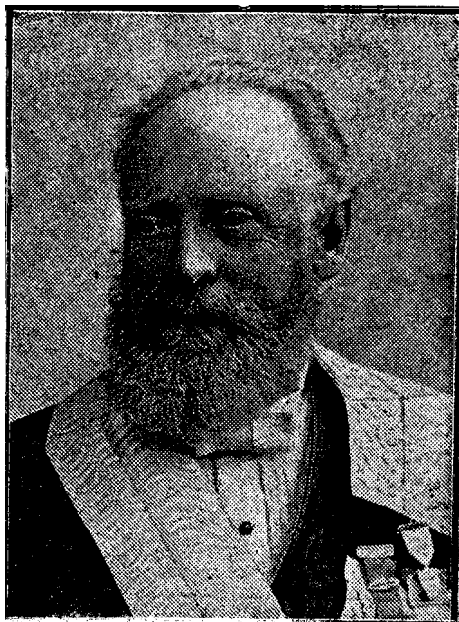


THE  
NEW ZEALAND CRAFTSMAN.  
*SUBSCRIPTION: 7s. 6d. PER ANNUM, PAID IN ADVANCE.*  
*BOOKED, 10s. PER ANNUM.*

VOL. II.—No. 4.]      FEBRUARY 16, 1891.      A.D., 1891; A.L., 5891. A.M., 5651; A. In., 2421.

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*SUPERINTENDENT OF SOUTHLAND.*



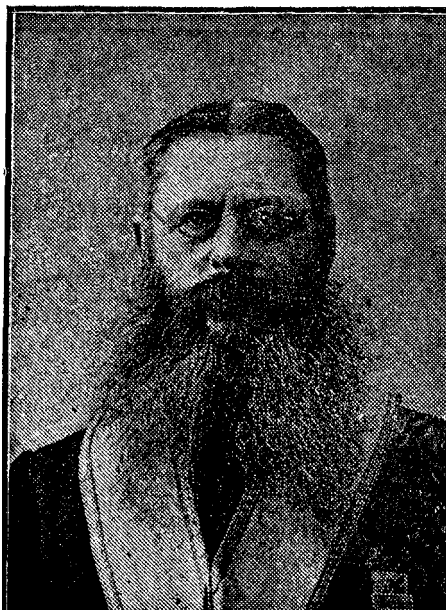
ACCORDING to the promise made in our last number, we again present our readers with a likeness of R. W. Bro. WILLIAM HORATIO HALL. We think it is a little more faithful to the original than the last.

*THE GRAND CHAPLAIN.*



VERY WORSHIPFUL BROTHER THE REV. WILLIAM EDWARD PAIGE, Grand Chaplain of the Grand Lodge of N.Z., was initiated on the 10th September, 1877, in Lodge Somerset, No. 1811, E.C., Ashburton. He was one of the founders of St. John's Lodge, No. 1858, E.C., Ashburton, and was the first W.M. He was appointed District Grand Chaplain of Canterbury in 1879.

Upon Bro. PAIGE'S removal to the Wellington district, he identified himself with Lodge Masterton, then No. 1430, Grand Lodge of England, and in 1886 was appointed District Grand Chaplain, and held that office till the formation of the Grand Lodge in 1890.



At the Convention held in Wellington on the 11th and 12th of September, 1889, Bro. PAIGE appeared as a delegate from Lodge Masterton, 1430, E.C., and opened the meeting by invoking a blessing on the proceedings from the Great Architect of the Universe.

At the first Communication of Grand Lodge, held at Christchurch on April 29th, 1890, Bro. PAIGE was unanimously elected Grand Chaplain.

Bro. PAIGE took the Mark Degree in 1878, and the Royal Arch in 1879, in Canterbury Kilwinning Chapter, No. 136, Supreme Grand Chapter of Scotland.

THE brethren of Invercargill have set an example which might, and no doubt will, be imitated in other parts of the colony. Placing on

one side the instructions of the District Grand Masters to hold no intercourse with members of the Grand Lodge of New Zealand, the brethren of all Constitutions met together in the Masonic Hall, on January 28th, and paid their last sad tributes of respect to Bro. WILFRID WOLFE, a Past Master of Lodge Victoria, I.C. To their honour, be it said, their humanity rose superior to authority, and the question of Constitution was forgotten in a common sorrow.

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THE Quarterly Communication of Grand Lodge will be held at Invercargill on Friday, March 6th. The principal business will be the nomination of officers. The election will take place at the annual meeting of Grand Lodge, as near as may be to St. John's Day, in June.

THE reminder we gave our subscribers that Postal Notes to the value of 7s. 6d. would be thankfully received from those whose year began in January, has not resulted in anything very gratifying. Those who did respond will find their names recorded under the heading, " To Sub-scribers and Others."

BRO. HARCOURT LEE is no longer the travelling representative of this journal. Bro. W. J. ALEXANDER, of Lodge St. Augustine, Christchurch, will take his place. In thanking the Lodges and brethren for their uniform courtesy to Bro. LEE, May we ask that the same kindness be bestowed on his successor.

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### *CANADA ON NEW ZEALAND.*

#### THE NEW ZEALAND GRAND LODGE.

IT is very much to be regretted that the Grand Lodge of England has declined to recognise the newly established Grand Lodge of New Zealand. The Masons of New Zealand acted within their rights, and an acknowledgment from the Grand Lodge of England would have assisted very materially in putting an end to the hard feelings of the brethren in that remote jurisdiction. Surely the Grand Lodge of England does not look upon the establishment of a Grand Lodge in New Zealand as a revolt, and the loss of direct jurisdiction in that remote colony as a piece lost from the cream of English Masonry. Already the Australian Grand Lodges have acknowledged the Grand Lodge of New Zealand, and the action of the Grand Lodge of England can only be looked upon as calculated to foment ill-will and dissension. The British Grand Lodges are singularly, or rather selfishly, blind to the universal welfare of Masonry. Canadian Masonry knows this to its sorrow. The English Grand Lodge believes itself to be the Masonic hub of the universe. Well, we in America, think otherwise. The English Grand Lodge has always furnished non-secessionists with pegs to hang up their protests. Secure in the knowledge that England would back up their claims, however absurd, Lodges in the colonies have held aloof from newly formed Grand Lodges for no earthly reason than " better terms." This is what the kickers in New Zealand are after. They want the Grand Lodge offices—in fact, the earth—and England is foolish enough to stand by them even, if they desire a white-washed fence and a chromo thrown in. The sooner England, Scotland, and Ireland adopts the American principle of territorial jurisdiction, the better for Freemasonry and the colonies.—*Canadian Craftsman*, December, 1890.

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#### *UNPALATABLE, BUT TRUE.*

WE have received a letter from a Past Master, under the English Constitution, objecting to our remarks of last week regarding clause 219, and the necessity which exists for having a thorough revision of the Constitutions of the United Grand Lodge of England. Our correspondent expresses an opinion that the Constitution *cannot* be improved upon, that we are disloyal in suggesting that certain clauses should be expunged, and that we have no business to express an opinion on the subject at all, as the Brethren who framed the said Constitution were well versed in law-making. As " Craftsman's " tirade has not annihilated us, we are here to reply.

We regret that what little we did say has been unpalatable to "Craftsman," but we still adhere to our opinion that certain clauses in the Constitutions of the United Grand Lodge of England are not suitable to the broad platform upon which Freemasonry rests, nor to the progressive age in which we live. They were probably thought necessary in the early days of the United Grand Lodge of England, but times have greatly changed, although "Craftsman" cannot see it. A resolution was passed at a special communication of the United Grand Lodge of England in 1828 that it was "of the first importance to obtain the sanction and Protection of the

Royal family to the proceedings of the Craft," but the Constitutions as they now stand, go beyond the resolution altogether.

Clause 15 reads :—" The Grand Master, if a prince of the Blood Royal, may appoint a Pro-Grand Master, who shall be a peer of the realm." We naturally ask why should the Pro-Grand Master necessarily be a peer of the realm ? Inside the door of a Lodge, and on the tessellated pavement all men are equal, and the office of Pro Grand Master should be open to every deserving brother. Clause 15 seems, therefore, to us to be in direct opposition to what Masonry teaches. If the Grand Master, being a prince of the Blood Royal, desires to appoint a peer of the realm as his Pro-Grand Master, let him do so by all means. Nobody, we feel sure, would object, but why make a law *in* the subject. Then, again, clause 131 says :—" Should a prince of the Blood Loyal honour any private Lodge by accepting the office of Master, he may appoint a Deputy-Master, who shall be regularly installed and entitled when in office, to all the privileges of actual Master, and, after he has served his period of office, to those of Past Master."

This is even worse than Clause. 15, for a deputy is appointed to preside over the Lodge in whose election the members have probably no voice at all. They have to put up with him, whatever his faults may be, because of the honour conferred on the Lodge ; in fact, the whole transaction is not in accord with the spirit of Freemasonry. As for the last part of Clause 135, we consider it a blot on the Fraternity, and nothing will convince us that it is right and proper to have special regulations for any particular person or persons. We admit distinctions amongst men outside the Masonic circle, but there should be none in Masonry, and to countenance any is to destroy the unity and harmony of our ancient and honourable Craft.

There is no disguising the fact that all the clauses we have quoted are a direct attempt to bolster up *class* Masonry, which is increasing to an alarming extent in England, and will fast break up that feeling of equality which constitutes the charm of Freemasonry. It is apparent, and the columns of the London *Freemason* prove it, that the spread of Freemasonry under the English Constitution is largely due to the fact that it is *fashionable*. When it ceases to be so, the fabric will come down like a pack of cards, unless it is made to rest on a more solid and less ephemeral support. On this ground we, therefore, think that a revision of the Constitutions of the United Grand Lodge of England is necessary before chances, which may not be dreamt of at present, take place, and render it too late. We have no fault to find with English Masonry except in the direction indicated.

In the Constitutions of the Colonial Grand Lodges we venture to say that no particular class is pandered to. Colonial Masons are extremely loyal to their Mother Country, but having a somewhat more liberal view of Freemasonry, their laws and regulations are framed on a broader basis.

It would indeed be ludicrous if the Constitutions of the Grand Lodge of New Zealand provided that the Pro-Grand Master was to be an M.H.R.—*N.Z. Mail*.

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OUR Leaders are crowded out.

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THE Auckland Lodges holding under the Grand Lodge continue to prosper. Lodge Ponsonby had to hold an emergency meeting to overtake the business : to pass five, to raise three, and affiliate one. At Lodge of St. Andrews' next meeting there are three for initiation and one for affiliation. Good work this !

IN America a Lodge cannot initiate a person who is a resident of another State, nor will a Grand Lodge recognise as a Mason a citizen of its State who has been made a Mason when visiting another country. Two residents of Nevada visited Scotland, and were there made Masons, consequently the Grand Lodge of Nevada notified its Lodges that Masonic intercourse with them was forbidden.

