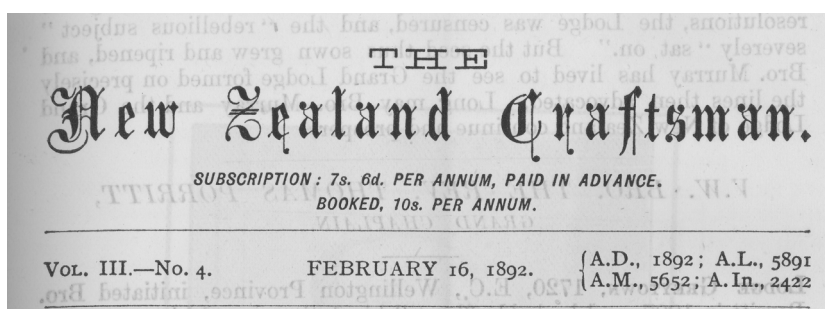


V.W. BRO. THE REV. DANIEL JAMES MURRAY
GRAND CHAPLAIN.



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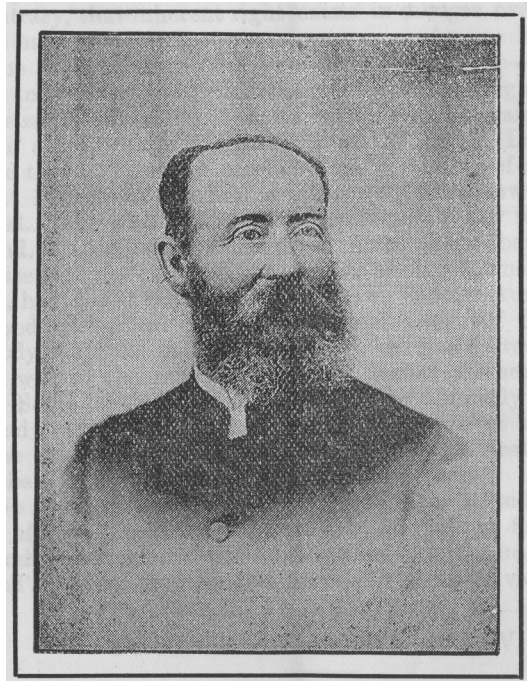
HE came to the colony in 1879, and was initiated in 1882 by Lodge Hercules, 1875, E.C., Tapanui, Otago. He removed to Dunedin in 1883, and joined Dunedin, 931, E.C., taking office as Chaplain. Another professional change took him to the Wellington district, where he quietly but earnestly attended to his Masonic duties. In 1889 he was sent to Canterbury, and joining Southern Cross, 760, E.C., Kaiapoi, was appointed Senior Warden ; at the following installation, and in 1890 was unanimously elected and installed Worshipful Master.

Bro. Murray was twice appointed District Grand Chaplain of Otago and Southland, and held a similar position in Canterbury at the formation of the Grand Lodge of New Zealand. At the Annual Communication of this Grand Body in July last he was elected one of its four Grand Chaplains.

Advanced to the Mark in 1883, Bro. Murray was in due course exalted to the Arch, but his many professional changes have prevented him from taking an active part in the working of the higher degrees. In the Blue, however, he is an active and earnest worker, and has frequently preached to his Brethren and others, and has endeavoured to establish and practically illustrate the beauties and virtues of Freemasonry.

While resident in Otago he won the esteem and affection of all classes of the community, and the Brethren will ever remember that he was one of the first to take practical steps in the direction of establishing a Grand Lodge for this colony. It is now over ten years since he proposed and carried unanimously in his mother Lodge a series of resolutions to this end, and the members sent him to support them at the now celebrated Re-union held at Milton in November, 1882. Lodge Hercules—" Believing that a Grand Lodge will tend to

promote the harmony, more successfully spread the benefits, and increase the power of our noble and distinguished Order in this colony, confidently submit these resolutions to your favourable consideration." But the District Grand Master thought otherwise, and rigorously ruled Bro. Murray to silence, proscribed the sheets containing the resolutions, the Lodge was censured, and the "rebellious subject" severely sat on." But the seed thus sown grew and ripened, and Bro. Murray has lived to see the Grand Lodge formed on precisely the lines then advocated. Long may Bro. Murray and the Grand Lodge of New Zealand continue and prosper.



V.W. BRO. THE REV. THOMAS PORRITT,
GRAND CHAPLAIN.

*V.W. BRO. THE REV. THOMAS PORRITT,
GRAND CHAPLAIN.*

LODGE GREYTOWN, 1720, E.C., Wellington Province, initiated Bro. Porritt in 1887, and he held office till his duties caused his removal to Featherston. Joining St. John, 1888, E.C., he was appointed Senior Deacon, and the following year saw him invested Junior Warden. Taking a keen interest in the Grand Lodge movement, he earnestly advocated the amalgamation of the Constitutions, so the members of St. John sent him and Past Master J. P. Cox to the Wellington Convention to take whatever steps might be necessary to pledge their allegiance to the proposed Grand Lodge. On Bro. Porritt's return they renewed their confidence by electing him Worshipful Master. During his Mastership the Lodge made steady progress, the membership has been increased by ten initiates, the meetings were better attended, many members have placed themselves in good standing, and the Lodge is now morally and financially second to none in the Province of Wellington. Of such a result Bro. Porritt may well feel proud.

THE POSITION.

As regards Article 219 of the English Book of Constitutions, everything to be said has been said, and argued, and reiterated over and over again. The Masonic world outside of the British Isles is with the stand the Grand Lodge of New Zealand has taken, but it must be remembered that England alone can interpret her own laws ; and even when she does so, in an illogical manner and one grossly unfair, there is no appeal from her decision. Other Grand Lodges are not bound by such decision, as far as their own action is concerned they can, and will recognise the New Zealand Grand Lodge in spite of it, if they consider New Zealand has acted according to precedent. Shortly, the position is this : England never consents to, or assists in, the establishment of a Grand Lodge in territory occupied by herself ; she only recognises un *fait accompli*. New Zealand, like Victoria, New South Wales, and South Australia, rebelled against her authority, and claimed to have rebelled successfully. Some Grand Lodges, by recognising New Zealand, consider the claim good ; England denies the success of the rebellion, and is not bound by the opinion of other Grand Lodges. In civil States a revolution is contrary to statute law, but, if successful, it is useless for any citizen to plead that in a

court of justice, and other nations will recognise the Government set up by the revolutionary body (not, withstanding its illegality) if they are satisfied that a stable Government has been formed. This is exactly what England, Sotland, and Ireland claim in Masonry, and it is useless to shake their determination on the grounds that American and Australian Grand Lodges claim, on the contrary; that inherent right exists in Lodges over which Grand Lodges have no control.

The interpretation of Article 219 matters little—even if it were altered in any way the Grand Lodge of England might like, so as to emphasize its own views, it would be valueless as against the inherent right of a majority of Lodges. Even the Grand Lodge would not contend that its existence precluded the possibility of any new Grand Lodge. Success in rebellion overthrows written law that cannot be enforced. The United States disobeyed statute law in revolting from England, but, as England could not make them obey it, she had to recognise that the United States, as far as they themselves were concerned, had wiped out that statute law. South Australian Masons disobeyed the written law of the Grand Lodge of England, but, as that body could not make them obey it, she had to recognise that the united will of the South Australian Masons was superior to written law. Some New Zealand Masons have similarly disobeyed, but England does not consider that their act has yet got beyond the state of mere disobedience, or that the will of New Zealand Masons has freed them from her own written law.

We look on the position as morally on the side of the Grand Lodge of New Zealand, but practically, as yet, on that of England, Scotland, and Ireland. Time will make the Grand Lodge of New Zealand's position impregnable from both points of view.

PROMOTION IN ROTATION.

WE know only too well that it is an evil rife in the Craft for many junior officers to aspire to reach the highest positions in their Lodge, without any real endeavour to qualify themselves, for the discharge of the most important duties that will devolve upon them. They, in far too many cases, consider that the so-called *right* of promotion in rotation is superior to all other considerations. They therefore attend regularly at their posts, perform their duty in a slovenly, unintelligent way, or get some other Brother to do it for them ; and when the time for election comes round assume new and higher office, leaving a bad example behind them at every step they take, until they at last reach the goal of their ambition, the chair of their Lodge, totally unfit to discharge its peculiar duties, or to correct the errors which their bad example has left as a legacy to those behind them. Needless to say, the Lodge suffers from the rule of an unqualified Master. The ceremonies are marred ; bickerings arise ; the Master, from ignorance of Masonic law and usage, cannot give a decision on the simplest point without a whispered consultation with the surrounding Past Masters, and is practically a puppet, clothed with the brief insignia of authority. The ardour of good and intelligent Masons is cooled,; the Lodge dwindles in numbers, or the roll is kept up by the admission of candidates who are not likely to prove a credit to the Fraternity, This *Worshipful* Master at last lays down the gavel, and with a self-satisfied conscience assumes that he has "borne the heat and burden of the day," and his seat is thenceforth seldom filled. He is qualified for the purple, and has nothing further to learn in a blue Lodge! We well know that there are many junior officers working earnestly, and with a noble purpose of doing their duty. Our remarks are not for them, but are directed at self-seeking careless Masons, whose promotion is practically secured. by the prevailing baneful system of advancement solely on the grounds of seniority.

AN INSULT.

WE intimated in January that in this issue we would give a likeness of the R.W. the Deputy Provincial Grand Master-designate of the Irish Constitution, accompanied with a sketch of his Masonic career. Since that promise was given our Representative — Bro George Hescott — has been refused admission to Bro. Ree's installation, and, as the sketch would be incomplete without an account of the ceremony, we have decided not to publish in the meantime.

Bro. Rees, expressed to Bro. Hescott his regret and annoyance at the interference of the District Grand Master, Brio, E.C., Bro. G. S. Graham, and his Secretary, Bro. Clarke. That their action was un-Masonic and discourteous, Bro. Rees admits ; in bad taste, it will be admitted to be, for Bros. Graham, and Clarke were present simply as visitors.

We intended this official visit of our Representative as an act of courtesy to Bro. Rees, as well as an intimation that the CRAFTSMAN and its 2000 subscribers were as eager for the restoration of Masonic Reece and harmony as we supposed, and had been told, the Auckland Brethren were.

We may, and no doubt will, refer to this subject again ; in the meantime we will suppress our indignation, as we do not wish to hurt the feelings of anyone, and merely say that apologies are due to Bro. Hescott and this Journal for the insults given to both.

ARTICLE 219 AND COLONIAL LOYALTY.

THAT *soi-disant* "organ of the Craft," the London *Freemason*, of December 5th, 1891 finds room in its columns columns for a letter from a Queensland "Past Master." challenging the Grand Registrar's interpretation of Article 219. This letter is rather a gem in its way, and we think it well to give it wider colonial fame, than it would otherwise attain, by quoting from it the following delicious morsel : —

Nor must it be overlooked that this " minority" which is to be thus punished are those who are true and loyal, not only to the Grand Lodge of England, *but to the Throne and Government of Great Britain itself, This alleged ruling, if upheld; will make rebels!* Many members of these minorities *will not* follow the majority of their Lodge ; they will not be thus coerced to join a pseudo-Grand Lodge; they will leave Freemasonry altogether, and under such a sense of injury as to have only contempt for a body, which, in violation of its principles,' could commit such an injustice. Colonial loyalty, warm as it is, will not be snubbed with impunity.

Now it is manifest that it would be easy enough to pen a scathing article with the above "elegant extract" for a text, but we are disposed rather to leave it without further comment, and to let it just speak for itself. We have little doubt that had its author — instead of judiciously adopting anonymity — disclosed his name, he would have experienced many " a bad quarter of an hour" — as the French term it — from his outraged fellow-colonists, and would heartily have wished that the editor of the *Freemason*, instead of giving it so damning a publicity, had 'been wise enough to consign this precious production to the waste-paper basket. It is not difficult either to understand the feeling of annoyance that will be experienced by the Editor when he realizes how he has been " had " in his anxiety to make use of any means that might seem to offer a chance of injuring the cause of Masonic autonomy in Queensland and New Zealand, Among the lessons that the present agitation has taught is that greater care should be exercised in selecting Brethren to whom to accord the greatest honour that a Lodge can bestow upon any of its members, and surely the above extract from "Past Master" letter, emphasises this truth

WE have stated that the London *Freemason* takes a wicked pleasure in sneering at colonials. It reprints in its issue of December 26th, 1891, the following slander from the : —

Victoria should be the home of the Queen's English, but it isn't. The Victorian damsels equal those of Chicago in their passionate addiction to slang. They are not content with "taking the cake," they "yank the bun." This sort of thing makes one long for the enactment of a law which should make such mutilation of speech a penal offence.

Supposing it were true, what has it got to do with a journal which is solely devoted to Masonic concerns?

ENGLAND has now officially stated that the minorities of the two Lodges whose majorities transferred their allegiance to New Zealand can, *for the present*, continue to exercise their functions, but they will have to work under entirely *new* charters and take *new* names before the Grand Lodge of New Zealand can acknowledge their legal existence. Of course the local Grand Lodge will be bound to recognize any Lodge that does not care to change its allegiance, but it would stultify itself were it to acknowledge a minority as a continuing Lodge. New Zealand will very soon be in a position to demand recognition as a right ' when that recognition is given— as given it must be—; what will be the position of these " minority Lodges " ? The Grand Registrar of England told Grand Lodge, that he had not altered his opinion with regard to the interpretation of Article 219 ; he still held the view, and was supported by the Colonial Board, that this regulation was framed for domestic purposes only, and did not apply to the case of a Lodge transferring its allegiance to a local Grand Lodge. The Grand Lodge of England agreed with the Grand Registrar and the Colonial Board, but, taking into consideration that the strength of the New Zealand body did, not yet entitle it to recognition, they granted the minorities in New Zealand the right of working till such time as, the Grand

Lodge of New Zealand gathered sufficient strength to entitle it to recognition. As will be seen, England broke the law, and adopted a temporary expedient, "as a matter of Masonic policy and harmony," hoping for time to solve the difficulty. The minorities, however, can solve what England does not care to attempt—they can take new names ; they can apply for a new charter, and when the Grand Lodge of England exchanges Representatives with the Grand Lodge of New Zealand, they need not, if, they dislike Masonic home-rule; either go into outer darkness or apply to loyal Lodges to accept them as joining members.

