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*ACTING SUPERINTENDENT OF WELLINGTON,
PAST DEPUTY GRAND MASTER.*



BROTHER EDWARD THOMAS GILLON, Past Deputy Grand Master, N.Z. Constitution, to whose energy and constant labours the successful establishment of the Grand Lodge of New Zealand is mainly due, was born in Douglas, Isle of Man. He arrived in New Zealand in 1851, when ten years of age, and his family settled in Otago. At an early age he showed literary taste, and when the Otago goldfields were discovered was sent there as correspondent for the *Witness*. On his return to Dunedin he joined the staff of the first daily paper—the *Otago Daily Times*—which was started by SIR JULIUS VOGEL. Owing to a severe illness he was obliged to resign his position, and accepted a situation as clerk to the Bench at Tokomariro, and subsequently assisted to establish the *Bruce Herald*, of which he became the Editor. He was initiated in the Otago Kilwinning Lodge, No. 417, S.C., Dunedin, in 1866, and was one of the founders of the St. John's Lodge, No. 461, S.C., Milton, in which, after occupying the Junior Warden's chair, he became Substitute Master.

BRO. GILLON went to Wellington as a member of the first Hansard staff in 1867, and very shortly after his arrival joined the Waterloo Lodge, late 463, S.C. Through the departure of the R.W.M., BRO. PUCKEY, from Wellington, he was elected to fill the chair, to which he was afterwards twice re-elected, and on his retirement was presented with a handsome Past Master's jewel. He is a constant attendant of Lodge Waterloo, and is deservedly held in high estimation by the members on account of the active part he has always taken in furthering the interests of the Lodge. BRO. GILLON was mainly instrumental in establishing the Waterloo Royal Arch Chapter, No. 166, S.C., and was one of its first Principals. He afterwards became Z., and in 1890, after an interval of many years, was again elected to that office. In conjunction with BROS. G. S. COOPER (Wellington), and DR. L. BOOR (Nelson), he received the 18th Degree by special dispensation from the Supreme Grand Chapter, 33rd Degree, in order to assist in establishing the Wellington Rose Croix Chapter, No. 94. On the formation of the Provincial Grand Lodge, North Island of New Zealand, S.C., BRO. GILLON was appointed Provincial Grand Assistant Secretary, which office he held for some years, and during that time, on behalf of the Provincial Grand Lodge, he consecrated and opened the St. Andrew's Lodge, Wellington ; the Thistle Lodge, Masterton ; and the Manawatu Kilwinning Lodge at Palmerston North. On resigning Provincial Grand Lodge office through private business, he was presented with an illuminated address in recognition of the many valuable services rendered to Scottish Masonry in general, and to the Provincial Grand Lodge in particular.

In 1888, on the resignation of Bro. Dr. JOHNSTON as Deputy Provincial Grand Master, North Island of New Zealand, Bro. GILLON was, by the unanimous approval of Lodges, appointed to that office, which he resigned only on the establishment of the Grand Lodge of New Zealand. He was chairman of the first meeting of Past Masters held in Wellington on February 1st, 1889, to consider the Grand Lodge question, was subsequently appointed Chairman of the Central Executive Committee of the New Zealand Masonic Union, and presided at the Convention, held in September of the same year, when the Grand Lodge was established. He was also Chairman of the Second Convention, held in March, 1890, and occupied the chair at the first meeting of the Grand Lodge of New Zealand, which took place in Christchurch on April 29th, 1890. On the following evening, in the presence of two hundred and fifty brethren, from all parts of the colony, he ably installed Bro. HENRY THOMSON as the first M.W. Grand Master of New Zealand, from whom he received the rank of Past Deputy Grand Master, having declined from the first to take any actual office in Grand Lodge. He was also the recipient of a Past Deputy Grand Master's jewel, suitably inscribed, bearing

testimony to his ability and unceasing energy in the cause of Masonic union. Bro. GILLON is a Knight of Rome and Constantine, a Royal Ark Mariner, a Past Mark Master, and enjoys the privilege of being an honorary member of the Leinster Lodge (late No. 469, I.C.), and of many other Lodges throughout the colony. He is also Chairman of the Committee appointed to draft the Constitutions of Grand Lodge, and for the last few months has been temporarily acting as Grand Superintendent of the Wellington District for a special purpose.

He is a "bright" Mason, a powerful writer, and a recognised authority on Masonic history and jurisprudence, his writings in connection with the Grand Lodge movement being too well known to require comment. Bro. GILLON, who is the *doyen* of New Zealand newspaper men, is the founder of the New Zealand Press Association, and has for many years occupied the position of editor of the *Evening Post*. He is an enthusiastic Mason, his one object and desire being the advancement of our Antient and Honorable Fraternity, in which he deservedly occupies so prominent a place.

ROYAL Arch Masons in Otago are going to have a happy time. So far back as June last the Scotch Chapter in Dunedin had Orders to "*exclude all Companions, either belonging to the Chapter or as visitors thereto, who may belong to the Grand Lodge of New Zealand.*" The English Chapter, or, we should say, four or five of its members, have now excluded the three Principals and most of the officers. The Junior Past Principal has assumed the sole authority, has seized the warrant, books, property, clothing, &c, and has called meetings in defiance of the protest of the First Principal (the Rev. W. RONALDSON), and proceeded to elect and install another set of Principals and officers. We wonder what the Supreme Grand Chapter will say to these proceedings.

THE *Freemasons' Chronicle*, London, of the 18th October, takes over, with acknowledgment, our article entitled "Is it Disloyalty?"

THE *South African Freemason* takes over, with acknowledgment, our article entitled "The Grand Lodge of England and the French Orient," and gives in return a leader entitled "Foreign Visitors," which we hope to reproduce in February.

THE following note appeared in the pages of the London *Freemason* on November 8th. Comment is needless:

A long letter from "Colonial" reflecting on the conduct of a District Grand Master is quite unsuitable for our columns. Brethren not satisfied can always appeal to Grand Lodge.

EXTRACT from a letter from a P.G.M., U.S.A.:

I have read carefully the proceedings of the formation of your Grand Lodge, and I can see no reasons why you should not be accorded prompt recognition by the Grand Lodges of the world. It is far from my desire to speak disrespectfully of the Grand Lodges of England, Ireland, and Scotland, but I am well aware of their habits when it comes to losing a little Masonic territory. How many Grand Lodges has England ever recognised with promptness when she was called upon to make the least surrender? But you will not wait long on a majority of our American Lodges. Be kind enough to convey to your Most Worshipful Grand Master my fraternal congratulations upon the prospects of success of his Grand Lodge.

OUR readers will, no doubt, take the following extract, from the London *Freemason* of November 8th, at its proper value. The "reliable information," which our contemporary *assumes* to be true, is contained in that return sent forth to the Masonic world, by Bros. Sydney James and Henry Neill, of Dunedin: -

According to a return we have received from New Zealand there are only 36 Lodges which have given in their adhesion to the so-called Grand Lodge of New Zealand, while 29 Lodges are as yet undecided as to whether they shall cast in their lot with the unrecognised body or remain true to their old allegiance. The number of Lodges which still work under the Grand Lodges of England, Ireland, and Scotland is 79, or considerably more than half of the Lodges in existence at the time the scheme for establishing a new Grand Lodge for the whole colony was launched. We cannot, of course, hold ourselves responsible for the accuracy of these returns, but if we assume they are approximately true, it is clear that our estimate of the extent to which the secession movement had been successful has been largely in excess of the reality. Our idea, based on the not particularly impartial statements of

the NEW ZEALAND CRAFTSMAN, has been, hitherto, that rather more than half the Lodges supported the Grand Lodge movement, while rather less than one-half were in favour of retaining the *status quo*. If the figures we have quoted above are trustworthy, it is precisely the other way about, and the desire for a New Zealand Grand Lodge has found even less support than we had supposed. If this is so, the case of those who have knowingly thrown the whole of New Zealand Freemasonry into disorder is by no means an enviable one.

THE troubles of the Publisher of this journal are many, but the greatest affliction is the difficulty experienced in reproducing likenesses of the Grand Lodge officers fit for these pages. An apology is due to the R.W. Superintendent of Southland, Bro. W. H. Hall, for the December failure. In February we intend to print Bro. Hall again, and we hope it will be sufficiently faithful to the original to enable Bro. Hall's friends to recognise him.

How refreshing it is in these days of hard-upness—Masonic and otherwise—to read of a Lodge having £583 10s 8d of assets, of which £113 17s 11d is cash lying at the Bank. Lodge Sir "Walter Scott, N.Z.C., Thames, presented a balance sheet showing the above prosperous condition at its Installation meeting on December 16th.

DUNEDIN has acquired, in matters Masonic, during the past eighteen months, a most unenviable reputation in the Colony, through the unreasonable and unreasoning attitude which most of its Lodges have assumed on the Grand Lodge question. If any Lodge or any individual Brethren believed that this movement was fraught with danger to the true interests of the Craft, they were perfectly right in opposing it. But it is manifest that such opposition must be conducted with more than ordinary courtesy—with true Masonic feeling. For if a controversy such as this cannot be carried on without violation of our professed principles—of which brotherly love is one of the most elementary—of what value is our Freemasonry? We fear that much damage has been done to the fair fame of our Institution. We believe that the Craft has distinctly lost ground in public esteem of late, and we unhesitatingly charge a certain section of the Brethren with being the cause of this. Their opposition has not been characterised by fraternal feeling; it has not exhibited ordinary courtesy; but has been marked by little else than virulence and spleen. A cause can have little claim to sympathy that is only to be bolstered up by insulting Brethren who hold different views, by boycotting all opponents, and by plundering their property. And all these things have been done by Freemasons in Dunedin. And of a piece with such acts is the reply to the Governor's letter by "Masters of Lodges in Otago," which we reprint in another column. Be it noticed, by the way, that these Lodges, with one exception, are practically city or suburban; for well nigh all the vigorous country Lodges have either joined the Grand Lodge, or are well affected to it.

Any unprejudiced Brother reading the Governor's letter will, we think, admit at once that it was couched in dignified and courteous phrase, and was pervaded by that spirit which we Masons delight to call "Masonic." And we now desire to ask the Brethren of the Otago Kilwinning Lodge (No. 417, S.C.), if they accept as their mouthpiece Bro. RICHARD BREW, who, as the first signatory of the reply, offers to His Excellency two direct insults, in the word "seemingly" in the first paragraph, and the word "apparent" in the second.

As to the second signature, we ask no similar question, as no such Lodge as "844, E.C." legally exists; for the very presence of that name is an offence to right-thinking brethren, as signalling the temporary success of oppression and fraud. Among the other names affixed to the reply are some whom all must hold in high estimation, and it would be a source of wonderment to us as to how they came to be appended were it not that we have had of late some little experience of the manner in which memorials can be got up.

Were it worth while to examine the reply closely, we might point out that its assertions are as much open to doubt as its rudeness is beyond it. When was the question discussed in all its bearings? When did the Lodges come to a decision? And if they did come to a decision, and should afterwards find they were wrong, why should they not acknowledge they were in error?

But the truth is that discussion of this Grand Lodge question has been systematically buiked. A little knot—a very little knot—of brethren have constituted themselves a sort of interior committee, and the bulk of the members of Lodges we wot of have had no say whatever in the matter. Verily, it is time that the system of what is practically irresponsible rule in Masonic matters in New Zealand were brought to a close.

SAYS the *Auckland Herald* :

A cablegram was received in Dunedin last week by the D.G.M. of the S.C. from the Grand Lodge of Scotland, containing the first opinion obtained from Home on the question of the circular issued recently by Lord Onslow to the various Masonic Lodges of the Colony, with a view to healing the division at present existing between the New Zealand and other constitutions. The Grand Lodge directed that a circular should be sent to the Lodges publicly repudiating Lord Onslow's intrusion in the matter.

So! After such an utterance on the part of the Grand Lodge of Scotland, there is no use in beating about the bush. We are . compelled now to realise what we have hitherto hesitated to believe, that that body will stick at nothing to injure our Grand Lodge. Hence their instructions to District Grand Masters to take any steps to smash the movement—promising that all illegality shall be condoned. Hence the loud declarations of prominent officials here that so long as they live the Grand Lodge of New Zealand shall never be recognised.

Now will LORD ONSLOW see, we think, that there is but one way to obtain peace ; and that is for the Grand Lodge of England to step in, and formally recognise the Grand Lodge of New Zealand. And we trust His Excellency will use all his endeavours to that end. He has done his utmost to conciliate those who are determined not to be conciliated. In his desire to re-establish union amongst us, he has appealed to those who palpably care nothing for union, and for the true weal of Masonry. Now let him turn to his own Grand Lodge, put before them the actual condition of things, and we have little doubt of the result.

"CIVIS," of the *Otago Witness*, has recently "got at " Bro. Past Master BARRETT. One could almost think that the pungent satirist had just read a very telling little essay on " Asses," delivered at a meeting of the Dunedin Shakespeare Club recently by its President. We do not publish Bro. BARRETT'S oration ; and when we tell our readers that two mortal columns of the *Otago Daily Times* are occupied by an attempt, fortified by eighteen poetical quotations, to *prove* that " GOD is Love," we feel sure that they will love us none the less for the omission.