AT a meeting of the " Committee of General purposes " of the Provincial Grand Lodge of the Isle of Man, held at Tynwald Lodge Rooms, on the 24th ult., Major J. S. Goldie-Taubman, Provincial Grand Master, in the chair, the question of the laying of the foundation stone of the Eiffel Tower with Masonic honours, by the Earl of Lathom, was considered. Several members of the Lodge objected to the proposal, on the grounds that the undertaking was a purely business speculation, out of harmony with the spirit and intent of Masonry, and that it was a degradation to the Order to ask it to support such a movement. Ultimately it was resolved, by a narrow majority, that the Lodge should take part in that ceremony, and Bro. Nesbitt and Hodgson, two of the

members of the Provincial Grand Lodge, were appointed a Committee to make arrangements. The movement is exciting considerable interest amongst the members of the local fraternity ; and it is boldly asserted that the Earl of Lathom, who is, next to the Prince of Wales, the highest Masonic Officer in the world, must have been deceived, or he never would have consented to take such a prominent part in promoting a Company whose present object appears to be to erect a circus, a dancing saloon, a theatre, a singing room, and a camera obscura. If the proposal that Manx Freemasonry should take part in the ceremony is persisted in, it is likely to lead to a serious disruption in the Insular Masonic body.—*Isle of Man Times*

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## GRAND LODGES.

### NEW ZEALAND.

#### ENGLAND TO ALLOW VISITING.

AN esteemed correspondent in Auckland writing under date of the 14th January says : " It is rumoured here (but on good authority) that before long the Grand Lodge of England, while not recognising us, will *sub rosa* "allow visiting. between members of Lodges holding allegiance to her, and members of the Grand Lodge of New Zealand."

#### JOINED THE FOLD.

AT a largely attended meeting of members of Lodge Hiram, 2008, E.G., Dunedin, held on the 2nd inst., called for the purpose of discussing the Grand Lodge question, it was resolved—" That the Lodge tender its allegiance to the Grand Lodge of New Zealand, from the 24th February, 1891. Only two brethren voted against the resolution.

#### NOMINATION OF OFFICERS.

CONSIDERING the nearness of the next Quarterly Communication, it may not be amiss to give the several articles of the basis of union bearing on the nomination, appointment, and election of the Grand officers.

ARTICLE III.—The other officers of Grand Lodge shall consist of Senior and Junior G. Wardens, G. Treasurer, G. Registrar, G. Secretary, two G. Chaplains, President Board of General Purposes, President Board of Benevolence, Senior and Junior G. Deacons, G. Superintendent of Works, G. Director of Ceremonies, G. Bible-bearer, G. Standard-bearer, G. Pursuivant, G. Organist, G. Sword-bearer, G. Tyler, and twelve G. Stewards, since altered to twenty, and such assistant officers as may be elected. The four principal officers—viz., the Pro. G. Master, Deputy G. Master, Senior and Junior G. Wardens, to be nominated one to each of the large Masonic centres— Wellington, Auckland, Dunedin, and Christchurch.

ARTICLE IV.—The Grand Wardens and Grand Secretary shall be appointed annually by the Grand Master. The other officers shall be elected, and not more than seven Grand Lodge officers shall be resident in any one district.

ARTICLE VII.—Quarterly Communications of the Grand Lodge shall be held in the months of March, June, September, and December in each year. The elective Grand Lodge officers shall be nominated at the Communication in March in each year, and shall be elected at the Communication in June.

[Explanatory Note by the Editor.—The Basis of Union only gives a Grand Master, if the Governor of the Colony, the right to appoint a Pro-Grand Master. Article 2 of the Basis of Union says the "Grand Master shall also appoint a Deputy Grand Master." The Grand Wardens and Grand Secretary are also appointed (Article 4), consequently nominations for these five offices (Pro and Deputy Grand Master, Grand Wardens and Grand Secretary) are not required.]

THE Grand Master, with several of his Grand Officers, opened, consecrated, and dedicated Lodge Ngapara on the 22nd January. An account of the proceedings appears in its proper place.

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#### QUARTERLY COMMUNICATION AT INVERCARGILL.

THE Grand Master, with his Grand Officers, on their way to attend the Quarterly Communication at Invercargill will visit the following Lodges :—Lodge Waikouaiti, on Monday, March 2nd ; Lodge Hiram, Dunedin, on Tuesday, March 3rd ; Lodge Clutha, Balclutha, on Wednesday, March 4th ; Lodge Hercules, Tapanui, on Thursday, March 5th. Quarterly Communication of Grand Lodge at Invercargill on Friday, March 6th. On their return will visit :—Lodge Fortitude, Bluff, on Monday, March 9th ; Lodge Mokoreta, Wyndham, on Tuesday, March 10th ; Lodge Harvey, Gore, on Wednesday, March 11th ; Lodge of Otago, Dunedin, on Thursday, 12th ; Lodge Palmerston, on Friday, March 13th.

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#### TASMANIA.

THE salary of the Grand Secretary of the Grand Lodge of Tasmania is to be £100 per year for the present.

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#### RECOGNITIONS.

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#### GRAND ORIENT OF BELGIUM.

THE Grand Secretary has received an official communication from the Grand Master of the Grand Orient of Belgium, courteously and fraternally recognising the Grand Lodge of New Zealand, and asking for an exchange of representatives.

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#### GRAND LODGE OF MONTANA.

THE Chairman of the Committee on Fraternal Correspondence presented the following motion, touching recognition of the Grand Lodge of New Zealand, which was, on motion, adopted :

" To the Grand Lodge of Antient Free and Accepted Masons of Montana.

" Your Committee on Fraternal Correspondence has been advised of the organisation of the Grand Lodge of New Zealand, determined upon at a Convention of delegates, from 90 out of 142 Lodges in the Islands, in September of last year, and accomplished in April of the present year.

" Though lacking something of the unanimity at one time expected, and so very desirable certainly, such is the intrinsic merit of the movement, so strong is it in numbers and justice, and so certain of ultimate success, that we do not hesitate to urge an immediate and cordial recognition and welcome, and herewith submit what we deem suitable resolutions for your approval :

" Whereas, the Grand Lodge of Montana has been officially advised of the orderly and successful organisation of an Independent Grand Lodge for the insular province of New Zealand by a majority of the Lodges heretofore working under different Constitutions ; and,

" Whereas, such union, with responsible and attentive home government, gives assurance, the fruit of uniform experience elsewhere, of the development of New Zealand in increased vitality, in our world-wide organisation that rejoices in hope, walks by faith, and works by charity

" Therefore, be it *Resolved*, That the Grand Lodge of Antient Free and Accepted Masons of Montana unhesitatingly, unreservedly, at this first opportunity, extends across the Pacific expanse its full fraternal recognition to the Grand Lodge of Antient Free and Accepted Masons of New Zealand, as entitled to the rank, powers, and privileges of a legitimate Masonic Sovereign, co-extensive with the bounds of its Insular Empire. And may the Union thus formed from three Constitutions, and the three Islands, prove typical of the three-fold cord that everywhere unites good Masons in the bonds of friendship, morality, and brotherly love."

(True Copy.) W. RONALDSON, Grand Secretary.

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#### SOUTH AUSTRALIA.

THE following is the text of a letter addressed to the Grand Secretary by Bro. P.M. George Gordon, conveying the recognition extended by the Grand Lodge of South Australia :

" Adelaide, Jan. 21st, 1891.

"Rev. W. Ronaldson, Grand Secretary, G.L. of N.Z., Christchurch.

"Dear Bro. Ronaldson,—I have just come home from the quarterly Communication of Grand Lodge, and will not turn in until I send you a line to report what was done this evening. I had the most gratifying duty of moving ' That the hearty and fraternal recognition of the Grand Lodge of South Australia be accorded to the Grand Lodge of New Zealand.' And I am pleased to say that the resolution was carried by a unanimous vote, and with hearty acclamation. The Grand Master, Bro. Lord Kintore, who was in the chair, charged Bro. Kaye, your Grand Treasurer, who was present, to convey to the Grand Lodge of New Zealand the hearty good wishes of the Grand Lodge of South Australia. Permit me now to offer my own best wishes for the prosperity of the Grand Lodge of New Zealand, whose establishment I have for several years warmly advocated. I would also tender my best thanks to the Grand Master for the distinction he has accorded me of nominating me as the representative of the Grand Lodge of New Zealand near the Grand Lodge of South Australia. Bro. Hulbert has been nominated as the representative of the Grand Lodge of South Australia near the the Grand Lodge of New Zealand. All the Grand Lodges of Australia are now in fraternal communication one with another, and we all pray that the cordiality now existing will continue through all time.

"I am, dear Bro. Ronaldson, yours very fraternally, GEORGE GORDON,  
"P.M. Lodge Harmony, 3 S.A.C. ; hon. member, Lodge Otago."

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*NON-RECOGNITION.*

GRAND LODGE OF PRINCE EDWARD ISLAND.

THE Grand Lodge of Prince Edward Island, a little ice-bound place in the precincts of North America, has declined to recognise the Grand Lodge of New Zealand, " out of courtesy " to the Grand Lodge of England. Poor New Zealand ! Poor England !—*The Freemason*, Sydney.

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*GRAND REPRESENTATIVES.*

IN THEIR ORDER OF RECOGNITION.

NEW SOUTH WALES.—At : R.W., Bro. Herbert S. Thompson, J. Grand Warden.  
From : W., Bro. R. C. Hamerton, P.P. Grand Inspector.  
ITALY. —At : R.W., Bro. Dr. Achille Bullori, 33°.  
From : V.W., Bro. Geo. Robertson, Y.G. Secretary.  
VICTORIA.—At : R. W., Bro. Geo. F. Martin, P.S., Grand Warder.  
From : W., Bro. R.C. Bishop, P.D. Grand Treasurer.  
TASMANIA.—At : W., Bro. M. E. Robinson, P.D. Deputy Grand Master.  
From : R.W., Bro. Vincent Pyke, P.P. Grand Master.  
NEBRASKA.—At : Not yet appointed.  
From : Not yet appointed.  
MONTANA.—At : Not yet appointed.  
From : Not yet appointed.  
SOUTH AUSTRALIA.—At : W., Bro. George Gorden.  
From W., Bro. C.P. Hulbert, P. District Senior Grand Warden.  
BELGUIM.—At : Not yet appointed.  
From : Not yet appointed.

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*HISTORY OF FREEMASONRY AND OF INITIATION.*

LETTER TO A PAST BRO. MASTER.  
(CONCLUDED.)

WE will now come closer home, and try and learn whether we can gain any support for our statement that heathen priests joined the English Lodges about the end of the tenth century. We turn to the chapters about the Druids, and find (page 235) the following passage : " The Divine unity was a doctrine admitted by the

Druids. They taught that time was only an intercepted fragment of eternity ; and there are strong grounds for believing that they held the Pythagorean hypothesis of an endless succession of worlds ; for it is well known that they believed the earth to have sustained one general destruction by water, and expected that it would undergo another by fire. They admitted the doctrines of the immortality of the soul, a future state, and a day of judgment, which will be conducted on the principle of man's responsibility. *In a word, the primitive religion of the Druids was purely patriarchal* ; and they retained some knowledge of the redemption of mankind through the death of a mediator. Their place of eternal punishment was a quagmire of never-ending frost, and abounding with noxious insects and venomous reptiles. But though the most early Druids practised, with some variations, the rites of true worship ; yet, in process of time, other deities were introduced into the system ; and at length they paid divine honours to deceased mortals, who were considered the representatives of the sun, the moon, and all the host of heaven." "The doctrine of transmigration (Pythagoras's doctrine) formed a leading feature in the Druidical system" (page 237).

