under the staircase, but he never attempts to run away with the body through the crowded streets of a city. To these ancient murderers, however, that appeared to be the proper course. The time was broad day light, and must have been so, for had they waited till night, the temple would have been cleared and guarded. It is not easy to carry a dead body at any time, and must be especially difficult to carry one without notice or remark. Slabs of cedar were probably lying about, and the three men may be supposed to place the body on one, cover it over, and raise it on their shoulders. They have to pass a warden, fortunately he is fast asleep. They go down the winding staircase and are at once in the midst of a busy throng—much too busy to take any notice ; they go down Mount Moriah, but meet nobody, and then find themselves in the crowded city from which they wished to escape, and from which it appears they *did* escape, as when the body was ultimately found those who discovered it " hastened back to Jerusalem." They found themselves, we say, in the crowded city. Accosted by the police they may have said that they were carrying a foreign workman who had had an accident on the temple, to the hospital, and the supercilious Jews, seeing that the procession was nothing more than three villainous looking Gentile dogs carrying another Gentile dog, may have let them pass. At any rate, out of the walls they safely got, found a suitable place, buried the body, and then of course hurried back. No ! this last they did not do, nor did they make their way back to their own country, nor join the bands of robbers infesting the road between Jerusalem and Jericho. They are described as determined and atrocious villains, and by way of acting up to their character, now that they had had a most miraculous escape from discovery ; had buried their victim, and were free from all evidence of guilt ; after walking boldly through crowds and past sentries ; they went and concealed themselves in a cave ; and by way of letting passers by know that they were there, *began to howl !* We are so disgusted with this breakdown that we leave the wretches to the fate they merited, not only by their crime, but by their bungling, contemptible, snivelling folly.

The absence of Hiram Ab was naturally soon discovered, and, being unexplained, aroused suspicion. King Solomon sent out search parties, one of which was successful, for having found a newly-made grave they opened it, and there was the body. They hurried back and told the king, who ordered them to go back and exhume the body, and bring it back with them. He told them also that through Hiram Ab's death the secrets of a M.M. were lost. This would appear to be a most gratuitous falsehood on the part of Solomon, as it was well known, as had been said by Hiram, that the secrets were also known to King Solomon and King Hiram. As it might have been dangerous to remind him of this circumstance the party said nothing, and went back as directed. On re-opening the grave and discovering the body it appears to have first dawned on them that their Master had been slain, as they went through certain gesticulations and exclamations as if they had never seen it before in the same place. Moderns would express their horror at the murder of a friend or master on their *first* discovering the fact, it took, however, *two* visits to a grave for the ancient Asiatic mind to grasp the fact that a crime had been committed, and that they had sustained a loss. The same slowness of comprehension was apparent when the party commenced the undertaking of getting the body out. The modern mind would have seen the necessity at once of making use of the simple expedient of taking it by the shoulders and feet and lifting it up to those waiting to receive it. Not so, however, the ancient Asiatics. They first tried two impossible ways, and then another ; and if any one really tried the third method of raising a body which had been buried " many days " in a hot climate, he must have been filled with the most sickening horror and disgustful loathing. We say they tried a third impossible way, for they merely succeeded in getting the body on end in the grave—it was no nearer *out* than before. The body was raised, and then—nothing ! As we are afterwards informed that it was buried elsewhere, we infer that common sense at length assumed its empire, and that under its teaching their efforts were finally successful.

Back, then, went the party with their burden, and told the King that when they had, for the second time, opened the grave, they were so astonished and horrified at finding what they knew was there, and had specially come for, that they gesticulated and exclaimed. King Solomon immediately, with that foreseeing wisdom and humour for which he was distinguished, told them that the same extraordinary way of comforting themselves should mark and designate M. M 's throughout the universe till time or circumstances should restore the genuine secrets. Now what could *time* and *circumstances* do ? The genuine secrets were known to King Solomon and King Hiram, and if they died without communicating them to others, they would be lost to mankind. Supposing the secrets to have been of value, all that time and circumstances could do would be to soften the stupid obstinacy of those two monarchs. If time and circumstances could not do this, it would be useless to seek the information elsewhere in any centre whatever. As the substituted secrets are still used, we assume that Solomon and Hiram died and made no sign. As, however, the Temple was completed just the same and mankind has managed to erect some grand edifices, both before and since, we may hope that the secrets had nothing to do with the building art, but were merely of a private nature—as amongst three friends—to inquire into which were merely intrusive impertinence.

We will now take the narrative as an allegory, and for Hiram Ab we will substitute the name of Osiris, or the Sun, who was worshipped not only by the Egyptians but, under one figure or another, by all the nation as the visible dispenser of benefits to mankind.