We commend to the attention of brethren generally, and of Bro. BARRETT particularly, a communication from Bro. HURSTWICK, P.M. The evil he points out is a serious one, and it is one which the Grand Lodge of New Zealand may, with propriety, use their influence to diminish.

OURSELVES, OUR SUBSCRIBERS, AND £ S. D.

WITH this issue a new year commences with a large number of our subscribers, and the receipt by the publisher of a large number of postal notes of the value of 7S 6d will be thankfully acknowledged in the February number, and faithfully applied to greasing the wheels of the CRAFTSMAN'S machinery. A good many subscribers did not pay in advance, partly owing, we believe, to the fear that the CRAFTSMAN would not last. Having lived through the last fifteen months, and made headway, the "boycott" notwithstanding, subscribers may feel confident that we have come to stay.

If brethren will compare this number with that of November, 1889, our first issue, the comparison will prove that our promise of improvement, as the circulation increased, has been fulfilled. We doubt if any Masonic journal can show the same progress as the NEW ZEALAND CRAFTSMAN for its fifteen months' existence. The *South African Freemason* says :

The NEW ZEALAND CRAFTSMAN is maintaining its position as one of the *very* best of our exchanges.

We print the opinion of our contemporary because we value it ; praise from such a sturdy paper as the *South African Freemason* is worth recording.

We need say nothing more, save this : that the good wishes which Lodges and brethren sent to us at the beginning of the year are duly appreciated. If our labours please as well at the end of 1891 as they appear to have done at the end of 1890, we shall be satisfied.

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

R. W. BRO. FRED. WHITAKER, District G.M. of the North Island of New Zealand, S.C., announces in a circular that any resolution by a Scotch Lodge transferring its allegiance to a newly-established local Grand Lodge is *ultra vires*. Our brother is a long way behind the times. If he read Masonic newspapers he would know that such resolutions are recognised as perfectly legitimate by the Grand Lodge of Scotland, which has in numerous cases signified its approval of the creation of independent Grand Lodges with the aid of Scotch Lodges. In fact, the Grand Lodge of Scotland will not recognise a new Grand Lodge if Scotch Lodges have been at work in the country where it is founded and do not assist in its creation. Surely the remarks of the Grand Master of Arkansas referred to above are applicable *here*.—*South Australian Freeman*.

GRAND LODGES

NEW ZEALAND.

QUARTERLY COMMUNICATION.

Opening of Grand Lodge.—The Grand Lodge was opened in ample form by the M.W. the Grand Master, Bro. Henry Thomson, at 8 p.m., with solemn prayer by the V.W. the Acting Grand Chaplain.

Present.—THE M.W. THE GRAND MASTER, BRO. H. THOMSON ; THE R.W. BRO. A. S. RUSSELL, DEPUTY GRAND MASTER ; R.W. BRO. E. T. GILLON, PAST DEPUTY GRAND MASTER ; THE GRAND LODGE OFFICERS ; THE MASTERS, PAST MASTERS, AND WARDENS of many Lodges. Apologies were received from Grand Officers and Brethren unable to be present.

Minutes.—The minutes of the Communication held in Wellington on the 28th of July, were read and confirmed.

Address.—The Grand Master, in opening the proceedings, expressed pleasure at seeing such a large attendance. He said that since the last Communication of the Grand Lodge three very important facts had taken place. The first was that four Lodges had given in their adhesion to the New Zealand Constitution, and all of these had belonged to the English Constitution. In his journey up from Wellington to Auckland he had opened two new Lodges, and consecrated a Masonic Hall.

Another important fact was that recognition had been received from the Grand Orient of Italy, and the Grand Lodges of Victoria and Tasmania.

Perhaps the most important fact had been the refusal of recognition by the Grand Lodge of England. That was no doubt greatly owing to the information that had been before the the English Grand Lodge when the decision was arrived at. Sir John Monckton was to be thanked for the manner in which he had referred to them when introducing the subject at Home. He' spoke temperately and expressed sorrow that unanimity did not prevail in New Zealand. The result was the decision, "that for the *present* the Grand Lodge of England cannot grant the application." The Brethren would notice that was different to a bare refusal.

He regretted that recognition had been refused by the Grand Lodge of Scotland, and as the Grand Lodge of Ireland had not answered the letter forwarded, he took that to mean that it was simply waiting for further information.

Fraternal letters had also been received from various Grand Lodges in America, so that as soon as the respective Grand Lodges met there was little doubt that recognition would be extended.

During recess, a Constitution had been drafted, and was being revised by the Board of General Purposes.

No doubt, most of them had seen a circular recently for-warded by His Excellency the Governor to the various Lodges. He hoped that it would result beneficially, though he did not see that it would affect the New

Zealand Constitution very much, because they were already doing their best towards securing general unanimity. He urged upon the Brethren to show every kindness they possibly could to the Brethren who were not at one with them. Let any argument be temperate, and invite them to visit the Lodges. He felt that he must allude to the resolution passed by the Prince of Wales Lodge, E.C., that they would not, under any circumstances, join the New Zealand Constitution. It seemed like pledging the Lodge for all time, but he learned that the resolution was most likely unconstitutional, having been carried without previous notice being given. He did not think that the Prince of Wales would be very much pleased at the resolution arrived at by the Prince of Wales Lodge.

Grand Treasurer's Balance.—The Grand Treasurer, who sent an apology for his absence, stated that the balance to the credit of Grand Lodge is £12 4S 6d. The fees paid by Lodges do not come to hand until after the 31st of December.

Correspondence.—A large number of telegrams and letters had been received by the Grand Secretary, all sending hearty congratulations, and expressing their regret at being unable to be present. The correspondence since the last Communication is dealt with in the Report of the Board of General Purposes, as far as it is of any important nature.

Reports.—The report presented by the Board of Benevolence stated that no applications for relief had been received. The balance to the credit of the Benevolent Fund is £88 18s 6d.

The Report of the Board of General Purposes was read by the Grand Secretary

The Board of General Purposes has much pleasure in presenting its report of business transacted since the last communication of Grand Lodge.

LODGES JOINED—The following Lodges have tendered their allegiance to the Grand Lodge of New Zealand since the last communication:—t. The Lodge of Waitaki, Oamaru, late No. mil, E.C. 2, The Lodge of Progress, Southbridge, late No. 1651, E.C. 3. The Lodge Ngamotu, New Plymouth, late No. 2053, E.C. 4. The Lodge N.Z. Pacific, Wellington, late No. 517, E.C. Dispensations have been forwarded to these Lodges, and they are now working under the Grand Lodge of New Zealand.

NEW LODGES FORMED.—I. The Lodge Rawhiti, at Dannevirke. 2. The Lodge Tararua, at Pahiatua. In both cases the Lodges were consecrated and the W.M. and officers installed and invested by the Grand Master. 3. Lodge Scinde, Napier, was dedicated and consecrated by the M.W. the Grand Master. The attendance of the brethren on all these occasions was very satisfactory, and the greatest zeal and unanimity prevailed. Hearty resolutions thanking the G. M. for his visit, and for undertaking the ceremony, were unanimously passed.

CORRESPONDENCE.—The following correspondence has been received :—I. From the *Grand Secretary of the Grand Lodge of Scotland*, dated August last, refusing recognition. 2. From the *Grand Secretary of the Grand Lodge of England*, under date September 4th, also refusing recognition to the G.L. of N.Z. 3. From the *Grand Master of the Grand Orient of Italy*, dated Rome, July 14th, extending their fraternal recognition ; recommending the appointment of Bro. Geo. Robertson, P.G. Secretary, as the representative of the Grand Orient of Italy near to the Grand Lodge of New Zealand, and suggesting BRO. DOCTER ACHILLE BULLORI, 33rd Deg., *Drectore dell' Arci-spedale di S. Spirito, Roma*, as representative of this Grand Lodge near the *Grand Orient of Italy*. 4 From the *Grand Secretary of the United Grand Lodge of Victoria*, dated October [8th, in the most courteous and fraternal manner extending recognition to this Grand Lodge. 5. From the *Grand Secretary of the Grand Lodge of Tasmania*, dated October 24th, extending recognition to this Grand Lodge as the supreme Masonic authority in the Colony of New Zealand; the Most Worshipful, the Grand Master has recommended the name of Bro. M. E. Robinson, P D.D.G..M., E.C., as its representative near the Grand Lodge of Tasmania. Grand Lodge of Ireland.—No communication has been received from the Grand Lodge of Ireland in reply to the correspondence which has been forwarded. Other Correspondence — much as we should like the brethren to see it, it is not considered judicious to print it.

MEETING AT DUNEDIN: INSTALLATION OF THE W.M. OF THE LODGE OF OTAGO.—With the view of encouraging the Lodges in the District of Otago, the M.W., the Grand Master paid a visit to Dunedin on the 13th October, and installed Bro. Charles John Ronaldson (son of the Grand Secretary) as the W.M. of the

Lodge of Otago, late No. 844, E.C. On that occasion above 200 brethren were present, representing the Lodges from Oamaru to Invercargill, the meeting being also attended by several brethren of other Constitutions, as their protest against the instructions issued not to give their presence or their countenance to this meeting, The H. W. the Grand Master met with a most enthusiastic reception, and the brethren expressed the very high appreciation they felt of the visit thus made to them

BOOK OF CONSTITUTIONS.—The Committee appointed at the communication held in Christchurch, on the 29th of April, to draft the Book of Constitutions has completed the work entrusted to it, and has forwarded the same to the Board of General Purposes. The Board has revised the work done, and recommended sundry alterations. These will be forwarded to the Committee for further consideration. The book, when completed, will then be forwarded to every subordinate Lodge for consideration. When the time appointed by Art. 12 — Basis of Union—has expired (six months) it will be finally submitted to the Grand Lodge.

CONCLUSION.—In conclusion the Board of General Purposes recommends

1. That the appointment of brethren as representatives to the Grand Lodges, referred to in this report as recommended by the M.W. the Grand Master be approved. 2. That the best thanks of the Grand Lodge be conveyed to the Grand Orient of Italy, and to the Grand Lodges of Victoria and Tasmania, for their cordial recognition of this Grand Lodge. 3. And that the hearty work of the Grand Superintendents of Districts be recognised, and that they be thanked for the same.

(Signed) C. A. HARDY,
President B. of G. P.

Masonic Hall, Christchurch,
November 14th, 1890.

[Revised at Auckland, November 25th, 1890.]

Reports of the Grand Superintendents:

GRAND SUPERINTENDENT'S OFFICE, AUCKLAND DISTRICT. —I have the honour and pleasure to report that the progress and prosperity of the fourteen Lodges now working under the New Zealand Constitution in this District, continue to be eminently satisfactory, and in marked contrast to the apathy and lassitude which characterised them prior to the establishment of our Grand Lodge. The number of eligible candidates who have been initiated or who have joined the principal Lodges has never been equalled during any previous period of their history, sixty-seven having been initiated, and sixty-five affiliated during the past six months, and we now number upwards of five hundred on the roll of the District. The general working has been distinguished by great zeal and earnestness of purpose, and officers and brethren have vied with each other in their efforts to promote the good of the Craft, and the happiness of their fellows. The happy effect produced by the inauguration of our Grand Lodge on the Lodges in Auckland is already telling upon those who have hitherto been deterred from joining us, and we have every reason to believe that several other Lodges will shortly cast in their lot with us, while our ranks are continually being recruited by those who individually prefer life and progress to stagnation and decay. The admirable and pleasing circular it has pleased His Excellency the Governor, Bro. Lord Onslow, to issue to the Lodges who at present withhold their allegiance from us is calculated to bring conviction to the minds of all those who are not blinded by passion or prejudice, and we confidently look for its hastening the accomplishment of that which all must desire, namely, the amalgamation of all Lodges into one harmonious whole. It is deeply to be regretted that the spirit of opposition has led some brethren to adopt measures which have entailed great suffering and unmerited obloquy upon some of our members. I refer particularly to the illegal and un-Masonic conduct of the Provincial Grand Lodge, S. C., in passing sentence of expulsion upon the R.W.M. of Lodge Ponsonby, without giving him any opportunity of defending himself, and upon charges which do not constitute any Masonic offence, consisting simply in his having enabled his Lodge to join the Grand Lodge of New Zealand, in accordance with the expressed wish of a majority of the members of his Lodge. I trust that the Grand Lodge will record its indignant protest against this, and that a vote of sympathy with these brethren will be recorded on the minutes of the Grand Lodge. The schismatic Lodge, St. Andrew, now working in opposition with St. Andrew Lodge, N Z., and the Ponsonby also have not so far alienated any of the loyal brethren of these Lodges, but on the other hand several of the members have since they started left them and rejoined the New Zealand Lodge. The few members they have with them, and the little interest taken in their proceedings, is a sure sign that their existence will only be of a short duration. The Irish Grand Lodge having yielded to the strong and highly coloured representations sent Home by the minority of the Ara Lodge, a schismatic Ara Lodge has been started. Although there is no hope of their rivaling the New Zealand Ara

Lodge in point of number, yet the attempt will surely be made by them to take possession of the valuable property that in justice and Masonic precedent belongs to the majority. This matter claims the most serious attention of the Board of General Purposes. It is to be regretted, also, that although the G. Registrar of England and the Colonial Board of the Grand Lodge of England have ruled that it is not in the power of three members of a Lodge to hold the charter in the face of the majority, R.W., Bro. G. S. Graham, D.G.M., E.C., Auckland, having prevailed on three brethren of Lodge Franklin to recant, has, with them and the assistance of four brethren, re-opened this Lodge under the English Constitution. It is advisable that the whole facts of this case should as early as possible be brought before the notice of the Grand Lodge of England, so that this Lodge may be closed, and this great scandal to the Craft prevented occurring again. I have with the assistance of the Grand Lodge officers systematically visited the Lodges that are easily accessible, but two or three at a distance should be visited at an early date—notably, Lodge Opotiki—and I shall make every effort to accomplish this during the next quarter. There is every probability of at least one new Lodge being petitioned for in this District at an early date ; and in all respects I have to congratulate you on the prospects of our continued and growing success.

