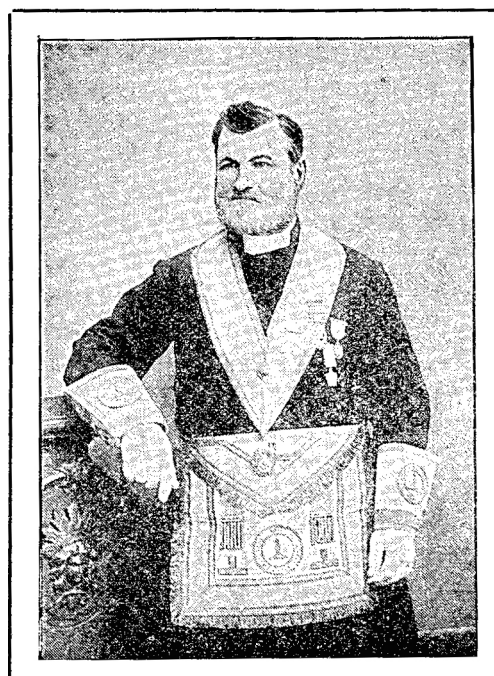


FREEMASONS'S HALL. CHRISTCHURCH  
LOOKING TOWARDS THE EAST

From photograph Gratuitously taken by Bro CHAS. H. MANNING, 156, Colombo Street, Christchurch



V. W. BRO. THE REV. WILLIAM RONALDSON  
GRAND SECRETARY

THE

# New Zealand Craftsman

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## *THE GRAND SECRETARY.*

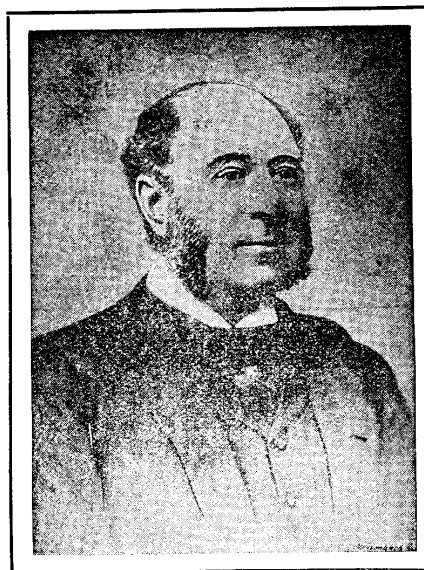
THE Rev. Bro. Ronaldson's admission into Masonry was somewhat singular, though there is a record of a similar case in Lodge Dunedin. It arose from the wish of the Vestry of St. Peter's, Caversham, Dunedin, who, when building the new church, requested to have the foundation stone laid by the Masonic body. Bro. Ronaldson was then the incumbent of St. Peter's, and, knowing nothing about Masonic ceremonies or rites, was opposed to this wish of his Vestry, but on submitting the matter to Bishop Nevill it met with his approval, and the incumbent withdrew his objection. The result was unexpected : our Brother was so impressed with the ceremony that he wrote to the D.G.M., Bro. T. S. Graham, who had officiated at the laying of the stone, and expressed his willingness to join the Masonic body if they would admit him. We heard the D.G. Secretary, Bro. Sydney James, remark on the occasion of Bro. Ronaldson's initiation, that it was a case in which the candidate could sincerely say that he had " a favour-able opinion pre-conceived of the institution." The other case before referred to was that of Bro. the Rev. J. H. C. Gilbert, now of Christchurch, whose favourable impression of Freemasonry was caused by a similar event. Bro. Ronaldson was proposed by the R.W.D.G.M., Bro. T. S. Graham, and initiated in the Lodge of Otago, 844, E.C., on April 5th, 1882. He was Chaplain of the Lodge in 1882 ; J.D., 1883 ; S.D., 1884 ; J.W., 1885 ; and W.M., 1886 ; D.G. Chaplain, 1886 ; D.J.G.W., 1887 ; and D.S.G.W., 1888. He is a Past Master of the Mark, a Past First Principal of the Royal Arch, a Past Prior of the Temple, and a member of the 18°.

Since his initiation our friend and Brother has taken a warm interest in the fraternity. After his conversion, in which we had a hand, his zeal was of material assistance to us in furthering the movement in Otago for the establishment of a Sovereign Grand Lodge. We shall ever bear him in grateful remembrance, for his sympathy and encouragement in those dark days when the Brethren held us up to ridicule and contempt, even refusing us brotherly and social communion.

He was delegated by several Lodges to attend, with Bro. Past Master De Renzi, the Wellington Convention, and bring the Grand Lodge of New Zealand into existence. On the day of its inauguration the M.W. Grand Master-elect, Bro. Henry Thomson, offered him the Grand Secretaryship ; this he accepted, and resigned the Editorship of this Journal. He has nearly reached the age of three score years and ten.

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*THE NEW GRAND SECRETARY OF ENGLAND,  
BRO. EDWARD LETCHWORTH, P.G.D.*

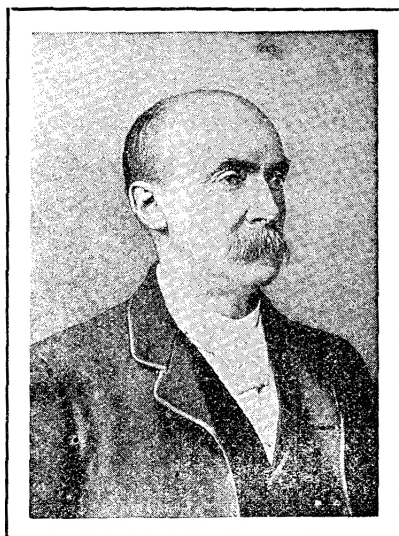


V. W. BRO. EDWARD LETCHWORTH P.G.D.,  
GRAND SECRETARY OF ENGLAND.

THE vacant office is at length filled, and the post which was occupied for nearly a dozen years by the lamented Bro. Col. Shadwell H. Clothe, with so much credit to himself and such advantage to the Craft, is now held by Bro. Edward Letchworth, who, by special desire of his Royal Highness the M.W. Grand Master, was privately invested with the insignia of his office on Monday by Bro. the Right Hon. the Earl of Lathom, Pro. Grand Master. The appointment so far as we have had the opportunity of judging, will give general satisfaction to the Brethren. Bro. Letchworth is a Mason of high standing, who has seen much service. He was initiated in 1875 in one of the Red Apron Lodges—the Jerusalem, No. 197—and is one of its Past Masters and Treasurer. He is also a Past Master of the Lodge of Antiquity, No. 2, and of the St. James Lodge, No. 1579, Enfield, as well as a sub-scribing member of the Bard of Avon and Earl of Sussex Lodges. In 1877 he was appointed Prov. Grand Registrar of Middlesex, and in 1884 a J.G. Deacon of England. In the Royal Arch, he has twice occupied the chair of First Principal in the St. James's Chapter, No. 2, and is also a P.Z. of the Enfield Chapter, No. 1237, and the Bard of Avon Chapter, No. 778, and Past Grand Std. Br. of Supreme Grand Chapter. In the Mark Degree he is a P.M. of the Ruspini Lodge, a subscribing member of the Carnarvon Lodge, and a Past Grand Treasurer of Grand Lodge, as well as a past member of the Grand Master's Royal Ark Mariner Council. In the Order of the Temple, he is a Past E.P. of the St. George's Preceptory, No. 6, a Past Prior of Malta, and a Past Officer of Great Priory ; while in the Ancient and Accepted Rite he is a Past M.W.S. of the Bard of Avon Rose Croix Chapter, a subscribing member of the Grand Metropolitan Chapter, and has taken the 32° of the Rite. He is likewise a Past M.P.S. of the Order of Rome and the Red Cross of Constantine, a Past Captain of the Guard in the Grand Council of the Royal and Select Masters, a Past Grand Officer of the Provincial Grand Lodge and Chapter of the Royal Order of Scotland for London and the Metropolitan Counties, and a member and Past Supreme Ruler of the Order of the Secret Monitor. These constitute a sufficient array of claims upon our respect, and clearly demonstrate that the new Grand Secretary has not only exhibited a deep interest in all, or nearly all, of the various branches of our modern system of Masonry, but has also attained to a position of eminence in each of them. But his chief claim upon our respect will be found in the important services he has rendered as a member for six years of the Board of General Purposes, of the Colonial Board for two or three years, and of the General Committee of Grand Chapter for eleven years ; while as regards our Charity ble Institutions, he is not only a Life Governor of the Boys' School and Benevolent Institution and a Vice-Patron of the Girls' School, but he has also served very many Stewardships on their behalf, and, above all, has been for eleven years and upwards a member of the House Committee of the last-named institution, and is, therefore, familiar with all the details of its administration. In short, though it is only about 17 years since Bro. Letchworth became a member of our Society, he has within that period of time discharged so many and such various important duties that the news of his appointment will be received everywhere with satisfaction. The post on which he has just entered is both an onerous and responsible one, but it will be recognised on all sides that in Bro. Letchworth the M.W. Grand Master has found one who in the matter of Masonic experience and general business capacity is in every way well qualified for the office.—*Landon. Freemason*, of March 12th.

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*BRO. ROBERT FREKE GOULD,  
PAST GRAND DEACON OF ENGLAND, MASONIC HISTORIAN.*



V. W. BRO ROBERT FREKE GOULD  
AUTHOR OF "THE HISTORY OF FREEMASONRY"

WE have, and we know that many of our readers have, a sincere respect for Bro. Gould, and admiration for his great work, "The History of Freemasonry." These Brethren will doubtless be pleased to see his likeness, and to read the accompanying brief record of his services to his country and to the Craft. To those who know not the man personally or by his writings—we regret to say there are many such—his picture and record will act as an introduction to one who has kindly consented to contribute a series of original articles to the pages of this Journal. Bro. Gould has selected for his first contribution a very interesting, though much misunderstood topic. A continuation of his remarks will, as soon as our arrangements are completed, appear in each issue.

We believe that this is the first time that Bro. Gould has contributed to the Colonial Masonic Press, and we trust, nay, we are certain, our readers will duly appreciate our endeavours, first, to bring before them the remarks of this highly cultured and trustworthy Brother—one who has been described as "The Masonic writer of the age ;" and secondly, to make the CRAFTSMAN a literary organ of an intellectual jurisdiction.

Bro. Robert Freke Gould was born in 1836. Entered her Majesty's Service in 1855 as Ensign, 86th Foot ; Lieut. 31st Foot in 1855 ; served in the North China Campaign of 1860 (medal and clasp) ; Barrister at Law, 1868. Was initiated in the Royal Navy Lodge, Ramsgate, No. 429 (then 621) in 1855, and successively joined the following Lodges :—Friendship, Gibraltar, No. 278 (then 345), in 1857; Inhabitants' Lodge, Gibraltar, No. 153 (then 178), in 1858, as first W.M. on its revival ; Meridian Lodge, in H.M.'s 31st Foot, No. 743 (then 1045), in 1858, of which Lodge he was elected W.M. in 1858 and again in 1859 ; St. Andrew's in the East, Poona, East Indies, No. 843, under the Grand Lodge of Scotland, in 1859 ; Orion in the West Lodge, Poona, No. 415 (then 598), in 1859 ; Northern Lodge of China, Shanghai, No. 570 (then 832), in 1863 ; elected W.M. iii 1861 ; Royal Sussex Lodge, Shanghai, No. 501 (then 735), in 1864 ; and Moira Lodge, London, No. 92, in 1866, serving as its W.M. in 1874 and again in 1875. Was exalted in Melita Chapter, Malta, No. 349, (then 437), in 1857 ; joined the Scotch Chapter at Poona, in 1859 ; the Zion Chapter, Shanghai, No. 570, in 1863, of which he was Z. in 1865 ; and Moira Chapter, London, No. 92, in 1875, Z. in 1878. In 1858 he was appointed Provincial Senior G.W. of Andalusia, and in 1880 Senior Grand Deacon of England. Appointed 5th December, 1877, a member of the Special Committee to enquire into and report to Grand Lodge on the action taken by the Grand Orient of France in removing from its Constitution the paragraphs which assert a belief in the existence of T.G.A.O.T.U. Served on the Board of General Purposes in 1876, 1878, and 1879, as an elected member, and from 1880-83 by nomination of of the G.M., and as an elected member of the Colonial Board from 1876-79. Besides numerous contributions to the Masonic press, dating almost from his initiation, he is the author of "The Four Old Lodges," 1879, "The Atholl Lodges," 1879, and "The History of Freemasonry," 1882-1887.

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*CAN SUPERINTENDENTS GRANT DISPENSATIONS. '*

OUR Wellington correspondent says we "are in a minority of one," for those to whom he referred the question hold the opinion that Grand Lodge refused to give Superintendents this power.

Well, all we have to say is this : That Rule 141 of the Constitution distinctly confers upon Grand Superintendents of Districts the power to grant dispensations to appear in clothing at processions. funerals, balls, theatres, public assemblies, or any place of public resort, within their jurisdictions.

Now, Bro. Correspondent, are we still " in a minority of one"

OUR subscribers will please note that their subscriptions for the present year are several months overdue. Will they kindly favour us with postal notes.

PRESSURE upon our space compels the holding over of " Condensed Editorials," the continuation of the article upon that Masonic celebrity, the late Albert Pike, our concluding remarks upon "The Ritual," a quantity of correspondence, and other interesting matter.

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## GRAND LODGES.

### *NEW ZEALAND.*

#### ANNUAL COMMUNICATION.

THE Second Annual Communication of the Grand Lodge of New Zealand was held in the city of Auckland, on Wednesday, the 27th of April last.

#### OPENING OF GRAND LODGE.

At noon the M.W. Grand Master, Bro. Henry Thomson, took his seat upon the throne. Past Deputy Grand Master Bro. E. T. Gillon acted as Deputy Grand Master; and upon the dais was the Grand Superintendent of the Province of Auckland, Bro. Malcolm Niccol (Grand Master-Designate), and the Grand Superintendent of the Province of Wellington, Bro. Herbert J. Williams.

#### BALANCE-SHEETS.

After the confirmation of the Minutes of the Oamaru Communication, the balance-sheets were presented. *The New Zealand Herald*, to which we are indebted for a portion of this report, states that " the Grand Lodge funds showed a surplus of £216 17s 8d, and the report of the Board of General Purposes (*sic*) showed a balance to credit of £230 8s 6d."

#### ELECTION OF GRAND MASTER.

There being only one nomination for Grand Master—that of Bro. Niccol—he was declared duly elected.

#### THE DEPUTY GRAND MASTER, GRAND SUPERINTENDENTS, AND GRAND WARDENS.

The Grand Master-Elect appointed Bro. Albert Kaye, of Christchurch, to be his Deputy, and he re-appointed the following Grand Superintendents of Provinces :—Wellington, Bro. H. J. Williams ; Otago, Bro. A. H. Burton ; Southland, Bro. W. H. Hall ; and his Grand Wardens are : Senior — Bro. R. C. Hamerton, Wellington; Junior—Bro. Elijah Titchener, Dunedin.