The above passage shows the doctrines of the Druids ; the following note, quoted from page 233, shows the conclusion drawn from some of their peculiarities. It is taken from Berlese's *Antiquities of Cornwall*, page 32. "The bards had a secret," says Meyrick, "like the Freemasons, *by which they knew one another*, and indeed it has been supposed by some that Masonry is bardism in disguise."

What tends to throw a veil over the fate of the Druids, is the crushing blow dealt to them as a political power by the Romans, A.D. 60, which caused them afterwards to conceal themselves and their doctrines rather than to endeavour to take a leading place. But that they continued to exist is certain.

The following passage is from Knight's *Pictorial History of England* (vol. i., page 71) : Druidism long survived, though in obscurity and decay, the thunder of the Imperial edicts. In Ireland, indeed, where the Roman arms had not penetrated, it continued to flourish down nearly to the middle of the fifth century, when it fell before the Christian enthusiasm and energy of St. Patrick. But even in Britain the practice of the Druidical worship appears to have subsisted among the people long after the Druids, as an order of priesthood, were extinct. The annals of the sixth, seventh, and even of the eighth century contain numerous edicts of emperors and canons of councils, against the worship of the sun, the moon, mountains, rivers, lakes, and trees. *There is even a law to the same effect of the English king, Canute, in the eleventh century*. Nor, as we have already more than once had occasion to remark, have some of the practices of the old superstition yet altogether ceased to be remembered in our popular sports, pastimes, and anniversary usages." To quote Dr. Oliver again, on the same subject, (page 37) : "Psellus says, that in Athens they (the Mysteries) were practised till the eighth century ; and we are assured, on undoubted authority, namely, from the Bardic writings of that period, that they were celebrated in Wales and Scotland down to the twelfth century of Christianity." Of course all this does not prove from Dr. Oliver's book that the Druids and other pagan priests joined the operative Masons, so we come now to our last point. On page 163, Dr. Oliver, in a note, quotes from a certain author. This note reads as follows : "Mr Reuben Barrow, in the second volume of the *Asiatic Researches* (p. 489) says, 'That the Druids of Britain were Brahmins is beyond the least shadow of a doubt ; but that they were all murdered and their sciences lost, is out of all bounds of probability ; it is much more likely that they turned schoolmasters, *Freemasons*, and fortune-tellers, and, in this way, part of their sciences might easily descend to posterity, as we find they have done.'" On this passage Dr. Oliver then comments thus: "With what feeling toward Masonry Mr Barrow said this, I have not the means of determining, nor does it in the least alter the character of his assertion. I shall consider the opinion as tending to illustrate the antiquity of the science. *The Druids were schoolmasters, fortune-tellers, and Freemasons also, though the name was not known in the ages when they flourished*. They certainly did practice a science derived from Freemasonry, and applied to the same object, the worship of the Deity ; but deteriorated, as all institutions must necessarily be, when the vital principle is wholly discarded." Here, then, we have it at last, hidden away in a note. "*The Druids were Freemasons*." If the Druids were Freemasons then we can trace Freemasonry up to the Druids. Is it not so ? But were not the Druids pagans? Surely those who told Dr. Oliver that his book, "*Sins and Symbols*" afforded "an indirect sanction to the opinion that Masonry is derived from the Mysteries" must have had some show of reason on the r side. The sentence following the plain statement that *the Druids were Freemasons* seems to be meant to qualify it a little, but it does not, and is not meant to recall the words. *The Druids were Freemasons*; there stand the words; St. James forgotten; the sweet and bitter fountain forgotten. These words are enough for us. To this plain statement, which at last leaks out in spite of himself, we pin Dr. Oliver, and leaving him thus transfixed, we close the hook.

My dear friend, I now arrive at my conclusion, and in doing so resume the first person singular in speaking of myself. I commenced with it, but soon drifted into the plural as more convenient when considering the books. In reading books of this sort, the prejudices of the authors as Freemasons must be taken into account, and also the prejudices of their nationality and position in society ; but their honesty and good faith are beyond question or cavil. Personally, I have the strongest objection to being deceived, even unintentionally, and I have quite as strong an objection to being in any sense a party to deceiving other people. I like to look at things with a single eye to truth, and I accept no statement or tradition without endeavouring to test its probability or otherwise by bringing it to the touchstone of history, so far as my intellect and acquirements will allow. The historical road of Freemasonry is, from my point of view, perfectly clear, and going along that road I refuse to turn aside for the allurements of the Temple of Solomon, and, I refuse to stop as soon as I get to the middle ages. I will neither believe, as I think, too little with Herr Findel, nor at the same time too much and too little with Dr. Oliver. Wanting light, whither should I go if not to the three Great Lights of Masonry? Whilst all three lights shine on the Freemasonry of to-day, I regard them as representing Masonry in three distinct periods or phases, and think that each light had a particular period under its more especial guidance. We are now, I say, under all three lights, but most especially under the guidance of the Third. The Compasses are to keep us in due bounds with all mankind, particularly our brethren in Freemasonry, and they direct our conduct in its social bearings. This is the social and speculative period of Freemasonry in which we live, and we trace it to the period of the revival of Masonry in the year 1717. I then drop the Third Light, and find Masonry with two lights only, and specially under the guidance of the Second. The Square is to try and adjust rectangular corners of buildings, and assist in bringing rude matter into due form, and I find myself under its guidance in the scientific or operative period. I then trace Gothic architecture from its latest developments back into the middle ages, and to the time of the introduction of Norman architecture into England at the close of the tenth or beginning of the eleventh century. In the operative Lodges of this period some of the pagan priests, driven to shifts to gain a living, found an asylum, and found work, and left the imprint of their feet in the Lodges ; at least so I and those who trace Freemasonry to the Druids believe. Owing to the nature of the transaction the precise date cannot be given ; but the end of the tenth century is near enough, and the internal evidences of the fact have been already referred to. Here I drop the Second Light. Operative Masonry can, of course, be traced further, and is a very interesting study ; but it is then purely a history of architecture, and not of Freemasonry. Here, I say, I drop the Second Light ; and, putting myself under the guidance of the First Great Light, the sacred writings, which are to rule and govern our faith, I find myself on the threshold of the first period, confronted by Paganism. And let me here pause a moment in my journey to ask, why should Dr. Oliver, why should any impartial Masonic historian, be affrighted by Paganism ? If Christianity became adulterated by heathenism when it came in contact with it, and if the oldest churches bear the traces of that contact to the present day, shall we be surprised, shall we seek to deny that Masonry was affected by and received the imprint of it also ? Paganism, Masonically speaking, is dead ; but Masonry lives, and the *truths* which Paganism amidst all her superstition preserved and handed to Masonic keeping live also. Paganism, I say, is dead ; but Masonry lives ; therefore the alliance of the two was merely temporary. The one was not the other, but was joined by the other; the foreign shoot grafted itself ; what was worth preserving remained, .and the rest withered away.

In Bunyan's Pilgrim's Progress, Christian is represented going on his narrow path through the Valley of the Shadow of Death till he came to the end. "Now," .says the author, " I saw in my dream, that at the end of the valley lay blood, bones, ashes, and mangled bodies of men, even of pilgrims that had gone this way formerly; and while I was musing what should be the reason, I espied a little before me a cave, where two giants, Pope and Pagan, dwelt in old time, by whose power and tyranny the men, whose bones, blood, ashes, &c., lay there, were cruelly put to death. But by this place Christian went without much danger, whereat I somewhat wondered ; but I have learned since that Pagan has been dead many a day ; and, as for the other, though he be yet alive, he is, by reason of age, and also of the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints, that he can now do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails because he cannot come at them." I going along the straight road of Masonic knowledge .and history, pass through the Second Degree, the scientific and operative stage, .and then go through the Valley of the Shadow of Death, the Third Degree, and .at the end of it find the dead body of Pagan lying right across the road. I try to get round him, with Dr. Oliver, but in vain, and so I step right over his body, and find myself in the country over which he formerly ruled. Looking ahead, I see a slender broken line which marks the pathway which is nearly hidden by .three earth weeds, called Imposture, Superstition, and Folly. Kicking some of these weeds aside, I examine the path, and find it composed of a beautiful Mosaic pavement, and so I carefully pick my way along. I am rejoiced to

know that I am in the right road, for at intervals I see in this Pagan territory the fundamental Masonic landmarks, called belief in God, Immortality of the Soul, Future State of Bliss or Woe ; and, as I travel on, the weeds become less rank and scarcer, and the path clearer in consequence, till at last I emerge from this land into a fine cultivated country, in which the path is clear and well kept, called the Country of the Patriarchs. By the guidance of the First Great Light I walk easily along, till I come to the place where God first revealed His mind to man, and there I stop. Dr Oliver says, come on further till you meet with the first footprints of .creation. I reply, No ! Not one step, for I cannot dissociate Freemasonry from human beings ; I cannot imagine Freemasonry without Freemasons. Beyond this spot is no track ever trod by humankind. Beyond this I can discern no living creatures, but beasts and birds and creeping things. Here, at any rate, I *am*, amongst men; and here, after my weary and troublesome journey, I am content to lay me down and rest.

With this letter, which, I trust, may not be without interest to you, I return, you, my friend, the two books, and I now subscribe myself, with many thanks,

Your obliged and obedient, humble servant,

N.N.Y., P.M., N.Z.

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### *NOTES OF TRAVEL.*

By BRO. THOMAS WILLIAM KITT, P.M., &c.

[CONTINUED.]

FAMILY matters kept me going to and fro between London and Brighton for much longer than anticipated, but being at length—for the time, at least—free, I went on to Liverpool to visit friends there. Owing to the summer recess, there was very little doing Masonically in Liverpool during my stay there, the only-Lodge that I could visit being the Dramatic, No. 1609, which meets in the Masonic Hall, Hope street. As its name implies, the Dramatic Lodge is composed principally of brethren in the theatrical profession, and in order to admit of its members attending their professional duties the meetings commence at 3 p.m. The ceremonial business consisted of two raisings, and I was very much pleased with the "emulation working," as rendered by an efficient W.M., and officers who were well up in their duties. Holding a prominent position in the Province of West Lancashire, the Dramatic Lodge has furnished two organists besides other officers to the Provincial Grand Lodge, and at the time of my visit one of its Past Masters was about to contest the office of P.G. Treasurer. Bro. Edward Terry, the eminent tragedian, and an officer of the Grand Lodge of England, sat next to me on the dais, and from him I gathered much valuable Masonic information.

While in the neighbourhood, I went to Southport (Lancashire) to visit Bro. Peter Bramwell, for many years a resident of Auckland, and a past officer of my own Lodge (Eden, No. 1530), in the chair of which he had seen me installed W.M. for two consecutive years. Since returning to England Bro. Bramwell has joined the Unity lodge, No. 613 (Southport), which, happening to meet on the evening I was with him, we accordingly went together. The first degree was worked, but there was little in the woorlong or conduct of the business for one to take note of, except that in this Lodge, also, it is the rule to exclude visitors until the minutes have been read. Here, as elsewhere, my reception was a most cordial one, and at the supper, which was held after the Lodge was closed, it was my privilege to respond to the toast of "The Visitors," the brethren appearing greatly interested in hearing something about Masonry in New Zealand, and its failure there under the District and Provincial Grand Lodge system. A noticeable feature in connection with the Unity Lodge is the annual publication in book form of a list of the officers and members, together with the last balance sheet, and other information.