November 25th, 1890.

M. NICCOL,
Grand Superintendent.

WELLINGTON, NOVEMBER 15TH, 1890. --The Worshipful Grand Director of Ceremonies, Bro. Williams, has so recently, under warrant from you, visited and reported fully upon most of the Lodges in the Wellington District that I have little left to add. I may say that Bro Williams' visit was greatly appreciated by the Lodges, and has already been productive of much beneficial effects. Periodical visits by Grand Lodge officers to all subordinate Lodges should be arranged for in every district. Since the date of the report by Bro. Williams, the New Zealand Pacific Lodge, 517, E.C., the senior English Lodge in the Colony, has commenced to work under the Grand Lodge of New Zealand. A large majority of the members of this Lodge from the first have been thoroughly with us, but the minority, including some District Grand officers, were strongly opposed. The W. Master, Bro. H.M. Lyon, when installed, was believed to be willing to loyally give effect to the wishes of the majority, but he was subsequently induced to attempt to carry on the Lodge under its original Constitution. A deputation from the majority, however, waited upon him, and it was after discussion, agreed that the meetings of the Lodge should be suspended until the Grand Lodge of England gave an authoritative decision as to the power of a minority to retain the charter under Clause 219 of the English Constitutions. The Lodge accordingly remained dormant for several months, during which, however, the W.M. surrendered the charter to the District Grand Lodge. On receipt of the Grand Registrar's ruling as to Clause 219, the W.M. admitted that he could no longer stand in the way of the majority, and he called the Lodge together for the 27th of last month. He was not, however, then in possession of the original charter. Before opening the Lodge, he addressed the assembled Brethren, stating that he would not work under the New Zealand Constitution, but would hand the Lodge over to the immediate Past Master, Bro. Hamilton, together with the Dispensation from the G.M. of New Zealand. Bro. Lyon, accompanied by the Senior Warden, Bro. Triggs, then left the room, and the Lodge was at once opened under the New Zealand Constitution by Bro. Hamilton. I was present, and conveyed the congratulations of Grand Lodge to the Brethren, on the conclusion of what had been a severe struggle. On the 23rd ult. I visited the Featherston Lodge, and installed the W.M., and invested the officers. The Masterton (E.C.) and Thistle (S.C.) Lodges at Masterton have decided to unite as from January next, and all the terms of amalgamation have been satisfactorily arranged. This is a step in the right direction, as it will give us one really strong Lodge in place of two comparatively weak Lodges. Generally speaking, the Lodges which are working in this district under the Grand Lodge are progressing most satisfactorily. The roll of members is being steadily and rapidly increased both by initiations of new Brethren and affiliation of old members of the Craft, who have been influenced by the Grand Lodge movement to resume active Masonic work. A very excellent class of candidates is coming forward. Two new charters have been applied for—one at Pahiatua, and the other at Dannevirke. The Lodges will be opened by you Sir, before the Grand Lodge meets, so that I need not further refer to them. The , Ngamotu Lodge (2053, E.C.), has determined to transfer its allegiance, and will meet for the first time under the Grand Lodge of New Zealand on the 28th inst. Altogether, I consider the position of affairs in this district, and the prospects for the future most satisfactory and encouraging. The very best spirit prevails amongst the Lodges and Brethren, and the latter are generally most zealous.—I am, &c.,

E. T. GILLON,

Pt. Dep. G.M., Acting Grand Superintendent,
Wellington District.

Bro. Geo. Robertson also, whose report embodies the Lodges referred to by Pt. Dep. G.M. Bro. Gillon, concludes with these words, which we gladly supply :—" Before closing, I have to report that, as far as this district is concerned, there has been no ill feeling between those for and against Grand Lodge owing to divergence of opinions. This is entirely due to the courteous attitude taken by the R.W. the District Grand Master of Wellington, E.C., who has refrained from issuing any unfraternal edicts against those in favour of a Grand Lodge, as has been done in other parts of the Colony."

GRAND SUPERINTENDENT'S OFFICE, OTAGO DISTRICT.—The following is a *resumé* of the occurrences in my District since the last Quarterly Communication of the Grand Lodge in Wellington. On the 30th July, the Lodge of Waitaki, 1111, E.C., Oamaru, resolved, at once, to join the Grand Lodge of New Zealand. On the 27th August, accompanied by the V.M. the Grand Secretary, I paid an official visit to that Lodge. We were most warmly received by a very large gathering. On the 29th, we both went on to Palmerston and installed the W.M. elect of the Lodge there. The attendance there was also very large and enthusiastic. On the 14th October, the W.M. elect of the Lodge of Otago, Dunedin, Bro. C. J. Ronaldson (son of the Grand Secretary) was installed by yourself, in the presence of a large and brilliant gathering. All the Lodges in my District and several of those in Southland attended in great force. On the 30th October I issued a dispensation to the W.M. of the Waitaki Lodge, Bro. Robert Hamilton, to enable brethren to attend in clothing at the laying of the foundation stone of a Masonic Hall at Ngapara, where a Lodge is now being formed. The stone was laid by Bro. the Hon. J. McLean, and the whole affair is described as a marked success. The attitude of the Brethren throughout my district is one of perfect faith in the wisdom of the course that has led to the establishment of the Grand Lodge of New Zealand. I regret that at present there are no indications of a return to a better mind on the part of those distinguished brethren who cast such a stigma upon our common Freemasonry by their extraordinary conduct in seizing the jewels and other property of the Lodge of Otago, and retaining in them in defiance of all law—civil, moral, or Masonic.

ALFRED H. BURTON,

Grand Superintendent, Otago District.

Dunedin, November 13th, 1890.

GRAND SUPERINTENDENT'S OFFICE, SOUTHLAND DISTRICT.—I have to report no change in the position of the several Lodges in Southland, since my last quarterly report. The three Lodges under the N.Z.C. are in a prosperous state, and working within and together in the most friendly and Masonic manner. The Southern Cross Lodge, N.Z.C., although not recognised by the S. and I. Lodges, yet the most friendly feeling is displayed toward each other, the proof of which was manifested last week by the presentation to the three Lodges of a handsome Master's chair, made and presented by P.M. Bro. Sawyer, Southern Cross, N.Z.C. Other manifestations of a genuine Masonic good feeling are displayed, but I need not mention them in this report, this being sufficient to show that, at least in this part of New Zealand, we consider each other as brother Masons, and wish the Grand Lodge of New Zealand every success. Lodge Harvey [since joined], Gore, has not as yet resolved to join, but Bro. Bree is working to this end.

(Signed) WM. H. HALL.

Roll of Lodges Called.—Rt. W. Bro. Niccol and others asked that the roll of Lodges under the Grand Lodge of New Zealand be called. The Grand Master explained that at present it was not possible to prepare an Official Roll, as by Art. 14, Basis of Union, the Lodges were not to be numbered until twelve months after the formation of the Grand Lodge. Sixty-nine or seventy Lodges were working under Dispensation. The brethren must be aware that a large number of Lodges passed the resolution to join, and had not done anything further. Ninety-six Dispensations had been issued ; of these five only had been returned, and of those so returned, four had been re-issued. A great many Lodges appeared to be simply waiting.

The Grand Secretary being prepared to call the roll of Lodges, as far as it could be done at present, was instructed by the Grand Master to do so. Sixty-eight Lodges were represented by nine W.M.'s, twenty-two P.M.'s, two Wardens, and 173 Brethren ; which, with visitors, made a total of 217 present.

Resolutions-1. Grand Orient of Italy. That this Grand Lodge of New Zealand desires to acknowledge the courteous and fraternal manner in which the Grand Orient of Italy has extended recognition to this Grand Lodge, and appoints Bro. Docter Achille Bullori, 33° Direttore dell' Arci-spedale di S. Spirito, Roma, as its representative near to the Grand Orient of Italy."—Carried unanimously.

2. United Grand Lodge of Victoria. That this Grand "Lodge of New Zealand desires to acknowledge the courteous and fraternal manner in which the United Grand Lodge of Victoria ,has extended recognition to this Grand Lodge."—Carried unanimously.

3. Grand Lodge of Tasmania.—" That this Grand Lodge of New Zealand desires to acknowledge the courteous and fraternal manner in which the Grand Lodge of Tasmania has extended recognition to this Grand Lodge as the supreme Masonic authority in the colony of New Zealand, and approves of the V.Wor. Bro. M. E. Robinson, P.D.D.G.M., E.C., as representative of the Grand Lodge of New Zealand, near to the Grand Lodge of Tasmania."—Carried unanimously.

4. Representatives to Grand Lodges.—The following recommendations by the Grand Master were approved and adopted by Grand Lodge

1. The V.Wor. Bro. Geo. Robertson, Pt. Grand Secretary, as representative of the Grand Orient of Italy, near this Grand Lodge.
2. The W. Bro. R. C. Hamerton, as representative of the United Grand Lodge of New South Wales near this Grand Lodge.
3. The W. Bro. R. C. Bishop, P.D.G. Treasurer, as representative of the United Grand Lodge of Victoria, near this Grand Lodge.
4. The Rt. W. Bro. Vincent Pyke, P.P.G.M. of New Zealand, S.C., as representative of the Grand Lodge of Tasmania, near to this Grand Lodge.

5. Votes of Sympathy.—" That this Grand Lodge desires to convey to the R.W.M., Officers and Brethren of Lodge Ponsonby a vote of sympathy with them, and protests against the action taken by the P.G. Master, S.C., Auckland, in passing sentence of expulsion upon the R.W.M., and suspending others for joining the Grand Lodge of New Zealand."—Carried unanimously.

The Lodge of Otago, Dunedin, was also included in the vote of sympathy as a protest.

6. Votes of Thanks to Grand Superintendents.—"The warmest thanks of this Grand Lodge are hereby given to the several Grand Superintendents of Districts for their zealous and hearty work in the cause of the Grand Lodge of New Zealand, and that the Grand Secretary convey the same to them."—Carried unanimously.

There being no further business, the Grand Lodge was closed in ample form, with solemn prayer at 10.45 p.m.

THE Grand Master will install the W.M. of Lodge Lincoln, Canterbury, on the 28th inst.

WE understand that the next Quarterly Communication will be held in Invercargill next March.

THE M.W. Grand Master installed the W.M. of Lodge St. Augustine, Christchurch, on the 8th inst.

THE Patea Kilwinning Lodge (late No. 536, S.C.), met for the first time under warrant from the Grand Lnlg of New Zealand on Tuesday evening, January 6th.

SPECIAL communications of the Grand Lodge will be held in the Masonic Hall, Oamaru, on Wednesday, the 21st inst., at 7.30 p.m., and at the Masonic Ball, Ngapara, on the 22nd, at 7.30 p.m., to consecrate the new Masonic Hall, install the R.W. Master, and invest the officers.

ACCORDING to the *Wellington Post*, the Grand Lodge of Nebraska, U.S., at its 33rd annual communication, held in Omaha, concurred in the report of the Committee on Foreign Correspondence recommending that recognition be extended to the newly-established Grand Lodge of New Zealand. The Grand Lodge of Nebraska has on its roll 198 Lodges, with a membership of 5890 Master Masons.

POETRY

" Nor Credo, then,

Amo shall be the password through its gates.
 Man shall not ask his brother any more
 Beheveth thou, but lovest thou ? till all
 Shall answer at God's altar : Lord, I love !
 For Hope may anchor, Faith may steer ;
 But Charity or love alone
 Shall be the captain of the soul."
 J. K. WHEELER.

IF Thou'rt a Mason
 in deed and thought,
 Loving thy neighbour
 As Craftsmen ought ;
 Sharing thy wealth
 With the suffering poor,
 Helping all sorrow
 That hope can cure,
 All God's angels will say, " Well done,"
 Whenever thy mortal race is run.