#### THE ELECTIVE GRAND OFFICES FILLED BY THE BOARD OF GENERAL PURPOSES.

For the Elective Grand Offices the Board of General Purposes presented a list of Brethren whom they considered suitable to fill the various positions. A report which accompanied the list stated that the selections had been made " with great care, so as to give an equality of distribution in the various Provinces."

The Grand Master, Bro. Henry Thomson, moved that the suggested appointments of the Board be accepted. The motion was carried, and a ballot deemed unnecessary.

We deem it unnecessary to give here a list of the Elective Grand Officers and the membership of the Boards of General Purposes and Benevolence. A full and complete record will be found on pages 1302 and 1303.

TABLE SHOWING THE DISTRIBUTION OF THE GRAND OFFICERS AND THE MEMBERS OF THE TWO BOARDS.

	AUCKLAND	WELLINGTON	CANTERBURY	OTAGO	SOUTHLAND	NELSON, & C	TOTALS
Appointed Grand Officers	..	2	1	2	1	..	6
Elected Grand Officers	12	6	4	3	2	1	28
Grand Stewards	3	9	6	2	3	2	25
Board of General Purposes	7	2*	2	1*	*	..	12
Board of Benevolence	7	3	2	1	1	1	15
Grand Totals	29	22	15	9	7	4	86

\* The three Superintendents, though elected members of the Board, are not considered. They are allowed for in the six appointed Grand officers.

### Balance-Sheets of the Grand Lodge of New Zealand of Antient and Accepted Masons

FOR THE EIGHT MONTHS ENDING DECEMBER 31st, 1891

#### FUND OF GENERAL PURPOSES

<i>Cr.</i>		£	s.	d.	£	s.	d.
To Balance in Bank April 30th, 1891 .. ..	..	70	16	2			
„ Balance in hands of Grand Secretary .. ..	..	1	5	0	72	1	2
„ Grand Lodge Dues viz.:							
Annual Subscriptions .. .. ..	..	188	17	11			
Initiation Fees .. .. ..	..	121	14	6			
Joining Fees.. .. ..	..	33	15	0			
Charters .. .. ..	..	36	1	6			
Dispensations .. .. ..	..	21	10	6			
Benevolence.. .. ..	..	123	17	9	525	17	2
„ Books of Constitution .. .. ..	..	9	-	19	0		
„ Business Papers, Proxy Fees, Revision of Bye-laws ..	..	2	0	6			
„ Exchange .. .. ..	..	1	6	0			
—					13	5	6
					£611	-	3
							10
To Balance brought down .. .. ..	..				£210	17	8
 <i>Dr.</i>		£	s.	d.	£	s.	d.
By Auckland Expenses.. .. ..	..	12	19	6			
„ Wellington „ .. .. ..	..	15	14	6			
„ Dunedin .. .. ..	..	16	19	7			
„ Southland „ .. .. ..	..	3	13	0			
„ Christchurch, .. .. ..	..	46	4	1			
--					95	10	8
„ Benevolence Grants .. .. ..	..				25	0	6
„ Refund Lodges .. .. ..	..				8	19	8
„ Salary Grand Secretary .. .. ..	..	166	13	4			
„ „ „ Tyler .. .. ..	..	2	10	0			

169 3 4		
„ Stationery and Printing..	86 16 3	
„ Advertising	9 6 0	
„ Sundries ..	5 9 9	
101 12 0 „ Balance in Bank ..		208 12 8
„ „ „ hands of Grand Secretary..	1 5 0	
„ „ „ hands of Grand Superintendent, Otago ..	1 0 0	
	— 210 17 8	

£611 3 10

#### FUND OF BENEVOLENCE

<i>Cr.</i>	£ s. d.	£ s. d.
To Balance, April 30th, 1891..	.. .. .	131 11 3
„ Fees of Office and Patents ..	.. .. .	56 14 0
„ Lodge Dues	67 3 9	
123 17 9		
£255 9 0 To Balance brought down ..	.. .. .	£230 8 6

<i>Dr.</i>	£ s. d.
By Relief and Exchange..	.. .. . 25 0 6
„ By Balance	230 8 6
<u>£255 9 0</u>	

#### LOAN FUND

<i>Cr.</i>	£ s. d.
To Amount of Loan ....	.. .. . 55 0 0
£55 - 0 0	
To Balance brought down ...	.. .. . <u>£45 0 0</u>
<i>Dr.</i>	£ s. d.
By Donation—Bro. Dalrymple ..	.. .. . 5 0 0
Bro. Hankins	5 0 0
„ Balance	45 0 0
<u>£55 0 0</u>	

Christchurch April 5th, 1892.

NOTE.—These balance-sheets are only for eight months, so that the Grand Lodge account could be got into position to be closed at the end of each year ; consequently it does not include about £300 of dues, &c. owing by Lodges, to half-year ending December 31st, 1891, and since received.

Having examined these statements, and compared them with the necessary vouchers and documents, we hereby certify the same to be correct.

E. C. BROWN            *Auditors.*  
M. GARDNER J

## NEW LODGE.

A petition was presented from Brethren at Mongonui, applying for a warrant. The reports were favourable, and the Warrant granted.

## EXPULSION.

Reports were received from committees appointed to inquire into complaints against members for un-Masonic conduct, the result of which was that sentence of expulsion was given against three, and a fourth was censured.

## THE RITUAL.

Bro. A. Kidd said he considered the time had come when steps should be taken to draft a Ritual, and he moved the establishment of a committee of two Past Masters from each of the old Constitutions.

Bro. T. A. Peterkin, W.M. of Lodge Phoenix, E.C., Westport, seconded the motion.

After some discussion as to the constitution of the committee, it was decided to refer the matter to the Board of General Purposes, asking them to ascertain from the different centres, whom they would desire to be on the committee.

Bro. Kidd withdrew the motion, expressing himself willing to merely affirm the desirability of having a New Zealand Ritual, and the motion to refer the matter to the Board of General Purposes was carried.

## ADJOURNMENT.

Grand Lodge adjourned at 3 p.m. until 7.30 p.m.

## LABOUR RESUMED.

There was a gathering of nearly 500 in the Choral Hall when Grand Lodge was re-called to labour at 7.30 p.m. The hall was beautifully decorated with Masonic and other emblems. A strong concert band of vocalists and musicians were present, and performed the music appropriately selected, adding largely to the success and *eclat* of the occasion.

## CALLING OF THE ROLL.

The roll of Lodges was called, and there was a good representation of members. The Auckland Lodges were especially in evidence, Lodge St. Andrew having 63 members present, and the others in proportion, the out-districts also being well represented. Amongst the visitors were Bros. Captain Swan and Captain Harper, both hailing from Boston, U.S.A. Numerous apologies were received.

## GRAND REPRESENTATIVES' COMMISSIONS PRESENTED.

The Grand Master presented to Bro. A. S. Russell, P.D.G.M., his commission as Representative of the Grand Lodge of Montana, and on receiving it Bro. Russell hoped he would worthily fulfil his trust. He also presented Bro. Niccol his commission from the Grand Lodge of Nova Scotia, appointing him their Representative in or near the Grand Lodge of New Zealand, and similar commissions from other Grand Lodges were handed to Bro. Williams, G.S., Wellington, for presentation to Bros. Provis and Grace.

## THE INSTALLATION OF THE GRAND MASTER.

The Grand Master said the next business was the installation of the Grand Master-Elect, and, recognising the great services rendered by Bro. Gillon, he thought he would be consulting the wishes of the Brethren as well as his own in asking him to officiate as Installing Master. A trumpet call was then sounded, and in the centre of a procession of W.M.'s and P.M.'s, the G.M. elect, covered by a canopy, was escorted to the altar and presented) by the Director of Ceremonies. After prayer by the Grand Chaplain, Bro. Niccol was obligated, and, having been invested and installed, he was proclaimed the Most Worshipful Grand Master of the Grand Lodge of New Zealand of Antient Free and Accepted Masons amidst much enthusiasm.

THE INSTALLING GRAND MASTER, Bro. E. T. Gillon, P.D.G.M., addressing the M.W. Grand Master, said

Most Worshipful Sir,—Two years ago it became my duty to call this Grand Lodge formally into existence, and almost immediately afterwards the further duty devolved upon me of placing the first Grand Master, your illustrious predecessor, in the seat of authority. I, and those who up to that point had worked so heartily with me, felt fully the responsibility of what we were doing. Sustained though we were by a consciousness that we were acting rightly, that the interests of Freemasonry in New Zealand demanded the establishment of a National Grand Lodge, and that in everything we had done we had acted in strict accordance with Masonic law and precedent, still it was with some natural degree of hesitation, fear, and trembling that we took the final and irrevocable step. But if our responsibilities up to that time were great, how much greater and more serious were those which immediately devolved upon the shoulders of the eminent Brother who accepted the position of first Grand Master. Of how nobly he has borne those responsibilities, how he has risen to all the requirements of his onerous position, the sacrifices he has made, his unwearying energy, and the devotion he has shown to the interests of this Grand Lodge, I can scarcely trust myself to speak here. Indeed, it is not necessary that I should now dwell on this subject, for his services live in the grateful memory of every New Zealand Mason, and I am aware that on another occasion fitting expression will be given to the admiration and affection in which he is held by those over whom he has so well presided during the last two years. The eminently satisfactory position which this Grand Lodge now occupies is largely due to his services.

On this occasion, when our first Grand Master retires in favour of a successor, it will be opportune to ask, Has experience justified the expectations of those who called this Grand Lodge into existence? I can answer this unhesitatingly in the affirmative. In many respects our anticipations have been far exceeded. The formation of the Grand Lodge has put new life into Freemasonry in New Zealand. Not only have our own Lodges thriven wonderfully under the new rule, but it has stirred up the dry bones of other Constitutions as well, and there is more vitality in the Craft now than ever before. The benefits of self-government, of Masonic Home Rule, have been thoroughly appreciated by every Lodge which has joined us. I do not think one of them has ever for a moment regretted the step. The Lodges have grown, thriven, and prospered, increasing in strength and numbers, and exercising stricter discrimination in choice of candidates. The evils of undue competition have been lessened, if not altogether swept away, and in two cases at least judicious amalgamations have been effected. The National idea in connection with Freemasonry has, as we hoped it would do, " caught on " with Young New Zealand, and a most desirable class of young men are thronging to our Lodges, to enter the Craft under a Constitution which bears the name of the land of their birth. And what, it may be asked, of the shoals and rocks on which it was predicted we should be shipwrecked ? Let us recall, briefly, a few of these dangers, so that it maybe shown how, by skilful pilotage, we have worked our prosperous voyage. First of all, local and provincial jealousy was paraded as an insuperable obstacle to our safe progress. The difficulty vanished when we approached it. I can fearlessly assert that not the slightest embarrassment or difficulty has arisen from this cause. We have met with no jealousy as between different parts of the colony. Each part has cheerfully agreed to whatever has been deemed best for the interests of Grand Lodge and the Craft as a whole. Canterbury has, without a shadow of objection, given up the Grand Lodge, in order that Auckland may have it. No envious feeling exists at Auckland being chosen as the seat of Masonic government for the time being, and when it becomes necessary that some other part of the colony should be selected, we know that we may reckon confidently on Auckland's cheerful acquiescence. So far from local jealousy having resulted, I may safely say that the social intercourse and communion between members of the Craft in different parts of the colony which has attended the erection of the Grand Lodge and proceeded from it, has had beneficial results outside of Masonry altogether—locally and, in the broadest sense, politically. The Masonic spirit on this point has been perfect, and I will venture to add that the colony would be none the worse if a similar spirit pervaded it in other matters. Then, again, personal jealousy was to bring us to grief. We were, according to our opponents, all ambitious,—selfishly so—and we were going to struggle viciously for office and honours. How different has been the result. There has been no selfishness, no struggle—all have exhibited absolute selfnegation—the interests of the Grand Lodge have alone been considered, to the exclusion of all meaner motives. All have been content to occupy the lowest seats at the table, and those who have been moved to higher places have gone up almost unwillingly. The only contest there has been has, in the words of the Apostle, been " in brotherly love ; in honour preferring one another." Another of our rocks ahead was to be the cost of maintaining a Grand Lodge. We were to be overwhelmed with debt, at a very early stage of our existence. The balance-sheets laid before you to-day are the best answer to this. At the end of our first two years our financial position is exceedingly satisfactory. Our hopes of being able to do something worthy of our profession in the matter of charity were also ridiculed. Well, we have accumulated a very handsome sum, which bids fair to increase, so as to enable this Grand Lodge very soon to do something more and better than merely distribute casual relief. If we have done so much with a

strength little over that of half the Lodges of the colony, what great things might we not accomplish if the whole of the Lodges in the colony were arrayed under one banner. The cost of administration would not be much increased, and both the proportionate and the total contributions towards charity could be largely increased. In other respects, also, we have disappointed the unfavourable prophecies which we faced. In one only have our sanguine hopes been less than realised, and no doubt in this case the prediction has helped to bring about its own fulfilment. We have not yet received the recognition, which is our Masonic due, from our Mother Grand Lodges. The Grand Lodge of Ireland, let me say, has shown no animosity or unfriendliness. It has simply held its hand, and remained passive. But we have not yet received the treatment we were entitled to expect from the Grand Lodges of England and Scotland. Brought up as we have been in the belief that even Grand Lodges are bound to act in accordance with their Constitutions, and the laws and precedents of Masonry, it came upon us as a shock to find the Grand Lodge of Scotland instructing its officers here to disregard all laws and precedents, in order to crush us, promising to condone whatever they might do towards the attainment of this end. Scarcely less acute were our feelings at finding the Grand Lodge of England ignoring its own Constitutional rules and well-established precedents, to enable it, in the words of one of its high officers, to have a free hand in dealing with us as circumstances, policy, expediency, and Masonic harmony might suggest. How Masonic harmony is to be promoted by disregarding law and precedent, and establishing the rule of expediency, I am at a loss to understand. However, this departure from the right has not affected us injuriously, as it was apparently intended to do. It certainly has not, however, tended to promote Masonic harmony. If it has any effect, it is to perpetuate Masonic discord. I am convinced that the majority of English Lodges in the colony would gladly see the Grand Lodge of New Zealand formally recognised. They know that no good purpose can be served by this recognition being withheld, while a certain amount of scandal must necessarily result, and the efforts of the Craft to fulfil its mission of doing good be rendered less successful than would be the case if fraternal amity were established, and all Constitutions worked harmoniously side by side and together. I am also convinced that the Grand Lodges of England and Scotland have been misinformed and ill-advised from the first regarding our movement. Were it not so, we should not have found the Grand Registrar of England recently assuring his Grand Lodge that there was no prospect of this Grand Lodge being successfully established. I only wish he were here to-night to see this great gathering. The Grand Lodge of New Zealand is now a great fact, and a factor in Masonry which cannot be ignored. No possible good purpose can be served by refusing to recognise it, and affecting to regard it as irregular. Its regularity has been admitted by a very large number of other Supreme Bodies, amongst which are the Grand Lodges of Australia, which are best informed of our position and doings, and best qualified to judge us. For their prompt and generous recognition we can never be too grateful. Near these Grand Lodges the accredited representatives of the Grand Lodges of England, Ireland, and Scotland, necessarily meet our representatives on the level, although we are unrecognised by the bodies they represent. Such an anomalous state of things cannot long continue to exist and I am hopeful that Bro. Lord Onslow will be able to put our position in a truer light before the Grand Lodge of England. He will be able to explain that we are not an aggressive body, that we do not seek to coerce any Lodge into submitting to our jurisdiction, desiring none to join us save as the result of conviction that doing so will be to their benefit and that of the Craft. He will be able to inform the Grand Lodge of England how quickly this conviction is spreading amongst the Lodges, as evidenced by the number throwing in their lot with us month by month. And here, I would point out, that every Lodge which joins us brings nearer the day when recognition must be accorded, and I would urge those Lodges which are wavering or debating the subject to come over to us promptly. When our Mother Lodges hold out to us the hand of recognition all past unkindness will be forgotten, and we will clasp it as equals indeed, but full of affection and respect for the grand bodies from which we have sprung. Recognition by these bodies is not now essential to the stability of our Constitution, or the progress or prosperity of our Grand Lodge, but we should welcome it as removing the appearance of discord in the Craft, and allowing all Lodges and Brethren to work together for good.