We may as well frankly confess at once that the idea which we are about to disclose is taken from *The Mysteries of Freemasonry*, by J. Fellows, and contained in the following passages (see page 24):—" We may distinguish two points in the heavens which limit the duration of the creative action of the Sun, and these two points are those when the day and night are of equal length. All the grand work of vegetation, in a great part of the northern climates, appears to be comprised between these two limits, and its progressive march is found to be in proportion to that of light and heat. Scarcely has the Sun, in his annual route, attained one of these points than an active and prolific force appears to emanate from his rays, and to communicate movement and life to all sublunary bodies, which he brings to light by a new organisation. It is then that the *resurrection* of the great god takes place, and with his, that of all nature. Having arrived at the opposite point that power seems to abandon him, and nature becomes sensible of his weakness." Starting with this passage for our text, we observe that the Sun is shown to be visibly and actively exercising his beneficent power over the earth during the six months beginning with the 21st March and ending with the 23rd September. During the three following months he may be said to be dying, and to be dead and buried for the remaining three. Midway between these equinoctial points are the solstitial points—so called from *sol*, the sun, and *sistere*, to stand still—on arriving at which the Sun is apparently motionless for two or three days. When the

signs of the Zodiac were named, some 4000 years ago, the Summer solstice was in the sign Leo. Without going through the whole of the signs, it is enough for our purpose to say that Leo being in June, May was represented by Cancer, and April by Gemini ; whilst October, November, and December were represented respectively by Saggiarius, Capricornus, and Aquarius.

(To be continued.)

POETRY.

AN ARAB SAYING.

C. E. BROOKS.

REMEMBER, three things come not back ;
The arrow sent upon its track
It will not swerve, it will not stay
Its speed ; it flies to wound or slay.

The spoken word, so soon forgot
By thee, but it has perished not ;
In other hearts 'tis living still,
And doing work for good or ill.

And the lost opportunity
That cometh back no more to thee.
In vain thou weepest, in vain dost yearn,
Those three will never more return.

A SPECIAL Communication of Grand Lodge will take place at Dunedin on -October 14th and 15th.

THE Board of General Purposes, of the United Grand Lodge of Victoria, recommends the recognition of the Grand Lodge of New Zealand. The Victorian Grand Lodge meets on the 15th inst.

BRIEF MENTION.

EIGHTY-TWO Lodges have paid their fees to Grand Lodge.

PETITIONS for three new Lodges are being considered by the Board of General Purposes.

THE Scotch Lodges in Dunedin are boycotting the CRAFTSMAN. See the Leading Article on this subject next month.

IN South Australia no Brother can be appointed Chaplain of his Lodge unless he is a minister of religion. We would like to see this law in New Zealand.

BROTHER CHARLES J. RONALDSON (son of the Grand Secretary) will be installed, by the M.W. the Grand Master, as W.M. of the Lodge of Otago on October 14th.

AT the annual gathering of the Grand Orient of Italy, held on the 2nd of March last, 20.000 francs were collected in a few minutes for the erection of a monument in Rome to Bro. Mazzini.

THE Grand Lodge of England was founded in 1717. There never was a Grand Lodge previous to that date, and references to them in the works of some Masonic writers are merely efforts of imagination.

BRETHREN are rapidly affiliating to Lodges of the N. Z.C. .If this continues the other side must be weakened. We consider a wise step was taken when the fee for joining was suspended. We hope it will be done away with altogether.

GREAT preparations are in progress, by the members of Lodge of Otago, to do honour to their visitors. Invitations have been sent to all Lodges in the District, holding under the Grand Lodge, and an advertisement appears in this issue on the same subject.

IN the " Masonic Guide of South Australia " (the best book of its kind we have seen) the dates of the formation of the five Grand Lodges in Australasia are given : South Australia, 1884 ; New South Wales, 1888; Victoria, 1889 ; New Zealand, 1890 ; Tasmania, 1890.

IT is not known who invented the legend of the third degree, but its date has been fixed at a period after the execution of Charles I. of England. According to a German interpretation the assassins were Morning, Noon and Night, symbolising the three periods of man's mortal existence.

FROM V.W. Bro. H. Brown, Grand Secretary of the M. W. Grand Lodge of A.F. and A. Masons, of British Columbia, we have to acknowledge the receipt of the Proceedings of the eighteenth Annual Communication, held at Victoria, B.C., on the 22nd June, 1889. It is a book of one hundred and thirty-two pages.

THE Grand Master of Arkansas in his annual address said :—" It is a burning shame that in this day of enlightenment, with so much excellent Masonic literature so easy of access, that men seeking to occupy prominent places at the hands of the Craft, show how utterly ignorant they are of Masonic information."

