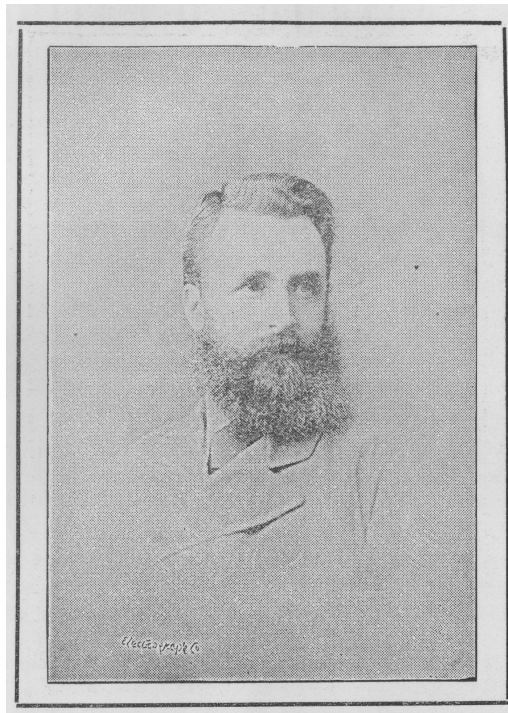
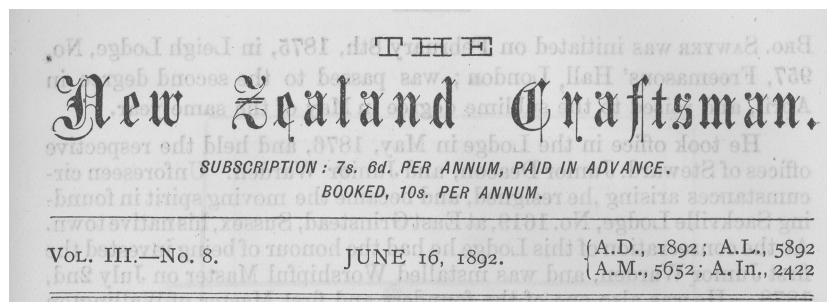


**FREEMASONS' HALL, CHRISTCHURCH,
LOOKING TOWARDS THE WEST.**

From Photograph Graciously taken by Bro. Chas. H. Manning, 156, Colombo Street, Christchurch.



W. Bro. GEORGE F. ROBINSON.
PAST SENIOR GRAND DEACON.



*WOR. BRO. GEORGE F. ROBINSON,
PAST SENIOR GRAND DEACON.*

ON the 1st August, 1877, Bro. Robinson was initiated in Mount, Egmont Lodge, No. 670, E.G., New Plymouth. He was Secretary for two years—1878 and 1879—was invested a Warden in 1880, installed in 1881, had the honour of being re-elected in 1882, and crowned his Masonic labours by installing his successor.

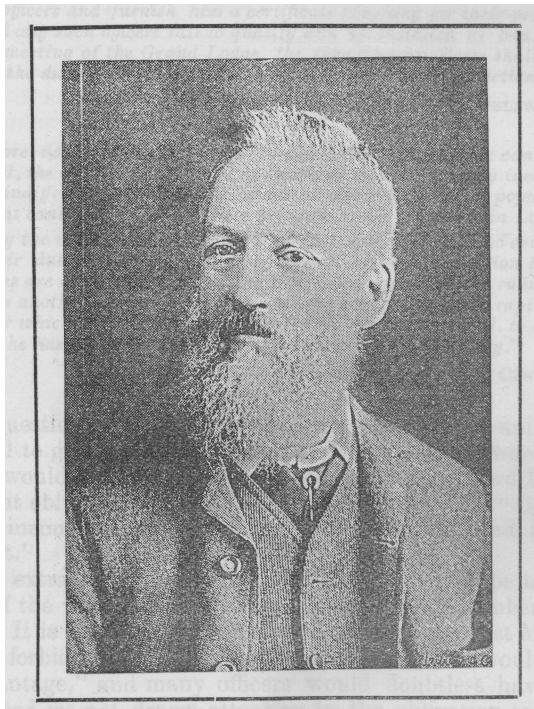
He is in great request as Installing Master, and has, since 1882, acted nearly every year in that capacity in Lodges Mount Egmont, 670, E.C.; Ngamotu, 2053, E.C., now 50, N.Z.C.; De Burgh Adams, 446, I.C.; and Patea Kilwinning, 536, S.C., now 18, N.Z.C.

Bro. Robinson was advanced to the Mark and exalted on the 25th January, 1883, in the Trafalgar Chapter, 157, S.C., Nelson; was one of the founders of Paritutu Chapter, 196, S.C., and was installed its First Principal on the 19th June, 1883, by Excellent Companions Dr. Sealy and Dr. Boor, of the Nelson Chapter, and he had the honour of being also re-elected to this exalted position.

He has held the position of Steward and Junior Deacon in the District Grand Lodge of Wellington, and his year of office—Senior Grand Deacon of New Zealand—has just expired.

Bro. Robinson is a good ritualist, a firm believer in and strong supporter of Masonic Home Rule, and is much esteemed by all sorts and conditions of men in Taranaki and other parts of the West Coast of the North Island.

SEVERAL subscribers have written asking why we did not publish the statement of assets and liabilities of Grand Lodge. One writer waxed indignant over the omission, insinuates that we had very good reasons for keeping it dark," and threatens to stop his subscription " if this is the way we are going to carry on." For the benefit of those who courteously asked for the information, we may tell them. that we had, and still have, the very best of reasons for its non publication—a copy of the statement has not yet reached us.



W. . BRO. CHARLES SAWYER,
PAST JUNIOR GRAND DEACON.

*WOR. BRO. CHARLES SAWYER,
PAST JUNIOR GRAND DEACON.*

BRO. SAWYER was initiated on February 8th, 1875, in Leigh Lodge, No, 957, Freemasons' Hall, London ; was passed to the second degree in April, and raised to the sublime degree in May of the same year.

He took office in the Lodge in May, 1876, and held the respective ,offices of Steward. Junior Deacon, and Junior Warden. Unforeseen circumstances arising ,he resigned, and became the moving spirit in founding Sackville Lodge, No. 1619, at East Grinstead, Sussex, his native town. At the consecration of this Lodge he had the honour of being invested the first Junior Warden, and was installed Worshipful Master on July 2nd, 1878. He was also one of the founders and first Master of Wallington Lodge, No.1892, which was consecrated at Carsholton, Surrey, on March 17th, 1881. During his connection with this Lodge he stood as Steward for the Boys' School, and gave the votes thus acquired in perpetuity to the Lodge. The Brethren, learning of his intended departure from England, summoned a special meeting, entertained him at luncheon, and presented him with a handsome diamond ring, as some slight recognition of his services and of their esteem.

Bro. Sawyer has been Preceptor of no less than three Lodges of Instruction in England, and on his resigning from the East Surrey Lodge of Concord, Croyden, he was invited to the indispensable banquet, and presented with a marble clock and ornaments.

He left England in July, 1885, and on his arrival ultimately at Invercargill he affiliated to Lodge Southern Cross, No. 997, E.C., on March 10th, 1887. On July 6th, 1891, the Grand Lodge of New Zealand elected him to the office of Junior Grand Deacon.

Since joining the Southern Cross, now N.Z.C., it has always been Bro. Sawyer's endeavour to make Brethren not merely Freemasons in name, but also in spirit. Information or advice—if it lay in his power—was always readily and courteously given. He is never absent from his place in the Lodge, and has again entered on the duties of Preceptor. Since the Master of Southern Cross left for Wellington, Bro. Sawyer has become Acting Worshipful Master, and it is needless to say that he is carrying out his duties as only conscientious men can.

Being a skilled amateur worker in wood, he has, from his own design, and in his leisure hours, made a beautiful and artistically carved chair, for the use of the Masters of the three Lodges meeting in the Invercargill Masonic Hall, and he is now busily engaged in making an elaborate pedestal to correspond. This he also intends to present to the Invercargill Brethren.

A lover of the Craft and a man of high principle, he is held in high estimation by those who have the privilege of calling him friend and brother.

THE RITUAL.

"We also recommend that the following be adopted and known as Regulation No. 7 : That hereafter no Master shall be installed until he shall present to the installing officer a certificate, from the Grand Lecturer or a Past Master of this jurisdiction, showing his ability to confer the degrees of Masonry in accordance with our ritual." "

— GRAND LODGE OF ARIZONA.

"That, hereafter before the W. Master and Wardens elect for any Lodge in this jurisdiction shall be installed, the M.W. Grand Master shall be satisfied as to their proficiency in the duties of their several stations in the work of the Lodge, and that the Grand Master is authorised to appoint a committee, of which the instructor having charge of said Lodge shall be chairman, to examine the aforesaid officers and furnish him a certificate vouching for their proficiency, and should any such officers fail to quality and be installed. at least 30 days before the meeting of the Grand Lodge, the then present officers shall continue to perform the duties of said office until after the next annual election."

— GRAND LODGE OF DELAWARE

"There is, therefore, no doubt that after an examination as close as one can make in a brief visit, the election to the East of Brethren who are utterly incompetent, not to say indifferent, and who are honoured either by personal popularity or by persistent canvassing for office, is a primary cause of trouble in Lodges.

This, followed by the wilful neglect of Boards of Installed Masters, who deliberately violate their duties and obligations by presenting for installation Brethren, who oftentimes are actually known to the Board to possess but the rudiments of the work, is another source from which danger springs, while the rapid change in office, for which the rising membership craves, relegates a W.M. to a seat before he has perfected himself in the Master's work and duty."

— GRAND MASTER OF CANADA.

"THE Ritual question puts one in a dilemma. To secure uniformity in working, and to give younger officers an opportunity to work up, a printed Ritual would be a very great advantage, but to accord literally with our present obligations, such should not be done. The "Cypher" would, by its inconvenience, cause many to translate, and thereby defeat its object."

The above extract, from a correspondent's letter, may be taken as an indication of the views held by many of the younger members upon this question. It is no doubt very inconvenient that the first Masonic commandment forbids the publication of a work that "would be of very great advantage," and many officers would doubtless have been better pleased had we not drawn attention to the obligation taken by every candidate—in every clime—when seeking admission into the fraternity.

This cry for "uniformity" is, we take it, the demand of the "younger officers" aspiring to the chair to be so instructed that when they reach the goal of their ambition they may fill the position with credit and dignity. Satisfy this craving by all means — it is the sign of our development—but do not do it by scattering broadcast over the land printed copies of the Ritual. Demand of the Brother who aspires to be "a ruler in the Craft, and ultimately a Past Master of the science, something more than the goodwill of his Brother members

to place him in that coveted position. Demand a proof of his competency in the Ritual work, and that he has some knowledge of the history and jurisprudence of the institution. Then it may with truth be said of one installed, under these circumstances, that his advancement was due to his merit and ability.

Some twenty-five years ago, our American Brethren were agitated by this very question. They met the cry, as we can meet it, by making it compulsory that the Master-Elect should pass an examination before a Board of Installed Masters, who certified to the Brother's competency or otherwise to confer the three degrees, and open and close his Lodge. In cases of incompetency, installation was refused, and the old officers worked the Lodge until the next annual election.

THERE are still a few Brethren holding the opinion that the Grand Lodge, or, as the *London Freemason* so elegantly terms it, "the mushroom body," is not making any progress, and cannot last much longer. For their information we will briefly state its Lodge strength, and show the majorities which it has, at present, over "the other side."

Its roll consists of 80 Lodges. This gives a majority of 13 Lodges over the combined strength of the three British Constitutions.

It has a majority of 39 Lodges over the E.C.

It has a majority of 59 Lodges over the S.C.

It has a majority of 75 Lodges over the I.C.

If the Brethren who have tabled motions to join the National party are successful in carrying their resolutions into effect, the roll of Grand Lodge will very shortly total up to 100 Lodges. When this is reached, the strength of the two parties will be as 2 to 1.

CERTAIN errors and omissions were found in the Book of Constitution when it had left the printers' hands. To rectify these mistakes there has been issued a slip containing "Errata and Corrigenda." Referring to Rule 9, the slip intimates that the words "Excellent Master" are to be inserted in the regulation after the words "Past Master." How this is to be done the slip sayeth not, but that some instruction on the point is necessary, will be at once seen from the following copy of Rule 9 :—

The Grand Lodge of New Zealand recognises the following degrees, and no more, as being pure ancient Masonry, viz. :—Entered Apprentice, Fellow Craft, Master Mason, Mark Master, and the Holy Royal Arch.

The wording of Rule 16 is now as follows—the words in italics showing the alterations :-

Each Lodge may nominate one of its members, being a *Past Master* for election as a Grand Steward, and the Grand Stewards shall be elected from the Brethren so nominated. Such nomination must be received by the Grand Secretary at least fourteen days before the date of the April Communication of Grand Lodge in each year. *The Grand Master may grant a., dispensation to permit a Master Mason to be elected Grand Steward,*

It would be manifestly unfair to draw comparisons between the last balance-sheet of Grand Lodge—which is for a period of eight months only—and its predecessor for the year ending on the 30th April, 1891.

But there is one item in the Fund of Benevolence that is not affected by the desire of Grand Lodge to close its accounts at the end of each year, and it is in regard to that item that a little attention may properly be directed.

It will be remembered that in July, 1891, Grand Lodge, at its first Annual Communication, made a considerable increase in the number of Grand Officers. Yet, strange to say, the fees received from the lesser number for their patents of office are shown in the first balance-sheet as amounting to the respectable sum of £71 9s, whereas, in the present balance-sheet, the Fund of Benevolence only received the sum of £56 14s from the same source.

It would be well, we think, for some member of Grand Lodge to table a motion requesting information, for if, as we believe, the Benevolent Fund is suffering from the non-enforcement of Rule 18 of the Constitution, it is not, we deem, asking too much that drastic measures should be taken.

EVERY Brother, except a Grand Chaplain, on his first appointment or election to office, has to pay a fee, and only on payment thereof is he entitled to a patent of office. If he neglect to pay, within three months of his appointment or election, he is to be deprived of his office, and another elected in his stead, and, further, the defaulter shall neither have past rank nor be eligible for election to any office in Grand Lodge upon any future occasion, except it shall be otherwise determined by a special resolution of Grand Lodge.

Our old friend Bro. Wundram, of Napier, is the present Grand Superintendent of Works ; but his position is somewhat peculiar. He is told in one part of the Constitution to pay the fee for his office within three months after election, or certain pains and penalties will be the result ; in another part he is told that the fee must be paid before investiture, and another portion of the Constitution informs him that he has no fee to pay. If Bro. Wundram does not pay the fee, he cannot hold the office. Yet, if he offers one, it cannot be accepted, for the Constitution neither specifies the amount payable for, nor does it mention his office in the schedule of fees. There is nothing for it, so far as we can see, but for our old friend to be declared an unwilling defaulter, deprived of his office, re-elected by special resolution of Grand Lodge, and the process be gone through again and again, until provision is made in the Constitution for the Superintendent of Works paying a fee or the office abolished.

THE *Sydney Freemason* charged its London namesake with rabid antipathy to colonial Grand Lodges. The *soi-disant* organ of the English Craft politely replies that its colonial namesake " is slightly too clever—' too clever by half,' as the saying is," " spiteful, intemperate, and vulgar." Having thus attempted " to mollify a journal which resolutely declines to be " thus " mollified," the *Freemason* turns its attention to this journal and " the members of the new-born, irregular Grand Lodge of New Zealand." It charges us (the home rule party) with presumption ; with imagining we represent all the Masonry that exists in the colony ; with denying the right of an opinion to anybody but ourselves and " the Organ" ; and with ignoring the fact that if we had a right .to secede, the other side had an equal right to remain true to its allegiance. This is mere assertion, not argument.

OUR London contemporary admits that there is a clear and absolute inconsistency between the decision of the Colonial Board in 1888 and that of the Grand Lodge of England last year, in reference to the rights of the minority of a Lodge whose majority had transferred their allegiance to another Masonic power. This admission of inconsistency is made not from a desire to do justice to and deal impartially with the New Zealand Brethren, but to establish the right of the English Grand Registrar to change his opinions as often as he sees fit or as expediency demands.