And now Most Worshipful Sir, while formally congratulating you in the name of the Brethren of the New Zealand Constitution on the position you have attained—the highest in their power to confer—permit me also to express the intense personal pleasure I have felt at being privileged to place in your hands the gavel which I know you are so well fitted to grasp firmly and use ably. We have been associated in Masonic work and have held high office together under another Constitution, and I know from experience what a capable workman you are. It is but right that I should on this occasion gratefully acknowledge the generous manner in which you offered to defer the realisation of your own legitimate ambition if I desired to fill the high office in which you have now been installed. I can not only congratulate you on the position you have attained, but also congratulate the Grand Lodge and Brethren on your being placed in it. Their interests are

safe in your hands, and will be, I am sure, conserved and advanced with fervency and zeal. I anticipate the happiest results from your rule, and I deem the Masons of New Zealand fortunate in having been enabled to secure the services of so worthy a successor to the Most Worshipful Past Grand Master, Bro. Thomson. You, too, Most Worshipful Sir, are fortunate in having such an example as his to guide you. I cannot give you better advice upon this occasion than that you should endeavour to follow in his footsteps in unwearied effort to promote the cause of Freemasonry and the interests of the Grand Lodge, over which you have been called to preside.

Bro. Henry Thomson, Past Grand Master, addressing the G.M., said he wished Brother Niccol even a still greater measure of success than he had himself attained. The office was a most distinguished one, the highest which a Mason can attain, but it carried with it great responsibilities. He felt that Brother Niccol would perform his duty with zeal and ability, that he was one fitted to rule over the destinies of the Craft, and he trusted that when he placed the gavel in the hands of his successor he would above all things receive the testimony of a good conscience.

#### ADDRESS BY GRAND MASTER BRO. NICCOL.

The Grand Master then addressed the assembled Brethren

M.W. Bro. Thomson, R.W. Bro. Gillon, and Brethren—I am sure you will bear with me if I do not find words to fittingly express my feelings to-night; my heart swells with pride and gratitude, and my lips refuse me utterance. This noble gathering of Masons, the dignity and solemnity of the ceremony, and the vitality and heartiness pervading our whole proceedings, must have thrilled the breasts of you all, and you will be able in some measure to realise my feelings, but you can scarcely estimate the weight of responsibility I experience in entering upon the duties of the high office you have conferred upon me. I know that in many respects I come short of what you have a right to expect from your Grand Master. It is an office usually filled by Brethren of high rank or great wealth, and occupying an exalted position in society; or is conferred upon the Brother selected because of his being more richly endowed than his fellows with gifts and graces such as I cannot lay claim to. My only recommendation is my services on behalf of the Craft, and I tremble lest I fail to do honour to your choice, and thus bring discredit upon our Grand Lodge, of which we are all so proud; but during my past career in Masonry you have always been

To my virtues ever kind,  
To my faults a little blind.

and I ask you to regard me in future with the same kindly consideration. You may depend upon my best services on behalf of the Craft, neither zeal nor attention shall be wanting, and, God helping me, I trust to be able to give you satisfaction. If I fail it will be simply because I am overweighted, and have undertaken a task beyond my power.

By a strange coincidence this happens to be the anniversary of my first admission among Masons, for it was on April 27th, 1867, that I was initiated in Lodge St. Andrew in this my native town, and to-night you have crowned my Masonic career, after 25 years' steady work, by exalting me to the highest honour in *your* gift. This I look upon as the strongest incentive to young Masons to persevere in industry and study, for I have done nothing to deserve this distinction which the humblest among you may not emulate and outdo, and under our Grand Lodge the office I hold is open to you all.

My difficulty in accepting the office of Grand Master is very considerably increased by the fact of my predecessor, Brother Thomson, having devoted to it an amount of time, study, and thought far beyond my power. Brother Gillon has referred to this in such graceful terms that I need add nothing to what he has said. I am afraid none of us quite realise how much Brother Thomson has done for this Grand Lodge, and through it for Freemasonry in New Zealand. We cannot justly estimate our worthy Brother's services now, but as time goes on we shall gradually recognise how much we are indebted to him for our success, and he may rest assured we shall not prove ungrateful, that his name will always be honourably associated with the history of Freemasonry in this colony. I shall endeavour as Brother Gillon has advised me, as far as possible to follow in Brother Thomson's footsteps, and shall always look to him for assistance and counsel in my difficulties.

What has most gratified me in connection with my election has been the unanimity and heartiness with which my nomination has been received in all parts of New Zealand. So far as I am aware no Brother, from

the North Cape to the Bluff, has raised any of the many objections which I know full well might with great force have been urged against my candidature. Could there be a stronger proof of the unity and harmony existing among us than this fact, that all feelings of jealousy among us have been sunk, and a firm determination instinctively arrived at throughout the colony, that no difference or division among us shall be allowed to disturb our proceedings or to mar our work. It is probably no secret among you that a Brother resident in Feilding, possessed of qualifications for the office I now hold far beyond my humble attainments, was requested to allow himself to be nominated, but he most generously declined, in order that there should be no contest. I only mention this to emphasise the fact referred to by Brother Gillon, that the bogie of provincial jealousy has been completely exorcised and no longer exists. When the proposal to establish a Grand Lodge for New Zealand was first mooted in Auckland, it will be remembered that this assumed local jealousy was one of the stock arguments against the scheme, and one old Past Master gravely proposed that there be four Grand Lodges, one each in Auckland, Wellington, Canterbury, and Otago; but what do we find after two years' experience? *why*, that the only rivalry among our chief cities is a noble emulation as to which can outdo the others in generosity and self-sacrifice; and, Brethren, if our Grand Lodge never achieved aught else than thus creating the germ of national spirit and patriotism among us, it will have done noble service to our country, and the feeling thus evinced will, I agree with Brother Gillon, grow and strengthen until it exercises a widespread influence for good in all our public life, and prove to the world how capable Freemasonry is of acting as one of the motors, if not, indeed, the mainspring of society; unseen itself, but urging the whole visible mechanism into harmonious and musical action. I cannot refrain, also, Brethren, from expressing my thanks for the very kindly way in which my election has been received by those who are at present unable to be present with us to-night; from many such, old friends of many years' standing, I have received the warmest congratulations and expressions of regret that they are unable to attend my installation; this only serves to demonstrate the fact that, underlying all our differences, there still burns the sacred fire of friendship and brotherly love, which will require little fanning to cause it again to shine forth before the world, and dispel the shadows which for a time have bedimmed its lustre. The misunderstandings which blinded our judgment and obscured our love are passing away, and every day renders our reconciliation not only possible but unavoidable. Not many such meetings as this will be necessary to convince the most prejudiced that our Grand Lodge is one of which all may be proud. May that day soon arrive when there shall be

No cares to chase away,  
No strife to heal,  
The past unsighed for  
And the future sure.

Hitherto we have been compelled, like our companions of old, to labour with the trowel in one hand and the sword in the other, but it is our pride and boast that the sword has been used solely in defence of our rights and liberties, for the preservation of our Masonic life and freedom, and has never been drawn to attack our opponents, or to retaliate in the same spirit as they have occasionally displayed. Now we may safely lay aside the sword, and seek to conquer our adversaries only by love and gentlest courtesy. "Be noble, and the nobility that lies in other men, sleeping it may be but never dead, shall rise in emulative majesty to meet your own." I have several times to-night referred to those of other Constitutions as our opponents and adversaries, but I do not use these epithets in any offensive sense, but simply because I cannot find any less objectionable words to indicate who I am speaking of. They cannot now be correctly described as our opponents, because I am happy to say there is no active opposition to us at present, those who do not work with us simply endeavouring to shut their eyes to our existence, a task attended with considerable difficulty when we are so very much *en evidence* as is the case to-night, and I am convinced the great majority of them as sincerely desire the establishment of friendly relations as we do.

Brother Gillon has touched upon the question of recognition, and I agree with him, that so long as that is denied us by our parent Grand Lodges our work is incomplete and our success to some extent qualified. For my own part, I openly say I ardently desire that recognition may be extended to us. I am not afraid of being misunderstood in thus expressing myself, but a short time since it would have been construed into an admission of weakness, and as evidencing a disposition to retrace our steps, but I have only to look into your faces, Brethren, and I read there the strongest evidence of your confidence in ourselves and in the future of our Grand Lodge, whether recognised or not. But in the interests of the Craft, and with the object of removing the reproach which attaches to the spectacle of our unhappy division, I am sure you all unite with me in the hope that the day is not far distant when another application will meet with a more favourable response, and that we shall be able again to meet our Brethren in amity and concord. Meantime let us so

conduct our Grand Lodge as to compel the respect of the Masonic world. Let it be the care of every Lodge under our banner that the genuine principles of the Craft are taught within its walls, and let every member of our Lodges make it his aim and ambition to act in accordance with those principles. Thus shall we secure the favourable recognition of the Great Architect of the Universe, and may rest assured the other will speedily follow.

We have every reason to be proud of what we have accomplished during the first two years of our existence, making due allowance for the difficulties under which we have laboured, but much remains to be done. It rests with our Brethren of the other Constitutions to decide whether they will await the result of the slow process of their gradual extinction and our steady growth ; or, as sensible men, accept the inevitable with a good grace, and, forgetting all that has passed, join hand in hand with us in forwarding the work we are all anxious to promote. We have proved ourselves worthy of the privilege of self-government, and, as Brother Gillon has pointed out, have avoided all the rocks and shoals upon which it was feared we would be wrecked, but I would remind you Brethren that Grand Lodge is not something apart from and above you, but is simply what you yourselves make it. Keep this in mind, and do your part in building up a government which embodies and exemplifies the matured *thought* of a reflecting and active community, animated by the loftiest ambition and prompted by the purest motives. Above all let us never forget, whatever be our Constitution or laws, all are governed by the same great Charter—the rule of our faith and the guide of all our actions.

I have heard during the past year some expressions of disappointment that more has not been accomplished in the way of establishing a benevolent fund and constituting properly organised Masonic charities, but I think you will all, on reflection, admit that we have done well under the circumstances.

Heaven is not reached at a single bound,  
But we climb the ladder round by round.

I would like during my term of office to see each Lodge under our jurisdiction make an effort to enable it to contribute to this object. If each of our 80 Lodges were to raise, say, £5 by some special exertion, what a magnificent sum we should add to our benevolent fund. I shall endeavour, while visiting the Lodges in the various parts of the colony, to give effect to this idea.

I wish to impress on the representatives of other parts of the colony present that I wish all parts of New Zealand to regard me not simply as an Auckland man. I aspire above all things to be able to prove myself superior to any local influences, and I trust neither I nor any member of the Executive of Grand Lodge will be found acting in any narrow or parochial spirit. At the expiration of my term of office, if not as well known throughout New Zealand as I now am in Auckland, at least I hope I shall be no stranger in any part of our territory. I shall endeavour to acquaint all parts of our territory with what is going on at head-quarters, and you may rest assured no new legislation will be introduced without the fullest notice.

And now, Brethren, it only remains for me to express my heartfelt thanks to all who have contributed to the success of this meeting. It has been a special source of pleasure to me to see our worthy Brother Gillon present to-night ; indeed, our proceedings would have been tame and incomplete without his presence and assistance, for he is justly entitled to be regarded as the father of our Grand Lodge. Let us all join in the hope that his health may speedily be restored, and that he may long live to enjoy the satisfaction of seeing his work grow and prosper. To our musical friends, especially to Brother Carl Schmitt, I tender the thanks of the Grand Lodge for their valuable assistance, and hope to have the benefit of their services on many occasions in future. I am also grateful to the large number of visitors from all parts who have assembled to-night to do me honour, and to send me on my way rejoicing. Our good ship has made two most successful voyages under the commander who has just retired, and if I only succeed in navigating the craft as safely and profitably, I shall be more than rewarded for any sacrifice of time and labour my duties may entail:

#### CONGRATULATIONS.

Bro. A. S. Russell, Grand Treasurer, on his own behalf and as representative of the Grand Lodge of Montana, tendered his congratulations.

Bro. A. Kidd tendered congratulations on behalf of the Grand Lodge of Switzerland, and also congratulated the Grand Master on behalf of Past Masters Bros. De Renzy and Frank Lawry, M.H.R.

Bro. James Slater, P.G. Sec., S. C., who was present, congratulated the Grand Master, bearing testimony to his worth as a Mason.

Bro. the Rev. James Hill, P.D.G.M. of Canterbury, S.C., tendered his hearty congratulations to the Grand Master. He had been for many years intimately acquainted with Bro. Thomson, and always found him to be a Brother who carried out the fundamental principles of the Order, and he hoped Bro. Niccol would prove a worthy successor.

Amongst other congratulatory messages, was one from Bro. W. J. Rees, P.G.M., I.C., and another from Bro. H. Rees George. Congratulatory telegrams were also received from Bro. Kaye, D.G.M., from the W.M. of Otaki Lodge, and from Bro. George Hescott, Greymouth.

On the suggestion of Bro. Gillon, a cordial vote of thanks to Herr Carl Schmitt and the choir for their services was carried by acclamation.

#### PRESENTATION.

At the request of the Brethren of Lodge Franklin, the G.M. on their behalf presented a P.M. jewel to Bro. *Shepherd*, as a recognition of his services to the Lodge.