Having looked up all my friends in and near Liverpool, and also visited Manchester, Chester, and several other places, I crossed over to Dublin, in order to spend a few days in Ireland. Almost my first business in Dublin was to call at Freemasons' Hall, a fine building in Molesworth Street, and the headquarters of Irish Freemasonry. In external appearance, Freemasons Hall, Dublin, is somewhat similar to that in London, but internally it is neither so spacious nor magnificent. The Great Hall contains many fine panelled portraits of Irish Masonic celebrities, including also the present English Grand Master, some of the panels still being unoccupied. The Supreme Grand Chapter Room (Irish Royal Arch) is small but elegant, all the decorations being in the Egyptian style, the sphinxes at the foot of the throne being especially noticeable. Another elegant room is that for the Rose Croix, each prince having his own richly decorated "stall," after the style of those in St. George's Chapel, Windsor. The effect is, however, marred by the room being both small and

dark. There are two private lodge rooms in connection with the Dublin Freemasons' Hall. The exceeding courtesy and attention which I received at the hands of Bro. Archibald St. George, Deputy Grand Secretary, greatly enhanced both the pleasure and interest of my visit, and from him also I obtained much useful information. As it was my wish to return to London in time for the Quarterly Communication of Grand Lodge in September, in order to get through my business I was almost constantly travelling while in Ireland, and consequently had no opportunity to visit lodges there.

On September 3rd it was my privilege to sit for a second time in Grand Lodge, the great hall being crowded with distinguished members and visitors ; among the latter being Bro. Clifford P. M'Calla, M.W.G.M., of Pennsylvania, Bro. Robertson, M. W.G.M., Canada, and Bro. Horner, P.M. W.G.M., Louisiana. The business that most interested me was the consideration of the application from the Grand Lodge of New Zealand for recognition, although the intended refusal of same had been for some time previously in Masonic circles an "open secret." In introducing the subject, and moving that "recognition be not granted," Bro. Sir John Monckton spoke very temperately and to the point, the motion being seconded by Bro. Sir Albert W. Woods, G.D.C., and carried unanimously "—if it can so be called, when a large number of brethren did not vote. The business of Grand Lodge is at all times transacted with the utmost regularity and precision, and on this occasion—notwithstanding the many items on the agenda paper—was got through in a little more than half an hour.

My steps were next directed to the West of England, and the fine old cathedral city of Exeter, became the starting-point for a series of very pleasurable excursions in various directions. While at Lyme Regis—a small town on the Dorsetshire coast, in the immediate neighbourhood of my own native village—I visited the Montagu Lodge, No. 665, and met with a very warm reception from the brethren : visitors from abroad being altogether a novelty there. The Montagu is a fair sample of the English country Lodge, meeting in the back room of a small hotel, and embracing within its limited membership all the best elements of rural society. Bro. J. Radford makes a thoroughly efficient W.M., and the general working of the Lodge will bear very favourable comparison with that of many others which are far more advantageously circumstanced.

Scotland was next visited ; the beautiful and historic city of Edinburgh, with its ancient castle, deeply interesting Holyrood Palace, quaint old " closes," stupendous Forth Bridge, and lovely scenery in the immediate vicinity, keeping me very pleasantly employed for several days. Of course, I did not fail to visit Freemasons' Hall, the headquarters of Scotch Freemasonry, in George street, but the building being externally a very unpretending one—just a narrow entrance flanked on either side by business offices—I passed it unnoticed, only to find it as the result of inquiry. The Great Hall is a handsome apartment of about the same size as that in Dublin, and the walls are panelled with Scotch historical scenes and views, surmounted by small portraits of distinguished Masons. The Great Hall also contains a fine organ. Altogether, the premises extend a considerable distance back from the street, there being one room provided for subordinate Lodges, an extra room or two for the meetings of higher degrees, large banqueting room, with dressing rooms and offices, and a valuable Masonic library. The Great Hall and banqueting rooms are let for secular meetings, and bring me a considerable income to Grand Lodge. Bro. D. Murray Lyon, Grand Secretary, was fortunately in the time of my call, and received me with the utmost kindness and cordiality. We had a long conversation together relative to the present condition and prospects of Freemasonry in New Zealand, Bro. Lyon expressing himself as opposed to the formation of a Grand Lodge there. Bro. Lyon very kindly invested me with Robert Burns' apron, which is one of the most interesting relics in possession of the Grand Lodge of Scotland, but now much decayed. He also showed me Burns' signature in a Lodge minute book of 1797, and an interesting "attendance book " of a Lodge held in the city of Rome so long ago as 1736. To the Grand Tyler—a most kind and attentive brother, who considerately offered to shew me the "sights" of the city—I am also indebted for a minute inspection of the chaste and valuable Grand Lodge regalia, all of solid gold, the intrinsic value of which would represent a very large sum of money.

Much of my time in Scotland was spent in the Highlands, where lodges are few and far between; but on my arrival at Inverness I came across an old friend, Bro. Farquhar Macrae, P.M. of Auckland (formerly of Dunedin), and with him attended a meeting of St. Mary's Lodge, No. 339. My first impressions of Scottish Freemasonry on its native soil were, however, anything but pleasing, for it would be indeed difficult to conceive Masonic ritual and business conducted in a looser or more inefficient manner than we heard and witnessed that night at St. Mary's Lodge. Although informed that the other lodge in Inverness (St. John's) was well worked, I had no desire, after my first disappointing experience, to visit it. One of the largest hotels

in Inverness—the Caledonian—and a valuable block of shops in a main street, belong to the St. John's Lodge, which is consequently a wealthy and influential body, with charities of its own.

Having spent about ten days in the Highlands, and visited many points of interest, I made my way again southwards through the Caledonian Canal, via Oban, to Glasgow. The scenery along the canal and on the Scotch " lochs " is magnificent (I can quite understand a Scotchman being proud of his country) ; and by this route, which no visitor to Scotland should on any account miss), a fine view of the mountain giant, Ben Nevis, is obtained. During this trip I saw snow for the first time since leaving England, now eighteen years ago, some of the Scotch mountains being " capped " with it. The weather was very cold, but at the same time healthy and invigorating.

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*CONSECRATION AND DEDICATION OF THE  
NGAPARA MASONIC HALL.*

ON October 30th, 1890, the foundation of the Ngapara Masonic Hall was laid by Bro. John McLean, the giver of the piece of land. We gave an account of the proceedings in our November issue; it is now our pleasing duty to give an account of the consecration and dedication.

On Thursday, the 22nd January, the ceremonies commenced at 5 p.m. After the opening of Lodge Waitaki by its W. Master. Bro. Robert Hamilton, and the officers of his Lodge, the Lodge was raised to the Third Degree, when the Most Worshipful Grand Master of the Grand Lodge of New Zealand, accompanied by the following Grand Lodge Officers were admitted and saluted in proper form :

W. Bro. Captain Mathieson, P.D.G. Deacon, Acting Deputy Grand Master ;  
R.W. Bro. A. H. Burton, Grand Superintendent;  
W. Bro. Rob. Hamilton, Acting Senior Grand Warden ;  
W. Bro. R. H. Cathcart, Acting Junior Grand Warden ;  
V. Wor. Bro. Rev. W. Ronaldson, Grand Secretary, Acting Grand Chaplain;  
W. Bro. J. E. McKelvey, Grand Superintendent of 'Works, Acting Senior Grand Deacon ;  
W. Bro. A. J. Barth, Grand Organist, Acting Junior Grand Deacon ;  
W. Bro. T. G. DeReozy, P.D. Grand Treasurer, Acting Grand Sword Bearer.

The W.M.-elect having addressed the Grand Master, the Grand Secretary read the petition praying for a Warrant of Constitution ; the reading of the War rant of Constitution then followed, after which the acting Grand Chaplain gave the Oration.

The first part of the dedication prayer having been given, the symbolic scattering of corn was performed by the Acting Junior Grand Warden, Bro. Cathcart, who dedicated the hall to Masonry. The Acting Senior Grand Warden, Bro. Hamilton, poured the wine, and dedicated the hall to Virtue. The Grand Superintendent, Bro. A. H. Burton, sprinkled the oil, and the hall was dedicated to Universal Benevolence. Grand Honours were then given, and the procession re-formed, and the Grand Master burned incense, and solemnly constituted the Lodge. Proclamation was then given, followed by Grand Honours, and the second part of the dedication prayer. The installation of the W.M.-elect and investiture of officers then took place, the account of which is given under the heading of "Installations." A banquet afterwards took place at 9 o'clock in the Public Hall, which was comfortably filled. After the brethren had done justice to the good things provided by Host Johnston, the usual loyal and Masonic toasts were given. The Grand Master, in reply, said one of the principal things to make a Lodge prosperous was prompt payment of dues. He had had a long experience of Lodge work, and he felt convinced that the beginning of "evil days " was when Lodges allowed dues to accumulate. He urged the brethren to help their Master and officers by giving what assistance they could, and to make it a point of honour to set aside the Lodge night, and to allow no frivolous thing to keep them from attending. By prompt payment of dues and regular attendance they would build up a Lodge, which would be an honour to any country.

The W. Master, Bro. McWhirter, in replying, said he would do his utmost to make the Lodge prosperous. He mentioned that £70 would cover all they owed on the hall, and hoped within a few months to pay that off, He thanked the Grand Master for his advice, and would follow it. Other good speeches were made, and the R.W. Master of Lodge Oamaru Kilwinning, S.C., said it grieved him very much that he could not attend the ceremony of consecration with his officers that evening, but circumstances prevented him ; he, however,

thanked the Grand Master of New Zealand, and the W.M. of Lodge Ngapara for the kindly expressions used, and would not forget them. Bro. Waddel, Past Master of Oamaru Kilwinning, S.C., made a splendid speech. He said he had never seen a consecration ceremony, and had hoped to attend the one which had taken place that afternoon, but he could not. He regretted it sincerely, and his regret was no doubt shared by others. As for himself, he respected the brethren of Lodge Ngapara, and the orders which had been received from Dunedin prohibiting Masonic intercourse he could not understand. Were they not all Masons ? if so, why could they not treat one another as such. He said the time was not far distant when brotherly feeling and intercourse would be again established. He would gladly welcome that day, and so would others.

The meeting broke up at one o'clock, when most of the visitors drove into Oamaru, arriving about three o'clock, having thoroughly enjoyed the outing.

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OUR old and esteemed friend and brother, Past Master T. A. Peterkin, Past President of the Board of General Purposes, O. and S., E.G., is on a visit to Dunedin. We have had several chats with him, and from him we learn that the feeling on the Coast is one favourable to the Grand Lodge ; he expects several Lodges to give in their allegiance shortly. On Bro. Peterkin's arrival in Westport, Bro. Bevan, the District Grand Master of Westland, instructed Lodge Phoenix to refuse him admission, but to their credit, be it said, they accepted him as a member. Bro. Peterkin returns in a few days, and takes with him an organ for the Lodge.

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## 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, not necessarily for publication, but as a guarantee of good faith. We do not hold ourselves responsible for opinions expressed by our correspondents.]

### ANSWERS TO CORRESPONDENTS.

JAMES ORR.—The correspondence is closed.

JOHN PICKETT.—Five applications, covering twelve shares, was the result.