PERHAPS the most unique argument yet given against the G.L. of N.Z. comes from a district north of the Empire City. There, three P.M's. have strenuously opposed the new order of things, because by transferring their allegiance they would " lose touch " with " Bro. Wales," and would be unable to refer to him (as they constantly do now) in that familiar manner, which they consider their present connection entitles them to.

WE have to acknowledge the receipt from V.W. Bro. Edward Parnelee, Grand Secretary, of the twenty-ninth Annual Proceedings of the M.W. Grand Lodge of A.F. and A. Masons of Colorado, held at Denver, on the 17th and 18th September, 1889. It is a book of three hundred and thirty-seven pages ; interesting and instructive in every line. An admirable feature is the "Report of the Committee on Foreign Correspondence," reviewing the Proceedings of fifty-one Grand Lodges. We regret space will not allow us to give extracts from this report.

THE new Governor of New South Wales, the Earl of Jersey, is a Past Senior Grand Warden of England, and P.G. Master of Oxfordshire.

No doubt, it is owing to the strike that our Australian exchanges have not come to hand. The same cause will account for the non-receipt of reports from the North

THE District Grand Master Depute of the S.C. in Queensland has deprived the District Grand Senior Warden of his position without a trial. We reckon he will have to make a square meal of humble pie by-and-bye.

SOUTHERN CROSS LODGE, N.Z.C., Kaiapoi, claim that they initiated the first candidate (Bro. Henry Weston) under the Grand Lodge. The Grand Lodge was established on the 30th April, and the initiation took place at the regular meeting (under Dispensation) on May 1st.

THERE can be no reasonable doubt that Masonry was both Christian and Trinitarian, but that " landmark " has been removed and Masonry now claims to be non-sectarian. As to the universality idea, the London Brother is not so far out of the way as many will believe.—*Masonic Home Journal*.

THE Grand Lodge of England has recognised the Grand Lodge of Tasmania, but has refused a similar request from New Zealand This is only what we expected ; it need cause no anxiety. The Grand Lodge of New Zealand is now too firmly established to be shaken by the refusal of recognition from any Grand Lodge.

THE Colonial Board recommend the Grand Lodge of England to erase from its Roll of Lodges—La Concordia, No. 1226, Cairo, Egypt, on account of general mismanagement, continual irregularities, quarrels and recriminations amongst its members, together with non-payment of fees and improper expenditure of funds.

OUR readers will notice that in this issue appears the first part of the record of P.M. Bro. Kitt's home trip, and they will also find, under the heading of Grand Lodge of New Zealand, an extract from the *Auckland Herald* placing the attitude of the Grand Lodge of England in a new light. It shows the absurdity of the contention of the District Grand Masters that Rule 219 gives authority to three members to hold the property of the Lodge against the will of the majority who wish to join a new Constitution.

V.W. BRO. H. J. WILLIAMS, Grand Director of Ceremonies of the Grand Lodge of New Zealand, is visiting the Lodges north of Wellington. No Superintendent having yet been appointed for that district, Bro. Williams is, at present, filling the position. As will be seen from some of our Lodge Reports, Bro. Williams has been enthusiastically received, the visits of "Masonic Dignities" being, in the past, like angels' visits, "few, and far between." Bro. Williams, during his trip, has kindly consented to represent this Journal.

CRYPTIC MASONRY is composed of two degrees, Royal and Select Master, to which has been added by some the Super-Excellent Master. The first two refer to the legend of the cryptic or secret vault. The legend of Royal Master treats of events that occurred at the building of King Solomon's Temple, and during the brief period of time after the death of the builder, which is embraced between the discovery of his body and its "Masonic interment." The events preserved in the Select Master's Degree must have occurred prior to those of the Royal Master. The Select Masters were engaged in a secret business, unknown to the body of the Craft employed on the first Temple.

THE *Morning Call* says that upon the corner-stone of the Capitol at Washington is the following inscription upon a silver plate :—" This south-east corner-stone of the Capitol of the United States of America, in the city of Washington, was laid on the 18th day of September, 1793, in the thirteenth year of American Independence, in the first year of the second term of the Presidency of George Washington, whose virtues in the civil administration of his country have been as conspicuous and beneficial, as his military valour and prudence have been useful in establishing her liberties, and in the year of Masonry 5793, by the President of the United States, in concert with the Grand Lodge of Maryland, several Lodges under its jurisdiction, and Lodge No. 22, for Alexandria, Va."

THE next Quarterly Communication of the Grand Lodge will be held in Auckland.

MASTER OF CEREMONIES -"Is it possible to lift the corner stone again?" Master Mason—" I'm afraid not, sir. Why ? " Master of Ceremonies—" I left my hat in the receptacle with the records." Master Mason—" Never mind, sir. It will be of infinite use to the future historian."—*Puck*

AT a meeting of Victoria Masonic Lodge, I.C., Invercargill, 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.