#### CLOSING OF GRAND LODGE.

The Grand Lodge was closed in ample form at about eleven o'clock, and a number of the Brethren adjourned to the south wing of the building, where refreshments were provided, and several appropriate toasts given.

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#### JOINED THE FOLD.

LODGE APARIMA, No. 1617, E.C., Riverton, Southland, gave in its allegiance to Grand Lodge last month.

Lodge St. Andrew Kilwinning, No. 481, S.C., Wanganui, ceased working under Scotland, and began work under the jurisdiction of New Zealand on the 12th inst.

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#### NEW LODGE.

#### TELEGRAPHIC REPORT.

Mongonui, May 11th.

Most successful opening of Mongonui Lodge, No. 78, took place yesterday. This event has been looked forward to with great interest. The Brethren from Auckland who attended were Grand Master Malcolm Niccol, Past Grand Warden Powley, Grand Secretary, Rev. W. Ronaldson, Worshipful Master of Lodge Ponsonby, and others; visiting Brethren also present from Hokianga, Whangaroa, Victoria, and elsewhere. Great enthusiasm. Consecration, installation, and investiture. Three initiations and one passing. The musical portion of ceremony effectively rendered by Bros. Hookey, Worshipful Master Clemett, Past Master Murray, and officers. Most zealous; prospect for Lodge excellent; Lodge-room tastefully and completely fitted. Many gifts sent—much appreciated. Whole proceedings, including banquet, most hearty and enjoyable, and will be long remembered by all.

WM. RONALDSON,  
Grand Secretary.

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#### VICTORIA.

THE regular Quarterly Communication of the United Grand Lodge of Victoria was held on the 21st March.

Grand Lodge was in mourning for the late Duke of Clarence.

Sixty subordinate Lodges were represented, as were also the following Grand Lodges:—British Columbia, Connecticut, Manitoba, Indian Territory, Germany (Mother), Arizona Territory, Tasmania, Alabama, New Zealand, Brazil, Delaware, Liberia, Utica, Canada, England.

Bro. the Hon. Sir W. J. Clarke, Bart., was re-elected Grand Master.

The Board of Benevolence reported having relieved 66 petitioners, from the 24th November, 1891, to 24th February, 1892, in the sum of £426 3s 6d.

The Board ascertained by circular that 69 Lodges had voted £1325 19s 9d, equal to £19 4s 41d per Lodge, during the year 1891. The Board remark that if the remaining 102 Lodges averaged the same, the sum granted would be £1964 13s 9d, or, in all, £3290 13s 6d, this, added to the Board's grants (233 cases), £1774 15s 6d, would give a total of £5065 9s given in charity in 1891.

The President, Bro. C. J. Davis, thought that was a very handsome donation from the Freemasons for charitable purposes.

Bro. W. Henry, P.G.W., thought the Board of Benevolence should have gone farther, so as to arrange that when the Board was applied to by a Lodge for per-mission to apply to other Lodges for assistance in certain cases, the Board should be in a position to submit a balance-sheet to show the result when accounts were closed. He thought it would be well that such a rule were incorporated.

Bro. Davies said that the Board had adopted this suggestion, and that on two or three occasions on giving this permission they had notified that they would require a list of subscriptions of the various Lodges to be furnished.

Bro. the Rev. Moses Saunders asked, If a Lodge had a private Benevolent Fund, would they be compelled to make a report as to how they dealt with it?

The Acting Grand Master said the Grand Lodge had a right to ask every Lodge to make any returns that were necessary. He gave this information without having consulted the Grand Registrar.

Included in the report of the Board of General Purposes was the following :

" A complaint was made by Bro. J. T. Batten, P.M., against the Acting-Master and members of the United Victorian Lodge, No. 136, of having initiated into Freemasonry a very undesirable member. Pending the consideration of the case, instructions were sent to Bro. George Beavis— the Acting-Master not to confer any other degree upon the person in question until the whole matter had been dealt with.

" The Board regret to report that Bro. George Beavis wilfully disobeyed the order, and conferred the second degree on the Brother complained of. Bro. Beavis was duly summoned to answer for his conduct ; and, after hearing his statement, the Board found him guilty of disregarding the order, and suspended him from all his Masonic rights and privileges for twelve months, and until such further time as he shall have made himself submissive to this Board.

" At a subsequent meeting of the Board, the complaint against the Acting-Master and the members of the United Victorian Lodge, No. 136, of having introduced into the Order an undesirable person, was carefully considered, and after due enquiry and examination of witnesses, the Board found the complaint of Bro. J. T. Batten had been proven, and decided to suspend the Acting-Master (Bro. George Beavis) for two years, cumulative on the year already inflicted on him, and that the Lodge be suspended for one year. The Lodge afterwards having made due submission to the Board was admonished in place of being suspended.

" The Board recommend that Grand Lodge should take the necessary steps to cause the expulsion of Bro. Edward Moore, of the United Victorian Lodge, No. 136, from the Order, on the ground that he had been convicted of misdemeanour.

" The Board also recommend that Grand Lodge should take steps to expel Brothers Solomon Herman, Walter H. Bradley, and Thomas C. Coxon, of the Golden and Corinthian Lodge, No. 7, they having been convicted.

" The Board recommend that the salaried officers of Grand Lodge be allowed three weeks' holiday in each year, exclusive of public holidays."

The Chairman of the General Committee reported that in accordance with Article 52 of the Book of Constitution, an appeal from Bro. George Beavis, which had been received against the decision of the Board of General Purposes suspending him from his Masonic rights for three years, not being respectfully worded, had not been included in the agenda paper.

The balance-sheet shows the expenditure in 1891 to have been £1742 4s 6d, of which £998 19s 6d was expended for salaries.

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GOETHE ON IMMORTALITY.—Bro. Wolfgang von Goethe said to Eckerman: " At the age of seventy-five I must of course think sometimes of death. But this thought never gives me the least uneasiness ; for I am fully convinced that our spirit is a being of a nature quite indestructible, and that its activity continues from eternity to eternity. It is like the sun, which seems to set only to our earthly eyes, but which in reality, never sets, but shines on unceasingly."

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## GRAND CHAPTERS

### *NEW ZEALAND.*

#### CONSTITUTION OF THE SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS.

A MEETING of Principals, Past Principals, and Companions of Chapters was held in the Masonic Institute, in the city of Auckland, on Wednesday, April 27th, 1892, at 3 p.m.

#### PRESENT.

M.E. Companion H. Thomson, representing St. Augustine, 609, E.C., Christchurch:	
„	Southern Cross, 997, E.C., Invercargill,
„	E. T. Gillon,, Waterloo, 166, S.C., Wellington.
„	H. J. Williams
„	„
„	„
„	W. Ronaldson Albert Edward, 604. E.C., Lyttelton.
„	Victoria, F..C., Napier.
„	„
„	A. Kidd „ Otago, 844, E.C., Dunedin.
„	F. P. Corkill Paritutu, 196, S.C., New Plymouth.
„	Murphy
„	„

Also E. Companions Malcolm Niccol, W. H. Cooper, and Briggs, and Companions Fowlds, of Auckland, and Peterkin, of Westport.

#### CHAIRMAN.

M.E. Comp. E. T. Gillon, P.P., was voted to the chair, and explained that the present meeting was in accordance with a resolution adopted in Christchurch on October 14th, 1891

" That in the event of seven Chapters agreeing to the recommendation with regard to the establishment of a Supreme Grand Chapter, they appoint delegates for the purpose of constituting the Supreme Grand Chapter, tendering their allegiance, and electing and installing the First Grand Principals and other Grand Officers."

#### CHAIRMAN ASKS FOR INCLUSION OF " SIDE DEGREES."

The chairman then referred to the second resolution adopted in Christchurch, and said he would ask the meeting to amend it by the inclusion of all the degrees recognised and practised in Scotch Royal Arch Masonry, otherwise it might lead to the side degrees being conferred in an irregular manner, an instance of which had recently occurred in Wellington.

#### RESOLUTIONS ADOPTED.

The following resolutions were then considered and unanimously adopted

1. *Degrees Recognised.*—That all the degrees as recognised and practised in Scotch Royal Arch Masonry be included in the Constitution of the Supreme Grand Chapter of New Zealand.
2. *No Charge to be made in Certain Cases for the Degrees of Mark and Excellent.*—That the Companions of those Chapters which transfer their allegiance to the Supreme Grand Chapter of New Zealand, and which have heretofore only practised the Royal Arch Degree, shall receive the degrees of Mark Master and Excellent Master without charge.
3. *Charters may be issued for Mark Lodges.*—That separate charters may be issued for the institution of Mark Lodges, such Lodges to be under the sole jurisdiction of the Supreme Grand Chapter, the First Grand Principal of which is also Grand Mark Master.
4. *Laws Governing G. Chapter.*—That for the time being, and until other-wise ordered, and in so far as they are applicable, the laws and regulations governing the Supreme Grand Royal Arch Chapter of Scotland shall be the Constitution of the Supreme Grand Royal Arch Chapter of New Zealand.
5. *Fees Payable to G. Chapter.*—The following fees shall be payable to the Supreme Grand Chapter of New Zealand in addition to those provided in the schedule of fees of the Constitution of the Supreme Grand Royal Arch Chapter of Scotland

	£	s.	d.
For existing Chapters and Mark Lodges, 2/6 per member; in no case to exceed .. ..	5	5	0
For each Entrant with Diploma to a Chapter .. ..	0	10	6
Mark Lodge ..	0	5	6
For Annual Subscription per member .. ..	0	1	0
For Registration of Past Principals .. .. ..	0	5	0
6. *Constitution of G. Chapter.*—The Supreme Grand Chapter shall be constituted as follows :—All Grand Officers, Principals of Chapters for the time being, and registered Past Principals.
7. *Date of Constitution.*—The date of the Constitution of the Supreme Grand Royal Arch Chapter of New Zealand shall be from the first day of January, 1892.
8. *Domicile for the time being.*—That the office of the Supreme Grand Chapter shall for the present be located in Wellington.
9. *Subordinate Chapters may be Peripatetic.*—That a charter may be issued for meetings to be held in any place within a district, provided it does not conflict with the jurisdiction of any other Chapter.

#### ELECTION OF GRAND OFFICERS.

The following Companions were then elected the first Grand Officers of the Supreme Grand Chapter of New Zealand :

First Grand Principal Z., M.E. Comp.	E. T. Gillon, Wellington.
Second „ H „ „	H. Thomson, Christchurch.
Third „ „ J „ „	W. B. Scandrett, Invercargill.
Grand Treasurer „ „	D. Greig, Wellington.
Grand Scribe E. „ „	H. J. Williams, Wellington.
Grand Chancellor „ „	H. J. H. Elliott, Wellington.
First Grand Sojourner „ „	A. Kidd, Auckland.
Second „ „ „ „	G. F. Robinson, New Plymouth.
Third „ „ „ „	_____ Napier.
Grand Swordbearer	Ex. Comp. C. J. Ronaldson, Otago.
Janitor .. ..	_____ Wellington.

DECLARATION.

The following declaration was then read by the chairman, and subscribed to by all the delegates representing the several Chapters :

*WHEREAS*, it is desirable, in the interests of Royal Arch Masonry in New Zealand, that the several Chapters now holding under the Supreme Grand Chapters of England, Ireland, and Scotland respectively, and working in this colony the various degrees recognised under all or either of these Grand Chapters, should unite and form a Grand Chapter of the Holy Royal Arch in New Zealand.

*NOW*, we, the delegates representing and duly appointed by the Chapters set opposite our respective names, do hereby declare that in pursuance of resolutions agreed to by the said Chapters, the SUPREME GRAND ROYAL ARCH CHAPTER OF NEW ZEALAND is hereby constituted and established.

*AND*, we do also declare that the said SUPREME GRAND ROYAL ARCH CHAPTER OF NEW ZEALAND shall recognise and exercise jurisdiction over all the degrees acknowledged or practised by the Supreme Grand Chapters of England, Ireland, or Scotland, or either of them. *And*, that until the SUPREME GRAND CHAPTER OF NEW ZEALAND shall other-wise determine, the laws and Constitutions of the Supreme Grand Chapter of Scotland shall, so far as applicable, be adopted in its government, subject to such additions, alterations, or amendments as may from time to time be agreed upon, and to the resolutions hereto appended.

The FIRST GRAND OFFICERS of the SUPREME GRAND CHAPTER OF NEW ZEALAND shall be

M.E. Comp. Edward Thomas Gillon, First Grand Principal ; M.E. Comp. Henry Thomson, Second Grand Principal; M.E. Comp. W. B. Scandrett, Third Grand Principal ; M.E. Comp. Herbert James Williams, Scribe E. ; M.E. Comp. David Greig, Grand Treasurer ; M.E. Comp. Harry John Huntly Elliott, Grand Chancellor; M.E. Comp. Alfred Kidd, First Grand Sojourner; M.E. Comp. G. F. Robinson, Second Grand Sojourner; Napier, Third Grand Sojourner ; Ex. Comp. Charles John Ronaldson, Grand Swordbearer.

In witness whereof we have set our names hereto, at Auckland, this twenty-seventh day of April, A.D., 1892 ; A.L., 5892 ; A.I., 2422.

Name of Delegate	Chapter Represented	No	Constitution	Rank of Delegates
H. Thomson	St. Augustine Southern	609	E.C.	Past Principal
H. Thomson	Cross Albert	997	E.C.	„ „
Wm. Ronaldson	Edward	604	E.C.	„ „
Wm. Ronaldson	Victoria		E.C.	„ „
F. P. Corkill	Paritutu	196	S.C.	„ „
Thos. A. Murphy	„	„	S.C.	„ „
E. T. Gillion	Waterloo	166	S.C.	„ „
H. J. Williams	„	„	S.C.	„ „
Alfred Kidd	Otago		E.C.	„ „

#### PETITION PRESENTED.

A petition was presented for a new Chapter in Auckland, and the prayer of the petition granted.

#### TELEGRAM RE NEW CHAPTER.

A telegram was also read from the Wairarapa, stating that a petition for the establishment of a Chapter in that district would be forwarded in a few days.

#### SALARY OF SCRIBE E.

The Chairman directed the attention of the meeting to the fact that as considerable work would devolve on Grand Scribe E., it would be necessary to provide a salary for the office, but the amount could not be fixed until the revenue of the Grand Chapter was ascertained.

#### TWO MEETINGS TO BE HELD ANNUALLY.

It was resolved that two meetings of the Grand Chapter be convened in each year, at the same time and place as the Communications of Grand Lodge may be held.

#### PRINCIPALS INSTALLED.

The Grand Principals present were then obligated by M. E. Comp. W. Ronald son, and installed into their respective chairs, and the other grand officers by proclamation.

#### VOTE OF THANKS.

A cordial vote of thanks was tendered to M.E. Comp. E. T. Gillon, First Grand Principal, for his services in connection with the institution of the Chapter.

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#### ROYAL ARCH CHAPTERS.