It is stated that the District Grand Master of Otago and Southland, E.C.; is considering the propriety of addressing the Grand Lodge of New Zealand, and asking for the restoration of the charter of the Lodge of Otago. Much as woul like to see a friendly correspondence opened up between the R.W. Bro. Thomas Sherlock Graham and the officials of Grand Lodge; we should be lacking in what we consider to be our duty did we not point out that Bro. Graham has no authority to claim it. Of course Grand Lodge might think it advisable, for the purpose of restoring harmony, to surrender the charter of the Lodge of Otago, but no application can be entertained unless made to the Grand Lodge of New Zealand by that name, or to its officials as Masons and officers of the Grand Body. If that mode of address is, withheld, the Grand Master and Grand Secretary would be justified in ignoring the application, because, as private individuals, they have no knowledge of the warrant, nor, except in their official capacity, have they any right to deal with documents in the custody of Grand Lodge or its officers. When George Washington was addressed as plain Mr Washington by the British leader he declined to read the letter, until it was addressed to him as General of the American Army. Let the Grand Lodge of New Zealand take a similar Stand—insist *on the courtesies to which they consider themselves entitled*.

CHARTERS are surrendered only by the Lodges to which granted, and can only be taken from them after due trial and judgment. If England considers the Lodges (old) have acted illegally, *and are still in reality subject to her*, surely she should be consistent, and prefer charges before her own proper tribunals, and take evidence, and if the Lodges have acted illegally—in rebellion—the retention of the Charters is part of that rebellion. The authorities would be justified in retaining the charters as a set off against a claim of the revolted Masons for damages against the British Grand Lodges for illegal detention of Lodge property by their colonial representatives, and for damages on account of illegal exclusion from certain rented or proprietary buildings. We would advise that such claims be made out and presented.

UNAVIODABLY HELD OVER.—Farewell and presentation to Past Master Bro. Kitt, and reports from Lodges Waitaki, Southern Cross, No. 9, St. Augustine, and St. John, S.C., Eltham.

GRAND. LODGES.

NEW ZEALAND.

QUARTERLY COMMUNICATION AT OAMARU—THE BANQUET,

WE went to press the day following the Communication of Grand Lodge in January, hence we had to hold over the report of the speeches made at the banquet :—

When the business of the Quarterly Communication was finished, the Brethren to the number of over 100 assembled at the Tees street Hall. The Grand Lodge officers and visitors were' invited by the local Brethren to partake of the good things provided by Bro. Procter. Bro. John M'Lean, of Redcastle, was to have taken the chair, but owing to the heat and to the fact that he was not very strong he begged to be excused. Bro. O. H. Pinel, Worshipful Master of, the Lodge of Waitaki, presided, and at 10.30 pm. he opened the proceedings by proposing the first toast, that of "The Queen and the Craft" He then proposed "The Health of the Most Worshipful the Grand Master of New Zealand, Bro. Henry Thomson."

Bro. Kemshed gave a musical selection, and

Bro Thomson, the Grand Master, replied. He said he was shortly to lay down the reins of government, and when he did so he would hand over, to his successor a solid and, compact body of Lodges (now 73), composed of over 3000 members. These Lodges were strong, healthy, and vigorous, and were animated by One spirit—loyalty to their own national Grand Lodge. The bitter feeling exhibited at the

beginning of the movement for Masonic home rule was rapidly dying out, and it was now recognised that the Grand Lodge was an accomplished fact, founded on a firm foundation. The other side were realising that the present state of things could not continue. As an illustration, he referred to his recent visit to the Lodges in Westland. The Brethren of all shades of opinion had expressed their gratification at his visit, and he was assured that, in spite of the edicts of non-intercourse fulminated by the District Grand Master of Westland, Bro. John Bevan, the English Brethren visited the New Zealanders, and they in turn visited the English Lodges. A most friendly, cordial, and brotherly spirit seemingly animated the whole Craft on the West Coast of this Island. They expressed their strong sympathy with the Grand Lodge, and had even gone so far that some of them had given him the date when they intended to transfer their allegiance. He gave an amusing instance of how the edicts of non-intercourse worked, and what a farce the whole thing was ; and he said a more cruel and unjust thing had never before occurred in the history of Freemasonry in this colony than the action of trying to sow the seeds of a life-long bitterness amongst men who had hitherto dwelt together in harmony. A Lodge on the West Coast was building a new hall, and asked the District Grand Master to lay the foundation stone with the usual Masonic ceremony. The D.G.M. had replied stating that he would be most happy to lay the stone, but he could not allow any member of that " so-called Grand Lodge of New Zealand " to be present at or take part in the ceremony. The Lodge replied to the effect that the utmost goodwill had hitherto existed with their sister Lodge under the New Zealand Constitution, and that they preferred to do without the services of the District Grand Master than lose the affectionate regard of their friends and Brethren in the other Lodge. In conclusion, the Grand Master said that this occasion would be the last time he would be present in Oamaru as the chief ruler of the Craft under the New Zealand Constitution. He asked for the same kindness and welcome for his successor as they had shown to him, and hoped this visit of the Grand Lodge to Oamaru would do good, and bring home to them the advantages they derived from having a Grand Lodge of their own—a Grand Lodge at their own doors—in whose deliberations they could take part—in whose proceedings they had a voice—a body where every member could express his opinion, and bring forward, without let or hindrance, any ideas he had for the welfare and good government of the Craft.

Bro. M'Whirter, the Master of Lodge Ngapara, proposed the toast of " Sister Grand Lodges."

Bro. Bethel gave a song, and in reply to the toast,

Bro. Kaye, the Grand Treasurer, a Past Master of the Grand Lodge of South Australia, returned thanks.

Past Master Bro. Robert Hamilton proposed " The Health of the Grand Officers," especially mentioning the name of Bro. Macarthur, Deputy Grand Master, and Bro. Burton, Superintendent of Otago.

Bro. Gatfield followed with a song.

Bro. D. H. Macarthur apologised for not having been able to attend Grand Lodge as often as he would have liked. As the Brethren no doubt knew, he had been very ill. He mentioned that self-seeking and ambition was not the reason for the formation of the Grand Lodge of New Zealand, for it would be remembered that the most prominent men in the movement had refused office. That would refute the slur that had been cast upon them, for it was not deserved.

Bro. Burton said that the admirable remarks that had fallen from the Deputy Grand Master would show the Brethren what they had lost during the last year through the illness of Bro. Macarthur. He then went on to allude to the services of Bro. Thomson as Grand Master, and said that the self-denying precedent set by Bro. Thomson that two years should be the limit of one Brother holding the office of Grand Master was an admirable one. That bugbear, " the geographical position," had as they would see been practically settled by the nomination of Bro. Niccol, of Auckland, as Grand Master. It had been said that once the Grand Lodge got settled in one place, it would not be moved, and the office of Grand Master would continue to be held by one man. The moving of the Grand Lodge to Auckland would show that such was not the case.

The Grand Master proposed, " The Health of the Masters, Officers, and Members of Lodges Waitaki and Ngapara." He alluded to the healthy condition and spirit shown by these two Lodges.

Bro. Weir, of Ngapara, gave a song, which was followed by the reply of Bro. Pinel, Master of the Lodge of Waitaki. Who said there was good material in the Lodge, and that since they joined the Grand Lodge they had progressed in a wonderful way, and their finances were in a healthy condition.

Bro. M'Whirter, Master of Lodge Ngapara, also replied, and said that they had every reason to be thankful for the step they had taken in joining the Grand Lodge. He was particularly pleased to meet such a large number of the rulers of the Grand Body, and was also pleased to see so many members of Lodge Oamaru Kilwinning present.

Bro. Kemshed gave a musical selection.

Bro. Lee proposed, " Sister Lodges and Visiting Brethren." He said the slight partition between the Lodges of the four Constitutions was being broken down rapidly, and that the partition was already tottering. He coupled the toast with the name of Bro. Richmond, Master of Lodge Oamaru Kilwinning, and the Masters of other visiting Lodges.

Bro. Wood gave a song.

Bro. Richmond returned thanks to Bro. Lee for the kind way he had proposed the toast. He was gratified to meet the Brethren present. He wished the Grand Lodge of New Zealand every success. He would be faithful to his obligation to Scotland, but would do his utmost to promote a friendly feeling between the two Lodges. The differences had not been fomented locally, but outside influence had been brought to bear, and the Oamaru Brethren had to suffer in consequence. He believed that very soon they would be allowed to visit their friends and Brethren of the sister Lodge.

Bro. Wood, Master of Otago, and Bro. Wetherilt, P.M. (Hiram), also returned thanks.

Bro. Crump, P.M. (Palmerston Lodge), alluded to the benefit they had found in joining the Grand Lodge.

The Grand Secretary replied on behalf of several Lodges which he represented,

Bro. Keith, P.M. (Caledonian), said this was his first visit to a meeting of the the Grand Lodge, but what he had seen to-night had pleased him greatly.

Bro. Kirby, P.M. (Hiram), alluded to the splendid welcome that the Oamaru Brethren had given them.

Bro. Waddell, P.M. (Oamaru Kilwinning), said he had never seen such a large and representative meeting as the present one. He said that the ill-feeling was an imported article, and he bore out what the Master of his Lodge had said. No edict of any District Grand Lodge or any other body would keep the Brethren apart. He thought that at the next meeting of the Grand Lodge in the district, the whole of the Lodges in Oamaru would be under the control of the Grand Lodge of New Zealand.

Bro. E. G. Lane, Grand Steward, proposed the toast of the "NEW ZEALAND CRAFTSMAN."

Bro. Martin gave " The Merry, Merry Men of England," and Bro. Be Renzy, P.M., replied.

Bro. Ferguson, Junior Warden of Lodge Oamaru Kilwinning, followed with a song.

Bro. Burton gave " The Host and Hostess," and by special request, Bro. J. McAlister, of Ngapara, sang " The Shearing of the Corn."

Bro. Procter (the Host), replying, said he was a man of few words, and if they were pleased he was happy.

The meeting broke up at 2 a.m., after the Tyler's toast had been given. Before leaving, the Brethren passed a vote of thanks to Bro. Kemshed for his services as musician.

LODGE GREYTOWN, NO 1720, GREYTOWN, Wellington, has joined Grand Lodge. More are to follow.

ENGLAND.

NEW ZEALAND AND ARTICLE 219.

THE Quarterly Communication of the United Grand Lodge of Free and Accepted Masons of England was held on Wednesday evening, December 2nd, 1891, in the Temple, Freemasons' Hall, London. Bro. W. W. B. Beach, M.P., Prov. G.M. Hants and Isle of Wight, presided ; Bro. the Rev. R. J. Simpson, P.G.C., acted as S.G.W. ; and Bro. Admiral Sir E. Inglefield, J.G.W.

After the formal opening of Grand Lodge, the Grand Secretary (Bro. Colonel Shadwell H. Clerke) read the minutes of the Quarterly Communication of September 2nd, but before they were put for confirmation informed the Grand Lodge that he had received a letter written on behalf of the Prov. Grand Master of Jersey by the Prov. Grand Secretary, to the effect that Lodge La Cwsarée at a special meeting had duly submitted to the decision of Grand Lodge of England, passed on September 2nd, and apologised, and that the Prov. Grand Master of Jersey had from November 15th removed the sentence of suspension, and reinstated the Lodge in all its rights and privileges, and directed his letter to that effect to be entered on the minutes of La Cwsarée Lodge.

The minutes were then confirmed.

The Grand Registrar submitted to Grand Lodge for its consideration and decision, two petitions from members of the District Grand Lodges of Wellington and Canterbury, New Zealand, recently received through the District Grand Master of Wellington, praying for a ruling in the case of a majority of members desiring to transfer their allegiance to a proposed local Grand Lodge.

Bro. Philbrick, Q.C., Grand Registrar, said : The question involved in the petitions now before Grand Lodge was first raised about three years ago, at the time of the establishment of a Grand Lodge in New South Wales, which was understood at the time to be an unanimous act. Shortly afterwards, however, a minority of the members of one English Lodge there—the Cambrian, No. 656— wrote home for the opinion of myself as Grand Registrar, as to whether or not a minority of their members could retain the warrant under the Grand Lodge of England. In view of the important fact that the Grand Lodge of New South Wales had become a legal, recognised Masonic body. I came to the conclusion that Article 219, Book of Constitutions, did not apply to such a case. That Rule, which had been framed by a Sub-Committee, of which I myself was a member, at the revision of the Constitutions in the year 1883, being, in my view, simply intended as a domestic regulation, practically to meet the ordinary case of a Lodge dying out from loss of members by death or resignation, and not that of a Lodge where the majority of its former members joined another recognised local Constitution, I therefore gave my opinion to that effect. On the Lodge referred to subsequently laying the matter before the Colonial Board they adopted the opinion, thus expressed by myself. Since then another question has arisen in New Zealand which, although apparently at the time similar to the former, now, on further elucidation of the facts, appears to have an important difference. When this latter question was first laid by the District Grand Master of Wellington, New Zealand, before me for opinion, it was believed that the Grand Lodge movement in that colony was strongly supported, and would speedily come to a successful issue. On these grounds, therefore, and it may be said somewhat in anticipation, I quoted in reply the case of the Cambrian Lodge in New South Wales, and the decision of the Colonial Board thereon. Since then, however, it has been found that the movement in New Zealand is not of the character supposed, and that there seems no probability of its present success. Our Grand Lodge has therefore refused to recognise the so-styled " Grand Lodge of New Zealand." I am consequently of opinion that the cases of New South Wales and New Zealand differ essentially, and while I still hold the view that where a local governing Masonic body is established and duly recognised, it becomes advisable, as a matter of Masonic policy and harmony, that the adhesion of a Lodge to it by the act of the majority of the members who compose that Lodge may be permitted. I at the same time consider that where there is no such local body as a Grand Lodge duly recognised, and where the Brethren would therefore practically be quitting the ranks of lawful, that is *regular*, Masonry, to join an irregular body, a minority of three may be, and, if they desire it, should be, permitted to continue to hold their warrant. I, therefore, now ask Grand Lodge to adopt this view, and to pass the following resolution " That Grand Lodge is of opinion that any Lodge under the

English Constitution in New Zealand is entitled to retain its warrant and exercise its lawful Masonic Privileges, notwithstanding the fact that a majority of its members may have seceded.