There are, however, two sides to every question, and upon the other side the London journal has been persistently silent. We do not think that even "the organ of the Craft " would claim a retrospective action for the legislation of 1891. We contend that it only affects Lodges transferring their allegiance after December 2nd, 1891 ; if this contention is sound, and we think it is, the claim of any English minority prior to that date to be properly organised and warranted, is a pleasant fiction.

"REUTER " cabled on the 2nd inst. that :—

Mr Boucat, of Adelaide, responding to the toast of the visitors at a banquet given by the Grand Mark Lodge of England, said he preferred being subject to the Grand Lodge of England than to a colonial Lodge.

This is very dreadful, but who is Mr Boucat, of Adelaide ? Well, Bro. James Penn Boucat is the *Past Right Worshipful Deputy Grand Master* of the Irish Constitution in South Australia, which Constitution has one Lodge in that Colony—the Duke of Leinster, No. 363. Bro. Boucat is also a *Past Mark Master* of the Irish Constitution. He is not a subject of either the Grand Lodge of England or the Grand Mark Lodge of England.

WE have received a reply to Bro. Snow's letter in our May number. Unfortunately it reached us too late for publication this month. It is not our intention to take part in the controversy at present.

OUR advertisers will doubtless appreciate the change made in the placing of their advertisements. The North Island Lodges holding of the Grand Lodge of New Zealand, with the list of Grand Officers, are now, and for the future will be, placed on the first ten pages of the Journal. The South Island Lodges, N.Z.C., together with those Lodges and Chapters of the three British Constitutions who advertise, will be found on the last ten pages. The suggestion that we should complete the list of Lodges of the N.Z.C. has been considered, but as it would entail an increase in our already large monthly expenditure we cannot entertain the proposal. We have, however, done a little - 'tis as much as we can afford—towards supplying the information, by placing in their proper order the names and numbers of those N.Z. Lodges who do not advertise.

OUR OWN CORRESPONDENTS

WELLINGTON.

(From our Own Correspondent.)

NEW ZEALAND PACIFIC NO. 2.

THE regular meeting was held on Monday, May 23rd—W.M. Bro. H. B. Bridge presiding. The terribly stormy weather was responsible for a small attendance of members and visitors. Mr. F. Weston was put to the ballot, elected, and initiated. The balance-sheet for 1891 was the subject of some discussion, and P.M.'s W. D. Lyon and H. J. Freeman were appointed to confer with the directors of the Freemasons' Hall Co. *re* the item " Furniture."

An interim report from the Jubilee Celebration Cornmitt was submitted, and a notice of motion for the " allocation of £35 from the Trust Fund " was given. The Lodge was closed at 9.45, and subsequently a pleasant hour was spent in social Masonic converse at the supper tab

LEINSTER NO. 44.

An emergency meeting was held on Monday, the 6th inst. In the absence of the W.M., Bro. Bulford, through illness, P.M. Coveney occupied the chair. There was a good attendance of members and visitors, the latter including the R.W. S.G. Warden, Bro. R. C. Hamerton. The business included a " passing," and arrangements were completed for the installation on the 24th inst. The W.M.-elect is Bro. F. Silver, J.W., a most painstaking and deserving officer, whose characteristic energy should make the Lodge boom during the ensuing year. It is expected that a " strong " Grand Lodge will assist at the installation ceremony.

WELLINGTON, 1521, E.C. ,

Held an emergency meeting on Tuesday, 7th inst.—Bro. Thos. Larchin, W.M., presiding. Arrangements were made for the installation of Bro. W. F. Roydhouse, as W.M., on the 17th inst.

WATERLOO ROYAL ARCH CHAPTER, N.Z.

There was a large attendance of Companions at the regular Convocation of this Chapter, held in the Masonic Hall, Boulcott street, on Friday, 3rd inst. M.E. Comp. H. J. Williams, Z., presided, supported by M.E. Comp. H. J. H. Elliott as H., and E. Comp. Harry Tyer as J,

Two Brothers were advanced to the Mark and Excellent degrees, and one exalted to the R.A. The nomination of officers for the ensuing year resulted in a most satisfactory list. Fees to the Supreme Grand Chapter of New Zealand were passed, and new collars and jewels were ordered to be procured. The Chapter was closed in regular form at 11.0 p.m. This Chapter is having a booming year both as to quantity and quality, and at its close in September next the " biggest record" will be laid before the Chapter in actual figures.

RANGITIKEI, NO. 38, BULLS-INSTALLATION OF BROTHER F. HOWARD.

The installation of W.M. and investiture of officers was held in the Masonic Hall, Bulls, Rangitikei, on Wednesday, the 8th inst. There was a good attendance of members, and Feilding, No. 41 (in spite of the inclement weather), contributed five visitors. The Lodge having been opened in the first degree, the R.W. Grand Superintendent of Wellington (Bro. H. J. Williams) was announced, and received with Grand honours. A ballot was then taken for two candidates, proving successful in each case. The Lodge was then handed over to P.M. Thos. King, who at once proceeded with the ceremony of installation, and must be congratulated on the success of his efforts. Bro. C. W. Maclean, P.M., made an efficient D. of C., and the G. Superintendent presented the working tools in each degree. The following Brethren are the newly installed officers :—T. Flower, J.P.M. ; F. Howard, W.M. ; C. E. Nicholas, S.W. ; R. C. Edwards, J.W. ; T. Munro,

P.M., Treasurer ; T. King, P.M., Secretary ; W. J. Richards, S.D. ; W. R. Wilson, J.D. E. Powell, I.G. ; and F. Webb, Tyler.

The Lodge being closed, the Brethren adjourned to the supper room, where an excellent repast was done justice to. The following toasts were duly honoured :- " The Queen and the Craft," " The Grand Lodge of New Zealand," " The Newly-Installed Master," " Visiting Lodges," " The Installing Officer," " The J.P.M, and D. of C.," and the Tyler's toast. In responding to the toast of the Grand Lodge of New Zealand, the Grand Superintendent gave the Brethren an interesting half hour, and was most enthusiastically received. P.M. Thomas King said Lodge Rangitikei had never received a visit from a D.G. officer since its institution, but it was now evident the Lodge would receive a fostering care at the hands of Grand Lodge, and he was sure much good would result from the visit of the Grand Superintendent. A most enjoyable meeting was brought to a close at 12.0 p.m.

INSTALLATIONS.

The following are the fixtures for June :—Ulster, No. 62 (Petone), 15th ; Leinster, No. 44, 20th ; Greytown, No. 74, 24th.

Great preparations are being made for the Feilding installation, which eventuates on the 11th July. Its members are extremely popular, and attendances of visitors are always large ; it is anticipate I that at least six Lodges in the district will be largely represented.

THE JOINING OF RUAHINE, NO. 2178, E.C.

Ruahine (late No. 2178, E.C.), on Tuesday, 7th inst., finally decided to transfer its allegiance to the Grand Lodge of New Zealand. I am informed a number of members of the Manawatu Kilwinning, No. 47, Palmerston North, paid a visit, and were right royally received, being most hospitably entertained from their arrival at the station till their departure next morning. Practical Masonry ! I tender hearty good wishes to Ruahine, and feel sure it will have no occasion to regret the step taken.

HUMILITY.

One of the most striking instances of Masonic humility occurred recently. At the election of officers the S.W.: who, I believe, has filled the position for two years, absolutely refused the most earnest solicitations for nomination to the chair of K.S. on the ground of unfitness (though the Lodge thought otherwise), and ultimately elected to be put in nomination for the office of I.G. ; and, as if resolved not to be out-done, the J.W , who has long proved himself a most intelligent and thoroughly good officer, likewise refused promotion, but willingly accepted J.D. The position, in my experience, is quite unique.

THE LATE D. H. MACARTHUR, P.D.G.M.

The news of Bro. Macarthur's death came with a great shock to Wellington Brethren, by whom he had always been held in the greatest respect and esteem. It was no secret that had he lived he would have received the unanimous nomination of the District for Grand Master. His funeral was largely attended Masonically, the Grand Lodge of New Zealand being ably represented in the persons of P.D.G.M. Bro. Gillon, Grand Supt. Williams, and P.G. Sec. Robertson. Poor Bro. Macarthur, thoroughly unobtrusive and unostentatious, a gentleman and a Mason in the truest sense !

SOUTHLAND.

(From our Special Reporter.)

LODGE APARIMA, NO. 77, N.Z.C., (LATE No. 1617, E.C.) RIVERTON.

THE usual monthly meeting of the above Lodge was held on the evening of the 18th May. The Lodge was opened under the English charter, and all correspondence dealt with, and the Lodge was then formally and finally closed. It was then opened under the New Zealand Constitution by power of a dispensation granted by the Grand Lodge of New Zealand.

The Grand Superintendent of Southland, Bro. Hall, then presented the dispensation to the W.M., at the same time expressing the pleasure he felt in the duty he had performed, and that another Lodge had been added to the Colonial Constitution. He congratulated the members of the Lodge on the step they had taken, and wished them every success. He assured them that the Grand Lodge of New Zealand was becoming a factor in beneficent work, and was doing much good. Its foundation was laid as solid as those everlasting hills which

they viewed from the banks of the beautiful Aparima, from which the Lodge derived its name. He was convinced they would be proud of being under their new banner.

During the evening one candidate was proposed, and a resolution passed that the English charter should be sent to the Grand Lodge of New Zealand.

On behalf of the Grand Lodge, the Grand Superintendent tendered hearty good wishes and fraternal greetings, and wished the newly-elected W.M. a prosperous year. Hearty good wishes were also expressed by representatives of the Southern Cross, Fortitude, Gore, and Wyndham Lodges.

These were duly acknowledged by the and the Lodge closed in peace and harmony at 10.30 p.m.

The Brethren then adjourned to Patterson's Hotel, where a capital repast was awaiting them, to which full justice was done, and two hours spent happily in social and Masonic conversation.

This Lodge has had a hard struggle to maintain its status, having been heavily burdened by a debt on the hall, but this charge has been satisfactorily settled.

They, have also lost a number of members by removal from Riverton, in common with the whole of the colony. The tide of prosperity, however, has taken a favourable turn, and under the prestige of the New Zealand Constitution and the hearty and warm assistance they will receive from the Invercargill Lodge, it may be anticipated that a marked degree of prosperity will be met with, and the Lodge regain the position it once held, and become one of the bright stars in the N.Z. Constitution. Our most worthy Grand Superintendent has promised to do all in his power to assist in bringing about that result, and he will be willingly assisted by the Past Masters and members of other Southland Lodges. During the evening, the Grand Superintendent was warmly welcomed, and pleasure was expressed at the visit of a representative of the Grand Lodge. It was stated that had the officers under the English Constitution visited them in the past, much would have been done in forming a friendship which representative officers could do much to inspire.

REVIEW.

A BRIEF HISTORY OF THE MOVEMENT IN CONNECTION WITH THE ESTABLISHMENT OF THE GRAND LODGE OF ANTIENT FREE AND ACCEPTED MASONS OF NEW ZEALAND.—Published by the authority of the Grand Lodge. Christchurch, March, 1892.

THE author, Bro George R. Hart, a member of No. 4, in his preface, intimates having been entrusted by the M.W. Grand Master and his officers, with the onerous but honourable task of compiling a history of the Grand Lodge movement. He gracefully acknowledges the zealous and unselfish labours of Bro. Robertson whilst acting as Secretary to the Executive of the Wellington Union, and says it has been thought well to place on record, for the benefit of those who come after us, the circumstances which led to and followed upon the determination of the Brethren who took an active part in the work of founding a Constitution.

So far as we are in a position to judge, Bro. Hart has faithfully and successfully fulfilled the task entrusted to him by the then Grand Master, Bro. Thomson, and the Christchurch Executive—the result being a readable, though somewhat uninteresting narrative, mainly consisting of :—Extracts from the official documents collected by the Wellington Executive from the branches ; quotations from the speeches of the chairman of the Union, Bro. Gillon ; an account of the inauguration of the Grand Lodge on April 29th, 1890, and the ceremony of installation on the following day. The most of it has already been given to the Craft, either through these pages or the pages of the old *Masonic Journal*.

That the author did his best with the material at his command, we willingly admit ; that the book is uninteresting is not his fault. Neither is he to be held responsible for what a northern correspondent styles "faults of omission and commission ; " but we agree with our correspondent, and think it a pity that proofs were not sent to those who acted as secretaries to the Unions, or to Brethren capable of revising. Had this been done, " the grave mistake of not mentioning the sub-committees who practically did all the work, and introducing the names of those who did so little," would have been avoided.

For some time we have held the opinion, and a perusal of " The Brief History " confirms that opinion—that a history of the Grand Lodge movement to be authentic, interesting, and of some use to us now, and to those who come after us, requires the united aid of those who, bearing the heat and burden of the local movements,

are in possession of facts and documents which may, with truth, be styled the real and secret history of the Grand Lodge movement.

The time for the publication of these facts and documents is not yet. When they are published, they will be found extremely instructive, and also interesting.

The Grand Lodge of New Zealand would do well, when revising the work for the second edition, to make alterations on pages 9 and 14. Oamaru is stated to have formed a branch of the Union. That, we think, was not done ; and it was provided that no alteration of Constitution or Ritual should be adopted until the Subordinate Lodges have had *six months' notice*, not " two months' notice," as set forth in " The Brief History."

It has been published that the agnomen of " Brother Jonathan," is of Masonic origin, and, came about in this way : On one occasion, when the American army had met with some serious reverses, General Washington called his brother officers together, to consult, in what manner their effects could be best counteracted.

Differing as they did in opinion, the commander-in-chief postponed any action on the subject, by remarking, "Let us consult Brother Jonathan," referring to Jonathan Trumbull, who was a well-known Mason, and particularly distinguished " for his sound judgment, strict morals, and having the tongue of good report."—*Tyler,*

GRAND LODGES

NEW ZEALAND.

WELCOME TO BRO. THE EARL OF GLASGOW.

The M.W. Grand Master, Bro. Malcolm Niccol, sent a message of welcome upon the arrival of His Excellency at Wellington :—

[copy.]

" His Excellency the Governor, Lord Glasgow,
Wellington.

" Fraternal greetings and hearty welcome to our shores from the Freemasons of New Zealand.

" Malcolm Niccol,

" Grand Master."

" 6th June, 1892.

JOINED THE FOLD.

Since January eight Lodges have been added to the Grand Lodge roll. The addition of Lodge Ruahine, No. 2178, E.C., Woodville, Hawkes Bay, which gave in its allegiance on the 7th inst., raises the strength to 80 Lodges, and gives an unbroken line of 18 Lodges on the East Coast of the North Island, running from Wellington to Napier.

THE PRESENT POSITION.

| | N.Z.C. | E.C. | S.C. | I.C. | G.L. OF ENG | TOTALS |
|-----------------------------|--------|------|------|------|----------------|--------|
| NORTH ISLAND- | | | | | | |
| Auckland | 17 | 15* | 2† | 1‡ | | 35 |
| Wellington | 29 | 6↓ | 2¶ | 1 | | 38 |
| SOUTH ISLAND- | | | | | | |
| Canterbury | 16 | 5§ | 4 | .. | | 25 |
| Otago and Southland .. | 13 | 5t | 12↓ | 2 | | 32 |
| Nelson and Westland, &c. | 13 | 5↑ | 1↑ | 1 | 5 | 17 |
| Grand Totals.. | 80 | 36 | 21 | 5 | 5 | 147 |

- * Two dormant Lodges—one being a duplicate—not counted.
- † Two duplicate Lodges not counted.
- ‡ One dormant Lodge and one duplicate not counted.
- § Two Lodges practically dormant not counted.
- ↓ One dormant Lodge not counted.
- ¶ New Lodges.

SUMMARY,

| | | |
|--------------------|--------------|---|
| New Zealand has .. | .. 80 Lodges | |
| England has | .. 41 | ” |
| Scotland has | .. 21 | ” |
| Ireland has.. | .. 5 | ” |

Total number of active and regular Lodges in the colony.. 147

THE *Freemasons' Chronicle*, London, commenting on the appointment of Bro. Letchworth as Grand Secretary, " ventures to predict the selection will meet with universal approval, as Bro. Letchworth enters upon his duties with a perfect knowledge of the requirements of the office,"

CONSECRATIONS

PROVINCE OF CANTERBURY.

THE NEW HALL FOR LODGE AMBERLEY, NO. 2007, E.C.