WATERLOO, S.C., WELLINGTON, on the 6th inst., confirmed the minutes of the previous meetings, and then finally closed under the Supreme Grand Chapter of Scotland, and immediately re-opened under the Supreme Grand Chapter of New Zealand. Our full report is held over till June.

TRAFALGAR CHAPTER, No. 157, S.C., Nelson, on the 5th April resolved to take steps to work the Ark Mariner and Red Cross degrees. Comp. Martin was present, and gave an interesting account of Masonry in the Fiji Islands. This will appear in June. Comp. Martin was appointed to represent the Chapter at the Constitution of the Grand Chapter of New Zealand in Auckland.

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#### CONSECRATIONS.

LODGE HINEMOA, NO. \_\_\_\_\_ S.C., MIDHURST,  
TARANAKI.

#### LEGEND OF "HINEMOA."

HINEMOA, the daughter of Hemanu, a great Chief of the Ohinemutu, was a maiden of surpassing beauty, who lived on the shores of Lake Rotorua.

Among her numerous suitors none found favour in her eyes but the brave young Tutaneikai of Mokoia Isle, who was unfortunately a hereditary enemy of her father. The latter, becoming aware of his daughter's preference, determined to kill the object of her affections on one of his surreptitious visits. Hinemoa, however, warned her lover, and he escaped to his Island home by swimming across the Lake.

Wearied with the exertion, he rested on the shore for a moment, when a sound reached his ear—" Tutaneikai, I come " Again it floated across the water—" Tutaneikai, I come ! "

It was the voice of Hinemoa, who, dreading her father's fierce wrath, had attempted to follow her lover. Leaping into the tide, Tutaneikai struck out in the direction of the sound, and had just sufficient strength to reach her, and, in a mutual embrace, they sank beneath the waves.

On the shores of Lake Rotorua, to the present day, songs are sung and stories told of the great beauty, the self-sacrificing love, and the tragic fate of the lovely Hinemoa.

#### CONSECRATION AND INSTALLATION.

WE regret that the particulars of the consecration and erection of this Lodge did not reach us in time to appear in the April issue. The ceremony took place on March 1st, the W. Bro. Wm. McCullough, P.G. Master Depute of Auckland, being the installing officer.

The Provincial Grand Lodge was opened, passed, and raised, and after prayer the elements were uncovered, and the Lodge duly consecrated with full mystic rites. After the proclamation by the Prov. Grand Director of Ceremonies, the Provincial Grand Lodge was closed.

Immediately the opening of Lodge Hinemoa took place, the R.W. Master-Elect, Bro. D'Arcy. Hamilton, was presented to the Board of Installed Masters, and placed in the chair. The Brethren invested were as follow :—D.M., J. H. Morgan; S.W., S. J. Binning; J.W., George Henry Payne; Treasurer, James Patton; Secretary, Nicolaus Shumaker; S.D., Thomas Waring Corbett; I.G., Ralph Collins; Tyler, Charles Waller.

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FREEMASONRY IN CAMBRIDGE IN 1614.—At the monthly meeting of the Scientific Lodge, No. 88, Cambridge, on Monday, 8th inst. (February) I drew attention to the fact that (according to "Cooper's Annals of Cambridge," Vol. 3, p. 62), in 1614 the King gave his sanction to a scheme for conveying water by pipes from the new river running from the Nine Wells at Shelford to the Market-place at Cambridge, and that on August 9th of the same year "John Simes and Jeremy Lestebidge, Freemasons, did lay the first stone for the foundation of the conduit in the Market-place." The extract served to show in what high estimation Freemasonry was held over 270 years ago.—FRANK PIGGOTT.

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## INSTALLATIONS.

*PROVINCE OF AUCKLAND.*  
ALBION, NO. 45, DEVONPORT.

### INSTALLATION OF BRO. C. G. WALKER AND INVESTITURE OF OFFICERS.

THIS event invariably produces a large attendance, for the members of Lodge Albion appear to thoroughly understand the art of successfully entertaining their guests, and all who have ever shared their hospitality are anxious to go again.

The evening of Friday, April 8th. was a typical one in Auckland, in autumn, and the trip across the waters of the Waitemata, bathed in moonlight, was of itself an exquisite treat. About fifty visitors from Auckland journeyed to Devonport, including the Masters and officers of Lodges Ara, St. Andrew, United Service, and Ponsonby, and a number of members of other sister Lodges, together with not a few from other Constitutions.

Lodge Albion was opened punctually at 8 o'clock by Bro. J. F. Logan, W.M., who had just returned from Wellington; and when the visitors had been admitted, the little hall was comfortably filled, there being about 80 present.

Bro. Malcolm Niccol, Grand Superintendent, and other Grand officers were received with the customary honours.

Bro. A. B. Burgess, P.M., as installing officer, conducted the ceremony exceedingly well, although suffering from a severe cold.

The working tools were presented in the various degrees by Bro. Chapman, W.M., of Lodge Ara, and Bro. G. H. Powley, Senior Grand Warden.

Bro. Niccol delivered the address to the Master, Wardens, and Brethren. Bro. Vosper, P.M., made a most efficient Director of Ceremonies.

The following officers were installed and invested :—W.M., Bro. C. G. Walker; S.W., A. Bengé; J.W., W. H. Brown; Treasurer, James Mays, P.M.; Secretary, A. B. Burgess, P.M.; S.D., W. R. Goudie; J.D., W. Grahame; Dir. of Ceremonies, S. Vosper, P.M.; S.S., R. Monk; J.S., T. Richards; Tyler, T. Varcoe.

Bro. Walker, the new Master, shaped very well indeed, and the whole of the officers give promise of being zealous and efficient in their respective duties.

Before closing, two candidates were nominated for initiation, and several others are likely to come forward at next meeting.

The Lodge was closed at 10 o'clock, and all adjourned to the public reading-room, which was very kindly placed at the disposal of the Brethren by His Worship the Mayor.

Here a very tasteful and appetising array of refreshments had been prepared by Bro. G. Johnstone, and full justice was done to them.

The usual loyal and Masonic toasts were gone through, that of the Grand Master, Bro. H. Thomson, and Grand Master-Elect, Bro. Malcolm Niccol, being enthusiastically received. The latter has been a member and constant attendant of Lodge Albion since its formation, and the members of course feel proud of one of their number having such a high honour conferred on him.

Bro. Niccol, in replying, made a stirring and effective speech, which was received with prolonged applause.

Songs were rendered by Bros. Massey, Bengé, Vosper, Langdon, and Farquharson, and Bro. Walker, W.M., fairly excelled himself in a recitation of a highly sensational character.

The Auckland visitors returned to town at 11.30 p.m., quite delighted with their trip, and the remainder of the party shortly after dispersed to their homes.

[We regret that the above report reached us too late for insertion in April.—ED. C.]

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*PROVINCE OF WELLINGTON.*

MANAWATU KILWINNING NO. 47. PALMERSTON NORTH.  
INSTALLATION OF BRO. WILLIAM DAWICK.

THE first part of the bustler ss on April 13th consisted of the election of the Senior Deacon, which resulted in Bro. J. R. Harper being unanimously elected.

The Lodge then proceeded to install its Master, and invest the officers for the current year, in the presence of over 60 Brethren from all parts. Feilding and Otaki Lodges were officially represented, and a noticeable and pleasing feature was the attendance of a number of Brethren from the local English Lodge. The Ashurst Lodge had intended to be present, but the unfavourable weather prevented their attendance. Apologies for non-attendance were received from the Deputy Grand Master, Bro. D. H. Macarthur, and the Grand Superintendent, Bro H. J. Williams.

Before proceeding to other business the balance-sheet and auditors' report were adopted, and showed a most satisfactory state of affairs, the Lodge having a good credit balance after expending considerable amounts during the year on property account and benevolence.

The ceremony of installation was then proceeded with, the Board of Installed Masters consisting of the following :—Bros. W. J. Batt, M. Cohen, and J. F. Perrin, of 1721, E.C. ; W. A. L. Bailey and P. Thompson, of No. 41 ; Jubal Fleming, of No. 4 ; J. Neale, of No. 23 ; W. Wynchcomb, of No. 481, S.C. ; A. Jack, of No. 32 ; W. R. Franklin, of No. 72; W. Rutherford, F. Meyrick, and W. H. Smith, of No. 47 ; the last named acting as Installing Master. Bro. Meyrick, D. of C., presented Bro. William Dawick for installation as W.M. for ensuing year, and the ceremony was carried out in accordance with ancient custom. The following were invested as officers for the ensuing year :—Bros. W. Rutherford, J.P.M.; F. Meyrick, D.M.; W. Dixon, S.M.; J. Salmon, S.W. ; J. Hocking, J.W. ; F. E. White. Secretary ; J. R. Harper, S.D.; W. H. Taylor, J.D. ; A. Drew, Organist ; T. H. James, I.G. ; J. R. Montague, S.S. ; and T. Schlager, Tyler. Owing to unavoidable absence the investiture of Bro. Rev. H. B. Harvey, as Chaplain, and Bro. J. P. Leary, P.M., as Treasurer, was held over till next meeting.

Before closing hearty good wishes were tendered by the representatives of various Lodges, and by Bro. Cohen on behalf of himself and party of visitors.

THE BANQUET.

The room was then cleared and the tables arranged for a banquet, the catering in connection with which was admirably carried out by Bro. C. Grubb. Grace was said by the Rev. Bro. Raikes, and after full justice had been done to the viands the usual loyal toasts were honoured, and the following were also given :—" Sister Constitutions," proposed by Bro. Franklin, and responded to by Bros. Rev. Raikes, E.C., Tilley, I.C., and Lloyd, &C.; "W.M. and Wardens," proposed by Bro. Bailey, and responded to by Bros. Dawick, Salmon,

and Hocking; "The Immediate Past Master," proposed by Bro. W. J. Batt, and responded to by Bro. W. Rutherford; "The Installing Master," proposed by Bro. Dawick, and responded to by Bro. W. H. Smith. The toast of "Bro. W. J. Batt, the oldest Past Master in the district and the founder of Masonry in Manawatu," was proposed by Bro. Rutherford, and drunk with honours, Bro. Batt suitably responding. The toast of "The Ladies" was proposed by Bro. Montague **and** responded to by Bro. Burmester, both making excellent speeches on the subject. The other toasts were those of "The Caterer, Bro. Grubb," proposed by Bro. Salmon; and the Tyler's toast, proposed by the J.P.M., Bro. Rutherford, and followed by the singing of "Auld Lang Syne."

During the evening songs were contributed by Bros. Taylor, Montague, Dixon, Batt, Harper, and White; a recitation was also given by Bro. Neale, and Bro. Raikes contributed a humorous reading, entitled "The Masonic Secret."

A social gathering for the wives, children, and friends took place on the afternoon and evening of the following day. The Lodge-room was filled with happy children, who thoroughly enjoyed the entertainment provided for them by the members of No. 47. A considerable number of ladies were present, and amusement in the shape of dancing, singing, and recitation competitions was provided, in which all the children received money prizes according to their capabilities.

Refreshments were supplied in abundance, and the members worked well to maintain the interest and secure enjoyment of those present. Bro. W. Dixon, S.M., was a host in himself, and he was very ably assisted by Bro. J. Hocking, J.W.; J. R. Harper, S.D.; W. H. Taylor, J.D.; P.M. Bro. F. Meyrick, and Bro. T. Schlager, Tyler. The W.M., Bro. Dawick, was also present, and also your humble servant, and we did our best to assist the others during the evening. The Masonic social gathering of 1892 will doubtless long be a pleasant memory to the young people present.

[This annual treat for the wives, children, and friends of No. 47 has become a recognised custom. We like it, and commend it to others. We don't cultivate "the social side" of our institution enough, more's the pity 1—Ed C.]

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*PROVINCE OF CANTERBURY.*

RAKAIA, NO. 31., RAKAIA.—The annual meeting was held on April 13th. Bro. C. A. C. Hardy, Past President of the Board of General Purposes installed Bro. W. McNab Lyttelton, Past President of the Board of Benevolence. Full report held over.

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**LODGE REPORTS.**

*PROVINCE OF AUCKLAND.*

SUCH a large amount of space is taken up with the report of the proceedings of the annual meeting of Grand Lodge in Auckland, on the 27th of April last, that we have only room to mention the most interesting items that have occurred in the Province during the past month.

ARA, No. 1, had seven initiations and four affiliations on the 20th April. Bro. A. S. Russell, Grand Treasurer, the oldest Past Master of the Lodge, is the Master-elect for the coming jubilee year.—St. Andrew, No. 8, had six candidates on the 1st, and five for degrees on the 21st April. They reported assisting the widows and orphans of two deceased Brethren—£180 and £117, were the total sums collected. Captain Tonge, the Tyler, they say, is getting better. United Service, No. 10.—Bro. Ellison's lecture has to be held over. It will appear in June.—Lodge Eden.—A very interesting report also held over.—Lodge Manukau seems to have taken a new lease of life.—Lodge Hokianga, on the 11th March, conferred two degrees. The Master finds the Wardens are of great help in giving part of the ceremonies—charge and tools. On the 8th April conferred the third degree, fixed upon a night for Lodge of Instruction, and affiliated Bro. Dickeson, of 1878, E.C.—Telegraphic particulars of the opening of the new Lodge at Monganui will be found at end of Grand Lodge. Lodge—Coromandel, No. 17, Thames.—Bro. John Fawcus is the W.M.-Elect.—Ara, 348, I.C.—The Master-Elect is Bro. A. Hanna. Corinthian, 1655, E.C., Thames.—On April 12<sup>th</sup> installed Bro. W. H. Phillips.

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*PROVINCE OF WELLINGTON.*

MASTERTON, No. 19.—The W.M. Bro. the Rev. W. E. Paige, M.A., gave notice of the following motion at the April meeting :—" That aspirants for the second and third degrees shall, where practicable, attend instruction meetings, and go through the lectures respectively, viz., the seven sections of the former, and the five of the latter ; and that proposers and seconders be held responsible for attention to this injunction, and for the due qualification of their candidates for passing and raising."

THE GRAND MASTERS VISIT TO THE WAIRARAPA.—LOdge Greytown entertained him right royally on April 12th. There was a very large gathering.

TARARUA, No. 67,—The Grand Master consecrated the new hall on his way to Auckland. A report has not reached us.

BEDFORD. NO. 25, AND ABERCORN, No. 30, entertained the Grand Master on April 16th. The full report will appear in June. Suffice it now to say that the proceedings were very successful and much enjoyed. The P.M., to whom we are indebted for the report, says : " It is a mortal pity country Lodges could not be visited by Grand Officers a ' little ' more frequently. If it were so, mutual benefit would surely be experienced."—Better days in store, Brother Correspondent. The Lodges in Hawkes Bay are to be constituted into a Province, with a Superintendent.—Ed. C.]

ST. JOHN, No. 37, FEATHERSTON,—Our friend and Brother, the Rev. Thos. Porritt, sends us a report, but we must pass it this time. We notice on the circular calling the April meeting the following motion :—" To substitute a lamp of 300 candle power for those at present in use."