SAYS the *Australasian Keystone* : "There is one modern development of Masonry which we hope will never be acclimatised in Australia—the formation of 'Class Lodges.' This is extending to a great extent in England. Scarcely a month passes but we bear of one being established in London. The latest is a 'Cornish' Lodge, where Cornishmen can meet and perpetuate their peculiarities. A moment's reflection will show that this 'fad' is diametrically opposed to the principles of Masonry, and must have a damaging effect on its teaching and workings." We endorse this opinion.

FULL MOONS FOR THE YEAR 1891.

January 25 th ...	Sunday	July 22 nd ...	Wednesday
February 24 th ...	Tuesday	August 30 th ...	Thursday
March 26 th ...	Thursday	September 18 th ...	Friday
April 27 th ...	Monday	October 18 th	Sunday
May 24 th ...	Sunday	November 16 th ...	Monday
June 22 nd ...	Monday	December 16 th ...	Wednesday

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 322, Post Office, Dunedin.

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

PACIFIC LODGE, of Reefton, held their regular monthly meeting on the 23rd December. The business was "passing" and "raising."

LODGE CALEDONIA, N.Z.C., Timaru, held its regular monthly meeting on the 8th inst., when Bros. Gibson and Juleff were passed to the Second Degree.

LODGE ARA, N.Z.C., Auckland, held their regular monthly meeting on the 30th December. The following is a copy of their business paper :—" To ballot for the admission of Mr William John Cousins, coachbuilder, Lorne street. Pro-posed by Bro. A. Bartlett, and seconded by Bro. S. D. Hanna, W. M.; to initiate Mr Cousins; to raise Bros. Carroll and Davis ; to consider the report of the Committee appointed to meet the 'Ara,' 348, I.C."

LODGE WAITAKI, Oamaru.—The regular monthly meeting of this Lodge was held on the 23rd December, one day earlier than usual on account of the regular night of meeting being Christmas Eve. The attendance

was small. Bro. J. E. Wade was raised to the sublime degree of Master Mason. Bro. Keys submitted a motion for the purpose of wiping off the debt on the hall of £300 by debentures of 40s each, bearing interest at 7 per cent. A finance committee was formed for that purpose, consisting of three principal officers of the Lodge, and four to be named by the W.M.

MANAWATU KILWINNING LODGE, N.Z.C., PALMERSTON NORTH.—The Lodge held its regular meeting on Tuesday, December 23rd, 1890. There was a good attendance of brethren and visitors, including P.M. Bro. A. Jack, St. Andrew's Lodge, Wellington ; P.M. Bro. Forrest, Lodge Ponsonby, Auckland ; and the R.W.M. Bro. Danks, St. Andrew's Lodge, Wellington. Bro. J. Taylor was passed to the F.C. degree by the R.W.M. Bro. J. Walkley ; the W. Tools, charge, and address being ably delivered by P.M. Bro. Forrest in his usual style, and the Tracing Board by Bro. W. Rutherford, S. W. The Lodge was then closed in Peace, Love, and Harmony.

WELLINGTON LODGE.—The regular monthly meeting of the Wellington Lodge, No. 1521, E.C., took place on Friday, 19th inst., at the Freemasons' Hall, Wellington. There was a capital attendance. After the usual preliminaries, three candidates were successfully balloted for. The W.M., Bro. J. H. Richardson, then conferred the First Degree on a candidate, the W.T.'s and lecture being given by Bros. W. Jessup, S.D., and A. Gilbert, I.G., respectively. The chair was then assumed by P.M. Bro. George Robertson, who passed a candidate to the Second Degree, the W.T.'s being presented by the S.D. On the Lodge being lowered, the W.M. resumed the chair, and a large amount of business was transacted. Before the proceedings closed the W.M. referred to the fact that it was the last meeting of the year, and wished the Brethren the compliments of the season.—*N.Z. Mail*

LODGE MOKORETA, N.Z.C.—The usual monthly meeting of this Lodge was held on Tuesday, 30th December, 1890, their being an excellent attendance of brethren. The business of the meeting was the affiliation of Bro. J. B. Crawford from Lodge St. David's, Dundee, Scotland, and the passing of Bros. John and Henry Templeton. The ceremony of passing was performed by W.M., Bro. Crosbie in an impressive manner, who was also ably assisted by I.P.M., Bro. Bree (Working Tools) ; S. W., Bro. Monteith (Ancient Charge) ; and S.D., Bro. McLauchlan (Lecture on Tracing Board). The donation of one guinea to Lodge funds by J.W., I.W. Raymond (late secretary) was accepted with thanks ; and the hearty thanks of the Lodge were ordered to be transmitted (rather an unusual event) to a lady, the wife of our energetic Tyler (Bro. Cuthbert) for the gift of a pair of kneeling stools, upon which much careful needlework had been expended. Before closing the Lodge, W.M. Bro. Crosbie delivered an able and instructive address to the brethren, suitable for the season of the year, and he expressed the hope that the brethren would work as enthusiastically in the interests of the Lodge and Freemasonry during the ensuing year as they had done in the past.

CHAPTER MEETINGS.

A SPECIAL consecration of the Waterloo R.A. Chapter, No. 166, S.C., was held at the Freemasons' Hall, Wellington, on Tuesday, 9th December. The work of the evening consisted in conferring the Mark, Excellent, and Royal Arch Degrees on a brother from Wanganui, who, by-the-way, is an enthusiastic supporter of the Grand Lodge of New Zealand. The Mark Degree was given by Bro. IF. F. Grady, M.W.M.M., assisted by Bro. D. Greig, P.M.M., who also undertook the duties in the Excellent Degree, while the work in the Royal Arch was performed by E. Comp. E. T. Gillen, P.Z. There was a capital attendance.

MARK MASONRY.

WE understand that it is contemplated to open Mark Lodges at Wanganui, Featherston, and Palmerston North.

LODGE HAMILTON, MARK MASTERS, will be opened in Oamaru on Friday, the 23rd inst. Brother Robert Hamilton, the W.M. of Lodge Waitaki, N.Z.C., is the Master elect. The Lodge has been named after him.

LODGE MOKORETA, MARK MASTERS, was opened on Wednesday, the 17th December, by the brethren from Dunedin. Lodge Hiram was opened at 7.30 tinned, and 12 candidates advanced. A Board of Installed Masters was then formed, and Bro. Miles Reginald Bree placed in the chair of A, according to ancient

custom. The warrant of Lodge Mokoreta was then read, the Lodge was formally constituted and opened, and the officers duly invested. The proceedings passed off extremely well ; we have seldom heard this work better done. Lodge Mokoreta will yet make a name for itself.

THE REWARD OF VIRTUE.—Visitor—I understand that you are going to stop publishing the Sunday edition of your paper on purely religious grounds ?

Clerk—Yes, sir ; we are.

Visitor—Can I see the editor or the business manager a moment?

Clerk—No, sir ; they have just stepped out to get measured for halos.

INSTALLATIONS.

LODGE PORT CHALMERS MARINE, No. 942, E.C.—The annual meeting of this Lodge took place on December 17th. Bro. John Cunningham was installed as W.M., and the following officers were invested :—S.W., Bro. F. North ; J.W., Bro. N. Dodds ; S.D., Bro. G. Hansford ; J.D., Bro. J. Craig ; Sec., Bro. C. R. Bossence ; Treasurer, Bro. J. Mitchell ; Chaplain, Bro. G. M. Ross, P.M. ; Organist, Bro. A. Bott ; LG., Bro. E. Greaves ; S.S., Bro. J. Cable ; J.S., Bro. G. Chick ; D.O.C., Bro. A. Dale ; Tyler, Bro. J. Veal.

LODGE HERETAUNGA, 1812, E.C., HASTINGS, HAWKE'S BAY—The annual meeting of Lodge Heretaunga, 1812, E.C., was held at Hastings. There was a good attendance of brethren and some visitors from Napier. On the conclusion of the Lodge business, P.M. Bro. G. Williams was introduced as installing master, and impressively reinstated P.M. Bro. T. Morgan (re-elected) in the chair. The following officers were then invested :—I.P.M., P.M. Bro. G. Williams ; S. W., Bro. J. A. Smith ; J.W., Bro. P. Martin ; S. D., Bro. S. Tong ; J.D., Bro. L. Knight ; Secretary, Bro. Holmes ; I.G., Bro. Stock ; Tyler, Bro. Sinclair. After the ceremony, at which Bro. Rudman acted as organist, the brethren sat down to a sumptuous supper, catered by Bro. Vaughan, and the remainder of the evening was spent in a most enjoyable manner.—*Napier Telegraph*.

LODGE MANAKAU, Onehunga.—The ceremony of installing officers for the ensuing year took place on December 17th at Lodge Manukau, N.Z.C., when a number of visiting brethren were in attendance. Bro. M. Niccol, G.S., acted as installing officer, the following being duly invested for the ensuing year: R. W.M., Bro. Bruford ; D.M., Bro. Dunwoodie. P.M. ; S.M., Bro. Waterton, P.M. ; S.W., Bro. E. M. Page ; J.W., Bro. F. W. Green ; Chaplain, Bro. Rev. W. E. Mulgan ; Secretary, Bro. E. C. Earle ; Treasurer, Bro. P. Clark ; S. D., Bro. D. McKinnon ; J.D., Bro. H. Davies ; I.G., Bro. Harrison ; S.S., Bro. Olsen ; D.C., Bro. Lawry, P.M. ; Tyler, Bro. C. V. Hill, P.M. The Lodge closed at nine o'clock, and dancing commenced, Bro. Guthrie, of Lodge St. Andrew, acting as M.C. During the evening various songs were given, and proceedings throughout were most enjoyable.

ABERCORN, N.Z.C. (late 1813 E.C.), WAIPAWA.—The annual meeting was held on Wednesday, 17th December, with Bro. McKay in the chair. The balance-sheet showed a moderate amount to the credit in bank, and that the Lodge had materially improved its financial position since last year. Bro. N. Friberg was elected a joining member from Lodge Victoria, Napier. Mr Edward Macfarlane was initiated into Freemasonry with the ancient forms and customs by the W.M., Bro. J.W. Rood presenting the tools and Bro. S. W. Pickett giving the charge. Lodge was P. to F.C. Degree, and P.M. Bro. Geo. Francis took the chair as Installing Master. The W.M. elect, Bro. John Joseph Pickett, was presented, charged, and obligated. Lodge was R. and Board of I. M.'s formed. Bro. Pickett was installed as W.M. Bros. J.W. Rood, I.P.M. McKay, and P.M. Jull presenting the tools in the Degrees. The following officers were invested:—S.W., Bro. Rood ; J.W., Bro. S. Johnson ; S. D., Bro. Abrahams ; J.D., Bro. Hardy ; Tyler, Bro. Lowe. A P.M.'s jewel, subscribed for by the Brethren, was presented by P.M. Howard—as the oldest member of the Lodge to I.P.M. McKay. Bro. McKay was entitled to it and deserved the complimentary remarks made by Bro. Howard, for he has worked most assiduously for the Lodge during the past year, which has been the most successful one in every way for quite a long time back. His successor will have nothing to complain of at the end of *his* term if matters financially, numerically, and generally show the same rate of improvement. After Lodge closed the Brethren sat down to an excellent spread provided by Bro. Breuer. There were visitors from Rawhiti (Danevirke), Bedford (Waipukurau), Scinde (Napier), St. David's (Glasgow), and St. John. (Invercargill).

VICTORIA LODGE, NAPIER.—There was a large gathering of Freemasons at the annual meeting of this Lodge on December 9th, 1890, to do honour to the installation of Bro. T. M'Carthy as W.M., and the investiture of his officers. P.M. Bro. J. E. Provis was the installing Master, his wardens being P.M.'s Wundram and Duncan. The ceremony was impressively and admirably conducted. The following are the new officers :—Bro. T. M'Carthy, W.M. ; P.M. Bro. Saunders, I.P.M. ; Bro. H. Owen, S.W. ; Bro. Harding, J.W. ; Bro. Naphtali, S.D. ; Bro. Shardlaw, J.D. ; P.M. Bro. Wundram, Secretary ; Bro. Cohen, Treasurer ; Bro. Martin, L.G. ; Bro. Yarrall, Tyler. Owing to illness, Bro. Owen could not be present.—*Napier Telegraph*.

ADVANCE LODGE, N.Z.C., Brunnerton :—The annual installation of W.M., and investiture of officers of the Advance Lodge, N.Z.C., took place in the Masonic Hall, Brunnerton, on December 18th. P.M. Bro. A. Bish was the installing officer, assisted by P.W.'s Bros. Gibson and Skoglund. The Master - elect, Bro. Thomas Bland, was duly installed, and after saluting the installed Master in the various degrees the following officers were duly invested :—S. M., Bro. John Ward ; J.W., Bro. James Hunter ; Secretary, Bro. Charles H. R. Harrison ; Organist, Bro. Edward Scott ; S.D., Bro. Richard Armstrong ; J.D., Bro. Martin Moore ; L.G., Bro. Joseph Thompson ; Tyler, Bro. James McMeekin. The brethren present were much pleased with the able and impressive manner in which Bro. Bish performed the beautiful installation ceremony, and a hearty vote of thanks was accorded him. The Lodge being closed, the brethren sat down to a banquet which had been prepared in Host Jones' hest style. The usual loyal and Masonic toasts were proposed and duly responded to. The gathering broke up at an early hour after all had thoroughly enjoyed themselves.

