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SUPERINTENDENT OF OTAGO.



BRO. ALFRED H. BURTON, Grand Superintendent (Otago District) of the Grand Lodge of New Zealand, was initiated in the Newstead Lodge, Nottingham, No. 48, in the year 1867. Bro. Burton is an old New Zealand colonist, having landed in Auckland, in November, 1856. After several years of colonial life (both here and in Auckland) he went back to the Old Country; stayed some five years, and returned to New Zealand at the end of 1867. He at once joined the Lodge of Otago, No. 844., E.G.; was placed in the chair in 1873, and again in 1878. He is a P.D.S. Grand Warden, and was for several years President of the Board of General Purposes.

BRO. JOHN J. WILLIAMS, of Hokitika, "P.M. 1229 and 1689 and P.Z. 1229, E.C.," has addressed a lengthy communication to the Editor of *The Freemason*, London, which, to afford the above brother the benefit of a wider colonial publicity, we have transferred to our columns. Referring, in his first paragraph, to THE NEW ZEALAND CRAFTSMAN, he says it "is not a reliable authority, but, on the contrary, rather a biased production, being run in the special interests of the malcontent section of the Craft, the reports being frequently garbled and dished up for the edification of its supporters."

Leaving for the present the polite and eminently fraternal phrase, "malcontent," we declare at once that we have supported to the utmost the Grand Lodge movement, inasmuch as we regard it as eminently calculated to further the best interests of the Craft. But we demand of BRO. JOHN J. WILLIAMS, P.M. 1229 and 1689, and P.Z. 1229, E.C., that he shall at once either substantiate the charges he has made against us that we have frequently garbled and dished up reports; or, unqualifiedly retract the same. Failing one of these things, we shall have a few words to say to BRO. JOHN J. WILLIAMS, P.M. 1229 and 1689, and P.Z. 1229, E.C., which will be of the plainest Saxon.

GRAND LODGE OF NEW ZEALAND.

To THE EDITOR OF THE "*Freemason*."

DEAR SIR AND BROTHER,—I have read from time to time your very interesting remarks on this subject, and am much impressed with the soundness, and impartiality of your contentions. You are, however, not altogether well informed as to the movement, and I notice occasionally quote from a paper styled the NEW ZEALAND CRAFTSMAN, which is not a reliable authority, but, on the contrary, rather a biased production,

being run in the special interests of the malcontent section of the Craft, the reports being frequently garbled and dished " up for the edification of its supporters.

The malcontents—for I can call them by no other name—claim the majority of the Lodges in this colony. Now, as a matter of fact, they have neither a majority of lodges or brethren. They certainly may have a majority of little *coterie*., of Freemasons, who, by their want of discretion and good taste, when discussing the subject at their meetings, have practically for the time being converted the Lodge assemblies into " bear gardens " by their obnoxious attitude, want of respect, and deference to the opinions of those brethren who differ from them, the result being, as a matter of course, that many estimable Masons stand aloof, rather than be subjected to the annoyance of such un-Masonic proceedings.

I need only quote the figures supplied by Sir Harry Atkinson, District Grand Master of Wellington, to prove the correctness of my assertion. They are as follows, and the actual result of the voting on the question in that district :—134 brethren voted for the New Zealand Grand Lodge ; 125 against it, whilst 363 have expressed no opinion whatever, having been absent from the meetings. The same state of things applies to every other Masonic district under the various Constitutions, and goes to prove how ill-advised the movement is from the inception to the present time.

The fact of the matter is, the promoters as a body do not or never did constitute an element of Masonic strength or enlightenment. They have simply emerged from an ambitious obscurity, and now with loud voice proclaim from the house tops the wonderful Masonic acrobatic feat which they have accomplished, which properly interpreted means a Masonic revolt. In their zeal for the unity and regeneration of the Craft they have not forgotten that all-important factor in matters mundane—I mean £ s. d. Sir, therein lies the secret of all the undue haste, the stubborn determination, and the vain-glory ; for printers have bodies and souls, and printers' bills, amounting to hundreds of pounds, must be paid, and the thousand and one other "trifling " expenses must be provided for. Yes ; and the innocent, guileless, self-sacrificing promoters relieved of the responsibility, like the rest of the grand army of promoters in this world of excitement and ambitions.

The experience of this district is unique, one Lodge only having seriously considered the question, all the rest having scouted the idea of being governed by such an insignificant combination. The Lodge in question is the youngest in the district, with some 30 odd members on the roll. When the question was discussed 13 brethren were at the meeting. seven voted for the new movement, six against it. Strange to say the secessionists are the W.M. and his officers. This result is immediately proclaimed through the *Press agency*, " that the *Lodge* in question had joined the New Zealand Grand Lodge." At any rate, they are like the man in possession—they claim everything, and in their desire to promote the New Zealand Grand Lodge they have laid violent hands on the funds and paid their registration fees, not out of their own pockets and with that sincere conviction of honesty of purpose, but out of the accumulated savings of the 30 odd members. Need I say more, but simply ask the question of impartial brethren : What is the great secret that underlies the movement ?

I trust you will pardon the length of my letter, but I feel it is only right that you, as the exponent and voice of the Masonic world, should at least know the truth in this ridiculous agitation for Masonic autonomy in New Zealand. Before this unhappy event the greatest goodwill prevailed. Masonic Charity in its most ample and unobtrusive sense has been practised, and the highest principles of Masonic affection existed from Foveaux Straits to the North Cape. How seriously ought the masons of to-day to take to heart the oft repeated warnings of Col. Shadwell Clerke at his many consecration ceremonies—" To be careful whom we admit to the privileges of our Masonic circle."

Again apologising for the length of this letter,—I remain, yours fraternally,

JOHN J. WILLIAMS,
P.M. 1229 and 1689, and P.Z. 1229, E.C.

Hokitika, Westland, N.Z., June 14th.

OUR London contemporary uses the above letter of BRO. JOHN J. WILLIAMS, P.M. 1229 and 1689, and P.Z. 1229, E.C., as a peg upon which to hang three " Masonic notes," and neatly therein administers the snubdirect as to the little "amiablenesses" he gives vent to therein. " Before we can express an opinion " (continues *The Freemason*) " one way or the other on the methods employed, we must give both parties a hearing. . . . There is no doubt whatever that whether these methods have been good or bad, the result of setting up this irregular Grand Lodge will be for a time most detrimental to the interests of Freemasonry." We submit that this is something like a prejudging of the very case, on the merits of which our contemporary has declared his intention not yet to pronounce. For our part, we firmly believe that it is not the setting up of the Grand Lodge [Why introduce the word "irregular" here ?] that is detrimental to Freemasonry, but the "

methods " employed by the virulent opponents of the movement. These indeed have worked great mischief, and have brought scandal upon the Craft in New Zealand.

IN another part of the CRAFTSMAN will be found a reprint of part of a leading article from the *London Freemason*, of August 30th, entitled " The Confusion in New Zealand." We expected nothing less than plain speaking from our contemporary on the opening of a Lodge by BRO. SIR ROBERT STOUT, under the French Orient, and we feel confident that the Grand Lodge of England will, when this business comes before it, also declare its sentiments with no uncertain sound. We notice, however, that our contemporary never lets slip an opportunity of reminding the promoters of the Grand Lodge that it is their fault. If " the peace and harmony had not been disturbed," there would have been no French Lodge. How unfounded this inference is the colonial brethren know well. Our contemporary evidently does not know that BRO. SIR ROBERT STOUT claims that Lodge L'Amour de la Vérité was constituted some time before the Grand Lodge movement was started.

THE *London Freemason* of August 3rd, 1889, said : "Thus it was given as a reason in favour of the movement for establishing a United Grand Lodge of New Zealand that, under the present system, it was open to any foreign Grand Lodge or Grand Orient to charter Lodges in the colony, whereas under a single and supreme Grand Lodge any such step would be impossible, or, if attempted, would be promptly and successfully put down." The *Freemason* demurred to this view and cited certain cases where Lodges had been warranted, but upon representations being made by the English authorities, the warrants had been withdrawn. Bro. Gillon, however (says the *Freemason*), " Is still incredulous, and maintains that the Grand Orient of France or the Grand Lodge of Sweden or Massachussets could, tomorrow, if it were so minded, establish a Lodge in New Zealand, notwithstanding the fact that the colony is already, Masonically, occupied by the Grand Lodges of England, Ireland, and Scotland, which, though exercising concurrent authority as regards each other, are unquestionably supreme as regards an outsider. We say this is impossible." And the *Freemason* again cites several instances upholding this view, and it finishes up with, " We should most decidedly object to France establishing Lodges in Brisbane or Bombay. What is more, we think that if any such attempt were made our objection would be successfully maintained."—(Taken from the *Queensland Freemason Magazine*.)

IN the article on "The Confusion in New Zealand," in the *London Freemason*, of August 30th, the editor tries unsuccessfully to wriggle out of the above statement. Will the *Freemason* inform us how the Grand Lodge of England will " successfully maintain its objection " to the invasion of New Zealand by the French Orient ? It may, and doubtless will, expel Bro. Sir ROBERT STOUT, and his *confreres* from English Freemasonry, but, in our opinion, Lodge L'Amour de la Vérité would still exist. Bro. STOUT, no doubt, carefully considered the cost before embarking on the enterprise, and it is not reasonable to suppose that mere expulsion will cause him to return his commission. Even if it did, a commission would, no doubt, be reissued to some other brother. England, not being in fraternal relations with the French Orient, cannot protest against her act of invasion. But no doubt the editor of the *London Freemason* will be able to show a way out of the difficulty, and now that the attempt has become an accomplished fact, tell us how it can be " promptly and successfully put down " by England.

We draw our readers' attention to the report of the Special Communication of the Grand Lodge in Dunedin. Such an enthusiastic gathering has seldom met in this city. The impressive scene that took place when the Masters of Lodges declared that the statement was false as to the number of Lodges still holding allegiance to the Home Grand Lodges put forth as correct by Bros. James and Neill, District Grand Secretaries, will long be remembered.

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THE CONFUSION IN NEW ZEALAND.