BRO. THOS. ALEXANDER. — We have given both sides a fair hearing, and must now draw the line and close the correspondence.

P.M. BRO. PATTLE.—NO good would be done by publishing your letter. It is not of general interest ; our space is limited ; and correspondence on the subject of " Lodge Advance, Brunnerton," is closed.

THE Secretary of Ngapara Lodge asks: "Why is it that in the diplomas issued from the S.C. Oamaru Kilwinning, the year of light is marked as ` 5894' while in the CRAFTSMAN the same is ` 5890,' and in the diplomas from the Grand Lodge of England the latter two figures correspond as ` A.D. 1890, A.L. 5890,' while from the Grand Lodge of Scotland there is a difference of four years ?" Masons of England, Ireland, and America date from the creation of the world. Thus 1890 is A.L. 5890. The Masons of the rite of Mizraim adopt the chronology of Archbishop Usher, adding four years to the usual computation of the age of the world thus the year 1890 would be A.L. 5894. Masons of the York rite add four years, and call it the "year of true light" : 1890 would be A.L. 5894. The Grand Lodge of Scotland, we suppose, use the "year of true light" instead of the "ancient Craft date," which is four thousand added to the regular era. If there is any other explanation we shall be glad to know it.

### THE PITH AND MARROW OF MASONRY.

#### TO THE EDITOR.

DEAR SIR AND BROTHER,—The following extracts from a letter I received this mail from an old Past Master of an English Lodge at Home, who has had some years' experience of the working of the Craft in this

Colony, and who returned Home some four years ago, will prove interesting, doubtless, to your readers. I need hardly point out that he must be unprejudiced, and far more competent to give an opinion on the necessity of our New Zealand Constitution, say, than the Editor of the English *Freemason*; although, by-the-bye, we should not take much notice of his condemnation, as this paper always was noted for strong disapproval of any innovation however advisable and beneficial it might be. My friend says as follows:—"I have read with the greatest interest the proceedings of the Grand Lodge of New Zealand, but was sorry to see the opposition offered to it by those who ought to know better. I think that there should be no E.C., I.C., or S.C. Lodges, but all under the New Zealand Constitution. If this can be done, it must be of the greatest benefit to Freemasonry in the Colony, both in saving time and expense, and in making it a *real* institution. You can then soon rear some such useful establishments as our schools for boys and girls, and a benevolent institution; of course the argument is that it is not a "benefit society," and that these sort of things are outside Masonry, but I say they are the pith and marrow of it. I do not advocate making all sorts and conditions of men Masons. I am very particular on this point, both as regards position in society, but more so as to character. Everyone is liable to misfortune, and if from some unforeseen calamity brethren need assistance, or their orphans are in want, it is our bounden duty to do what we can for them. The bounties from the Home Grand Lodges cannot be of service to the Colonists. I hope that the movement will prosper." He then asks me to give his hearty good wishes to various Lodges that, unfortunately, the ruling of our D.G. M. prevents me visiting, 'which evidently this English P.M. does not think is the case.

Yours fraternally,

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

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THE TACTICS OF THE OPPOSITION.

TO THE EDITOR.

DEAR SIR AND BRO.,—Will you kindly publish in your next the enclosed letter, original of which was sent to Bro. S. James, D.G. Secretary, E.G., Nov. 14th, 1890. Yet in the face of this, a prominent member of Lodge St. John, S.C., Invercargill, assures me that the other day, in conversation with several brethren—among whom was the D.G. Secretary, S.C., Bro. Neill—the question of the N.Z.C. came up, and Bro. Neill quoted Fortitude Lodge, Bluff, as being working under the E.C. My informant contradicted this, at the same time saying that he had it from the members themselves, that Fortitude was not only not under the E.C., but claimed to be the first Lodge to join the New Zealand Grand Lodge movement, and also to having been the first Lodge to initiate a candidate under the N.Z.C. Bro. Neill, however, would not give in. I may add that my informant is not in favour of the New Zealand Grand Lodge, but, at the same time, is disgusted with the many petty things that are being done against it by prominent brethren of the E.C. and S.C.

Yours fraternally

W. HANNAY, P.M., Lodge Fortitude, N.Z.C.

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"15th November, 1890.

"Mr Sydney James, D.G. Secretary, Otago and Southland, E.C.,

"DEAR SIR AND BROTHER,—I have to acknowledge receipt of yours of 13th ult., re returns, and in reply thereto, I am instructed to inform you (as you appear to be under some misapprehension as to our position) how we stand.

"In doing so, I have to draw your attention to my letter of the 10th *May*, '89, wherein I stated that the resolution in favour of forming a Grand Lodge of New Zealand, submitted by the R.W.D.G.M. Bro. T. S. Graham, in his circular of the 17th April, was carried unanimously. And again, to my letter of the 12th October, in reply to circular dated 20th September *re* the appointment of delegates to Convention in Wellington, in which you are informed that this Lodge had made the appointments in terms of the pledge contained in the resolution, submitted by the R.W.D.G.M., and carried unanimously. Such being the case, we could not see our way clear to stultify ourselves by withdrawing from the position we had taken; and having appointed delegates in terms of your circular, and said delegates having voted, as instructed, in favour of the formation of a Grand Lodge of New Zealand, we consider that we were in honour bound by their action; and that consequently our connection with your Grand Lodge was severed immediately on the Grand Lodge of New Zealand being called together. Our action in this matter was deliberate, and only taken after due consideration and discussion.

"And we are satisfied that had all the Lodges that sent delegates to Wellington, acted in the same manner, it would have been more creditable to themselves and the fraternity, and would have prevented the unfortunate discussion that has, arisen on this question.

"My former letters should have shown you plainly that we had joined the Grand Lodge of New Zealand, but as you do not appear to have seen this, I have now to inform you that such is the case, and that our connection with your D.G. Lodge was severed immediately the Grand Lodge of New Zealand met at Christchurch.

"Before closing, there is one little matter I should like to draw your attention to, viz., our charter. With regard to this document, the R.W.D.G.M. wrote to Bro. Conyers some time last year that it had arrived from London, yet it has been withheld—why? We paid the usual fee for it, and should have received it as soon as prepared. Also, by your own showing, we overpaid you two pounds, hence we consider that you are already in receipt of more than we have received value for ; hence our reason for not sending returns to 31st March.

"Trusting to receive a satisfactory explanation of the course adopted with, our charter, when we will be happy to pay all that we justly owe.—I have, &c ,

"D. M. MCDUGALL, Secretary, Lodge Fortitude, Bluff."

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CONSTITUTIONAL.

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TO THE EDITOR.

DEAR SIR AND BROTHER.—The Lazar Lodge, 1689, E.C., is prohibited from admitting visitors if belonging to Lodges holding under the Grand Lodge of New Zealand, but it appears that members of the New Zealand Constitution are allowed to affiliate into English Lodges without complying with clause 189 and 213, English Book of Constitution. This is beyond my comprehension. One of our members joined the Lazar Lodge, being at the time over twelve months in arrears. How does that agree with the above clause ? I think the Lodge ought to have demand a receipt for his dues before taking the ballot; if not, why is clause 133 in Book of Constitutions? Are English Lodges allowed to work in this unconstitutional manner? From what I have read in the CRAFTSMAN, some of the members of District Grand Lodges are fond of throwing slander on the New Zealand Constitution. And it appears they are also fond of *hoodwinking* any discrepancy in their own subordinate Lodges. A reply through the CRAFTSMAN would oblige.—Yours fraternally,  
Amos WILBY, P.M., Kumara Lodge, N.Z.C.

[The latter part of clause 189 says : " When a Lodge has ceased to meet, any former member thereof shall be eligible to be proposed and admitted a member of another Lodge, on producing a certificate from the Grand Secretary stating the fact, and specifying whether the brother has been registered and his quarterage duly paid." The brother referred to may not have been "in arrears " when Lodge Kumara joined the Grand Lodge. It is the practice for Lodges to pay quarterage for members they consider sound, though in arrears for dues. If this was done in the case referred to, the brother could apply to the District Grand Secretary for a certificate, which would no doubt be given, for Lodge Kumara has " ceased to meet " under the Grand Lodge of England. The Constitutions at the present time are more " honoured in the breach than in the observance." The majority of the District Grand Masters in New Zealand maintain that none of the regulations of the Grand Lodge of England can possibly apply to members of the illegitimate concern called the Grand Lodge of New Zealand.—ED. C.]

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'T WAS BUT A DREAM !

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TO THE EDITOR.

DEAR SIR AND BROTHER,—I was somewhat surprised, at the time the October number of the CRAFTSMAN reached me, to read the remarks made by P.M. Bro. Meek, of Wellington, at the special Communication of the Grand Lodge of New Zealand, held in Dunedin on the 14th October, with reference to the closing of a Lodge in England *because* one of its members had joined the Grand Orient of France. Bro. Meek's remarks were reported in your columns as follow :

"As to what had been said about the Grand Orient Lodge of France, he remembered a brother named Bradlaugh, a member of that Order, who had, without question, been admitted to the High Cross Lodge some fifteen years ago in England. When the Grand Lodge heard of it they sent down four Grand officers to take the chairs of the Lodge. Bro. Bradlaugh, having acknowledged being a member of the French Grand Orient, without more words the warrant of the Lodge was taken away. It was closed, and remained that way for five years."

It struck me at the time that if what Bro. Meek said was correct, the action of the United Grand Lodge of England was a most extraordinary one, and savoured of gross injustice. For my own part, I did not believe it possible that a Lodge *had* been closed as stated.

In order to satisfy myself as to the accuracy of Bro. Meek's statements I wrote to a *reliable* brother at Home on the subject, and the following is a copy of his reply :—" As to the yarn you ask my opinion about, that is only fit to be told to the marines. Every act of discipline, if only the infliction of a trifling fine, is immediately reported by the Board of General Purposes to the next meeting of Grand Lodge, and, therefore finds a place in the reports. Such an event as you allude to *never happened*, nor would Grand Lodge think of punishing a Lodge for the offence of a single individual. By the NEW ZEALAND CRAFTSMAN, I see that the report is mixed up with the name of a Brother Bradlaugh. Now Mr Bradlaugh, M.P., is a noted atheist, and lectures publicly on atheism. He was a Freemason, but on some remarks being publicly made on the subject, he immediately, and without waiting for the summons of the authorities, returned his certificate to the Grand Secretary. This is the only foundation I can find for your queer yarn."—I am, &c.,

A MEMBER OF THE GRAND LODGE OF NEW ZEALAND.

1st February, 1891.

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THE Grand Lodge of Scotland believes in the unrestricted right of all members of Lodges under its obedience to discuss Masonic matters within the Lodge rooms, but, at the same time, it forbids any member printing or publishing any communication upon any matter before the Grand Lodge or the Grand Committee, without first obtaining the sanction of the Grand Committee. This order in Council has been issued to strengthen the hands of the Provincial Grand Masters in the colonies, and especially in New Zealand, for exercise of repressive force against further defection of Lodges, to the members of which appealing circulars have been addressed by fellow members desirous of advancing the movement towards the unification of all the constitutions in a sovereign Lodge. In one of the colonies has the formation of a Grand Lodge been attended by more difficulty than in New Zealand, where seven Lodges under the Scottish constitution, six under the English, one under the Irish, and one under the Grand Orient of France, maintain allegiance to the authority creating them. Nevertheless, the harsh measures, sanctioned by the Grand Lodge of Scotland, in repression of public discussion, are not calculated to accomplish their aim, as the success of the New Zealand Grand Lodge is merely a question of time.