Bro. Thomas Fenn, President of the Board of General Purposes, said : The matter brought before Grand Lodge by our Bro. Grand Registrar has been under consideration and the subject of discussion for some time, and I am satisfied that the course recommended by the Grand Registrar is the safest and proper course to adopt. I was also a member of the Sub-Committee by whom the new Book of Constitutions was framed ; this Sub-Committee traced every Article in the old Book to its origin, and not only every Article, but every alteration made in each Article in the 14 editions through which that Book had passed from the time of the Union. Article 219 was found to have originated in an incident which occurred in the last century, and had reference to a particular Lodge and certain individual members of it. It was altered subsequently, and in the edition of 1874—the edition immediately before the present—the words—" who adhere to their allegiance," in consequence of this alteration, had no definite meaning, although perfectly intelligible and significant in the original Article. The Sub-Committee struck out those words, deeming it better that the Article should have reference only to the cases referred to by the Grand Registrar, and that in those other cases to which the words struck out had been supposed to be applicable, Grand Lodge should have a free hand to deal with them as circumstances, policy, expediency, and Masonic harmony might suggest. Our Bro. Grand Registrar has gone so fully into the matter that it cannot be necessary for me to say more than, firstly and secondly, to express an earnest hope, that Grand Lodge will unanimously adopt it.

SCOTLAND.

LORD HADDINGTON, GRAND MASTER MASON OF SCOTLAND.

GEORGE ARDEN BAILLIE-HAMILTON, eleventh Earl and representative Peer, was born in 1827, and succeeded to the title in 1870. He is Lord-Lieutenant of the County of Haddington, Lieutenant-Colonel of East Lothian Yeomanry Cavalry, and Brigade-General of the Royal Company of Archers. He became a member of the Craft through the medium of the late Earl's mother Lodge—St. John Kilwinning, No. 57—in 1878. He is a Companion of the Royal Arch Chapter, No. 1, and First Grand Principal of the Supreme Body. He holds the office of Depute Grand Master in the Royal Order of Scotland, in which body the chair of Grand Master is reserved for the King of Scotland.

His Lordship is highly popular, and his family motto is : " Virtue is greater than splendour ; I undertake and persevere."

Speaking at the festival of St. Andrew, in the Grand Lodge Hall, Edinburgh, the newly installed Grand Master Mason said : " He ascended the throne at a time when they had obtained a greater degree of prosperity than they had ever before enjoyed—a prosperity due to the labours of those who had preceded him, and he hoped to maintain that prosperity. Notwithstanding the secession of 100 Lodges in the colonies, the number of entrants had still been greater this year than it had ever been. The entrants in the past year numbered over 6000. The next to that record was in the year 1889, when the number was 5898. Not only had the entrants been greater in number, but the funds now possessed by Grand Lodge eclipsed in their magnitude anything that had ever been before accumulated. That sum, including heritable and moveable property, amounted to £50,000. That was a large sum, but it was the more remarkable when they remembered that 15 years ago they were £18,000 in debt. The income for the year had been £5732 14s. 5d., as compared with £5417 8s. 9d. last year. The Masonic Benevolent Fund had dispensed £1714, while there were 76 pensioners on the Annuity Fund, involving any annual expenditure of £810. Under the Scottish Constitution there were 30 Provincial Grand Lodges in active operation, exercising a jurisdiction over 500 Lodges. The membership of Grand Lodge was now 1000, comprising men distinguished in every rank of life. When they considered these facts, he thought they would agree with him that Grand Lodge was in a most prosperous and satisfactory condition.

PROVINCIAL GRAND MASTERS' COMMISSIONS.

The following note, made by Bro. D. Murray Lyon, Grand Secretary, on the granting of Commissions to the Provincial Grand Masters, was submitted to Grand Committee at their meeting last September :-

It was in 1738 that the office of Provincial Grand Master was created—the appointment being held under commission form, and during the pleasure of Grand Lodge. At the Quarterly Communication on 5th February, 1885, it was enacted that " Commissions to Provincial Grand Masters shall lapse at the expiry of five years from date of issue." On 26th February, Grand Committee ruled " that the law limiting the duration of a Provincial Grand Master's Commission to five years had a retrospective application." In April of the same year, the Committee adhered to its ruling, and on the minutes of Grand Committee being put for confirmation, the Grand Lodge, on 7th May, 1885, ruled that the law in question had NOT a retrospective application."

The late Sir Frederick Whitaker, appointed May 7th, 1877, was not affected by the new law, but his successor will be.

Bro. James Gore, D.G.M., N.Z. South, appointed August 2nd, 1888, and Bro. Charles Louisson, D.G.M., Canterbury, appointed February 6th, 1890, are both under the new law, and their Commissions will lapse at the expiry of five years from the date of their appointments.

MARYLAND.

MASONRY AND THE PUBLIC PRESS.

THE Grand Lodge of Maryland adopted the following report and resolution :—

" As to the action of the Most Worshipful Grand Master in regard to the publication of Masonic news ' in the daily papers, your committee cannot too highly commend his efforts to have it discontinued, and sincerely regret that they have not met with perfect success. We are of opinion that it is within the jurisdiction of this Grand Body to take action upon the matter, as we deem it grossly un-Masonic, and, in fact, a violation of all the established laws of Masonry for a Brother to report to the profane anything which transpires within the sacred precincts of the Lodge-room. This evil is a growing one, and unless decided action is taken, not only by our own Grand Lodge, but by other Grand Bodies throughout the world, Masonry will become as common in daily print as many other institutions which make no claim to secrecy. We therefore submit the following resolution :-

" *Resolved*, That the furnishing of Masonic information to the press for publication (except such as the Grand Master may authorise), is hereby prohibited.' "

" We hope that the spirit of this action," says Bro. Josiah Drummond, Past Grand Master of Maine, will be followed in all jurisdictions." The eagerness of newspaper men for " items " has pushed the publication of private affairs to the very verge of indecency--if the publication of the purely personal concerns of citizens can be indecent—and as a consequence the doings of Masonic bodies are eagerly sought after to be published. Of course when those bodies do any public work their proceedings are legitimate matter for publication.—Tyler.

RULINGS OF GRAND MASTERS.

ENGLAND.-Lodges abroad do not subscribe to the Fund of Benevolence of Grand Lodge, and there are 720 *fees* paid to it for absent members. — Under Art. 184, Book of Constitution, a candidate is proposed at one Lodge, and if properly described on the summons, he *must* then be balloted for at the next regular meeting, and the Lodge would not be justified in refusing subsequently to initiate him on the report of a private Committee. Such report (which is not recognised by the Book of Constitutions) if made at all, should obviously be laid before the Brethren *before* the ballot is taken. — Honorary members, unless they belong to some other Lodge, come under Art. 152, Book of Constitutions, and can only visit the Lodge once. Membership does not cease *ipso facto* on failure to pay dues ; the Brother must be regularly excluded under Art. 210, Book of Constitutions. Such exclusion does not require confirmation, as Art. 210 requires a report to be made *forthwith* to Grand and District Grand Lodges. — If a Lodge is *dissolved, erased, or becomes extinct*, it clearly cannot be revived within two years.

ALABAMA.-Seven of its own members must be present before a Lodge can be opened, transact business, or confer Degrees. An expelled Mason, when restored to the rights and privileges of Masonry, is entitled to a

certificate showing him to be in good standing.--A petition for initiation must lie over at least for 30 days, before a ballot can be taken. The Degrees can only be conferred upon one candidate at a time, but the second section of the F.C. Degree may be conferred on two or more together. A Master Mason in good standing is entitled to a demit without giving a reason. Balloting for Degrees can only be done at stated meetings.

COLORADO. — A Brother cannot sever his connection with the fraternity. There is no way by which he can be relieved of his obligations. A Master has no authority to refuse a member permission to examine the Lodge records. It is improper to permit the use of our Lodge-rooms to install the officers of so-called coloured Lodges. The absence of the letter of dispensation renders the meeting irregular, and any work done illegal ; candidates initiated at such meetings must be healed before proceeding further.

KENTUCKY.-Refused to grant dispensation to confer Degrees upon candidates physically disqualified. No appeal lies by applicant for affiliation because of his rejection ; the Lodge ballot alone determines whether he shall or shall not be admitted to membership. The Grand Lodge disapproves of a Ritual in any form.

CONSECRATIONS,

OPENING OF LODGE ST. JOHN, NO.-, S.C., ELTHAM, TARANAKI. INSTALLATION OF BRO. J. H. MORGAN AND INVESTITURE OF OFFICERS.

TUESDAY, the 12th January, will be quite a " red letter day " in the history of Eltham, Taranaki, being the occasion of the consecration and erection of a new Masonic Lodge in the district. The Provincial Grand Lodge Officers and visitors arrived by the morning express. They consisted of Bro. W. McCullough, P.G.M. Depute, S.C. ; Bro. W. J. Rees, D.P.G.M., I.C. ; Bro. J.P. Clark, D.G. Secretary, E.C. ; and Bro Major Shepherd, P.M., Remuera Lodge, E.C., from Auckland ; and P.M.'s Bros. Ellis, Brooking, King, and Goldwater, of De Burgh Adams Lodge, 446, I.C., New Plymouth.

After the usual greetings on the platform of the railway station, an adjournment was made to Bro. Calvert's Eltham Hotel for breakfast, Bro. J. H. Morgan, :R.W.M.-elect, presiding. Full justice being done to the good things provided, an hour was spent in visiting Mr. Chew Chong's dairy factory. The visitors, expressed themselves highly delighted with the orderly arrangement and scrupulous cleanliness of everything, and Mr. F. Henwood, the manager, was heartily complimented by all. Bro. J. B. Godkin took the opportunity of pointing out the immense resources of the district, and the vast amount of trade Auckland was losing by allowing Wellington to remain the centre.

At noon the Provincial Grand Lodge, S.C., was opened in the new Lodge-room (a school-house), being officered as follows :—P.G.M., Bro. W. McCullough ; P.S.G.W., Bro. Ellis ; P.J.G.W., Bro. Major Shepherd ; P.G. Director of Ceremonies, Bro. J. P. Clark ; P.S.G.D., Bro. Brooking ; P.J.G.I.), Bro. King ; P.G. Pius, Bro. Goldwater ; P.G. Organist, Bro. Rees.

After the Lodge had been raised a very impressive address on " The Objects and Genius of Freemasonry " was delivered by Bro. W. J. Rees.

During the proceedings the Brethren adjourned to the church, where an excellent sermon was preached by the Rev. J. McIntosh, of Stratford. He took for his text, " In everything follow that which is good." The address throughout was listened to with the greatest attention, and at its conclusion, the acting P.G.M. complimented Mr. McIntosh on its suitability to the occasion.

After returning to the Lodge, the consecration ceremony was very ably conducted by Bro. McCullough, who then installed Bro. J. H. Morgan as R.W.M., and invested the officers as follows :—D.M., Bro. Dr. Lightbourne ; S.W., Bro. D'Arcy Hamilton ; J.W., Bro. E. J. Whiting ; Treasurer, Bro. J. B. Godkin ; Secretary, Bro. Tayler ; S.D., Bro. A. N. Walker ; ,I.D., Bro. Calvert ; I.G., Bro. McCarthy ; Tyler, Bro. Bell. The Working Tools of the Three Degrees were very ably given by Bros. King, Clark, and Major Shepherd. The address to the R.W.M. was placed in the hands of Bro. Brooking, P.M., and that to the Wardens and Brethren in the hands of Bro. Clark, D.G. Secretary, B.C. Both were striking examples of what Masonic addresses should be.

On the Lodge being closed in the Second and Third Degrees, hearty good wishes for its success were given by the visitors. Congratulatory telegrams were read from Bro. W. Anderson, Sub-Prov. Grand Master, S.C. ; Bro. A. G. Baddeley, R.W.M., Lodge St. Andrew ; and Bro. Thomas Cantley, Prov. O. Secretary, S.C. An excellent and instructive closing address was delivered by Bro. Brooking. Both visiting and local Brethren expressed themselves highly pleased with the success and impressiveness of the ceremony, which success was largely due to the splendid arrangements made by Bro. McCullough.

Upon the termination of the Masonic proceedings, the Brethren adjourned to a sumptuous banquet, prepared by Bro. Calvert, to which more than usual justice was done, as the length of the ceremony necessitated an abstention from dinner. The Rev. J. McIntosh was present by special invitation. The usual loyal and Masonic toasts were drunk, and heartily responded to. Each visitor spoke in turn, and expressed the heartiest good wishes for the success of the Lodge. Bros. McCullough and Rees were specially interesting, and predicted a most successful career for the new Lodge. The health of the Rev. J. McIntosh was drunk with great heartiness. The rev. gentleman, in replying, said he had never spent a more pleasant day. It was his first visit to a Masonic gathering, and he would long remember the good fellowship and brotherly feeling that reigned.

Bro. S. Jackson Binning, who has been most prominent in the successful establishment of the Lodge, on behalf of the members, thanked most heartily the Brethren from Auckland and New Plymouth, who had given them such a splendid send off. He hoped they would prove worthy of the honour that had been done them that day. He expressed a warm desire that at successive anniversaries they would have the privilege of welcoming and entertaining an equally brilliant galaxy of Masonic talent. The R.W.M., Bro. J. H. Morgan, supplemented these remarks, and ventured to predict that the Lodge would be found in its working a model one.

The round of speeches was relieved by songs from Bros. Hamilton and Binning

A large crowd assembled at the station at 7.30 o'clock to see the visitors off. The local Brethren formed a group, and after many hand-shakings and hearty good wishes, gave three hearty ringing cheers for the departing guests.

Thus was brought to an end one of the most successful and pleasant Masonic gatherings that it has been the lot of those present to witness. Certainly, being a country place, the furniture and fittings were not so well appointed as those in older towns ; but a heartiness and good fellowship reigned which it would be difficult to surpass in any part of the world.

In the evening the first meeting of the new Lodge was held, and three candidates were put through. Bro. Major Shepherd, who was present, complimented the R.W.M. on the excellent way in which the initiatory ceremony was conducted.

INSTALLATIONS.

PROVINCE OF AUCKLAND.