APROPOS of an opinion, *which* we have again and again expressed—and which, notwithstanding what has happened, we still hold—to the effect that, as the Grand Lodges of England, Ireland, and Scotland had established District or Provincial Grand Lodges in New Zealand, it was most unlikely "that foreign Grand Lodges would venture to invade a territory over which the three Grand Lodges held sway," a correspondent signing himself " Craftsman," and dating his letter from " Wellington, N.Z., July 10th," informs us that the invasion has been made, and that, according to the *New*

Zealand Times of July 1st, "on Sunday evening"—June 29th last—" at the Masonic Hall, Boulcott street, Sir Robert Stout, under commission from the Grand Orient of France, formally opened a Masonic Lodge under that Constitution." On the same authority we learn further that " there were some twenty-three brethren present, and the ceremony was most impressive. The officers of the new Lodge are as follows: W.M., Bro. Sir Robert Stout; S.W., Bro. the Hon. John Ballance ; J. W., Bro. J. D. Wigglesworth ; Orator, Bro. Walter Hill ; Secretary, Bro. W. B. Hudson ; I.G., Bro. Willis, of Wanganui. A candidate was proposed for initiation, and it was stated that a large accession of members was expected shortly. This information which " Craftsman " has so obligingly forwarded to us certainly appears to negative the opinion we have expressed as to the extreme unlikelihood of a foreign Masonic power setting up subordinate Lodges on British soil. But we are not prepared to sacrifice that opinion merely because in one solitary instance the event has happened which we have declared to be unlikely or even impossible. One swallow does not make a summer, and the fact that a solitary Lodge holding a commission or warrant from the Grand Orient of France has been established in a British colony, that is, on territory which is as emphatically British as the ground on which the capitals of England, Ireland, and Scotland are built, will not destroy our belief that, though there may be no clearly-established international Masonic law on the subject, the unwritten law of international Masonic comity will be generally and at the same time most scrupulously observed by the Grand Lodges or Grand Orients of all countries in which the Craft of Freemasonry is set up.

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We have described as far as possible, in the absence of any written international law on the subject, what we have always understood to be the law or usage followed by the different Grand Lodges and Grand Orients in the establishment of subordinate Lodges ; and as we imagine that the Grand Orient of France does not issue its commission or warrant for the formation of a Lodge, until after a petition by the requisite number of brethren has been presented and approved, it is clear that, if the facts are as stated by our correspondent, the supreme Masonic authority in France has been guilty of a wanton attack on the rights of England as exercised from time immemorial on British territory, and not only on those of the Grand Lodge of England, but likewise on those of the Grand Lodges of Ireland and Scotland, as similarly exercised, as well. But it is still more clear on the hypothesis that the Grand Orient of France does not scatter its warrants broadcast, but issues them after petition duly presented and approved, that the Grand Lodge of England is indebted for this affront to its prestige—of which "Craftsman" speaks somewhat sneeringly—to the action of Sir Robert Stout and his brother founders of this clandestine Lodge in petitioning the Grand Orient for a warrant for their Lodge L'Amour de la Vérité. Nor can we suppose that this act was done in ignorance of the unwritten international Masonic law or usage we have referred to, at all events, in the case of Sir Robert Stout, who, as Deputy District Grand Master of Otago and Southland, and one on whom his Royal Highness the Grand Master was pleased to confer the brevet rank of a Past Assistant Grand Director of Ceremonies of England at the time of the Queen's Jubilee, must have had some idea of the insult he was deliberately offering to the English Craft in thus obtaining a warrant not merely from a foreign Masonic body, but from that particular body with which his own Grand Lodge was directly at variance. It is not for us to suggest the course which should be pursued by the authorities of our Grand Lodge in resenting this wanton insult, but it might have the effect of discouraging other loose-minded brethren from following so evil an example, if Sir Robert Stout and his confreres in this business were ignominiously expelled from English Freemasonry.

—Abridged from the *London Freeman*, of August 30th, 1890.

WE are informed that a *possé* of police was up at the Freemasons' Hall, Auckland, to keep out Lodge St. Andrew, N.Z.C., and preserve order. This is the first time in Masonry that a Lodge has been tyled by members of the force. When will these discreditable things cease ?

THE same authority informs us that the attendance of Lodge St. Andrew, N.Z.C., was seventy, and eleven of the other side (only seven S.C.). The disparity of numbers may be the reason why the police was thought by the eleven to be required.

GRAND LODGE OF NEW ZEALAND.
SPECIAL MEETING IN DUNEDIN.

A SPECIAL communication of the Grand Lodge was held on the 14th inst. in the Oddfellows' Hall, Stuart Street, Dunedin. The Most Worshipful Grand Master Bro. Henry Thomson was attended by the R.W.G. superintendents of Otago and Southland, Bros. A. H. Burton and W. H. Hall; V. W.G., secretary, Bro. Rev. W. Ronaldson; V. W.G. superintendent of works, Bro. J. E. McKelvey; W. assistant D. of C., Bro. Rev. T. F. Dodd; W.G. stewards, Bros. M. R. Bree, P.G.S.D., and Crump; and the acting W.G. sword bearer, Bro. W. M. Hannay. The following brethren acted as grand officers :—G. S. W., Bro. John Ross, P.M.; G.J.W., Bro.

T. G. DeRenzy, P.M. The following exalted brethren were present:—R. W. P. G.S.W. of Victoria, Bro. F. Meadowcroft; Bro. W. J. Meek, P.M., 199-284, E.C., Past Grand Pursuivant Grand Mark of England ; V. W.P. D.D.G.M., E.C., Bro. H. S. Fish, and the W. masters of the following Lodges, with their officers :—Lodge Southern Cross, Mokoreta, Fortitude, Hercules, Clutha, Waikouaiti, Palmerston, Waitaki, Caledonia, and representatives from 27 other Lodges.

Before the Lodge was closed the W.M. Bro. C. J. Ronaldson, on behalf of the members of the Lodge, presented a very handsome Past Master's jewel to the retiring W.M., Bro. A. J. Barth, as a mark of esteem, and a memento of his being the first W.M. of Lodge Otago joining the New Zealand Constitution.

Bro. Barth responded at length, and asked the brethren to be forbearing to the opponents of the New Zealand Constitution, as, according to an old proverb, the least said soonest mended.

THE BANQUET.

After the installation the brethren adjourned to the Shamrock Hotel, where Miss Gebbie had prepared a dinner which, both for quality and the artistic style in which it was placed upon the table, reflected every credit upon the hostess. Bro. C. J. Ronaldson, W.M., occupied the chair, and was supported by the Most Worshipful Grand Master, Bro. Henry Thomson; Bro. Meek, P.G.P.G.L.M.M., England, St. Andrew, 93, S.C. ; Bro. F. Meadowcroft, P.M., R.W.P.S.G.W., Victoria; Bro. Henry S. Fish, P.M. V.W.P.D.D.G.M., E.C., M.H.R., and the following Grand Lodge officers :—Bro. A. H. Burton, G. Sup. of Otago ; Bro. W. H. Hall, G. Sup. of Southland ; Bro. J. W. Ross, P.M., Acting G.S.W. ; Bro. T. G. de Renzy, P. M., Acting G.J.W. ; Bro. the Rev. W. Ronaldson, G. Sec.; Bro. J. E. McKelvey, G. Sup. of Works; Bro. T. F. Dodds, Assistant G.D.C. ; Bro. R. Bree, Grand Steward; Bro. C. Crump, Grand Steward; Bro. W. M. Hannay, Acting G.S.B. There were also the following Worshipful Masters:—Bro. George Crosby, Lodge Mokoreta; Bro. W. R. G. Hay, Lodge Fortitude; Bro. Thos. Crawford, Lodge Hercules; Bro. T. H. McKenzie, Lodge Clutha; Bro. Robert Scott, Waikouaiti ; Bro. R. Hamilton, Lodge Waitaki ; Bro. C. L. Russell, Lodge Palmerston ; and visitors from many other Lodges, and about one hundred other brethren.

The usual loyal toasts having been duly honoured, I.P.M. Bro. Barth proposed the health of the M. W. Grand Master. He said he had much pleasure in proposing that toast. All were agreed that it was a good thing to have the M. W. Grand Master amongst them that evening. It gave an impetus to Masonry, especially to the N.Z. Constitution, which would long remain, especially in Otago, and also with the visitors who had travelled so far to be with them that evening. He thought it did them good to have those visitors with them and did the visitors good to be there. He was sorry that when the M.W. Grand Master of New Zealand was installed he was not present, being unable to leave Dunedin. They had seen what the M.W. Grand Master could do, and he welcomed him most heartily amongst them that evening.—(Applause.)

The toast was drunk, as were all other toasts throughout the evening, with full Masonic honours.

Senior Warden Bro. McGregor Wright sang "Duncan Gray."

M.W. Bro. Henry Thomson, in replying, thanked those present for the way they had responded to the toast. The hour was later than he thought it to be when they arrived at that stage, and he therefore did not want to tax their patience very much. The toast of 'The Grand Master "was almost regarded as one of the official toasts, especially when he was absent, and when present he was expected to have something to say for himself. He was most proud and happy to be able to say that the original difficulty to be got over by the Grand Lodge of New Zealand, viz., recognition by the Grand Lodge of England was now in a large degree got over, and it was a pleasure to him to read the following telegram which he had received from Bro. Gillen:

Wellington, October 14th.

Henry Thomson, Esq., Dunedin.

Proceedings Grand Lodge England show recognition only withheld "at present" owing absence practical unanimity. Tone most conciliatory, encouraging, leaving no doubt recognition be gladly accorded if lodges become more unanimous. Hearty greetings Lodge Otago.

E. T. GILLON.

When the original request for recognition was sent, the reply was that a week. was required in which to give a decision, and when that reply did come there could be no doubt that it was the result of a meeting on the