NGAMOTU, No. 48, NEW PLYMOUTH.—On April 8th W. Bro. Robinson, Senior Grand Deacon, at the request of Bro. Little, W.M., presented Bro. Duncan McAllum with a Past Master's jewel in recognition of his several years' service as Secretary. The jewel is a handsome and valuable specimen of goldsmiths' work, and was made by Bro. Brunette, of Hawera. Rev. Bro. Dewsbury, ex-President of the Wesleyan Conference, paid the Lodge a visit.

ST. MARK, NO. 53, CARTERTON, reports the death of Bro. Thos. Hooker, of apoplexy, at the age of 68 years. He was one of New Zealand's pioneer settlers. He arrived in 1855, and was one of the founders of Lodge Masterton. He was given a Masonic. burial.

OTAKI, No. 72, initiated Mr J. Wilson on March 11th; and on April 8th Bros. Davies and Slight were raised to the third, and Bro, Wilson given the second degree.

ST. JOHN, S.C., ELTHAM, AND HINEMOA, S.C., MIDHURST,—From reports that have reached us, and which we cannot possibly find room for, these two Lodges appear to be progressing at a great rate.

WELLINGTON, 1521, E.C.—On the 14th April there was a good attendance and a number of visitors. Bro. Bramald, of 1755, E.C., Somerset, England, was a joining member, and Bro. Barraud was raised. The members expressed their regret at the departure of Bro. S. Robinson, their Treasurer, for Sydney.

ST. ANDREW KILWINNING, 481, S.C., WANGANUI, on the 12th inst. transferred their allegiance from the Grand Lodge of Scotland to the Grand Lodge of New Zealand. At the April meeting the W.M. of Lodge Phoenix, E.C., Westport, Bro. Peterkin, presented P.M. Bro. Blennerhassett, late of the Phoenix Lodge, with a handsome and valuable Masonic jewel, as a token of the high esteem in which he is held by the Brethren of his late Lodge.

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*PROVINCE OF CANTERBURY.*

UNANIMITY, NO. 3, LYTTTELTON, met on the 28th April. P.M. Bro. Wetherilt, of Hiram, Dunedin, gave a very able lecture on " Light," and was given a vote of thanks.

CALEDONIAN, No. 16, Trn[ARU.—Bro. D. Dawson is the Master-Elect, and Bro. Mills, P.M., Past Grand Steward, is again Secretary.

ASHLEY, NO. 28, RANGIORA, on the 12th inst., was to elect the Master, Treasurer, and Tyler ; and the Secretary was to move " that Bro. \_\_\_\_\_ be struck off the roll of members for non-payment of dues."

CONCORD, NO. 39, PAPANUI, had one initiation and three passings on the 5th inst.

SOMERSET, NO. 1811, E.C., ASHBURTON, initiated Mr Toppin on the 13th inst. ; considered the question of Lodge Thistle participating in the hall, buildings, &c.

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*PROVINCES OF OTAGO AND SOUTHLAND.*

OTAGO, NO. 7, DUNEDIN, affiliated Bro. F. Lane, of Waitaki, No. 11, on the 11th inst.

SOUTHERN CROSS, NO. 9, INVERCARGALL.—At the April meeting Bro. Newman, of Birmingham, was affiliated, and Messrs D. McLeod, F, J. McDonald, and A. M. Stock, were initiated. Bro. Sawyer, J. Grand Deacon, was in the chair, and was materially assisted by Grand Superintendent Bro. Hall, P.M. Bro. A. Cross, and Bro. Siddal, S.W.

MOKORETA, NO. 63, WYNDHAM, on April 14th received acknowledgment of their donation to widow of the late Bro. Bovis, of St. Andrew, Wellington. The Grand Secretary wrote intimating his change of address to Auckland, after April 27th. The J.W., Bro. W. H. Clarke, intimated he was going to reside in Invercargill. Much regret was expressed, and Bro. Clarke was asked not to sever his connection with the Lodge. Two candidates were proposed.

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*PROVINCES OF MARLBOROUGH, NELSON, ANT) WESTLAND.*

WAIRAU, NO. 42, BLENHEIM.—Report of the presentation of two jewels to P.M. Bro. W. W. De Castro, P.G. Swordbearer, unavoidably held held over.

ADVANCE, No. 61, BRUNNERTON.—Interesting report held over.

PHENIX, No. 1690, E.C. WESTPORT, held its regular meeting on Friday, April 8th. The business consisted of the initiation of Messrs P. Park Ballantyne, Anders Hansen, John Harris, and J. T. Kerr. J.P.M. Bro. Wright presided in the absence of the W.M., Bro. Peterkin, and was assisted in the ceremony by Bros. **P.M.'s** Nahr and Lock. P.M. Bro. Lock gave the lecture on the First Tracing Board in an exceptionally impressive and able manner. Bro. Atcheson was nominated as Tyler for the ensuing year, and Bro. Frank Slee as Treasurer. It was decided to alter the affiliation fee, and make it the actual cost to the Lodge of affiliation.

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**BRIEF MENTION.**

" IMMORTALITY o'ersweeps  
All pains, all tears, all time, all fears ; and peals  
Like the eternal thunders of the deep  
Into our ears this truth—we live forever I"

ONE who professes to know, says the Earl of Glasgow is a member of the Craft.

THE President of the English Board of General Purposes, Bro. Thomas Fenn, is 75 years of age.

THE total number of the Present and Past Grand Officers of the Grand Lodge of New Zealand is 136.

WE appreciate the kind things said of us by Bro. P.M. Michel, of Hokitika, which Bro. Hescott brought.

LODGE WAIKOUAITI, No. 57, N.Z.C., formerly 2115, E.C., Otago, has altered its by-laws, so that the office-bearers are all elected by ballot.

THE Auckland meeting merely affirmed the desirability of having a New Zealand Ritual. The subject was referred to the Board of General Purposes.

THE Grand Lodge of New Zealand has now 13 Lodges occupying the same territory as the District Grand Lodge of Otago and Southland, E.C., with its seven Lodges.

THE Grand Lodge of Scotland has appointed Bro. Wm. McCullough, of Auckland, Provincial Grand Master of the North Island. This installation will take place on receipt of the commission.

THE Grand Secretary writes : " The G.M. had a most enthusiastic reception in Lodge Waterloo, Wellington ; Greytown ; all the Wairarapa Lodges ; Pahiatua—Consecration of Hall ; Waipukurau, with Lodge Bedford and Abercorn ; Heretaunga ; and at Napier, Lodge Victoria and Scinde, with Lodge Abercorn at Gisborne, culminating in the meeting here on the 27th. I do wish you had been here, it would have done you good to see that large Hall crowded—five rows of seats on each side, and extending behind the S.W. to the very end of the Hall—over 400 present. You will get papers, but that is not like seeing it yourself."

BROS. MALCOLM NICCOL and A. H. Burton have been members of the Craft for a quarter of a century.

THE new Chapter at Auckland is to be called the Royal Arch Chapter of the Auckland Province. It is to be peripatetic.

"THE Auckland meeting was a splendid success," writes a correspondent, and he says " the moral effect will be great."

THE Trafalgar / hapter, No. 157, S.C., Nelson, appointed Comp. Martin as its delegate to the Auckland meeting. Why was he not present?

ON DIT, that two Past Masters of the E.C. who attended the annual meeting in Auckland are to be summoned before their District Grand Lodge.

AGAIN, we have three new Lodge advertisements to record—Phoenix, No. 1690, E.C., Westport, Greymouth, No. 1233, E.C., Greymouth, and Lodge St. John, No. 2102, E.C.. Mosgiel. The Grand Director of Music, *pro tern.*, Professor Carl Schmitt, K.C.C.I., added much to the success of the Auckland Communication. Grand Lodge passed him a special vote of thanks.

NEARLY 500 present at the Annual Communication of Grand Lodge in Auckland. How's that, brother *London Freemason*, for the " mushroom body," run up by a " petty and interested clique ?"

Now that the Scotch Lodge at Wanganui has joined Grand Lodge, the propriety of constituting the Lodges north of Palmerston North into a Province or District should be considered.

WE congratulate the Grand Lodge authorities in Auckland upon deciding to constitute Hawkes Bay and Gisborne a Masonic Province. We understand that a Superintendent will shortly be appointed.

APPLICATIONS have been made to the Grand Chapter for two warrants. This will give the new body a roll of nine Chapters—a very respectable number with which to begin an independent existence.

THANKS.—We are indebted to Bro. W. H. Cooper, P.G.W., for many favours, and to the Grand Scribe Ezra, Ex. Comp. Herbert J. Williams, for the particulars of the Constitution of the Grand Chapter of Royal Arch Masons.

THE Supreme Grand Royal Arch Chapter of New Zealand was constituted on April 27th. The First Grand Principal is M.E. Companion E. T. Gillon, and the home of the Grand Chapter is, for the present, to be in Wellington. There is every prospect of its success.

OUT of the 33 elected and appointed Grand Officers, 16 have not held office in Grand Lodge before. The whole of the 25 Grand Stewards are new appointments. Twelve of the 15 elected members of the Board of Benevolence are new members ; but the Board of General Purposes has only seven new members.

The Deputy District Grand Master, E.C., of Westland, Bro. Kerr, when proposing the toast of the Masonic Press at Bro. Archdeacon Maclean's farewell in Greymouth, expressed very kindly sentiments towards the CRAFTSMAN. We seldom get a good word from " the other side," consequently Bro. Kerr's remarks have given us much pleasure. We can truthfully say we did not expect them.

THE joining of Lodge Aparima, No. 1617, E.G., Riverton, Southland, leaves the D.G. Lodge of Otago and Southland with only seven Lodges. When it is emembered that this body's roll of Lodges numbered 16 before the constitution of the Grand Lodge of New Zealand, the progress made by the Masonic Home Rule party, even in " the home of the opposition," may indeed be considered very satisfactory.

BRO. THOMSON, before leaving the Masonic throne explained the attitude of the Grand Lodge of England *re* Article 219. We believe his remarks are to be printed, *in extenso*, with the proceedings of Grand Lodge. This question of recognition by England is becoming of less importance every day. We do not undervalue the importance of such recognition, but we have shown that *we can exist without it*.

WE are told that several Brethren were to be recommended for Past rank, *honoris causa*, at the Communication of Grand Lodge in Auckland. None of our reports mention it, so we conclude that it was not done, and we are pleased thereat. The conferring of titles and ranks by the Grand Lodges of New South Wales and Victoria led to much trouble. Surely none of us desire to place another barrier in the way of " the other side " coming over ?

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## OUR OWN CORRESPONDENTS

WELLINGTON.

(From our Correspondent.)

NEW ZEALAND PACIFIC, No. 2.

THE regular monthly meeting was held on Monday, 25th ult., Bro. H. B. Bridge presiding over a large attendance of members and visitors. The business consisted of raising of Bro. F. Bacon to the sublime degree of MM. The ceremony was ably conducted by the W.M., assisted by the S.W., Bro. Heginbotham. Two candidates for membership were elected.

WATERLOO,

No. 13, met on May 9th, the W.M., Bro. Georgeson, in the chair. The attendance of members and visitors was very large, amongst the latter being P.D.G.M. Bro. Gillon, P.S.G.D. Bro. Dr. Boor, Nelson, and the Grand Superintendent, Bro. Williams. Bro. Thomson was raised to the high and sublime degree of an M.M., the ceremony being rendered in a most impressive manner by the W.M., assisted by P.D.G.M. Bro. Gillon, and the S. and J. W.'s.

Two candidates were balloted for and elected, and one proposed. On adjourning to the supper-room, in response to the toast of " The Grand Lodge of New Zealand," Bro. Gillon gave a most interesting resume of the Annual Communication of Grand Lodge, held in Auckland. Bro. Dr. Boor also replied to the toast, and feelingly referred to his long connection with Waterloo Lodge. The "Visitors" drew a large response, especially from Brethren of the E.C. and S.C., both of which were numerously represented. The " Tyler's " toast at 11.20 p.m. concluded a most enjoyable evening.

MASONIC INSTITUTE.

There is so much interest manifested in Wellington, *re* " proposed " Institute, that unless a few Auckland Brethren are imported, the project will most certainly fall through.

EXPULSION, ETC.

The report of the Special Committee, together with the recommendation of the Grand Master, was before Grand Lodge in Auckland, and after due consideration, the sentence of " expulsion from the Craft" was

pronounced against two Wellington Brethren, and a Brother in Palmerston North was ordered to be censured. Sentence of expulsion was also given against a Brother in Danevirke, Hawkes Bay.

[Our Correspondent gives the names of those expelled and censured. We don't, for we have an idea that one of the party is only waiting his opportunity " to go" for us in a libel action.—ED. C.]

#### VISITING LODGES.

Grand Lodge has decreed that Superintendents of Districts be required to visit each Lodge in the district at least once in each year. Wellington has twenty-seven Lodges, and two more will be added almost immediately. The Superintendent will require a lot of zeal for the service, and a lot of time to give effect to the edict.

#### SUPREME GRAND CHAPTER.

Two provisions passed at the first meeting of the Supreme Grand Chapter And great favour, viz., making the meetings of Chapters peripatetic where necessary, and the proviso for issuing charters to Mark Lodges ; the latter will effectually provide for what at one time threatened to prove a serious difficulty to Grand Lodge.

#### AN INCIDENT OF THE ANNUAL COMMUNICATION.

At the Grand Lodge banquet in Auckland it fell to the lot of Bro. A. Kidd to propose the toast of the chairmen of the various committees, and as he was Chairman of one committee himself, it became necessary to respond to the toast of his own proposing ; even this did not daunt the popular Alfred, who was irresistibly funny, and treated the unique position in the most humorous manner.

The orchestra and choir was a distinct feature at the Auckland installation function. Judging by results, " Carl Schmitt " is urgently required in the other Masonic centres.

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#### MASONRY ON THE WEST COAST.

*(By Our Representative.)*

No doubt the Brethren will be pleased to learn that the Craft is fairly prosperous considering the depression existing in Westland, owing to the falling off in the yield of gold, and the evil consequences resulting from the great strike of 1890, which has seriously affected Westport, Reefton, Brunnerton, and Greymouth.