NEW ZEALAND PACIFIC LODGE—The installation of Bro. Henry James Freeman as W.M. of the N.Z. Pacific Lodge, N.Z.C., was held at the Freemasons' Hall, Wellington, on Thursday, 18th December, in the presence of a large and representative gathering of Brethren. The Worshipful Masters of the Waterloo, St. Andrew's, Leinster and Ulster Lodges were present, accompanied by the officers and members of their respective Lodges, and the Grand Lodge of New Zealand was represented by the following Brethren, viz. :—R.W. Bro. E. T. Gillon, P.D.G. M. ; V.W. ; Bro. George Robertson, P.G. Secretary ; W. Bro. H. J. Williams, Grand Director of Ceremonies ; W. Bro. G. C. Fownes, Grand Standard Bearer ; and W. Bro. F. J. Dawes, Grand Steward. His Excellency, Bro. the Earl of Onslow, who had promised to be present, but was unavoidably absent, sent an apology. The ceremony of installation was ably performed by R.W. Bro. E. T. Gillon, P.D.G.M., and Bro. W.D. Lyon, P.M., the addresses being given by W. Bro. H. J. Williams, G.D.C. The following brethren were Invested as officers :—S.W., Bro. H. B. Bridge ; J. W., Bro. J. A. Heggbotham ; Chaplain, Rev. J. Dumbell ; Treasurer, Bro. J. J. M. Hamilton, I.P.M. ; Secretary, Bro. H. Baillie ; Organist, Bro. W. H. Warren ; S. D., Bro. A. E. G. Dixon ; J.D., Bro. D. Barr ; L.G., Bro. T. S. Hall ; Tyler, H. Erith ; Stewards, Bro. R. S. East and Bro. J. Mackay. Bros. T. McKenzie and Jno. Young, P.M.'s, - acted as Directors of Ceremonies in a very efficient manner. The musical arrangements were perfect, and some capital orchestral and vocal selections were admirably rendered during the evening, Bro. W. H. Warren, organist of the Lodge acting as conductor. Before closing the Lodge, Bro. H. J. Freeman thanked the Grand Lodge officers and other visitors for their attendance, and in a few well-chosen remarks expressed his gratitude to the members of the New Zealand Pacific Lodge for having elected him as the first W.M. under the New Zealand Constitution. An adjournment was then made to the Banquet Hall, where a very recherche repast was done ample justice to. The usual Lodge and Masonic toasts were proposed and honoured, and some excellent songs helped to enliven the proceedings. To Bro. H. J. Freeman and the officers of the New Zealand Pacific Lodge we wish every success and a happy and prosperous New Year.—*N. Z. Mail*.

LODGE SIR WALTER SCOTT, THAMES.—The annual installation of officers of Lodge Sir Walter Scott, N.Z.C., took place in the Freemasons' Hall, Owen street, Thames, on December 17th, when there was a large attendance. Bro. T. L. Murray, I.P.M., officiated as installing Master, the following brethren being invested with office :—R.W.M., Bro. G. S. Clark ; D.M., Bro. J. West ; S.M., Bro. H. Simmonds ; S.W., Bro. J. Mair ; J.W., Bro. J. Peat ; Treasurer, Bro. J. H. Smith ; Secretary, Bro. Albert Bruce ; S.D., Bro. P. M'Gregor ; J.D., Bro. J. Townsend ; Chaplain, Bro. Rev. S. J. Neill ; I.G., Bro. Jas. Paterson ; Tyler, Bro. E. W. Lowe ; Organist, Bro. H. L. Harston ; Jeweller, Bro. R. Bowie ; Stewards, Bros. Davies, Rattray, Menzies, and D. H. Peat. Three Brethren for affiliation and one candidate for initiation were successfully balloted for, and one nomination for affiliation was received. After closing the Lodge the Brethren partook of refreshments at the invitation of the newly installed officers, when a most pleasant evening was spent. The toasts drunk were—" The Queen and Craft," " The English, Irish, and Scotch Constitutions," " The Grand Master," "The

R.W.M. and I.P.M.," "Visitors," "Poor and Distressed Masons," "Our next merry Meeting." The proceedings were brought to a close with "Auld Lang Syne" and "God Save the Queen." The above was the largest meeting held at the Thames for many a year.

LODGE KUMARA, N.Z.C. (late St. Andrew's, 767, S.C.).—The first installation of R.W.M. and officers under the New Zealand Constitution was held in Masonic Hall, Kumara, on the 10th October, 1890, when Bro. Thomas R. Wilson, W.M. elect, was duly installed as R.W.M. of Lodge Kumara. Lodge opened in due form at 7.30 p.m. by Bro. I.P.M. Rogers, Grand Steward, in the absence of the R.W.M. Minutes of previous regular meeting read and confirmed. Bro. Hans Block, R. W.M., here took the chair. Inward correspondence was received, and outward correspondence approved of. The R.W.M. kindly requested Bro. A. B. Wilbey, Past Master, to conduct the ceremony of installation. The R.W.M. elect was duly obligated and duly installed in the chair of King Solomon. The following officers were invested for the ensuing twelve months :—Bro. Hans Block, I.P.M. ; Deputy Master, Bro. Edmund Rogers, P.M. ; Substitute Master, Bro. Charles Harris ; S. Warden, Bro. John Henderson ; J. Warden, Bro. Thos. Botts ; Treasurer, Bro. Henry Burges ; Secretary, Bro. Emil Peters ; S. Deacon, Bro. J. J. Binning ; J. Deacon, Bro. Charles Stockman ; Inner Guard, Bro. H. J. Phillips ; Steward, Bro. S. J. Ziegers ; Tyler, Bro. George Anderson. During the ceremony some Masonic odes were sung by some of the brethren. The ceremony of installation was throughout ably and impressively performed by Bro. P.M. A. B. Wilbey, assisted by other P.M.'s of the Lodge. A hearty vote of thanks was accorded to Bro. Wilbey for the able manner in which he had conducted the installation ceremony. After the closing of the Lodge a social-gathering in honour of the occasion was held in the banquetting room. Nearly all the members of the Lodge were present, as well as the W.M. of Lazar Lodge, 1689, E.C. (Bro. George Voysey), and other visitors. The usual Masonic toasts were proposed and responded to. The W.M. of Lazar Lodge, responding to the toast of sister Lodges, hoped in the near future to see more unanimity in the fraternity. A few capital songs were sung by some of the brethren, when the Tyler's toast terminated this very successful gathering.

SOUTHERN STAR LODGE, No. 735, E.C., NELSON.—The 36th anniversary of the Southern Star Lodge, No. 735, E.G., took place in the Masonic Hall, Coiling-wood street, when Bro. H. Baigent, P.M., was installed W.M. for the ensuing year. Bro. Baigent is the first P.M. of the Golden Bay Lodge, Takaka, No. 2194, E.C., and the 26th P.M. in succession of the Southern Star Lodge since its institution in October, 1853, several of the W.M.'s having retained the chair of K.S. two years running, and one, the present Treasurer, P.M. Bolton, for three years.—The Lodge was opened at 7.15 p.m. by Bro. H. T. Hall, W.M., who was supported by the W.M., Bro. Mercer, of the Victory Lodge, Bros. Boor, P.M., W. Brown, P.M., R. Allan, P.M., E. Edridge, W.M. Forest Lodge, Wakefield, No 1481, E.C., and other brethren. The choir was ably presided over by Bro. Morrish, who greatly assisted the ceremonies by the excellent music discoursed in 'hymns, anthems, and solos. Bro. Bolton, P.M., was installing master, ably assisted by P.M.'s Bros. Boor and Allan ; Bro. W. D. Radford, P.M., acting as Director of Ceremonies, for which office he has been duly invested for the year. After the installation of the W.M., Bro. Baigent invested the following brethren as his officers for his term—viz., Bro. H. T. Hall, I.P.M. ; Bro. A. H. Bisley, S.W. ; Bro. J. M'Eachen, J.W. ; Bro. S. Bolton, P.M., Treasurer ; Bro. T. Scott, P.M., Secretary ; Bro. Geo. Theak, organist ; Bro. B. S. Chisholm, S.D. ; Bro. C. J. Harley, J.D. (by proxy owing to the Brother's illness) ; Bro. J. F. Fedden, I.G., and Bro. C. J. Bartlett as Tyler. In this ceremony also the W.M. was well assisted by P.M.'s Boor and Bolton. A short speech from the W.M., thanking the members for placing him in the office of W.M. for the second time, brought this part of the work to its close. The Brethren of six visiting Lodges gave the W.M. the best wishes of their several Lodges for his success during his term of office ; and after a brief consideration of Bro. Lord Onslow's circular, which, on account of the late hour, was again postponed to next meeting so that more time might be given to the matter, the Lodge closed, and the Brethren sat down to an excellent supper in the Lodge room, provided and superintended by Bro. Bartlett, Tyler, after which the usual list of loyal, Masonic, patriotic, and fraternal toasts were given and responded to, interspersed with songs from several visiting Brethren, aided by Bro. Morrish's admirable accompaniments, when the Brethren parted in harmony.

LODGE HARVEY, N.Z.C., Gore.—The annual installation of R.W. Master and officers of the Lodge Harvey, which has lately left its parent Scottish Constitution and come under the jurisdiction of the New Zealand Grand Lodge, took place on Tuesday, 16th December, 1890, in the Masonic Hall, Gore. Bro. W. H. Hall, Grand Superintendent of Southland, was the presiding officer, and installed the R.W.M. elect, Bro. James Boyne, who subsequently invested his predecessor in the chair, Bro. Samuel Forsyth, as Immediate Past Master. The customary honours having been paid the new R.W.M. in the various degrees under the direction

of P.M. Bro. Bree, who made the usual proclamations, while Bro. W. . Smith, W.M. of the Southern Cross Lodge, N.Z.C., Invercargill, presented the working tools, Bro. Henry Feldwick, Senior Grand Warden of New Zealand, invested the officers, the complete list of which is as follows :—Deputy Master, Bro. Reginald Bree, P.M., G.S. ; Substitute Master, Bro. J. MacGibbon ; Senior Warden, Bro. J. D. Hunter ; Junior Warden, Bro. James Taylor ; Treasurer, Bro. T. Green; Secretary, Bro. W. H. Palmer; Senior Deacon, Bro. J. ci. Smith; Junior Deacon, Bro. Samuel Fletcher ; Inner Guard, Bro. James Marshall ; Tyler, Bro. George Low, P.M. The address to the Master was then given by R. W., Bro. Burton, Grand Superintendent of Otago ; to the Wardens by P.M., Bro. T. G. De Renzy and to the brethren by P.M., Bro. Alexander Cross, the whole being most impressively delivered. The R.W.M. having returned thanks to the Installing Master for having conducted the ceremonies so ably, and to the members of the Grand Lodge and visitors generally for their attendance, the Lodge closed in due form. The brethren thereafter adjourned to Bro. Grant's hotel, where a banquet was set out in most *recherche* style, and to which ample justice was done by a company with whetted appetites and ability to appreciate the good things provided. The following toasts were then proposed and duly honoured —" The Queen and the Craft," " The Prince of Wales and the Royal family," "The Grand Lodge of New Zealand," "Bro. the Earl of Onslow, Past Grand Warden of England," " The R.W. Master," "The Junior Past Master," "The Newly Installed Officers," " Our Visitors," " The Masonic Press," " The Host and Hostess," and "The Tyler's Toast." The speakers to these were Bros. Boyne, Hall, Valentine, M.H.R., Burton, Low, Forsyth, Feldwick, Hunter, Taylor, Palmer, Barton, George Crosbie, Millar, De Renzy, T. Green, J. K. - Grant, and W. Smith. In the course of the addresses delivered by these brethren references were frequently made to the establishment of the Grand Lodge of New Zealand, under which the Lodge Harvey had so recently come, and the fullest confidence was expressed that it was only a matter of very short time when practically all—if not all—of the Craft Lodges in New Zealand would come into union under its banner. It was also mentioned that the recent circular issued by Lord Onslow (whose health was proposed by Bro. H. S. Valentine, M.H.R., and G. Steward) had had some influence with the brethren of Lodge Harvey in inducing them to act on their resolution to join the N.Z.C., which had for some months been held in suspense. The services rendered to the New Zealand Grand Lodge by the CRAFTSMAN were also acknowledged by P.M. Bro. Millar, Bro. Burton, Grand Superintendent, and other brethren, the compliments paid being very suitably acknowledged by P.M. Bro. T. G. De Renzy. The speeches were interspersed with some capital songs, the brethren separating at midnight, after singing "Auld Lang Syne," and a verse of "God Save the Queen."

LODGE ST. ANDREW, N.Z.C., AUCKLAND,
AND
PRESENTATION TO BROTHER P.M. PAGE, A.G.S.B.