MANUKAU, No. 21, ONEHUNGA—INSTALLATION OF BRO. W. DUNWOODIE, P.M.—

The annual meeting for the installation of officers was held in the Lodge-room, L.O.G.T. Hall, on December 8th, 1891. There were about sixty Brethren present, including the Grand Lodge Officers, and representatives of the following Lodges : Papakura, United Service, Harmony, Victoria, Bedford, Canterbury, St. Andrew, and Ara. The ceremony of installation was conducted by Bro. M. Niceol, G.S., assisted by Bros. Cooper, P.S.G.W., and Ellison, P.M. Bro. Dunwoodie being installed W.M., invested his officers as follow : D.M., Bro. Waterman, P.M. ; S.W. Bro. Page ; J.W., Bro. Green ; Secretary, Bro. Tilson Smith ; Treasurer, Bro. Clarke ; S.D. Bro. Mincher ; J.D., Bro. Caston I.G., Bro. Olesen ; Chaplain, Rev. Bro. W.E. Mulgan, B.A., Grand Chaplain ; S.S., Bro. Randall ; J.S., Bro. C. A. Funke ; B.B., Bro. Massey ; D. of C., P.M. Bro. Lawry, M.H.R. ; Tyler, Bro. Hill, P.M. Bro. M. Niccol proposed, and Bra. Dunwoodie seconded, that a letter of condolence be sent to the son of our late Bro. Sir. F. Whitaker. After the Lodge was closed, the Brethren partook of refreshments, which were interspersed with recitations, songs, and the usual Masonic toasts.

PAPAKURA—NO. 56, INSTALLATION OF BRO. G. F. WILLIS.—The postponed installation took place in the Lodge-room, Papakura, on January 13th, Bro. M. Niccol, G.S., being installing Master. A number of visiting Brethren from Auckland, Otahuhu, Wairoa, Pukekohe, and Otago were present. The following Brethren were invested for the year 1892 :—D.M., J. Walker, P.M. ; S.M., J. F. Evans, P.M. ; S.W., S. Clark ; J.W., J. Walker, junr. ; Secretary, E. D. McLennan, P.M. ; Treasurer, W. S. Lyell, P.M. ; S.D., H. J. French ; J.D., I. J. Cole ; I.G., W. Brunner ; S.S., I. Cole ; J.S., H. French. Visiting Brethren were entertained to a substantial spread at the Globe Hotel. A Masonic ball wound up the event, which was all that could be desired, about 70 couples attending. Bros. Cole and French made efficient M.C.'s, whilst the music provided by Messrs Reed and Davidson, of Auckland, gave entire satisfaction, the items being repeatedly encored. Dancing was kept up till 3.30 a.m., all attending thoroughly enjoying themselves. Great credit is due to the Committee of Management—Bros. G. Willis, S. Clarke, E. McLennan, H. French, I. Cole, J. Walker, junr., and the late Secretary (Bro. McCurdy).

PROVINCES OF OTAGO AND SOUTHLAND.

FORTITUDE NO. 64, BLUFF—INSTALLATION OF DAVID MORRISON MCDUGALL, AND PRESENTATION OF A PAST MASTER'S JEWEL TO BRO. S. NICHOL.—The annual meeting was held on the 13th January, when the W.M.-elect, Bro. D. M. McDougall, was duly installed in the chair of K.S., according to ancient custom. The ceremony was ably performed by R.W. Bro. W. H. Hall, Grand Superintendent of Southland, assisted by W. Bro. C. Sawyer, Junior Grand Deacon ; W. Bro. Hannay, D.G. Pursuivant ; I.P.M. Bro. Nichol, and P.M. Bro. Newman. The following Brethren were invested by the W.M., with the, respective collars and jewels of their office :—S.W., J. Mackintosh ; J.W., N. Macdonald ; Secretary, R. J. McDougall ; Treasurer, A. McC. Hamilton ; S.D., R. J. T. Long ; J.D., W. R. G. Hay ; I.G., E. MeQuarrie, Tyler, B. Iggo ; Stewards, J. Anderson and E. Johnson. The I.P.M., Bro. S. Nichol, was presented with a Past Master's Jewel, subscribed for by the members of the Lodge, as a mark of esteem. The presentation was made by the W.M., and suitably acknowledged. Greetings were received from the Grand Superintendent of Southland, and Lodges Southern Cross, No. 9 ; Perseverance, No. 7 ? ; Victoria, No. 471, I.C. Palmerston, No. 26, ; and Celtic, No. 477, S.C. Immediately after the close of the Lodge a ball was held in the Drill Hall, where about 50 couples enjoyed themselves till daybreak.

ST. JOHN KILWINNING, 662, S.C., DUNEDIN—INSTALLATION OF BRO. JAMES BROWN AND PRESENTATION OF A PAST MASTER'S JEWEL BRO. S. S. MYERS.—The installation of the R.W.M. and the investiture of officers of this Lodge took place on January 28th, in the North-East Valley Masonic Hall. There was a very large attendance of members and visiting Brethren. The District Grand Lodge performed the ceremony, the Substitute District Grand Master, Bro. W. Jeffrey, acting as installing Master. The following were the officers invested :—Bros. James Brown, R.W.M. ; S. S. Myers, P.M., I.P.M. ; James Farquharson, P.M., D.M. ; T. S. Jeffrey, P.M., S.M. ; H. R. Clark, S.W. ; Thoinas Stonebridge, J.W. ; Theo. Arnold, Secretary ; S. S. Myers, P.M., Treasurer ; Fred. Smith, P.M., Chaplain ; D. Murray, P.M., Organist ; I. Green, S.D. ; C. F. Bohm, J.D. ; J. H. Spencer, I.G. ; Alex. Smith and A. E. Pender, Stewards ; I. Green and E. J. Schlotel, P.M., Auditors. Bro. Pilkington, P.S.W., on behalf of the Lodge, presented to P.M. Bro. S. S. Myers a very handsome P.M.'s Jewel, and in a very happy speech referred at some length to the great amount of good Bro. Myers had done for the Lodge. Bro. Myers suitably responded, and after the Lodge was closed the members entertained the visitors at a banquet, when the usual loyal and Masonic toasts were drunk, and 'a most enjoyable evening was spent. The meeting broke up at 12 p.m., when two drags carried the visitors back to town, they being highly pleased with' the evening's entertainment.— [We were requested to publish toe above report.—ED. C.]

HAMILTON MARK, OAMARU—INSTALLATION OF BRO. R. H. CATHCART.—On the 14th January the annual meeting of this Lodge took place. There was a large attendance, among those present being W. Bros. the Rev. W. Ronaldson and De Renzy, Past Mark Masters. The Rev. W. Ronaldson acted as installing Master, assisted by P.M.M. Bro. R. Hamilton. The following officers were invested :—S.W., Bro. Grave ; J. W., Bro. McLennan ; M.O., Bro. Keys ; S.O., Bro. McJennett ; J.O., Bro. Swinard ; Chaplain, Bro. Hood ; Organist, Bro. Kemshed ; Treasurer, Bro. Lee ; Secretary, Bro. Wansbrough ; S.D., Bro. Hopley ; J.D., Bro. — ; LG., Bro. Thorpe ; Tyler, Bro. William Ridsdale. At the close of the ceremony votes of thanks were given to Bros. Ronaldson and De Renzy for their satisfactory explanations as to the position of Arch Masonry. A pleasant hour was afterwards spent in the supper room.

NELSON, MARLBOROUGH, AND WESTLAND.

ADVANCE, NO. 61, BRUNNERTON—INSTALLATION OF BRO. THOMAS BLAND, P.M., P.G. STEWARD —The annual installation and investiture of officers took place on November 17th, 1891. Bro. Bish acted as installing Master, and he was ably assisted by P.M. Bro. Hannay, D.G.P., P.M.'s Barford and Mann. The following are the names of the officers invested :—S.W., Bro. Thompson ; J.W., Bro. Armstrong ; S.D. Bro. Moore ; J.D., Bro. Glenn ' Secretary, Bro. E. A. Scott ; Treasurer: Bro. Johnson ; LG., Bro. McKenzie; Tyler, Bro. M. Meekin.

OBITUARY

DEATH, pale death, to all is certain ;
From the grave his voice comes up ;
Fearless pass my gloomy curtain—
Find within eternal rest.

Bro. Thomas Scott, P.M., Nelson, writes that the grim messenger has taken away, during the past year, your well-known and highly-esteemed Craftsmen—Bro. W. Healey died on February 25th, 1891 . Bro. David Kerr died on August 21st 1891 ; Bro. J. D. Armstrong and Bro. Geo. King died On December 12th, 1891.

The late Bros. Armstrong and King were Companions of the Nelson Chapter, Comp. King being Organist, Bro. Armstrong was an enthusiastic volunteer, and was given a military funeral. Lodge Victory, of which Bro. King was a member, gave him a Masonic funeral, and the Companions of the CHapter showed their respect by attending in full regalia. The Brethren afterwards held a Lodge of Sorrow.

LODGE REPORTS,

PROVINCE OF AUCKLAND.

ARA, NO. 1.—On Wednesday, January 20th, the regular monthly meeting was held. There was a large attendance. The Lodge-room was draped in mourning as a tribute to the late Duke of Clarence and Avondale, and when the opening ceremonies took place the National Anthem was sung by the choir, accompanied by the organ and the Masonic orchestra. The effect was very fine. Bro. Niccol addressed the Lodge, and made special reference to the death of the Duke of Clarence. The W. M., Bro. Chapman, moved, " That this Lodge express its sympathy and condolence with H.R.H. the Prince of Wales, Grand Master of England, and the Princess of Wales in their bereavement, and that the resolution be recorded on the minutes of the Lodge." The resolution was unanimously agreed to, The "Dead March " was played by the orchestra, the Brethren all standing, and then the ordinary Lodge business proceeded. A hearty vote of congratulation was passed to Bro. Malcolm Niocol on his nomination to the high Office of Grand Master of the New Zealand Constitution.

ST. ANDREW, No. 8.—The monthly meeting was held on the 19th January. The new Master, Bro. Thomas, conducted the ceremonies in an able manner, being well assisted by his officers. Three candidates were initiated, and other work done. In consequence of the lamented death of Bro. the Duke of Clarence, the National Anthem was sung by the Brethren, who stood in sympathetic silence while the Dead March was played on the organ by Dr. Walker, P.M. Bro. W. H. Cooper, P S.G.W., proposed that the congratulations of the Lodge should be given, to one of its Past Masters, R.W. Bro. M. Niccol, who had been nominated to the imporant office of Grand Master of the Grand Lodge of New Zealand, an office he well merited for the ability and zeal he had displayed in all his Masonic work, and to show his consistent support of this movement, Bro. Cooper reminded the Lodge that on Bro. Niccol's proposition in 1876 (Bro. W. C. Walker in the chair) a resolution was carried in favour of the amalgamation of the English, Irish, and Scotch Lodges, and the formation of one Grand Lodge for the colony. Bro. H. C. Tewsley, I.P.M. in seconding the proposition, said Bro. Niccol's election was most heartily approved of by the Brethren of all the other provinces, and that under his Mastership the New Zealand Constitution would make still more rapid progress, and he considered the removal of the Grand Lodge to Auckland would promote the prosperity of the Lodges of this district, and prove to the Brethren of the other Constitutions the benefits to be derived by amalgamation. The proposition was carried, amidst the acclamation of the Brethren.

UNITED SERVICE, No. 10, had only general business on the 27th January.

BETA WAIKATO, No. 12, raised Bros. Mears, Richdale, and Marsdon on the 14th Jaiinery:

COROMANDEL, No. 17.—On the 13th January the officers were nominated, and the W.M. lectured on " The Traditional History of H.A.B." ; this was followed by a discussion.

PONSONBY, No 54, initiated Mr. Cooper, and passed Bros. Edwards and Mathieson on the 2nd inst.

PROVINCIAL GRAND LODGE OF N.I. OF N.Z., S.C.

'Extract from Minutes of Committee Meeting held on Wednesday, December 16th, 1891 :-

Present—Bros. W. McCullough (presiding), A. Brodie, J. Slator, W. Wilkinson, W.M. 418, and M. J. Bennett.

Re financial position of this P.G. Lodge :

Bro. Slator, P.G. Secretary, stated that he estimated the receipts for 1892 would be about £40, viz., interest, £5; P.G. Officers' fees, £6; Lodges, £25; and he further proposed to save expense, as there was not much business to be brought before the P.G. Lodge, that two Communications should be held during the year at Ponsonby, where the hall could be got for ten shillings per night, this with circulars and advertising would cost £3 ; printing, £7 ; his own salary, £20 (a reduction of another £5 per annum); petty cash, £5; total, £35.

Bro. McCullough thought this cutting it too fine, and proposed Secretary's salary should be £10 per annum, and that the four Quarterly Communications should be held in the Freemasons' Hall as usual.

Bro. Brodie thought the PG. Lodge might meet alternately in Lodges St. Andrew and Ponsonby, and did not agree with the Secretary's salary being cut down so low, and considered £15 little enough.

"Bro. Wilkinson concurred.

It was agreed to recommend this amount for the ensuing year.

The following has been issued by Bro. James Slator, Provincial Grand Secretary, and a copy has been forwarded to us for publication :-

Extract from Minutes of 'Quarterly Communication of Provincial Gt.and Lodge, N.I. of N.Z., S.C., held in Oddfellows' Hall, Ponsonby, on Friday, October 23rd, 1891:—

Bro, McCullough applied for a sum to be voted to the widow of the late Bro. Codlin.

The Secretary called attention to bye-law 25 of this P.G.Lodge, which lays down a rule for guidance in these matters.

The R.W.P.G. Master said the matter should be looked into.

Extract from Minutes of Committee Meeting held in Freemasons' Hall, on December 16th, 1891 :-

Re amount of £5 to widow of the late Bro. Codlin, Lodge Manukau, N.Z.C. :

Secretary stated that he had made enquiries, and from what he could gather Mrs Codlin was not in necessitous circumstances.

Bro. McCullough stated he did not want the money for Mrs Codlin, but for Lodge Manukau, N.Z.C.

Bro. Wilkinson considered this P.G. Lodge had No right to give any of its funds to a Lodge of the N.Z. Constitution, and proposed that the matter be not entertained.

Bro. Slator seconded, and stated that Lodge Manukau for the last ten years had only paid some £10 in fees to this Lodge, and only a short time since about £8 had been taken from them in full of all fees and demands on both sides.

After further discussion, on the motion of Bro. McCullough, seconded by pro. Bennett, it was resolved that this P.G. Lodge be recommended to grant £5 to Lodge Manukau, N.Z.C., Bros. Wilkinson and Slator voting against the motion.

Bro. McCullough stated that the family of the late R.W.P.G. Master were willing to sell his regalia, and he considered it should be bought for £25.

Bros. Slator and Wilkinson did not see where the money was to come from, and that this Committee had no power to purchase.