THE D.G. Secretary, Bro. W. R. Mitchell, forwarded with his compliments the following report :—Tuesday, May 10th, will be known as a red letter day in the calendar of events connected with Lodge Amberley, established about 10 years ago. In that period the rites and observances of the Ancient Craft have been carefully promulgated by earnest and loyal Brethren under certain disadvantages, by reason that the meetings have been held in temporary premises. But through the kindness of Bro. G. Coleman, who gave a section of land in Markham Street, and the efforts of the members of the Order, who have subscribed the amount for a large room, this building has been solemnly dedicated for its special purposes. Outwardly the hall is neatly finished. Inside it is 20ft x 40ft, with a lobby and retiring room. The interior is decorated and finished in good taste, the upper part of the walls distempered and coloured light blue, the lower portion being formed of dadoing in selected New Zealand woods. The furniture is also of the latest improved style, and everything has been provided necessary for the proper discharge of the business of the Lodge.

At 8 p.m. the Lodge was opened, and the District Grand Master, Bro. P. Cunningham, attended by his Deputy, Bro. R. D. Thomas, and accompanied by the District Grand Officers, were received with the honours due to their rank.

Bro. Cunningham, in reply to the invitation of the W.M., Bro. C. B. Mason, asking him to consecrate the Lodge, congratulated the Amberley Brethren upon their steady advance, and expressed his pleasure in complying with the invitation. The Lodge was then duly consecrated by the sprinkling of corn, wine, and oil, dedicating it to the purposes of Freemasonry. The ceremony throughout was of a dignified and imposing character, the interest being added to by the musical services rendered by the Organist, assisted by Bros. Scott, Foster, Just, Grummitt, Wallis, and Cohen, who formed the choir. On the completion of the consecration ceremony the installation of officers was proceeded with. Bro. W. S. Smith was installed in an impressive manner by the R.W.D.G.M., in the presence of a Board of twenty-four installed Masters, and was afterwards saluted by the visitors and members. The D.G.M. invested the following Brethren :—R. W. Pemberton, S.W. ; M.E. O'Connell, J.W. ; J. Geddes, Treasurer ; J. F. White, Secretary ; R. Thompson, S.D. ; A. Black, J.D. ; T. McNaught, D.C. ; R. Johnston, I.G. At the conclusion of the ceremony a hearty vote of thanks was passed to the R.W.D.G.M. and officers of the District Grand Lodge. An adjournment was then made to the Crown Hotel, where a banquet was provided by Bro. Lascelles, in a manner which did credit to this old-established house. Loyal and Masonic toasts were given, and a number of musical selections were contributed. Next morning, after an early breakfast, the Brethren returned to town by the first train in a special carriage. Before leaving, Bro. Just in a few well-chosen sentences expressed the thanks of the

members to the D.G.M., which was carried amid applause, and duly acknowledged by Bro. Cunningham, who cordially invited the District Grand officers to accompany him to Winchester on June 24th.

(Advertisement received too late for classification.)

LODGE TARINGATURA, No. 743, S.C.

Founded 1887, meets second Friday in each month, at Masonic Hall, Lumsden, Southland. Installation in May.

| | | |
|-----------|-----|---------------------------------|
| R W M | ... | BRO JOSEPH CROSBIE |
| W S W | ... | BRO WM ANDERSON |
| W J W | ... | BRO JOHN REID |
| Secretary | ... | BRO GEORGE FREDK. JOHNSON, P.M. |

INSTALLATIONS

PROVINCE OF WELLINGTON.

ST. MARK, NO. 53, CARTERTON.

INSTALLATION OF BRO. N. GRACE, P.M., GRAND REPRESENTATIVE OF THE GRAND LODGE OF NEVADA.

THE annual meeting was held on the afternoon of Tuesday, May 10th. There was a good attendance, including a number of visitors, and P.M.'s F. H. Wood, Greytown, No. 74, and Aitken, Masterton, No. 19. The Rev. W. E. Paige M.A., Past Grand Chaplain, officiated as Installing Master, assisted by P.M. Aitken. After Bro. N. Grace had been duly installed, the following Brethren were invested :—S.W., T. G. Underhill ; J.W. W. Moore ; S.D., E. L. Wakelin ; J.D., A. M. Brown ; Treasurer, C. L. Barnard ; Secretary, W. J. Lindop ; I.G., T. A. Weston ; Tyler G. Bowles. The incidental music was contributed by an orchestra composed of Bros. Wm. Moore (organ), Wm. McKenzie (violin), T. Proctor (violoncello), and T. A. Weston (cornet). When the labours of the day had been concluded, and congratulations and good wishes received, the Brethren adjourned to the Institute, where a repast had been prepared by the members.

After refreshment, the usual toasts were given, and the following Brethren contributed to the enjoyment of the meeting by songs and recitations :—Bros. Lindop (Secretary), W. B. Smith, T. A. Weston (LG.), Edwards, W. Moore (J.W.), T. G. Underhill (S.W.), and A. M. Brown (J.D.).

The following evening, the members of the Lodge, together with a few friends, held a " social " in the Institute, and spent a few hours together most pleasantly, dancing being kept up till the small hours of the morning.

PROVINCE OF CANTERBURY.

KAIKOURA, NO. 60, KAIKOURA.

INSTALLATION OF BRO. H. J. SANDFORD,

THE annual meeting was held in the Masonic Hall, Kaikoura, on Thursday, May 12th.

By request of the M.W., Bro. Thomson, Past Grand Master, the ceremony was performed by Past Master Bro. Caleb Smith, who with the assistance of a Board of Past Masters, installed Bro. H. J. Sandford, and invested Bro George Taylor with the collar of I.P.M.

Past Master Bro. E. Parsons presented the following Brethren for investiture —W. H. Boyens, S.W. ; Ed. Parsons, J.W. ; J. A. Parsons, Treasurer ; J. B. Borthwick, Secretary ; A. Boyd, S.D. ; R. J. McCullough, J.D. ; John Smith, Tyler.

A hearty vote of thanks was, on the motion of the W.M., accorded to the Installing Master for the very able manner in which he had discharged his duties.

Bro. Smith, in replying, congratulated Bro. Sandford on his being the first Brother initiated in the Lodge to reach the distinguished position of W.M.

The annual balance-sheet was read and adopted, showing the Lodge to be in a good financial position ; £19 5s being to credit of funds after paying all liabilities.

It was resolved to subscribe for one copy of the N.Z. CRAFTSMAN for the Lodge for one year.

Hearty good wishes were exchanged with the W.M. by visiting Brethren representing Lodges St. Augustine and Southern Cross.

On the Friday a social was held in the Hall to commemorate the anniversary. Despite the bad weather between thirty and forty couples accepted the invitations. Dancing was engaged in with much zest, capital music being supplied by Misses Pilbrow and E. Parsons. A tempting supper was provided by the wives of the members in a temporary booth adjoining the Lodge-room. The W.M. and Brethren much appreciated the efforts made by the ladies who contributed in this way, and thus greatly added to the success of the gathering.

The singing of " Auld Lang Syne," followed by the National Anthem, brought a thoroughly enjoyable evening to a happy conclusion.

METHVEN, NO. 51, METHVEN.-The annual meeting of the Lodge was held on the evening of May 12th. There was a good attendance of the Brethren The members of the Lodge decided this year to install their own officers, and not to have a banquet as in previous years, thus saving the funds, with the intention of being, some day, in a position to build a Lodge of their own. The ceremony was ably performed by Bro. C. A. C. Hardy, P.P.B.G.P., assisted by Bro. James Gillanders, P.M., when Bro. F. A. Dunn was duly installed Worshipful Master, and the following Brethren invested :—Jas. Gillanders, J.P.M. ; J. T. Mangin, S.W. ; R. R. Lyne, J.W. ; Andrew Morgan, S.D. ; J. H. Ross, J.D. ; Wm. Wrathall, P.M., I.G. ; S. Goodwin, Tyler ; Jas. Gillanders, P.M., Secretary. The Lodge having been closed in due form, an hour was pleasantly spent in the ante-room.

PROVINCES OF OTAGO AND SOUTHLAND.

WAITAKI, NO. 11, OAMARU, INSTALLATION OF BRO. JAMES MACDONALD.

THE annual meeting of the above Lodge was held in the Masonic Hall, Oamaru, on Wednesday, May 11th. There was a very large attendance of Brethren, including visitors from Dunedin, Palmerston, Ngapara, and elsewhere. The ceremony of installation was performed by Bro. A. H. Burton, Grand Superintendent of Otago, assisted by Bro. Grumitt, Acting Grand Senior Warden ; Bro. Titchener, Junior Grand Warden ; Bro. Hamilton, Acting Grand Director of Ceremonies ; Bro. McWhirter, Assistant Grand Sword Bearer ; Bro. Lane, Acting Grand Chaplain ; and Bro. Creagh, Grand Steward. Past Masters Bros. M'Jennett, Pinel, and Kirby also took part in the ceremony. The list of officers is as follows :—W.M., Jas. Macdonald ; S.W., H.J. Baker ; J.W., J.H. Irvine ; Treasurer, E. G. Lane ; Secretary, J. Wansbrough, P.M. ; S.D., R.J. Keys ; J.D., N. Swinard ; I.G., A. Mackay ; Organist, F. J. Kemshed ; Stewards, R.H. Cathcart, P.M., and C. Martin ; Tyler, W. H. Ridsdale. Bro. Kemshed presided at the organ, and a very successful meeting was held. A vote of thanks to the retiring Treasurer, Bro. C. C. Probert, was duly recorded. A banquet was held in the Queen's Hotel after the installation ceremony, which was largely attended, 64 sitting down, and passed off very successfully. The balance-sheet for the year ending May 4th shows the total receipts to have been £197 19s 4d, and the expenditure £194 17s 8d, which included the last payment of their share of the mortgage of £100, and a fixed deposit of £55. The liabilities are stated to be *nil*. The assets are shown at the respectable sum of £446, of which £400 is put down as Waitaki's " half share in the hall property ; " but what has become of the fixed deposit, £55 ? It is not shown in the assets.

LODGE TARINGATURA, No. 743, S.C.

The annual meeting took place on Friday evening, the 10th inst., in the Masonic Hall, Lumsden, and passed off with great *eclat*. This Lodge possesses a most comfortable and cosy hall, connected with the business

premises of the indefatigable Secretary, Bro. G. F. Johnson, who is the only foundation member left in the district.

The Brethren mustered in good force, considering the lengthy distances most of them had to traverse. Several visitors (including P.M.'s Bros. Craig, A. H. M'Kenzie, P. L. Gilkison, of 610, S.C., and J. E. Pickens, of 741, I.C.) came from Invercargill, and by their presence considerably added to the harmony of the evening. The District G.S., Bro. Hy. Neill, expressly came from Dunedin to perform the ceremony of the evening, and most ably fulfilled the duties devolving upon him.

The newly-elected Master, Bro. Joseph Crosbie, was installed in the chair of King Solomon, according to ancient rite and custom, After the ceremony P.M. Bro. Watson presented a most handsome P.M. jewel to the J.P.M., Bro. Wm. Johnston, for his past services. The recipient thanked the members for their mark of esteem. Hearty congratulations were then tendered by the visiting Brethren, and the Lodge was closed in peace, love, and harmony.

The Brethren then adjourned to Host Crosbie's hotel, where a sumptuous repast was laid, to which ample justice was done by all attending. The usual loyal toasts were duly proposed and honoured, as well as that of " The District Grand Lodge," " Newly-installed Master," and " The Visitors." During the evening Bros. Pattinson, Gilkison, Read, and Hescott (Representative of this Journal) rendered some capital songs, which were received with great applause by the Brethren. The gem of the evening was P.M. Bro. Gilkison's song, entitled, " The Tinkers' Wedding," a humorous Scotch ballad, which caused much laughter. The words are not intelligible to a Southron's ear, but the genial D.G. Secretary, Bro. Neill, could and would translate the song to any Brother who is desirous of obtaining the same.

The evening's conviviality was brought to a very pleasant termination by the Brethren singing " Auld Lang Syne " and " God Save the Queen." The Representative of this Journal desires to convey his sincere thanks to Lodge Taringatura for its hospitality and support.

LODGE REPORTS

PROVINCE OF AUCKLAND.

ARA, No. 1.—The day fixed for the installation of the W.M.-elect, Bro. A. Stuart Russell, P.D.G.M., Grand Treasurer, is Wednesday, the 22nd. On July 1st an " At Home " will be held in honour of the event. At the meeting held on the 18th May, Bro. the Rev. W. Calder, of Ponsonby, S.C., was accepted as a member.

UNITED SERVICE, No. 10.--The installation of Bro. H. A. Ellison—the W.M.-elect—will take place on the 29th inst.

BETA-WAIKATO, NO. 12, HAMILTON.-There was a good attendance at the regular monthly meeting held on the 12th of May. The W.M., Bro. J. Primrose, conferred the first degree on Mr. W. Wallace, mine manager, Huntley. Bro. G. F. McCullagh, having answered the questions in a satisfactory manner, was passed to the second degree. The election resulted in the following Brethren being re- turned :— G. W. Sare, W.M. ; R. J. Gwynne, S.W. ; T. J. Prince, J.W. ; G. Edgecumbe, P.M., (Grand Pursuivant), Secretary and Treasurer, 13th time ; W.T. Bell, S.D. ; R. B. Peat, J.D. ; A. T. Hookey, Organist ; T. W. Littlewood, I.G. ; L. Newton, Tyler. Bros. Sare, Gwynne, and Prince thanked the members for the honour of election. Bros. Edgecumbe and Sare reported having attended the Annual Communication of Grand Lodge, and they gave a short account of the proceedings, and of the ceremony of installing Bro. Malcolm Niccol as M.W. Grand Master. The installation of Bro. Sare and the investiture of his officers will take place on the 23rd inst.

EDEN, NO. 20, NEWTON.-Tuesday, April 12th. In consequence of the absence of Bro. H. Robinson, the W.M., through illness in his family, Bro. W. H. Cooper, P.M., P.G.W., took the chair and proceeded to initiate Mr. W. Waddell (a son of the late Bro. Waddell, Mayor and Chairman of the Harbour Board at Auckland). Bro. Cooper afterwards expressed his gratification at being privileged to initiate Mr. Waddell, as not only was he a personal friend, but his late father had been closely associated with him in office in the English District Grand Lodge for some years, and his death had been greatly regretted by all his Masonic friends. He also assured the Lodge that while the W.M. and P.M.'s were prevented attending to the work of

the Lodge that a rota of the Grand Lodge officers would be arranged to attend every meeting night. W. Bro. G. H. Powiey then took the chair, and raised Bro. Jack to the M.M. degree, giving the lecture on the tracing board. Amongst the visitors present were Bro. T. Thomas, W.M., St. Andrew ; Bro. Ellison, W.M., United Service Bro. Basley, P.M., Secretary of Ara. On the 14th inst. they had an initiation, two passings, elected the Master, Treasurer, and Tyler for the ensuing year, and appointed an audit committee. The installation takes place on Tuesday, the 12th of July.

MANUKAU, NO. 24, ONEHUNGA.-The annual social, postponed from December last, was held on Friday, the 10th inst. The members defrayed the cost. The Secretary, Bro. Tilson Smith, courteously forwarded us an invitation. Judging from the amount of business on each monthly circular, the Lodge must be rapidly increasing its strength. On the 7th inst. they had four gentlemen to ballot for, and, if successful and in attendance, to initiate. They had also to initiate Mr. Prangley, an accepted candidate, and raise Bro. Mincher.

PROVINCE OF WELLINGTON.

SCINDE, NO. 5, NAPIER.-The Secretary, Bro. Robert Price, Past Grand Warden, sends his congratulations and good wishes, and the following report :—The proceedings at the regular monthly meeting of the Brethren of Scinde Lodge were more than usually interesting on May 19th. On the Lodge being opened, R.W. Bro. R. Price, P.J.G.W., having been deputed by the Grand Superintendent of Wellington, presented W.M. Bro. J. E. Provis with his commission as the Representative of the Grand Lodge of Kansas near the Grand Lodge of New Zealand, and which confers on him the rank of Past Junior Grand Warden under the Constitution of Kansas. The following Brethren were elected to fill the offices for the ensuing term, their installation taking place on St. John's Day next :— T. Sidey to the office of W.M. ; J. W. McDougall, S.W. ; R. Goulding, J.W. ; R. Price, P.M., Secretary ; A. V. J. Lockie, Treasurer ; C. S. Galloway, S.D. ; J. Alexander, J.D. ; J. A. Muir, I.G. ; D. A. Sturrock, Organist ; H. Yarrall, Tyler. Bro. D'Autherau, of No. 3, N.Z.C. (late 604 E.C.), was entered as a joining member, and the first degree was administered to a novitiate. Before the Lodge closed the W.M. paid a high tribute to the newly-installed M.W.G.M., Bro. Niccol, and proposed that the congratulations and hearty good wishes of Lodge Scinde be conveyed to him. The motion was seconded by Bro. Tonkin, and carried by acclamation.