part of the Grand Lodges of England, Scotland, and Ireland in consultation. That reply was that 120 Lodges should join, but they need not take it too much to heart, because the very fact of a reply was in part a recognition. They could now be sure of recognition as soon as they had more unanimity. Instead of a point blank refusal it simply meant that it was withheld for the present.—(Applause.) As soon as it was known throughout New Zealand that the Lodges need not fear for recognition of their Grand Lodge, they would join and not remain out in the cold, and the very fact of the Lodges joining would ensure speedier recognition. All they wanted was the support of the 120 Lodges, and they would get what they wanted. He was very much grieved at the position taken up by several leaders of the Craft in Otago. He was present at a meeting of the District Grand Lodge, called specially in Auckland, and he and others were simply received, and the meeting adjourned. He understood what that meant, and was prepared to speak his mind without reserve. He stated that it was intended to form a Grand Lodge, but that there were many difficulties to be overcome, one of the main of which was the great jealousy that existed between the various centres as to where the Grand Lodge should be established, and that the difficulty of transit between those centres greatly increased that feeling. The location of the Grand Lodge seemed an almost insuperable difficulty. He had no hesitation in saying from his own personal knowledge that the location of the Grand Lodge in Christchurch had got over the difficulty to a great extent; at any rate so far as Dunedin was concerned. The D. G.M., E.C., of Auckland, had said that Auckland Masons would rather die than that the Grand Lodge should be in Wellington. That was probably because Wellington had robbed Auckland of the seat of Government.—(Laughter.) Christchurch satisfied the Auckland people much better, and as he had said, Dunedin also would sooner have it there than anywhere else except Dunedin. (Cries of " Even than in Dunedin.") It was extremely hard to account for the way in which responsible brethren in office in Provincial Grand Lodges had changed their minds from having been enthusiastic supporters of the Grand Lodge some months back. He could not understand it at all. Those were the very men, too, to whom they looked for the greatest amount of support, and the opposition was the harder to account for and the more difficult to meet. He did not altogether wish to speak against them, but he had plenty of material and could not altogether help or restrain himself. The way they had been getting things which were not their own, purloining other people's property, was an indication that they were supporting a losing concern, that they were in fact making their last struggle. When he read the paper at Oamaru that they were boycotted it quite took his breath away. If there was one thing more than another that should characterise Masons, it was that they should be banded together and not work against each other or take up the lines which some of the brethren were preaching. The cordial way in which New South Wales had recognised them was a matter for congratulation; but that was nothing more than was to be expected. The case was the same with Victoria, and in their struggle such facts gave them strength. When these two had so nobly done their duty, they must expect South Australia to follow, and not be behind hand. The Grand Lodge of South Australia recognised the Grand Lodge of Victoria when it was in the black books of England, Scotland, and Ireland. They certainly took a step very much in advance of anything that had been done in the colonies—a bold step; and whether, if the New Zealand Grand Lodge had been established at that time, they would also have recognised them he could not say, but Victoria was then much weaker than New Zealand was now, and they must therefore certainly expect South Australia to recognise them. There was another subject which was very much misunderstood by brethren high in office, and that was Rule 219 in the Book of Constitution. That rule was now quite celebrated, because one heard it referred to everywhere. He thought it only right to give his opinion, because he was the only District Grand Lodge officer who had given his opinion and stuck to it. The provisions of Rule 219 did not apply at all to the case of the establishment of a Grand Lodge. He had only to say that two letters from England had been received giving the ruling on that point. They were from the Grand Registrar of England, and supported his view. He also said in a letter written to the Grand Secretary, at Wellington, that every Lodge had an undoubted right to say, on the vote of a majority, to what Constitution they should belong. The next letter was drawn from him in reply to one from Bro. Sir Harry Atkinson, pointing out the disparity between the two rulings—one in 1859, when the South Australian Lodge was established, and the other some time after. It was pointed out that when he gave the ruling it was not on that subject at all, but concerning the Victorian Lodge on the point as to whether a Lodge has a right to discuss that subject in open Lodge, and the Registrar said they had no right; but he added some remarks about the protection of minorities, which were taken to apply to the present instance. Again, there were the bogus attempts to resuscitate old Lodges, and grant them new Charters. That was highly illegal, and the Grand Registrar of England had said so, and they might safely leave the D. G. M.'s to account to their Grand Lodges on that point. It must, however, be clearly understood that all brethren initiated in such Lodges could under no pretence be received in any Lodge holding under the Grand Lodge of New Zealand. At a large meeting held in Dunedin there were present, besides himself, Bro. Sir Robert Stout, P.G.M. Bro. J. C. Pierce, and about eighty brethren, and the meeting was unanimous that a Grand Lodge was necessary. Bro.

Sir Robert Stout suggested that the proposed Grand Lodge should be called the "Federal" Lodge, because he wanted to keep up their associations with the Old Country, which must be maintained at all hazards, Bro. Graham also supported the movement, but he was extremely careful and Bro. Pearce also. He must say that the District Grand Secretary took no part in the discussion, but a few months afterwards, when the resolutions were going before the Lodges to join the Grand Lodge of New Zealand, and the D.G.M. opposed this and would not allow the resolutions to go, he (Bro. Thomson) was met by Bro. James, who was in a great state of trouble and perturbation. He said he was going to resign his position as D.G. Secretary. He said he would not have the Lodges interfered with in the way Bro. T. S. Graham was doing. He (Bro. Thomson) recommended him not to resign, but to get up a deputation to wait on the D. Grand Master and show him the error of his ways. He did so, and Bro. Graham withdrew his obnoxious circular and submitted another to the Lodges. But only to withdraw that after a few months. He was everything by turns and nothing long; but he would not say much against him. There was one brother he was very much annoyed about, and that was Bro. Gore, D.G.M., S.C. He said he had been in favour of a Grand Lodge for over twenty years, but he was not D.G.M. then, and when he became so he wanted another twenty years; so they might see how long he intended to keep his office. It seemed as if love of office, and not of the Craft, was moving him. The G.M. of the Scotch Constitution in the North Island, Bro. Sir F. Whitaker, a man of large experience and a great lawyer, had decided for himself that rule 219 did apply in spite of everything and everybody, and he had resisted the Grand Lodge being introduced into Auckland. But what did he do at the time the movement was going on? He appointed Bro. Gillen, the very head and front of the movement, his Deputy! That did not look as if he was opposed. There were yet other distinguished brethren in Auckland, to wit Bro. Whitaker's present Deputy, Bro. McCullough, who claimed to be the originator of the movement, but they found the same phenomena in Auckland as in Dunedin — in a week men turning round from being their strongest supporters to their bitterest opponents. Bro. Whitaker, in his address to the brethren, after the Grand Lodge had been established many months, said he had just heard that members of his Lodges had decided to join the New Zealand Grand Lodge. Bro. Niccol, in reply, said almost in plain words that that statement was untrue, and that Bro. Whitaker knew all along that the Lodges had left him to join the other movement, and how he could say he had only heard in May, he (Bro. Thomson) left his hearers to settle, for how it had come about he could not tell. Why, he had actually written to Queensland, asking them to shut their doors against members of the New Zealand Grand Lodge! Why did he not write to New South Wales and Victoria? He knew well what answer he would get, and refrained. He must now refer to the formation of the Lodge under the French Orient. Of course they knew that the Grand Orient of France was not in fraternal relations with the Grand Lodge of England, because it had struck out of its principles, belief in the Great Architect of the Universe, and Masonry, whether it was English, Irish, or Scotch, was nothing without that belief. Now, Sir Robert Stout was credited with saying that he had not that belief. Sir Robert Stout was a Grand Lodge officer of England, and a D.D.G.M., E.C. The English Grand Lodge says that any one holding office must take the obligation that he believed in the Great Architect of the Universe, and must do nothing subversive of the principles of the Order. He presumed that Sir R. Stout, being a Past Master, had taken the obligation. Bro. Sir Robert had started the French Lodge in Wellington, and he would have to answer for it, and the Grand Lodge of New Zealand was more clear on the point than that of England. No member of the Grand Orient of France was eligible to be a member of their Grand Lodge or Subordinate Lodges, and they must cut off the Grand Orient of France, call it what they would. The Provincial and District Grand Lodge officers should have taken up Sir Robert Stout's case, yet what had they done? Nothing! They merely said they had no official intimation of what Sir Robert Stout had done. It had been attempted to show that that Lodge had been started two years ago, which would bring it before New Zealand claimed supreme jurisdiction, but if they were to believe Sir Robert Stout, he had said he had started it quite recently in Wellington. He hoped no Lodge would shut its doors to any reputable Mason, no matter to what Constitution he belonged, but would make him welcome. There was a wrong impression abroad, and light must be shed, and no Lodges kept in the dark. The objects of all Masons were as good as their own, and they must enlighten their brethren, and take the trouble to explain all troubles. In conclusion, he would ask why Bro. T. S. Graham was like Cupid? It was because they both laughed at locks and bars.—(Laughter and applause.)

Bro. James Brown recited Burns' "Address to a Haggis."

R.W. Bro. H. S. Fish, M.H.R., Past Deputy District Grand Master, E.C., proposed the toast of "The Grand Lodge of New Zealand." The toast was one of considerable importance, perhaps greater than any other upon the programme. He regretted that the toast had not fallen into abler hands, not because he did not feel able to deal with the question, but because he did not know much about the movement, as he had taken little part in

it. He would have come forward on this occasion with more pleasure if there had been greater unanimity amongst the lodges in New Zealand in joining the N. Z. Constitution. That they had not done so showed there was some cause for their hesitation. What was that cause? In January, 1889, a meeting of Masons was held in Dunedin—the largest meeting ever held here—to ascertain the mind of the brethren on the subject of the Grand Lodge. He had not been an active Mason for years, though he had done good work for Masonry in the past—(applause)—but he attended the meeting. His feelings were against a Grand Lodge being started at that time, because he thought it inopportune. He thought the advantage more apparent than real, and he thought the interests of the Craft would be better served by postponing the adoption of a Grand Lodge. At the meeting there presided the District Grand Secretary of Otago and Southland, E.C. Bro. Sydney James, an old Mason, who deserved the rank he held. From this he thought that the movement must have the tacit sanction of the District Lodge Officers. A motion was moved that the time had come for the establishment of a Grand Lodge for New Zealand. He either moved or seconded a motion that the movement be postponed. The meeting comprised fully 200 brethren, and they rejected the amendment by an immense majority, and the motion was carried by the same majority. When this had been done, he rose and said that although he opposed the movement at that time, seeing the practically unanimous decision—for both English and Scottish officers agreed upon the matter—he would not put his opinion against the large majority of Masons, and although he could not take any active part in the movement he would do all he could to make things work harmoniously. After the action taken upon the practically unanimous opinion of such a representative meeting—taken with the covert if not the overt consent of the District Grand Officers—he was surprised that the matter was so eagerly taken up only to be retreated from so soon. After so many had acted in good faith he saw with surprise, astonishment, and disgust that a reaction had set in. It was not for him to say why that reaction set in ; but he could not forget the great principle of once a Mason always a Mason. They should be able to agree to differ without bitterness, so that when the time comes for them to shake hands and wipe off the slate any ill-natured remarks that may have been made, there should be no very rancorous remarks to wipe off. In all things it seemed to him that rulers of the Craft should subordinate their own ambition to the good of the Craft. There was no doubt of their ability to govern themselves, and whatever were the reasons for many Masons holding out, he trusted that, before long, they would be removed, and all would join in one common Lodge for the whole colony. He sincerely regretted that Masons whom he held in the highest respect should have acted in the incomprehensible way they had. Their action was not such as they had a right to expect. He would not inquire why such a change had come over their opinions after the meeting referred to, but he could only say he was sorry that after leading others to commit themselves they had changed their minds. He thought a most improper thing had been done in asking any Lodge to interdict any Brother who might belong to Lodge under the New Zealand Constitution. In doing this the responsible officers were forgetting the obligations of their oaths. There was no reason for ordering any Mason to prohibit another Mason from visiting any Masonic body unless he had been expelled for good and sufficient reasons. When he found that the ruling powers had affixed to the doors of Lodges the names of Masons high in their order and high in the respect of their brethren, and ordered these men to be interdicted, he thought the principles of Freemasonry were being forgotten by those who should be the last to forget them. When the majority decided in favour of any movement he thought it wrong for any individual Mason to refrain from assisting the majority to carry out their decision. He did not know what pains and penalties he might be incurring—(laughter)—by his seditious language, but whatever they were he was quite prepared to bear them like a man and to suffer, if he had to suffer, for the free outspoken expression of his opinion. —(Applause.) He did not suppose it would be very terrible.—(Laughter.) He had no bias or ill-feeling in speaking as he did, and perhaps if his plain speaking came to the ears of those whose conduct he objected to, it would lead them to “tak tent” to their doings, and to alter their ways. Although he was not a Mason under the New Zealand Constitution, he trusted that soon all reasons for opposition would vanish, and that the Grand Lodge would be universally recognised. None of them would claim that their emancipation from the bondage of the Home Lodge freed them from anything galling, but they felt they had grown out of leading strings. While a child was in swaddling clothes, he was very properly nursed, but as children left their parents when they grew up, so in Masonry there came a time when they could run alone without the protecting wing of the older constitutions, and could paddle their own canoe. Every good parent was glad to see a grown up child assert its manhood, and encouraged the independent spirit, so he was positive that England a little later on would recognise their Grand Lodge. What influence had been brought to bear against them in England he could not say, but whatever it was it would soon be a thing of the past. He regretted that His Excellency the Governor, Lord Onslow, did not see his way clear to accept the position of M.W. Grand Master. Had he done so, he had no doubt the protection of his patronage, the attraction of his social position, would have settled the matter long ago. Lord Onslow was yet prepared to do all he could to get the recognition of the English Grand

Lodge, and might yet be in their chair. Above all he would say, "Be strong ! be firm ! be kind ! Cast no reproaches at those who did not join them." He greatly regretted one or two remarks which had fallen from the Most Worshipful the Grand Master with regard to some eminent brethren, He felt sure that if only a policy of conciliation was followed every Lodge in New Zealand would join them before long.