Bro. Brodie stated that some years since the P.O. Secretary, Bro. Slator, had been authorised to buy regalia from those officers who were willing to sell, and he thought it could be done that way.

From W. McCullough, General Printer, High Street.

Auckland, December 12th, 1891.

To James Slator,

P.G. Secretary, Auckland.

Please send the following to Mr Alfred Whitaker :-

Referring to your conversation with Bro. Wm. McCullough, I am instructed by the P.G. Committee to say, that the Pro. G. Lodge will be happy to purchase the Masonic regalia of your late father. I will have pleasure in sending in the course of a few days a cheque for the amount.— Yours &c.,

JAMES SLATOR.

I enclose you letter from Bro. Whittaker, also copies of wires and vouchers for amounts paid by me. Please have cheque for £5 made out for Clark in the matter of late Bro. Codlin, and write letter in accordance with resolution.—Yours faithfully,

W. MCCULLOUGH, P.G.M. Depute.

From W. McCullough, General Printer, High Street.

Auckland, December 19th, 1891.

To Bro. James Blator,

P.G. Secretary, S.C., Auckland.

Please do not neglect getting letters, cheques, etc., referred to in my memo. of the 17th inst. forwarded. I find Bro. Whitaker had not yesterday, when I saw him, had the letter touching the regalia.—Yours, &c.,

W. MCCULLOUGH, P.G.M. Depute.

My answer to this letter verbally was that I was very busy over some work which had to be finished on time, but as soon as I was done he would hear from me.

Letter received on December 28th, 1891, from W. McCullough, General Printer, High Street.

Auckland, December 24th, 1891.

To James Slator,

P.G. Secretary, Auckland.

Dear Sir and Brother,—

It is now over seven days since I instructed you to write certain letters re my letter of the 17th inst., and I find you have not done so, especially in the case of Mr Whitaker. If you cannot find time or will not obey my instructions, I will find some other person willing to fill the position of P.G. Secretary. You must distinctly understand that my wishes are to be carried out, and if I do wrong I am answerable to the P.G. Lodge, and you blameless while acting under my instructions. I will not have any insubordination in any affair of the P.G. Lodge, and where I find it I will remove that officer from office, and find a Brother who knows his duty, no matter how inferior his position may be. As you have not carried out my instructions I expect a reasonable excuse for your delay, and wish you to at once carry out my former instructions.—Yours faithfully,

W. MCCULLOUGH, P.G.M. Depute.

PROVINCIAL GRAND LODGE, N.I. OF N.Z., S.C.

Auckland, December 29th 1891.

To W. McCullough,

P.G.M. Depute, Auckland.

Your letters in respect to payment of certain sums of money to Bro. A. Whitaker and Lodge Manukau, N.Z.C. duly received.

Upon looking into the matter I find (with all respect to the office you hold) that it will be irregular to do so before being passed by the P.G. Lodge. I prefer, therefore, doing things regularly and in order, according to the laws and constitutions, by awaiting the decision of P.G. Lodge.—Yours, &c.,

J. SLATOR,

P.G. Secretary.

I base this letter, and my actions all through, on Bye-law No. 14 of this P.G. Lodge :—

14. The Provincial Grand Committee [is the judicial tribunal of the Provincial Grand Lodge, with delegated powers,] and the members thereof shall have full power to determine all matters coming before them, whether remitted for their consideration 'by the Provincial Grand Lodge or arising out of any emergency occurring in the interval betwixt the Quarterly Communications ; and for that purpose to summon Brethren to attend, examine witnesses, and call for productions. And they shall regularly report all their transactions for the information and approval or disapproval of the Provincial Grand Lodge. All remits from the Provincial Grand Lodge shall be taken up by the Provincial Grand Committee at its first ordinary meeting after each remit.

And instructions in Book of Constitutions. My Book of Constitutions has been taken away from Freemasons' Hall, Auckland, with regalia, by Bro. McCullough, so I cannot quote sections bearing on this point.

Auckland, January 5th, 1892.

To Mr James Slator,

P.G. Secretary, S.C., Auckland.

Dear Sir and Brother,—

I beg to acknowledge the receipt of your letter of the 29th December, in reply to mine of the 17th and 24th of December, in which you refuse to carry out the resolutions of the P.G. Committee and the remits of the P.G. Lodge. As you apparently fail to perceive your duties as the paid Secretary of the P.G. Lodge, and set at defiance the instructions given you as Secretary, I have to request that you will be good enough to forward your resignation of the office of Secretary which you now hold. It is impossible that the work of the P.G. Lodge can go on to the satisfaction of all concerned while you refuse to do your duty as Secretary, and act in opposition to the resolutions of the P.G. Lodge and the P.O. Committee. I shall be pleased to have a reply to, this letter on or before 4 o'clock p.m., on Thursday next, the 7th inst.—I remain, yours, &c.,

W. MCCULLOUGH,

P.G.M. Depute, Auckland.

In consequence of urgent business my letter as follows was not postel until 10.30 a.m. on Friday, January 8th, 1892, and must have crossed the one from Wm. McCullough, which I received at 2 p.m. on that day.

PROVINCIAL GRAND LODGE, N.I. OF N.Z., S.C.

Auckland, January 8th, 1892.

To Mr W. McCullough,

P.G.M. Depute, Auckland.

Dear Sir and Brother,—

I am in receipt of yours of the 5th inst. You are in error in supposing that I fail to perceive my duty to the P.G. Lodge, but am endeavouring honestly and faithfully to fulfil it.

Nor can I allow to pass unchallenged your statement that I am acting in opposition to the resolutions of the P.G. Lodge. I have always striven to carry these out, both in letter and in spirit, and so long as I hold the office of Secretary shall continue to do so.

You appear to have lost sight of the fact that recommendations of the P.G. Committee require to be approved by P.G. Lodge before they can be acted upon, and in deciding to await this confirmation by P.G. Lodge I submit that I am acting in a strictly legal and Masonic manner, and am quite prepared to defend and justify before P.G. Lodge what I consider to be my duty to it. — I remain, yours, &c.,
J. SLATOR, P.G. Secretary.

Auckland, January 8th, 1892.
To James Slator,
P.G. Secretary, Auckland.

Dear Sir and Brother,—

As you have not favoured me with a reply to my letter of the 5th inst., hereby notify you that I have removed you from the office of Provincial Grand Secretary, which you have hitherto held, and have appointed in your stead Bro. Thomas Cantley, Junior Warden of Lodge St. Andrew, 418, S.C. I shall be obliged by your handing to him the books, keys, papers, and all other property of the P.G. Lodge now in your charge as Secretary.—I am, Sir and Brother, yours, &c.

W. MCCULLOUGH,
P.G.M. Depute, Auckland.

PROVINCIAL GRAND LODGE, N.J. OF N.Z., S.C.
Auckland, January 9th, 1892.

Dear Sir and Brother,—

My answer to yours of 5th inst. must have reached you almost simultaneously with your despatching your note of the 8th, as it was posted at the G.P.O. at 10.30 a.m.

I will say nothing of the indecent haste you display in endeavouring to get rid of me ; evidently it does not suit you to have in office a Secretary who declines to assist in the perpetration of illegal acts.

Fortunately for me, and for the P.G. Lodge, it is not in your power to remove me from the office of P.G. Secretary, as you should very well know. I shall continue to discharge the duties devolving upon me as I have always done, " without fear or favour," and have no doubt my conduct will be approved by all right-thinking men.—I am, Sir and Brother, yours, &c.,

JAMES SLATOR, P.G. Secretary.

See Book of Constitutions :-
"The R.W.P.G. Master appoints his Secretary."

Now Bro. McCullough is not R.W.P.G. Master yet.

See Commissions to P.G. Secretaries :—
" They are appointed, installed, and hold office until some other Brother is appointed and installed in their stead by the R.W.P.G. Master."

The Brother (T. Cantley) Bro. McCullough says he has appointed in my stead is not qualified, he not being a Past Master,

J. SLATOR, P.G. Secretary.

January 1, 1892.

PROVINCE OF WELLINGTON.

PACIFIC, No. 2, considered the report and balance-sheet for 1891, affiliated Bro. Norberg, of No. 47, and balloted for and initiated Mr. Bacon, on the 25th January.

BEDFORD, NO. 25, WAIPUKURAU, HAWKES BAY, raised one on the let inst.

ABERCORN, 30, WAIPAWA, HAWKES BAY, has general business on the 17th inst. The Secretary, Bro. John Pickett, P.M., has had printed a very neat Lodge circular.

ST. ANDREW, No. 32, passed Bros. Hill and Lubnoski, and considered the balance-sheet, on the 28th January.

HAWERA, No. 34, had general business on the 14th January.

LEINSTER, No. 44, passed Bro. Richardson on the 1st inst.

MANAWATU KILWINNING, No. 47, PALMERSTON NORTH.-At the regular monthly meeting of this Lodge, held on Wednesday, December 16th, 1891, there was a goodly attendance of the Brethren. The meeting was to raise Bro. W Beck, which ceremony had to be postponed, as he had not sufficiently recovered from an attack of *la grippe*. Other business consisted of passing Bro. J. H. Burmister, performed by the W.M., Bro. Rutherford, assisted by P.M. Bro. F. Meyrick. A hearty invitation was also received from Rawhiti Lodge, Danevirke, to their installation ceremony. The circular from V.W. Bro. W. Ronaldson, G. Secretary, notifying the numbers of the various Lodges, was received at this meeting, this Lodge being No. 47 on the roll. Hearty good wishes were conveyed by several visitors present, including Bro G. Hescott, your representative ; and after an adjournment to the refreshment room, the Lodge was closed in peace, love and harmony, at 11 p.m. -At the regular monthly meeting of this Lodge, on January 13th, the attendance was not so good, on account of other attractions, in the shape of the visit from H. M. Stanley to this town ; still, for those Brethren who did attend, we had a very good meeting, it being the first one held since the completion and lengthening of the hall by 14ft., with a banquetting room attached. And I must say it reflects great credit on the American Order of Oddfellows, and also the contractors for the way they have carried out the improvements, which I feel sure will be very much appreciated by the Brethren of this Lodge. At this meeting too, our new regalia, under the New Zealand Constitution, adopted by this Lodge, was worn for the first time, and gave every satisfaction. The new regalia and the old aprons were renovated equal to new ; the work being done by Mr. C. W. Roberts of this town. During the evening Bro. G. W. Shailer was passed to the F.C. Degree. Mr. Frederick Dunderdale, manager of the Gas Works, was proposed as a candidate. Hearty good wishes were proposed by the following Brethren :—Bro. R. H. Smith, Lodge Caledonian, Timaru ; P.M. Bro. J. Winchcombe, 531, S.C. ; and the Senior and Junior Wardens of Lodge Otangaki, Ashurst, Bro. A. Buehler, and Bro. J. Craven. The Lodge was then closed in peace, love and harmony, at 11 p.m. ---Our J.W., Bro. the Rev. H. B. Harvey, accompanied by Mrs. Harvey, arrived by the S.S. Rimutaka, on December 28th, at Wellington, and arrived in Palmerston on Wednesday, December 30th, after an enjoyable trip to the Old Country.— It is with regret I have to announce the death, by drowning, of James Robert Montague, aged eight years, the only son of our esteemed Bro. J. R. Montague, auctioneer. He was drowned in the Manawatu River, on December 20th. The deceased being the only child, much sympathy is felt for the family in their bereavement. An emergency meeting was held on Wednesday, January 27th, a large number of visitors and Brethren being present. The meeting was called for the purpose of raising Bro. W. Beck to the High and Sublime Degree of an M.M., which ceremony was very ably performed by the W.M., Bro. W. Rutherford, P.M., Bro. W. H. Smith rendering able assistance. After the ceremony the following visitors tendered their hearty good wishes towards the Lodge :—W.M. Bro. S. D. Brown and the officers of Otangaki Lodge, Na. 70 ; P.M. Bro. Jubal Fleming, Na. 4, who has lately taken up his residence here ; and Bro. Stanley Bruce, Na. 27 ; Bro. R. H. Smith, No. 16 ; and Bro. T. Lloyd, No. 31. The Lodge was closed in peace, love and harmony, at 10 p.m. This Lodge paid a fraternal visit on the 8th inst to the Lodge Otangaki, Na. 70, Ashurst, when the business was raising three Brothers to the High and Sublime Degree of M.M.

ULSTER, NO. 62, PETONE, had general business on the 20th January. The Secretary sends us his thanks for copy of the " Guide."

OTANGAKI, NO. 70, ASHURST.-The Lodge debt has been decreased £13 during the last month, and now stands at L144. On the 8th inst., Manawatu Kilwinning, No. 47, paid a fraternal visit to witness the raising of Bros. Marshall, Blatherwick, and Freeman. This Lodge now advertises in our pages.

ST. ANDREW KILWINNING, 481, S.C., WANGANUI, balotted for Mr. David Davies, engineer, Castlecliffe, on the 11th inst.

UNANIMITY, NO 3, LYTTTELTON.-On the 28th January, Mr. Tizard, S.S. Rimutaki, was elected, and the Grand Master installed Bro. Griffiths. Bro. Eyre has forgotten to send us a report. Will he please take the hint.

SOUTHERN CROSS, NO. 6, KAIAPOI.-On the 4th inst. Mr. H. Barden was initiated and Bro. Bond was raised to the Third Degree.

CALEDONIAN, NO. 16, TIMARU.-This Lodge manages to have plenty of business. On the 11th inst. they initiated Mr. W. C. Burd, and raised Bros. Thomson, McBride, Neilson and Crearer.

PROGRESS, NO. 22, SOUTHBRIDGE, held a Lodge of Instruction on the 5th inst., and the regular monthly meeting was held on the 9th.

ASHLEY, NO. 28, RANGIORA.--On the 7th inst the Rev. Bro. Monro held a Masonic service in the Lodge-room, and as a text, preached " On Freemasonry—its General Principles and Objects." We are pleased to see our remarks in the January number so soon bearing fruit, and hope other Lodges will follow Ashley's example. On the 11th inst. Mr. Arthur Templar was initiated, and Bros. Atkinson, Cathro, and Rowe were passed to the Second Degree. The Secretary intimates at the bottom of the circular that copies of the new Book of Constitutions can be obtained from him.

CONCORD, NO. 39, PAPANUI, proceeded to elect a W.M. on the 11th inst. We have not yet heard on whom their choice has fallen.