THERE was a splendid attendance at the Freemasons' Hall on December 16th, the occasion of the installation of officers of Lodge St. Andrew, N.Z.C., there being 110 Brethren present, of whom fully half were members of the Lodge, and there were no fewer than 24 installed Masters, including the G.S. and several other officers of the Grand Lodge. The musical service was conducted by Bro. T. H. Webb, of Oak House, very efficiently, and Bro. Niccol, U.S., officiated as Installing Officer in his usual impressive and efficient manner. Bro. W. Cooper, A.G.S., officiated as Master of Ceremonies, and Bros. Hanna, W.M., Ara Lodge, and Bro. Logan, W.M., Albion Lodge, performed the duties of presenting officers.

The W.M. elect, Brother Henry C. Tewsley, was duly installed into the chair of R.W.M., and he then invested his officers as follows :—Bros. R. B. Symon, D.M. ; James Anderson, S.M. ; T. Thomas, S.W. ; J. Strathern, J.W. ; Pr. Walker, P.M., Organist; T. Ellison, P.M., Treasurer; J. Head, Secretary; F. M. Hewson, P.M., D. of C. ; J. Guthrie, S.D. ; D. H. Ross, J.D. ; J. Firth, I.G. ; G. M. Reid, S.S. ; R. L. Holle, J.S. ; N. Firth, B.B ; E. Tonge, Tyler.

The addresses to the R.W.M., the Wardens, and the Brethren, were delivered by Bro. Niccol, the installing Master.

After the conclusion of the ceremony, Bro. Niccol said he had another duty to perform, one which afforded him personally very great pleasure, as it would no doubt to all present. They would all admit that the services rendered by Bro. Page to Lodge St. Andrew, more especially during his two terms of office as R.W.M., were deserving of special recognition. It was pleasing at all times to see ability rewarded, and never in the history of Lodge St. Andrew was

recognition bestowed on one more worthy to receive it than Bro. Page. When Bro. Page took charge of the Lodge it was in a flourishing condition, and a young Mason might well hesitate to take the responsibility of the charge of such a Lodge after Bro. Macrae, whose tact and ability were universally recognised, and any Brother might well hesitate in being the successor of such an R.W.M. But Bro. Page had not only maintained the prosperity of the Lodge—he increased it. Last year a great crisis had occurred, which proved, in fact, a crucial test, and he had been struck with the earnestness with which Bro. Page had tried to do his duty faithfully and conscientiously. It was therefore with pride and pleasure that he, on behalf of the officers and Brethren of Lodge St. Andrew, now presented to Bro. Page, in recognition of his services and worth as a man and a Mason, the beautiful P.M. jewel which he was about to pin on his breast. It was New Zealand workmanship, and of the most excellent description, having been manufactured by Bro. Kohn, who had given full value, and who took as much pride in it as any of the Brethren. Bro. Niccol then pinned the jewel on Bro. Page's breast, amid the most warm and fraternal expressions of applause.

The newly-installed R. W.M. said he had now to present to Bro. Page a shield, showing all the officers, and he said they were taken with their best countenances, and he must acknowledge that they were a good-looking lot, and in the centre-piece they all recognised not only a good-looking man, but a good man and a good Mason. The sentiments of the Lodge and the feeling towards him was more than that of respect for one who had been in authority over them. It was more a feeling of affectionate regard, and he, Bro. Tewsley, did not know a Mason in Auckland for whom he entertained a higher feeling of respect and admiration. They felt great pleasure in making this presentation, and they all hoped he would live to a good old age to see it, and have it to remind him of the time he was Master of this Lodge, and the many happy nights they had together.

Bro. Page, who was received with renewed applause, said he rose to thank them, and he only wished he could find words to express his feelings. These presentations were not needed to recompense him for any little he might have been able to do for St. Andrews, for the honour of re-electing him to the position of R.W.M. for a second term was more than sufficient reward of itself without anything else. However, as they thought him worthy of these presents he appreciated them the more, and sincerely thanked them for them. In many cases, and in this for one, too much credit was given to the Master and too little to the officers, but never had a Master been better supported than he had been during his term of office, and he sincerely thanked his officers for the cordial support they had given him, and never had a body of men worked more harmoniously together than the members of Lodge St. Andrew, for not a single angry word had taken place amongst them for more than four years, and if the officers and members supported their new Master as they had supported him, there was a great future in store for them. He had also to express his thanks to Bro. Niccol, U.S., for the advice and assistance he gave him during the troubles of the past year. He did not know what the future might bring forth, but the Lodges met together that night under the New Zealand Constitution were determined to stick together. Though relieved of the office of R.W.M., he would continue to attend regularly, and he might remind them that he had never missed a meeting during five years, ever since he was installed as a junior officer by Bro. Niccol. He again thanked them for their handsome gifts. He felt proud of the beautiful jewel, but he was particularly proud of the shield, for in future days it would enable him to look at his brother officers, and think of the happy evenings he spent with them in Lodge St. Andrew.

Bro. Page, on behalf of Bro. McClusky, presented to the Lodge a handsomely constructed ballot-box, for which the R. W.M. returned thanks.

After hearty congratulations had been tendered to the R.W.M. by representatives of the various Lodges, including New South Wales, India, and South Australia, the Lodge was closed in peace, love, and harmony, after which the brethren adjourned to the lower hall, where an excellent spread of fruit and viands was served by Bro. Webster, who catered for the occasion. The customary toasts were duly honoured, and a very pleasant couple of hours was passed before the brethren separated.—*Exchange*.

THE *Masonic Chronicle*, New York, says :—" One of the most noteworthy features in New Zealand Masonry, which must create surprise among the proverbially enterprising American brethren, is the very large number of masonic halls scattered seemingly the entire length and breadth of a colony not many years since a veritable abode of savages of most uncivilised character."

CORRESPONDENCE.

TO CORRESPONDENTS.

All communications should be addressed to the Editor, CRAFTSMAN, Box 322, P.O. Dunedin and should be written on one side of the paper only.

Correspondents and contributors are requested to be as brief as possible, as the space at our command is limited.

[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, no necessarily for publication, but as a guarantee of good faith. We do not hold ourselves responsible for opinions expressed by our correspondents.]

P. GRAND SECRETARY, S.C., AUCKLAND, IN REPLY.

TO THE EDITOR.

DEAR SIR,—My attention has this day been drawn to a paragraph in your issue of 16th December—*e.g.*, that you have regularly posted a copy of the CRAFTSMAN to each of the nine Provincial and District Grand Secretaries.

As I like things to be straight and square, I beg to inform you right away that I have only received one copy of the above publication, and that one a considerable number of months since.

JAS. SLATER,

P.G., Secretary N.I. of N.Z., S.C.

Auckland, 31st December, 1890.

[The following is a copy of the printed address on the wrappers containing the CRAFTSMAN, which were posted each month :

"Provincial Grand Lodge, S.C.,
" Masonic Hall,
"Auckland."

We know of no reason why they should not reach their destination; perhaps they are now lying at the Auckland Masonic Hall, but admitting that Bro. Slater has only received one copy, will he kindly tell us why he did not extend the usual courtesy upon its receipt?— Ed. CRAFTSMAN.]

THE ADVANCE LODGE, BRUNNERTON.

TO THE EDITOR.

DEAR SIR AND BROTHER,—I notice in your issue of the 16th December last a letter signed "F. W. Pattle, P.M., Advance Lodge, 2245, E.C.," wherein the writer has resorted to mistatements to try and make an attack on one of the members of the Advance Lodge. Bro. Bland was pressed by Bro. Pattle to join the Advance Lodge, and he was introduced by Bro. Pattle, who also occupied the W.M. chair when Bro. Bland was proposed, and when he was ballotted for, and it is not now for him (Bro. Pattle) to complain, and run down Bro. Bland. Before Bro. Bland would allow himself to be ballotted for, he wrote to his mother Lodge, and received a letter from his mother Lodge, which he handed to the W.M. ; the letter stated that Bro. Bland was clear on the books, and that he had passed through the J. and S. Warden's Chairs in his mother Lodge. Until Bro. Bland joined the Advance Lodge Bro. Pattle ruled supreme, and because Bro. Bland would not side with him and be led by him, he turned against him. Bro. Bland occupied the J.W. Chair in our Lodge for the remainder of the term after Bro. Smith left. Some of the brethren wished Bro. Bland to be made eligible for the chair, and he (Bro. Bland) asked Bro. Pattle (who was then P.M., and occupied the chair in Bro. Borrough's absence) in open Lodge if he could confirm his office ; Bro. Pattle said " No," and there was no more about it. When I stood for the W.M. chair Bro. Pattie opposed me, because I would not agree to make a certain member of the Lodge S. W. I received a message that if I would agree to make Bro. — one of the Wardens, he (Bro. Pattle) would not oppose me. I said no : I would choose my own officers if elected. I was elected, and Bro. Pattle, because he was defeated, took his clearance and left the Lodge, and ever since he has been doing all he could to break up the Lodge. Bro. Bland took up the cause of the Grand Lodge of New Zealand from the commencement, and has succeeded in showing that the movement was a just and proper one. No member of our Lodge was deprived of his vote because he was not clear on the books. Bro. Bland never canvassed for me, nor did he seek office in the Lodge. I made him S.W. because he was fitted for it

and justly entitled to it. Bro. Pattle ruled so arbitrarily while temporarily occupying the W.M. chair : he would not on one occasion allow brethren to speak, but just vote and be done with the subject.

Trusting you will kindly insert the above.—I remain, yours, &c.,

WILLIAM MANN, I.P.M., Advance Lodge, 2245, N.Z.C.

Brunnerton, January 6th, 1891.

TO THE EDITOR.

DEAR SIR AND BROTHER,—I notice your footnote has aroused the ire of P.M. Pattle. I thought I had let him down light for his past actions in connection with the Advance Lodge. Bro. Pattle would lead you to believe that I opposed him for the W.M. chair, which I did not do. Bro. Mann opposed him, and I contended that as he (Bro. Pattle) had the honour of passing through the chair, he ought to give way to Bro. Mann, who was then S.W., and better fitted for a ruler than Bro. Pattle. I was pressed by Bro. Pattle to join the Advance Lodge, and I was introduced by him. He was in the chair when I was proposed and when I was balloted for. Before I was balloted for I handed the W.M. (Bro. Borroughs) a letter from my mother Lodge stating that I was then clear on the books, and that I had passed through the J. and S. Wardens' chairs in my mother Lodge. When Bro. Pattle found I would not be made a tool of he turned nasty, and told the D.D.G.M. Bro. Kerr that I had not received a clearance from my mother Lodge, and that a Mason could not belong to two Lodges ; Bro. Kerr told him I could join as many as would receive me if I was clear on the books.

It would take up too much of your valuable space to give the full details of the actions of Bro. Pattle ; suffice it to say I never canvassed for Bro. Mann, and I challenge him (Bro. Pattle) to prove it. I never sought office in the Lodge. I was asked to act as J.W., which I did for ten or eleven nights in the year. Bro. Borroughs wished me to be made eligible for the W.M. chair, as it was doubtful whether Bro. Mann would be able to stand. I asked Bro. Pattle if he could confirm my office. He said "No," and there the matter dropped. Bro. Pattle is one of those men who are very nice fellows as long as they can have their own way, but as soon as you oppose him you are a back door man.

Apologising for having to trouble you again.—I remain, &c.,

THOS. BLAND,

W.M. Advance Lodge. 2245, N.Z.C.

Brunnerton, January 5th, 1891.

THE ETHICS OF FREEMASONRY.

TO THE EDITOR.

DEAR BRO. EDITOR,—The increasing publicity given by the Press of this Colony to Masonic matters cannot, I think, fail to be apparent to any one having the interests of the Craft at heart. Since the commencement of the Grand Lodge movement, as might naturally be supposed, the actions and utterances of individuals, Lodges, and other associations of Masons, have been recorded and commented upon by the Press—both lay and Masonic. As the erection of a Grand Lodge is a matter of much interest, both from a moral and social aspect ; and as it affects a considerable percentage of the more intelligent and thoughtful of the reading public, we may, I think, concede that its general principles, at least, are fair subjects for newspaper comment; but it is with another phase of journalism, as connected with the Craft, that I wish to make a few remarks.