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## INSTALLATIONS

LODGE MASTERTON, N.Z.C.—The installation of the W. M. and the investiture of the officers in connection with the Masterton Masonic Lodge, N.Z.C., took place on the 14th January, about fifty brethren being present. The ceremony was performed by Bro. Thomson, G.M., accompanied by P.M., Bro. the Rev. W. E. Paige, Grand Chaplain. There was a large attendance of visiting brethren.—*N.Z. Mail*.

LODGE FORTITUDE, N.Z.C., BLUFF.—The installation of the Worshipful Master, Bro S. Nichol, of this Lodge took place at the Bluff on January 14th. P.M., Bro. W. B. Hall, Grand Superintendent of Southland, acted as Installing Master, assisted by Bro. H. Feldwiek, Grand Senior Warden, and P.M.'s Bro. C. Sawyer, W. Smith, and H. Newman. The following officers were invested by P.M. Bro. Newman :—Bro. D. M. McDougall, S.W. ; Bro. James Mackintosh, J.W. ; Bro. A. M. C. Hamilton, Treasurer ; Bro. R. J. McDougall, Secretary ; Bro. N. McDonald, S.D. ; Bro. D. J. S. Long, J.D. ; Bro. W. R. G. Hay, I.G. ; Bro. E. McQuarrie, Tyler ; Bros. W. Anderson and B. Iggo, Stewards. At the close of the ceremony, W.M. Bro. S. Nichol presented the Junior P.M., Bro. W. Hannay, with a P.M.'s jewel in gold, which had been subscribed for by the brethren, as a slight token of regard and appreciation of his work since the formation of the Lodge.

Immediately after the close of the Lodge, a ball was held in the Drill Hall. A most enjoyable time was spent, and dancing was kept up till an early hour.

LODGE ROBERT BURNS, N. Z. C., REEFTON (LATE 692 S. C. )—The first installation of R.W.M. and officers under the New Zealand Constitution was held in the Lodge-room on 27th January. There was a large attendance of members and visitors. The beautiful installation service was impressively rendered by Bro. P. M. Budge, District Grand Steward, N.Z.C., who was very ably assisted by Bro. P.M. Auld. Bro. J. Parkins was the retiring Master, and the following is a list of the officers as now invested :—Bro. T. R. W. Philpotts, R.W.M. ; Bro. Parkins, I.P.M. ; J. Jullian, D.M. ; F. Callaghan, S.M. ; J. Steele, S.W. ; A. T. Cavill, J.W. ; J. Morris, S.D. ; J. McEwan, J.D. ; J. Dawson, Treasurer ; W. Irving, P.M., Secretary ; W. Bain, Steward ; D. Young, P.M., Tyler. After the installation ceremony, the Brethren adjourned to Bro. Dawson's hotel, where an excellent banquet was prepared. The usual positions at the table were taken by the respective officers, and after doing justice to the good things provided, the R.W.M. proposed the toast of "The Queen and the Craft," which was enthusiastically received. The toast of "New Zealand Constitution" was ably responded to by Bro. P.M. Budge, G.S., " who strongly urged the advisability of all New Zealand Lodges federating and working from one common centre. Then, and not till then, would Masonry be able to take its proper place, and command its proper influence and respect in the colony. That it would soon come to this he had not the least doubt, and dwelt at length upon the reason why the Grand Lodge of New Zealand should be supported." Bro. Steele proposed " Sister Lodges ; especially the Pacific, E.C., of Reefton," and, in doing so, remarked that although they differed in opinion with regard to the Grand Lodge movement, they had in the most cordial manner agreed to differ—an example which might well be followed in larger and (supposed) more civilised towns in the colony. All through they had received nothing but sympathy and good-will from their elder sister, the Pacific. Bro. Casley, W.M. of the Pacific, responded. He remarked, what did it matter what Constitution a Mason belonged to so long as he was a good and worthy Mason. He hoped there was something higher in Masonry than the mere matter of Constitution, which, after all, was only a local convenience, and whether a brother hailed from the north, south, east, or west ; yea, even from the " dark corner," he would always treat him as a brother, if found worthy. The health of the Grand Master, N.Z.C., Bro Henry Thomson, was ably proposed by Bro. P. M. Budge, and was received with musical honours. The other usual Masonic toasts were proposed and responded to. During the evening a few capital songs were sung, and recitations given, and at 1 a.m. the Tyler's toast brought one of the most successful and pleasant social gatherings ever held in Reefton to a close.

LODGE NGAPARA, N.Z.C.—Immediately after the consecration of the Masonic Hall on Thursday, 22nd January, the installation of the W.M. and investiture of officers took place. The Most Worshipful the Grand Master took the chair as Installing Master, and the Grand Officers assumed their respective positions. After the obligation, a Board of Installed Masters was formed, eleven rulers of the Craft being present, and Bro. Thomas McWhirter was regularly installed according to antient custom. The Board was then closed, and the following officers were then invested by the Grand Master with the respective collars and jewels of their office (the collars and jewels are quite new, and this is the first Lodge, we believe, which has adopted the clothing of the Grand Lodge of New Zealand) :—Bro. James B. Taylor, D.M. ; Bro. Thomas Hall, S.M. ; Bro. Henry Webber, S.W. ; Bro. George Livingstone, J.W. ; Bro. John Peat, Secretary ; Bro. William Howden, Treasurer ; Bro. Thomas Little, S.D. ; Bro. Hugh Wilson, J.D. ; Bro. James McAlister, LG. ; Bro. R. Donegan, Tyler. Bro. Captain Mathieson, Past District Grand Deacon, addressed the Wardens ; the W. M. of the Lodge of Waitaki. W. Bro. Robt. Hamilton. acting Senior Grand Warden, addressed the newly installed Master ; and R.W. Bro. A. H. Burton, the Grand Superintendent of the District, addressed the brethren. After the usual congratulations had been given by the Masters and brethren of the visiting Lodges, to which the W. Master replied, and a notice of motion that Bro. John McLean, the donor of the land on which the hall stood, be made an honorary member, the Lodge was closed, and the brethren who had filled the hall, proceeded to fill the public hall, where the banquet was to be held. (An account of the banquet follows the particulars of the consecration.—ED. CRAFTSMAN.]

LODGE PENINSULA KILWINNING, No. 696, S.C.—The annual meeting of this Lodge was held at the Masonic Hall, Portobello, on Friday evening, January 9th. The Lodge was opened at 7.30 by the R.W.M., and after the usual routine business had been transacted, the visitors (who mustered in good force) were received ; the Lodges represented being "Otago, 844' ; Dunedin, 931 ; Hiram, 2008 ; Port Chalmers Marine, 942, E.C. ; Otago Kilwinning, 417 ; Celtic, 477 ; Cargill Kilwinning, 632 ; St. John Kilwinning, 662, S.C. ; and St. Patrick, 468, I.C. Apologies for non-attendance were received from R. W., Bros. T. S. Graham,

D.G.M. ; Sir H. Stout, D.D.G.M. ; Sydney James, P.D.D.G.M. ; and J. M. Gallaway, D.G.J.W., B.C. Bro. James Gore, D.G.M., S.C., and his officers were announced, and received with the usual honours ; and the R. W.M., after having intimated that the business of the evening was the consecration of the hall and the installation of Bro. F. T. Taylor, P.M., as R.W.M., and investiture of officers, vacated the chair in favour of R.W. Bro. Gore ; and that brother, assisted by his officers, carried out the ceremonies in connection therewith in a very able and impressive manner. The following officers were invested :—S.W., Bro. David Hughes ; J.W., Bro. W. Geary ; Treasurer, Bro. J. J. McAuley ; Secretary, Bro. W. C. Ferguson; S.D., Bro. R. Harwood; J.D., Bro. R. Beatson; I.G., Bro. P. Ryan ; Tyler, Bro. J. Lewis ; Stewards—Bros. McDonald, Dick, Burns, Edmunds, and Karatai. The R.W. Bro. then addressed the H. W.M. in feeling terms, and congratulated him upon having obtained such a fine building for the Lodge to meet in, and said that he was fully convinced that its future prosperity was assured. The R.W.M., in reply, thanked the D.G.M. for the kind remarks that he had made respecting himself and his brethren, and intimated that without the assistance and co-operation of the latter it would have been impossible to have accomplished such a laudable undertaking. After the usual congratulations had been received from the visitors, the Lodge closed at 10 P.m. A reunion was afterwards held, which proved most enjoyable, and the visitors left much pleased with their outing.

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## 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, 1453, E.G., met on the 27th January, when a raising took place.

LODGE CALEDONIAN, N.Z.C., Timaru, held its regular meeting on the 12th inst., to initiate Mr R. H. Smith.

ST. JOHN'S LODGE, 1858, E.G., Ashburton, met on the 12th inst., when Bro. Malcolm, P.M. gave a lecture entitled, " Hidden Mysteries."

LEINSTER LODGE.—The regular monthly meeting of the Leinster Lodge, N.Z.C., was held at the Freemasons' Hall, Wellington, on Tuesday, 6th January. The attendance was good, and the W.M., Bro. T. P. Coveney, occupied the chair. The work of the evening consisted in the revision of the Lodge by-laws.

LODGE ARA, N.Z.C., Auckland, met on the 27th January to transact the following business :—To ballot for the affiliation of Bro. W. R. Robinson, P.M., Ara, 348, I.C. Proposed by Bro. A. S. Russell, D.G.M., seconded by Bro. G. H. Powley, P.M. To initiate Mr Cousins. To raise Bro. Carroll. To elect a representative on the Hall Committee.

LODGE BETA, Waikato, N.7.,C., met in the Masonic Hall, Hamilton, on Thursday evening, 22nd January, at 8 p.m. There was a good attendance of the members, Bro. E. Lathbourne being in the chair. Bro. Mitchell, of Lodge St. Andrew, Dunedin, attended as a visitor. The ballot was passed for Mr Thomas Nicholson Allright, and proved fair. Bro. Thomas Slade having proved himself efficient was raised to the sublime degree of a M.M. Hearty good wishes were offered by Bro. Mitchell, and the Lodge closed in peace, love, and harmony.

LODGE PONSONBY, N.Z.C., Auckland, met on February 3rd, when the following business was transacted : To ballot for and initiate Mr Henry Fraser McDonough, age 35, gentleman, proposed by Bro. T. Murray ; also, Mr Thomas Laybourne, aged 34, merchant, Queen street, proposed by Bro. Massey ; to initiate Mr John McNicol Cumming ; to ballot for the alhibition of Bro. Robinson, M.M. ; To pass Bro. Joseph Nutt ; to raise Bros. Geddes, Newton, and Pryor ; to affiliate Bro. James Walker, P.M., and H. Priestly, M.M. ; business left over from last meeting. A big night this.