ROBERT BURNS, 604, S.C., CHRISTCHURCH.-On the 16th inst. Past Master Bro. H. T. Gourlay, gave an original lecture on " Masonic Obligations." The Lodge will work the Mark Degree at the March meeting.

PROVINCES OF OTAGO AND SOUTHLAND.

OTAGO, No. 7.—On the 10th inst. Bro. A. Fieldwick proposed—" That the Secretary post a circular every month to all Lodges under the N.Z.C., in the South Island of New Zealand,"—(*Cui Bono ?—ED. C.*)—and a paper was read by the Junior Deacon, Bro. Burt.

WAITAKI, NO. 11, OAMARU.-On the 10th inst. Bros. McFadgen, Meldrum, and Hesketh were raised to the Sublime Degree, and Past Master Crawford was nominated as Grand Steward. The Secretary intimates that all Master Masons are to wear mourning for three months.

HIRAM, NO. 46, SOUTH DUNEDIN.-On the 26th January Messrs W. V. Treseder and A. Fraser were elected and initiated.

MOKORETA, 64, WYNDHAM, SOUTHLAND, on the 18th will initiate Mr. D. Stalker.

PROVINCES OF NELSON, MARLBOROUGH AND WESTLAND.

VICTORY, NO. 40, N.Z., AND SOUTHERN STAR, NO. 735, E.C., NELSON.-A combined Lodge was held on the 4th inst. to welcome visiting Brethren to the jubilee of Nelson. They opened at 8 o'clock, gave a full choral service, which was followed by a banquet at 9 p.m. The Victory met at 6 p.m. to pass Bro. Robert Young.

PACIFIC OF REEFTON, No. 1453, E.C., met on the 16th inst., dressed in Masonic mourning regalia, and passed a Brother to the Second Degree.

BRIEF MENTION

THE Masonic Hall in Ashburton is for sale by auction, the mortgagee having foreclosed.

BRO. COLIN COOK, J.P.M. of Unanimity, No.3, was presented with a Past Master's Jewel on January 28th.

IN March we shall publish two maps—North and Middle Island—showing the position of every Lodge in both Islands.

THE latest interpretation of Article 219 by the Grand Lodge of England is decidedly in favour of the Grand Lodge of New Zealand.

IT is stated that a schism is impending in the Grand Orient of France, one party being desirous of divesting Masonry of its political and anti-clerical aspects.

OUR printers have six sets of Gould's "History of Freemasonry" to dispose of ; they are quite new, and will be disposed of at a reduction under the published price. This is a chance which very seldom occurs, and should be taken advantage of.

ENGLAND says the minority can continue to work until the Grand Lodge of New Zealand is recognised ; when that event happens the minority will not be recognised by England.

"WE have received a copy of the Masonic Guide, New Zealand, for 1892. The little book is well got up, and is embellished by portraits of many of the leading Freemasons of the Grand Lodge of New Zealand, amongst whom we recognise an old friend, V.W. Bro. Albert Kaye, Grand Treasurer."—*South Australian Freemason*.

IN a remote country district, at an agricultural match, a viscount wound up his speech by the brilliant quotation referring to kind hearts, and coronets, and noble blood. To his surprise he found his sentiments paraphrased in the local paper : " The noble lord concluded by remarking that, in his humble opinion, kind hearts were much to be preferred to golden decorations, and simple confidence to the best strains of French blood."—*Bristol Times and Mirror*.

"I WAS much impressed recently by a remark made to me by one who has for years been connected with various other secret organisations, and who less than a year ago was initiated into the mysteries of Masonry. In a recent conversation this Brother remarked that he was so favourably impressed with Masonry, and so thoroughly convinced of the fact that Masonry was the foundation, and that all other fraternities were simply patterned after this time honoured institution of ours, that he intended to drop all of them, and give all his attention to Masonry. And thus it has ever been with Masonry. It has ever numbered among its members the best men of all nations and climes."

THE conclusion at which I have arrived is that every Lodge ought to be examined by a competent person at least as often as once a year, as to the manner in which it performs all its functions ; that this visitation is not for the benefit of the particular Lodge, but for the safety of the whole Craft, and, therefore, that it ought to be done throughout the jurisdiction, at the expense of the whole Craft of that jurisdiction. The matter of expense in a good many jurisdictions is an exceedingly important one, and, in my judgment, has really prevented a proper supervision of the subordinate Lodges. The history of these visitations show conclusively that the Lodges which most need them are the ones least likely to call for them, and the least able to pay for them.—
J. H. DRUMMOND.

THE following extracts, set side by side, of the instructions respectively given to Garibaldi and the Prince of Wales, on their investiture as Grand Masters of Freemasonry (33rd Degree) have a peculiar significance of their own :

To Garibaldi.

Masonry, being simply the Revolution in act, a permanent conspiracy against political and religious depotism, does not trick itself out with absurd decorations, through which Princes and Priests play in public the parts they have stolen and usurped Man is at the same time God, Pontiff, and King in himself. Freemasonry is therefore the God, the Pontiff, and the King of humanity.

To H.R.H.

Our rituals will prove to you how Freemasonry tends to inspire in all the purest morality, to recommend obedience to the laws, fidelity to rulers, the zeal and devotion of philanthropy, and, in a word, to teach all the domestic and social virtues. . . . Masonry sets out to make of a man a being essentially believing, by virtue and goodness. —*Tablet*, England.

THE Provincial Grand Lodge of the Isle of Man has 219 members, 197 of whom are in good standing.

SOME of the Lodges in Illinois enjoy a numerous membership. Of four lodges the number of members is 555, 392, 360, and 352.

DUAL membership, which is now forbidden throughout the American jurisdictions, was disallowed in Pennsylvania so long ago as 1804.

Two Lodges in Scotland still restrict their membership to those who have served a regular apprenticeship to the trade of an operative mason.

THE Pope has been notified by the Prime Minister of Italy that if he leaves Rome, he cannot take with him the Vatican collections of art and literature.

THE Grand Master of Canada has issued instructions for one day in each year to be set apart for the various Lodges in his jurisdiction to attend Divine service.

THE balance in favour of the Annuity Branch of the Fund of Scottish Masonic Benevolence, in aid of which the grand bazaar was held in December last, is £14,449 10s 10d.

NOTICEABLE points in the Masonic character of the present Grand Master of England are—That he is always unfailingly punctual, and always does his own work, never vacating the chair whilst there is anything to be done.

IT has been ruled by the Grand Committee of Scotland that the Lodge Journeymen are not entitled to carry the working tools in processions within the Metropolitan district, unless where Grand Lodge is officiating in laying foundation-stones.

IN France, where Masonry has undergone more modifications than in perhaps any other country, there have been suggestions of late to do away with ritual and symbolism altogether, cancel the last traces of true Masonic origin, and transform the institution into a more or less open political club.

Hebrew is again becoming a living language in Palestine. The thousands of Jews who are going there from different countries, being unable to communicate with each other in their ordinary languages, resort to the knowledge which they have of Hebrew in their religious services for a means of communication.

IN England Lodges have to forward to the Clerk of the Peace for the County in which the Lodge is held a list of all the members, with their titles and residences, on or before March 25th in each year. This is done pursuant to an Act of the 39th year of his late Majesty King George the Third (39 Geo. III., cap. 79).

BY command of Sir Knight Henry Robertson, Supreme Grand Master of the Sovereign Great Priory of Canada, Sir Knight Daniel Spry, G. Chancellor of the Order, has issued a circular to the E. Commanders of the various Preceptories in the jurisdiction announcing that the Red Cross Degree has been recognised, and must be conferred on candidates before they receive the Templar Degrees, and that the Malta Degree will be included in future in the Canadian Templar system.

THE Roman Catholic Archbishop of Aix has been hauled over the coals at a public trial for having written an insulting letter to the Italian Minister of Justice, in reply to a circular asking the Bishops to abstain from participating in the pilgrimages of French workmen. Said the Archbishop to the Minister :—" You had something better to do than to write this letter, which is a sad and odious misconception. . . Peace is sometimes on your lips ; hatred and persecution are always in your acts, because Freemasonry, that eldest daughter of Satan, governs and commands. A thousand times wilfully blind is he who does not see it." That letter will cost the Archbishop 3,000 francs, that being the sum which the Court, having found him guilty of an offensive imputation on his chief, has condemned him to pay.—*Chronicle*, London.

IT is seventeen years ago since George Frederick Samuel Robinson, K.G., G.C.S.I., C.I.E., the first Marquis of Ripon, resigned the Grand Mastership of the English Freemasons, when he became a convert to the Church of Rome, his Holiness, Pope Pius IX.—Mastai Ferretti—having ordered all members of secret societies to be excommunicated ; yet, strange to say, there are thousands of Roman Catholic Freemasons, and in France nearly all Freemasons are Roman Catholics. On the resignation of the Marquis of Ripon, the Prince of Wales gladly took the Grand Mastership, and was installed with great ceremony into the chair of King Solomon, at the Royal Albert Hall, and since that time that innocent folly — Freemasonry—has so flourished that there are ten times more members of the Order than there were seventeen years ago. — *Modern Society*.

IRELAND has 342 active Lodges.

SCOTLAND has 540 active Lodges.

THERE are 360 Masonic Lodges in the city of London.

THE Grand Secretary will remove to Auckland in April.

BRO. PARVIN thinks that ' the world is governed too much.'

THE annual meeting of Grand Lodge will take place in Auckland the last week in April.

THE Editor wants some Brother to translate articles in French and Spanish. See advertisement.

THE Deputy Grand Master will not seek re-election to the House of Representatives unless his health improves.

THE delay in issuing the Book of Constitutions is causing much inconvenience. Hurry up the printers, Bro. Grand Secretary.

THE Grand Lodge of England acknowledge having received in the three years ending 1891 the sum of £477 from New Zealand.

THE Deputy Grand Master made a very favourable impression upon the Brethren present at the Oamaru Communication.

THE *Otago Daily Times*, the *Lyttelton Times*, and the *New Zealand Herald* reproduced our January leader, " The Governor's Impending Departure."

WE shall have something to say in March *re* the Toowoomba Masonic Literary Society, and the programme of the Instruction meetings of the Darling Downs Lodge, Queensland.

LODGES nominating Past Masters as Grand Stewards must take care that the nominations are in the hands of the Grand Secretary not later than 14 days before the April Communication.

NOMINATIONS of Brethren as members of the Boards of General Purposes and Benevolence will be received by the Grand Secretary up to 28 days before the date of the annual meeting in April.

THE Superintendent of Otago, R.W. Bro. Burton, has broken one of the bones in his left foot, and will in consequence be laid up for a couple of months. The Craft will sympathise with our respected Brother.

OUT of the 14 Lodges warranted by England in 1888-3 to New Zealand, 7 to Victoria, 4 to New South Wales—only one (Aorangi, 2300, Wellington) now remains on the roll of the Grand Lodge of England. The remainder have joined the local Grand Lodges.

AT the Communication of the District Grand Lodge of Otago and Southland, E.C., held on the 3rd inst., a Past Master proposed that the District Grand Master should communicate with the 'authorities of the Grand Lodge of New Zealand, and courteously ask for the return of the warrant of the Lodge of Otago.

BRO. ABRAHAM BARRETT, P.M., has left us for a time. He purposes coming back, and "going in for politics." Masonically he will be somewhat out of his element in Tasmania, for "The Grand Old Flag" has been lowered there, and the Grand Lodge is in fraternal relations with "that abomination, the Grand Lodge of New Zealand."

AN editor of one of our exchanges thus retorts upon a critic :—"We are sorry you don't like this paper, We publish it simply to please you. We should ask you to come to the office and edit it, only if we did, some iniquitous idiot might write and tell you how much better he could' do it himself, and that might annoy a nervous person like you."

THERE is some talk of petitioning the Grand Master of England to follow the example of the Grand Lodge of Scotland and limit the duration of a District Grand Master's Commission to five years. Steps, we are told, are to be taken in Otago with this object. This is certainly a progressive move. It has always seemed to us an absurdity that an annually elected Grand Master should commission his colonial representatives for life.

"MALLETT," in the *Scottish Masonic Record*, mentions that at a Provincial visitation within the year to a Lodge which, amongst others in the same Province, had been greatly neglected, the Provincial Grand Master, who had been but recently commissioned, was received by the R.W.M. thusly :—"Ye're welcome ! We aye male' deputations from neighbourin' Lodges welcome—an', in fact, we'll be Bled tae see ye back again. But as tae eor jinin' the Provincial Grand Lodge, I'm no sae sure. At onyrate, we'll no think on'th' noo." The case, I reckon, is unique, and in sympathy with the feelings of that young P.G.M., I hope it is.

SUBSCRIPTIONS are not coming in as they ought to do.

THERE is trouble brewing over the affairs of the "Dunedin Freemason's Hall Company."

MANY Brethren have congratulated us on the last number, and the "Guide" is in great demand.

THE Commissions of the Scotch District Grand Masters in New Zealand will lapse at the expiry of five years from date of issue.

THE Assistant Grand Director of Ceremonies, W. Bro. T. Hay Mackenzie, has been promoted, and he is now stationmaster at the Bluff.

WE have doubled our circulation in the last six months ; it will stand doubling again. We have several improvements in contemplation.

GREAT satisfaction has been expressed by members of the four Constitutions at the nomination of Bro. Niccol as Most Worshipful Grand Master.

THE idea of a popular subscription of one dollar from each member for the erection of a Shelter for Distressed Masons in New York is meeting with general favour.

STILL another Masonic monthly. Iowa this time is to be the field. The name of the new publication is *Iowa Masonry*, and is published at Cedar Rapids, by Bro. Sidney Smith.

THE Grand Lodge of New Zealand, following the practice of its sister Grand Lodges in Australia and America, has decided that a man with an artificial limb cannot be initiated.

OUR thanks are due to the R.E. Companion Thomas Montgomery, Grand Secretary of the Grand Chapter Royal Arch Masons of Minnesota, for a copy of the 1891 Proceedings.

THREE new Lodges are in process of formation—one in Canterbury, one in Wellington, and the other in Auckland. Several Lodges contemplate throwing in their lot with New Zealand.

OUR Representative, Bro. George Hescott, wires that he was grossly insulted at the installation of Bro. William Joseph Rees as Provincial Grand Master of the Irish Constitution, on the 3rd inst.

THE Provincial Grand Secretary of New Zealand North, S.C., Bro. James Slator, has been removed from office by the Provincial Grand Master Depute, Bro. William McCullough. The particulars of the dispute will be found elsewhere.