THERE is no degree of Past Master in Craft Freemasonry. A Mason does not become a Past Master until the expiration of his term of office as W.M. The rank of "Installed Master" is sometimes called a Degree, but it is not so recognised by British or Australian Grand Lodges. It is certainly not a Degree in the sense that E.A., F.C., and M.M. are Degrees.

AT the Regular Quarterly Communication of the District Grand Lodge of Queensland, under the Grand Lodge of England, held at the Masonic Hall, Brisbane, on June 4th, circulars were received from R.W. F. Whittaker, Master, North Island of New Zealand, S.C., Wor. J. P. Clarke, D.G. Sec., D.G. Lodge Auckland,; New Zealand, and Wor. W. L. Mitchell, P. G., Sec. I, C., Auckland, New Zealand, announcing that a Grand Lodge had been formed called the " Grand Lodge of New Zealand." but had not been recognised by the Grand Lodges of England, Scotland or Ireland, hence the members hailing therefrom were excluded from admission to the Lodges of the three Constitutions, and suggesting that all visitors from New Zealand should be questioned as to whether they belonged to the so-called " Grand Lodge of New Zealand," and, if so,

admission to be denied (the circulars were too lengthy to be recorded *verbatim et liberatum*). *Queensland Freemasons' Magazine*.

We clip the following from *the Sunday Times*, New York. It is placed amongst the "Masonic Intelligence" :
 "THE VEILED PROPHETS OF THE ENCHANTED REALM. —At the convocation of the Supreme Council of the Veiled Prophets of the Enchanted Realm, which has just closed its session at Hamilton, N.Y., the following members, with others, were elected officers for the ensuing year [We leave out the names, but give a few of the titles. —ED. CRAFTSMAN.] : Most Potent Grand Monarch, Venerable Grand Prophet (veiled), Em. Grand Master of Ceremonies, Em. Grand Keeper of the Pages, Em. Grand Orator, Em. Grand Standard Bearer, Em. Grand Marshal, Em. Grand Secretary. The Order of the Veiled Prophet is a comparatively recent aspirant for Masonic popularity, none but Master Masons being eligible for its mysteries. It occupies a position relative to the Master Mason very similar to that of the Mystic Shrine to Knights Templar. Its success has been quite phenomenal, and everything indicates a future of prosperity." What do our readers think of the above? We think it *high* ! and it only wants introduction into New Zealand to make Masonry *pie*!

CALLED FROM LABOUR TO REST.

ANDREW MCKENZIE, a respected Brother of Lodge St. Marks, N.Z.C., .Carterton, was buried on August 6th with Masonic honours.

EDWARD GOLSTEIN, P.M., Lodge Otago Kilwinning, 417, S.C., Dunedin, Born in Hungary ; fought in the Army of Louis Kossuth, the Hungarian patriot. Died on September 1st, and was buried with Masonic honours on the 3rd. " Well done, thou good and faithful servant ! "

THE GRAND LODGE OF NEW ZEALAND OF ANTIENT 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 NICCOL, 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, Feildiuig.
Grand Chaplains	V W Bro the Rev W E PAIGE, Masterton.
	(One to be appointed).
Grand Treasurer	V W Bro A KAYE, 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	V W Bro C A C HARDY, Rakaia.
General Purposes	
President of the Board of	V W Bro A R KIRK, Christchurch.
Benevolence	
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 L Boon, 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.
Assist. Gr. Standard Bearer	W Bro W CRAIG, Auckland.
Grand Organist... ..	W Bro A J BARTH, Dunedin.
Grand Pursuivant	W Bro A KIDD, Auckland.
	W Bro C GILBERTSON, Invercargill.
	W Bro G EDGEcumBE, Hamilton, Waikato.
	W Bro H CAPLEN, Hawera.
	W Bro N GRACE, Carterton.
	W Bro T CARR, Wellington.
	W Bro F J DAWES, Petone.
	W Bro H F BUDGE, Reefton.
	W Bro E ROGERS, Kumara.
	W Bro H BREE, Gore.
Grand Stewards	W Bro C HULL, Christchurch.
	W Bro J GRUBB, Lyttelton.
	W Bro T BLAND, Brunnerton.
	W Bro J SHEARING, Tapanui.
	W Bro J WALKLEY, Palmerston North.
	W Bro C CHUMP, Palmerston South.
	W Bro C BRAY, Feilding.
	W Bro GEO. S VEMY DALYRMPLE, Masterton.
	W Bro A KING, Coromandel.
	W Bro H S VALENTINE, MHR, Gore.
	W Bro ANTHONY MILLS, Timaru.
Grand Tyler . _ . . .	W Bro C E BRIGGS, Christchurch.

<Pages 330 to 340 not scanned>