MASTERTON, NO. 19, MASTERTON.-An emergency meeting was held on May 25th to confer the second degree on Bros. Cross and Cargill, and at the regular meeting on the 8th inst., Bros. Arthur K. Von Keisenberg, of the late Lodge Thistle No. 649, S.C., and Leonard Jas. Hooper P.M., of No. 19, N.Z.C., were accepted as joining members. Messrs. E. S. Dickson and Wm. Joseph Saunders, accepted candidates, were initiated.

ABERCORN, NO. 30, WAIPAWA, HAWKES BAY, held its regular meeting on 11th May. The weather was wretched and the attendance sparse. The only thing that is worth making a note of is that a little mild excitement ensued when the Secretary, in going through the correspondence, read a circular from "The Shadwell Clerke Trust " asking for a contribution to a fund for the benefit of Mrs. Clerke (widow of the late Grand Secretary of England) ; and, after that, a letter from a Lodge in the Auckland district notifying us that owing to instructions from their District Grand authorities (E.C.), they could not allow a member of Abercorn Lodge, now resident in their township, to attend their Lodge for the purpose of obtaining his M.M. certificate ! The two items are well matched, don't you think ? The Lodge, however, is not to blame, as it cannot do otherwise than obey the instructions of its District Grand Lodge. I have hopes, though, that it will ere long see its way to join the " majority."

FEILDING, NO. 41, FEILDING, RANGITIKEI -The regular monthly meeting was held at the Foresters' Hall, on the 16th ult. There was a fair attendance of Brethren present, including Bro. W. Dawick, W.M., of the Manawatu Kilwinning, No. 47, Palmerston North, and his two Wardens, Bros. Salmon and Hocking, together with the Secretary, Bro. F. E. White, and the I.G., Bro. T. H. James ; and Bro. J. Marshall, Otangaki, No. 70, Ashurst. A circular was read from the United Grand Lodge of England *re* the Shadwell Clerke Fund, when the following resolution was passed :—" That this Lodge remit £3 3s. to the Grand Lodge of New Zealand in aid of the Shadwell Clerke Fund, with a request that the M.W. Grand Master of New Zealand will take prompt steps to obtain concerted action for his Lodges, which will enable him to remit a substantial sum to this fund, and to practically testify to the truly Masonic feeling which will ever exist towards the Lodges of Great Britain." A Brother was advanced in a most creditable manner by the W.M. ; the working tools were

presented by the P.M., Bro. Bray, the charge by the S.W., Bro. H. L. Sherwill, and a lecture on the tracing-board by the J.W., Bro. Worsfold. A candidate was proposed.

MANAWATU KILWINNING, NO. 47, PALMERSTON NORTH.-The regular monthly meeting was held on May 11th, and there was a good attendance of Brethren and visitors. Bro. F. W. May was passed to the F. C. degree by the W.M., Bro. W. Dawick, ably assisted by P.M.'s Bros. W. H. Smith and W. Rutherford. It was decided to hold " a social " for Masons, their wives, and lady friends only, some evening during the winter. Hearty good wishes were given by Brethren hailing from Canterbury Kilwinning, No — ; Bedford, No. 25 ; Waterloo, No. 13; and Methven, No. 51. I forgot to mention in my last report the kindness of the Brethren in voting a sum of £5 5s for past services to the Secretary, and that for the future he be allowed 5 per cent. on all moneys received. The auditors considered that a deal of his time was taken up, and it was hardly to be expected the work could be done properly without some remuneration.

PROVINCES OF OTAGO AND SO UTHLAND.

WAITAKI, NO. 11, OAMARU. PRESENTATION OF A PAST MASTER'S JEWEL TO BRO. O. H. PINEL.-Although you have not for some time heard anything of Lodge Waitaki, you must not think we are defunct, for I can assure you we are very much alive, and looking forward with good hope and prospects for the future. You will be pleased, I am sure, to know that we and our *Sister* (kindly make no objection to this word, for it is the proper title), Lodge Oamaru Kilwinning have succeeded in paying the debt on our " Masonic Temple," and I am glad to say we like our building best just as it stands, without the gaudy embellishment of a mortgage. The land and building are all our very own—and yours also—and every Brother in the Craft the world over to use and feel at home in. We had our regular monthly meeting on the night of Wednesday, the 8th inst. We mustered well, and Bro. Jas. Macdonald, W.M., whose lot it was for the first time to rule his Lodge, had an initiation, and carried through the whole work of the evening in a very praiseworthy manner. P.M. Bro. Pinel assisted by giving the final address, which he did in a most fervent and impressive style, any person listening, cannot but have felt touched by the fervour of the speaker. It fell to the lot of P.M. Bro. Hamilton, Grand Sword Bearer, to pin a jewel on the breast of P.M. Bro. Pinel, presented to him by the Brethren of Lodge Waitaki, as some small memento of his year of office, and an acknowledgment of our indebtedness to him! for his unvarying courtesy and kindness, and of the excellent manner in which the whole business of the Lodge has been conducted during his year of office. After closing, a most enjoyable hour was passed in the ante-room, and with " God save the Queen " a very happy evening came to an end. I must not forget to mention that amongst our visitors we had one from North Queensland, who spoke very well as to Masonic matters in that part of the world. I must also tell you that I have heard dissatisfaction expressed by several of our *friends* at the unsatisfactory and incomplete character of the last balance-sheet of our Grand Lodge. I am not an accountant, but I cannot help thinking such an important document should be sent out, without having the least possibility of cavil from any one. In a private and confidential report issued by the secretary, Bro. Wansbrough, P.M., the Craft is warned against an imposter representing himself as a P.M. of the I.C. Bro. Wansbrough relates how one professing to look for work treated him. The work was offered, but warmly refused, as the individual wanted money.

CLUTHA, NO. 14, BALCLUTHA.-A candidate was balloted for and accepted on the 6th inst. The installation will be held on the 24th inst.

MOKORETA, NO. 63, WYNDHAM.-The monthly meeting was held on the 12th ult., the W.M., Bro. Monteath, in the chair. Messrs. Wm. Allison and William Poole were balloted for and accepted, their initiation to take place this month. Bro. A. C. Bishop tendered his resignation, which was accepted with regret. Things are looking bright in this Lodge, there being three candidates for proposal, and prospects of more.

NGAPARA, NO. 68, NGAPARA, OAMARU.-011 May 9th, Messrs. James Cochrane and John Kydd were balloted for and accepted. They were initiated on the 6th inst. That old veteran, Bro. Capt. Matheson, P.D.G. Warden, of Waitaki, No. 11, was accepted as a joining member on the 6th inst.

PROVINCES OF MARLBOROUGH, NELSON, AND WESTLAND.

WAIRAU, NO. 42, BLENHEIM.-On May 2nd, a large number of Brethren assembled to witness the presentation of two jewels to Bro. W. W. De Castro, P.M. One of these was that of a Scotch Past Master, and

the other that of a Past Master of the N.Z.C. W.M. Bro. Healy made the presentation, and in doing so alluded to the services Bro. De Castro had rendered the Lodge, both under the Scotch and New Zealand Constitutions, and his remarks were endorsed by Bro. Salmon, P.M. Bro. De Castro could not say many words in reply, but what he did say were to the point. Afterwards the company retired to the supper-room and there enjoyed the good things put before them. After the usual toasts the W.M. proposed " The Guest," to which Bro. De Castro responded in feeling terms. Songs followed, and " The Visitors," responded to by Bros. Conolly and Kilpat- rick ; " The Press," proposed by Bro. O'Callaghan, and responded to by Bro. Wilkinson ; and " A pleasant trip overland," by the Master, concluded that portion of the programme. During the evening songs were rendered by Bros. Green, Ryan, Mills, M.H.R., O'Callaghan, Salmon, and Lane, and " Auld Lang Syne " finished up one of the most pleasant Masonic gatherings held in Blenheim for a long time.

ADVANCE, NO. 61, BRUNNERTON.-This Lodge held its ordinary meeting on April 16. A rather large amount of routine business was attended to. Mr. Esau Whittle was initiated, and Bros. Masters and Dent raised to the sublime degree of Master Masons. P.M. Bro. Bish took the chair of K.S., and in a very masterly manner conducted the proceedings. He was ably assisted by W.M. Bro. Bland, and by P.M. Bro. Burford, who worked the greater part of the initiation. The hearty thanks of the Lodge were tendered to P.M. Bro. Bish for the valuable and willing assistance he had rendered our Lodge during the past 18 months. Amidst all the turmoil and unfriendly relations of the N.Z.C. and E.C. Brethren, it is pleasing to note and gratefully acknowledge the many services rendered our Lodge by Past Masters of the English Constitution. But for their timely help our Lodge on many occasions would have been in sore straits. For about three years we have been absolutely without a single available Past Master. At installations and initiations what could a young struggling Lodge do without them ? First of all P.M. Bro. Murphy, of Greymouth Lodge, came to our assistance, driving up night after night whenever we required his help. After his departure to New Plymouth, P.M. Bro. Bish, also of Greymouth, took his place, cheerfully travelling the distance in all weathers whenever his services were required, and occasionally bringing P.M. Bro. Skoglund with him. P.M. Bro. Gibson has also helped us on several occasions, and now we have P.M. Bro. Burford with us as a steady attender and worker. Looking at all these English P.M.'s sitting on the dais, working harmoniously and enthusiastically with us, leads us to hope that the day is surely not far distant when cordial fraternal relations will be established and unanimity and harmony once more prevail among the Brethren throughout New Zealand.

BRIEF MENTION

THE Deputy Grand Master, Bro. Kaye, is on a visit to Australia.

BRO. C. ORCHARD, bookseller, Stratford, Taranaki, has been appointed agent for the CRAFTSMAN.

Owing to pressure on our space, a large quantity of Lodge reports and other interesting matter, now in type, is unavoidably held over.

THE Brethren of Lodge Ngamotu, No. 48, New Plymouth, have unanimously affirmed the desirability of Grand Lodge adopting our scheme of representation and election.

A LETTER bearing no signature has reached us from Blenheim. It doubtless is genuine, but to ensure publication the name and address of the writer must be forwarded.

Typo says, " the N.Z. CRAFTSMAN is a credit to New Zealand Masonry."

THE Earl of Glasgow, says a contemporary, was initiated in an Irish Lodge abroad.

THE M.W. Grand Master, Bro. Malcolm Niccol, has laid his plans for a visit to Otago, in January, 1893.

THE Grand Secretary's new address is " Masonic Institute, Auckland." We are told that Bro. Ronaldson likes Auckland very much.

WE never liked those manigraphic circulars issued by Grand Lodge. The new departure is therefore a pleasing one—print is easier to read, and will receive more attention.

IN its issue of April 23rd the London *Freemason* gives an account of " The installation of Bro. W. J. Rees as Provincial Grand Master (S.C.) of New Zealand. Wrong again !

A VERY interesting correspondence has lately appeared in the *Speaker* on " The Pope, the Craft, and Friendly Societies." We publish part in this number, and more will follow.

A MINUTE of Fredericksburg Lodge, Virginia, U.S., records that the ceremony (Royal Arch) was worked on December 22nd, 1753. Bro. Hughan declares this to be the earliest minute hitherto known of the degree being conferred.

COLOURED Masons, resident in California, have made application to the Grand Lodge of that State for a dispensation to establish a Lodge under its jurisdiction. American Masons, says the *Chronicle*, Ohio, will await the outcome of this affair with keen interest.

THE July Communication of Grand Lodge will probably be held in Wellington ; the October Communication in Christchurch the January Communication in Dunedin ; and the annual meeting (April, 1893) in Auckland. We like this idea of fixing the dates in advance.

A CONTEMPORARY gravely states that the degrees of Knights of the Red Cross " are peculiarly part of Scottish Royal Arch Masonry, and no Companion is eligible for a Principal's chair unless he has taken them." We never knew that before. Perhaps some Brother will enlighten us on the point.

A GREAT deal has been said and wrtten about the origin of the Royal Arch degree, but notwithstanding all our researches, we have not, even now, an authentic account of the actual origin of that interesting and instructive ceremony. Recent investigations, however, enable us to fix with more precision the period of its advent ; and hence, though we know no more than we did as to the actual Brother or Brethren who arranged or fabricated the degree, we are led to the conclusion that it is most probably of English origin, about 1735-40, and mainly of British and American growth."—HUGHAN.

THE *South African Freemason*, in its " Jottings from Johannesburg," mentions that at an emergency meeting of the Star of the Rand Lodge, a Brother from Fiji gave a very interesting account of Masonry in that part of the world. A P.M., improving the occasion, said " They had doubtless heard and read of men being saved, from death through their being Freemasons—that upon the point of being done to death they had made a sign, or given a grip, or had made an appropriate gesture showing that they were Masons, and in consequence their lives were spared. But here we had a living example—here was a Brother who had actually been amongst the cannibals, and *because* he was a Freemason they would not eat him !" That Fiji Brother evidently has a lively imagination.

THE same paper and the same correspondent mentions a meeting of the John Saunders, Royal Arch Chapter, No. 225, S.C., in the Royal Ark Mariners degree. " Though seventeen years have passed since I was inducted into the mysteries of this degree, I have never been able to fathom (I don't mean this for a joke) its connection with Craft Masonry or any other ; perhaps you will kindly give some insight into it if you are at liberty to do so." We also shall look for the Editor's reply with much interest.

WE regret to learn that the Superintendent of Wellington is on the sick list.

THE *N.Z. Mail* clipped from the CRAFTSMAN, and courteously acknowledged its indebtedness on the 2nd inst.

PHOTO engravings of the interior of the Invercargill Masonic Hall will appear in the July and August issues.

THE Grand Secretary, Bro. Ronaldson, is comfortably located in the Masonic Institute, Auckland, and has the assistance of a telephone and a boy.

THE circulation of this Journal has for some months past been 2,000 copies per month. None of its predecessors, even in their palmyest days, got beyond 1600 copies.

"IGNOTA," writing under the heading of "Late Society Gossip" in the *N.Z. Mail*, alludes to a farewell dance given by a few bachelors in the Wellington Masonic Hall. Some mistake here, surely!

BRO. HESCOTT, our representative, wishes to return thanks to Bros. Patchett, Secretary of Lodge Southern Cross, N.Z.C., W. Taylor, Secretary of Lodge St. John, S.C., and Past Master Blacke, Secretary of Lodge Victoria, I.C., all of Invercargill. Bro. Hescott reports having met with much kindness and courtesy from the Invercargill Brethren, and says the members of the three Constitutions work side by side in perfect harmony.

IN reply to our leader of April last, entitled "Bluff," *The Catholic Times* intimates that: "We fully appreciate the attempt of our contemporary to draw us, and regret that at present we would rather not accept his disinterested challenge. If, however, he will possess his soul in patience for a short time, he will find that our statements will be more than substantiated. We have been taught to be cautious, and intend to be so."

THE January Communication of Grand Lodge was held in Oamaru. The wisdom of the step was doubted, but it turned out as we said it would—a very successful and enthusiastic meeting, which will have far-reaching results. The trial being so successful, why not continue? We feel certain that the Wellington Brethren would raise no objections to the July Communication being held in Wanganui or Napier, and we know that the graceful concession of the Wellingtonians would be appreciated by those who had the honour and privilege of a visit from Grand Lodge.

THE *Keystone*, published at Brisbane, takes the place of the defunct *Freemasons' Magazine*. The second and third numbers have reached us, and the last has this to say:—"The N.Z. CRAFTSMAN, just to hand, is a really creditable production. It contains, with a good deal of other excellent reading, four photos. with biographies of leading lights in the New Zealand Masonic world. We feel sure the Brethren have little cause to be otherwise than proud of their organ." We wish our Queensland contemporary every success; and we notice with satisfaction that its existence for the first twelve months is assured; by that time it will doubtless have obtained a firm and lasting hold of the affections of the Queensland Brethren. If we can be of any service, the *Keystone* can freely command us.