In the Mother Country the proceedings of subordinate Lodges seldom figure in the columns of newspapers ; there seems to be a general and praiseworthy disinclination to make public such matters as installations, presentations, banquets, and similar affairs, these finding their own place in the pages of the Masonic press. Freemasonry there can make its way without such adventitious aids, and my own experience is that Provincial Grand Lodges should discountenance all such publication. Here, however, the case is different ; whether it is because our control sits lighter upon us, or because the democratic element is stronger, I know not, but we do frequently see items of Masonic news in our newspapers. A common case is that of an installation festival, generally described at considerable length, with a list of officers, each with sundry

mystic letters tacked on to his name. We are told how that W.M., Bro. A. B., the installing officer, performed the ceremony with his accustomed ability ; how that the retiring W. M. was presented with a jewel to mark, &c., &c. ; and so with other functions, almost *ad nauseam*. Now, is such publicity desirable ? I, for one, think it is not. There is no law of absolute prohibition, so far as I know, but still it is a violation of the spirit of the Masonic law, which throws a mantle of mystery and exclusiveness over all proceedings of the Craft, and it is contrary to those principles of secrecy inculcated from the very beginning of the Masonic life. Were our proceedings of public interest in the way that the doings of municipal bodies, road boards, church congregations, and such like are, then I could understand the desirability of their being made public ; but when, practically, none but those immediately concerned therein are interested—when there is no other desire than to make up a newspaper paragraph, in which to hold up a few individuals with mystic letters tacked on to their names, to public admiration, and to a little (possibly self) laudation to the worshipful brother, who, with the accustomed ability, &c.—then, I say, such publication is not desirable, and I venture to express a hope that the Grand Lodge of New Zealand will, if it does not actually prohibit them, do all it can to discountenance them.

Again, the recent movement to establish a Grand Lodge for New Zealand necessarily produced a considerable number of newspaper paragraphs and leading articles ; probably the success of the movement was not greatly influenced thereby, either for or against. But what matter of public interest could it be for the whole Colony to be informed of the decision to which individual Lodges had arrived, as to their acceptance or rejection of the new governing body ; beyond a very small proportion of interested ones, who cared to know how the Man in-the-Moon Lodge, or Lodge Bogus, or Brazen-face Lodge voted, and what the number of the majority was ? I think the indiscriminate spreading of such items was a serious mistake—the news would have reached those interested all in good time—and Freemasonry would have been spared the discredit of appearing as a body devoid of cohesion, split up into factions, sullied by strife, and disgraced by personalities—a startling commentary on our " three great principles," and " four cardinal virtues." Only quite recently it was flashed through the country that "Prince of Wales Lodge," Auckland, had decided to reject the kindly offices of His Excellency the Governor, and remain true to its first love. This was quickly followed by a manifesto of the Rodney Lodge, of somewhere or other, to the same effect. Who on this earth oared to know that these two Lodges after so many months of uncertainty, and so long after their neighbours, had made their deliberate choice, had at last made up their minds—what interest could this announcement have for the public generally ? I am tempted to think just about as much as last month's newspaper would.

Now, supposing, that from any cause we may choose to imagine, this gratuitous advertising, and this strong desire to appear in print, were to be totally suppressed, would Freemasonry, on the one hand suffer, and, on the other, would the public be a loser ? To these queries I can hardly imagine any intelligent Mason giving an affirmative answer. Freemasonry will flourish on its own merits alone, if its exponents are good men and true, and their public and private morality beyond reproach.

Here, for the present, I will leave the subject of " Masonic Ethics," but may on a future occasion recur to the consideration of other of the aspects in which they are now and then presented to us.—I am, &c.,
T. H. HUSTWICK, P.M., 292 E.G., &c.

"CIVIS," OF THE OTAGO WITNESS, AND BRO. BARRETT.

AN "oration," delivered by the D.G. Chaplain, S.C., Bro. A. Barrett, at the recent Quarterly Communication held in the Masonic Hall, Moray Place, as reported in the *Times*, opened with the following Delphic utterance : -

" BRETHREN,—AS part of the ceremony of this Quarterly communication I am permitted by the R.W.D.G.M. to place before you a few thoughts upon the all important subject that T.G.A.O.T.U. is the source of charity or love."

To thrust this sort of thing upon us in the middle of the holidays ought to be punishable by law. Speaking as one of the uninitiated, I deny the right of the R. W.D.G.M. to authorise D.G.C.S.C. to discourse on T.G.A.O.T.U. except under conditions of strict Masonic privacy, all precautions duly taken against fire and explosion. We tolerate with difficulty Professor Black on CO² and H²S during the University session ; what have we done that we should be afflicted with Brother Barrett on T.G. A.O.T.U. in the recess? I look upon it

as a case for the police. Says Brother B., in the course of a two-column " oration ": " We recognise T.G.A.O.T.U. by intuition." That I deny—emphatically. I might recognise D.O.N.K.E.Y. by observation, but T.G.A.O.T.U. by intuition—no, never ! When Bro. B. assures me that I recognise T.G.A. —but, stop I positively can't bring myself at this holiday season to grapple with Brother B.'s cabalistic alphabet any more. For choice, I would prefer a course of reading on the Moabite Stone, or the Donnelly Cryptogram, or might even consent to be examined in Professor Forbes' matriculation geography paper.

CIVIS.

HAPPENING to mention one day, when I was in Chicago, to a prominent Freemason, that in England a man was not permitted to be a Catholic if he followed Freemasonry, the American replied : " Ah, here we don't give a chance for that sort of thing ; we won't make a man a Freemason until we know that he isn't a Catholic —PENDRAGON, in the *Referee*.

BRO. LORD ONSLOW'S CIRCULAR.

HOW RECEIVED.

THE Victoria Lodge, I.C., Invercargill, carried unanimously the following resolution :—"That in consequence of the want of unanimity amongst New Zealand Freemasons, whereby an unMasonic feeling has been engendered and fraternal intercourse restricted, the Lodge respectfully suggests for favourable consideration to the Grand Lodge of Ireland that recognition be extended to the Grand Lodge of New Zealand with as little delay as possible."

TO THE EDITOR.

SIR,—It is commonly reported that I approved of the letter *re* the Grand Lodge movement which appeared in your issue of the 12th inst., sent from Lodge St. Patrick, 468, I.C., to Bro. Lord Onslow. Allow me, through your columns, sir, to contradict such a statement, for I am in favour of a reconciliation taking place, and seriously think that the present opportunity should not be allowed to pass away without some better attempt being made to establish unanimity among those once known to each other as Brethren. Therefore, I could not endorse the policy suggested in the letter already referred to.—I am, &c., D. WISHART, I.P.M., Lodge St. Patrick, 468, I.C., Dunedin, November 20th.—*Star*, Dunedin.

WE have received the following communication, which explains itself :—
Dunedin, 25th November, 1890.

To His Excellency Earl Onslow, P.G.Jr.W. of the Grand Lodge of England.

Right Worshipful Sir and Dear Brother,—We, the undersigned, Masters of Lodges in Otago holding under the Grand Lodges of England, Ireland, and Scotland, beg respectfully to acknowledge the receipt of a circular letter, undated, bearing your Excellency's signature, on or about the 19th November, 1890, in which you seemingly express a desire that we should confer with the Brethren of our Lodges as to the desirability of our reconsidering the Grand Lodge of New Zealand question.

Whilst acknowledging your Excellency's apparent desire to restore peace to the Craft, we respectfully beg to inform you that the question has already been discussed in all its bearings ; that nothing has occurred, in our opinion, since the opening of the so-called Grand Lodge of New Zealand to alter or affect the decisions our respective Lodges had arrived at ; and that to reopen the question now would be, as far as we can judge, to acknowledge that our Lodges were in error, and cause irritation and annoyance on a subject in which comparative unanimity exists in our Lodges. —We remain, Right Worshipful Sir and Brother, yours fraternally,

RICHARD BREW, R.W.M., 417 S.C.

R.W. MCVILLEY, W.M., 844 E.C.

JOHN STONE, W.M., 931 E.C.

FREDERICK TAYLOR, R.W.M., 696 S.C.

S. MYERS, R. W.M., 692 S.C.

JOHN GOLDER, R.W.M., 432 S.C.
ROBERT ROSS, R.W.M., 477 S.C.
E. G. ALLEN, W.M., 942 E.C.
ROBERT ROBERTSON, R.W.M., 632 S.C.
DEANE C. SHARPE, W.M., 468 I.C.
JAMES SPENCE, W.M., 2102, E.C.
Otago Daily Times.

THE *Freemason*, Sydney, says :—" Bro. the Earl of Onslow is now doing what he should have done nearly a year ago. He has sent a genial and fraternal circular letter to all the recalcitrant Lodges in New Zealand, urging the wisdom and propriety of all the Lodges in that colony tendering their allegiance to the newly-established Grand Lodge. We earnestly hope that his labour in the cause of unity will be crowned with success. His high status, socially and Masonically, must have great weight in determining the issue. Whilst we do not admit the correctness of some of his statements *re* Masonic autonomy, yet the spirit of the circular is in advocacy of unity and peace, which is so much desired by all. It is the clear duty of every dissentient Lodge to deal sturdily with the trouble on their own responsibility, irrespective of the shifty policy of the District Grand Masters, who have blown hot and cold so often, that justifies their wishes being ignored."

AND again : " We think that this circular will bear good fruit. The great difficulty to be surmounted in the absurd claim of England to exercise " concurrent jurisdiction "—that is, that the Grand Lodge of New Zealand must recognise the right of Lodges to work under the English Constitution in the colony. England does not care three straws for the unity of Masonry in the colony. It clings to its lust for power with a stubbornness that has a vicious influence, and until only one body exercises sovereign jurisdiction New Zealand Lodges will not be united."

GOING from home to learn news, we observe it stated in the Auckland *Herald* that a cablegram was received in Dunedin last week by the D.G.M. of the S.C., from the Grand Lodge of Scotland, containing the first opinion obtained from Home on the question of the circular issued recently by Lord Onslow to the various Masonic Lodges of the Colony with a view to healing the division at present existing between the New Zealand and other Constitutions. the Grand Lodge directed that a circular should be sent to the Lodges publicly repudiating, Lord Onslow's intrusion in the matter. —*Otago Daily Times.*

AT a meeting of the members of Lodge Herataunga, No. 1812, E.C., Hastings, Hawke's Bay, after the last Lodge duties, Bro. Lord Onslow's circular was read and discussed, when the following resolution was unanimously adopted :—" That the efforts of Bro. Lord Onslow to restore Masonic unanimity in New Zealand have the hearty sympathy of this Lodge ; and that this Lodge will cordially support any scheme which the brethren consider will accomplish that end."

HISTORY OF FREEMASONRY AND OF INITIATION.

LETTER TO A BRO. PAST MASTER.

The exculpatory passage, to which we refer, is in the form of a note, on page 13, and is as follows : " I have denominated the surreptitious initiations *earth - born*, in contradistinction to the purity of Freemasonry, which was certainly derived from above. And to those who contend that Masonry is nothing more than a miserable relic of the idolatrous mysteries (vid. Fab. Pug. Idol, vol. III., p. 190), I would reply in the emphatic words of an inspired apostle : ` Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries ? either a vine, figs? so can no fountain both yield salt water and fresh. The wisdom that is from above, is first pure, then peaceable, full of mercy and *good fruits.*' (James iii., v. 11, 12, 17.) I wish to be distinct and intelligent on this point, as some misapprehensions are afloat respecting the immediate object of my former volume of Signs and Symbols ; and I have been told that the arguments there used afford an indirect sanction to the opinion that Masonry is derived from the mysteries. In answer to this charge, if it require one, I only need refer to the general tenor of that volume ; and to declare explicitly my first opinion, founded on intense study and abstruse research, that the science which we now denominate speculative Masonry was coeval at least with the creation of our globe, and that the far-

famed mysteries of idolatry were a subsequent institution, f minded on similar principles, with the design of conveying unity and permanence to the false worship which it otherwise could never have acquired."

This is the disclaimer ; and our intention is first to consider it in itself, and second in its relation to the book.

We thought better of Dr. Oliver than that he would write in this way. To us the passage seems to show a want of ingenuousness or a lack of moral courage. The point is not, when did speculative Masonry commence ; but, granting that it commenced with the patriarchs, through what channel does it come down to us? If it commenced with the creation of our globe, as Dr. Oliver says, it is somewhat unnecessary to inform us that the mysteries of idolatry were a subsequent institution. Dr. Oliver was a Christian minister ; and as such he flies to the Apostle St. James, whom he quotes, and then assumes the position he has taken up to be impregnable. He does not, however, seem to notice that the Apostle has guarded his illustration by the words "*at the same place.*" "*Doth a fountain send forth AT THE SAME PLACE sweet water and bitter ?*" To this everyone must unhesitatingly give his assent. But after the fountain has sent forth its sweet waters, can they not collect impurities as they roll onward to the ocean? The writer has stood at the Seven Springs, the source of the River Thames, where the pure water bubbles up on the Cotswold Hills above Cheltenham, and he has drunk of that sparkling water without doubt or misgiving as to its purity. He has also stood on London Bridge, the " Bridge of Sighs " of Tom Hood, and looked over the dark arch into " the black flowing river." As a boy he has been paddled up and down, and cautioned not to fall in, as it was like a sewer. Yet this was the same river, and it has become impure by passing the factories and abodes of men. The waters of the *fountain* were found *in a different place*, but both pure and impure had issued from the same source, pure when issued ; soon defiled by contact with the world. Dr. Oliver, we say, was a Christian minister ; would he like his argument applied to Christianity? Did it not issue forth pure? What does Gibbon say at the beginning of his celebrated fifteenth chapter? "The scanty and suspicious materials of ecclesiastical history seldom enable us to dispel the dark cloud that hangs over the first age of the church. The great law of impartiality too often obli res us to reveal the imperfections of the uninspired teachers and believers of the Gospel ; and, to a careless observer, *their* faults may seem to cast a shade on the faith which they professed. But the scandal of the pious Christian, and the fallacious triumph of the infidel, should cease as soon as they recollect not only *by whom*, but likewise *to whom*, the divine revelation was given. The theologian may indulge the pleasing task of describing religion as she descended from heaven, arrayed in her native purity. A more melancholy duty is imposed on the historian. He must discover the inevitable mixture of error and corruption which she contracted in a long residence upon earth, among a weak and degenerate race of beings."