LODGE METHVEN (LATE 694 S.C.).—The monthly meeting of the Lodge was held in the Public Library on January 22nd, the W.M., Bro. J. Gillanders presiding. After the usual routine business was disposed of, Bro. Andrew Morgan was duly proposed for affiliation. A ballot was then taken for Mr Thomas Mangin, of Viewmount, Methven, and Mr Robert Reynolds Lyne, of Methven, which proved favourable. The ceremony of initiation was performed by the W.M., assisted by Bro. Wrathall, who delivered the antient charge. The

Lodge having been closed according to antient Masonic custom, the brethren retired to the refectory, where an hour was spent in pleasant harmony.

MANAWATU KILWINNING LODGE, N.Z.C., PALMERSTON NORTH.—The regular meeting of the above Lodge was held on the evening of Wednesday, January 28th, 1891, a good number of brethren being in attendance. The business of the evening was to raise Bro. W. H. Taylor to the high and sublime degree of M.M., which was ably performed by the R.W.M., Bro. J. Walkley, the working tools and tracing board by P.M., Bro. Meyrick, and lecture by P.M. Bro. Sutton. The Lodge was then lowered to the First Degree, and after one candidate had been proposed for initiation, and two brothers for affiliation, the Lodge was closed in peace, love, and harmony. At the next meeting, which takes place on February 25th, the nomination of officers takes place for the ensuing twelve months,

WATERLOO LODGE. WELLINGTON.—The regular monthly meeting of this Lodge was held at the Freemasons' Hall, Wellington, on Monday, the 12th January. There was a good attendance. The first degree was conferred on a candidate by the R.W.M., Bro. J. Godber, who was assisted in his duties by his officers.—*N. Z. Mail.*

LODGE OF WAITAKI, N.Z.C., Oamaru, meets on the 18th inst., to affiliate Bros. Ernest Page Lee, solicitor, and Bro. Edwin Thomas Earl, teacher. There is a notice of motion by Bro. E. G. Lane to the following effect :—" That it is advisable to reduce the affiliation fee to 10s 6d." Better wipe it out altogether; save the fee to the Grand Lodge.

NEW ZEALAND PACIFIC LODGE, N.Z.C., WELLINGTON,—The regular monthly meeting of this Lodge took place on Monday, January 26th, at the Freemasons' Hall, Wellinnton. The attendance was not so good as usual, from various causes. The W.M., Bro. H. J. Freeman, occupied the chair, and as there was no ritual work to be done, the members considered the balance-sheet and other matters relating to the finances of the Lodge.—*N.Z. Mail.*

ULSTER LODGE, N. Z.C., PETONE.—The regular monthly meeting of this Lodge took place at the Freemasons Hall, Petone, on Wednesday, 21st January. The W. Masters of the New Zealand Pacific and Leinster Lodges paid a fraternal visit, being accompanied by a large number of officers and members of their respective Lodges. Altogether there was a capital attendance. The business of the evening consisted in conferring the High and Sublime Degree of a Master Mason upon two Brethren. The work was ably performed by the W.M. Bro. H. H. Tippler, assisted by Wor. Bro. H. J. Williams, Grand Director of Ceremonies, N.Z.C.—*N.Z. Mail.*

ABERCORN, N.Z.C.—The ordinary monthly meeting was held 21st January, Bro. Pickett in the chair. After the preliminary business had been disposed of, the Lodge was opened in the F.C. degree, and Bro. C. H. Chissell having proved his proficiency was entrusted, and then retired. Lodge was opened in the third degree, and he was admitted and raised to the S.D. of a M.M., Bro. P. M. Clarke presenting the W.T.'s, and Bro. S.W. Rood giving the charge. After lowering Lodge to the second and first degree a communication was read from G.S. anent one George Harper, of whom I could a tale unfold, only it appears unnecessary. Bro. G. Abraham and Bro. N. Friberg, who were absent on the night of installation of W.M., were invested respectively as S.D. and I.G. Hearty good wishes were offered by Bro. G. Chissell, of Lodge Pythagoras, No. 68, N.S.W. This is Abercorn's first visitor from that Constitution.

THE LODGE OF OTAGO, N.Z.C., Dunedin, met on the 14th January. There was an initiation. The W.M. Master brought down a scheme for the establishment of a permanent fund of benevolence. It was ordered to be printed and discussed at the meeting in February. The notice of motion by P.M. tlto. George W. Williams, Sec., " That this Lodge of Otago do, from this date, cease to charge an affiliation fee ; if any brother join this Lodge from any other than the N.Z.C., the registration fee only to be charged," was not carried, but the by-law charging an affiliation fee was suspended for a further term of six months, when it was hoped the Lodge would then be in a position to frame new by-laws. At the meeting on the 11th inst., Bro. James Debbie and Bro. Scott were passed to the Second Degree ; the last named at the request of the Lodge of Waitaki, N.Z.C., Oamaru. The scheme of benevolence, proposed by the W.M., Bro. C. J. Ronald-son, was spoken of in must favourable terms by the brethren, but it was thought best to refer the scheme to a committee, comprising the W.M., Wardens, and Secretary, to report to the Lodge at the first meeting after the annual meeting of the

Grand Lodge in July. Several visitors were present from Lodges Hiram, Hercules, Unanimity, and Waitaki, including P.M. Bro. Peterkin, who is an honorary member, and after hearty good wishes had been given, the Lodge was closed, at 10.15 p.m. A pleasant three-quarters of an hour was afterwards spent at the supper table.

MEMBERS of the Lodge of Concord, N.Z.C., Papanui, held their regular meeting on Thursday, January 22nd. There were present the W.M. Bro. C. Amyes, with a large number of members, while the visitors included several from Lodge St. Augustine, N.Z.C. Kilwinning; Conyers, 1916, E.C. ; Hiram and Ulster Lodges. whose hearty good wishes were conveyed to the Lodge Concord. Messrs F. Mills, J. Schofield, and F. W. Penfold were balloted for and elected members and Messrs S. Eccles and J. Dinnell were initiated by the W.M., supported by Bros. A. Hancock and A. R. Kirk, P. M.'s. Bro. T. G. Strange delivered the charge of this Degree in a most impressive manner. The Lodge by-laws having been amended in committee, were read by the Secretary, and passed. The Lodge has made such progress under the present W.M.'s careful management that it is now in a position to reduce further the mortgage debt, and probably before the next regular meeting something will have been done in that direction.

SOUTHERN STAR LODGE, No. 735, E. C., held its usual monthly meeting on Tues-day evening, January 28th, when the W.M., Bro H. Baigent, brought forward the subject of reply to the circular issued by V.W. Past Grand Wardell Bro. Earl of Onslow, to the Lodges. The matter was ably discussed, several Past Masters and other brethren entering warmly into the subject. There were two substantive resolutions, and an amendment before the Lodge. The first resolution, by the J.W., was withdrawn, and the second and amendment occupied the attention of the brethren for some length of time. The resolution was as follows —" That the Worshipful Master be requested to inform our Right Worshipful Bro. the Earl of Onslow, P.G.W., that, while fully appreciating his desire to heal the dissensions at present existing amongst Freemasons in this Colony, the members of this Lodge have decided not to sever their allegiance to the Grand Lodge of England at present." Amendment—" That this Lodge join the Grand Lodge of New Zealand." The amendment put and lost ; the resolution carried. There were six P.M.s present, besides the W.M., and the W.M. of the Victory Lodge, and several visiting brethren.

NGAMOTU LODGE. late 2053, E.C., New Plymouth, met on 30th January Bro. F. P. Corkill, W.M. presiding. Bro. T. A. Murphy, P.M., from Greymouth Lodge, 1233, E.C., was unanimously elected, and cordially received into membership. Messrs Edwin T. White and Alex. D. Gray applied for initiation, and were duly admitted, the former by the W.M., and the latter by Bro. Webb, I.P.M., the working tools being presented to both candidates by Bro. McAllum, P.M., and the charge delivered by Bro. Foote. The Lodge resolved to give practical support to the CRAFTSMAN, and the W.M. drew the attention of the brethren to the fact that annual subscriptions to that journal were due. Sundry business having been disposed of, Bro. Little, S. W., proposed two gentlemen as candidates for Freemasonry, and the Lodge was closed. The regular meetings are held on the third Friday in each month, and travelling brethren of any Constitution will always find a hearty welcome. Since Ngamotu Lodge joined the Grand Lodge of New Zealand, the doors of the local E.C. and I.C. Lodges have been closed to its members, its nearest neighbour thus being the Lodge Hawera, 48 miles away. A few weeks ago our W.M., with the Wardens and Secretary, went to Hawera, to be present at the installation of Bro. Caplen, P.M., Grand Steward, as W.M. of Lodge Hawera, and were right royally treated. The Lodge will meet on the 20th inst., when the ballot will be taken for Messrs Charles Maxwell Lepper, farmer, and Francis William Atkinson, miller. P.M. Bro. McAllum will give a lecture on the First Tracing Board.

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LODGE ST. GEORGE, E.C., Lawrence, is practically defunct; about five members is all that can be got together. Lodge Aparima, Riverton, is in the same condition. They have never seen a District Grand Lodge officer. Lodge St. Thomas, S.C., Kaitangata, is either dead or at its last gasp. A good many Lodges in Otago and Southland are in a very unhealthy state.

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## CHAPTER MEETINGS

THE TRAFALGAR ROYAL Arch Chapter of Nelson, No. 157, Supreme Chapter of Scotland, held the regular convocation on the 10th inst. The business transacted was the balloting for Bro. G. J. Mercer, J.W., of

Southern Star Lodge, No. 735, E.G., and the exaltation of Wor. Bro. J. C. Mercer, Master of Victory Lodge, N.Z.C., and Bro. F. Langbein, of No. 735, E.C.

THE annual convocation of the Joyce Chapter, No. 942, E.C., was held in the Masonic Hall, Port Chalmers, on Tuesday evening, 20th January. There was an excellent attendance of members and visitors, and after the despatch of the routine business a conclave of installed Principals was opened by M.E. Comp. Charles de L. Graham, senior P.Z. of the Chapter, who proceeded to install M.E. Comp. De Leech as Z., ex Comp. R. Mathieson as H., and ex-Comp. J. Cunningham as J. He afterwards invested the officers of the Chapter in the following order :—Comp. D. C. Sharpe, P.S. ; M.E. Comp. G. L. Asher, Treasurer; Comp. N. Dodds, S.N. ; Comp. E. G. Allen, First Assistant Sojourner; Comp. A. Batt, Organist; and Comp. J. Veal, Janitor.

A MEETING of Royal Arch Masons, the first ever held in Oamaru, took place at the Masonic Hall, Wansbeck street, on Saturday, 24th January, at 10 o'clock in the forenoon. There were six Principals present and 21 Companions. At the request of the First Principal, M. E. Companion T. G. De Renzy, the following M. E. Companions took the three principal chairs :—Henry Thomson, P.Z. as Z.; Rev. William Ronaldson, P.Z. as H. ; J. E. McKelvey, P.Z. as J. Candidates from Lodge Waitaki, holding under the Grand Lodge of New Zealand, to the number of twelve (including one of the oldest members, Bro. John McLean), were advanced. After a vote of thanks to Lodge Waitaki and Companion James Wansbrough for placing the hall at the Chapter's disposal had been recorded on the minutes, the Chapter was closed at 12.30 p.m.

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THE District Grand Master of Auckland is affiliating to most of the English Lodges in his District. Bro. G. S. Graham is now acting as Junior Past Master of Lodge Rodney, Warkworth ; *infra dig.*, to say the least. Still it is better for a District Grand Master to be a paying member of his Lodges than to hold the opinion of the District Grand Master of Otago and Southland, E.C., that a D.G.M. does not require to subscribe to any Lodge.