APROPOS of the Ritual, the following racy anecdote was told us the other day:—Some years ago a distinguished party of English Brethren visited, by invitation, a country Lodge. Upon arrival at the township they were allowed to attend to the wants of the inner man, but immediately afterwards were conducted to the Masonic Hall to view the beauties of the building, and have the admirable arrangements of the interior pointed out by the Master. They were somewhat puzzled to know the use for a large screen in the east, but concluded it was a draught excluder. They had, however, not long to wait for enlightenment, for the

W.M., pointing to the screen, said: "That's a gran' thing."

Distinguished Visitors admitted that it was.

W.M.—"It's for the Third."

Distinguished Visitors, surprised and interested, admitted their ignorance.

W.M.—"I'm surprised ye have it no in Dunedin. Ye see, I go behind wi' a candle to read the Book.

Eh! but its a gran' idea, and simple."

Collapse of Distinguished Visitors.

THE Mark degree has taken a new lease of life in South Africa.

A PERFECT knowledge of the ritual does not make its possessor an expert Mason.

PAST Grand Master Bro. Thomson installed Bro. R. Ball, of Ashley, No. 28, Rangiora, on the 9th inst.

WE forgot to thank Bro. Hemus, photographer, of Auckland, for allowing his copyright photograph of Bro. the Earl of Onslow to be reproduced in our April number.

WE are indebted to several Brethren for the particulars of Bro. Macarthur's death and burial, but more particularly to Bro. Foster, Secretary of Lodge Feilding.

IN England and Pennsylvania the jewel of a Past Master is the 47th problem of Euclid. In other jurisdictions it is the compasses extended to sixty degrees, with a sun in the centre.

THE London *Freemason* says : " There is a good deal of presumption about the members of the new-born irregular Grand Lodge of New Zealand." Quite so ! Our contemporary did not relish our " Facts and Figures" of January last, neither did it publish them.

A CORRESPONDENT writes that he is positive the Irish Lodge in his city would join the Grand Lodge but for one thing, and that is, " that as long as there is one voice against it, he can hold the Charter." Our correspondent wants to know what amount of truth there is in that story. None. Rule 125 of the Irish Constitution says it requires three subscribing or actual members to hold a warrant.

"MALLETT," in the *Scottish Masonic Record* of March, says : " The Masonic Guide of New Zealand " far 1892, the prospective issue of which I mentioned some time ago, is now to hand, and it is with pleasure I am able to say that the publication proves all that was promised. It is neatly got up and well printed by J. Wilkie & Co., Dunedin, N.Z. It contains a large amount of information compiled by the Editor of the N.Z. CRAFTSMAN, which is, therefore, by reason of his close connection with the Craft in New Zealand, and the facilities for procuring information at command, thoroughly reliable. The book, which measures 5 by 3½ inches, comprises over 50 pages of printed matter, and 32 pages of thick paper with photo-engravings of 16 prominent members of the Craft in New Zealand."

IN the mistaken judgment of not a few Craftsmen, ritual and business denote the main features of a Masonic Lodge. The organisation is a Mason manufacturing machine, and its wheels must be kept moving that candidates may become Craftsmen according to the prescribed rules ; and then business matters must receive a due share of attention. But is this all ? Is there no higher purpose—no broader mission for a Masonic Lodge than thus to transact formal business, and go through the ceremonies of initiating, passing, and raising candidates ? There should be a great deal more attempted in a large and edifying expression of Freemasonry by the Lodge. It should be a home, where members gather, recognising the friendly, fraternal relation of Masonic association, and glad of the opportunity afforded them to cultivate each other's acquaintance. It should be a place where the vital principles of the institution are discussed, and their application considered in manifold ways of practical usefulness.—*Repository*.

THE oldest original minute book in America was discovered in the attic of an old country house in Delaware County a short time ago. It had lain there undisturbed for almost a century. The contents of the book consist of 106 closely written pages, and covers the period from June 28th, 1749, to July 2nd, 1755. It contains many curious entries, not the least of which is the invariable close of such proceedings with the announcement, " Ten o'clock, ye Lodge closed," a custom which might well be followed by frhe Brethren of the present day. Another curious feature was that the Lodge always met in the E.A. degree, and occasionally admitted visitors who were not Freemasons. Thus, in the proceedings of AUGUST 12th, 1752, among the visitors appears the entry : " Sarnl. Austin, not a Brother." Several cases are noted where members were imprisoned for debt, application being made to the Lodge to release them from durance vile.

DURING his term of office, the Grand Master of Canada has visited 275 Lodges.

THE Grand Lodge of Pennsylvania felt the necessity of defining what were the landmarks so long ago as 1822.

ARCHDEACON FOGG, of Capetown, at a synodical meeting, spoke of Freemasonry as an instiution his church would do well to encourage.

THE salary of the new Grand Secretary of England is fixed at £1000. His predecessor, the late Colonel Cerke, commenced his duties some twelve years ago at £500.

Among the most extraordinary pieces of symbolism known to have been used by the early Asiatics was a figure of a donkey's head used as a representative of the Deity.

THE *Prophetic News and Israel's Workman*, a twopenny pamphlet published in London, contains a notice of Freemasonry. "I shall endeavour," writes the contributor, "to prove that the system of Freemasonry, while exhibiting solicitude for the material benefit of man, is in its nature an enemy of the Truth of God—Christianity and Freemasonry stand in opposition. The latter numbers its millions; has its passwords, signs, grades; and has also wealth within its pale. The great ones of the earth occupy its highest places. It has spectacular shows, feasting, and secrets which, under pain of death, are supposed to be protected by solemn oaths and fearful penalties, viz. : To have the body opened, the entrails plucked out, the heart torn to pieces, and the whole thrown to the dogs.' Freemasonry is based on Sabeism, or the worship of the stars. It is Babel in its present underground working of the mystery of iniquity—a wing of the great army of Satan, to be brought into action when the contending forces join in battle. It is a well attested fact that every idolatrous system contains a perversion of the events recorded in Genesis. The temptation effected through the Serpent has induced the worship of the Serpent as a supernatural being. This worship is co-extensive with the race." "For the facts here presented," he continues, "I must refer to 'Traditions of Eden,' by Shepherd, and to 'Secret Societies,' by Hekethorn. It will then be seen that Freemasonry is a perpetuation of myths varnished here and there with Scriptural quotations, and he maintains that 3,000,000 American Christians affirm "the Lodge system to be anti-Christian in its practice and in its aims." The same periodical promises us very extraordinary political convulsions, giving the certain dates. This year we are to witness the greatest European war ever known, in which Germany will be defeated, and France is to extend her rule to the Rhine.

OBITUARY

Like the brown leaves our loved ones drop away,
One after one, into the dark abyss
Of sleep and death; the frosts of trouble lay
Their withering touch upon our happiness.

*DOUGLAS HASTINGS MACARTHUR,
PAST DEPUTY GRAND MASTER.*

A PROFOUNDLY painful sensation was experienced throughout the town and district of Feilding on Tuesday, the 24th May, when the news spread of Bro. Macarthur's death after an illness of a few hours' duration. He had been attending to his business as usual, was at his office on the Monday, but on returning home late in the afternoon he suddenly became so ill that he was compelled to go to bed and send for Dr Sorlay, who found the patient suffering from congestion of certain areas of the brain, with partial paralysis of the left side of the body. At a quarter to seven next morning there was a sudden extravasation of blood on the brain, and at seven o'clock he died.

The shock was a severe one to Mrs Macarthur and the family of three daughters the painful occurrence had a most depressing effect upon the usual holiday festivities, and deep sympathy was expressed for the bereaved family by all classes of the community.

Bro. Macarthur was born in Edinburgh in 1839, and arrived in the colony during the year 1856. During the first two years after his arrival he worked a farm in Nelson Province, then as a miner at Collingwood, Deep Creek (Marlborough), Dunstan (Otago), and other goldfields, where he was moderately successful. When the settlement of the Manchester Block was inaugurated he received from the London office the appointment of sub-agent to the corporation, Mr. A. F. Halcombe being the chief. On the appointment of the latter to the management of the Patetere Settlement, Mr. Macarthur was appointed in Mr. Halcombe's stead. He took a keen interest in all local matters, was member and chairman of the Manawatu County Council, and on the separation of the Oroua County, was also chairman of that body for some years. He was first Mayor of the Borough of Feilding, and was District Coroner for a number of years, but resigned the position previous to entering Parliament.

Of Bro. Macarthur's political career *The New Zealand Times* had this to say in a kindly obituary notice of the deceased gentleman :—"To the general finance of the country he also devoted a great deal of attention, and with such success that he was regarded as the coming Treasurer of the Opposition party, of which he was by virtue of his acknowledged abilities, and in consequence of his steady support of the last Atkinson Government, one of the leaders. . . . A strenuous, hard-working public man, the representative of a powerful

combination, an example in private life, Mr. Macarthur has gone to his account. Peace be to his ashes ' will be the heartfelt wish of many thousands of people over a large country-side."

The deceased Brother joined the Feilding Lodge, No. 1940, E.C., in 1881, was Senior Warden in 1884, and Master in 1885. On the inauguration of the Grand Lodge of New Zealand he became the first Senior Grand Warden, and Deputy Grand Master in 1891. Had he survived he would have ultimately filled the Masonic throne. On his death becoming known in Auckland the Most Worshipful Grand Master forwarded a telegram of condolence to the afflicted widow.

THE FUNERAL.

Bro. Macarthur having no near male relatives in the colony, the conduct of his obsequies devolved mainly upon the Masonic body. At noon the Worshipful Master of Lodge Feilding, No. 41, N.Z.C., opened a Lodge of Sorrow. The attendance was large, and included officers and members of the following Lodges :—
Feilding, No. 41.—Bros. W. A. L. Bailey, W.M. ; H. L. Sherwill, S.W. H. Worfold, J.W. ; T. W. K. Foster, Secretary ; J. H. Stevens, Treasurer ; J. C. Moray, S.D. ; C. Bray, J. D. ; C. A. Bailey, I.G. ; E. Gregory, Tyler ; W. H. Hart-gill, Organist ; and E. Smith, O. Pleasants, P. Thomson, G. Kirton, W. Carthen, W. Bailey (Past Masters), G.B. Simpson, E. Goodbehere, S. Strachan, A. H. Tompkins, H. Pryce-Jones, C. A. J. Levett, J. Neilson, F. R. Linton, J. B. Pringle, J. Sorley, G. H. Saywell, J. Purkiss, and H. J. Booth.

Otangaki, No. 70.—Bros. Thomas Dyer Brown, W.M. ; Thomas Rimmer, Secretary, acting S.W. ; J. Cowern, acting J.W. ; E. C. Sanders, S.D. ; J. Symonds, J.D. ; R. James, I.G. ; J. James, H. Tremewan, J. W. Dulay, and J. Marshall.

Rangitikei, No. 38.—Bros. J. M. Broughton and T. Flowers, Past Masters ; F. J. Mansell, J.D. ; and F. Webb, I.G.

Rangatira, No. 71.—Bros. W. Thompson, W.M. ; James Magee, S.D. ; W. A. Floyd, J.D. ; and W. H. Mahoney, Secretary.

Manawatu Kilwinning, No. 47.—Bros. W. Dawick, W.M. ; J. Salmon, S.W. ; and J. Hocking, J.W.

Ruapehu, 2137, E.C.—S. Gibbons, W.M. ; W. Mangham, S.W. ; W. J. Dust, J.W. ; A. Morrison, P.M. ; D. C. Tennant, and J. F. Sicely.

United Manawatu, 1721, E.C.—Bros. C. Hosking, W.M. ; T. L. Thurslake, S.W. ; J. W. Batt, P.M. ; R. Leary, F. Bryant, J. W. De Bois, G. Page, E. Browne, W. T. Roots, and J. Nathan.

Also, Bros. R. Logan, A. R. Curtis, W. G. Haybittle (P.M.), R. B. Crump, S. G. Winchester (P.M.), and R. McBeth.

The Grand Lodge of New Zealand was represented by Bro. E. T. Gillon, Past Deputy Grand Master ; Bro. Herbert J. Williams, Grand Superintendent of the Province ; and Bro. George Robertson, Past Grand Secretary.

The Brethren then proceeded in procession to the residence of the deceased. At the gateway the Volunteers opened out and the Brethren moved on to the house, where the coffin was placed in the hearse—Bros. Gillon, Williams, Robertson, and Bailey acting as pall-bearers. The procession then re-formed and proceeded to the Anglican Church, where the first part of the " Service for the Dead " was read by the Rev. A. Hermon, the choir chanting the 90th Psalm. On leaving the church the procession formed in the following order—

Military Band,
Manchester Rifles,
Friendly Societies and Firemen,
Masonic Lodges and Brethren,
THE HEARSE,
Mourners on foot,
Private carriages (66),
Horsemen (70),

and proceeded to the cemetery, which is situated about four miles from the town.

At the grave the burial service was completed by the Rev. W. Hermon, the beautiful Masonic service being read by the Worshipful Master of Lodge Feilding, Bro. Walter A. L. Bailey—each Brother present depositing his sprig of acacia on the casket. After the conclusion of the last sad rites, the Brethren returned to the hall, where the Lodge of Sorrow was duly closed.

The coffin of the deceased was covered with floral wreaths, including two from the Grand Lodge of New Zealand (procured by special request of the M.W. Bro. Niccol), with the inscription, " With deepest sympathy and condolence to those bereaved, from the Grand Lodge of New Zealand." The dead Brother's Masonic clothing and crossed swords were also laid on the casket.

LETTERS

TO CORRESPONDENTS.

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.

Correspondence is invited, and Brethren are solicited to forward inquiries relating to any matter of Masonic practice, or bearing upon the history or expression of the Institution. We only impose these easy conditions :-

Do not write on both sides of the paper.

Do not write on either side unless you feel you must.

Do not write unless you have got something to say.

Do not write for a reply privately, through the post, because we are busy.

Do not write and expect us to endorse your opinions every time, as they may not be our opinions.

Do not write unless you say what you have got to say in a friendly way, as nothing written in a cantankerous spirit will appear in this journal if we can help it.

Do not get impatient with us under any circumstances, because we do not deserve it. If you do, in that case, as in every other one, BE BRIEF, and address THE EDITOR.

ANSWERS TO CORRESPONDENTS.

SUBSCRIBER is anxious " to know if the notorious man Deenfiging was a member of the Craft." We are not in a position to relieve his anxiety, but we may tell him that the woodcut he forwarded—representing some person in Arch clothing—bears not the slightest resemblance to the man hung in Melbourne ; and further, the person whom that woodcut represents was not a Freemason at the time his photograph was taken.

CLOTHING FOR THE GRAND LODGE.

TO THE EDITOR.

DEAR SIR AND BROTHER,-At the installation meeting of Grand Lodge it was noticed that not one of its officers wore similar clothing ; some, indeed, being of a most mixed character. It is time that steps should be taken to remove this blot in our meetings, and that aprons, collars, and gauntlets at least should be procured to clothe the principal officers of the Lodge at its future meetings.

In the present state of Grand Lodge funds it cannot be expected that for some years they will be able to spare £500 to pay for a full and complete set of regalia and clothing ; but, on the other hand, clothing of approved pattern, and ample for the requirements, can be procured at not a very heavy expenditure—the jewels and regalia being left for later on. At the last monthly meeting of Lodge St. Andrew, No. 8, N.Z.C., Auckland, £5 5s was unanimously voted towards this object, with the hope that *all* Craft Lodges under the N.Z.C., will also contribute according to their means.

May I solicit the Brethren through your columns for donations. The amounts will be paid into a trust fund, and applied under direction of the Board of General Purposes. —I am,

Yours fraternally,

W. H. COOPER, P.M., and P.S.G. Warden,
Secretary Lodge St. Andrew.

THE ROBERT BURNS LODGE, 604, S.C., AND THE MARK DEGREE.

TO THE EDITOR.

The rank is but the guinea's stamp,
A man's a man for a' that.

—BURNS.

DEAR SIR AND BROTHER,-

In your April issue appears a report of the above Lodge, stating that fourteen Brethren were advanced to the Mark degree, which was conferred in a most *peculiar manner* by one holding *no rank in a Mark Lodge*.