W.M. Bro. C. J. Ronaldson sang " Will o' the Wisp."

R.W. Bro. A. H. Burton, G.S. of Otago, in responding to the toast, said that from the time the Grand Lodge was contemplated, though they had been supported till the last moment by those who ought to be their leaders, the result was that from the actual start they had been subjected to contumely and insult. It began by their being gibbeted as criminals, and by having their names put on the Lodge doors—some of them who had taken part for a quarter of a century in Masonic work,—and he asked if they had ever broken their obligations or disgraced themselves ; and if they had not he asked if this was not unbearable infamy ?— (Applause.) That was the starting of it, and Bro. Fish must be prepared to be gibbeted in the second list — (laughter and applause) which had not appeared yet. That act of excommunication was the commencement of a whole series of insults which culminated in the advertisement cautioning brethren bolding under the constitutions of England and Scotland against attending the ceremonies of that and the previous nights.. During the whole time he had been a Mason he had never received such a pointed insult as that. He was a "brother" on Saturday, a "person" on Monday, and his wonder was that he was not an outcast and a scoundrel on Tuesday ! For the benefit of the country brethren, who might not have seen it, he would read the advertisement that appeared on the Monday morning. He then read the advertisement in which himself and others connected with the Grand Lodge movement were called not " brothers " but " persons." Now for the statistics called for by Bro. Fish. He held in his hand the last manifesto issued by the "loyal" brethren. On one side it gave the Lodges remaining "loyal" to the three constitutions as on the 1st October, 1890, and on the other those which had seceded up to the same date, with the note, "the following particulars are supplied for the information of Freemasons throughout New Zealand as being truly reliable," and it was signed on behalf of the English Constitution by Bro. Sydney James, and for the Scottish Constitution by Bro. Henry Neill. It was an official document, and could be treated as a direct utterance from the Lodges. Until very lately Bro. James was one whom he always held in high esteem, and he did not suppose he was singular in that opinion. He was a Mason of old standing, and should have taken a lead in this movement so as to encourage such young boy Masons as himself to follow in his wake. He actually did that till they were induced to embark in it, and determined to carry it out, when he turned his back and left them to bear the brunt of the whole battle. His previous services to Freemasonry were great, but surely brethren would be justified in regarding this as an act of renegadism. Bro. Neill, on the other hand, had been consistent. He had determined as far as the power in him lay that he would crush the Grand Lodge of New Zealand, and he (Bro. Burton) gave him credit for his consistency. He was not indulging in mere fulminations when he said that no amount of trickery and misrepresentations had been spared to carry out that policy. To return to his statistics — the list showed ninety-six Lodge still "loyal," and fifty-two that had seceded. That was issued as a Mason's declaration, and it was as if they had taken their solemn oaths for the truth of it, but he said it was all false as false could be. He knew that under certain circumstances if any one struck him on the right cheek he should present the left ; but he could not live upon that lofty plane, and he must strike in return when struck. He must, in fact, give one straight from the shoulder. Among the lodges that still were said to remain "loyal" was the "Lodge of Otago, 844," and when he turned to the Lodges that had seceded, he looked for the Lodge in which their W.M. had been installed that evening, and sure enough it was not there. Why, the Lodge of Otago had, by resolution, decided for the Grand Lodge of New Zealand, not by any ordinary vote, for every brother got up in his place and said, "I support that resolution." That meant secession, if there was any possible way of performing it or any meaning in the English language. Lodge Hercules was also declared to remain faithful and true. Was that true? The W.M. of the Lodge referred to : " It is a lie. "— (Laughter and applause.) Lodge Fortitude, Bluff, was another on the list. What did its representative say? (The W.M. here rose in his seat and said that the statement was not true.) And Bro. Meek would say whether it was true that Lodge St. Andrew of Wellington remained loyal. (Bro. Meek: "It is not true.") Then, in regard to Lodge Manawatu at Palmerston North, Lodge Abercorn at Gisborne, Lodge Ngamotu of New Plymouth, and Lodge Advance of Brunner, the Grand Secretary would tell them that the statement was not true. (The Grand Secretary here rose and affirmed the speaker's statement.) Of Lodge St. Andrew and Ara of Auckland it was equally, with Lodge Otago, false to say that they remained loyal, He thought that he had made out a tolerably strong indictment against those who were opposed to the New Zealand Constitution. But he could go further and speak of Lodge Aparima of Riverton, Lodge Hiram of Caversham,

Lodge Harvey of Gore, Lodge St. John of Invercargill, Lodge Victoria of Invercargill, Lodge Taringatura of Lumaden, and others, who were on the balance and only held from coming over by the pig-headedness of a few brethren ; and there were about eleven others of whom it would be judicious not to speak at present further than to say that they were New Zealand Constitution at heart.—(Applause.) Brethren, 'tis no wonder that, under the influence of acts like these, some of us should feel impelled to ask, Is our Freemasonry truly a genuine, a living thing? Is its tendency really to make us better men—as sons, as husbands, as fathers, as citizens? And do we each and all strive—encouraged by its principles—to live loftier lives, and to scorn all things base and mean, grovelling and vile ? Or is it a mere amusement—a playing at degree-giving, winding up with conviviality ? If it is only this, let us each, as honest men, do our best to expose the sham, and sweep it from the land. But it is only in moments of temporary despondency that we thus torture ourselves, for, happily, Freemasonry is no sham ; it is no mere playing at degrees ; but, to quote the words of Bro. Malcolm Niccol, the Grand Superintendent of Auckland: " It is one of the great cohesive forces of modern society; Masonic principles and Masonic intercourse are cementing together the scattered stones of national unity, reconciling the differences of sect and party, softening the prejudices of races and nations—bringing nearer that day when universal peace shall reign throughout the world, when the poet's aspiration shall be not a dream but a reality :

When the war drum throbs no longer,
And the battle flag is furled
In the Parliament of Man
The federation of the world.

Let us then take renewed courage and be increasingly faithful to the principles of the square and compasses. Let us remember that wherever we are and what-ever we do, He is always with us, and His all-seeing eye beholds us ; and let us humbly resolve anew that—whatsoever others may do—as for us and our Lodges, we will serve the Lord. (Applause).

Bro. McAdam then related a "Goupin o' Stories," which were received with rounds of applause.

R.W. Bro. Rev. W. Ronaldson, Grand Secretary, proposed the toast of—"The Sister Grand Lodges." He highly appreciated all that had been done by the Lodges of New Zealand in fighting this question. He also appreciated all that had been done by sister Grand Lodges in the way of extending recognition to them. He felt that in this they owed a great deal to Bro. Meadowcroft, for it was mainly owing to the influence that he exerted that Victoria was induced to inquire into the matter, and then recognising the New Zealand Lodge. New South Wales was the first to extend recognition, and he trusted that South Australia would soon follow. A number of other Grand Lodges in America had extended recognition, and private advices told him that several other recognitions were on their way here. They would have been here before, but for the delay in transit in America. One letter from America had been three mouths in transit.

R. W. Bro. F. Meadowcroft, Past Grand Senior Warden of the United Grand Lodge of Victoria, replying, said that when the Grand Lodge of Victoria was formed they had only 13 Lodges with a membership of 500, while here there were, he was informed, 82 Lodges. The fact that four Constitutions working in one small district could result in nothing but harm had caused the Grand Lodges of England, Scotland, and Ireland to take up their case, and then recognise them. As to their opponents, they must treat them kindly and fraternally, and in that way—and that way only—would a fraternal Masonic understanding be arrived at. Besides, it did not matter much if the Grand Lodges of England, Scotland, and Ireland did not recognise them, always supposing the other 117 Grand Lodges did, for there were 120 Grand Lodges in the world, He was now stationed in Wellington, and would take an active part in Grand Lodge matters there, and render all assistance he could.

The W.M. Grand Master proposed the health of—" The Worshipful Master, Bro. C. J. Ronaldson." He was very glad to perform so pleasing a duty. He could not say much about the W.M. until he had a longer personal acquaintance with him. But he came of a good stock and promised well. He thought Lodge Otago had done well to elect such a W.M., and that when all their troubles were over they would not have triumphed over an opposition, but have formed one united body of Masons throughout the colony. He could congratulate the W.M. on having good officers, for a great deal depended on that, and in that respect the appointments were most satisfactory.

Bro. C. J. Ronaldson, W.M., responding said it afforded him great pleasure to be in that position. If they but stuck together they could raise up a splendid Lodge under the rays of the Southern Cross.

Bro. Do Reuzy, P.D.G.T., E.C., in proposing the health of the Junior Past Master, said he need say nothing because it was a well recognised fact that they had always worked well together.

Bro. A. J. Barth, J.P.M., Grand Organist, briefly returned thanks.

Bro. Meek, P.G.P., Grand Mark England and Wales, P.M., proposed "The Newly Installed Officers." He knew that efficient officers were absolutely necessary to the successful working of any Lodge. He thought that the officers of Lodge Otago might be trusted to manage affairs with credit to the whole body of Masons in New Zealand. He had been a P.M. of four Lodges in different parts of the world, and he had had a very wide experience of different kinds of officers, and knew that nothing was more essential than really good officers. He was proud to have assisted at the installation of the officers of Lodge of Otago.

Bro. M'Gregor Wright, S.W., Bro. Wood, J.W., and Bro. Williams, P.M., Secretary, replied. The last named said he was more than pleased that the W.M. had seen fit to appoint him as Secretary, The duties of Secretary were by no means of the easiest possible nature, but he would promise to do his very best. He was delighted when a meeting of over two hundred representative Masons decided with only four dissentients in favour of a Grand Lodge. A committee was appointed to carry out the proposals, and when he attended he found he was the only Scottish Mason present, and he was thunderstruck. He heard arguments for and against, and thought those against carried very little weight. He approved of the colour light blue for the Craft Lodges, and thought often too much money was spent on regalia. He trusted that an equally balanced committee would be appointed to prepare a book of constitution, and that the collective wisdom of the committee should be placed before each Lodge and duly criticised.