THE ruling of England that the minority can at present continue work only affects two Lodges—one in Dunedin (the Lodge of Otago), the other in Auckland (Lodge Franklin, Pukekohe). The last-named is practically—so we are told—defunct.

The American Mason is the name of the latest Masonic publication. Its birthplace is Chicago. Issued weekly at one dollar. J. M. Detrick is publisher and manager, while Bros. Warvelle, Bliss, McFerrick, and Luce, and Mrs Annie P. Scott are editors.

ON the 5th of November C. W. Tomkins was initiated into Freemasonry in Royal Leopold Lodge, 1669, England. The candidate's father filled the chair, his uncles the Wardens' stations ; his grandfather performed the Junior Deacon's work, and his elder brother acted as Inner Guard.

THE *Rough Ashler* of Richmond, Va.—which, by the way, is a live, newsy, and well-edited Masonic journal—asks the following question :—If a man with only one good eye cannot be made a Mason, how comes it that a man who cannot see distinctly without the aid of glasses is passed as good material ?

THE Hon. Samuel Chipman died in Nova Scotia on November 10, 1891, aged 101. He was believed to be the oldest Freemason in the world, having taken the Master's degree in Halifax in 1813. His son is a member of a Lodge in Sydney, and will be known to New Zealanders as the Australasian representative of the Buckeye Reapers and Binders.

980,600 signed the petitions to the German Reichstag for the return of the Jesuits to the Empire. Against their return there were 985,000 signatures. The German Freemasons took an especially active part in procuring signatures to the anti-Jesuit petition—so much so that they actually sent a deputation to Rome towards the close of the year 1890 to consult with the Grand Orient of Italy regarding the best measures to be adopted to prevent the return of the Order.—*Catholic Record*.

OUR EXCHANGES

CONDENSED EDITORIALS.

New Zealand and Article 219 THE London *Freemason* says it lost no time in expressing its satisfaction at “the decision at which Grand Lodge, on the advice of the Grand Registrar, arrived in regard to the petitions submitted to it by Brethren in New Zealand on the subject of the interpretation to be placed on Article 219, Book of Constitutions. They have now been told authoritatively that the Article in question, as interpreted by the legal adviser of Grand Lodge, is not intended to apply to their case, because our Grand Lodge has declined to recognise the so-called Grand Lodge of New Zealand. Hence, though a majority of the members of any Lodge under the English Constitution may elect to join the ranks of the pseudo-Grand Lodge of New Zealand, the status of such Lodge will not be affected, provided always that three or more of its members remain to carry on its duties. This, we repeat, is in all respects satisfactory as regards our Brethren in New Zealand ; but here our feeling of satisfaction comes to a dead stop. There is this very important qualification to our sense of pleasure, namely, that the difficulty in which our colonial Brethren generally, or rather those of them who owe allegiance to our Grand Lodge, have been placed by the advice which Grand Registrar tendered to the Colonial Board some while since, has not been summarily disposed of, but only evaded in this one instance. Grand Registrar plainly gave Grand Lodge to understand that he still held by his original interpretation of Article 219 ; that is to say, *that he still considers the Article was not intended to apply to those cases in which a majority of the members retire from the Lodge for the purpose of transferring their*

allegiance to a local Grand Lodge which has been successfully established, and to which accordingly our Grand Lodge deems itself bound to accord recognition. Therefore it is evident that if, at any future time, in any other colony or dependency of the British Crown which does not possess a Grand Lodge of its own, a movement is started for the purpose of establishing a local Grand Lodge, and that movement is successful—by which we mean that it succeeds in obtaining the support of a preponderant majority of the Lodges—the minority of any seceding Lodge, though it may be composed of three or more members, may appeal to Grand Lodge to protect the rights reserved to it under the aforesaid Article 219, but its appeal will be in vain." Our contemporary then proceeds to point out what in its opinion ought to have been the interpretation of Article 219, and waxes indignant because the Grand Lodge of England did not choose to be dictated to by "the organ of the Craft." It sums up the law as it now stands as follows: "If the majority retires on public grounds in order to set up a local Grand Lodge, *and the movement proves a failure, because it is unable to secure such a preponderance of support* in its behalf as will justify our Grand Lodge in recognising it, the minority will be permitted to exercise the rights secured to it under Article 219. But if the majority retires on public grounds in order to assist in forming a local Grand Lodge, and the movement is *so successful that our Grand Lodge determines on according it recognition*, then Article 219 is inoperative." . . . "Our New Zealand Brethren, *for the present at all events*, retain the privilege of acting in accordance with the laws of the Grand Lodge to which they owe allegiance." . . . "This," says the *Freemason*, "is certainly a very convenient way of overcoming and evading this particular difficulty." The article ends with a modification of that feeling of satisfaction which the London *Freemason* had expressed the previous week. It said then:—

It is satisfactory to know that the commonsense interpretation of Article 219, Book of Constitutions, has prevailed, and that Grand Lodge has authoritatively decided that the minority of the members of such Lodge may retain the warrant, and carry on the duties as provided for in the said Article. We have so often, expressed our opinions on this important question that it is quite unnecessary we should repeat them after what has passed. We think, however, we may reasonably take some credit to ourselves for having placed these opinions before the Craft so promptly, and at the same time so consistently. From first to last we have maintained what we consider is the only possible interpretation, and Grand Lodge by its resolution of Wednesday has publicly endorsed our views. It must have been "gall and wormwood" to the Editor to have in the following issue admit that his expressions of satisfaction were somewhat premature, written in haste, and without due consideration. "The commonsense interpretation . . . so promptly, and at the same time so consistently" placed before the Craft, had so little weight with the members of the Grand Lodge of England, that its resolution of Wednesday, December 2nd, 1891, is entirely opposed to the opinions which the London *Freemason* had "maintained from first to last." The Grand Registrar is somewhat roughly handled by the Editor of the *Freemason*. He first makes use of him, inducing him to slightly modify his previous dictum as to Article 219—with—be it noted—some little damage to his reputation either for legal acumen or consistency—and then turns again and rends him in that he did riot go far enough in his recantations.

The Prodigal's Return FRANCE is proverbially a land of surprises, and the peace of to-day may be broken at any time by a violent outburst of revolution, upsetting all existing institutions, and leading to changes both unexpected and far reaching. Freemasonry suffers in France as do other institutions, and the same national spirit of uncertainty holds good in its midst as outside of it. On this account it would cause little surprise to hear that grave changes had been brought about, and that a large section of the members of the Grand Orient of France had returned to their old allegiance, and had thereby won the official recognition which is now denied them by England and others in consequence of their no longer compelling an allegiance to the first principles of the Order. We are aware that in writing as we are doing on the subject of French Freemasonry, we may be accused of speaking of something which has no real existence; but there are yet many true members of the Order in France, men who joined the ranks of Freemasonry under the old system, when obligations as binding on the conscience as any we impose were entered into by the candidate for initiation, and why should the rest of the Masonic world refuse to recognise them solely because others in their midst have inaugurated a new system, and made use of the time-honoured name of Freemasonry for political or party ends? Of course the difficulty of recognising the true members of our Order lies in the fact that the loyal body of Freemasons in France are in the minority, or at least they have allowed their more turbulent and scheming members to push them into the background. Were they able to assert themselves, there is little doubt but that we should soon find the matter placed on a different footing, and although it would be very difficult to deal with the large number of so-called Freemasons who have joined the French Orient under its altered rules, some satisfactory means could be devised to welcome back the prodigal of the Masonic family

if the matter were broached in a proper spirit. In this sense we may regard the peculiar temperament of our French neighbours as somewhat in the light of a blessing, and if we are to believe some of the French writers who have recently devoted attention to the subject, something in the form of a Masonic revolution is not wholly impossible in the near future. There are thousands of true Masons in all parts of the Globe who would delight in welcoming back the prodigals to the fold ; they would even go far to fetch them, and would willingly make sacrifices if they would be any good ; but the first step must be taken by the prodigals *themselves*.—*Chronicle*, London.

The Craft in South Australia WHILE the past year produced few new developments in South Australian Freemasonry, yet it was witness to much that can be credited to us of sure and steady progress. We may affirm that Masonry in this province has experienced a most peacefully progressive period during the year now newly ended. All things have worked together for good with us, and so far as a human organisation can advance towards unanimity and concord, our contribution to the year's Masonic history will be found a clear and unblemished page—uneventful, perhaps—but resultless assuredly not. A new Lodge (Commercial) has been added to our roll, and we may hope it will prove a decided acquisition to our strength and influence. Taken throughout, our outlook is of the brightest and best. If we cannot claim a numerical equality with others with whom we consort, we are at 'least among the soundest and most eminent in efficiency and strength of purpose. We have certainly nothing to show in the tangible form of 'charitable institutions and asylums for the aged and needy—for, if we had, we should not be able to realise the material to fill them with. We have no real want of the kind to deal with. Our aged Freemasons are mostly a self-sustaining class, and our needy ones are so far self-reliant that, although they may ask to be aided, will not submit to be pauperised. Masonic schools we need not burden ourselves with where a paternal Government provides a free education. With a plan so free and prospects so fair our 'course should be an easy and prosperous one.—*The South Australian Freemason*.

Right of Visitation Is the right an inherent or a conditional one ? We think this right is secured to a Brother by the Ancient Regulations, and therefore irreversible. Those Ancient Regulations say nothing in regard to the necessity of the visitor being an *affiliated* Mason, but Bro. Mackey seems to differ from this for he *says* every affiliated Mason has the right to visit any other Lodge. Now, in our opinion, the Brother is affiliated when he is received into the Order, and the Ancient Regulations so considered it. They say it is the right of every brother Mason, in good standing, to visit any Lodge at their regular communications, or when open for work. Every Lodge has a right to hold members' meetings, at which they have the power to exclude visitors, but when open for work every Brother has as much interest in the proceedings as the particular members of that Lodge have. It sometimes happens that a visitor may know more about an individual who is an applicant than the committee to whom his application was referred, therefore the door of every Lodge-room should be open to the fraternity at large. It is the duty of every Mason to keep out all improper persons, and in the performance of that duty no one has a right to interfere with him, but on the other hand to give him all the facilities within their power to aid him in the performance of that duty, which devolves upon them as well as upon him. One answer to this has been given, " that if a Brother knows of anything which would debar the applicant from receiving the degrees, he can communicate it to the committee or to the Worshipful Master." How can he do this when he is only a visitor ? He knows nothing about the applicant until he is inside the Lodge, and has no means of knowing, but when he is inside the Lodge he then hears for the first time the name of the applicant, whom he knows to be unworthy of being admitted. It is then his duty to make it known to the Lodge, that the fraternity may not be imposed upon, and the Lodge who would not heed such information would be amenable to the Grand Lodge. It is argued by some that the Worshipful Master has the right to exclude a visitor, and therefore that proves the right to be a conditional one. It is true the Worshipful Master has such a right, but not to be exercised arbitrarily ; he is bound to preserve the harmony of his Lodge, and in so doing has the right to exclude any visitor whose presence may, in his opinion, be adverse to that harmony. But in exercising this right, he cannot conflict with the harmony and welfare of the fraternity, which he is as much bound to promote as the harmony of his particular Lodge. It must therefore be for some good and sufficient reason against the particular visitor that he exercises this right, and cannot extend it to visitors indiscriminately. Now, when you cut off this right of visitation you inflict a great injury upon the fraternity we therefore do not hesitate to say that whether the visitor is or is not affiliated with any particular Lodge, if he is a Brother in good standing, he has a perfect right to visit any Lodge, when open for work, as often as he chooses.—*Review*.

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.

ROB. HARRIS, J.W., No. 52.--First copy posted 20/1/92. Second copy posted 5/2/92.

JOHN PICKETT, WAIPAWA.-Thanks.

A. R. MEEK, WELLINGTON.-Thanks.

S. JACKSON BINNING.-Shall be glad of your reports. Explanation satisfactory.

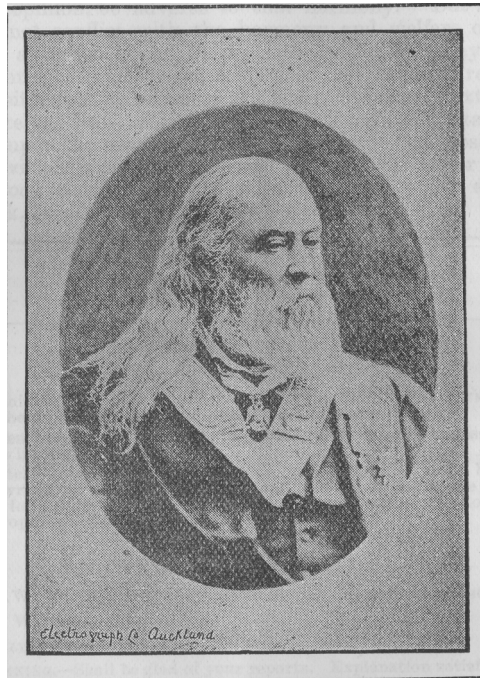
MASONIC UNITY.

TO THE EDITOR.

DEAR SIR AND BROTHER -I notice a desire has been evinced to bring about a reciprocity of fraternal feeling between the Brethren of the New Zealand Constitution and those who have felt it their bounden duty to maintain their allegiance to their parent Grand Lodges. I trust, dear Sir, this laudable desire will become so general that in a short time we shall all be able once more to meet as Freemasons should, " in fraternal amity," allowing any differences of opinion on Masonic government to remain in abeyance, till such time as either one side or the other have arrived at a reasonable and consistent conclusion as to what would be for the true interests of the Craft in this colony. Hoping this vital question will be kept well in view by all who wish well to the fraternity, I am, &c.,

HENRY T. GOURLAY, P.M., 604, S.C.

Christchurch, January 28th, 1892.



GENERAL ALBERT PIKE.

MISCELLANEOUS

MASONIC CELEBRITIES.

ALBERT PIKE,

*Sovereign Grand Commander ad vitam of the Supreme Council,
33rd Degree, Southern Jurisdiction, U.S.A.*

DEATH AND BURIAL.

GENERAL ALBERT PIKE was born at Boston, Mass., on the 29th December, 1809, and died at Washington, D.C., in the Holy House of the Temple, the official home of the Supreme Council, S.J., on April 2nd, 1891.

The body lay in state in the Cathedral of the Scottish Rite from the Tuesday evening until the day of the funeral, during which time over 25,000 persons viewed the remains.