#### WESTPORT.

At this town there is a very strong Lodge —Phoenix, 1690, E.C.— which musters over 70 members. Unlike most towns in New Zealand, it has not followed the pernicious example of establishing two or three Lodges, consequently Lodge Phoenix has no heavy mortgage to hamper them in their work. The Lodge possesses a comfortable hall and ground of the value of about £500, and is in a first-rate position to promote works of benevolence amongst themselves, and also render assistance to others. Under the able guidance of W.M. Bro. Peterkin, assisted by his officers, the Lodge has made rapid progress. A number of Brethren residing at Denniston who cannot very well attend the monthly meetings, owing to the distance, have, with praiseworthy zeal, erected a small Lodge of Instruction, where they hold regular weekly meetings for the purpose of improving themselves in the workings of the different degrees, which in many cases are but imperfectly understood, both literally and morally, by a great number. The hall has been constructed by the members themselves, but the Denniston Brethren owe a debt of gratitude to Messrs Marris and Griffiths, who generously gave £25 worth of timber towards its construction, and also to Bro. Bennett who donated them the section upon which the building stands. There is no fear of Lodge Phoenix ever being required to be raised from its ashes, when it possesses such members as the Dennistonians and others like them residing at Westport. The Representative of this Journal desires to thank P.M. Bro. Dr. Wright, Bros. Marris, Hardern (Sec.), Lock, and others for the courtesy and support extended to him whilst in Westport.

#### REEFTON.

At this gold-mining township there are two Lodges, viz., Lodge Pacific, No. 1453, E.C., and Lodge Robert Burns, No. 50, N.Z.C., both possessing good halls, and first-rate membership. The Pacific Lodge has just erected one of the handsomest halls on the coast, but the interior arrangements are not yet completed. It is expected that the dedication will take place about June, when full particulars of same will be published in these columns.

The utmost cordiality prevails amongst the Reefton Brethren, notwithstanding the fact that Lodge Robert Burns has joined the New Zealand Constitution. A majority of the English Lodge is in favour of also casting in their lot with the Grand Lodge of New Zealand, and if the minority were only to sink their minor differences and agree to the step being taken, it would hasten the day of recognition by England. What is the use of talking about recognition when those who preach so much will not take immediate steps to help New Zealand to, claim that recognition by the promotion of unanimity within her borders. In the event of the English Lodge joining the N.Z.C., it would, if practicable, be better for the two bodies to amalgamate, and form one strong Lodge, like their confreres in Westport. The Craft in Reefton are to be congratulated in possessing such excellent Brethren as Bros. Preshaw and Irving, the respective secretaries, who, by their zeal and assiduity have brought their several Lodges to such a pitch of prosperity.

#### BRUNNERTON.

This township is 38 miles distant from Reefton, and possesses one Lodge—Advance, No. 61, N.Z.C.—which has taken root, and, like the mineral deposit found there, is likely to last for all time. Notwithstanding the exodus of population, the Lodge, under the zealous and worthy P.M., Bro. Bland, is making good progress. It numbers over 30 members, and they are being added to by judicious selection. Several of the Greymouth Brethren, notably Bros. P.M.'s Skoglund and Bish, visit Lodge Brunnerton, and render able assistance by their attendance at its meetings.

#### GREYMOUTH.

Arriving at Greymouth, noted for its shipping facilities, conflagrations, and gold-mining yields, one finds a flourishing Lodge, under the English Constitution, which possesses a very handsome and commodious hall, designed by Bro. Eissenhardt—a most enthusiastic Mason and boon companion at all gatherings of the Craft. Unfortunately the Lodge is somewhat hampered by a mortgage of over £200, and this necessarily interferes with the main principle of the Jester, viz., charity; but the officers expect to reduce the debt ere long. Of course the fraternity feel the general depression existing, and sigh for the golden days of yore, but if the Greyites could only induce capitalists to develop the enormous mineral resources abounding in the district, the town and its Masonic Lodge would boom again.

#### THE VEN. ARCHDEACON MACLEAN'S FAREWELL.

At the time of my visit I was invited to participate in the farewell, tendered by the Greymouth Brethren, to this esteemed Brother and Past Master, who was leaving for Greytown, Wairarapa, in consequence of continued ill-health, occasioned by a bad attack of the celebrated *Barber* disease. It is not another name for *La Grippe*, but it derives its cognomen from the keen-cutting wind which blows through the Greymouth Gorge during the winter months. It is so strong that no Wellingtonian even can live there, therefore it is needless to expatiate any further upon the subject.

The nature of the farewell took the form of a cold collation, given at the Masonic Hall, on Tuesday, April 26th. The Brethren of the district mustered strongly, and the meeting was a most representative one, there being present Craftsmen hailing from England, Scotland, Ireland, Sweden, Germany, and Arabia. The W.M., Bro. Wainwright, assisted by P.M.'s Bros. Lord and Kerr, and the officers of the Lodge, conducted the harmony of the evening, and very materially assisted towards its success. The following loyal toasts were proposed, and duly honoured, viz. :—"The Queen and Craft," "Prince of Wales, G.M. of England," and "D.G.M. of Westland."

The toast of the evening, viz., "Bro. P.M. Maclean," was ably proposed by P.M. Bro. Major Keddell, who, in eloquent and feeling terms, referred to the many good qualities of the departing guest, principally as a citizen, and dignitary of the Church of England.

Bro. Keddell stated that for various reasons he had not affiliated with the Lodge, so he was not in a position to speak of Bro. Maclean's Masonic career, but he felt sure that from his knowledge of him as a citizen and a pastor, he would possess those qualities necessary to make a ruler in the Craft. The toast was most enthusiastically honoured by the Brethren.

Bro. Maclean responded as follows: He said that he felt very grateful for the honour paid him, and referred in feeling terms to his seven years' connection with the Greymouth Lodge. If it were not for his continual ill-health, he would not have severed his connection with them, but he felt that if he did not remove to a more genial climate, he might possibly be permanently laid up, and as he was only a young man, and could not expect a pension, he did not wish to run such a risk. He said he would speak of Masonry in its threefold

aspect, viz., Religious, Practical, and Brotherly. Firstly : Most outsiders considered Masonry as totally opposed to religion, and that its main object was conviviality. Whilst admitting that unworthy members belonged to the Craft, no one who was acquainted with its tenets and practised them could be but a religious man and a good citizen. Secondly—the practical, as related to their fellow man: He said Masonry differed from aid-fellowship and other benefit societies in this respect—that whereas the members of the latter paid so much *per capita* and expected a *Dud pro quo*, the Freemasons gave and never even dreamt of a return for their subscriptions and works of charity.

Lastly, as to brotherhood : He said the success of Masonry was its universality—as no matter what colour, creed, or clime a man belonged to, as soon as he was recognised as a Brother he was received by the right hand of fellowship. Of course, he said, it was impossible for Masons to stop there, as they must recognise that the Great Architect of the Universe had made all men Brethren, and he trusted that the day was not far distant when the golden reign would be ushered in through the instrumentality of Masonry. The worthy Brother ended his speech by a most eloquent peroration, and sat down amidst loud and prolonged applause.

The Deputy District Grand Master, Bro. Kerr, referred in feeling terms to the services rendered by the departing Brother. In the course of his remarks, mentioned the many excellent Masonic charities existing in the Old Country, and hoped that ere long similar charities would exist in New Zealand.

Bros. P.M.'s Lord, Skoglund, Greenwood, and Matheson also paid a tribute to Bro. Maclean's excellent qualities, and said his zeal for the welfare of Lodge Grey-mouth could not be surpassed.

The Deputy District Grand Master gave the toast of the " Masonic Press." Bro. Kerr, incidentally, mentioned that he had had 45 years' connection with the profane press. He referred to the several attempts that had been made to establish a good Masonic journal in New Zealand, He urged the Brethren to support the CRAFTSMAN, for they would find it contained most valuable information, which they could not possibly get in the Lodges. The kind remarks of Bro. Kerr was appreciated by your Representative, who thanked the Brethren for their courtesy and support.

During the evening excellent songs and recitations were rendered by Bros. Hescott, Eissenhardt, Evans, Russell, Young, Edwards, and Bromley. The singing of Bro. Eissenhardt caused no little amusement, as he is possessed of more than an average amount of humour and vigour for so *young* a native of Germany. Bro. Skoglund gave an excellent recitation, entitled, " The Game of Cards," illustrating the life of man from the cradle to the grave.

The toast of " The Ladies " was proposed by Bro, Edwards in a very humorous speech, and was duly responded to by Bro. Day.

The Tyler's toast, and the singing of Auld Lang Syne and God Save the Queen, brought one of the most enjoyable meetings that was ever held on the Coast to a conclusion.

#### KUMARA.

Leaving Greymouth one lovely autumn morning, I arrived at Kumara, after a very pleasant ride on the celebrated Kumara tramway—a line which was constructed by a Greymouth syndicate some fourteen years ago. Before leaving Greymouth I was warned that I might possibly meet with an accident through the car getting off the wooden rails, but, thanks to the skilful pilotage of P.M. Bro. Wilby and his co-assistant, I arrived at my destination without mishap. I found the township very quiet owing to the falling off in the yield of gold, but notwithstanding that fact there are two Lodges in existence, one being the Lazar, No. 1689, E.G., and the other Kumara, No. 65, N.Z.C. The former musters about 16 active members and the latter over 20 members—just sufficient if combined to make a good Lodge. It is a thousand pities that both cannot amalgamate, as they might then do good work, whereas at present little can be accomplished. I had the pleasure of meeting Bro. Peters, the courteous secretary of the Kumar.. Lodge, who made my visit as pleasant as possible.

#### HOKITIKA.

Journeying on to Hokitika—the home of the District Grand Lodge of West-land, E.C.—I learned that the Pacific Lodge, which has nominally about 30 members upon its books (*vide* statement of the D.G. Secretary, Bro. Clarke), seldom obtains an attendance of more than a dozen members at its regular meetings. I was, however, pleased to hear that financially they were in a good position, and thus able to administer to any claim that came before them.

The other Lodge, viz., Westland, working under the Scotch Constitution, has been dormant for a considerable period, owing to the great depression existing in Hokitika. I was informed by P.M. Bro. Michel, a most able and zealous Mason, who holds rank in the District Grand Lodge, S.C., New Zealand South, that a meeting was to be held in the month of May, for the purpose of considering the desirability of joining the N.Z.C., as practically they are completely isolated from their parental jurisdiction. It is a consummation devoutly to be wished ; it would put a new lease of life in the dry bones existing at present in Hokitika. I interviewed the D.G.M. Bro. John Bevan, and found him very much opposed to the N.Z.C. movement. I endeavoured to get some tangible and valid reason for this opposition, but utterly failed. Bro. Bevan appeared to be perfectly satisfied with his present position. I think if this distinguished Brother would throw the weight of his influence in with the N.Z.C. movement, and thus bow to the inevitable, he would do an immense amount of good in the Westland District, and to the Craft generally throughout New Zealand.

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## CORRESPONDENCE

### TO CORRESPONDENTS.

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

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

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

### THE OTHER SIDE.

#### TO THE EDITOR.

SIR,—In your issue of April 16th an article, entitled "Masonic Unity," as well as the Editorial comments which accompanied it, have so aroused my interest that I crave permission to remark at length upon a few points contained therein, which, without doubt, are vitally connected with the present state of disruption in the Masonic world. But before I proceed let me define my position, in order that it may be well understood how I approach the subject. I am about to review the position from the standpoint of a Mason of the E.C., newly joined, and this is an admission of importance. I am not, like so many others, steeped in the traditions of centuries and hedged about with prejudices of every sort. I became a Mason because I sought closer alliance with my fellow man, and the *schism* in New Zealand troubled me not one jot, for the simple reason that I never took the least trouble to ascertain what the dispute was, and how it arose. Thus it may be said that I wandered into the E.C. as innocently as I might have wandered into the N.Z.C., and that at the present moment I am in as good a position to express an unbiassed opinion on the general aspect of disunion as anyone can well be.

Having thus cleared for action as it were, I pass on to my review. As a new subscriber to the CRAFTSMAN I should have been better pleased to see the cause of the N.Z.C. championed by the Editor than by a communicant, for I feel quite certain that if any cause were to depend for ultimate success upon such weak advocacy it would come to grief before the expiration of a month. I seek in your columns for some light upon my darkness, and you tell me that by looking elsewhere I shall discover an *amende honorable* from a member of "the other side," clothed in the vigor of "telling" language. That is well ; with buoyant hopes I press on, like thirsty traveller to the green oasis, but still the desert stretches far and wide, and, disappointed, I fall back to confront your communicant and ask him, when his article is stripped of empty phrases and wearisome commonplaces, where he has buried the *key* to the position, and what he would do with it if it took hold of him and demanded explanation ? The corner stone of the article on "Masonic Unity" lies in this sentence—"Why, we ask, is a Brother of any lawful Constitution debarred from paying a fraternal visit to his Brethren under the Constitution of New Zealand ?" The article, in short, is based on the relationship of members of the E.C. to those of the N.Z.C.

Now, to the dispassionate observer standing afar off and watching the fray, the answer your communicant supplies to this question is as poor a compliment to the intelligence of your readers as it is an intellectual slur upon your leading columns. The reply is—"That pride, that illwill, that, perhaps, disappointed ambition have led to this."

This is indeed a *noble "amende"* ; this is indeed a dull, incomprehensible depth to be stuck in by the writer of an article which purports to be explanatory as well as conciliatory. But this question of "fellowship"

awaits an answer in the meantime, and I hasten to supply it. My position is this : I joined a Lodge deriving its existence (charter if you like) from the Grand Lodge of England. At my initiation, and during my progress from degree to degree I swore fealty to the Lodge of origin. I was aware of the sacred nature of that oath. It seemed at the time, a reasonable declaration, and it seems so-to-day. "Obedience," indeed, is so familiar a virtue referred to by the ritual that, like "charity"—the broad base and fundament of Masonry—it seems to be linked inseparably to the traditions of the Craft. If, then, I am loyal to my Lodge of origin—from whom alone I receive the ancient privileges—how can I fraternise *consistently* with the members of a Constitution which does not flow from the source of Masonry, and which is in open antagonism to it ? To my novitiate mind my oath of allegiance to the Grand Lodge of England cannot be broken without entire loss of honour. It is because I believe that my oath—reasonably demanded, and readily made—is binding, that I cannot fraternise with the Lodges of the N.Z.C.

This is the broad *crux* of the position, which, perhaps, might benefit from analysis. Let me take the matter of the charter :—If a banking corporation were without charter its operations would be illegal. Similarly, if any assembly of men meet as a Masonic Lodge, they cannot, in reality, constitute themselves a regular Lodge without a charter. Hence it must follow that the acts, appointments, &c. of that assembly will be null and void, and all those who are so ill-advised as to accept the authority of such assembly will not be legally joined, or in communion, with those who enjoy their privileges under the sanction of constituted authority. Reasoning coolly and dispassionately, I cannot tear myself from the infallibility of this position. This exposition of the importance of the charter, you will observe, shows how shallow to a new Mason is the following sentence used by your communicant :—"For every Mason, *having regularly received the degrees*, and having in no way forfeited his 'Masonic rights, is a member of the institution, and entitled to its privileges."