Bro. J. E. McKelvey, G. Sup. of Works, proposed "Our Visitors." Lodge Otago was always proud to see country brethren, so as to return in part the many kindnesses they had received at their hands. He coupled the toast with the the names of Bro. Meek (Wellington), Hamilton (Waitaki), and T. Hay McKenzie (Clutha).

After the toast was drunk with Masonic honours, Bro. Meek, in reply, said he came down here at his own expense to install four or five Mark Masters, and to advance as many brethren as would meet him for that purpose. He was a P. M. of twenty-three years' standing, and a Mason of thirty-four years'. As to what had been said about the Grand Orient Lodge of France, he remembered a brother named Bradlaugh, a member of that Order, who had, without question, been admitted to the High Cross Lodge some fifteen years ago in England. When the Grand Lodge heard of it they sent down four Grand officers to take the chairs of the Lodge. Bro. Bradlaugh, having acknowledged being a member of the French Grand Orient, without more words the warrant of the Lodge was taken away. It was never closed and remained that way for five years. He was sure a similar course could be pursued in the case of Sir Robert Stout if the Grand Lodge of England knew it. The Lodge in Wellington, he said, had only five or six members.

Bros. Hamilton and McKenzie also replied, promising a hearty welcome to any brethren who might visit their districts.

The Tylers' Toast," proposed by P.M. Bro. De Renzy, and drunk with Masonic honours, concluded the function about 3 o'clock.

The *Australasian Keystone* says :—" We regret to learn that the Grand Lodge of England has declined to recognise the newly-established Grand Lodge of New Zealand. We think the Grand Lodge of England has committed a serious blunder. The agitation for a local Grand Lodge has been going on for some time. Meetings have been hold in all parts of the colony, and the question has been thoroughly discussed. After mature deliberation a majority of the brethren decided in its favour, and though we would prefer to see the constitution of a local Grand Lodge deferred a little longer, with the hope of increasing the majority in its favour, we must allow the majority of our New Zealand brethren to be the best judges of their own affairs."

And again :- The step our New Zealand brethren have taken—whether premature or opportune—has been taken in a proper constitutional manner. The members had every opportunity of discussing it. They very fully discussed it in all its bearings. The members do not seem to have been divided into cliques or factions. The majority were anxious to have His Excellency Lord Onslow as their first Grand Master. The officers seem to have been chosen with a due regard to the rights and feelings of the several constitutions and the various parts of the colony. Everything that the majority could do to preserve perfect harmony seems to have been done. The conditions of New Zealand, with its several provinces and its large number of important and rival centres of population, render unanimity more difficult than in the other colonies. The same approach to unanimity should not therefore be expected or demanded. New South Wales and Victoria, which comprise more than three fourths of the Masons of Australasia, have already recognised the Grand Lodge of New Zealand. Our South Australian and Tasmanian brethren will most likely follow suit. We will then have the unbecoming spectacle of a Grand Lodge in a British colony, though constitutionally formed and recognised by the Grand Lodges of the neighbouring colonies, which are themselves recognised by all the Grand Lodges of the world, including that of England, yet unrecognised by the Grand Lodge of England. Such action on the part of English Masons is bound to produce bitterness and ill-feeling.

GRAND LODGES.

GRAND LODGE OF ENGLAND.

THE following was part of the business to be transacted in Grand Lodge on Wednesday, the 3rd September:

5. Application from a body styling itself " The Grand Lodge of New Zealand," dated 1st May, 1890, requesting its recognition by the Grand Lodge of England as the sole Masonic jurisdiction in that colony.
6. Application from a body styling itself " The Grand Lodge of Tasmania," dated 12th July, 1890, requesting its recognition by the Grand Lodge of England as the sole Masonic jurisdiction in that colony.

Grand Lodge met on the 3rd September, when the applications came before Grand Lodge with the following result :

Bro. Sir John Monckton, in introducing the application from a body styling itself the Grand Lodge of New Zealand, dated the 1st May, 1890, requesting its recognition by the Grand Lodge of England as the sole Masonic jurisdiction in that colony, first apologised for the absence of Bro. Philbrick on account of indisposition, and said he begged to bring before Grand Lodge the report of Bro. Philbrick on this application. Grand Lodge would no doubt remember the circumstances under which the Grand Lodges of South Australia, New South Wales, and Victoria had recently been acknowledged by Grand Lodge as supreme Masonic authorities in their own territories. That recognition was withheld by Grand Lodge of England so long as there appeared to be a divergence of opinion by a large number of lodges standing back from the desire to form a Grand Lodge of their own, and Grand Lodge would also remember how, when it was apparent that there was unanimity on the subject, Grand Lodge of England readily and willingly acceded to the request of the lodges before named to be acknowledged supreme and independent in their respective jurisdictions. In the present application to Grand Lodge no such unanimity was shown ; on the contrary, Freemasonry in New Zealand was divided into two somewhat equal parts—those who desired to remain under the Mother Grand Lodge of England, Ireland, and Scotland, and those who sought to establish an independent Grand Lodge. The latter body had in accordance with their desire already founded an independent jurisdiction, and had installed the R. W. Bro. Thompson, the District Grand Master of Canterbury, N.Z., as their Grand Master. That brother had thereon resigned his position under the Grand Lodges of England. The position of Grand Master was first offered to the Governor of the colony, the Earl of Onslow, who, if there had been unanimity, would have very gladly accepted it, but under the circumstances mentioned, he thought it right to decline. There were in the colony 87 English lodges, about 50 Scotch, and 15 Irish, making a total of about 152. No actual statement had been received of the number of lodges which had joined the movement, but as nearly as could be ascertained there were 40 English, and about the same number of Scotch and Irish had done so. The other District Grand Masters had protested strongly against the movement adopted in order to carry it out, though a large number of lodges had forwarded petitions praying to be allowed to remain under those Grand Lodges, and this was an important element to be taken into account in considering this matter. It was perhaps right to add that the Grand Lodge of Scotland had refused the same request for recognition. Under such circumstances the Grand Registrar felt it his duty to submit to

Grand Lodge that as the matter at present stood it would be improper and unfair to the lodges already under the mother Grand Lodge of England in New Zealand, and by the Grand Registrar's request he (Bro. Monckton) recommended that the recognition be not granted, and he begged to move in Grand Lodge accordingly.

Bro. Sir Albert W. Woods (Garter), G.D.C., seconded the motion.

Bro. Col. Marmaduke Ramsay said that after the very clear statement which had been made by Sir John Monckton, he thought there could be no doubt that, if they recognised this Grand Lodge of New Zealand in a hurry, they would be doing a great injury to those Lodges in the colony which desired to remain under the Grand Lodge of England. He would be glad to hear anybody who had anything to say on the subject, but if no one had anything to say he would put the proposition which had been made and seconded, at once.

The motion was carried unanimously.

Bro. Sir John Monckton, in introducing a similar application from the Grand Lodge of Tasmania, dated 12th July, 1890, said that this matter fortunately stood on a very different basis, and required very little consideration. All Lodges in the colony under the Grand Lodges of England, Ireland, and Scotland had joined in the formation of a Grand Lodge of Tasmania, and had installed Bro. the Rev. D. Richard Poulett-Harris, District Grand Master, as their Grand Master. There was no doubt as to their right to do so, and as they were unanimous in what they had done, he had to move that the request be granted.

The motion was seconded by Bro. Brackstoue Baker, P.G.D., and carried unanimously, and Grand Lodge was then closed.

NEW ZEALAND.

THE next quarterly communication of the Grand Lodge will be held in Auckland. The Board of General Purposes have fixed the date for on or about the 25th of November. The Resident Grand Lodge officers with an influential Committee will make the necessary arrangements, and it is anticipated that it will be the largest gathering of the Craft ever held in Auckland, as it will be attended by brethren from all parts of the Colony, besides members of the fourteen Lodges now working under this Constitution in that district.

NGAMOTU LODGE, No 2053, E.C., New Plymouth, has unanimously resolved to join the Grand Lodge of New Zealand from 1st November.

RECOGNITIONS.

VICTORIA.

AT the last communication of the United Grand Lodge of Victoria, a resolution was carried recognising the Grand Lodge of New Zealand with hearty good wishes.

LIBERIA.

A LETTER has been received by the Grand Master from the Grand Master of the Grand Lodge of Liberia, stating that there is no doubt of his Grand Lodge granting recognition at the next communication.

TASMANIA.

AN application has been received from the Grand Lodge of New Zealand for recognition, which will be dealt with at the coming Communication on October 23rd.

THE Australian Grand Lodges are doing the right thing, and members of the Craft in this colony who are in favour of Masonic self-government will thoroughly appreciate the kind sympathy and hearty support extended to the Grand Lodge of New Zealand—*N. Z. Mail.*

A PAT ON THE BACK.

AT its meeting in July last the Grand Orient of Italy fully recognised the Grand Lodge of New Zealand, and passed a resolution complimenting the brethren here on the successful formation of a Grand Lodge. Bro. George Robertson, P.G., Secretary N.Z.C., was appointed to represent the Grand Orient near the Grand Lodge of New Zealand, and the Grand Master of Italy has written recommending that Bro. Dr Achille Ballori of Rome should be appointed as representative of the Grand Lodge of New Zealand near the Grand Orient.—*N. Z. Mail.*

REFUSAL OF RECOGNITION.

SCOTLAND.

THE Grand Lodge of Scotland has refused recognition to the Grand Lodge of New Zealand.

DISTRICT GRAND LODGE, WELLINGTON,
NORTH ISLAND OF NEW ZEALAND.

" Wellington, February 21st, 1890

" To W. Bro. SHADWELL H. CLERKE, Colonel,
Grand Secretary, London.

" V.W. Sir and Brother,

" I have the honour to address you on the subject of your letter to the D.G. Secretary, dated November 4th, and of a circular previously issued by me on October 4th, a copy of which I enclose, and thereon to request your consideration of the following extracts from the communications of Grand Lodge.

" When moving the dismissal of the appeal from the Victoria Lodge, No. 1831, at Ashfield, New South Wales, on June 3rd, 1885, the Grand Registrar said :—' While the allegiance of an individual Mason to his Lodge can be broken by him if he so chooses to deal with his obligation, and ignore the extent to which it may be binding on himself, that affects the individual brother only ; but the Lodge is a body which is authorised to act by its warrant, and owns its Masonic existence thereto. We know, from the moment we enter into Freemasonry, that the majority of brethren in a Lodge hind the minority, yet in the matter of continuing to hold a warrant, no matter what the majority, if any three brethren of the Lodge continue, the majority cannot surrender it ; and therefore, to protect the rights of the minority, and of those who choose to adhere to their allegiance, there is that very distinct rule made in the Book of Constitutions.'

" When recognition was accorded to South Australia the Grand Registrar, in moving acknowledgment, said :—' Those Lodges, *or rather the brethren* composing these Lodges, have, by a movement which they have made, *I think I may say virtually unanimously*, joined and agreed in constituting,' &c.

" In December, 1888, when seconding the motion for recognition of the United Grand Lodge of New South Wales, the Grand Registrar said :—' Having the honour to hold the position of adviser to this Grand Lodge, I should say it is my duty to inform the brethren that we are bound to maintain the rights of those who should not feel themselves enabled to join with the majority.'