The hat is going to be sent round to the five Lodges which remain active under the jurisdiction of the Grand Lodge of England in Otago and Southland, to pay the half cost of that champagne supper given to the District Grand Masters who met in conference at Dunedin in January, 1890. The Scotch District Grand Lodge paid their share sometime ago ; the English District Grand Lodge is impecunious, so is compelled to go a-begging. Further comment is surely unnecessary.

"THE Lodge of Otago, 844, E.C.," it is said, initiated at their last meeting a certain person who, for a number of years, was unsuccessful in getting into another Lodge in the district. Quite recently he tried again, but the members would not have him. He is now considered " a fit and proper person " for the " Lodge of Otago, 844, E.G." The W.M. and S.W. of the bogus Lodge were members of the other Lodge when the person was refused, and consequently must be thoroughly acquainted with his reputation. This is a grave scandal. There is one consolation, however, even in this case ; and that is—That as the Grand Lodge of England considers the " Lodge of Otago, 844, E.C.," has ceased to exist, and the Grand Lodge of New Zealand has declared that persons initiated in the *bogus Lodges* will have to undergo the ballot and initiation again, should they ever ask for membership in a Lodge under the Grand Lodge, the Craft will have the opportunity given it of purging its ranks.

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## MARK MASONRY

### *OPENING OF A MARK LODGE IN OAMARU.*

ON Friday evening, January 23rd (the day after the opening of Lodge Ngapara, N.Z.C.), there was held in the Masonic Hall, Wansbeck street, a meeting of Mark Master Masons. Great interest was taken in the proceedings, as it was the first meeting of the kind ever held in the district. It had been arranged by the members of Lodge Waitaki that advantage should be taken of the presence of the officers of the Grand Lodge of New Zealand at the ceremony of consecration at Ngapara to assist in opening a Mark Lodge, to be called Lodge Hamilton, as a compliment to the Worshipful Master of Lodge Waitaki,

The Master of Lodge Hiram, W. Bro. A. J. Barth (Grand Organist of the Grand Lodge of New Zealand) and his officers opened the Lodge at 8 o'clock. Upon the entry of the Oamaru brethren, they were struck by the change in the hall, which had been entirely changed, the Dunedin visitors having brought up their regalia and furniture, which had a most pleasing effect.

After the ceremony of advancing the candidates (seventeen in number), the brethren proceeded to install Bro. Robert Hamilton as the first Master of the new Lodge.

After the usual obligations had been administered, a Board of Installed Masters was formed, and Bro. Hamilton was regularly placed in the chair of Lodge Hamilton Mark Master Masons. The new Master having expressed a desire to invest Bro. the Rev. W. Ronaldson as the first Past Master, it was accordingly done, and the Board was closed.

The brethren were then readmitted to the Lodge, when Bro. Hamilton was duly proclaimed, saluted, and given the Mark greeting by the assembled brethren under the direction of the Director of Ceremonies, W. Bro. A. H. Burton (Grand Superintendent).

The Warrant of Constitution was then read by W. Bro. T. G. De Renzy, and the Installing Master placed it in Bro. Hamilton's charge until a successor should be elected and installed.

The following officers were then invested by the Installing Master, Worshipful Bro. J. E. McKelvey, assisted by the Worshipful Bro. A. H. Burton :—S.W., Bro. Cathcart ; J.W., Bro. E. W. Grave ; M.O., Bro. D. McLennan ; S.O., Bro. Keys ; J.O., Bro. Sydney Knight ; Secretary and Treasurer, Bro. T. Wansbrouh ; S.D., Bro. Brownlee ; J.D., Bro. P. Banks ; Inner Guard, Bro. E. J. Hopley ; Tyier, Bro. W. S. Martin.

Addresses having been given to the Master, Wardens, Overseers, and Members, congratulations were received from the visitors (Victoria, England, and several Lodges in the colony being represented), and Lodge Hamilton was closed at 10.45 p.m. in antient form.

IN the old Grenadier Lodge, No. 6G, E.C., London, in 1739, every visitor had "to pay sixpence, to be spent."

THE Grand Lodge of New York is making fine progress in the erection of a Widows' and Orphans' Home, which, when completed, will probably be the largest institution of this sort in the world.

THE District Grand Lodge Otago and Southland, E.C., was only able to pay its way with sixteen Lodges—the question naturally arises, can it exist with only five Lodges, three of which are small country Lodges.

THE Grand Master of South Australia, Chief Justice Way, when in Westport some months ago, expressed his gratification of what he saw of Masonry during his short visit. He was shown the hall, and entertained by the brethren.

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*OBITUARY*  
*BRO. JAMES BEE,*

A PAST MASTER of Lodge Oamaru Kilwinning, died on the 28th January at Oamaru, of congestion of the lungs. The *Oasnare Mail* says :—" As we have already indicated, Mr Bee's services were freely given for the benefit of the town, and, at various times, dating from the old days, he held positions on the Town Board, Town Council, Agricultural and Pastoral Association, and Caledonian Society, was a member of school committees, and filled the offices of President of the Benevolent Society and Hospital Trustees. He was also a prominent Mason, as a member of the Oamaru Kilwinning Lodge, and he filled various positions in that body up to the Past Mastership. He leaves his wife and three sons and one daughter—who have done honour to their parents—to mourn his loss. The eldest son, who has taken his M.A. degree, is a teacher in the Wellington College ; The second son is a teacher in the Middle School ; the youngest son is in the employ of Messrs M'Callum and Co., and the daughter is at home. To so generous and right-minded a man it must have been some consolation in his last moments that he was leaving his children with some prospects in life."

A brother in next *day's Mail* sends the following tribute :

SIR,—A feeling of gratitude impels me to point out an omission in your obituary notice of our friend, Mr James Bee. He was a member of the Lodge Waitaki, 1111, E.C., before the Lodge Oamaru Kilwinning was ever dreamt of, and as such in the year 1871 I received at his hands a proof of kindness which I can never forget.—I am, &c., M.M., Lodge Waitaki, N.Z.C.

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*BRO. WILFRID WOLFE.*

NOTWITHSTANDING the interdiction by the District Grand Lodges of intercourse Masonically of English, Scottish, and Irish Masons, with Lodges holding under the Grand Lodge of New Zealand, the three Invercargill Lodges (Victoria, I.C.; St. John's, S.C. ; and Southern Cross, N.Z.C.), on January 28th, by tacid consent assembled together to attend the funeral of Past Master Wilfrid Wolfe, Past Master of the first-named Lodge. The deceased brother was highly esteemed by all the fraternity and people of Invercargill. The brethren assembled in the hall at 2 o'clock, when the Lodge was duly opened. They afterwards formed in procession, and marched to P.M. Bro. Wolfe's late residence, Clyde street, and the coffin was borne by six M.M.'s thence to the railway station, where a special train was in waiting. The *cortege* was met at the cemetery gate by Bro. the Ven. Archdeacon Stocker, who conducted the burial service of the church to which deceased belonged, after which the Masonic funeral service was carried out by P.M. Bro. McFarlane, the Chaplain of the Lodge. The W.M. then directed that the usual public grand honours be given. The following brethren were present—viz., P.M.'s Bros. Wright, Rein, W. Craig, McFarlane, Blacke, J. Craig, Searle, Martin, Smith, Hall, H. Feldwick, Sawyer, and Gilbertson ; M.M.'s Bros. Macgregor, S.W., Duplock, J.W., Petrie, Spiers, Rough, Forrester, Murray, Rankin, Reseigh, A. R. Mitchell, D. Mitchell, Harper, Glennie, Forbes, Sutherland, Patchett, Lindsay, Featherston, Roe, McDonald, Everett, Hewlett, Saudilands, Thomson, Mathison, Howie, Taine, Batson, Deschler, Pearce, Tooley, Thorn, Buchanan, McNeilage, Taylor, Crawley, and Findlay.

The wreath, presented by Bro. Duplock, was composed of Marguerites, arranged in the form of a compass and square. The wreaths were many, and much admired, and the children present placed them on the grave. P.M.'s Bros. Rein, Feldwick, Hall, Martin, Smith, Sawyer, and W. Craig acted as pall-bearers, and P.M. Bro. A. Blacke as director of ceremonies.

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## BRIEF MENTION

ENGLAND is going to allow visiting with Lodges of the Grand Lodge of New Zealand.

LODGE HIRAM, 2008, E.C., Caversham, Dunedin, joins the Grand Lodge of New Zealand from the 24th inst.

THE Lodges (English) in Auckland district are prohibited from replying to Bro. Lord Onslow's circular—so we are informed.

WE understand that Bro. Thomas Sherlock Graham, D. Grand Master, Otago and Southland, E.C., is likely to remove to Wellington.

P.M. Bro. KITT has arrived in Auckland, after a pleasant trip home. The second installment of his "Notes of Travel " appears in this issue.

THE D. Grand Master of Westland, Bro. Bevan, has, as yet, never visited the Lodge at Westport. They have never seen a D. Grand Lodge officer.

OUT of the fourteen Lodges warranted by England in 1888 to the colonies—three to New Zealand, seven to Victoria, and four to New South Wales—only one now remains on the roll of the Grand Lodge of England.

THE NEW ZEALAND CRAFTSMAN. — This admirable Masonic journal continues its career of usefulness under the able management of our esteemed Bro. T. G. De Renzy. The January number is replete with information, and contains a capital likeness of R. W. Bro. E. T. Gillon, P.D.G.M. We advise every Mason to

subscribe to the NEW ZEALAND CRAFTSMAN, and thus lend a hand to those who are assisting the cause of Masonry by spreading knowledge and information.—N. Z. Mail.

THE warrants of Lodge Fortitude, Bluff, and Lodge Mokareta, Wyndham, both founded in 1888, have been detained by the District Grand Master of Otago and Southland, E.C., Bro Thomas Sherlock Graham, though received by him from the Grand Lodge of England in 1889. It might be asked, to whom belong these two pieces of parchment—the Grand Lodge of England who received the money, or the Lodges who paid for them? Can these two Lodges be considered as ever having belonged to the Grand Lodge of England ?

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FULL MOONS FOR THE YEAR 1891.

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

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*TO SUBSCRIBERS AND OTHERS.*

Subscriptions paid since January 1st :

Bratby, Sandilands, Dr. Stewart, Thomson, Ronaldson, Nicoll, Smith, Aitken, Hannay, Mowatt, Jackson, Canyon, Rice, Webber, Ferguson, Moat, Hobden, Harrison, Farquhar, Mitchell, Bruhl, White, Hodgetts, Barton, Burt, Patterson (3 years), Knight, Riley, Aitken, Walker, Hamilton, Peat, Bews and Wylie, Lippert, Barth, Adams, Davie, Hargood, Cook, Pickett, Wrenste.l, Shallard, Smith, Baker, Mason, McKay, McAllum, Lodge Robert Burns (Reefton), Lodge Wellington, Paige, Coveney, Fox, Mills, Gillanders and Symes, Lodge Oamaru Kilwinning, Lodge Zealandia, Lodge Ngamotu, Binning, Whittingham, Lodge St. Mark, Francis, and Forsbrook.

<Pages 557 to 573 not scanned>