Would Dr. Oliver invoke the assistance of St. James to prove that there was no such thing as an impure Christian church ? Would he say that such a thing was a contradiction in terms? Would he say that those found impure are not Christianity, hut "a subsequent institution" which never issued from the crystal spring ? Would he say that a certain ancient church did not originate with the preaching of the Apostles ? Would he say that the one pure spring had only one pure channel, and that that channel was the church to which he belonged ? If so, . alas, for that ancient church ! alas, for the ancient churches of Asia and Africa ! alas, for the churches of the continent of Europe ! alas, for all nonconformists ! So far, however, from a Christian church being necessarily pure, the Apostle St. John writes thus to the church of Pergamos : " But I have a few things against thee, because thou bast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication "—(Rev. ii., 14). How soon was the bitter water mixing with the sweet !

We now propose to see how far the disclaimer is borne out by the contents of the book.

The book itself is somewhat remarkable in this respect, that the *notes* are so numerous and lengthy as to take up fully half the space, and being in smaller print than the text they are more voluminous, and it seems to us, frequently more important than the text itself. Anyone who read merely the text would have .a short and interesting history of initiation, but would miss the very pith and marrow of the work.

On the very first page the Divine Legation of Moses, by Warburton, is quoted in a note, as saying "that it was an universal opinion that *the heathen Mysteries were instituted pure.*" As these are not Dr. Oliver's words we make no comment, beyond saying that that is precisely our point when we insist that the early speculative Freemasonry must be traced through Paganism.

But on page 136, in a note, we have Dr. Oliver himself, who says : " The most ancient oracles in the heathen world were unquestionably dictated by the spirit of truth ; for God never left Himself unwitnessed by his extraordinary interpositions, as well as by the ordinary dispensations of his Providence." Here God Himself is represented as speaking through, or at least controlling the oracles of the heathen world. What would the Apostle St. James say to that ? Surely we have got a fountain here which sends forth *at the same place* sweet water and bitter.

In process of time, however, the purity of the original mysteries became stained; till between 500 and 600 years B.C., Pythagoras determined to trace them back, if possible, to their source. Dr. Oliver says (page 122-3) : " Under the fostering care of Pythagoras and Plato, the Mysteries were greatly improved. The former received the rudiments of that knowledge which afterwards elevated him to such a distinguished rank, from Anaximander the Milesian. His first initiation took place at Sidon ; and he was so impressed with the idea that some-thing more was intended to be conveyed by this solemnity than the priests were able or willing to explain, that he resolved to devote his life to the discovery. He travelled over the world for knowledge, and was initiated into the mysteries of all nations, that by analysing the peculiarities of each system, he might discover the source of truth. Hence, his improved mysteries were the most perfect approximation to the original science which could be accomplished by an idolatrous philosopher bereft of the aid of revelation." In a note at the foot of page 129 we are further told that "*The forty-seventh problem of Euclid* was invented by Pythagoras, and is so extensively useful that it has been adopted in all Lodges since his time, as a significant symbol of Masonry." *It has been adopted in all Lodges since his time !* Then Freemasonry having reached Pythagoras, has come down to us from him. It is true then that he is `our learned brother," and that we owe to him the significant symbol spoken of. But if Pythagoras has handed this *down*, cannot we, by travelling backwards, trace *up* to him ? But if we do this we find ourselves in the very school and centre of Paganism! Dr. Oliver has just called him " an idolatrous philosopher," and we know that a fountain cannot send forth at the same place sweet water and bitter. What will the Apostle St. James say to that ?

(To be concluded in our next.)

BRIEF MENTION.

MARK MASONRY, especially in Otago, is booming.

SPACE prevents us reproducing that admirable article which appeared in the *New Zealand Mail*, headed "1890."

THERE is no doubt but what Bro. Lord Onslow's circular had a good deal to do with bringing over Lodge Harvey to the Gland Lodge.

THE happy and pleasant time spent by the Dunedin brethren at Wyndham on the 17th and 18th December, in connection with opening Lodge Mokoreta, Mark Master Masons, will long be remembered. They are already looking forward to December, 1891.

THE annual installation of Lodge Harvey, Gore (late Scotch Constitution), held on the 16th December, passed off extremely well. At the banquet some good speeches were made, especially one by Bro. H. S. Valentine, M.H.B., proposing the health of His Excellency Bro. Lord Onslow.

GRAND LODGE OF NEW ZEALAND.—It is contemplated to hold the next communication of the Grand Lodge of New Zealand at Invercargill. The date is not yet fixed, but the gathering, which is expected to be a very large one, will probably take place towards the end of this month. To the M.W. Grand Master, Bro. Henry Thomson, distance is no object when the interests of the fraternity are concerned. Long may he be spared to lead us !—*N.Z. Mail*.

LODGE FORTITUDE, N.Z.C., BLUFF.—The most southern Lodge in the world has sent us a special invitation to be present at their installation on the 14th inst. Of a welcome we are assured, and it is with regret we have to decline the W.M. Bro. Hanney's kind invitation. On the 14th we have a meeting of the Royal Arch at 4 o'clock in the afternoon ; at 8 o'clock the Lodge of Otago holds its monthly meeting ; on the 15th the CRAFTSMAN goes to press ; on the 16th it is published ; on the Monday we have to prepare to go to

Oamaru for four days.. The Bluff brethren, we hope, in face of these engagements, will kindly excuse us coming down.

THINK IT OUT.—The Grand Lodge of New Zealand is now recognised by the Grand Lodges of New South Wales, Victoria, and Tasmania, of which H.R.H. the Prince of Wales, M. W. Grand Master of the United Grand Lodge of England, is Patron. It will also be recognised by South Australia in a few days. Will the London *Freemason* kindly note that the United Grand Lodge of England by its non-recognition of the Grand Lodge of New Zealand has placed its M. V.G.M. in a very curious and anomalous position. There is only one way to unravel the skein, and that is for recognition to be extended to the Grand Lodge of New Zealand as soon as possible. Perhaps the London *Freemason* will eat the leek and advocate this, at the same time withdrawing all the uncharitable remarks which have appeared from time to time in its columns about the Grand Lodge of New Zealand party.—*N.Z. Mail*.

WE HAVE CAUSE TO BE THANKFUL.—The more we hear of the extraordinary tactics of the District Grand Masters in 'other parts of the Colony, the more we have reason to be thankful to the District Grand Master of Wellington, E.C., for his courteous and fraternal consideration for the supporters of the Grand Lodge of New Zealand. In Otago the Brethren have been experiencing a series of " surprises " from their District Grand Masters, and the fun is seemingly not yet-ended. But in spite of threats, edicts, and fulminations against the Grand Lodge of New Zealand, the Otago and Southland Lodges are wisely joining it all the same, hoping by so doing, to escape from the un-Masonic policy advocated by the representatives of the Grand Lodges of England and Scotland towards those Brethren who happen to have an opinion of their own. By and by when all their Lodges have gone over to the New Zealand Constitution, it is to be hoped that the District Grand Masters will tune the festive banjo, and join the majority.—*N.Z. Mail*.

THE *Victorian Freemason* has been absorbed by the *Australasian Keystone*.

IN the United States and Canada the Mark Degree is a pre-requisite for the Royal Arch.

A CENTURY and a half ago the three degrees could be conferred in full in three-quarters of an hour.

THE *London Freemason* commends the inviting ladies to Masonic banquets, and says it is but the revival of an old custom.

THE American Masonic papers are against Class Lodges. In England Class Lodges are being formed at the rate of about one a month.

ON the 3rd December the Grand Master of England conferred the rank of Past Grand Master on his brother, the Duke of Connaught.

Galvani's Messenger reports that the Grand "Lodge" of France has voted to expell all Masons who took part in the late Boulangist movement.

THE *Sydney Freemason* refuses to publish reports of Lodge meetings which have been published in the secular papers, because such reports are prohibited by Grand Lodge.

WEEDEN, in his " History of New England," says that in 1658 fifteen families came to Newport, R.I., from Holland, bringing, with their goods and mercantile skill, the first three degrees of Freemasonry.

WE have to thank the V.W. Grand Secretary of the Grand Lodge of Nebraska, Bro. William R. Bowen, for a copy of the thirty-third annual Communication of his Grand Lodge, held on June 18, 19, and 20, 1890.

THE following is a recent decision of the Grand Master of Missouri : "That a Lodge has no right to refuse one of its members, a Master Mason in good standing, Masonic burial, when such burial is properly requested, because, by request, his body is to be thereafter cremated."

THE prompt and decided refusal of New South Wales to have any intercourse with the Grand Orient of France, has been warmly commended by the Craft throughout America. The attempt to find a nesting place for this Ishmaelitic Grand Body in New Zealand is forcibly condemned.

AT the regular meeting of the Grand Lodge of Peru, held on September 14th, a resolution was presented and carried, appointing a commission of five members to try and influence the Government to modify the Article 4 of the Constitution, which prohibits the establishment in Peru of any other religion except the Roman Catholic faith, which is that of the nation. It is only a question of a few years until the brethren in Peru will have their wishes carried out, and free worship established. The last citadel of intolerance is attacked and the issue is not at all doubtful. Masonry and liberty of conscience must triumph in the end.

THERE are 150 Jewish synagogues in Jerusalem, and if the Russian Jews go to the Holy Land, as they intend, synagogues will spring up all over the country. The Jewish synagogue of the Holy City is different from that of America. The service is longer, and the people, I think, are more devout. The rabbis are gorgeously clad, and the Jerusalem rabbi has more power than any American preacher. He is the governor of his congregation, and he does their business for them. The Turks allow him to settle most of the suits which arise between the people of his congregation, and he is a lawyer, judge, and governor.—FRANK G. CARPENTER, in *National Tribune*.

THE Grand Master of Arizona lately ruled in two cases that such slight physical defects as the loss of an eye or of a little finger are no bar to the admission of worthy candidates into Freemasonry. The Committee on Jurisprudence of the Grand Lodge of Arizona, over-ruled his decisions, and henceforth in this State a man with only one eye or minus a toe or a finger, however Calculated to adorn our Society he may be, will be rigidly excluded from its Lodges. They view things differently in Missouri, where the Grand Secretary, Bro. J. D. Vincil, has only a part of his index finger of his right hand. He lost a portion of that finger in his boyhood, but that did not prevent him becoming one of the brightest Masons in the United States.

THE Board of General Purposes of Victoria prohibits "Lodges of Sorrow."

THE Board of General Purposes, New South Wales, has censured the W.M. of a Lodge, for a "grave error in judgment" for refusing to allow a F.C. to vote in the Lodge.

"HELE" is of Anglo-Saxon origin, signifies to hide, and is pronounced as if written hel, similiar to the word "here," giving the first "e" a long sound as in "me," and omitting the last "e."

THE *London Freemason* never mentions the Grand Lodge of New Zealand but to have a sneer at it; the *Freemason's Chronicle*, London, on the contrary quotes from our pages, and on the 20th of September gave a column of news consisting of Lodge meetings, and the quarterly communication at "Wellington."

THE Supreme Grand Chapter of England has cancelled the charters of two Chapters in Tasmania. In consequence of the formation and recognition of the Grand Lodge of Tasmania, there are no longer English Craft Lodges in that colony to which the Chapters meeting in Tasmania can be attached, as required by Article 45, Royal Arch Regulations.

SOME of the annual addresses of the Grand Masters in America do contain flowers of oratory worth culling. Here is one from Texas :—"The State is throbbing with the heart-beats of progress, and not a breeze sweeps our prairies, or a zephyr lingers in our forests, but is attended by the music of nineteenth century civilisation." Good for the Lone Star State. The Grand Master's name is *Fly*.—*Freemason*, Sydney.

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AGENTS.

DUNEDIN ...	{Bro. M'Kelvey, Princes Street.
	{Bro. McCorkindale, Duncan Street, South Dunedin.
INVERCARGILL ...	Bro. E. H. Whitmore, <i>Sentinel</i> Office.
OAMARU ...	Bro. G. Greenfield.
TIMARU ...	E. Tipping, <i>Lyttelton Times</i> Company.
CHRISTCHURCH ...	Bro. W. V. Bloor, Durham Street.
ASHBURTON ...	Bro. R. Cullen.
WELLINGTON ...	Bro. W. J. Meek, Hansen Street.
AUCKLAND ...	Bro. Boskill, Star Hotel.
NELSON ...	Bro. Thomas Scott.
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