" After reading these statements I am at a loss to understand how, without a resolution of Grand Lodge in support of it, a different construction can be put upon Art. 219 than that the minority can retain the charter.

" A Lodge desiring to transfer its allegiance to another Constitution must surrender its warrant, and upon such surrender the Lodge, so far as the Grand Lodge of England is concerned, becomes extinct. The warrant may be returned to the brethren as "an historical record," and the fact that the warrant in such a case becomes an historical record and nothing more shows to my mind conclusively that there can be no such proceeding as the transfer of the allegiance of a Lodge. The brethren wind up the old Lodge and account to the Grand Lodge of England, and accept a charter from the new Grand Lodge.

" This represents the case of a Lodge whose members are unanimous. Where there is not unanimity the minority either retains the charter or it follows that the consequences of their loyalty to the Grand Lodge of England are, for the time at all events, a forcible deprivation of their association with it and loss of Masonic intercourse between themselves.

" In this district there are Lodges in which, although resolutions in favour of a New Zealand Grand Lodge have been carried, there are substantial minorities opposed to the innovation, and therefore, if occasion requires me to act, I shall not feel able to give full effect to the ruling contained in your letter until I receive further instructions upon the subject. The result of the voting upon the question in the Lodges of this district is shown in the statement attached ; 134 members voted for the Grand Lodge ; 125 against, while 363 have expressed no opinion.—I have the honour to be, &c.,

H. A. ATKINSON, District Grand Master.

UNITED GRAND LODGE OF ENGLAND.

" Freemasons' Hall, Great Queen street, London, W.C., 27th June, 1890.

"R.W. Bro. Sir H. A. Atkinson, K.C.M.G., District Grand Master, Wellington, N.Z.

" Right Worshipful Sir and Bro.,—Your communication of the 21st February last, on the subject of the proposed Grand Lodge of New Zealand, has received full consideration, and I have referred to the entire proceedings of Grand Lodge of 5th June, 1885, passages from which you cite, and have brought them before the Grand Registrar. On reading that report it appears that the Grand Lodge of England had to consider whether the action of the D.G. Master of Victoria, in refusing to permit a motion which involved the discussion of a change of allegiance of the Lodge from the jurisdiction under which it held its warrant, to appear on the summons and be entertained in Lodge, was constitutional, and the decision was in the affirmative that no such proposition could be lawfully entertained or even discussed in open Lodge. I have the direct authority of the Grand Registrar to now state that on reading Art. 219, Book of Constitutions, he was under the impression at the moment that it extended to meet all cases where a minority of not fewer than three claim the right to retain the warrant in opposition to all the remaining members of a Lodge, however unanimous ; and he used the argument as an illustration to enforce conclusion he then came to. But it is obvious that he gave no *ruling* on the point ; still less can it be said that Grand Lodge expressed any opinion except upon the question then before it—these remarks of the Grand Registrar were beside that question, and were in no way involved in the actual decision come to.

"It is equally obvious that Law 219 can only extend to matters which can legitimately be the subject of discussion in the Lodge, and cannot include a proposition which involves a disclaimer of the very authority under which these laws exist.

"Such laws regulate Lodges and matters affecting them within themselves, and also their relation to the Supreme Body, but proposals to secede or renounce their allegiance to the latter are manifestly matters not covered by the laws and constitutions of Grand Lodge. Sometime after the appeal from Victoria, above referred to, came before Grand Lodge, the precise question now raised presented itself, and came before the Colonial Board, and the Grand Registrar—the legal adviser of Grand Lodge—after carefully reviewing the matter in all its bearings, came to the conclusion that Art. 219, Book of Constitutions, does not apply to such a case, and advised the Board accordingly.

" That Board, which is both the consultative and executive authority of Grand Lodge in Colonial questions, unanimously adopted the advice so given, and in that sense decided the case before it.

" The law and practice of Grand Lodge has been consistent and uniform on the point, and is, as I had the honour of stating in my previous communication, that the exceptional case of renouncing the jurisdiction of allegiance to the Grand Lodge of England is one not contemplated or provided for by its laws or constitutions.

" I have the honour to remain,

"Right Worshipful Sir and Bro.,

"Yours fraternally,

"SHADWELL H. CLERKE, Colonel "*Grand Secretary*."

[Space forbids saying anything on this matter, but in November we hope to do so.—ED. CRAFTSMAN.]

SPACE prevents us from giving this month a review of an admirable address given to the brethren of Lodge St. Andrew, Auckland, on the 16th September, by Bro. Malcolm Niccol, Grand Superintendent of Auckland, entitled " The present position and future prospects of Freemasonry in New Zealand."

WE had a visit lately from P.M. Bro. Younger, of Picton. He gave a very hopeful account of the state of Masonry in that district. Bro. Younger is a strong believer in self-government. His Lodge (Waitohi, E.C.), gave in their adherence to the Grand Lodge, but since Bro. Lord Onslow's refusal to accept the Grand Mastership, they have declined to carry out their resolution,

CORRESPONDENCE

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

LODGE ST. ANDREW AND PONSONBY, N.Z.C.

To THE EDITOR.

DEAR SIR AND BROTHER,—Bro. J. D. Webster has called upon me to expostulate against his name being included in schedule of members of the "Bogus Lodge " referred to in the petition sent to Scotland by the W.M. officers and brethren of this Lodge, and Bro. Webster is a member of the St. Andrew Lodge, N.Z.C., and does not intend having anything to do with " Bogus Lodges.' I understand also that Bro. Briggs who was appointed S. W. has also left them and rejoined the old Lodge Ponsonby.

Lodge Ponsonby is now working under the N.Z.C. with every prospect of future success. The first meeting was well attended and every brother present was a donor of something to help to furnish the Lodge as they had nearly everything fetched away from the Lodge Room by the opposition party. I am sorry to say that a self-constituted committee, under the chairmanship of Bro. McCullorh, have in an utterly unprecedented manner passed a sentence of expulsion from the S.C. constitutions, on the R.W. Master, Bro. Forest, and suspended for 12 months the Treasurer, Bro. Some, and the Secretary, Bro. Fowldes, for having dared to move that Lodge Ponsonby should join the N.Z.C. Brethren of the stamp of this class who will lend themselves to such unjustifiable courses seem to forget that the more persecution we have, the more zealous we shall be in the prosecution of our cause, and the greater will be our success. In fact the proof of this is to be seen, as the Lodges which are now working under the N.Z. Constitution never had so many candidates coming forward and the other Lodges seem to have no work, so the inevitable evil must be apparent to everybody.—I am, &c.,

W. H. COOPER, P.D.G.W., A.G. Secretary.

[This arrived too late for the September number.—ED.]

PROSPERITY OF THE GRAND LODGE OF SOUTH AUSTRALIA.

To THE EDITOR.

DEAR SIR AND BROTHER,—The following may be worthy of your notice : At a meeting of the Lodge Waitaki in this town, I made some statements as to the progress made by the various Grand Lodges in Australia, when exception was taken to what I said about the prosperity of the Grand Lodge of South Australia, the Bro. (A. W.M.) averring that the Grand Lodge just named was not in so good a position as it formerly enjoyed. I, of course, had been speaking in advocacy of our own New Zealand Grand Lodge, and urging claims for its support.

I confess to being much hurt at the contradiction (I ought not to have been surprised), and having vouched for the truth of my statements, feel it to be my duty to obtain proofs for what I had said. I therefore addressed the Grand Secretary of Grand Lodge of South Australia, embodying what I have above written, and I enclose his reply for your perusal and to deal with as you think fit. It should be a convincing reply, but I fear we have to deal with many " Who will not believe tho' one rose from the dead. "—I am, yours fraternally,

EDWARD GEO. LAW, M.M.,
Lodge Waitaki, N.Z.C. (late 1111 E.C).

Oamaru, 29th September, 189Q

[COPY.]

" Freemason's Hall, Flinder's street, Adelaide.

" Edward Geo. Law Esq., Oamaru, Otago, N.Z.

"Dear Sir and Brother,—Yours of 19th inst. to hand. Under separate cover, I forward you copy of report you mention, also Annual Report for year ending April, 1890. The absurdity of the statement of our being financially worse off than before the establishment of Grand Lodge is ridiculous. I am sorry I have not a spare copy of first balance-sheet, published in 1885. We then, after paying preliminary expenses, showed a balance of £503 12s 4d to good. This was to December 31st, 1884 ; we have been steadily increasing since—1885, balance £756 15s 11d ; 1886, £1180 8s 5d ; 1887, £1306 9s 5d ; 1888, £1370 0s 6d ; 1889, £1217 5s 0d—the last year we have gone back a little owing to heavy claims upon Benevolence and extraordinary expenses in the reception entertainment of our Grand Master, the Earl of Kintore, but we shall pull that up this year. Beside this, we have a permanent Benevolent Fund which now amounts to about £900, and we have a Masonic Hall which is now quite free of debt and valued at £12,000, bringing in an income of £701 per annum—nearly the whole of this will be available for benevolent purposes. Our members have not increased to any very remarkable extent, but we are quite satisfied with our progress and we are quite sure we should not have been in so favourable a position under the old *regimé*.

" Yours, faithfully and fraternally,

" JAS. H. CUNNINGHAM, G. Sec."

THE FRENCH ORIENT.

INFORMATION GIVEN AND REQUIRED.

TO THE EDITOR.

DEAR SIR AND BROTHER,—I have no wish to occupy any of your space with a controversy *re* the Grand Orient of France, therefore, I shall be as brief as possible. About two months since you expressed an opinion that I was mistaken in asserting the Grand Lodge of New South Wales were during their adversity represented officially near the Grand Orient of France. I obtained that information from a reliable source, and do not doubt its correctness. I now give the name and address of that representative—M. Fontainas, Solicitor, 10 Rue de la Victorie, Paris. Several statements in your columns *re* the Grand Orient movement in this colony are amusing from their inaccuracy, but that is not worth wasting space over, but I do not think it would be fair to ourselves or the (so-called) Grand Lodge of New Zealand, not to take notice of the tenor of a resolution of their Board of General Purposes as published in your September number. I quote the first portion of it : "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," &c. It then goes on to fulminate a bull of excommunication against the Lodge L'Amour de la Verité at Wellington. Now, for the information of these brethren and Masonic jurists, generally, I have to say that the above Lodge has been legally and constitutionally in existence since January, 1889 ; a date which is prior to even the start of the movement which ended in the establishment of the present (so-called) Grand Lodge of New Zealand. Ample proof of this can be given when circumstances require it.