At midnight on the Thursday evening the last solemn services began. Among all the magnificent rituals of the Scottish Rite there is none more beautiful and solemn than the last offices at the obsequies of a Knight Kadosh, the ceremony which was held over the remains of General Pike. The services are nearly identical with the ancient ceremonies used at the obsequies of a Knight Templar. When the remains of the Grand Commander were brought into the church they were placed within the boundaries of nine candles, arranged in triangles on the east, west, and south of the casket. On the upper end of the coffin lid rested a chaplet of white roses, below it the insignia of the Order and the sheathed sword of a Knight Kadosh. Upon a tablet near the coffin was a skull, wreathed with evergreens, and surrounded by seven large candlesticks bearing no lights. At the head of the coffin stood a large iron cross, painted black, and the presiding officer held in his hand an iron hammer of similar colour. Shortly after the stroke of twelve, the presiding officer, followed by twenty-one Knights, all bearing tapers, attired in black, with scarves of crape, and their heads bare, arranged themselves in a semi-circle on the west, south, and north sides of the coffin, facing the east, while the presiding officer took his station on the east side, behind the cross, and facing west. Then began the reading of the ritual :—

" Dear Brethren and Knights of the Holy House of the Temple : It has pleased our Father who is in heaven to take away from us the living soul of our Brother, and to leave unto us his body, of which we are about to dispose according to our ancient and knightly custom ; but we are first of all to hold a judgment upon him whose mortal remains lie before us. It is midnight, and a new day begins for us. Our Brother has finished his earthly probation. Death is the inexorable creditor, whose indulgence nothing in the world can purchase. Every moment that sees a new-born child laugh at the light, sees also a man die, and hears the cry of a breaking heart, and the lamentations of those who sit lonely in the desolation of affliction, no longer seeing the faces dearly loved. Round the little island of our being, on which we follow our various pursuits of toil or craft, of usefulness or mischief, throbs the illimitable ocean of eternity, upon which, round the isle, a broad circle of impenetrable darkness brooding lies. But beyond that zone the outer ocean sparkles, and its white-crested waves dance in the light, and somewhere in the distance the Isles of the Blessed are dreaming, girdled by the peaceful waters. Here in our present home we live our little life, waiting to be called to other duties elsewhere, and one by one our loved ones and our cherished friends glide away from us unseen, and are swallowed up in the darkness which is the shadow of the broad wings of Death."

At the conclusion of the opening colloquy the presiding officer twice demanded of the Knights present if they had ought whereof to accuse the dead :—

" Let us look back upon the life of the Brother, whose spirit has departed from his body, and see if he be entitled to honourable mention and to be remembered with affection. If any one of you, or anyone who hears me, can accuse of wrong this Knight now dead, let him stand forth and so declare."

There was an impressive pause for some moments, during which the mourners were as silent as death, when he exclaimed in a loud voice, " If there be no accuser there can be no judgment. Doth no man accuse the dead ?" Then all the Knights answered, " God is his Judge and ours."

Then the presiding officer, giving three blows upon the iron cross with his hammer, declared, " Let the grave, then, be ready to receive this body." Two Knights stepped forward and removed the coffin-lid, exposing to view the body, the hands and feet tied with a cord, the temples adorned with a chaplet of laurel and vine leaves, on the heart a bunch of freshly-culled violets, and on the breast a cross of gold sparkling

with jewels--the first symbolising that in life a man is the slave of his habits and the bondman of circumstances ; the chaplet, that man lives for honour and enjoyment ; the cross of gold, that dignities and splendour are the great prize of life ; while the violets were a symbol of affection, the offering of brotherly love to one who deserved to be remembered, and whose death created sorrow and sadness. Several Knights then approached the coffin. One by one each laid his hand upon the head, eyes, cheek, mouth, heart, hands, and feet of the deceased, each accompanying this rite with a blessing, after which the presiding officer closed the ceremony, concluding as follows :-

" We will lay tenderly and reverently this body of our Brother in the bosom of the earth, its great mother. Let the tears of love raining upon it hallow his grave ! Then leave it lying there in its bed of honour ! If the snows spread for a time their white mantle over it, they too will soon dissolve into tears ; and when the fair days of spring return again, and time begins to soften sorrow into a more measured grief, the grass watered by tears will grow upon it, and the flowers planted by crentle hands will bloom there ; and round it for long years his virtues will keep ward, ranked as a guard of immortal honour. May our Father who is in heaven give unto him eternal rest !"

Up to this point there had been no vocal music, but as the presiding officer ceased speaking a low accompaniment swelled from the great organ, and a solemn chant from the choir of male voices filled and throbbed in beautiful harmony through the edifice, during which the Knights sprinkled water upon the coffin, each with his benediction. The music of the chant sounded farther and farther off, dying as it were in the distance, when each taper except that of the presiding officer was extinguished, and the Knights, kneeling with their arms crossed, prayed silently. Dr. J. C. Batchelor, the acting Grand Commander, then struck three blows upon the cross, and delivered his benediction :-

" I bless thee, O dead Brother, in the name of Almighty God, in the name of the Order of the Holy House of the Temple, and in the name of the Knights and Brethren here assembled. May the light of the face of God shine upon thee and bless thee. Amen."

HIS LIFE.

By Bro. R. F. Gould. Condensed and taken from the " Transactions of Lodge Quatuor Coronati."

It is said of the Emperor Joseph II. that his principal object was to be sovereign in the fullest sense, and to manage the great machine of the State entirely himself, nor was this idea strictly confined to politics. He was a philosopher of the French school, and when reproached for his singular indifference towards Voltaire, its leader, replied, " C'est mon métier d'etre Souverain." Born to reign, he thought it his duty to govern and be a leader of mankind ; in fact, not to be led even by those at whose feet he might sit as a disciple.

The position occupied by Albert Pike in Masonry is not ill described by the words in which the Emperor of Germany defined his connection with philosophy.

Initiated somewhat late in life, within three years he was Grand High Priest—Anglice, First Grand Principal—of the Grand Chapter of Arkansas, and within eight and a-half years Sovereign Grand Commander ad vitam of the Supreme Council, 33rd Degree, Southern Jurisdiction, U.S.A.

Genius has been somewhere defined as "une grande puissance d'attention." But as a brilliant writer of our own times very justly observes, all the pains the hardest student can take will not make him a genius ; and he suggests as a better definition, that genius is a general capacity directed into a particular channel. Of the truth of this he furnishes two examples. Michael Angelo had a general capacity. He was a painter, a sculptor, a chemist, an engineer, an architect, and a poet. But he chose art as his particular channel. Sir Christopher Wren had more than twenty strings to his intellectual bow. In his youth he was a prodigy of knowledge and ingenuity. His particular channel was architecture.*

**Bro. G. A. Sala.*

To the preceding examples—and longo intervallo—I shall add a third. Albert Pike was a scholar, an orator, a writer of the first rank, and a poet. The main channel into which his abilities were directed was the Ancient and Accepted Scottish Rite.

Goethe has remarked that a really great man in doing one thing does all, or rather he sees in this one thing that he does well the symbol of all the good work in the world. Whatever Albert Pike put forth his hand to do was done well. The welfare of his Rite was perhaps dearest to his heart, but scarcely less so that of the Craft at large, and of humanity in general. In the "one thing" to which his abilities were (of late years) chiefly directed he had neither rival nor competitor, and a worthier symbol of "good work" than his own we should vainly search for, albeit in wider channels, consecrated by the genius of even greater men.

Albert Pike was born at Boston, Massachusetts, on the 29th December, 1809, and among his earliest recollections were the illuminations which took place in that city at the conclusion of peace with Great Britain in 1815. He entered Harvard College at seventeen years of age, but did not graduate there, though he subsequently received the honorary degree of Master of Arts from it. According to Bro. W. W. Barrow, on leaving the University he tried his fortune for a short while on the sea, but of this I find no mention in the other accounts of his life which have reached me.

In the year 1831 he turned his face towards the great and comparatively unknown territory in the west. A great part of his travelling was done on foot, and this brought him into close contact with the Indians. An unerring marksman, powerful of body and fleet of foot, he commanded their admiration, learned to speak their language, and acquired a great influence over them, which was turned to a useful purpose some thirty years later.

At twenty-three he was a schoolmaster on Little Piney River, Arkansas, and shortly afterwards he went to Little Rock to assist in editing the *Advocate*. In 1834 he married, the same year receiving a license to practise law, of which he was his own teacher. At this time he never slept more than five or six hours out of the twenty-four, and continued to do so for forty years.

In 1846 he raised a troop of cavalry for service in the Mexican war, which was incorporated with the regiment commanded by Governor Yell. After the battle of Buena Vista, in which this officer fell, Pike wrote some caustic remarks on the conduct of the war, which involved him in a duel with Governor J. S. Roane, of Arkansas. Two shots were exchanged, but without injury to either party.

Among his reminiscences while a resident in Arkansas were the following :—Judge Thomas J. Lacy, in the winter of 1834, when he had only read the first volume of Blackstone's Commentaries, gave him a license to practise law, saying it was not like giving a medical diploma, because as a lawyer he could not take anyone's life. At the first court he went to, in Crawford County, nineteen lawyers, of whom he was one, slept in a single room, while in the court-house, under it, a faro board was in full operation every night. In 1835 he bought the *Advocate*, becoming editor and type setter and making himself generally useful in the office for upwards of two years. Then he sold the paper, and after trying for a year to collect what was due to him, one day he put the books into the stove, where they served for fuel, and he "had no further trouble with the accounts."

In 1853 he gave up his law practice in Arkansas, and transferred his office to *New Orleans*, remaining there, however, only three seasons, because Indian claims which he was prosecuting compelled him to be in Washington the whole of the winters of 1855 and 1856, and prevented his attending the courts in *New Orleans* during the larger part of each season. For this reason he resumed his practice in Arkansas in 1857.

It should be stated that in 1849 he had been admitted to the Bar of the Supreme Court of the United States, and the Choctaw Award by the Senate was one of the many great cases argued by him. He was attorney for the Choctaw Indians for a great number of years to press their just claims against the United States, for compensation for more than ten millions of acres in Mississippi, ceded by them to the Government. These treaties embrace a period extending from 1786 to 1855. The history of this claim is but a repetition of the struggles between the weak and the strong which have occurred in all ages. After many years of vexatious delay the Senate of the United States was constituted an umpire between the Choctaws and the Government,

and on the 9th of March, 1859, awarded the Choctaws 2,981,247 dols. 30c. Many committees, of both Senate and House of Representatives, have urged the justice of this claim, but to the national shame it remains unpaid. A fee of 300,000 dols. was due to Albert Pike in this case alone.

At the beginning of the Civil War he became Confederate Commissioner, negotiating treaties of amity and alliance with several Indian tribes. While thus engaged he was appointed Brigadier-General, and organised bodies of Cherokee Indians, with whom he fought on the Confederate side in the actions of Pea Ridge and Elkhorn. For a short period during the war he occupied a seat in the Supreme Court of Arkansas.

After the war he resided in Memphis, Tennessee, resuming practice as a lawyer, which, however, he again forsook for a while in order to edit the *Memphis Appeal*. But disposing of his interest in this paper in 1868, he again went to New Orleans to practise law, whence, however, he shortly afterwards removed to the Federal capital.

Describing Albert Pike, Mr Hallum, in the " Biographical and Pictorial History of Arkansas," tells us :—

" His capacity for brain work surpasses that of any man known to our literature, and for forty years it equalled that of Bonaparte, when engaged in his celebrated campaigns. These studious habits were stimulated by an insatiable desire for knowledge from every field of science, and were supported • by an amazing memory, and one of the finest brains and physical constitutions ever given to man. It will be readily seen that this exceedingly rare combination of faculties leads to the highest degrees of attainment. They have made him the Homer of America, the Zoroaster of modern Asia, a profound philosopher, a great jurist, a great philologist, a profound ethnologist, and a great statesman, perfectly freed from the arts of the demagogue, and all the debasing factors which stimulate ambition to pander to the frailties of man. The world produces but few such men. In the estimation of the author, he is without doubt or rival the greatest of American poets. His poetic works embrace a volume privately printed, and distributed to a few friends only. His talents as a lawyer and jurist assured him constant and great professional employment.

" General Pike is not hot-headed and impulsive, but he has the courage of his convictions in an eminent degree. His courage, both moral and physical, is of the highest order. He has never been a place-hunter ; his own great soul, with an upward, victorious soar,' has conquered the summit of the rock,' and reached a goal infinitely higher than the heraldry of office. Had he been willing to stoop for office, or compromise with principle, he had only to change from Whig to Democrat to hold Arkansas in the palm of his hand."

After about twelve years' residence in Washington (1880), Albert Pike gave up his legal practice, and from this time devoted himself mainly, if not entirely, to a closer pursuit of those studies which for many years had been uppermost in his thoughts.

We now approach the point where the work performed by him as a Freemason has to be related, but for this I must first pave the way by giving in the fewest words possible a short summary of the conditions under which Masonry is practised in the United States of America.

(To be Continued.)

A CRANK in a Lodge is a good thing. He sometimes turns things around, but the turning of the crank stirs things up, and stagnation ceases. One crank may turn a dead Lodge into a live one. Cultivate the cranks.

THERE was no such thing as " Making Masons at Sight " sanctioned under the old York Constitutions. The custom was for the first and second degrees to be given at the next meeting after the proposition, and on another ballot at the next meeting of Lodge the third degree was conferred.—Hughan.

IN his " History of Freemasonry," Brother Murray Lyon says the only persons who are physically disqualified for admission under the Scottish Masonic constitution are the totally blind and the deaf and dumb. Belief in God, personal freedom, mature age, and respectability of moral character, are essential in initiates.

ANOTHER delusion very prevalent, especially in Great Britain, is the idea that a Mason can travel through the world free of charge, on the strength of the Brotherhood. A case of this kind came to our knowledge only last

week, where a Brother was made a Mason in Glasgow just before leaving there, and came to New York city, and immediately applied to his Brethren for help, and when asked why he had joined the fraternity so shortly before leaving, frankly admitted that he thought it was £2 well invested prior to starting for foreign lands. He was a man who knew absolutely nothing of Masonry, except that it was a Brotherhood where every Brother is called upon to help HIM, because he had expended the sum of £2 to enter the fraternity !—*Hebrew Standard*.

<*Pages 1120 to 1139 not scanned*>