So much for the argumentative side of the question, as it presents itself to the apprentice who is yet labouring to dress the rough ashler. There is, however, a sentimental side to every question, and to this no less than to others. How shall they who look above the clouds and perceive the glory of the eternal sun regard the murky shadows which lie far beneath, swirling in the tempest of controversy and ill feeling? I prefer, I must confess, the former picture of the Masonic atmosphere. I prefer its serene heights and vast expanse—fit regions for the abode and birth of its noble doctrine—to the lower strata where dry argument and barren conventionalism narrow the range of vision and dwarf the utility of the Craft. Why should Brothers quarrel over dry bones ? That is what I ask myself, and none so glad as I when the trumpet shall sound the " re-call," and peace descend. I have my dreams of idealism, and I long for their consummation, but I am not led away by my ideal to forfeit my sense of loyalty. I will think and act in the spirit of brotherhood towards all members of the N.Z.C. as men, but I will adhere to my sworn oath of allegiance as long as I can buckle on my apron.—I am, &c.,

LONGUEVILLE SNOW,  
Lazar Lodge, 1689, E.C., Kumara.

May 2nd, 1892.

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## SPECIAL CONTRIBUTIONS.

### *THE DEGREES OF MASONRY.*

BY BRO. ROBERT FREKE GOULD, BARRISTER-AT-LAW.  
PAST GRAND DEACON OF ENGLAND.

*Author of " The Four Old Lodges," " The Atholl Lodges," "The History of Freemasonry—Its Antiquities, Symbols, Constitutions, Customs," &c.*

SPECIALLY WRITTEN FOR N. Z. CRAFTSMAN. ALL RIGHTS RESERVED.

IN the New ZEALAND CRAFTSMAN of June 16th, 1891, there is a cutting from the *South African Freemason*—a publication of singular merit—wherein is discussed the " Power and Influence of the Masonic Press"—a subject which the Editor of the former journal takes up in turn, and expatiates upon with much ability.

The far-reaching power of a Masonic newspaper has still more recently been impressed on my mind, by some articles and reports in the *South Australian Freemason*—a literary organ of what I shall venture to term a highly intellectual jurisdiction. My reasons for so describing it will be found in the current number of *Ars Quatuor Coronatorum*, where a review will be found, from my pen, of an excellent address, delivered by

Bro. W. Barlow, before Lodge St. Alban, No. 38, Adelaide, S.A. The address in question having been printed by the Lodge, can be readily referred to, and I therefore pass at once to a few remarks of my own in the capacity of reviewer, which will serve as the prelude to some further observations of a like character, having for their object the legitimate increase of the " Power and Influence of the Masonic Press."

The " remarks " to be quoted from my review are the following :

" The excellent address, of which an outline has been given, affords a convincing proof—if such, indeed, were needed—of the extent to which the example of the Quatuor Coronati Lodge, has served to refine and elevate the practice of Freemasonry. On this point, and for a further reason to which I shall presently refer, let us again listen to Bro. Barlow :—' Papers, too, read before this Lodge need not always be original. Why shall we be too conceited to read and discuss in Lodge papers which, when perused in solitude by the fireside, charm us ineffably? The papers recorded in the A.Q.C. were read before distinguished Brethren. Are we so superior that these essays merit no attention from us collectively in Lodge, although, individually, we admire and delight in them ? '

" Now, from time to time, papers of more than a passing interest are read in 2076, and it is with regard to these, that I shall venture to take up and pursue the line of inquiry indicated in the remarks of Bro. Barlow. What is most wanted, in the true interests of Masonic study, or perhaps it would be better to say, in the diffusion of genuine Masonic knowledge—is a tabulation of results. Year by year, the early history of our ancient Craft is being gradually unfolded to us. But no Masonic book ever seems to grow out of date. The visionary writings of past times, and the more scholarly productions of our own, are perused with an equal faith. Old texts are found to yield new readings, but the old readings are not thereby displaced. Popular fallacies are exploded, i.e., within a limited circle,—but within a larger circle, their vitality remains unimpaired.

" Let me give an example—the degrees of Freemasonry. The first three degrees, as we now have them, though communicated in two steps instead of three, were in existence before the era of Grand Lodges. But a popular delusion sprang up, owing to undue weight being attached to the evidence of *Scottish* Masonic documents, that a plurality of degrees was unknown before the existence of Grand Lodge. This delusion, it should be added, was deemed to be strengthened or corroborated by the authentic history of English Masonry during the first decade of its existence after the formation of a Grand Lodge.

" Recent research, however, has made it quite evident, that the early Masonry of Scotland was one thing, and the early Masonry of England another and very different thing—while nothing is clearer than that what passed current until a few years ago, as the ' authentic history of English Masonry '—1717-27—more especially with respect to degrees, was an entire misreading of the evidence.

" Thus it has now been reduced to actual demonstration, that *two* degrees and not *three*, were recognised in the first Book of Constitutions (1723), and that *two* ceremonies corresponding therewith, severally termed the Apprentice and the Master's Parts—were known and practised before the era of Grand Lodges.

" Hence, as it appears to me, the cogitations of Masonic writers, with regard to degrees, which were expressed when English and Scottish Masonry were supposed to be identical, when the present third degree was put down as an invention of about 1717-23, and the First Book of Constitutions was understood to refer to *three* degrees, have become obsolete and misleading.

" Some day, perhaps, the books and essays on Masonry, like those on all other subjects, will be found to grow out of date by the operation of new discoveries, but that period has not yet arrived, and before it does, doubtless much ink will be shed in bolstering up and supporting a quantity of delusions—which, if the results of Masonic research were tabulated at intervals, would otherwise sink at once into the oblivion that would be the proper place for them."

It will be seen that what I recommend in the *Transactions* of the Quatuor Coronati Lodge, as most requisite " in the true interests of genuine Masonic knowledge " is a tabulation of the results achieved from time to time by our foremost thinkers.

" The history of human opinions," said Voltaire, " is scarcely anything more than the history of human errors."

" Age ought to be tolerant," observed Gœthe, " I never see a fault which I did not myself commit."

But to be tolerant of errors which we have ourselves grown out of, is one thing, and to lend them our tacit approval, another, and quite different matter.

It is stated that when Harvey announced to the world his great discovery of the circulation of the blood, among the physicians who received it there was not one above the age of forty.

*An old dog will learn no new tricks.*

" Men," says Locke, are fond of certain tenets upon no other evidence but respect and custom, and think they must maintain them, or all is gone; though they have never examined the ground they stand on, nor have ever made them out to themselves, or can make them out to others. Some are apt to conclude that what is the common opinion cannot but be true ; so many men's eyes, they think, cannot but see right ; so many men's under-standings of all sorts cannot be deceived ; and therefore, will not venture to look beyond the received notions of the place and age, nor have so presumptuous a thought as to be wiser than their neighbours. They are content to go with the crowd, and so go easily, which they think is going right, or at least serves them as well. But however *Vox Populi Vox Dei* has prevailed as a maxim, yet I do not remember wherever God delivered his oracles by the multitude, or nature truths by the herd."

" But truth," observes the same great authority, " like gold, is not the less so for being newly brought out of the mine. It is trial and examination must give it price, and not any antique fashion; and though it be not yet current by the public stamp, yet it may, for all that, be as old as nature, and is certainly not the less genuine."

It is, indeed, a far easier task to plant new truths, than to root out old errors, but in the performance of the former task we should to the best of our ability make some attempt, at least, to accomplish the latter and more difficult one.

It is in this direction that I am desirous of enlisting the " power and influence of the Masonic Press. Among the " popular fallacies " which I have instanced as preserving a singular tenacity of existence is the belief that the early Freemasonry of England and Scotland was one and the same thing. This assumption, for it was never really anything more, I must pass over for the present, though it will be considered incidentally in the articles I am now proceeding with. To come, therefore, without further preamble, to the subject of degrees in Masonry, or, to use an expression I prefer, the symbolism of our ancient society. The great majority of Freemasons, as we are all aware, know little and care less about the origin and antiquity of the Craft. A few Brethren, indeed, comparatively speaking, do study the traditions of Freemasonry, after a certain fashion, in rituals of the present day; and an anecdote here occurs to my mind by the relation of which their somewhat mis-directed love for our symbolism may become capable of explanation:—" I had taken, when a child," says Henry Crabb Robinson, " a great fancy to the Book of Revelations, and I have heard that I asked our minister to preach from that book, because it was my favourite. ' And why is it your favourite, Henry?' ' Because it is so pretty, and easy to understand.' "

The written traditions, or, in other words, the old Manuscript Constitutions of Freemasons, are of great age, and a point of the utmost importance would be solved were we able to determine whether our symbolical traditions are entitled to take rank by their side. This, however, we cannot do, and all we can be quite sure of is that the symbolism of Masonry is at all events of very respectable, if not extravagant, antiquity, and at least antedates the era of Grand Lodges (1717).

Two years ago I read a paper on this subject before the Quatuor Coronati Lodge, which will be found in the third volume of our *Transactions*, and the Brethren present agreed with me that the symbolism (or ceremonial) of Masonry being older than the year 1717, there is practically no limit whatever of age that can be assigned to it.

At the outset of my paper, however, I stated that there were two theories or schools of thought with regard to the degrees or symbolism of Masonry. One (proved on January 3rd, 1890, to the satisfaction of the Quatuor Coronati Lodge) being that they were very old; the other that, between 1717 and 1723, the second and third degrees, or certainly the third, were manufactured and concocted.

The latter of these beliefs has penetrated into many minds, and, though accepted without inquiry, are, to again quote from Locke, " rivetted there by long custom and education, beyond all possibility of being pulled out again."

The way in which the fallacious view taken by the disciples of this school originated I conceive to be as follows :

The Book of Constitutions, published by Dr. Anderson—first edition, 1723, second edition, 1738—has always been regarded as " the basis of Masonic history."

The first edition (1723) gives a list of the OLD REGULATIONS, where, under the number XIII., we find: Apprentices must be admitted Masters and Fellow Craft only here (i.e., in the Grand Lodge) unless by a dispensation."

Until the year 1885 this regulation (O.R. XIII.) was held to establish with precision that, at the date from which it speaks (1723), three degrees—corresponding exactly with those of E.A., F.C., and M.M.—were known and recognised by the Grand Lodge of England. Upon this basis of *fact* (as it was deemed to be) every writer on degrees proceeded to erect his super-structure of theory.

The early proceedings of our English Lodges are wrapped in obscurity; not so, however, those of Scottish Lodges, which were chronicled with remarkable fidelity in the then minute books, many of which have come down to us.

In Scotland the communication of the Secrets of Masonry took place during a single ceremony, the candidate receiving the Mason Word, together with all that was implied in the expression. But it was confidently laid down, that among the secrets so imparted, nothing corresponding with the Master's degree had a place.

In the absence, therefore, of English Lodge minutes, those of the Scottish Lodges were held to apply, and it was assumed that down to the formation of the Grand Lodge of England in 1717, the Secrets of Masonry were conferred in an identical manner, both in North and South Britain.

But it seemed to be clear, according to the evidence of the first Book of Constitutions (as then interpreted), that in 1723 the English Masons had three ceremonies, and this plurality of degrees was set down as the work of the speculative or non-operative Brethren who joined the Society after 1717.

The last assumption was, indeed, the most visionary of all. It admits of no doubt that the meaning of a great part of our Masonic symbolism has been forgotten, and, as I shall presently show, there are good grounds for believing that this partial obliteration of its import must have taken place before the era of Grand Lodges.

It is unlikely—not to say impossible—that every man of intellectual attainments, who joined the Craft under the Grand Lodge of England, during the first decade of its existence, would have introduced any symbolism of which they did not understand the meaning, and it can be easily shown from the ceremonial of that period, that it must have been quite as obscure and unintelligible in many parts in those days, as it is in our own.

To recapitulate : It was assumed by the disbelievers in the great antiquity of Masonic symbolism—Firstly, that one ceremony only was worked in Masonic Lodges down to 1717 ; and secondly, that two others were added before 1723.

In the fourth half-volume of my " History of Freemasonry," published in 1885, I showed that *two* degrees, and not *three*, were referred to by Dr. Anderson, as existing in 1723, and that the then ritual of the Craft was in harmony with this arrangement has been proved to demonstration by Bro. Speth.

During the continuance of ancient Masonry, or, to vary the expression, prior to the era of Grand Lodges, there were two classes of Masons. In England there were Apprentices and Masters (or Fellows), and in Scotland Entered Apprentices and Masters (or Fellow-Crafts). The English Master (or Fellow) and "ie Scottish Master (or Fellow-Craft) was in each instance a " passed " P nT nice or Master in his trade.

In 172, more than once mentioned, there was published the first Book of Constitutions, the task of codifying the OLD REGULATIONS of Masonry, having been confided by the Grand Master and the Grand Lodge to Dr. Anderson.

Anderson was a Scotsman, and his nationality peeps out in O.R. XIII., to which I have so often referred :

" Apprentices must be admitted Masters and Fellow Craft only here (i.e., in the Grand Lodge) unless by a dispensation."

Masters *and* Fellow Craft " may be here read " Masters *or* Fellow Craft." as the terms had a similar meaning, and were borrowed by Anderson from the operative vocabulary of the Northern kingdom. In the same way he brought in the compound word " Entered-Apprentice," which he substituted for the shorter title previously used by the English Masons.

Let me now ask the reader to cast a backward glance at the extract already quoted from my review of Bro. Barlow's address, and the point I shall then submit for his consideration will be—whether " the cogitations of Masonic writers, with regard to degrees, and which were expressed (down to the year 1885), have become obsolete and misleading ? "

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THE American *Keytsone* contains the following letter received by one of its contemporaries :—" Dear Sir— Will you rite and tel me how mutch it costs to joine a free mason loge. Sumbody tolde me to rite to you and you wood tel me. i want to joine a good loge, because i am tolde it will helpe me in my biziness. i am a bose carpinter."

SOME of our Christian papers seem to fear the effects of a Hebrew exodus to this country without commenting upon the fact that it is the result of Christian persecution. Their alarm is needless ; they will not be a burden upon the country. The Jewish hand is always ready to respond to every appeal made in behalf of the persecuted.—*Hebrew Standard*.

LODGES in Norway, formerly working under the authority of the Grand Lodge of Sweden, have, it is said, formed the Grand Lodge of Norway, Norway has four Lodges, with 924 members ; one Chapter, with 303, and one Commandery with 341 members. The Lodges work what is known as the Swedish Rite, differing very essentially from the Freemasonry practised here. (Canada).

BRO. CHARLES BARTLETT, U.S. Consul at Guadeloupe, favours us with a tableau of membership of Lodge La Paix of Point-a-Pitre, which shows that it has twenty-eight members. It meets on the first Monday and third Sunday of each month. Meeting on Sundays seems unusual to us, but the Lodge is under the Grand Orient of France, which has eliminated Sunday from its observances.—*Token*.

HE would close his remarks by the following extract from one of our Grand officers : " As long as a man felt that he was not sent into the world for himself alone, but that he had a heart which in times of sorrow wanted the consolation and condolence of his friends, in times of joy was anxious to share it with those who were willing to participate in it with him, so long would the principles of Freemasonry permeate the civilised world."

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