So much for information given. Now for information required. I shall be glad if you can enlighten me on the following : By announcement in your last number Bro. G. Robertson has been advised that the Grand Orient of Italy has recognised the (so-called) Grand Lodge of New Zealand, and an exchange of representatives will be arranged. As the Grand Orient of Italy is in fraternal relation with the Grand Orient of France, this representative—whether it be Bro. G. Robertson or any one else—will, I presume, consider it his duty (and, I hope, his pleasure) to visit officially a Lodge under the French Constitution, as well as one under any other constitution that the Grand Orient of Italy is in fraternal relation with. He may perhaps exclaim, " I do here

perceive a divided duty," but he may choose his own time for discharging either. Is it not so? A second question, and I am done. If you find it objectionable, please excuse my asking it, but I think you owe it to the Craft in the colony to give a straight reply : Is the N.Z. CRAFTSMAN the official organ of the (so-called) Grand Lodge of New Zealand ?—Fraternally yours,

WALTER HILL, Lodge L'Amour de la Verité.

Wellington, October 4th, 1890.

[Having obliged Bro. Hill by publishing his letter, perhaps Bro. Hill will in return oblige us by pointing out the statements which have appeared *re* the French Orient, and which " are amusing for their inaccuracy." Many contradictory statements have been made by members of Lodge L' Amour de la Véritè *re* the date of the establishment of this Lodge, and in our opinion the time has come for the " ample proof " which Bro. Hill " says can be given." With regard to Bro. George Robertson and the Grand Orient of Italy, Bro. Robertson will, no doubt, in good time reply. It is hardly our duty, we think, to answer Bro. Hill's question, though we fail to see how we owe it to the Craft to give a straight reply; however we will do so if only to satisfy Bro. Hill :--The N.Z. CRAFTSMAN has never been, is not, and it is very unlikely it will ever be the official organ of what Bro. Hill is pleased to call the so-called Grand Lodge of New Zealand. We will go further, and state that not a penny has been paid by the Grand Lodge of New Zealand for anything thas has appeared in the CRAFTSMAN'S pages. The Craftsman prefers its independence to being the official organ of any Grand Lodge. When its sentiments change it will inform the Craft. We now await Bro. Hill's reply.—Ed. CRAFTSMAN.]

MARK MASONRY

HIRAM LODGE OF M.M.M.—A very large number of Masons, holding under the Grand Lodge of New Zealand, met at the Stuart Street Hall, Dunedin, on October 15th, for the purpose of resuscitating Mark Masonry. Judging from the number present the project bids fair to become a very popular one, no less than eighty members having the degree conferred on them, the acting W.M.M. being Bro. William J. Meek, P.M.M., 199, 284, and 93, E.G., P.G.M.P., E.C., he having journeyed specially from Wellington for the purpose. The degrees were conferred at no less than three special meetings—11 a.m., 3 p.m., and 8 p.m. At the 8 p.m. meeting Bro. Meek also installed Bro. A. J. Barth as W.M.M. for the ensuing year, and he afterwards invested the following officers :—I.P.M.M., Bro. Rev. W. Ronaldson ; chaplains—W. Bro. John Ross, P.M., and W. Bro. Rev. Frank Dodd ; treasurer, W. Bro. A. H. Burton ; D. C., W. Bro. J. E. McKelvey ; secretary, W. Bro. T. G. De Renzy ; S.W., W. Bro. H. A. Reynolds ; J. W., Bro. Hugo Lippert ; M.O., W. Bro. G. W. Williams ; S.O., Bro. John Wood ; J.O., Bro. John Barton ; registrar of marks, Bro. Burt ; S.D., Bro. Alberti ; J. D., Bro. Feldwick ; LG., Bro. McGregor Wright ; tyler, Bro. Walker. At the conclusion of the ceremony it was resolved that a hearty vote of thanks be recorded on the minutes of the Lodge to W. Bro. Meek for the great trouble he had taken on behalf of the welfare of the Mark.

CHAPTER MEETINGS

TRAFALGAR ROYAL ARCH CHAPTER, No. 157, S.C., NELSON.—The annual Convocation of this Chapter took place on Wednesday, 24th September, when there was a fair attendance of companions present. The chief business consisted in the election and installation of officers for the ensuing year, but prior to this a brother had the R.A. degree conferred on him. The following were the officers elected and installed :—First Principal, M.E. Comp. S. Kirkpatrick ; Second Principal, M.E. Comp. H. Baigent ; Third Principal, M.E. Comp. L. G. Boor, P.Z. ; Scribe E, E. Comp, Thos. Scott ; Scribe N, E. Comp., H. T. Hall ; Treasurer, M.E. Comp. S. Bolton, P.Z. ; First S., M.E. Comp. W. Brown, P.Z. ; Second S., E. Comp. J. Shields ; Third S., E. Comp. B. S. Chisholm ; Janitor, E. Comp. C. J. Bartlett. After the ceremony was over it was intended to have had a light repast, but, alas, for the frailty of human objects so subject to mishaps, the companions were doomed to disappointment, as the said supper, instead of being laid on the table, got spread abroad on the highway leading to the hall. All, however, went off well, save the foregoing, and the brethren parted in harmony.

THE annual meeting of PARITUTU CHAPTER 196 S.C. of Royal Arch Masons was held in the Masonic Lodge room, Robe street, New Plymouth on, 23rd September. Companions from China and New South Wales were

admitted to membership, and the office-bearers for the ensuing year were installed as follows, viz. :—M.E.Z. Ex Comp. G. F. Robinson, P.Z. ; Second Principal, Comp. R. Cock ; Third Principal, Comp. F. P. Corkill ; Scribe E., Comp. H. Dempsey, P. ; Scribe N., Comp. J. B. Roy ; First Sojourner, Comp. Fisher; Second Sojourner, Comp. Deacon, P.Z. ; Third Sojourner, Comp. Warren ; Janitor, Comp. Howell. The next regular Convocation will be held on the second Tuesday in December.

WATERLOO ROYAL ARCH CHAPTER, No. 166, S.C., met at the Freemasons' Hall, Wellington, on Friday, 26th September. There were thirty Companions present who had assembled to witness the installation of office-bearers for the ensuing term. But they were disappointed in their expectations. We understand that in consequence of the position taken up by one of the Companions regarding the admission into the Chapter of brethren under the New Zealand Constitution, a lively " breeze " ensued, which resulted in the work of the evening being postponed for a week. Until the Supreme Grand Royal Arch Chapter of Scotland considers the particular point which cropped up, and issues definite instructions thereon, we fail to see why the proceedings should have been disturbed by the introduction of a subject which at present does not, and probably may never, affect Royal Arch Masonry in this Colony at all. The time has not yet arrived for the formation of a Grand R.A. Chapter in New Zealand, but if the admission of a member of the N.Z. Constitution into our Chapters is to create a feeling of bitterness and strife, we shall not be surprised if the majority of Companions advocate the immediate union of Chapters at present holding from England, Ireland, and Scotland, into one supreme body. We are all brothers in spite of difference of opinion and Constitution, and it is a very great pity that the *universality* of Freemasonry is not better understood.

WITH this issue ends our first year of publication. In November, 1889, we had not a single subscriber ; we now issue 1500 copies per month ; not bad for the first 12 months. The nine previous attempts at Masonic journalism in New Zealand never reached these figures even after years of labour. Our circulation is increasing in the face of great difficulties—one of them being the *boycott*. The order has gone forth—" stop subscribing and cancel advertisements in the CRAFTSMAN." The boycott is not new, but we venture to say that this is the first time in the history of Freemasonry that the boycott has been applied to a Masonic journal

INSTALLATIONS.

LODGE MOKORETA, N.Z.C., WYNDHAM, OTAGO.—The third annual installation .of the W.M. of this Lodge (the first under the N.Z.C.) took place on Thursday, September 25th, and proved the most successful in our young Lodge's history. The ceremony was conducted by P.M. Bro. W. H. Hall, Grand Superintendent of Southland District, assisted by P.M. Bro. M. R. Bree, Grand Steward, and the W.M. and visiting P.M.'s of Southren Cross Lodge. The ceremony of the installation of W. Bro. George Crosbie into the Master's chair was performed by these brethren in an effective and impressive manner. The new Master then in-vested as his officers the following :—Thomas Monteath, S.W. ; J. W. Raymond, J. W. ; W. H. Clark, Sec. ; Wm. Shields, Treas. ; J. McLauchlan, S.D. ; J. Rankin, J.D. ; W. J. Currie, I.G. ; R. Cuthbert, Tyler, A. Currie and R. Dodd, Stewards. A pleasing part of this portion of the ceremony was the presentation to Bro. Cuthbert of a tyler's jewel, in recognition of his assiduous performance of the duties of that position since the formation of the Lodge. Congratulations from the Grand Lodge were conveyed in a neat speech by the G. Superintendent, Bro. Hall, and for Southren Cross Lodge, by W.M. Bro. Smith. The ceremony over, the evening was given over to enjoyment, and an adjournment was made to the ball room. Upwards of sixty couples were present, and the proceedings passed off most satisfactorily under the experienced direction of Bros. McLauchlan and Currie, who ably discharged the duties of M.C.'s. Refreshments were provided by Bro. McFarlane, of Invercargill, and those present showed their appreciation .of his catering by doing ample justice to the tempting viands set before them. The dawning light of the 26th, brought this most successful gathering to an end.

LODGE REPORTS.

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

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

LODGE BETA, WAIKATO, N.Z.C., met at Hamilton on Thursday evening, August 28th, Bro. E. Rathborne, W.M., in the chair. General satisfaction was expressed that five more Lodges had thrown in their lot with the Grand Lodge of New Zealand. Mr George John Richdale was proposed as a fit and proper person to be made a Mason. The motion for the election of Mr Thomas Slade, was favourable. The ballot taken for the election of Mr John McNicol proved fair. The number of new members (most of them colonials) applying for admittance is exceedingly gratifying, pointing as it does to the new Constitution being recognised as a national institution.

LODGE ABERCORN (LATE 1813 E.C.), N.Z.C., held its regular meeting on Wednesday, August 30th. The Ball Committee's report and balance-sheet were read and adopted; it showed a credit balance of £5 17s 6d. Bro. Samuel Johnson was appointed S.D. *vice* Bro. Glass, who has left the district. Bro. W. Storah was elected a Joining member, and Mr Charles Chissell was a successful candidate for initiation. On the motion of the W.M. Bro. McKay, and S.W. Pickett, the Bye-law relating to joining and affiliating fees was altered so that a charge of 10s 6d will, in future, be made, instead of £1 is and £1 11s 6d, respectively.

ADVANCE LODGE, N.Z.C. (LATE 2245, E.C.), BRUNNERTON. — The regular meeting was held on September 4th. There was a good attendance, both of brethren and visitors, including Bros. P.M.'s Murphy and Bish, from Greymouth. The ballot was favourable on behalf of Edward Askew Scott, native of Durham, England. The candidate was duly initiated by the W.M. Bro. Mann. Three brethren applied for their clearance, i.e., Bro. Ferguson (who is leaving for England), also Bros. Garry and Heley, owing to the unsettled state of the district. Bro. P. M. Bish gave the candidate a lecture on the Tracing Board, which was greatly enjoyed by the brethren. After the Lodge was closed the brethren sat down to a comfortable supper, in honour of our esteemed and worthy Bro. P.M. Murphy, who is leaving Greymouth for New Plymouth, and after having drunk a toast to him and his family's future success, coupled with the other departing brethren, a pleasant evening came to a close.