You, in that spirit of fairness, which is, " and always should be," a distinguishing characteristic of Masonic journalism, request further information from some reliable source. Your present correspondent has the sanction of the R.W.M. to furnish the same, which is as follows :-

The Mark degree in our Craft Lodges is, " for obvious reasons," not worked so often as the E.A., F.C., or M.M. degrees, which are conferred on candidates in regular order—hence the necessity for extra care in conferring the Mark on Brethren who are generally well grounded in Masonic knowledge. To this end, and in accordance with our Masonic motto (to reward merit and ability), a meeting of all the officers and P.M.s unanimously concurred that Bro. H. A. Bruce, Depute Master of our Lodge, was the fittest to preside in the Mark Lodge, he having thoroughly qualified himself to fill that office with credit to himself and honour to the Lodge over which he is second in command. The R.W.M. therefore " very wisely " thought it right to delegate his power to Bro. Bruce to confer the Mark degree, which he did in a manner that would have reflected honour on any of our oldest and ablest P. M.s.

When I say that our R.W.M. and three P.M.s were pleased to fill subordinate offices, and did not think it derogatory to their dignity to exchange the sceptre for the trowel ; also, that an old and eminent P.Z. complimented the Lodge on the efficient manner in which the Mark was wrought, I should think the ' peculiar manner " your former correspondent refers to, must have been *its excellence*.

It has been suggested that the real sting of his remarks was meant to be in the tail of his communication, viz.—Sunday Lodges of Instruction. *These* were at once discontinued in deference to *the peculiarities* of one or two Brethren, but I think it was scarcely Masonic to publish such a falling from grace to the Brethren whose opinions we are at all times willing to respect.

In conclusion, I would just say I think it would show a more brotherly feeling to point out to us where we fail, rather than in a short paragraph hold us up to the derision of our brother Masons, as we are quite as willing to receive just censure as well-meant praise.

With hearty good wishes for the time when Masonic unity will again prevail in our colony.—I remain, Dear Sir and Brother,

Yours fraternally,

HENRY T. GOURLAY, P.M.,

Robert Burns, 604, S.C , Christchurch.

[This is what we said in April :

" Robert Burns, 604, S.C., Christchurch.—A correspondent informs us that this Lodge advanced fourteen candidates to the Mark degree in March. He calls it a peculiar ceremony, and that it was given by one holding no office or rank in the Mark. Will some Brother kindly forward us the real facts. The Sunday meetings of the Lodge of Instruction have been abolished."

There is considerable difference in our wording and meaning to the wording and meaning credited to us by P.M. Bro. Gourlay. However, we thank him for the explanation.

With respect to Sunday Lodges of Instruction, we cannot do better than quote from Oliver :-

But even if they "—Sunday meetings—" did not interfere with public worship, Freemasonry is scarcely a fit pursuit for that holy day. We have six days for the study of Freemasonry, in common with other pursuits. Sunday has its own peculiar duties, which ought, on no account, to be broken in upon."

The Fellow Craft's lecture of the last century contained the following : -

Did you ever work as a Mason ?
My forefathers did.
Where did they work ?
At the Building of King Solomon's Temple, and many other stately edifices.
How long did they work ?
Six days.
Why not on the seventh ?

Because the Almighty has strictly commanded that day to be kept holy.

" Our Ancient Brethren did not work on the Sabbath day.—Let us copy their example."—ED C.]

THE NEW BY-LAWS OF LODGE ABERCORN.

TO THE EDITOR.

Dear Sir and Brother,—There are one or two rulings given in your remarks on Abercorn's by-laws in last issue which I think cannot be upheld.

Our by-laws were, I daresay, very loosely framed, but as they were almost a reprint of those of another Hawkes Bay Lodge--I'm afraid there are others in the same pickle as the poor Abercornites.

That such laws should have been passed, and allowed to remain in existence for years without remonstrance from the Prov. Grand authorities, shows very plainly that a most important duty was performed in a merely perfunctory manner by them, and further, that proper supervision cannot be kept by the Grand Lodges at Home over *our* supervisors—the P.G. Lodges. This is a conclusive proof, then, that a real, live Grand Lodge for New Zealand is a good thing for us all. For cannot we now reasonably expect that the by-laws of every subordinate Lodge will be brought within the four corners of the Constitutions ?

And now to the points I wish to maintain :-1. " One B.B. excludes either a candidate or a Brother desirous of joining." The rule is based on the contention. —and there is some sound sense in it too—that it is better, if there is a single dissentient, to keep out of the family circle of the Lodge a person or Brother with whom we are *not* acquainted, than to run the risk of losing one whom we have known and worked with for years perhaps. At any time if we find the privilege of the single ball being abused, we can make an alteration in the by-law. But as yet we have not found the necessity.

2. "Brothers in arrears prevented from speaking," &c. That this is in accordance with Constitutional law finds proof in the fact that Grand Lodge has not only passed the rule as correct, but has added the words, *nor take part in any of the ceremonies* ; so the amended law is even a little more drastic than before I Local bodies say " If you do not pay your rates and taxes, you shall not have a vote," and this, quite irrespective of the right of such bodies to recover their rates by process of law after an election is over.

3. Grand Lodge too, passed, without alteration of the sense, the law which debars a joining member from applying for membership more than twice, or within a shorter period of time, than six months. I suppose he is expected to take the second refusal as proof positive he is not wanted. You however *may* have law on your side on the point. I don't know. If you have, give chapter and verse, please.

This is rather a long letter, but I had to show we were not *quite* so black as you painted us.—Very fraternally yours,

JOHN PICKETT,
Secretary.

Waipawa, April 11th, 1892.

[With Past Master Pickett's consent we held over his letter until he supplied us with a copy of the by-laws. This he has done, and we find little to complain of in the laws as *now* printed, for the principal objections made by us in March last have evidently been borne in mind by the revisers, and the unconstitutional clauses have either been amended or eliminated. But there seems to be a contradiction between clauses 8, 7, and 5. Clause 7 intimates that any Brother desirous of joining the Lodge must be proposed and balloted for in the same manner as a candidate for initiation. Clause 5 specifies that manner : ' The proposer shall deliver to the Secretary in writing the full name . . . and shall become responsible for the initiation fee ;' whereas clause 8 contradicts this by declaring that if the accepted candidate does not pay the affiliating fee within three

months he shall not be admitted as a member of the Lodge without being again proposed and balloted for. Now, this very question was raised in a Dunedin Lodge some months ago. A Brother was proposed and accepted, and his proposer not having paid the fee, he was declared to be not a member. The Brother appealed. The appeal was allowed, and the Lodge ordered to accept him as a member. Having once accepted a person as a member, that membership can only be voided by death, demission, or expulsion. " Every Master Mason " (says Paton in his work on " Freemasonry and its Jurisprudence ") " who is a member of a Lodge, has a right to speak and vote on all questions that come before the Lodge for discussion. No local by-law can deprive a member who has not been suspended from voting on the ballot for the admission of candidates, because the 6th Regulation of 1721 distinctly requires that each member present on such occasion, shall give his consent before the candidate can be admitted ; and if a member were deprived by any by-law of the Lodge, in consequence of non-payment of dues, of the right of expressing his consent or dissent, the ancient Regulation would be violated, and a candidate might be admitted without the unanimous consent of all the members present." " It is the Magna Charta of Masonic liberty," says the same authority, " that no Mason can be punished or deprived of any of the privileges of Masonry except upon conviction after trial." It is time that the Mason should no longer be able to say, as a reproach to the consistency of our legal code, " I may lie, I may steal—nay, I may commit murder, and my Lodge will not and dare not deprive me of my Masonic privileges, except after a conviction and an impartial trial ; but if I omit to pay the Secretary a few shillings, then, upon his mere report—(and without an opportunity to make the accuser prove the truth of his charge, by the correctness of his accounts)—and without any opportunity given me to show that the omission was the result of ignorance, of poverty, of sickness, or of misfortune, I am to be deprived of the right of speaking, of the right of taking any part in the work of the Lodge, and of the right to hold office." Bro. Pickett's reference to local bodies in this connection is not a happy one. Masonic bodies are governed by, and subject to, constitution and laws, which consist of landmarks, general regulations, and local regulations. " Founded upon the Regulations of 1721," says the authority from whom we have been quoting, " is the right of a Mason to affiliation." He has " the right of applying for membership to any Lodge that he may desire to be affiliated with ; and, therefore, as this right remains intact notwithstanding his rejection, he may at any time renew his petition to the Lodge that rejected him, or make a new one to some other Lodge, and that petition may be repeated as often as he deems it proper to do so." We are pleased that Bro. Pickett took exception to our remarks upon his Lodge's by-laws, for it has given us the opportunity to say a few words upon a much misunderstood topic. That our remarks have done, and will do, much good we are confident, for already two Lodges have submitted their proposed by-laws for our opinion. We gave it, but also reminded them that Grand Lodge alone had the power of sanctioning what we had advised them to adopt.—ED. C.

MASONRY FROM THE FEMALE SIDE OF THE QUESTION.
TO THE EDITOR OF THE HEBREW STANDARD.

DEAR SIR,—I have read, with more or less interest, the Masonic department of your paper ever since you began to write about Masonry in *The Hebrew Standard*, because anything Masonic rules in my house. Being the unfortunate wife of an active and " prominent" Mason, I must submit to the Mystic Tie ever since I have been tied to my husband. When I first became acquainted with him, although a very young man, he was the Senior Deacon of his Lodge. Now, my good old father had been a very active church member, and somehow I associated the Senior Deacon with church matters, and thought this young man must be worthy of my confidence, and one evening on the front stoop I whispered the fatal " Yes." We were married but a short time when he was elected Warden in his Lodge. Again my mind reverted to my sainted father with church matters, churchwarden, &c., and I was even pleased (foolish woman as I was) with his election. In due time he informed me that very likely he would become Master of his Lodge, and I even then felt elated at the thought of being the wife of a Worshipful Master. Little did I think of the long train of misery and lone evenings that were to follow his elevation to the chair once so ably filled by King Solomon. Of course we all know that the wives of their first Grand Master were not alone when he was at his Lodge—there were seven hundred of them, hence they could take turns in watching and waiting and fretting and scolding.

The night of election came, and before he went to the Lodge he told me he could not say when he would be back, but as there was no " work," only election of officers, he would probably not be *very* late. I sat up praying for the success of my husband, and waited patiently for his return. Ten o'clock, eleven, twelve—low twelve, I think they call it—and I began to feel very low indeed. I retired, tried to go to sleep, but it was useless. The weary hours passed very slowly, and I began to get fearfully excited. Can it be that something

has happened to him, or was there some serious struggle over the election ? I remembered of having read of " election fights," of Tammany primaries, and then all the terrible stories I had heard about the Masons passed through my mind. Their horrible oaths, their dreadful tortures and punishments to recreants, even the fearful billy-goat, I thought of. I got up again. I could stand this suspense no longer. I dressed and made ready to go out. I would go to the Lodge rooms, to the station house, to the City Hall—somewhere, anywhere where I might have tidings from my beloved one. It was now near four o'clock in the morning, and once more I sat down by the window, scarcely knowing what to do next, when at last I heard a step. It did not sound exactly like his step, but it was he. I rushed down to let him in. I asked in breathless excitement, " What has happened ?—where have you been ?" Steadying himself against the hat rack, he said : " I am very tired, my dear. The election was very exciting ;" and, plunging his hand into his pocket, he brought out and held up a greasy, dirty, old piece of paper or parchment.

" This, my dear, is the charter of my Lodge, and I will keep and res—respreserve it unto—unto -- "

" it must be very heavy," I interrupted him, " if it took you all this time to bring it home."

I took him upstairs and put him to bed, and then when the strain upon my nerves gave way I had a good crying spell and wept myself to sleep, only to wake up with a terrible headache. My brand new Worshipful also awoke with a raging headache (same effect, different cause) from the excitement of the election, as he explained.

From that day forth there was no end to my bother and trouble about Masonry. First came Mrs Maccanigan, who had a claim upon me because my husband was the Master of *her* Lodge ; then came Bro. Snodgrass, who had been a member once, and now wanted to get back to the Lodge again ; another wanted my Worshipful to take him to the Board of Relief for something or other, and as for evenings, I never had the honour of spending an hour with the Master of the Lodge, as he had always some other place to go. I did not so much object to the charity part of the programme as I did to the visiting part. There was Harmony Lodge No. 1 worked the Third Degree, and he was particularly requested to assist then there was Union Lodge No. 2 which was expecting an official visit, whatever that is, from some " Grand Muck-a-Muck," and of course he had to be there ; and then there was Lodge No. 3, " Why, they have always been very friendly with our Lodge, and I must go there to help them out,' you know." I did not know anything of the kind, only that Lodges, Chapters, Councils, Consistories, &c., saw more of my husband than I did.

One day a letter came inviting my Worshipful to call at a certain place that evening to have a consultation about some Lodge matters. I knew that the Lodge would meet on the following night, and that they would then consult to all hours in the morning, so I was determined to keep him away from consultation No. 1. When my husband came home from business that evening he felt very tired, and I asked him to come with me to visit some friends, but the cares of business had so worried him that day that he did not feel well enough to go ; he had intended to visit Tubal Lodge this evening, but was really worn out, so I must excuse him—he would rather, much rather, stay at home with me.

I pretended reluctantly to acquiesce in his desire to stay at home, and said we would read and chat, and be home together, and be comfortable. I brought out his slippers, and when he was undressed and comfortably stretched out on the lounge it suddenly occurred to me that a letter came for him that day, and I handed it to him. After he had read it he asked me, " Why did you not give the this letter before ?" (It was now after nine o'clock.) " Well, my dear," I replied, " you were so tired—too tired to go out with me—and I felt so sorry for you, and then-- " However, I will draw the broad mantle of Masonic charity (you see, I know this oft-quoted garment) over his cloudy face, and say nothing of the pleasant fifteen minutes we spent together—he in the East, I in the West, and all the officers in their respective stations and places.

I do not wish to tire you with my complaints about Masonry. I suppose you are a " Worshipful," too, and a "Most Excellent," and what not. When the first year in the " East " had passed, I hoped to be relieved from all further Masonic care ; but no, my liege explained that it was customary in his Lodge, if a Master had served faithfully and acceptably, and had done his duty, to compliment him with a re-election. So he was elected again, and again. Then he became a High Priest, an Eminent Commander, an Illustrious Somebody of the Council, and one night (or rather morning) he came home with a black sash, and said he was a Prince of Jerusalem (Prince of Hades, I thought), and then, later on, he brought another sash—a white one this time.

And so, year after year, this kept on. And all the funerals he had to attend to ! I thought the Masons were dying fearfully fast and often. And it takes so long to bury them—I have known my husband to come home late at night from a Brother's funeral. And what with all the widows that had to be seen and looked after, he had no time to look after his own wife and family.

Now my husband is a Past Master, Past High Priest, Past Everything, past all hope and past all redemption. But the measure of my trouble was not full until he went and joined the " Veterans." This is the worst of them all. I draw the line on the Veterans. In Lodge, Chapter, and Commandery I did sometimes have some fun. They have balls, receptions, parties, excursions, and many social gatherings ; but these horrid old Vets. have banquets and chowders and good times, but " no ladies need apply." The old fellows keep it all to themselves. It is too bad, when I look back for these many years, to think how much I was mistaken, and how much I have suffered from the fact that my husband is a Mason.

However, I have now become resigned to my lot as

A MASON'S WIFE.

OUR EXCHANGES.

CONDENSED EDITORIALS.

Right of Visit THIS is a matter which is now engaging Masonic attention. Some Lodges have many visitors—too many at times. " The right of visit " is an old and ancient custom, and to the *workings* in the Lodge, should not be denied, but when it comes to " refreshments "— which, alas ! is the great attraction for many, particularly the " unaffiliated wanderers "—it is a greater virtue to decline hospitality than to accept it. Many Lodges are seriously burdened by the " charity of hospitality," so that they cannot give to the " charity of distress " as they would. This is a serious defect and it should be amended. Let this be the rule if invited in a special manner, stay now and then, but not always. If you cannot return the compliment by a responsive invitation, then be not too ready to accept it. If the pleasures of the refreshment board be the chief attraction, then the true spirit of Masonry must give way to other things of less importance. Masons have the " right to visit " their Brethren and fellows in Lodge assembled, a right which may be *claimed* but not *insisted on*—the right of courtesy and brotherhood, but not of intrusion. Visitation is a great benefit to the Craft ; let it be done judiciously, not " for meats and drinks," but for more light in Masonry. He is a poor Mason who would *force his way* where not expected to be present. We are exhorted to " cherish strangers who are fellows," and to make them feel that Masonry is the same all the world over. It is not wise for Lodges to pick and choose whom they will have to visit them, and a refusal in one case might reasonably lead to retaliation. A non-subscribing Brother may *visit*, but only with the view of speedy " affiliation." Brethren should insert in the appearance book whether affiliated or not. We have too many unattached Brethren, and would give them a hint to join some Lodge, and thus give something to support those distressing appeals for " charity " to widows and children struggling with poverty ; and feasting at the Lodge's expense does not seem to fit in very well. Visitations would fall off to one half if there were no after attraction, to wit—the " festive board." Masters and officers are exhorted to visit to get better acquainted with the " work." Individuals may when invited, or when they have special interest in the proceedings.