ST. JOHN'S LODGE, 1858 E.C., Ashburton, met on the 11th September to ballot for as an honorary member, Bro. J. A. Luxford, D.G. C.; to raise Bros. Moses and Lane, and listen to P.M. Milson's lecture on "Astronomy." Synopsis of Lecture: Introductory Lecture to Astronomy. The first grand revolution to mortal vision. Discoveries of the early astronomers. The first prediction of an eclipse of the sun: the most daring prophecy ever uttered by human genius. Astronomers of all time and countries. The grandeur and harmony of the works of the Grand Geometrician of the Universe. The eternity past of His existence. His omnipotence. To conclude with the recital of "The German poet's wild dream of the infinity of space." [We hope to be able to reproduce this in our columns shortly.]

WELLINGTON LODGE, 1521, E.C.—The regular monthly meeting was held at the Freemasons' Hall, Wellington, on Friday, September 19th. There was a very good attendance of members and visitors. The business of the evening consisted of Passing and Raising, the Second Degree being conferred by the W.M., Bro. J. H. Richardson, and the Third by P.M. Bro. George Robertson. The treasurer's report was of a most satisfactory kind, showing that the Lodge is financially and numerically strong.—*N.Z. Mail*.

A CURIOUS *contretemps* occurred at Freemasons' Hall, Auckland, on the 25th August, when meetings of Lodge St. Andrew, holding under the dispensation of the Grand Lodge of New Zealand and of the Lodge holding under the Scottish Constitution, were called for the same time. The latter took possession of the hall, and the New Zealand Lodge assembled as a meeting only, and without regalia, in the lower hall. There was a large attendance at the latter meeting, and on the dais with Bro. Page, R.W.M., were Bro. A. S. Russell, D.G.M., and Bro. Niccol, G.S. The whole dispute was explained by Bro. Niccol, who detailed the conferences that had taken place with the Hall Committee, the result of which was that they recommended this Lodge, acting under advice, should accept the proposal that they should become tenants of the Hall trustees and alter their night of meeting to the third Tuesday in the month instead of the fourth Monday. On the motion of Bro. Cooper, A. G.S., it was agreed, "That the future meetings of Lodge St. Andrew be held on the third Tuesday in the month, but that the arrangement be under protest, and without prejudice to any legal proceedings the Lodge may be advised to take." The motion was seconded by Dr. Walker, and carried unanimously.—*Herald*. The adjourned meeting of Lodge St. Andrew, New Zealand Constitution, was held

on the 4th of September, at the Masonic Hall, Princes street, Auckland. Bros. Langley, Blackwell, and Crummer were raised, and all arrears of business completed.

THE Lodge Manukau (Onehunga) held their meeting on September 2nd, under the New Zealand Constitution. Bro. C. A. Bruford, R.W.M., was in the chair. There was a fair attendance of members to receive the Deputy Grand Master, Bros. A. S. Russell and W. H. Cooper, A.G. Secretary, and Bro. Franklin, P.M., who visited on behalf of the Grand Lodge of New Zealand. During the evening ballots were taken for the initiation of five gentlemen and two affiliations, and proved successful in each case. Interesting addresses were given by the Grand Lodge officers, and the Lodge was congratulated on the prosperous career they, with other Lodges under the New Zealand Constitution, had entered on. Indeed, it is remarkable the support all lodges are receiving, and the number that are joining.

LODGE ARA, N.Z.C., Auckland, held an emergency meeting on September 18th, to initiate Mr Phillips, to raise Bro. Bartlett, and to consider letter from the Grand Lodge.

THE first meeting of Lodge Ponsonby, Auckland, under the New Zealand Constitution, was held on September 5th in the Ponsonby Hall. R.W. Bro. M. Niccol, Grand Superintendent for Auckland (in the absence from town, through pressing business engagement, of R.W. Master Bro. Forrest), was in the chair, and congratulated the Lodge on the step they had taken in joining the New Zealand Grand Lodge. There was a good attendance of brethren and visitors, and in addition to the routine business, thanks were passed for the many handsome gifts of regalia, furniture, &c., given by various members of the Craft to the Lodge, among these being a most massive solid silver square and compass of New Zealand silver, made by a colonial-born Mason, the gift of a member of the Coromandel Lodge. After two brethren had been proposed for initiation, the-Lodge closed in due form.

LODGE OF WAITAKI, N.Z.C., (LATE NO. 1111, E.C.,) OAMARU, held its monthly meeting on the 24th September. The ballot was taken for Mr Walker, and he was initiated with Mr Scott. Brothers Proctor and Frew were passed to the Second Degree. In the First Degree the working tools were presented by the J.W., and the S.W. gave the charge, as well as the charge and tools in the Second Degree. The officers of this Lodge are working splendidly, and are able to take any position in the Lodge.

LODGE BETA, WAIKATO N.Z.C., held its monthly meeting in the Masonic Hall, Hamilton, on Thursday evening, 25th September. A letter from the Grand Secretary, and a circular letter from the Grand Master with reference to the non-recognition of the New Zealand Grand Lodge by the Grand Lodge of England, were read. Mr John McNicol and Mr Thomas Slade were initiated ; the working tools were presented by the J. W., Bro. G. W. Sare, and the charge delivered by the S.W. Bro. J. Primrose. Mr George John Richdale was regularly proposed for initiation. The Tyler, Bro. E. Tounge, who is about to leave the district, tendered his resignation. On the motion of the I.P.M, Bro. Primrose, a vote of thanks was passed to Bro. Tounge for the very efficient manner in which he had carried out the duties connected with his office.

THE LODGE OF OTAGO, N.Z.C., met at the Oddfellows' Hall, Rattray Street, Dunedin, on the 13th inst. A gentleman was initiated, a brother was raised, two brethren (one a Past Master) were affiliated from a Scotch Lodge. The balance-sheet was received, showing assets over liabilities of £32, but the discussion upon it and the auditor's report was held over until November. Final arrangements were made for the installation next evening. The following notice of motion was unanimously carried :—Notice of motion by P.M. Bro. DeRenzy : " That the petition from the members of Lodge Hiram Mark Master Masons to place themselves under the protection of and attach themselves to this Lodge be granted : such petition being in accordance with the basis of union."

THE Grand Superintendent of Auckland, R.W. Bro. Malcolm Niccol, is at present on a visit to Dunedin.

SPACE won't allow us to give an account of the dedication and consecration of the Masonic Hall at Blenheim ; the continuation of the History of Initiation ; the account of the issuing of the warrant of Lodge Ara, 348, I.C., and other matter. The brethren interested will please accept this apology.

WE have been favoured with an advance copy of the proposed "Constitution and Laws of the Grand Lodge of Antient Free and Accepted Masons of New Zealand," which have been prepared by Bro. Gillon, Robertson, and Hamerton, representing the three Constitutions. We shall have some suggestions to offer and amendments to make when the proposed Constitutions are placed before the Lodges for their consideration.

<pages 368 to 377 not scanned >

MARK MASTERS.

LODGE HIRAM (late No. 272, E.C.)

(Under the protection of, and attached to, the Lodge of Otago, holding under the Grand Lodge of Antient Free and Accepted Masons of New Zealand).

Founded in 1881, meets at the Oddfellows' Hall, Rattray Street, Dunedin, on the second Monday in each month, at 7.30 p.m.

W M M	...	...	Bro A. J. BARTH.
S W	...	...	Bro H. A. REYNOLDS.
J W	...	...	Bro Huao LIPPERT.
Secretary	...	...	Bro T. G. DE RENZY, P.M.M., Box 322, P.O., Dunedin.
Treasurer	...	...	Bro A. H. BURTON, P.M.M.

Superintendents of the Mark Degree

Auckland	...	...	W Bro
Wellington	...	...	W Bro W. J. MEEK, Past Grand Pursuivant Grand Lodge of Mark Masters of England and Wales, Cuba Street, Wellington.
Canterbury	...	...	W Bro Rev W. RONALDSON, P.M.M., St. Augustine Masonic Hall, Christchurch.
Southland	...	...	W Bro W. H. HALL, P.M.M., Invercargill.

Lodge Hiram Mark Master Masons,—by its Warrant of Constitution,—is authorised to exercise all the powers of an independent body, until such time as a Grand Lodge is formed claiming Sovereign jurisdiction over Lodges working the Mark Degree in the Colony of New Zealand. The Worshipful Master, Officers, and Members of this Lodge are therefore empowered to issue Warrants to Members of Craft Lodges authorising them to meet and work the Mark Degree, subject to the By-laws and Constitution of this Lodge ; providing they place themselves (as a Lodge) under the protection of, and attach themselves to, Craft Lodges holding under the Grand Lodge of Antient, Free, and Accepted Masons of New Zealand. The cost of such Warrant of Constitution will be £2 2s., and the Mark Degree being by the " Basis of Union " recognised by the Grand Lodge of New Zealand, no other clothing is required than that usually worn in Craft Lodges, save the distinctive jewel of the Degree, which the Secretary can supply, in silver, at 7s. 6d. each ; this jewel is recognised by Lodges holding under the Grand Lodge of New Zealand.

THE STANDARD MASONIC RITUAL, for the Honourable Degree of Mark Master Mason, comprising Opening and Closing, Ceremony of Advancement, Overseer's Ritual, Installing W.M., with addresses to the Officers, &c., &c., with Scripture Readings printed in full, can be obtained from the Secretary at 3s. (usual price, 8s. 6d.), posted, 3s. 6d.

ROYAL ARCH CHAPTERS, E.C.

OTAGO CHAPTER, No. 844.

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

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

JOYCE ROYAL ARCH CHAPTER, No. 942.

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

M E Z	...	...	Comp J. E. McKELVEY.
Ex H	...	...	Comp SMITH.
Ex J	...	...	Comp R. MATHESON.
Scribe E	...	...	Comp C. DE LONGUEVILLE GRAHAM, P.Z.

TRAFALGAR ROYAL ARCH CHAPTER, No. 157, S.C.

Founded 1873, meets every month in the Masonic Hall, Collingwood Street, Nelson, on the Tuesday nearest full moon, at 7.30 p.m.

M E Z	...	...	Comp S. KIRKPATRICK.
Ex H	...	...	Comp H. BAIGENT.
Ex J	...	...	Comp L. G. BOOR, P.Z.
Scribe E	...	...	Comp T. SCOTT, P.M., Nelson.

LODGES OF INSTRUCTION.

N.Z. PACIFIC LODGE OF INSTRUCTION, N.Z.C.

Meets monthly at the Masonic Hall, Boulcott Street, Wellington, at 8 p.m.

Treasurer	...	...	Bro MORRIS Fox.
Secretary	.,	...	Bro J. A. HEGINBOTHAM, N.Z. Clothing Factory, 37, Cuba Street.

Monday, October 20th.—Preceptor, Bro GEO. DRURY, P.M.

"Ceremony of Raising."

"Proving a Visitor."

<Advertisements on balance of page 379 and 380 not scanned>