Grand officers are usually welcome at all Lodges, but would show their wisdom in sometimes declining. The "report" at the door of a Mason Lodge is simply a " request." There is no such thing as demanding admission except it be the Grand Master or some official *authorised* to visit any particular Lodge. The time of visitation should be *after* the minutes are read; and any private business such as " members in arrears," who shall be struck off and who retained, had better *not* be discussed in the presence of visitors. There are Masonic secrets belonging to each Lodge which members of other Lodges need not be made acquainted with.—The REV. E. RODDA, P.S.G.W., President of the Freemasons' Literary Association of Victoria, in *The Australasian Keystone*.

A Question of Ritual. In the jurisdiction of Michigan there has been much discussion recently of the revision of the ritual. The usual difference of opinion was developed. There was much talk of " the Barney work," which was held to be identical with the Webb work ; but, unfortunately, the advocates of the Barney work did not always agree among themselves. At the recent meeting of the Michigan Grand Lodge, an

evening was devoted to the consideration of the report of the committee on ritual, appointed presumably at the previous communication. The committee were not able to agree, and made a majority and a minority report. Representatives of each side exemplified the first degree, and each made an equal number of corrections in the wording of the ritual. The matter was disposed of by adopting those changes which were in both reports, and indefinitely postponing all the others. The zeal of Brethren who desire to get the true work and to secure uniformity is laudable. But such a task should be undertaken with an understanding of its limitations. It is natural for every one to think that the particular turns of expression to which he has been accustomed through a series of many years have about them an authority superior to that based upon the memory of any other individual. Irreconcilable differences are, therefore apt to arise, and very often they relate to matters of no great importance. It is well, therefore, for enthusiasts in this field to know at the outset that the attainment of their ideal is not to be expected. It transpired in the discussion in Michigan that keys were used, some of which were furnished by the Grand Lecturer, while others were obtained from other sources. Without undertaking to criticise a practice that appears to have prevailed in another jurisdiction, we may remark that even this departure from what many regard as allowable has not had the effect of promoting that literal uniformity for which many Brethren sigh in vain. Where differences of opinion exist it is as easy to put them into keys, where keys are sanctioned, as it is to teach them orally.—*Masonic Home Journal*, Kentucky.

Ballot and Initiation. IN one of the English Masonic papers a discussion has been lately taking place as to the propriety or impropriety of initiating a candidate into Freemasonry on the same evening as that upon which the ballot is taken. We gather that this practice is not uncommon in England, and we know that it is pretty frequent amongst colonial Lodges. As to its legality there can be no question. All the Constitutions exact is due notice of the ballot, and the fact of the ballot being clear before the initiation takes place. But at the same time we cannot see that the practice recommends itself on the ground of expediency. and we do not care about seeing in Craft notices the announcement, " To ballot for, and, if necessary, initiate " Mr So-and-so. It savours too much of taking it for granted that the candidates, once proposed, must go favourably through the ballot as a matter of course. It is obvious that the position of a candidate summoned to attend a Lodge, and waiting in the ante-room for an hour or so, only to be told that he is blackballed and is not required, is an extremely unpleasant one, in which Masons should not place any man. As a matter of fact, we believe that the knowledge that a candidate is actually waiting outside, operates very powerfully to limit the exercise of that freedom of ballot which is the most important agency in preserving the purity of our institution. There is no getting over the too patent and too painful fact that the portals of the Lodges are not so guarded as they used to be formerly, and as they ought to be now. The growing laxity in the admission of candidates is obvious enough in the more settled communities of Europe, it is much more under the changeable conditions of colonial society. From it spring almost all the evils which, as Masons, we have most to deplore in the working of our Lodges, and to keep it in check is the one crying necessity of the day. If we can only induce our Lodges to make sound inquiry into the character and position of every gentleman whom they propose to make a Mason, we have done almost everything required to work out a Masonic ideal. Consequently anything which tends, even in the remotest degree, to weaken proper respect for the ballot is an evil fraught with dangerous possibilities. And we cannot but think that the spectacle of a candidate being brought to the Lodge, and waiting in the ante-room whilst his ballot is being taken, must seem to the young Mason strongprima facie evidence of the ballot being a mere formality, and must lead him, unless he is a very strong-minded man, to put in a white ball as a matter of course. And even the older and more experienced Mason will hesitate before taking a course which sends a candidate away under most humiliating circumstances. Such a condition of things ought by all possible means to be avoided. No stone should be left unturned to impress upon the minds of Craftsmen the solemn responsibility connected with the putting another stone into the Masonic edifice, and upon the candidates themselves the value of the privileges they are seeking to obtain.— *South Africa-it Freemason*.

Pope, Friendly Societies, , and MasonsTHE selection of a new head of the Roman Catholic Church in England gives a good opportunity for calling attention to the most doubtful point connected with the policy in Great Britain of that body. For nearly a quarter of a century I have been a humble Freemason, and an inactive member of the Manchester Unity of Oddfellows—the greatest Friendly Society in the world. For the same period I have been an active member of the Ancient Order of Foresters — the next in power of all Friendly Societies. During the last few years, in Poor Law work, I have seen that the value of these bodies to the nation is as great as they themselves claim that it is. The Freemasons of this country, as is well known, are a body of which the first characteristic is good-fellowship, and the second alms-giving, and they exist

mainly for the combination of these two qualities. They have so little sympathy with the Continental societies of the same name, which have mostly political or anti-religious objects, that the whole of the Masons of the United Kingdom have solemnly repudiated the Grand Orient of France on account of the omission by the Grand Orient of the name of the Great Architect of the Universe, and of all recognition of the Grand Lodge Above, from their proceedings. It is also a well-known fact that British Freemasons are exhorted to be exemplary in the discharge of their civil rights. . . . The Manchester Unity and the Foresters are societies of mutual thrift, existing among workmen, and democratically governed by their members. The Roman Catholic Church had in times past, and has still, its quarrels with certain Italian secret societies unknown in this country—quarrels with which we never had anything and have nothing to do. Why should British Roman Catholics be prevented in Great Britain, or in the British colonies, from joining such admirable societies as those which I have named ? It is a loss to the societies, and it is still more a loss to Roman Catholic Britons that this membership should be forbidden on pain of the censure of their church. In some colonies mere censure has been exceeded. Cardinal Archbishop Moran—according to a private circular, which has never, I believe, been repudiated since its publication by Mr Wise, a former president of the Oxford Union, and a former Attorney-General of New South Wales—deprives of the sacraments of his church those who join the Oddfellows, Foresters, Good Templars, Rechabites, and all kindred societies. This is done on the ground that the church condemns " secret societies." " Secret societies " is a big phrase for the playful mysteries which surround membership of the societies which I have named. There are libraries in London in which information may be obtained about the mode of initiation into Masonry, which is perhaps not far wrong. There are bookshops in which works at least professing to state the nature of the ceremonies can be purchased. But, for fear of incurring censure, I will not name Masonic rites, but, alluding only to those of the Friendly Societies, which have among them in great Britain now millions of members, I will say that it is notorious that those of the Oddfellows are merely pleasant, those of the Foresters merely religiously suggestive, and that their nature is such that none of the thousands of the clergy of the Church of England, none of the hundreds of Nonconformist ministers who have joined the Orders having signs or passwords have ever seen any reason to publicly or privately complain of these at least harmless symbols. Why then, I repeat, should the censure of the Roman Catholic Church visit those who have become members of Orders which, by almost universal admission, have in them nothing but good ? Surely the time has come when the authorities of the Roman Catholic Church in England and in the British colonies might properly point out to the Vatican, with all respect, the essential difference which exists between the so-called secret societies of the British Empire and those secret societies which flourished in Italy between 1815 and 1848, the memory of which still haunts the Papal repose.—CHARLES W. DILKE, in the *Speaker*.

Are You a Masonic Student? BROTHER reader, are you a Masonic student ? If not, why not ? If you are a Freemason you are under obligation to be a student. A candidate cannot be advanced from an Entered Apprentice to a Fellow Craft without being a student. He must learn the Craft's lesson, and recite that lesson to the satisfaction of the Craft. The rising generation of Brethren, we are proud to *say, are* students, all of them. But Freemasonry proffers not a single study only to its initiates, but numerous studies. All of these may be classified in two sections to which we invite our readers' attention. The Work of Masonry is one study, and a noble one—noble in itself and noble in its method of instruction. It is noble in itself because its substance purifies the heart, clarifies the mind, and improves the life. The precepts of Masonry are perfect in their mortality and nobility. Any Brother who lives up to them will be acknowledged to be blameless, even in the estimate of his most exacting critic. The study of such a system of truth must be pleasing and profitable. But it is more than this. It qualifies for office in the Craft. It enables one to be elevated to stations of honour and responsibility, and thus to be placed in positions to instruct and benefit his Brethren and glorify Freemasonry.

. . . But there is another class of Masonic students. They are not set apart from the first class, but are those who have passed through that class, become expert workers, and then not satisfied with a knowledge merely of the verbiage of the work, have desired to understand its underlying meaning, and to trace back, to some degree at least, its history towards its origin, and thereby discover its development. No one who has not become a Masonic student of this class, and shared in this most engaging quest, can measure the amount 'of pleasure and profit in store for himself should he pass into this higher class of students. . In our era the Masonic world is more indebted to one Lodge, than to any other score of influence, for the congregation of Masonic students into one organisation, and the diffusion by and through them of Masonic Light to the entire Craft of Freemasons around the globe. That Lodge is the Quatuor Coronati Lodge, No. 2076, of London, England—a Lodge composed exclusively of Masonic students, whose only ambition is to discover Masonic

truth, to find old Masonic documents and records, and elucidate from them the facts of past, and now unknown Masonic history. Days and nights, weeks and years, are spent by these Brethren as Masonic students. They are illustrious in various exalted walks in life, but a large part of their ambition is to glorify Freemasonry. They will spend any time or money necessary to enlarge the sphere of Masonic knowledge. . . . All praise to such Brethren as Hughan, Lyon, Gould, Speth, Bywater, Rylands, Fort, Schultz, Vaux, and their peers in the ranks of Masonic students. The Craft universal is under obligation to them but they do not assert it. They are self-sacrificing but not self-asserting. Their only aim is to benefit Freemasonry. They have their reward in their quest for Masonic knowledge, in their discovery of Masonic truths and important facts in the life of the fraternity in the Past. Brother reader, there is no reason why you should not be a Masonic student, in both of these classes. You may and should learn the work, and you may and should understand its philosophy, and the genesis and exodus of Freemasonry out of the past. . . . We would that all Freemasons were readers of the Craft's literature, that all took a Masonic journal, read Masonic histories, and manifested an interest in Masonic literary inquiries. There is a world of pleasure to be derived from this source, which is open to all Craftsmen. Brethren, become greater Masonic readers, and you will become greater Masonic thinkers and greater Masonic actors. You will enlarge both your sphere of enjoyment and your sphere of usefulness. Are you a Masonic student ? If not, become one at once.—*Keystone*.

MISCELLANEOUS.

FRENCH MASONRY.

SUBJECTS DISCUSSED IN THE LODGES.

- " Concerning the part of Freemasonry in the labour question."
 - " The irreligion of the future."
 - " Reform in assessment of taxation."
 - " The effect of machinery upon the wages of the workman."
 - " Masonic marriages."
 - " Why should we preserve our symbolism ? Its origin, its aim."
 - " The different Socialistic schools."
 - " Masonic mysteries."
 - " Central Africa."
 - " Some words about Tonkin."
 - " The part which Freemasonry should take in the labour question."
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MASONIC CELEBRITIES.

ALBERT PIKE,

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

CONTINUED.

EARLY MASONIC DEGREES.

" The Ancient ' Freemasonry certainly had no Master's Degree. . . We cannot say from what earlier source the Degrees worked in 1724-5 came but neither can we say, upon any proof yet produced, that they came from *any* earlier source. We cannot say how far back their ancestry extended. True, but we also cannot say that they had *ANY Masonic Ancestry*. *What* secrets of the three present Degrees were given in the *two* Degrees recognised by the Grand Lodge of England in 1723 ? Were all the words, signs, and grips of *three* then given in the *two* ? Do we really know what were given ?

" I cannot see how it can be said that the Master's Degree was a part of Ancient Freemasonry. I know of no proof that the Hiram Legend had had a period of infancy, before 1723.'

WHAT DEGREES ARE MASONIC ?

" No one can claim that the Royal Arch, or any of the Degrees of the Ancient and Accepted Scottish Rite formed a part of Ancient Craft Freemasonry.' But, if the Master's Degree became Masonic, a part of Freemasonry, when adopted, why could not the Rose Croix, the Degree of Perfection, and others, though not

'Ancient,' be entitled, by their nature, purposes, forms, and methods, to be also called Masonic ? Is not the Mark Degree essentially Masonic ' ? If you say that nothing can be called Masonic that was not part of Masonry in 1725, you have a right to put that limited meaning on the word Masonic,' as designating a system and organisation, and not as in any way indicating the essential character of a Deo-"ree. In that sense I do not dissent from your opinion. I called our Scottish Rite Degrees Masonic,' using the word in a wholly different sense, and as expressing their essentiality. If they are the development of the Blue Degrees, like the commentaries on a text, they are Masonic.

" I have carefully read Bro. Speth's article, but he does not convince me that the Master's Degree was any part of Ancient Craft Masonry.' We are used here to the continually repeated assertion that nothing beyond the Blue Degrees is entitled to call itself Masonic,' and I do not contest the right of any one to insist upon it. The whole question is whether Masonry' and 'Masonic ' shall have a wider or a narrower meaning. If any one chooses to insist that geology is not a science, because it is not one of the seven ancient liberal arts and sciences, I shall not argue the matter with him. To me Masonic ' is a word descriptive of the nature and character of the Degrees that are so styled, and Templarism is not Masonic ' at all. I never argue with an agnostic, because he has one meaning for the word 'knowledge ' and I have another."

CRAFT MASONRY A BORROWER.

" Those who insist that there is no Masonry outside of the Blue Degrees should be content with these as they were in 1725. But they are not, and nineteen-twentieths of the Masonic ' writing of the last twenty years would be just as much in place anywhere else as it is in Masonry. It is borrowed from everywhere, and lugged into Masonry by the ears. Even our *work* is more than half borrowed. Masonry serves the same purpose as a framework or figure in front of a clothes shop—to hang garments of all sorts upon. It is not at all above borrowing from the Degrees which it turns its nose up at as not Masonic. If it were compelled to confine itself within its own narrow circle, and could not forage elsewhere, its annals would be dreary enough."

SYMBOLISM.

" As I have said, the symbolism of Masonry is, in my opinion, the soul of Masonry. When you shall have read what I have written, you may be led to take up and complete, or at least carry further the work. It is a wide field, and I am quite conscious how little I have done towards exploring it.. If, as is said in our Western Country, I have blazed the way ' for others, I am quite content."

ON ORAL LECTURES.

" Although our Masons will not read much, they listen excellently well and patiently for any length of time—4f the speaker will tell them anything worth listening to. I think that I have talked to some sixty Lodges in different places, from New York to New Orleans, and from the Atlantic to the Pacific, to Lodges composed largely of men reasonably well educated — lawyers, divines, and clergymen in New York, workmen in the saw-mills of the Territory of Washington, and of miners in Nevada—without in any instance the audience becoming weary, often without even one going away, although. I rarely [spoke] for less than two hours, often two and a half and sometimes three. So I know that men of many kinds *can* be deeply interested in the subject of the symbolism of the Blue Lodge, and *are* glad to have it proven to them that there is something more, and higher, and nobler, in their Blue Freemasonry, than they had supposed."

NEGRO MASONRY.

"I think that Negro Masonry, in this country, will remain as it is, indefinitely. To incorporate it with, or unite it with, the White Masonry would cause the whole fabric to collapse. The white race here will not have the Negro for a social or boon companion. The Grand Lodges of the Germanic Confederation already recognise some of the Negro Grand Lodges, and some of our Grand Lodges have no communication with them, in consequence of it ; and ultimately all will refuse to."

CROTCHETS OF GRAND LODGES, U.S.A.

" Some of our Grand Lodges indulge in very fantastic vagaries, are over-wise in their own conceit, have an exaggerated notion of their own importance, and have foolishly thrust themselves, with impertinent inter-meddling, into disputes and quarrels between the Grand Lodge of England and organisations claiming to be Grand Lodges in the British Colonial possessions. Others deny the Masonic character to Lodges governed by Supreme Councils or Grand Orients, and when such Lodges have, with or without the consent of these

powers, established Grand Lodges, as in Mexico, Peru, and Portugal, declare these clandestine, because the Lodges were no Lodges, as having no charter from a Grand Lodge. This doctrine will spread, I suppose, and by-and-by there will be, for *us*, no Blue Masonry in any Latin country of Europe or America."

SYMBOLISM.

"I am glad to know that you find something of interest in the manuscript which I sent you on symbolism, because it seems to me that the symbolism of Masonry is the soul of it, and constitutes its highest title to our veneration. To lift Freemasonry to a higher level, and prove its right to the consideration and respect of men of intellect and scholarship, has long seemed to me a most worthy object of anyone's ambition."

RITUALS IN U.S.A. (S.J.).

"We have a very full and elaborate Ritual, with opening and closing ceremonies and ceremony of reception for *every one* of our 30 Degrees. The first 11, (4th Deg. to 14th Deg.), are given in Lodges of Perfection, four of them, at least, being always conferred with full ceremony, and the others communicated in full. In many of our Lodges of Perfection, *every one* of these 11 Degrees is conferred in full. The Chapters have four Degrees (15th Deg. to 18th De.), and two of these are conferred in full. The Councils of Kadosh have 12 Degrees (19th Deg. to 30th Deg.), at least five of which *must* be worked in full. The Consistory Degrees, 31st Deg. and 32nd Deg. are conferred in full : and the Supreme Council gives the 33rd Degree in full, occupying some two hours. And when any Degree is *communicated*, it is given by one man, as full as when conferred in the Body. Our Rituals are contained in five volumes, three of them quite large, and the volumes of our other printed work are in number over twenty,—our bills for printing them having amounted to some £9,000."

HONORARY MEMBERS.

"I do not think that any Masonic Body is much profited by indulging a taste for the creation of Honorary Members. They are seldom of service (which probably ought not to be a disappointment)—and not many regard investiture with honorary membership as an honour. It certainly is not so, when lavishly given—indeed it sometimes becomes an insult."

PATRONAGE OF THE GREAT.

"No doubt 2076 is better off without the patronage of the great. When Freemasonry permits itself to be patronised, it humiliates itself, and ceases to have a right to respect itself. I hold that no man confers honour on it, by becoming a member of its household. I think that our American Masonry has been entirely too effusive in boasting of the fact that Washington was a Mason. The patronage of the great can hardly fail to be a contemptuous patronage."

"If Masonry wishes to win respect as a teacher, it must first get something to teach, peculiar to itself,—of which it is the sole proprietor. What else can it claim for such but its symbols? If these came to it from Hermeticism, and the far more ancient source, the old Irano-Aryan or Mazda-yagrian creed it has a field wide enough and profitable to explore and work in."

BLUE MASONRY UNIVERSAL, AND WHY.

"Blue Masonry has the quality of universality, because it was, early in the eighteenth century, propagated in all civilized countries. It was natural that different Degrees, built upon it in different countries, should remain confined to the countries of their origin, or extend to but few others, because in others they met rivals : while the Blue Degrees, the foundation of all, had no rivals to contest the field with them. The Swedish High Degrees have never g(beyond the limits of Norway and Sweden, nor the Danish beyond those of Denmark. You have Degrees (Ark and Dove, and Royal Ark Mariner) that have never come here ; and we have some that have never gone across the Atlantic.

"Unfortunately, the Blue Masonry is universal ' in name only. An American Mason cannot make himself known in Sweden or Denmark ; and the Ritual of the Grand Orient of France is not a Ritual of genuine Masonry.'"

ASHMOLE : HIS OBJECT IN BECOMING A FREEMASON.

"Ashmole had *some* inducement that led him to seek admission into Masonry—some object to attain, some purpose to carry out. Even his utter silence as to the objects, nature, customs, and work of the Institution is

significant. There was something in the Institution that made it seem to him worth his while to join it ; and what was in it then may have been in it centuries before. He is even more reticent about it than Herodotus was about the Mysteries of the Egyptian Priests."

The following are selections from his (Albert Pike's) published writings :—

GRAND ORIENT SYSTEM.

" I have always expressed an unfavourable opinion of the Grand Orient System, first introduced in the Grand Orient of France. Within a narrow circle of powers, a symbolic Grand Lodge, Grand Chapter, and Supreme Council could, undoubtedly, act in unison without clashing and conflict ; but if the action of either within the sphere of its autonomy is to be reviewed, and perhaps reversed or annulled, in the Grand Orient, or if either of these Bodies is made by the Constitutions to transfer part of its powers in regard to the Degrees administered by it or the Bodies dependent from it, then dissensions are inevitable."

MASONRY A POLITICAL DOCTRINE AND RELIGIOUS CREED.

" I tell you that Freemasonry owes its growth and greatness all over the world to its having had a political doctrine and a religious creed ; and, in my opinion, when it ceases to have either it will no longer be Freemasonry. It has both, thank God, in most countries of the world, *knows* it has both, and *mwintwins* both with all its might ; and it has both *here*, although it protests that it has neither."

DETERIORATION OF FREEMASONRY.

" Masonry does not possess its ancient prestige. Little veneration is felt for it because of its antiquity. The common estimation of it accords to it no superiority over the Knights of Pythias and other rival organisations. It does not sufficiently respect itself. It counts notoriety too much. It runs too much to vain parade and empty show and wasteful expenditure. It displays too many gewgaws and showy decorations, which provoke men to ridicule it as gilded vulgarity.' "

AMERICAN GRAND LODGES WITHOUT MUCH INFLUENCE.

" What has become of the universality ' of Masonry, the world-wide brotherhood,' the universal language,' when our [American] Grand Lodges have no communications at all with nine-tenths of the Grand Lodges of the world, and not one has ever had any with the Grand Lodges of Denmark, Sweden and Norway, and the Netherlands ? There is not a country in the world in which a Patent from *one* American Masonic Power, not of the Symbolic Masonry, will not be promptly recognised ; not a *Latin* country in the world in which it will not gain for its bearer admission into any *Symbolic* Lodge. Surely what that Power has found it possible to effect can be effected by our Grand Lodges."

HOW IT MIGHT BE REGAINED.

" Our American Masonry can only be reinstated in that high consideration among men, which it once enjoyed, by *doing* something that shall prove its title to it. The mystery that once surrounded it is dissipated, the fictions on which it so long relied have been exploded by its own historians. It cannot regain the high respect of the world, nor increase its power and influence and prestige, by wearing semi-military uniforms, by drills in public, processions and parades, by gaudy shows and pompous displays. In all these, other societies, and even those of negroes, can rival it, and some do even outdo it. Its journals are not read at all by persons not of the Order, nor largely by the members of it, and their weight and influence in the world are simply nought. Why cannot it establish a National Home for indigent and decayed Masons ; a Home where its old and impoverished veterans could have rest and comfort. Why may not Masonry in the same way establish a Home, or three or four Homes, for indigent widows of Masons, and a Home for the orphans of Masons ? The drops of rain make the springs and rivulets, and these the streams and great rivers. Why cannot the drops of Masonic bounty be gathered into one great river of beneficence and blessing ?"

UNAFFILIATION.

" I have always been doubtful of the wisdom of the harsh legislation by which some Grand Lodges, notably that of New York, have endeavoured to repress unaffiliation. A curse,' it is said in one of our Degrees, attends the reluctant performance of a duty ' ; and all such legislation has proven signally ineffectual to convince men, if, indeed, it has not increased the evil. A far better remedy will be to make the Lodges more attractive places to pass one's hours in."

A CRITICISM UPON GRAND LODGES IN THE U.S.A.

" Our Grand Lodges have little or no influence upon foreign Masonic opinion, and are for the most part looked upon with little consideration by foreign Masonic Powers. This is greatly to be regretted, because, if their influence and opinion could be concentrated in a National Grand Body, their effect upon the foreign Masonry would be salutary and beneficial. And it is still more to be regretted that what little influence our Grand Lodges have heretofore had, they are sedulously engaged in annulling, by endeavouring to compel the recognition by foreign Grand Bodies, of American-made Masonic law, by unjustifiable intermeddling in controversies to which English-speaking Grand Lodges, older than themselves, are parties ; and by presumptuously endeavouring to dictate to the Masons of a large part of the world in what manner they shall govern themselves. Sooner or later they will be compelled to take notice of the recognition of the Negro Grand Lodges by the Confederation of Germanic Grand Lodges, which they were powerless to prevent. What will by-and-by become of the " universality " and " universal language " of Free-Masonry ? It will soon exist nowhere, except in the Ancient and Accepted Scottish Rite

*Metuere deos,
Nirnum faventes,*

to dread the too great favour of the gods,' is a lesson always profitable to bear in mind."

(To be Continued.)

THE ANCIENT CRAFT CHARGES.

BACON'S NEW ATLANTIS-1624.

I SUGGESTED, in my last memorandum on the Old Charges, that the new theory might throw a light upon Bacon's fragment of the New Atlantis, or House of Solomon. A not uninfluential school of foreign writers has asserted that our modern Freemasonry owes its existence to Bacon's hints, carried out by Ashmole and his brother Astrologers and Rosicrucians. It is somewhat curious that this little romance has attracted so little attention from orthodox Masons. Bro. Howard's* theory, as regards St. Albans being an original Masonic centre, and the recognition of the Lansdown MS., as a tolerably ancient authority, would lend a more important aspect to Bacon's New Atlantis. Let us see how facts and dates will accommodate themselves to probability that the incomplete sketch embodies Masonry allegory. Anderson, in 1723, asserts that there was an old Masonic tradition to the effect that Queen Elizabeth (about 1561) contemplated the suppression of the Masonic assemblies at York. In spite of all the attacks, often justifiable, made upon Anderson, there is no reason to doubt this much. If such occurrence happened it would lead to enquiry with the law officers of the Crown, and at that period the Secretary of State was a Lincolnshire man, Wm. Cecil, afterwards created Baron Burleigh, who died in 1598. It is believed that the Lansdown MS. was formerly in his possession. The Lord Keeper at the same time was Sir Nicholas Bacon, who died in 1578, when his son Francis was left to his own resources at 18 years of age—the same whom Pope styles " The greatest, wisest, meanest of mankind." Burleigh and Bacon (the elder) married two sisters, and hence Burleigh was uncle to Francis, and for 37 years they were contemporary. Now, it was five to six years previous to writing the New Atlantis sketch in 1624, that Bacon was created Baron Verulam and Viscount St. Albans. Such a man as Bacon would be sure to enquire into the history, and even the legends, of a place from which he took his titles of Verulam and St. Albans, and it is at least no very great stretch of imagination to suppose that he had seen the Lansdown MS. when it was in possession of his uncle Burleigh but a mind such as Bacon's would scarcely be satisfied until he had enquired fully into the esoteric side of such a society as that figuring in the Lansdown MS., if he was aware of the legend. In any case, we can scarcely fail to see that the unfinished essay reveals a knowledge on the part of Bacon beyond what is to be found in the mere text of the MS. Charges, and yet it allegorises them in an unmistakable way to all Masons of our time. It is admittedly a fragment compiled after Bacon had been condemned for bribery, and had retired broken-hearted to his books. Through stress of weather a traveller was thrown upon an island called Bensalem, which was itself known to mankind, but it held a college established for 1900 years known only to the initiated, called the House of Solomon or the College of the Six Days' Works. They had found in the sea a cedar chest, out of which sprang a green palm branch, and the books comprising the Bible. It was a scientific and philosophic school composed of fellows or brethren, and novices or apprentices, all of whom took an oath of secrecy, in which was an exception, that some of them " we reveal sometimes to the State and some not." The Elder, King, and Lawgiver will not consent that the secrets of the island be betrayed to strangers, but it is said to have been visited 37 years previously. I think, on mature consideration, that we must come to the conclusion that the New Atlantis embodies, in a hidden vein, the ideas of a great mind upon our Charges and their

attendant ceremonies, and that the sketch was intended to show, in a covert way, how the value of the then association or brotherhood of Freemasonry might be enhanced by converting it into a great literary system. I do not propose to trouble you further upon these old Charges, but some brother may perhaps discover more in this data than I can :—Solomon's Temple was dedicated 1004 B.C. ; if we deduct that from *about* 1900 years it leaves us A.D. 896 or the time of Alfred, but might give us Edward and Edwin. If we calculate from 1624 it gives 276 B.C., or the period of Euclid and the Ptolomys. Probably nothing serious is intended in this data, or by the statement that 37 years previously the Island of Bensalem had entertained a visitor. If we knew that Bacon actually allegorised his own reception, we might draw conclusions.— JOHN YARKER, in the *London Freemason*.

*Bro Howard is a member of Lodge Waitohi, Picton, New Zealand.—[ED. C.]

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T HE GRAND LODGE OF NEW ZEALAND
OF ANTIENT FREE AND ACCEPTED MASONS
(80 LODGES, WITH A MEMBERSHIP OF 3200)

GRAND LODGE OFFICERS - - - - 1892-3

GRAND LODGE OFFICERS - - - - 1892-3.

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| 5. Deputy Grand Master | R W Bro ALBERT KAYE, Christchurch |
| 8. Grand Superintendents— | |
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| Otago | R W Bro ALFRED H BURTON, Dunedin |
| Southland | R W Bro WILLIAM H HALL, Invercargill |
| 11. Grand Wardens Senior | R W Bro ROBERT C HAMERTON, Wellington |
| Junior | R W Bro ELIJAH TITCHENER, Dunedin |
| 13. Grand Chaplains-- | |
| Auckland... .. | V W Bro Rev. SAMUEL J. NEILL, Thames |
| Wellington | V W Bro Rev THOS PORRITT, Featherston |
| Canterbury | V W Bro Rev EDWARD E CHAMBERS, Lyttelton |
| Otago | V W Bro Rev WYNTER BLATHWAYT, Shag Point |
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| 17. Grand Registrar... | V W Bro GEORGE W BASLEY, Auckland |
| 19. President of the Board of General Purposes | V W Bro ALFRED KIDD, Auckland |
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| 41. Assist. Grand Sword. Bearer | W Bro PHILIP H JOLLEY, Waipukurau |

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| Nelson | W Bro ROBERT ALLAN, Nelson |
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BOARD OF BENEVOLENCE.

Meet on Fridays, at 1.30 p.m., at the office of the Grand Secretary, Masonic institute, Auckland.

Ex Officio. —Bros. M. Niccol, GM; A. Kaye, D.G M.; A. S. Russell, G.T. ; and Rev. W. Ronaldson, G. Sec.

Elected.—Bros. J. F. Logan (President), A. B. Burgess, Thos. Thomas, A. H. Jones, Geo. Hardy, W. Dunwoodie, Thos. L. Murray, E D. McLennan, H. J. H. Elliott, Thos. Mackenzie, C. A. C. Hardy, A. R Kirk, Wm. Grummitt, F. P. Corkill, A. Cross, and A. W. Bain.

BOARD OF GENERAL PURPOSES.

The regular date of meeting is LIOW fixed for the first Thursday in each month, at 8 p.m., at the Grand Secretary's office, Masonic Institute, Auckland.

Ex Officio. —Bros. M. Niccol, G.M. ; A. Kaye, D.G. M. ; R. C. Hamerton, S.G.W.; E. Titchener, J.G. W.; A. S. Russell. G.T.; G. W. Basley, G.R. ; and Rev. W. Ronaldson, G. Sec.

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